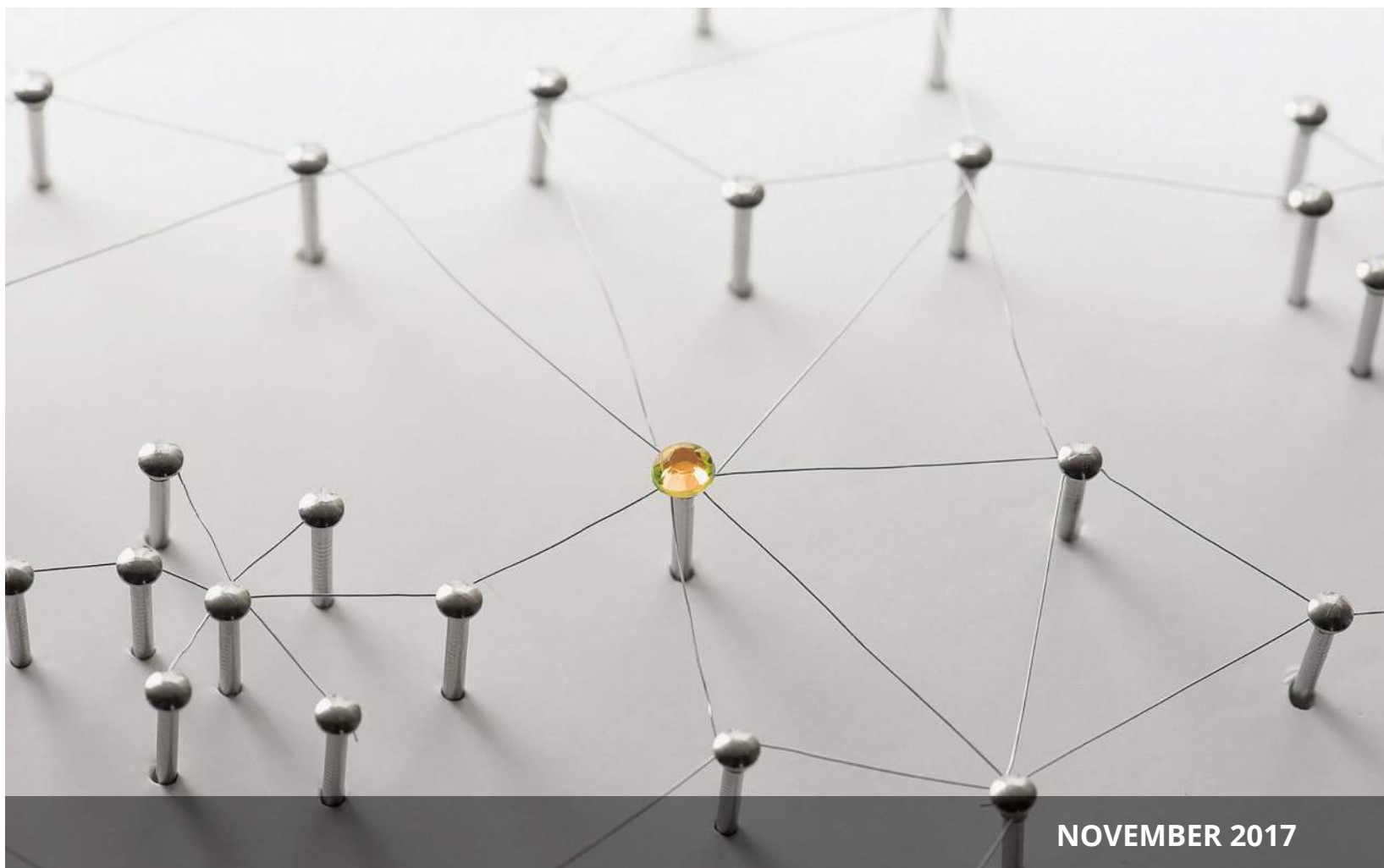




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NOVEMBER 2017

PROJECT: “WORKING TOGETHER FOR ROMA INCLUSIVE EDUCATION”

**Report: “Transnational experiences and lessons learnt from the local
implementation of activities for the promotion of Roma inclusive education”**

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Amalipe Center za
mezhduetnicheski
dialog i tolerannost



"Bacho Kiro"
Secondary School



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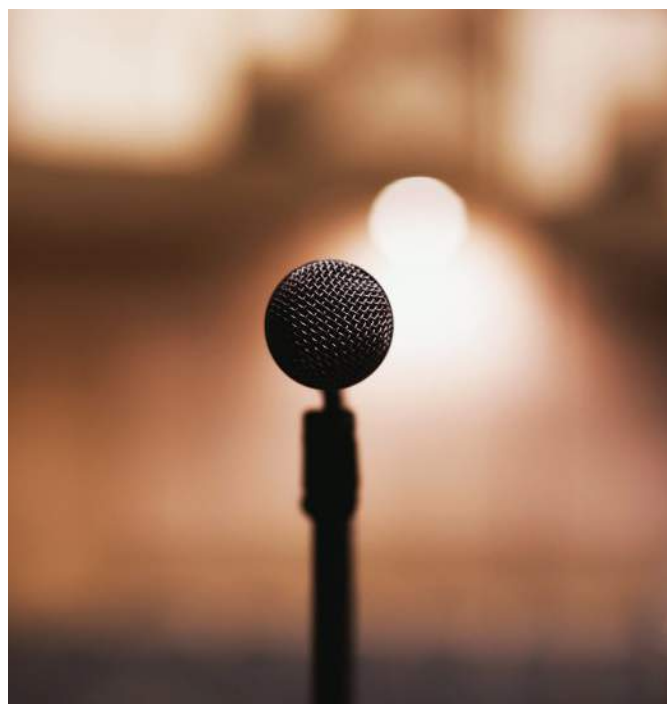


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1. Introduction



1.1 BRIEF DESCRIPTION OF THE PROJECT

Over recent years, a large number of initiatives have been implemented for promoting the inclusion of Roma children into the education system. Yet, the situation remains challenging as Roma children continue to face difficulties regarding their access to the education system, as well as in their advancement to higher education levels. Cultural differences, discriminations, absenteeism, underdeveloped skills and competences, as well as the limited in-service training of the teaching staff regarding intercultural education, lead often to failures regarding the Roma children's academic achievements as well as to dropout.

The purpose of the project is to exchange experiences and good practices among the partner organizations regarding the implementation of activities and projects aiming at the promotion of Roma inclusion to the educational system, and in particular tools and/or methods applied at the school environment and achieved positive results. Emphasis is given on how these successful tools and methods were applied/implemented, what was their impact, as well as what worked and what didn't in the given socioeconomic environment. In this context, a small-scale pilot activity designed in order to test successful tools and methods in Greece, Bulgaria and Romania, with the aim to provide the partner organizations with new ideas for promoting Roma inclusive education, as well as complementing and improving existing ones that can further strengthen the efficiency of each partner's efforts in implementing similar activities, enhancing thus the know-how of the organization and the involved staff.



1.2 PARTNERSHIP

The aim of the Partnership is to bring together various organizations with extensive experience in the design and implementation of interventions and actions aiming at the promotion of Roma social inclusion, including the inclusion in the educational system. The partner organizations are as follows:

BOLT International Consulting (EL) - Coordinator: BOLT is a Greek multi-disciplinary consultancy which offers services in the design, planning, management and implementation of large scale international and national projects and programmes. BOLT collaborates with leading consulting companies, NGOs, Institutes, public sector authorities and the private sector in the EU and worldwide for the implementation of projects that aim, among others, at combating social inequalities and maximizing the socio-economic inclusion of vulnerable groups, through their increased participation in employment and education and through the delivery of improved social and economic services. BOLT has extensive experience in projects related to the social inclusion of Roma in particular and the provision of services ranging from conducting qualitative and quantitative related research, mapping of stakeholders, to the design and implementation of action plans in the fields of employment, housing, education, healthcare and anti-discrimination.

European Association for a Better Life (RO) is a Romanian non- profit NGO which was established in 2009 with the aim to improve the quality of life in Romania and promote human values through the implementation of measures and actions in the area of human resources development targeting mainly vulnerable groups. To this end, AEVB has implemented numerous projects aiming at maintaining, integrating or reintegrating disadvantaged people into the labour market, social life, etc., while the majority of its projects had extensive training programs targeting young people, women, as well as long-term unemployed people. In addition, in partnership with local authorities and schools, AEVB has implemented various activities targeting children and their families with the aim to provide support to students, prevent drop-out, promote cultural and educational activities, and enhance life-skills and social adaptation and inclusion.

Inspectoratul Scolar Judetean Ialomita (RO) is a regional educational authority responsible for monitoring, evaluating and facilitating lifelong learning in the Ialomita County in Romania. It consists of the decentralized educational management department, the human resources development, as well as the departments of curriculum and quality assurance. The institution's staff consists of 32 persons, inspectors, experts and ICT specialists and supervises 95 schools with approximately 3,000 teachers and 40,000 students. Its objectives include the development of the school curricula in the county, the monitoring and evaluation, as well as the provision of counseling so that the teaching/studying activities are implemented according to the National Curriculum.

Amalipe Center for Interethnic Dialogue and Tolerance (BG) is a leading Roma organization which plays a central role in the organization of the Roma civic movement and in advocating for Roma integration within the state institutions. In order to foster the self-organization of the



Roma community, it has established six Roma Community Support Centers in the six regions of Bulgaria. In addition, Amalipe works with a network of 170 schools all over the country with the aim to decrease the dropout rate of the Roma population, introduce intercultural education, promote life-long learning in the Roma community and improve the educational status of Roma. Amalipe has also representatives in the Monitoring Committees of the Operational Programmes "Human Resources Development", "Education and Science for Smart Growth", "Regions in Development", "Good Governance" and the Partnership Agreement.

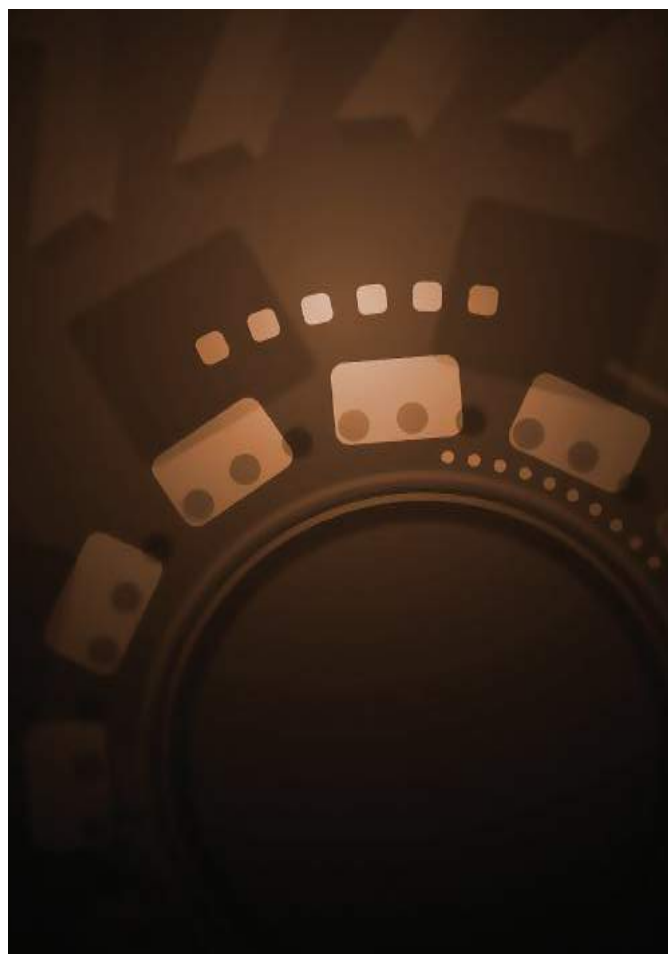
Bacho Kiro Secondary school (BG) is located in the town of Pavlikeni, near the town district of Veliko Tarnovo and provides education to students from the whole municipality of Pavlikeni. The school numbers about 700 students aged between 7 and 18, while more than 80 teachers and staff work in the school. Almost 30% of the students come from the nearby villages, while 20% are Roma children who live in compact neighbourhoods. Students of different nationalities are also taught in the school, while students with disabilities are trained by resource teachers.

The 2nd Gymnasio of Agia Varvara (EL) numbers about 180 students, aged between 12 and 15, and 28 teachers. Almost half of the school population is Roma. In fact the proportion of Roma students varies from year to year and from class to class and ranges from 45 to 50%. The school has a tradition in the realization of extracurricular activities and programs. A lot of quality work has been done in the fields of Human Rights Education, Global Citizenship, Local History, Gender Equality, Health Education, Environmental Education, SEMEP/UNESCO, Cultural Education, Peer Mediation, Racism and Identity. It has also realized many cross – curricular activities and projects related to Development Education.





2. Pilot implementation of tools and methods for the promotion of Roma inclusive education in the three participating countries



The pilot implementation of tools and methods for the promotion of Roma inclusive education was one of the main activities of the project aiming to provide the partner organisations with new ideas and tools for promoting Roma inclusive education and test whether tools and methods that had been used by one of the partner organisations could be applied in localities with different socioeconomic characteristics and achieve similar results.

To this end, the 2nd Gymnasio of Agia Varvara, Bacho Kiro secondary school and Ialomita County School Inspectorate selected one of the tools/methods proposed by the other two partner organisations and tested them to their school environment. Regarding the process for the selection of the tools/methods that were to be piloted, it is noted that the first step was to conduct a desktop research for the identification of potential criteria that could be used for considering a tool or method as a good practice. This desk research was completed during the first months of the Project. During the transnational project meetings the selection criteria for the best practices had been discussed and all participants shared their views and thoughts. Keeping in mind that the criteria should aim to reflect the project's characteristics and address time and cost limitations, it was decided that the partners should apply the following criteria for the selection of the small-scale tools and methods:



- Number of participants (students, teachers, other stakeholders)
- Activities
- Results
- Dissemination
- Impact
- Stakeholders involvement
- Transferability

The final selection of each respective tool/method that was tested, with the participation of students aged from 12 to 15 years old, decided by each partner following an internal discussion among the school administration and teaching personnel.

2.1 BULGARIA

2.1.1 Description of the tool/method applied in Bulgaria

In the context of the project pilot activity, Bacho Kiro secondary school applied a practice proposed by the 2nd Gymnasio of Agia Varvara. In particular, in the context of the project “Local Engagement for Roma Inclusion” (LERI) in Greece the 2nd Gymnasio of Agia Varvara participated in the implementation of an intervention which aimed at supporting desegregation measures and strengthening Roma and non-Roma community ties. The LERI team and the teaching personnel of the 2nd Gymnasio of Agia Varvara conducted a research on the co-existence of Roma and non-Roma students at school, applying the “photovoice technique.”

The photovoice technique that was implemented at the 2nd Gymnasio of Agia Varvara involved a group of selected students taking photos of their everyday reality with the aim to present the circumstances they live in, focusing mainly on the areas of conflicts and the negative aspects they commonly face in their school life, as well as on collaborating groups and the positive aspects of their daily life in school. In parallel, the students were invited to keep notes in a “research” diary that was distributed at the beginning of the intervention, as a means of monitoring and evaluation. Furthermore, students took the role of social researchers and interviewed a number of their classmates with the aim to collect views on the strengths and weaknesses of the school community and share ideas and suggestions for improvements with the Municipality and local stakeholders.

Overall, the intervention implemented under the LERI project was considered to be innovative as it was addressed to all the students of the school (Roma and non Roma) and required their active involvement. In addition, it cultivated the sense of social responsibility and students understood that they all share the same rights and responsibilities, realizing that they are part of the solution and not the problem. It gave them the opportunity to familiarize with new technologies for data analysis and display and strengthened the links between school and the local community.



The abovementioned practice was selected by the teaching personnel of Bacho Kiro school to be piloted during the period March 2017 – June 2017 as it was considered that it could promote good examples of tolerance, mutual understanding and respect between ethnic groups; break stereotypes and overcome prejudices about Roma students who consist approximately 18% of the total population of students at school; and plan specific activities and initiatives for bottom up integration. In particular it was deemed that the practice could contribute significantly in addressing the need of promoting the tolerance between Roma and non-Roma students, through collaborative and creative activities that were mainly realized outside the classroom, such as sports or during the free time of the students, when actually students are not “obliged” to be together. Through this practice, the school could disseminate to the entire local community the activities implemented by the students in collaboration with the teaching personnel for promoting mutual understanding and tolerance.

The fact that different technologies were used such as the video clip, photography, etc. attracted the attention of students and ensured their active engagement in the production of a large number of creative products. What became apparent also during the implementation of the practice at the school is that this practice can focus not only on the issue of mutual understanding and tolerance between Roma and non-Roma students, but also on the issues of promoting the rights of people with disabilities, address social inequalities, etc.

With regard to the methodology used, it is noted that the practice was implemented according to the methodological design of the intervention implemented by the 2nd Gymnasio of Agia Varvara and the LERI team. However, during the implementation of the practice, the idea of making an additional essay contest arose, thus enriching the list of activities implemented as well as the list of outputs. The essay contest was an idea of the 8th and 9th grade students and teachers of Bulgarian language and literature and was organized during the pilot activity while the best essay was presented by its author at the 3rd transnational project meeting which was held in Pavlikeni.

2.1.2 Description of the implementation process of the selected tool/method

The implementation of the pilot activity started on the 1st of March 2017 when the teaching personnel and the school administration announced a photo competition on tolerance. The photo competition titled “Me and my friends at school” gave the opportunity to students to take and submit pictures of joint moments of school life during learning, games, sports, entertainment and extracurricular activities. Students were instructed to include also some text describing the situation or experience, but it wasn't mandatory. The competition was designed to motivate and engage mainly students from V to VIII class, but it was also possible to include students from I - IV, as well as those from IX to XII class. As to the process of submitting the pictures, it was announced that these would be accepted in private messages on Facebook profile of the Student's Council.

On April 8 2017, the International Roma Day, the Tolerance Photo Competition was completed, in which more than 25 high school students participated, submitting 51 photographs which represented



various moments of school life during the learning process, sports, excursions, etc. The photographs reflected the good relationships of students of different backgrounds while one of the most positive aspects of the pilot activity was the participation of many Roma students. Following the submission of the 51 photographs, 49 photographs were selected to be printed on paper and were presented to experts from the “Amalipe Center for Interethnic Dialogue and Tolerance”. All photographs were posted on the facebook profile of the Students’ Council and were highly rated by the entire school community. Finally, an exhibition was presented in the conference hall of the school so that it can be viewed by all guests and students, which lasted for 3 months.

In April, the teaching personnel and students also started the final portion of the pilot activity: filming

short videos focusing on “What is tolerance for you and me?”. The goal of this activity was to give the opportunity to students to consider what is tolerance for them, to link their own experience with best practices from school and to establish a positive model of behavior. A key moment of the process was the association of emotional experiences with specific examples of school life. A number of video interviews were conducted on the initiative of teachers and students throughout the school. With regard to the process of implementation, many students acted as journalists, asking 15 of their classmates questions about their relationships and communication with people of different ethnicities and religions. During the interviews, the issues of the relationship among poor and rich people as well as with people with disabilities also arose. Following the completion of the interviews, the students participated in extracurricular Information Technology lessons and learnt to use software for processing the footage taken. In addition, students translated the interviews from Bulgarian into English, which were mounted as subtitles in the final video clip which was screened at the school with the aim to disseminate the results of the interviews to the school community. In the end of the screening, many of the students stated that the video clip made them think about the relationship between people. In addition, the video clip was also screened at the 3rd transnational project meeting held in Pavlikeni in mid-May 2017.

As noted above, an extra component was added to the intervention, the literary initiative for writing an essay on tolerance, finalized in April. In particular, students from the 8th and 9th grade, under the guidance of the teachers of English language, wrote their essays and presented them to their classmates. The winning essay was chosen to be presented by the author in the 3rd transnational project meeting held in Pavlikeni in mid-May.

Finally, in April and May, and following a common agreement among the partner organisations on implementing an additional activity in all 3 countries, students translated Greek and Romanian poems into the Bulgarian and Romani language. The main issue raised in the beginning of the implementation of this activity was the selection of the Romani dialect in which the poems will be translated, taking into consideration that in Bulgaria there is not a single Romani dialect but one can identify various dialects. The participation of Roma children only from the Burgudji ethnic group led to the selection of the dialect spoken by this Roma group.



2.1.3 Results of the implementation of the tool/method

The evaluation of the tool/method piloted in the school was an integral part of the activities, targeting not only the students participating in the pilot implementation of the selected practice, but also the teaching personnel and parents. Regarding the tools used for the implementation of the evaluation it is noted that the responsible teachers used a structured questionnaire for the students and teaching personnel, while interviews were conducted with parents.

In particular, following the 3rd transnational project meeting, a meeting with the Students' Council was organized in which the practice which was piloted as well as its results were presented, discussed and evaluated. Generally, students provided positive feedback about outcomes of the photo contest which they appeared to have enjoyed, as well as the production and screening of the video clip. They expressed their satisfaction regarding the opportunity to participate in the transnational project meeting, but also with the goal of inclusion of the Roma students.

On June 07, the teaching personnel as well as the school administration were informed in detail about the project activities and the outcomes of the pilot implementation of the selected practice. Teachers and employees had the opportunity to exchange opinions, ask questions and make recommendations on how to analyse the applied practice in pedagogical terms. Overall, the teaching personnel and school administration agreed that the activities were useful, interesting and innovative for the specific school environment and the local socioeconomic conditions. In particular, the Bulgarian language teacher stated that the project enabled students to work on topics of civilian relevance, while the IT teacher emphasized the interest and engagement of the students to find software that while was not being studied at school were necessary for the creation of the project's products. With regard to the teachers, it was stressed that the project overall and the practice which was tested in their school in particular improved their work as they had the opportunity to learn from the international experience in the integration of Roma children.

Finally, in June a meeting was conducted with members of the Parent Board. During the discussion and the interviews conducted, parents highly appreciated the implementation of good practices and specifically stressed that such activities were being carried out in favor of all children and that would facilitate their integration.

2.2 GREECE

2.2.1 Description of the tool/method applied in Greece

The exchange of good practices provided the 2nd Gymnasio of Agia Varvara with a set of tools and methods that could be applied for strengthening the efforts made to reduce drop out phenomenon. Despite the fact that most of the proposed tools and methods proposed were similar to programmes that the school had already implemented in previous years, some practices were also identified as promising.



Taking into consideration that the living conditions of Roma students in Agia Varvara are totally different from those in the partner countries, as they are fully integrated, the main concern of the school administration and the teaching personnel is focused on fighting absenteeism among Roma students, which is the main precursor to dropping out of school. The large number of unexcused absences, the difficulty to contacting parents and inform them about this fact, and finally the reluctance of the parents to visit school are among the main reasons for the high rates of absenteeism in the 2nd Gymnasio of Agia Varvara.

In this context, the representatives of the school were mostly inspired by the practices of "Bacho Kiro" Secondary School of Bulgaria regarding parents meetings outside school. The majority of parents, mainly Roma parents, do not attend the regular meetings organised by school although they all live within walking distance from school premises and they barely participate in the parents' committee. Thus, the school's administration and teaching personnel of the Gymnasio decided to implement an action in order to explore parents' attitudes and perceptions to the responsibilities that arise from the obligation of their children to attend school as well as parents' involvement in the school life, on the one hand and reduce the "distance" between school and Roma parents, on the other.

The reasons of choosing this action have to do, first of all, with the importance of parents' cooperation and active participation in school life as well as the fact that many Roma students do not fulfill the attendance requirements. The objective of the action was a) to sensitize parents to the fact that their cooperation and active participation in school life can have a positive impact on their children's attendance requirements, b) to help both students and their parents understand that fulfilling attendance requirements can lead to a better school performance, c) to activate parents in participating in school life, d) to help both parents and students understand the importance of regular school attendance, and e) to help bridge the gap between school and Roma parents.

With regard to the methodology of implementation of the action, it is noted that it was adapted to the local socioeconomic reality. The school administration and the teaching personnel considered that the best way to achieve the goal was through Roma children (the students). Consequently, the first idea was to work with a group of 10-15 students from the first and the second gymnasium grade in order to approach their parents. The students selected were Roma and non Roma students of both sexes who have a considerable number of (unexcused) absences and whose parents do not participate in school life. The reason of not choosing to work with third gymnasium grade students, in the first place, was that there was not much time left for them to spend in the Junior High School before they graduate. However, after having thoroughly examined the attendance books of all the classes in all three grades and various discussions among the school administration and the teaching personnel, it was decided to include third grade students as well. The number of the students from the third grade who had (unexcused) absences was larger and the type of their absences was different, at least, from that of the students from the first grade. First grade students are usually absent all day while third grade students, mainly, and some second grade students can be present and attend some classes one day and be absent during some other classes the very same day. They attend certain classes and don't attend others, although attendance of all classes



is mandatory. What students from all grades have in common, regarding their absences, is the fact that they are often late and miss the first class of the day and that the majority of them are Roma (32 out of the 35 students selected to participate in the action are Roma).

Keeping in mind the criteria set, the teachers made a list with about 35 students who could possibly participate in the action and addressed all of them because they were not sure as to the number of the student who would finally accept to participate on the one hand and they did not know how many of them would drop out of school during the implementation of the action. Finally, 33 out of 35 accepted to participate, while the students who refused to participate were not Roma.

2.2.2 Description of the implementation process of the tool/method piloted

The pilot activity in the 2nd Gymnasio of Agia Varvara started with the organisation of two preparatory meetings on March 2 and 3. During the meetings the responsible teachers explained to the students their concern about the high rate of absenteeism and emphasized that they wanted, with the help of the students and in the context of the project, to understand the reasons they are absent so often. It was noted that students' and parents' cooperation is essential in order to overcome this problem.

The first "official" meeting was held on March 8. The students were divided into two different groups. The first meeting was held with the participation of the first group of second and third grade students, 21 in total, and lasted more than an hour and a half. The second meeting was held with the participation of first grade students, 12 altogether. The three teachers of the school involved in the action and a representative of Bolt International Consulting informed the students about the Erasmus+ program, explained in detail the aim of the particular action and applied the focus group interview technique. Students had to answer the following questions: a) how do you feel about school? b) What's your behavior towards your teachers? c) Why are you late in the morning? d) Why do you usually do at night and go to bed so late? e) What time do your parents go to bed? f) What time do they wake up in the morning? g) What do your parents do? A portable recorder was used to record students' answers and one of the teachers kept the minutes of the meeting.

The second meeting was held on March 17. The students were divided again into two different groups. The first group consisted of the second and the third grade students, 14 in total, and the second consisted of the first grade students, 11 altogether. Both students were asked to answer the following questions: a) Are your parents aware of the number of the absences you have? b) Do your parents know the maximum number of the excused and unexcused absences that you can have? c) Do they receive the notes/letters school regularly sends? d) Do your parents come to school? How often? Do they respond to the invitations of the school? Why? e) Would it be useful to invite them, talk to them and try to find a way to face the problem of absenteeism? f) Would you like/accept to carry the message to your parents? g) When do they have free time? Where and when would it be convenient for them to arrange a meeting? The hints in the answers of students indicating their parents' reactions to the school invitations were so strong that the teachers asked students to play a role play game in pairs. One should be the student telling his/her mum or dad about the school



program and asking them to come to school and the other should be the parent. A portable recorder was used to record students' answers and one of the teachers kept the minutes of the meeting.

Trying to figure out how parents can effectively be involved in the project on the one hand and taking into consideration children's answers during the focus group interview process on the other hand, the teachers decided to hold one more meeting with the students on April 26. The purpose of the meeting was to convince students to act as mediators and hand in a questionnaire to their parents. The purpose of the questionnaire was to check parents' interest and availability for a meeting. In particular, parents were asked to give their latest phone number (Roma parents are used to changing phone numbers very often and the school administration and teaching personnel find it difficult to call them whenever it is necessary) and state which day/days of the week and what time it would be convenient for them to meet the teachers involved in the Erasmus+ program in order to discuss about their children's school attendance and unexcused absences. They were also asked to state whether they were interested or not in participating in such a meeting. The questionnaire was preceded by a short description of the Erasmus+ project and the importance of parents' cooperation with school in order to overcome the problem of the irregular school attendance and the unexcused absences was underlined. Parents' response was not immediate. Teachers had to remind the students about the questionnaire almost every day for the two following weeks and finally the parents of 9 out of 33 students filled in the questionnaire. Three of them were not interested at all in an eventual meeting.

On May 10, the responsible teachers had a meeting with two Roma mediators with whom they have been cooperating for a long time on school matters, in order to inform them about the findings regarding Roma students' school attendance and excused absences and develop an action plan for the following school year (2017-2018). The Roma mediators offered to support the school by encouraging Roma parents to participate in a meeting with the teachers and discuss the importance of their children's regular school attendance. Eventually, the meeting with the parents was decided to be held in the beginning of the following school year as it was considered that the timing was not appropriate. First of all, the time left before the beginning of the final exams was too short. Moreover, it was essential to avoid any possible misunderstanding as some Roma parents usually appear, sometimes even for the first time in a school year, just before the final exams, when the list of the students who have to repeat a grade is announced. The purpose of their visiting the school is to ask the Director of the school and the Committee of the teachers to "do something with their children's absences", in other words to delete a number of their children's registered absences so that they don't have to repeat the grade. However, cooperation between school and parents in order to face the problem of irregular attendance does not, by any means, mean deleting registered absences.

In the meanwhile, and in the context of the additional activity which was agreed among partners, students were asked to translate a poem written by the famous Greek poet Konstantinos Cavafis into English and Romani spoken in Agia Varvara (using the Greek Alphabet), while the English version was sent to the Bulgarian and Romanian school peers in order to be translated into Bulgarian, Romanian and Romani languages. At the same time, students had to translate the English version of the Bulgarian poem sent by the Bulgarian partners into the Greek and Romani languages. It is



noted that many words and some phrases in the Romani version spoken in Bulgaria were easily understood by the Greek Roma students.

In September, the responsible teachers decided to monitor the attendance of the students, the ones who remain at our school, since a large number of the students who had taken part in the programme had graduated, and observe to what extent, if any, their absenteeism had decreased. The meeting with the parents which had been decided to be held in the beginning of the school year was finally realized on October 11. On October 11 students who participated in the Erasmus+ project were asked to evaluate the practice implemented and were also asked to remind their parents that the meeting was going to be held in the evening of the day. However, very few parents attended the meeting. In fact only 5 of the 38 parents who came to the meeting were Roma. Meanwhile two of the teachers visited a student's house after asking his parents' permission to discuss their child behavior and attendance trying to notify them on the school rules and finding ways to bridge the gap. Moreover, the Headmistress invited the parents of the students who are mostly absent and facing the potential 'danger' of missing another school year for another meeting, calling each one personally, on November 8. On the day of the meeting only 8 out of 25 parents came to the meeting, although everyone of the invited parents had assured the school administration that they would attend the meeting.

After informing the parents about the programme, the teachers and the school administration notified them about their children's participation to school with the support of one of the Roma mediators and asked them to act as mediators, in their turn, and inform the parents who had not appeared to the meeting about the school's efforts and aims concerning their children.

2.2.3 Results of the implementation of the tool/method

The evaluation of the pilot activity in the 2nd Gymnasio of Agia Varvara conducted with the use of a structured questionnaire. According to the teachers' replies, the pilot activity is considered to be successful for a number of reasons which can be summarized as follows:

- all teachers acquired a large amount of information regarding the living conditions of students as well as the reasons why they are so often late for school and the attitude of their parents towards school;
- the number of the Roma students who were mobilized and engaged in the project was considered satisfactory;
- students realized that school "cares" about them and that they themselves are responsible for their own selves;
- There was a constructive dialogue between the few Roma parents and the teachers of the school, which is considered an important step for developing a relationship among the two parties.

In particular, teachers evaluated positively their participation in the pilot activity because the information about the everyday routine, the living conditions of their students and the difficulties



these students encounter on a daily basis helped them to understand their students better. Moreover, it was useful to understand the reasons for the students' lack of tardiness which could assist in finding a solution to the problem. Finally it should be noted that certain teachers of the school were inspired by the pilot activity and visited the houses of students who face problems and whose parents never come to school in order to discuss with them outside the realm of the project.

Further to this, teachers stated that the school's know how on how to implement inclusion methods as well as their knowledge regarding potential tools and methods in order to prevent dropping out and promote participation of Roma children in the education system has increased in both quantity and quality.

Regarding the students' evaluation of the activity, it was found that all of the participating students enjoyed participating in the activity and that they understood its purpose. According to their explanations, the purpose of the activity was to help them understand why it is important to have regular and tardy attendance, to reduce the number of their absences, to change their attitude towards school, as well as to help teachers understand the reasons why students are so often absent from school.

Most of the students were satisfied with the cooperation with their classmates as well as with the cooperation with their teachers. The majority of the students affirmed that the pilot activity was beneficial for them as they realized the extent of the attendance problem and understood that their teachers really care about them. They also stated that participating in the activity boosted respect for others' point of view and the majority of students replied that because of the intervention, they have acquired different opinion about their school and teachers. They realized that the cooperation with the teachers in the framework of the pilot activity made them change their opinion regarding teachers and understood that school in general and teachers in particular really care about them and try to help them fight absenteeism.

2.3 ROMANIA

2.3.1 Description of the tool/method applied in Romania

Following the discussions with the partners from Greece and Bulgaria and in the context of the pilot activity, Ialomita Country School Inspectorate selected to test a practice proposed and implemented by the 2nd Gymnasio of Agia Varvara, namely Δ-ROM-ΟΛΟΓΙΑ (Itineraries).

Δ-ROM-ΟΛΟΓΙΑ (Itineraries) was an interdisciplinary, extracurricular, cultural programme the title of which is a play on words.

- Δ-POM-ΟΛΟΓΙΑ means itineraries.
- Δ-POM-Ο(Σ)ΛΟΓΙΑ means route.
- Δ-ROM-ΟΛΟΓΙΑ means words and
- Δ-ROM-ΟΛΟΓΙΑ stands for Roma.



The programme was implemented by the 2nd Gymnasio of Agia Varvara (Greece) for three consecutive school years, from 2013 to 2016, and its aim was to highlight the cultural capital of Roma students featuring its different elements: language, religion, mores and customs. However the ultimate objective was to help students to jettison the burden of a “deficient identity” on the one hand and to ensure their smooth and equal integration in the everyday school life on the other hand.

The practice was considered by the representatives of the Ialomita Country School Inspectorate, following internal discussions with their colleagues, as an innovative and simple idea at the same time, that could enhance the communication amongst teachers, as well as among teachers and students, meeting thus the various needs of the schools supervised by the Country School Inspectorate. In addition, it was considered that the practice could:

- enhance the integration of students into the school community;
- motivate students to participate in the daily schools activities;
- allow students to feel secure and build relationships of trust on students with the school, with their teachers, their parents and the community;
- reduce school drop out rates.

The objective of the intervention in Ialomita Country was to promote good examples of tolerance and respect among students; highlight the cultural capital of Roma students and in particular their language, religion, culture and customs; and ensure a smooth integration of Roma students in the everyday school life. The practice was implemented in three schools in the county, namely the Technology Highschool “Cazanesti”, the Technology Highschool “Inaltarea Domnului” Slobozia and the Boranesti MiddleSchool with the participation of students from the 5th and 8th grade in the Technology Highschool Cazanesti and the Boranesti MiddleSchool, and students from the 5th to the 12th grade in the Technology Highschool “Inaltarea Domnului” Slobozia.

The methodology for the implementation of the selected practice was adjusted to the local condition of the participating schools. Generally, the students guided by their teachers and in cooperation with mediators from the Roma community, translated poems and short novels written by famous Romanian writers into the Romani language with the use of the Romanian alphabet. In the end, Roma students presented the translated poems and a short novel in the Romani language to their classmates, teachers, parents, as well as to other participants from the community in a festive moment. The initiative gave the opportunity to the students to make the Roma cultural capital wider known, which allowed them to feel more secure and build relationships of trust with the school and the community.

2.3.2 Description of the implementation process of the tool/method piloted

The implementation of the practice started with the organization of a meeting by the representatives of the Ialomita Country School Inspectorate with the participation of school principals and teacher



personnel from the three schools, in which all good practices discussed during the first transnational project meeting, (Athens on 23-24 January 2017), were presented. Following a discussion on the good practices presented by the, it was commonly agreed that the practice implemented by the 2nd Gymnasio of Agia Varvara, described above, could be adapted to the Romanian local conditions, and in accordance with the students' needs.

In this context, the representatives of the County School Inspectorate, the school principals and the participating teaching personnel designed the implementation of the practice in the three schools and agreed on the number of students who will participate in the implementation of the practice as well as the respective timeplan. In particular, it was decided that the practice will be implemented from March to June 2017. Concerning the number of students who will participate, it was decided to select and involve 60 students (both Roma and non Roma students), two school mediators, 9 teachers as well as 9 parents.

During the pilot implementation, a number of factors were identified as contributing to the successful implementation of the practice. In particular, the willingness and commitment of the teachers to be involved along with their students in other type of activities, beyond the formal curriculum, was a crucial factor right from the beginning for the successful implementation of the practice. In addition, the communication and cooperation of the teachers with the students as well as the local community facilitated the progress of implementation, while the excellent cooperation among the participating teachers and the school administrations in all three schools ensured that the practice will be implemented according to the timeplan in an effective way.

2.3.3 Results of the implementation of the tool/method

The evaluation of the practice piloted in the 3 schools in Ialomita County was a crucial step for recording the results and the effectiveness of the practice that was tested. For this purpose, the representatives of the Ialomita County School Inspectorate used a structured questionnaire targeting the students and the teaching personnel, while interviews conducted with parents and members of the local community.

Overall, 9 questionnaires were filled in by teachers, 30 questionnaires by students and 11 interviews conducted with members from the community. With regard to students, it is noted that all of them appreciated and enjoyed their participation in the activity as it gave them the opportunity to get involved actively; encouraged them to communicate during the activities; and improved the image of the school as a place of tolerance and respect among different ethnic groups. In addition, all students replied that they understood the purpose of the practice implemented and that this understanding was facilitated by the very good communication and cooperation with their classmates and teachers.

Moreover, students emphasized the fact that their participation in the implementation of the practice learnt them to be more open, to work as a team, to communicate effectively with their classmates and their teachers and to respect those who are different. Some of the quotes from students with



regard of the latter are as follows:

- „...discrimination is bad...”,
- „...I learned to respect my colleagues...”
- „...is important not to discriminate...”
- „...I learned that we are different...”
- „...I want to learn more...”.

With regard to the teaching personnel, all teachers who participated in the implementation of the practice considered that the participation in this pilot activity was a positive experience. In addition to this, the majority stated that they were satisfied with the cooperation with the students as they showed a genuine interest in the activity and in building relationships with the teachers. Some interesting quotes from teachers are as follows:

- “...Those kind of activities help to include the Roma community in the Romanian society...”
- „...It is important to work together teachers, students and parents...”
- „...This activity helps people to learn about their culture...”.

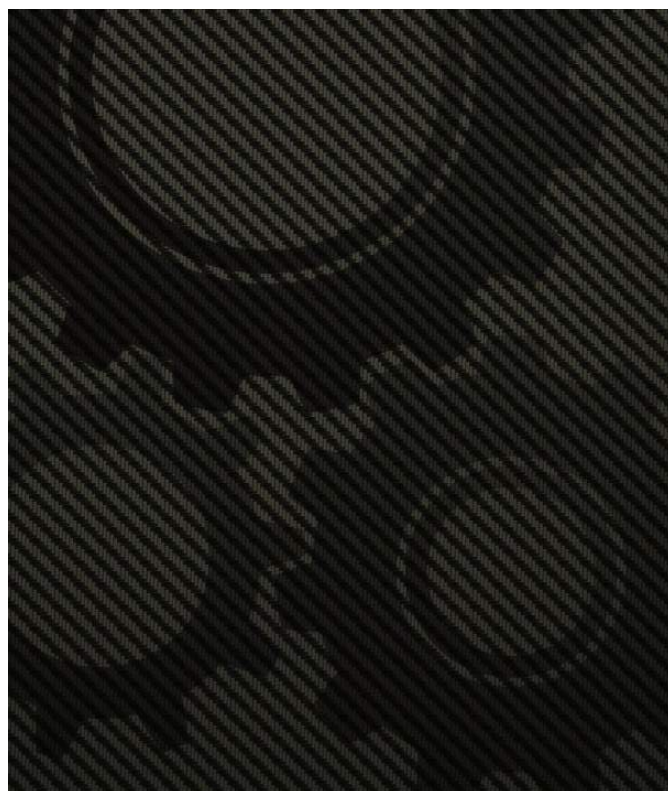
Finally, concerning the local community, various members stressed that this was not the first time they participated in an activity organized by the school and that they would like the school to organize more relevant activities as they consider that the activity can contribute to a more inclusive education for Roma children, especially when it achieves the involvement of the parents. According to one of the community members “...I think the activity had positive results because we understood the responsibilities that arise from the obligation of our children to attend school as well as we are involved in the school life...”. Moreover, “...sometimes is very hard for the teacher to work with Roma children when their parents are not involved in their children’s life...”. Yet, most of them stressed that they are partially satisfied with the cooperation and involvement of parents. In particular, one of the interviewees responded “the parents should be more involved in children activities and in a collaboration with school, with teachers”.

Overall, all participants evaluated the pilot activity positively despite, acknowledging at the same time that some aspects of the activity can be further improved in future relevant initiatives.





3. The pilot implementation from a transnational perspective



As mentioned in a previous section, the pilot implementation of tools/methods for the promotion of Roma inclusion to education was one of the main project activities, which aimed to provide the partner organisations with new ideas and practices, or to complement existing ones, towards strengthening their efforts to reduce dropout rates and achieve better integration of Roma children into everyday school life. In this context, the transferability of such tools, methods and practices was of utmost importance and a key aspect of any attempt to apply these to localities with different socioeconomic characteristics.

In the context of the project, three practices were tested as to whether the implementation of the tool/method in the two localities (i.e. in the locality that was applied initially and the one that was selected and tested in the current project) could achieve similar results. Indeed, in all three cases, the implementation of the methods/practices achieved positive results, indicating that these methods/practices could be transferred and applied to other localities as well, despite the different socioeconomic characteristics. Such an example of different socioeconomic characteristics is the case of Roma in Pavlikeni and Agia Varvara. In particular, Roma population in Pavlikeni and nearby villages is rural and rather poor while Roma population in Agia Varvara is urban, fully integrated and rather wealthy. The latter characteristic, wealthiness, is possibly one of the main reasons why Roma population in Agia Varvara do not consider school and education as a means of social mobility.

In the context of the practice “organizing parents meetings outside school”, Bacho Kiro school aimed



to make it possible for the parents (Roma and others) who live far away from the town where the school is located and who do not have the means to travel to Pavlikeni to “participate” in the school life. On the other hand, the 2nd Gymnasio of Agia Varvara implemented the pilot activity in order to manage to meet the Roma students’ parents who almost never come to school although they live within walking distance from the school premises. In both cases the intention was to “reduce the distance” between school and the parents. In the case of Bacho Kiro, however, the word distance is used in the literal sense while in the case of Agia Varvara the word distance is used in a figurative sense.

Moreover, in both cases the meeting with the parents finally took place and was dedicated on specific topics, i.e. prevention of aggression, drugs, and educational problems in Bacho Kiro and attendance problems in Agia Varvara. In Bulgaria the meeting with parents was held in the community center of the village (Butovo) where many students from different ethnic backgrounds live. To this end, a close cooperation with local authorities which develop school partnerships with other institutions was achieved. In Agia Varvara, Greece, the meeting with the parents was held in the school premises on a Wednesday evening, when shops are closed in order to facilitate Roma parents who are mostly shop owners. A volunteer Roma mediator was also present in the meeting for facilitating the process and the dialogue among teachers and parents. From a methodological point of view, and in order to prepare this meeting, the teachers of the school applied focus group interviews and questionnaire techniques, while the Headmistress of the school was also personally involved and called parents one by one in order to invite them to school. The purpose of the focus group interviews with the students and the questionnaire addressed to the parents was to explore parents’ attitudes and perceptions to the responsibilities that arise from the obligation of their children to attend school. Exploring parents’ attitude helped them understand partially the reasons of absenteeism and choose the appropriate communication approach. As to the number of parents who attended the meetings, it is noted that in the meeting in Butovo, Bulgaria, 26 parents participated, while in Agia Varvara the number was smaller, i.e. 8 out of the 25 parents who had been invited participated in the meeting.

As it becomes apparent, a comparison of the implementation of the practice in Pavlikeni, Bulgaria (initially implemented) and in Agia Varvara, Greece (pilot implementation), indicates that there were some differences as it was adjusted to the specific characteristics of both localities. Based on the results of the evaluation of the pilot activity, the representatives of both school agreed that the abovementioned practice can be applicable in a wide range of schools, regardless of the composition of the school population. The rationale is simple: when parents do not come to school, it’s the school which has to take action in order to meet them and cooperate with them, especially when students face attendance or other problems in their everyday school life.

Concerning the practices implemented by the Ialomita County School Inspectorate in Romania and the Bacho Kiro School in Bulgaria, it is noted that the results were also positive and representatives of the partner organisations confirmed that these can also be implemented to other localities. The practices piloted in both countries were considered easy to be implemented from a methodological point of view with the potential to achieve in a short period of time the goals that have been set,



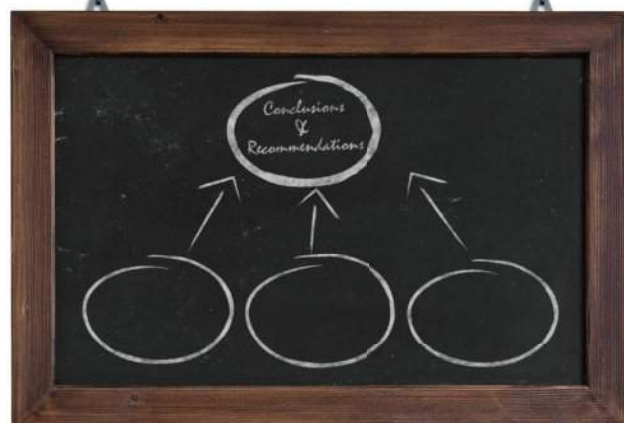
using very limited resources. In addition, the results can be widely disseminated and attract the attention of the whole school community - students, teachers and parents.

In the first case, the practice proposed and implemented by the 2nd Gymnasio of Agia Varvara, namely Δ-ROM-ΟΛΟΓΙΑ was considered as an innovative practice for the schools in Ialomita county that could enhance the cooperation of teachers and students and facilitate the integration of Roma students. Students understood that they all share the same rights and responsibilities and they realized that they are part of the solution and not the problem. In addition, Roma students had the opportunity to reveal their particular skills, aptitudes and abilities, while the links between school and the local community became more open. Taking into consideration the fact that the practice achieved the desired results, the representatives of the Ialomita County School Inspectorate plan to implement the practice to at least two more schools as well. Moreover, AEVB will also take into account the results of the pilot activity during the implementation of two projects in the communities in Varasti (Giurgiu county) and Cuza Voda (Constanta county), which aim at promoting Roma inclusion through the application of an integrated approach. To this end, the projects will give particular emphasis in the promotion of the integration of Roma children to education and the provision of support to their families as a means for improving the socioeconomic situation of the abovementioned communities.

In the second case, in Bacho Kiro school in Bulgaria, the research on the co-existence of Roma and non-Roma students at school, applying the photovoice technique, was implemented with some adjustments compared to the way it was implemented in the context of the LERI project in Agia Varvara. For example, students in Bacho Kiro school did not keep notes in a “research diary” but decided to add another activity, namely the essay contest. Despite the adjustments, in both cases the implementation of the practice achieved the goals that were set by the school administration and the teaching personnel, enriching their pedagogical practice.



4. Conclusions and recommendations



The pilot activity showed that there are numerous promising practices already implemented by various schools to promote Roma inclusive education, most of which are not part of a wider strategy but rather individual efforts of school administrations and enthusiastic teachers. Such practices can indeed achieve significant results, without the use of significant resources in financial terms or in terms of human resources.

What it is required however is the close cooperation among teachers, students, school administration and the local community and a strong commitment in order to make more efforts for promoting the inclusion of Roma children to education. A detailed discussion on the context and content of such practices, tools or methods with all relevant actors is thus essential as a means for obtaining the necessary support for the implementation of these practices, tools or methods.

From a methodological perspective, small adjustments to the implementation methodology were necessary in all three practices tested under this project. The methodology thus should not be strict but rather flexible so it can be adjusted where needed. For example, in Agia Varvara, the majority of the students participated in the pilot activity stated that they would change the frequency of the meetings as they believe that more meetings would facilitate further the implementation of the pilot activity. As to the tools used, the organization of focus group interviews and the use of questionnaires proved to be useful for the implementation of the practices. Yet, teachers from the 2nd Gymnasio of Agia Varvara realized that the focus group interviews were more appropriate than the questionnaire as students felt comfortable and at-ease, a fact that generated more insightful responses. The technique allowed for interactive research and this interaction was useful because students could build on the answers of the others and teachers had the opportunity to ask follow up questions, to collect additional information and monitor changes.

The pilot activity also proved that the participation of Roma mediators is significant as they can facilitate the participation of the local community and boost, thus, the effectiveness of the practices applied. As stated by the representatives of the 2nd Gymnasio of Agia Varvara, "parents' participation could have been more encouraging had we had the help of some Roma mediators during all the stages of the implementation of the pilot activity. In fact, the presence of Roma mediators is



essential for a school with such a high percentage of Roma student. The presence of mediators on a permanent basis would facilitate the communication with those Roma parents who don't come to school and don't cooperate with the teachers and the school administration".

Finally, it is noted that such practices, tools or methods should be taken into consideration when designing wider strategies and action plans as they can provide evidence based information on what works and what doesn't at the local level and in particular in the school environment, as well as recommendations on how to overcome certain difficulties in the implementation of programmes and projects for promoting the inclusion of Roma children to education.



ANNEX

Poems and short stories translated by students of of Bacho Kiro school and Ialomita County School Inspectorate in the context of the pilot activity

Bunatatea si rautatea

(short story)

Mai inainte Bunatatea si Rautatea locuiau pe pamant intre oameni. Intr-o zi ,Rautatea s-a batut cu Bunatatea pe care a invins-o. Bunatatea s-a ascuns in cer si la intrebat pe Marele Dumnezeu ce trebuie sa le faca oamenilor .Marele Dumnezeu i-a spus sa mearga din nou pe pamnat, pentru a usura viata oamenilor ,pentru ca numai impreuna cu El va reusi sa invinga Rautatea. Astfel ,Rautatea intra tot timpul intre oameni, iar Bunatatea este asteptata sa coboare din cer.

Omul asteapta mereu Bunatatea, nu Rautatea.

O LACHIMOS TA E NASULIMOS

Maj anglal o Lachimos ta o Nasulimos besen sas p-i phuw, maskar-e manusa. Jekh dives, o Nasulimos mardas pe e Lachimaca thaj inkislo maj zoralo lesoar. O Lachimos naslo te garadol p-o devel thaj puchlo e Bare Devles so te kerel manusenque. O Baro Devel dias les anglal te zal palem k-e manusa, kaste lokharel xarica lengo zivipen numaj na khetanes, ma te dikhelles o Nasulimos ta te marel les palem, no jekh po jekh, pocoral.

Goodness and Wickedness

Earlier on, Goodness and Wickedness lived on earth among men. One day, the Wickedness struggled with the Kindness that he defeated. The banner hid in heaven and asked the Great God what he had to do to the people. The Great God told him to go back to the earth, to ease people's lives, because only with Him together succeeds in defeating the Wickedness. Thus, Wickedness goes all the way between people, and the Kindness is expected to descend from heaven.

Доброта и Лукавство

По-рано добротата и лукавството живееха на земята сред хората. Един ден Лукавството се бореше с Любезността и я победи. Знамето се скри в небето и попита Бог какво трябва да направи с народа. Бог му казал да се върне на земята, да улесни живота на хората, защото само с Него ще успеят да победат нечестността. Така че, злото върви по пътя между хората, а добротата се очаква да слезе от небето.



Хората винаги чакат Доброто, а не Лукавството.

Copilul holocaustului

(short story)

Eu m-am născut la Bug în anul 1944. Tatăl meu îmi spunea povestea Bugului și eu eram copil. Îmi spunea chinurile lui și necazurile și, când îmi povestea aceste lucruri, lacrimile îi inundau ochii și ofta ca și când își pierduse ceva. În inima mea atunci s-a pus un dor și m-am gândit: cum să fac eu să păstrez aceste povestiri pentru neamul nostru, pentru românii noștri ca să nu se piardă? Aceste chinuri pe care guvernul Antonescu voia ca să dispărem de pe fața pământului, noi, românii și nimeni să nu mai fie pe fața pământului din nația noastră.

Eu m-am gândit să scriu o carte, un roman ca să știe și oamenii noștri care vor veni din generație în generație, să se gândească cum au trăit bătrânii noștri și să facă diferența traiului de atunci cu traiul de acum.

Noi am fost chinuiți, oameni pierduți. Umblam prin sate, chinuiți. Dormeam pe paie, în frig, în necaz și umblam așa prin toată lumea, ca să găsim o bucată de pâine, să putem trăi.

O čhaworro le samudarimasqo

Me kerdilem anθ-o Bugo 1944. An-θ bėrs štarvardeš thaj trin, štarvardeš thaj štar. Haj murro dad mirri dej mothonas amenqė o divano le Bugosqo haj me simas čhaworro. Haj mothonas amenqė pesqė kinuri, pesqė pesqė pėtimi so sas le haj kana divėninas, divėninas jasvėnča anθ-ėl jakha haj oftinas pàrkė xasarde vareso. An θ-o murro ilo atuncı, thowdea pe' ěkh doro haj gındisajlem atuncı sar te kėraw me k-ašti te pėstrow kadala divànuri, amarė neamurenqė, amarė romenqė hai te na xasawon? Kadala kinuri kaj o guvėrno le Antonescu-osqo kamelas te dispėron pa-i phuw le rom haj te na maja vel khonikh anθa' amari məcia haj me gındisajlem te skriiw ěkh lil, ěkh romano k-ašti te trail e viàca e romaı'. Te zamen i amarė manuś kaj avel aver genėracia.

Te gındim pe' so traisarde amarė phurė haj kėrėn e diferenca, o trajo dė atuncı haj o trajo kaj sa mame akana. Ame samas bat kinuime, manuśa xasarde. Ame samas ěkh norodo kaj ci tholas ame' khonikh in considerație haj phirasas anθ-ėl gava kinuime. Sovasas p-ėl suluma, anθ-o nekazo (marazo), n-as ame' so te xas haj phirasas kadea anθa' sea i lumea te arakhas ěkh kotor manro te traisaras.



The Holocaust Kid

I was born in Bug in 1944. My father told me the story of Bug when I was a kid. He told me his torments and troubles and all these things he told me, got him tears in his eyes and sighed as if he lost something. So I said to myself, I wanna preserve these stories for our Roma people, otherwise they will be lost forever. The Antonescu government wanted us all to disappear from the face of earth.

I was thinking of writing a book, a novel to notify our people and for the next generations, to think at our elders who lived those hard times. We were beaten and we suffered more. We walked through villages, we were tortured and stuff.

We slept on straw in cold weather. We had so much trouble with life, walking around the world, just to find a piece of bread, to live and tell our story.

Холокостското Дете

Роден съм в Бъг през 1944 година. Баща ми ми разказа историята за Бъг, когато бях дете. Разказа ми за своите мъки и тревоги и всички тези неща

доведоха до сълзи в очите му сякаш е загубил нещо. Така че си казах, че искам да запазя тези истории за нашите Ромски жители, в противен случай историите ще бъдат загубени завинаги. Правителството на Антонеску искаше да ни заличи от лицето на Земята.

Обмислях да напиша книга, роман, ведомяващ нашите съграждани и следващите поколения да мислят за нашите старейшини, които живеят в това трудно време. Бяхме бити и пострадали много. Вървахме по селата, бяхме измъчвани и потъпквани.

Спахме на слама в студното време. Имехме толкова много проблеми с живота, вървейки по света, просто за да намерим късче хляб, да оживеем и да разкажем нашата история.



RROMUL CÂNTĂ

Rromul cântă.
Cântă la instrumente,
Cântă din gură și plânge!
Care este cântecul,
Pe care îl aud oamenii?
Este un cântec foarte frumos.
Este cântecul rromilor,
Numai rromii îl pot cânta!

O RROM BASAVEL

O rrom basavel,
Basavel , gilavel thaj rovel.
Savi si oj i gili,
Kaj asunen-la e roma ?
Oj si jekh gili but sukar ,
Oî si e gili e rromenqi.
Numaj e rroma saj te gilaben-la !

Umblam, umblam

Umblăm, umblăm pe drumurile lungi,
Am întâlnit și romi fericiți.
A, romilor, de unde veniți
Cu corturile și cu copiii înfometați?
Of romilor, of flăcăilor!
Am avut și eu o familie mare,
Mi-a ucis-o Legiunile Negre,
Pe toți i-a ucis, pe bărbați și pe femei,
Între ei și pe copilași.
Of romilor, of flăcăilor!
Deschide-ți, Doamne, porțile cele negre
Să-mi pot vedea familia
Iarăși să merg pe drumurile lungi,
Să întâlnesc romi fericiți.
Of romilor, of flăcăilor!
Sus, romilor, este timpul vostru,
Haideți cu mine, romi din întreaga lume!
Gura cea neagră și ochii cei negri,
Îi voi iubi precum strugurii cei negri.
Of romilor, of flăcăilor!

THE ROMA PEOPLE SING

The roma people sing
They play the instruments ,
And they sing and cry .
What is the song,
That people hear ?
It is a very beautiful song ,
The song of rroma people ,
That only they can sing !

Ромите пеят

Ромските хора пеят.
Те свирят на инструменти,
пеят и плачат.
Каква е песента,
която хората чуват?
Това е много красива песен –
песента на ромите,
тази, която само те могат да пеят!

I travelled, I travelled

I travelled and travelled far and wide
I met happy Gypsies
I travelled and travelled far and wide
I met lucky Gypsies
Oh, Gypsies, Oh guys
Oh, Gypsies, Oh guys
Oh, Gypsies, from wherever you came from
With your tents along lucky roads
I once had a large family too
But the black legion murdered them
Come with me, Gypsies of the world
For the Gypsies, roads have been opened
Now is the time – arise, Gypsies
We will go far if we act!
Oh, Gypsies, Oh, guys
Oh, Gypsies, Oh, guys



Gelem gelem

Gelem, gelem, lungone dromentza
Maladilem bahtale romentza
A, romale, kotar tumen aven,
E tzahrentza, bokhale ciaventza?
A Romale, A Chavale!
Sasa vi man bari familia,
Mudardias la i kali legia.
Saren cindias vi romen vi romnien,
Mashkar lende vi tzikne ciavoren.
A Romale, A Chavale!
Putar, Devla, te kale udara
Te shai dikhau miri familia.
Palem ka jau lungone dromentza,
Ta ka phirau bahtale romentza.
A Romale, A Chavale!
Opre roma, isi vaht akana,
Aide mantza sa lumiake roma!
O kalo mui ta e kale iakha
Kamaua len sar e kale drakha.
A Romale, A Chavale!

Limba noastră rromani (Nicoleta Ciuraru)

Limba noastră rromani
Este ca un cantec dulce
Este o limba melodioasa
Cantata cu inima!
Este cea mai frumoasa limba
Este ca aurul, ca soarele
Ca mierea cea mai dulce
Ca o domnita diafana!
Cine vorbeste in rromani
Are o viata ca un vis !
Anuntati toti oamenii
Din toate casele
Din toate orasele,
Ca putem vorbi liber
Limba noastră rromani!

Аз пътувах, пътувах

Аз пътувах и пътувах на длъж и на шир
Срещнах се с щастливи цигани
Аз пътувах и пътувах на длъж и на шир
Срещнах късметлии цигани
О, цигани, о, момчета
О, цигани, о, момчета
О, цигани, откъде идвате
С палатките си по щастливи пътища
Преди имах и голямо семейство
Но черният легион ги уби
Елате с мен, цигани от света
За циганите пътищата са открити
Сега е времето – станете цигани
Ще отидем далеч, ако действаме!
О, цигани, о, момчета
О, цигани, о, момчета

Our Romani language

Our Romani language
It's like a sweet song
It is a melodious language
Hearty singing!
It is the most beautiful language
It's like gold, like the sun
Like the sweetest honey
Like a diafan mistress!
Whoever speaks in the Romani
Has a life like a dream!
Let everyone know
Of all the houses
From all cities,
That we can talk freely
Our Romani language!



I chib rromani
Amari chib rromani
Si li jekh gugli gili
Si li chib gilabadi,
Gilabadi and-o gi.
Si li sumnakaj or kham,
Si li i chib so maj sukar!
Jekh awgin so maj gugli!
Jekh rajni so maj lachi!
Kon del lav rromano
Si les o trajo sar jekh suno!
Anda -l sawore khera,
Anda -l sawore forura
Sawore te akharen
Ke mukhle amen le ga3e
Te das дума vi ame!

PRIMĂVARA

Bine ai venit primăvară!
Cu grădinile de flori!
Tu aduci bogății oamenilor,
Bucurii copiilor.
Întâi iunie bate la ușă!
Cu cântec în cale.
Îi ies toți copiii.
Să aveți o sărbătoare fericită!
În sufletul fiecărei persoane,
Se ascunde un copil.

Нашият ромски език
Нашият ромски език
Той е като сладка песен
Той е мелодичен език
Като песен от сърцето!

Той е най-красивият език
Той е като злато, като слънце
Като най-сладкия мед
Като диафанска любовница!

Който говори на ромски
Има живот като мечта!
Нека всички знаят
От всички къщи
От всички градове,
Че можем да говорим свободно
Нашия ромски език!

SPRING

Welcome spring!
With flower gardens!
You bring wealth to the people,
And joy to the children.
The first of june knocks at the door,
Spreading the song.
And all the children come to meet her,
Have a happy holiday!
Every person hide inside their soul,
An inner child.



O PAŚMILAJ

Mišto avilean Paśmilaj
Te plaiența pherde sumnakai!
Anes barvalipen le manușenghe
Lośalipen le chavorenghe!
O iekto iuno marel k-o udar
Savore chavore,
Ghileanța inklion anglae
Bahtale te aven tumaro dives!
And-e svako manuś
lekhe chaves arakhes !

Viata mea (Luminita Cioaba)

Viata mea este drumul
Ochii sunt ploaia
Inima este cantecul
Cata viata voi avea
Tot pamantul am sa-l umblu.

Muro trajo

Muro trajo si o drom
Le jakha si o brisind,
Sode trajo man avela
Sa e phuv me phirawla.

Пролет

Добре дошла пролет !
С цветни градини!
Ти донасяш богатство на хората,
И радост за децата.
Първият от юни чука на вратата,
Разпространявайки песента.
И всичките дечица идват да я посрещнат.
Честит празник!
Всеки човек крие в душата си
невинно дете.

My life

My life is the the way
The eyes are the rain
The heart is the song
How long life will I have
All the land I will walk on.

Моят живот

Моят живот е пътят, по който вървя
Очите са топлият дъжд
Сърцето е нежната песен
Колко дълъг ще е пътят, по който ще вървя?



Photos taken from students in the Bacho Kiro school in the context of the pilot activity



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AGIAS
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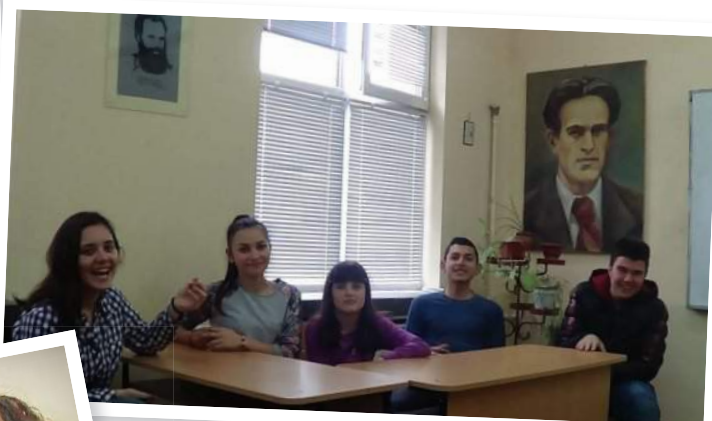
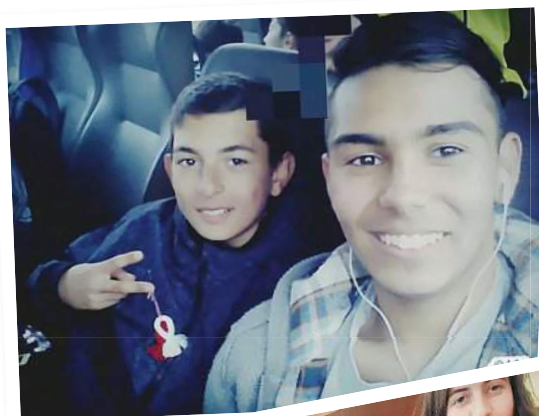
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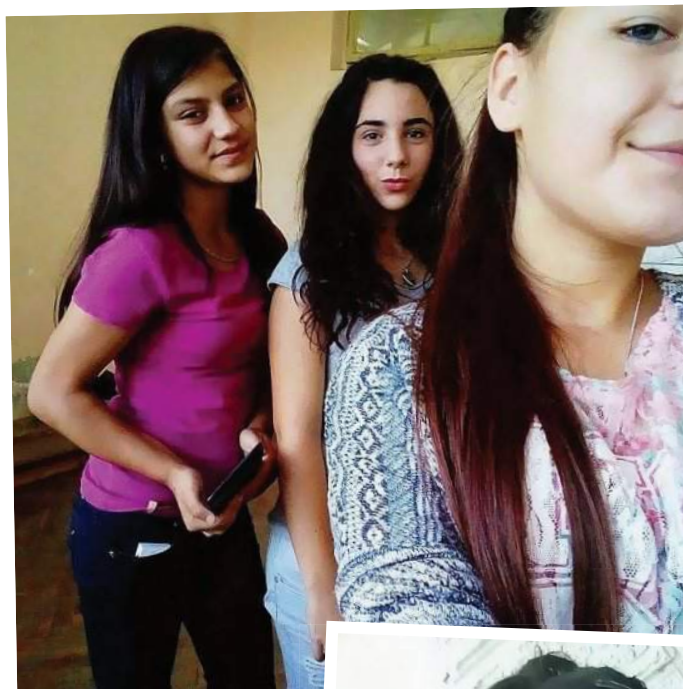
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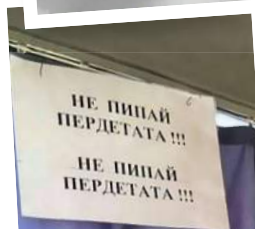
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Poems translated by students in all 3 countries in English – Greek – Bulgarian – Romanian – Romani

I Am a Gypsy (English version)

I am a gypsy. My bare childhood
Passed by in a gypsy tent in cold nights.
Yet I do not carry a knife with me
Or intend to steal your property!

I am a gypsy. I ate from a leather sack,
I lead a bear in sultriness and bitter frost.
But I do not mourn my
destiny,
I have my home and I am able to read.

Once upon my happiness was taken away from
me
I wandered ragged and wretched...
But look at my two well - dressed children
Are playing together!

ЦИГАНИН СЪМ (Bulgarian version)

Циганин съм. Детството ми босо
прошумя с катун под нощи хладни.
Ала нож във джоба аз не нося
и не дебна кон да ти открадна!

Циганин съм. От вулия ядох,
водих мечка, в пек и снежна киша.
Но от скръб не пея като дядо –
дом си имам и на книга пиша.

Някога игрите ми отнеха,
скитах дрипав – жива живеница...
Но погледай как във градски дрехи
днес играят двете ми дечица!

ΣΕΜ ΡΟΜ (Greek Romani version)

Σεμ Ρομ. Με τσιανέ ναγκέ μπρεσά νακλέ σε
Γιεκ ρομανί τσάρα ε σουντρέ ρατά
Κι όμως ναη τσουρί πραμάντε
Ούτε μαγκάφ τσοράφ κι παράβα.

Σεμ Ρομ. Χαλέμ κατάρ γιεκ δερμάτινο σακί
Ινγκιαρντέμ γιεκ αρκούδα αντο τατιπέ τα
αντο μπαρό σιλ
Αλλά ιν ροβάμαν για τη μη μπαх
Σίμαν μο κхер та νταλί τε οκούρουμ.

Κάποτε λιέμανтар μη μπαх ντουρ
Πιρντέμ παντού ρισπιμέ та βοθράάβας
μπέτι πατέ
Αλλά νтик με тσαέν та бουраέν латсэ пátе
та
Кхелέν μαζί.

Rom sam (Bulgarian Romani version)

Rom sam, sar tcanoro pirovas pandrango
Beshevas avri ando shal
Shuri anavas ando puzinari
Ay ni dikavas te chorav o graz.

Rom sam. Tar o vali halem
Anavas mechka, sas iv ay kishay
Rojmaster ni gilybav sar o nano
Kar sama ay kniga ramov.

Pokay drom e igrale otnemisardemanga
Skitov sar surtuku – giviv givejnitca.
No dik kar ando foro e trantc
Arec kalen mra duy shave.



EIMAI ΤΣΙΓΓΑΝΟΣ (Greek version)

Είμαι Τσιγγάνος. Η γυμνή παιδική μου ηλικία
Πέρασε σε μια τσιγγάνικη σκηνή τις κρύες
νύχτες

Κι όμως δεν κουβαλώ μαχαίρι μαζί μου
Ούτε σκοπεύω να κλέψω την περιουσία σου

Είμαι Τσιγγάνος. Έφαγα από δερμάτινο σακί.
Οδήγησα μια αρκούδα στη ζέστη και την
τσουχτερή παγωνιά.

Αλλά δεν πενθώ για το πεπρωμένο μου
Έχω το σπιτικό μου και μπορώ να διαβάζω.

Κάποτε μου πήραν την ευτυχία μακριά
Περιπλανήθηκα κουρελιασμένος και άθλιος
Αλλά κοίτα τα καλοντυμένα μου παιδιά
Που παίζουν μαζί!

Candles (English version)

The days of our future stand in front of us
like a row of little lit candles –
golden, warm, and lively little candles.

The days past remain behind us,
a mournful line of extinguished candles;
the ones nearest are still smoking,
cold candles, melted, and bent.

I do not want to look at them; their form saddens
me,
and it saddens me to recall their first light.
I look ahead at my lit candles.

I do not want to turn back, lest I see and shudder
at how fast the dark line lengthens,
at how fast the extinguished candles multiply.
Constantine P. Cavafy (1899)

SUNT UN TIGAN (Romanian version)

Sunt un țigan. Copilaria mea desculta
Mi-am petrecut-o într-un cort țigan în nopți
reci.

Cu toate acestea, nu port cuțit cu mine
Sau nici nu am de gând să vă fur!

Sunt un țigan. Am mâncat dintr-un sac de
piele,

Port ursul cu si amar.

Dar nu-mi plâng destinul,

Am casa mea și pot citi.

De cand fericirea mi-a a fost rapita

Am răătăcit zdrentaros și neingrijit ...

Dar, uitați-vă la cei doi copii ai mei bine
îmbrăcați,

Se joacă împreună!

Μεμελιά (Greek Romani version)

Του μέλλοντος ε γκiesά ατσέν ανγκλαμέντε
σαρ γιεκ σειρά μεμελιά παμπαρτέ
γκαλμπενόσκε, τατέ τα τζουνγκαλέ μεμελιά

Ε γκiesά κái νακλέ ατσέν παλάλ
γιεκ γραμμή μεμελιά κái νái παμπαρντέ
ε νταά χαρνέ ικαλέν τουφ νταά
σουντρέ μεμελιά, μπιλαντέ σα μπανγκέ

Ιν μαγκάφ τε ντικάφ · λεν λενγκο μούι
σουκουλντιναρέλ μαν
τα σουκουλούρουμ κána θυμάμαι λένγκο
πρώτο φως
ανγκλάλ ντικάφ με παμπαρντέ μεμελιά

Ιν μαγκάφ τε μπόλνταμαν τε ντικάφ τα τε
τσούνταφ
σο κái κερντιόλ νταά λούνγκο η
γκαρακουκνί γραμμή
σο κερντιον νταά μπουτ ε μεμελιά κái νái
παμπαρτέ.

Κωνσταντίνος Π. Καβάφης (1899)



Свещи (Bulgarian version)

Дните на нашето бъдеще стоят пред нас
Като една поредица от малко осветени свещи
-

златисти, топли и оживени малки свещи.

Дните в миналото остават зад нас,
скръбна линия от изгасени свещи;
най-близките все още пушат,
студени свещи, разтопени и огънати.

Не искам да ги гледам; тяхната форма ме
натъжава,
и това ме кара да си спомням тяхната
първата светлина.
Гледам напред към моите запалени свещи.

Не искам да се връщам назад, за да не
виждам и да потрепервам
колко бързо тъмната линия се удължава,
колко бързо се унищожават изгасените
свещи.

Константин П. Кавафи (1899 г.)

Κεριά (Greek version)

Του μέλλοντος η μέρες στέκοντ' εμπροστά μας
σα μια σειρά κεράκια αναμμένα --
χρυσά, ζεστά, και ζωηρά κεράκια.

Η περασμένες μέρες πίσω μένουν,
μια θλιβερή γραμμή κεριών σβησμένων·
τα πιο κοντά βγάζουν καπνόν ακόμη,
κρύα κεριά, λιωμένα, και курτά.

Δεν θέλω να τα βλέπω· με λυπεί η μορφή των,
και με λυπεί το πρώτο φως των να θυμούμαι.
Εμπρός κοιτάζω τ' αναμμένα μου κεριά.

Δεν θέλω να γυρίσω να μη διώ και φρίξω
τι γρήγορα που η σκοτεινή γραμμή μακραίνει,
τι γρήγορα που τα σβηστά κεριά πληθαίνουν.
Κωνσταντίνος Π. Καβάφης (1899)

Lumânări (Romanian version)

Zilele viitorului nostru stau în fața noastră
Ca un șir de lumanari aprinse -
aurii, calde și pline de viață.

Zilele trecute rămân în urma noastră,
o linie tristă de lumânări stinse;
cele mai apropiate încă fumegând,
lumânari reci, topite și îndoite.

Nu vreau să mă uit la ele; forma lor mă
întristează,
și asta mă face să-mi amintesc de prima lor
lumină.
Aștept cu nerăbdare lumânările mele aprinse.

Nu vreau să mă întorc, ca nu cumva să mă
trezesc și să văd
cât de repede se întinde linia întunecată,
cât de repede se înmulțesc luminile stinse.
Constantine P. Cavafy (1899)





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