

Scientific Article for the 2nd Roma Women's Gathering in Greece

RTRANSFORM – Roma Women transforming the educational systems around Europe through their social and political mobilizations

International Conference on Lifelong Learning and Adult Education in the Age of Uncertainty: Paths to Social Inclusion and Social Cohesion, March 30 - April 1, 2023, Athens, Greece

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ABSTRACT

This communication focuses on highlighting the opinions of Roma women on issues related to their education, as they were recorded in the Second Dialogic Gathering of Roma women in Greece, as well as presenting the Dialogic Gatherings as a participatory activity that intends to stimulate Roma women. The approach is qualitative and was carried out with a thematic analysis of the practices of the working groups formed in the context of the Gathering. From the results of the analysis, it became clear that women recognize the value of education and its benefits on an individual and on a social level and highlighted the most important factors that facilitate, but also the obstacles that make it difficult for them to access and attend educational programs.

Key Words: Roma, women, non-formal education, empowerment, education

Introduction

The European project "RTransform - Roma women transform education systems in Europe through their social and political mobilization" is a partnership of civil society organizations and state bodies from Spain, Hungary, Greece, and Bulgaria. The Dialogic Gatherings are a key activity of the project, and the aim is to implement them in all the participating countries, establishing a dialogue space for Roma women. The purpose of the Dialogic Gatherings is to create an open dialogue between Roma women and educational organizations, in order to highlight the needs of the women themselves and take them into account in the policy-making processes acting with a view to strengthening their attendance at education and by extension to benefit the Roma community as a whole.

The Dialogic Gatherings of Roma Women on Education is an initiative of the Spanish Roma women's association Drom Kotar Mestipen (Road to Happiness), which began in 2000. The first meeting was attended by just one Roma woman and her daughter, while in the second meeting in 2001, titled "Roma women of Barcelona in the 21st century", 70 Roma women participated. From the 2nd meeting it was evident that these meetings are an important pillar for strengthening the attendance of women in education. To date, 20 annual meetings of Roma women have been held in Spain, with over 200 women participating.

In Greece, the Dialogic Gatherings of Roma women started being organized by Alternative Innovative Development, an organization that focuses on the promotion of human rights and coordinates actions to empower women, young people, and individuals from vulnerable groups. The Dialogic Gatherings that have been held in Greece up to 2023 are two, with the first one taking place in 2021.

The method of the Dialogic Gatherings

The Dialogic Gatherings of Roma women are based on dialogic learning that is achieved through "dialogues" that are equal, with interactions that recognize the "cultural intelligence" of all people

and are oriented towards the transformation of prior knowledge and the socio-cultural context for the benefit of all. The interactions that take place within dialogic learning increase instrumental learning and favor personal and social conceptualization, guided by the principle of solidarity, in which "equality" and "diversity" are compatible values and mutually enrich each other (Public Guide – European Project).

The Dialogic Gatherings follow a specific structure and preparation, which is presented below, and has been proven to ensure the participation of Roma women and focus on their needs.

Organizing Committee

The Organizing Committee is one of the most important elements in the preparation of the Dialogic Gatherings. Roma women participate, regardless of their educational level, age and experience in similar actions, as well as members of the hosting organization. The Dialogic Gatherings Committee is open to all interested members and an invitation is circulated through organizations and individuals for the inclusion of new members before each Dialogic Gathering. Its role is to listen to the needs of Roma women and based on those needs to choose the topic of the Dialogic Gathering. After the selection of the central topic, the Committee selects the appropriate themes, and the life stories of Roma women that will be presented, which are related to these topics, while decisions are also made on organizational issues, such as place and time of the meeting, mobilization of participants, promotional material, etc.

Structure of Dialogic Gatherings

The structure of the Dialogic Gatherings is specific and is as follows: greetings of organizers, presentation of the Roma women's life stories who act as positive role models (European Commission, 2018), speech from experts, discussion among Roma women in working groups and presentation of their results in the plenary. After the Dialogic Gathering, the organizers undertake to prepare a results report, which is posted on the website of the organizing body and shared with educators, social actors, and policy makers.

Second Dialogic Gathering of Roma Women in Greece

The Second Dialogic Gathering of Roma women was conducted in Thessaloniki on January 27, 2023 at the Second Chance School of Ampelokipi Menemeni. The prosecution of the Dialogic Gathering at the Second Chance School (SCS) of Ampelokipi Menemeni had a symbolic character and aimed to bring the women back in touch with the school environment and to provide them with information on the way the School operates, as it is exclusively addressed to adults and the nature of the education is not the same as the one of the formal system, but more flexible (Nikolopoulou, 2017).

The Organizing Committee consists of 10 members, 8 Roma women and 2 non-Roma women, members of the hosting organization. During the first and second Dialogic Gatherings, the Commission's composition remained the same. The profile of the participating women varied in terms of age and educational level. The different social profile of the women was a factor that

contributed to the occurrence of different perspectives, experiences and needs of Roma women in Greece. For the preparation of the Dialogic Gatherings, 10 meetings were held.

As a good practice for mobilizing women who had not participated in any other educational activities, arose the prosecution of meetings and educational workshops with people from the Roma communities and the possibility of being accompanied by people from the community or from the Community Centers. The escorts were Roma Mediators and Educators, while in other cases the escort consisted of men (1-2 per group) where they were Mediators or Presidents of the community and they were aware that they would not participate in the plenary session, the discussions, and they would remain outside the event area.

Before the Dialogic Gathering, the women toured the premises of the Second Chance School and had the opportunity to get to know each other while exchanging information about the reasons that led them to participate in the Gathering as well as their needs. Throughout their stay at the site there were AID volunteers and members of the Organizing Committee welcoming the women, having conversations with them, and encouraging them to meet and network with Roma women from different regions. In addition, there was provision for the amusement of children in the Centre of Creative Activities for Children that operated in the building. Before the official start of the Dialogic Gathering, a representative of AID along with members of the Organizing Committee participated in the seminar of the General Secretariat of Social Solidarity and the Fight Against Poverty of the Ministry of Labor & Social Affairs presenting online the Dialogic Gatherings and the RTranaform project as a good practice. The presentation and the event could also be watched by the women who participated in the Dialogic Gathering, as a projector had been placed in a central part of the room.

At the official opening of the Dialogic Gathering, a representative of AID welcomed the participants, explained the project, the objectives of the Dialogic Gatherings and the conclusions from the first Dialogic Gathering. Afterwards, the Director of the Second Chance School who hosted the event and a representative of the Municipality of Ampelokipi Menemeni took the floor for a short greeting. Next, the members of the Organizing Committee took the floor, introduced themselves to the participants and stated what their role is, where they extended an open invitation to other women to participate in the Organizing Committee.

After that the speakers, Roma women, took the floor to share their own life stories, which had the following themes:

- O1 is a graduate of the Second Chance School. Even though her family environment was supportive in terms of getting an education and her sister is educated, she herself, influenced by the stereotype of marriage, she got married, and started a family at an early age. In her adult life, despite the difficulties of being a single parent, she decided to continue school. She got great support and strength from the teachers of the Second Chance School and today she is a member of the Parent-Teacher Association and a School Mediator.
- O2 is 19 years old and is a candidate for the Panhellenic examination for a second time. She comes from a poor family and gives her own struggle to achieve her goals by studying, since she

wants to become a police officer. She wants to fight crime of every kind, since, as she claims, grew up in an area with crime and delinquent behaviors.

- O3 is a graduate of the Second Chance School (SCS). She wanted to continue her education, but many reasons led her to drop out of school. After having a family and two children, she decided to fulfill her wish and enroll in the SCS, despite the lack of support and the objections of the family environment.
- O4 had the dream of becoming a hairdresser. She studied at Vocational Training School (EPAS) with the goal of finishing hairdressing and opening her own salon. She was one of the first to get into hairdressing in her area and was heavily criticized at first. In her later career, her goal was to help her community and especially the children's school attendance. She obtained the certification of the School Mediator, and she now works in the program for the inclusion of Roma children in the school of the Aristotle University of Thessaloniki.

After the speeches, the experts took the floor, turning the discussion to the topic of the right to education. They pointed out that the causes of school dropouts are often linked to the lack of infrastructure and poor living conditions while talking about taking measures on behalf of the state, adding that it is also the family's responsibility to send children to school and provided information on how to enroll in literacy courses for obtaining a primary school diploma and the co-housing of a Centre of Creative Activities for Children and a Second Chance School as a measure to facilitate the attendance of women in the SCS.

In the second half of the event, the women were divided into three groups. The separation of the groups was formed with the registration of women at the beginning of the Dialogic Gathering and emphasis was given on the presence of women from all regions in each group. The coordination of the discussions of the working groups was undertaken by two coordinators in each group. The questions that triggered the discussions were indicatively:

- What did you find common in the stories you heard with your own lives?
- What stopped you from continuing school?
- What gave you strength to continue school?

It is important to mention that the discussion was led by the participants taking the floor and expressing their needs and stories and the moderators simply moderated the discussion.

During the working groups, the women shared their own life stories, their concerns, discussed what they themselves should do to fulfill their desires and needs. They encouraged each other and exchanged views on how they themselves deal with the invitations, while talking about what they need to change in order to have a brighter future.

Participants

60 Roma women participated from 9 different settlements across Greece (Thessaloniki, Corinth, Serres, Larissa, Tyrnavos, Athens), they had different educational levels (primary education, elementary school graduates, high school graduates, tertiary education graduates and Institute of Vocational Learning (IEK) graduates) and their ages range from 16-65 years.

The majority of them had attended or were primary school graduates of (61.7%), a smaller percentage had attended or are attending secondary school (30% women) and a small percentage had graduated or were attending higher education (8.3% women). 60% of the women were married with children. 1/3 of the participants participated for the first time in an educational activity focused on Roma women and it was the first time they had the opportunity to travel alone for an educational purpose.

The Dialogic Gathering had local and regional character in the initial planning, however, the expression of interest in the participation of women from all over Greece, led the organizers to reshape the activity and ensure the participation of as many participants as possible from distant areas. Specifically, a total of 78 women expressed interest in participating. The selection of the 60 participants was made based on ensuring the participation of women who would participate in a similar activity for the first time, while emphasis was equally placed on the inclusion of areas where Roma women face challenges, and these actions are not often organized.

Purpose and methodology

The purpose of this announcement is to highlight the views of Roma women on issues related to their education, as they were recorded at the Second Dialogic Gathering of Roma women in Greece, as well as to present the Dialogic Gatherings as a participative activity that intends to activate Roma women.

The methodological approach is qualitative and was carried out with a thematic analysis of the practices of the three working groups formed in the context of the Gathering (Braun & Clarke, 2013).

Results

In this section, the main themes that arose from the thematic analysis of the practices of the working groups are presented.

The role of the family in the attendance of Roma women in education

The thematic analysis of the working groups revealed that in many cases, Roma women, when they have a supportive family environment, attend education, despite the other difficulties they face. As they said: *"Fortunately my husband allowed me to go to night school. I wanted to continue, but I stopped. My son and I finished high school together...School opens your mind"* (Γ34), *"I hang out of the windows in schools to see what they write in schools. I want my granddaughters to win time, as long as I live, I will support them! I won't marry my little girls (granddaughters), because they should see further from what I saw..."* (Γ20), *"I happen to come from a family where very few people were*

educated. Nevertheless, me and my brothers were under pressure, too much pressure to study but not to simply finish high school. Both my parents were illiterate" (Γ12), "My mother played a very big role in Second Chance because she took care of the little one when I was at school and when my little one was sick my sister stopped. And the teachers supported me" (Γ23), "In our house it was an inviolable law to go to school. My father pushed us to learn" (Γ31), "I wanted to continue school because of my father, he loved education very much. He taught himself to read, when he worked in a grocery store...I thought he had gone to school" (Γ4), "The teachers and my mother keep telling me to keep going and not to give up. Whatever difficulties I face in front of me to overcome them in any way that I can. I don't want to be left behind like some Roma. I want to finish school...I want to become something in my life" (Γ38), "My father supported me. As soon as I came home from school, he made me do my homework, but then he got me engaged" (Γ48).

The older women and some women from more traditional communities emphasized that they did not have a supportive environment and therefore did not continue school or attend training. The reasoning behind an unsupportive family environment was increased seasonal work and commuting, early marriage, or the fear of socializing with Roma or non-Roma boys.

More specifically, the women said about professional obligations: *"I wanted to go to school like the other children, but my dad wouldn't let me. Why shouldn't I go? We have the animals, father said. We worked in the fields from an early age, and we were 8 siblings. We had to help with everything" (Γ16), "I didn't go to school because we were busy. Workers" (Γ7).*

For reasons related to early marriage or the fear of socializing with Roma or non-Roma boys, the women reported: *"In the past, even if the daughter didn't want to get married, she had no choice, the father spoke on her behalf. Whoever had the most horses were the best" (Γ33), "I got married early, I didn't finish school. I wanted to go to school, but my parents married me off" (Γ29), "I went to primary school. I grew up with my grandmother, my parents divorced. School was away and she didn't send me. She was afraid... I didn't go for it then either" (Γ23) "At that time our parents wouldn't let us, they were afraid of eloping. They didn't know. They were wrong... and today the mistakes are still happening. Children marry early" (Γ44).*

However, other younger women noted that early marriage has progressed in several areas, and they can now choose their partners, while others indicated that they often have no choice. Even now they are somehow "forced" to marry early and drop out of school due to increased pressure from the social environment, while in some cases they have reported that if they refuse getting married, the family or their basic assets (their business, residence) were in jeopardy. Specifically, it was mentioned: *"There is progress. Now you can choose who you will marry" (Γ21), "I pulled my girl off school. She didn't go to school; I was afraid of her getting eloped. You know...Want it or not, you're going to have a groom. You think instead of giving her there (far away) let's give her somewhere close. A lot happens... they tell you either you will give the girl or you will be in debt for your house or your job" (Γ58).*

The role of the school in the attendance of Roma women in education

In other discussions, it became clear that quite often the school environment is decisive for the continuation of education and affects the schooling of Roma girls and boys, sometimes acting as a motivation and sometimes as an obstacle. There were cases of women where even if they themselves wanted to continue, the school environment was hostile and they experienced racism, while they report that in some cases even their children experience the same: *"I loved, still love, and will always love school. I finished primary school in a ghetto school... In high school it was difficult to adapt. I didn't like the fact that the teachers didn't like me, they didn't help us at all...I was a good student, I knew things...but I was never given the chance to speak. I also went the second year, alone, without my Roma friends. I couldn't stand it, I couldn't take it anymore. After being encouraged by my aunt, I enrolled at the Second Chance School... The principal's acceptance moved me, it gave me the strength to go again. Today I go to school and I want to become a Social Worker"* (Γ3), *"One of the biggest difficulties a Roma child faces at school is bullying. I, in particular, have received both physical and verbal abuse because of my origin...People are very afraid of the unknown and they think that it is bad...they do not get into the process of getting to know someone at all"* (Γ6), *"Quite often they don't want the children to hang out with me at school...they called me Gypsy...I told them that they should call me Tsigkana or Roma. I want to show how proud I am, and I still do so. I even went to school in a skirt"* (Γ8), *"Every year I would have to face 2-3 teachers and prove wrong...But this obstacle never discouraged me"* (Γ15), *"I found support in the teachers of the Second Chance School. They helped me graduate"* (Γ48).

It is important to highlight that in relation to school, the women pointed out that there is also the issue of the language barrier: *"When you don't know the language, you feel that you are something different from what they have put you in... I am a foreign part. Very difficult to adapt"* (Γ7).

The culture of the position of women and the attendance of Roma women in education

In many cases they point out that when a Roma woman tries to follow a different way of life than the women of her community, she is likely to be the recipient of negative comments from other members of the community or the family. They stated: *"We might get bullied by our own community because as you know the Roma are many years behind... Because even when I speak Greek, they bully me. That I am supposedly a Greek woman...they discourage me...I feel that I am between two worlds"* (Γ1), *"A large percentage of Roma still consider that women, especially Roma women, who go to school are not worthy and that they are doing something bad that goes against their principles, their values and tradition"* (Γ14), *"They would say she goes to school for other things and not because she wants to go after her dream. They would see it negatively"* (Γ10), *"Everyone will start talking and then there will be negativity in the basic environment within the home and family. Because we live in a patriarchal society. There are families and cultures that are against women's independence. There is only one basic role, which is for the woman to function as a tool of the house. While the man manages all the situations and initiatives that a woman has no opinion on. That's what the patriarchal community states. The woman is a machine, that gives birth to children, provides electricity to run the rest of the house"* (Γ23).

The lack of information about the possibilities of education

The fact that they do not have access to information about how to continue school was highlighted by the Roma women, and they found the prospect of continuing their studies at the Second Chance School particularly interesting: *"I just heard about this school. Now that I know about the school, I have to go. With 3 children and as much as we spend, I have to find a job"* (C3). *"We don't know what we are capable to do...I liked doing nails. Today I heard that there is a school for that."*

Benefits of Education

All the women recognize the value of education and wish to continue their education or try to improve their children's living conditions through education: *"I feel ashamed in front of her that I don't know geography...I want to help her, go somewhere to learn"* (Γ24), *"I have a job and I am independent. I don't want anyone controlling my wallet. I am glad that my daughter goes to school and loves it"* (Γ33). All the women agreed that they need to take steps that will make them more independent and gave each other strength and positive messages. They specifically said: *"I can't have someone keep me as a maid, come home and give me money. I have my wallet, my dreams... Today the difficulties made me stronger. I can decide for myself"* (Γ40), *"Don't hesitate girls! Make the decision to go to school. Life is not all about housework. I was working and going to school. For my older daughter, I didn't force her to take care of the younger one, I let her do her own activities. Volleyball, walks... and I used to go to SCS and leave the little one at CCAC"* (Γ37), *"I have to tell older women who love reading, to learn the basics, not to be ashamed"* (Γ24), *"School is love, when you know the knowledge, you create a relationship that no matter how many times you leave you will want to return to it. The meaning of life is not inside the house's 4 walls"* (Γ9), *"Seize your dreams and age doesn't count". "Happiness means taking life into our own hands, chasing to find happiness and become independent"* (Γ20), *"You are happy when you are loved, accepted, know how to write, are independent and go to school to pursue your dreams!"* (Γ4), *"He who has value and respects his will within himself will look for a way to escape. Our mothers did not have that from their mothers. They had to go to work, to go around, to bring money, to collect wood, to cook. Their lives ended there. But life goes on. Have your own values. Your children, even yourselves, you should move forward... If you learn the knowledge, the whole world will open to you in double... Bring your children out of the darkness. Give them the light Let them work. To study. To become masters of themselves"* (Γ42).

From the thematic analysis of the working groups, it was found that the factors presented in table 1 can act either as an obstacle or as a motivation for the attendance of Roma girls and women in education.

Table 1. Factors influencing the attendance of Roma women in Education

Barriers to attending education		Facilitating factors of attendance in education
Family Environment	<ul style="list-style-type: none"> ● Family responsibilities (raising children, caring for family members, housework) & work ● Marriage at a young age ● Fear of socializing with Roma or non-Roma boys ● Positive role models in the family ● Supportive Environment 	<ul style="list-style-type: none"> ● Supportive Environment ● Positive role models in the family
School Environment	<ul style="list-style-type: none"> ● Negative attitudes and perceptions about Roma ● Prejudices of teachers about Roma students ● Low teacher expectations about Roma ● Lack of appropriate educational materials and teaching manuals ● Limited information to families about the benefits of education and the educational options 	<ul style="list-style-type: none"> ● Positive encouragement from teachers to students ● Use of appropriate teaching practices and teaching tools especially in language subjects ● Establishment of Second Chance Schools near settlements

Woman's position	<ul style="list-style-type: none"> ● Role of woman ● Negative community perceptions of women who choose a lifestyle different from the rest of the women in her community 	<ul style="list-style-type: none"> ● Networking with other women - Role Models
Other Factors		<ul style="list-style-type: none"> ● Information on the current possibilities for continuing education

Conclusions – Discussion

In the Dialogic Gathering of Roma women, they expressed interest in participating a total of 78 women from all over Greece (including island and remote areas), which highlights the need for the Dialogic Gatherings to acquire national character but also to carry out similar activities that focus on Roma women, something that the women themselves had emphasized in the first Dialogic Gathering (Papakonstantinou, Korre, 2023). An important is that since the first Dialogic Gathering, the number of participants has tripled. Through the process of empowerment and networking, women recognize their own strength, potential and value as individuals, gain knowledge that will help them grow personally and socially, and sensitize them to societal issues (Kabeer, 1994. Shetty & Hans, 2015).

The main conclusions are consistent with the conclusions of the first Dialogic Gathering regarding the factors that facilitate or hinder Roma women's attendance at education (Papakonstantinou, Korre, 2023). Roma women recognize the value of education and the benefits it offers. Many of them were not aware of the existence of educational structures that could continue their studies (Second Chance Schools, Vocational High Schools, Night Schools) and 18 women expressed interest in enrolling next year. The lack of information is considered a significant obstacle for women's participation in education and public life. Most of the women expressed their support for education and today they actually motivate their children to go to school and try to be good students. However, they also wish to be able to help their children. The family environment (Liezoi, 1999; Vassiliadou & Pavli Korre, 2011) and the existence of positive role models (European Commission, 2018) can act both as a motivation and as an obstacle to the attendance of Roma women in education, while it is important to note that most participants noted that they had people in their family environment who acted as role models or pushed them into education.

Regarding the institution of early marriage as the main factor of school dropouts, the data were different by region and time period. The older women mentioned that in the past they had no choice, and they were forced to get married, however they agreed with the younger participants that

today this phenomenon has disappeared and there is the option not to marry, so that they can continue school if they want to. What is reported by the women is consistent with what is reported in the research about the upward shift of the age that women get married and continue attending school (Pavli Korre, 2018).

The reality in other areas is different and girls do not continue to Secondary Education due to being married at an early age, while it was reported that in some cases the marriage is settled out of fear of losing part of their property. The findings are consistent with the bibliography on Roma women marrying at a young age, assuming adult roles in their family and community, as well as the prevailing endogamy (Fraser, 1993; European Commission, 2010; Pavli Korre, 2018).

The position of the Roma woman in the community appears to be an equally important factor that affects her schooling. Many times women receive negative comments when they make different choices from the rest of the community (Papakonstantinou & Korre, 2023), while there are cases where women are expected to have specific attitudes and behaviors, a fact that, as mentioned in the bibliography, is based on the unequal relationships between men and women within the family, who force the woman to act in a certain way, which leads her to accept her position and the unequal distribution of power (Dandona, 2015).

Regarding the context of how education is provided in schools, it was pointed out that language is a key obstacle to the integration of children and their adaptation to school, a finding that is consistent with the relevant bibliography on the use of more appropriate educational resources in order to highlight diversity and multiculturalism and the inclusion of the language, history and folklore of the Roma in the curricula (Pavli Korre, 2017).

An important innovative institution that can help strengthen the attendance of Roma women in education is the SCSs that apply an interactive model and were created with the main objective of combating social exclusion by the European Commission and the Member States and can fill the gaps that the formal education system causes, especially in vulnerable social groups that do not have the appropriate family or social environment (Nikolopoulou, 2017).

In addition, several cases of racism or low expectations were mentioned, factors that contributed to the removal of women from school, while the supportive environment of the school from the teachers' point of view was highlighted as a motivation to continue. In some cases, however, the women reported that due to the support of the teachers and the positive school climate, they managed to complete their studies. It was additionally reported that teachers' and students' ignorance of Roma culture, prejudice and stereotypes create a more hostile environment and an additional challenge for Roma students. In some cases, it was even reported that, because they are Roma, the level of education provided is not appropriate and teachers have lower expectations, which limits the students' progress. The findings are consistent with the relevant bibliography, which states that the stereotypical views of teachers lead on one hand the teachers to not interact with Roma, and on the other, they lead Roma parents and students to believe that school is an institution of the non-Roma world, resulting in the educational marginalization of Roma (Flecha and Soler, 2013).

The Roma women who participated wish to work because they face financial difficulties, while most of them stated that they would accept any kind of job offered to them. They themselves see education as the means that will help them improve their economic and professional situation, however, they mentioned cases where even if they have qualifications, because of being Roma, they are not getting offered any jobs.

In addition, it was emphasized that education is a way for them to become independent, more complete as personalities and to change their lives by escaping from housework. They want the respect and appreciation of other family members, but also the opportunity to choose for themselves.

Women reported wanting to be more active and have a public say and participate in activities that concern their community. Activities that focus exclusively on women and their needs are important to help themselves and their communities, and they noted that networking with other Roma women gives them courage and a new perspective. What was reported by the participants is consistent with the bibliography on the growth of women on a personal and on a social level so that they can assert their social and economic progress and equality (Kabeer, 1994; Shetty & Hans, 2015) through their participation in non-formal educational programs which focus on networking and the development of individual and collective consciousness (Ellis, 1995; Freire, 1970; Laverack & Pratley, 2018; Papakonstantinou et al., 2021; Pavli Korre & Leftheriotou, 2020).

Finally, it is important to mention that the present data cannot be generalized as the Roma in Greece are not a unified whole and present differences, which are influenced by their living conditions, place of residence, profession and level of integration of the Roma in each region of society (Pavli Korre 2018), however it is important for them to be taken into account by policy makers and competent educational institutions as the opinions of Roma women living in different regions and socio-economic conditions in Greece express their needs and their proposals for the improvement of their education.

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