

Giving visibility to the gypsy people of Paraíba: restoring citizenship, guaranteeing rights

Janine Marta Coelho Rodrigues

ORCID: <https://orcid.org/0000-0002-9457-9070>

Silvestre Coelho Rodrigues

ORCID: <https://orcid.org/0000-0001-8484-3280>

Maria José Rangel

ORCID: <https://orcid.org/0009-0006-0117-1989>

Anne Jaqueline Clark

ORCID: <https://orcid.org/0000-0002-8623-4320>

Abstract: When researching the schooling of gypsies in Paraíba, we face formative and enriching experiences. We present in this article a reflection generated from a research project developed in 2014, in two state schools located near the Roma community of Sousa (backlands of Paraíba). To present the proposed discussion – the importance of making the gypsy existence a visible and valued reality – we present Brazilian public policies, in addition to laws that target the gypsies. And we wonder about the obstacles so that this legal apparatus can be effectively applied, taking the municipality of Sousa as the research locus. The hypothesis that guided us is that we would identify approximations and discrepancies between the focused documentary apparatuses and the narratives presented by the actors involved. We carried out a documentary and qualitative research, with a methodology that covered bibliographic review, incursions into the research field, including visits, interviews and meetings in the two surveyed schools. Data analysis indicated the need to offer teachers opportunities for discussion and guidance on education and its relationship with diversity. It is expected, with the socialization of the ideas put forward here, to re-signify visions about gypsies, recognizing them as Brazilian citizens, with constitutional guarantees and included, by law, in Brazilian society.

Keywords: gypsies; rights; social inclusion.

1 Introduction

The interest in researching, since 2009, the schooling of gypsies in Paraíba has provided many formative and enriching experiences. Thus, in 2014, pedagogical meetings were held between managers and teachers of Escola Estadual de Ensino Fundamental e Médio



Esta obra está licenciada com uma licença Creative Commons Atribuição-NãoComercial-SemDerivações 4.0 Internacional.

Celso Mariz and Escola Estadual de Educação Infantil e Ensino Fundamental Dr. Thomaz Pires, both located near the gypsy community, in the city of Sousa, which is about 440 km from the state capital.

The general objective of the research¹ was to analyze Brazilian public policies and legislation that deal with Roma peoples; which unfolded in the search for real and effective legal applicability, related to the interest of protection, support and safeguarding of them as traditional peoples². Our hypothesis is that there would be approximations, but, above all, discrepancies between documentary apparatuses selected and studied, and narratives found in the research, considering the legal documents and their repercussions with the Roma community of Sousa. In this sense, we sought to verify possible confrontations between the active legal documents of municipal, state and national nature – raised in scientific research, through the analysis of resulting data and school practices in the city of Sousa.

In the Brazilian Northeast there are about 200 municipalities where gypsies live, who live “fixed” in territorial spaces or as semi-nomads, that is, circulating between states in the region during some months of the year. In the state of Paraíba there are communities residing in spaces assigned to their address, although they live without the necessary infrastructure, with no jobs and any inspecting of the effective applicability of the (few) public policies that ensure basic principles of existence to these communities : facts that have justified this research.

It should be noted that this was a qualitative research in education, considering the social, cultural and institutional dimensions involved among society, school and community (Gatti; André, 2011). Qualitative research in education is understood here as that which seeks to reflect on the production of school knowledge that takes into account the school’s multiple facets as a social institution.

A comprehensive research of documents was also conducted, with exploratory, descriptive and investigative character, in the search for relevant data to gather and evaluate information on legal instruments used to legitimize policies aimed at the development and guarantee of rights of gypsy communities in the state of Paraíba. The methodology also involved a bibliographic review in academic and scientific format, with emphasis on the observation and discussion of the documents and references found, as well as incursions into the research field, with visits, interviews and meetings in schools located in the vicinity of the Roma community, in 2023.

¹ Research funded by CNPq, with the Scientific Initiation Program (PIBIC) of the Federal University of Paraíba; submitted to the Ethics Committee of UFPB, Protocol No.: 71848917500005188.

² According to Decree 6040, of February 7, 2007, which “establishes the National Policy for the Sustainable Development of Traditional Peoples and Communities” in Brazil.

The data analysis pointed to the need of offering to teachers of these schools opportunities for training, discussions and guidance on education and its relationship with diversity. As a formative opportunity, a book was edited, prepared by the research group, entitled “Building trails, retracing some points of reflection on education and diversity” (Rodrigues *et al.*, 2012). In possession of this material and other theoretical references (Munanga, 1999; Gusmão, 1997; Gomes, 1995; Dayrell, 1996), we discussed, with teachers, the theme of diversity, suggesting inclusive actions in schools’ daily lives.

In the visits to the community, pedagogical activities aimed at children and adolescents were organized, exploring the training of both Calon dialect and Portuguese language, experiencing interactive social behaviors, through the rescue of gypsy legends (the legends of the tambourine and of the rainbow) and the holding of gypsy workshops, aiming to perceive conditions of social communication and creativity. There were also workshops to make mandalas and necklaces – to highlight and value handicrafts among the gypsies –, as well as we discussed with the women, through an educational text, issues of hygiene and women’s health.

It is known that there are difficulties in schooling, access and permanence of Roma individuals in school, whether they are children, adolescents or adults. Therefore, at this stage of the project, the impacts of schooling on the construction of citizenship were analyzed, based on the recognition of gypsy collective identity and the difficulties of access and permanence of these individuals in schools.

In the empirical research and application of questionnaires, in the different “ranches” (or groups) that make up the Roma community in Sousa-PB, such questions were revealed, when the learning processes of gypsy individuals were verified, in view of the teacher’s actions when dealing with different customs, culture and languages. This is an ongoing research, but here we present some results in order to allow this part of the Brazilian people, seen as an ethnic minority, to have voice and visibility.

2 Initial comments: by way of theoretical foundation

Throughout life, the individual rethinks his social performance and, consequently, reformulates his identity. Belton (2005) proposes theories related to social interaction, examining how Roma identity is related to the complex socio cultural interaction that surrounds them, based on individual, family and community biographies. This author argues that Roma identity is maintained and created not only by tradition and heredity, but also by social and ideological factors that originated Roma ethnic identity narratives. Regarding identity, Lima (2008, p. 39) informs:

Thus, identities are intertwined in the similarity to oneself, and in the identification and differentiation with the other and constitute a central focus in social relations, being continuously built from cultural and historical repertoires [...], and from relations that are configured in the experience in society, and their existence has the marks of relations processed over the centuries [...]. Therefore, identities have a historical and cultural character [...].

As we can see from the quote above, sociocultural identities are created through dynamic and historical processes, which allow the selection of identification signs, and these, in turn, define elements to mark the similarities/differences between those belonging/not belonging to a given social or ethnic unit.

About gypsy ethnic identity, Toyansk (2019, p. 15) states that:

Gypsies form a heterogeneous ethnic community of Indian origin that migrated to the Western world about a thousand years ago. Divided into various groups and sub-groups, each one with its own cultural characteristics and identity perceptions, Gypsies are influenced by the historical and cultural contexts resulting from the political, social, and economic formations of the countries where they live, and the attitudes of societies towards them. The multiple impacts of broader societies contribute to shaping the multidimensional structure of Roma identities, in a distinct and irregular way.

As Toyansky (2019) shows, gypsy ethnic identity was built from the various forms of interactions with non-gypsy society, according to each social context experienced. Such construction, influenced by economic and social relations, permeates education; and the creation of differences contributes to the formation of the particularities of gypsy people's culture. Regarding issues involving teacher training, given the diversity, we discussed official documents, such as: Laws, Resolutions and Institutional Decrees and documents published by the Special Secretariat of the Presidency for Racial Identity (SEPPIR). Regarding the theoretical framework, we read and discussed theoretical productions by Magalhães (2002), Freire (1996), Santos and Dayrell (1999), Teixeira (2008), Rodrigues (2003), Moonem (2002), Canen (1997), Gadotti (1999), Gaudêncio and Rodrigues (2016), Figueiredo (2010), Rodrigues *et al.* (2012; 2013) and Golfarb; Toyansk; Chianca, (2019), who are dedicated to the study of Human Rights and Roma communities. Brazilian state has as its principle the affirmation of human rights as universal, indivisible and interdependent and, for their effectiveness, all public policies must consider them in the perspective of building a society based on the promotion of equal opportunities and equity, respect for diversity and the consolidation of a democratic and citizen culture.

Teixeira (2008) stated that there were about 550,000 gypsies in Brazil. Descendants of the Rom (from Russia), found mainly in Campinas - SP and Paraná, are economically differentiated, exploiting trade in copper, gold and automobiles. The others, found in the

Brazilian South Center area, from the Sinti Group (coming from Turkey), live from trading of fabrics and clothing.

Gypsies today are partially protected by legislation, still fragile in the sense of its execution, being recognized as members of the Brazilian people, although recognizing them as citizens seems still far from being achieved, despite their social and cultural guarantees being contemplated in documents such as the Federal Constitution (Brasil, 1988); Decree No. 591 (Brasil, 1992), which deals with the International Covenant on Economic, Social and Cultural Rights; Resolutions of the II National Conference for the Promotion of Racial Equality – CONAPIR (Conapir, 2009); Law No. 12.288 (Brasil, 2010), which establishes the Racial Equality Statute and Resolution No. 3, from May 16, 2012, of the National Council of Education/Chamber of Basic Education (CNE/CEB), which defines guidelines for the provision of school education for wandering populations (Brasil, 2012).

The absence of data on gypsies is often due to their own traditions, as they do not record, do not write their customs, which are orally transmitted from generation to generation. They coexist with each other by a system of agreement carried out by marriages or commercial pacts. It would be naive to think that a school is capable of changing this state of things, having mastery of the contents of so many peoples, of so many identities, but the school can do a lot. Having a qualified teacher who is politically and socially committed to the theme (ethnic diversity), having a challenging curriculum that stimulates and makes one think about the community's conditions, the issues of racial and ethnic discrimination relations, and the defense of human rights, one can certainly change school and, consequently, society.

The need for a new educational attitude, together with teacher training courses, based on the paradigm of promoting quality of life and citizenship, with new pedagogical proposals for indigenous, gypsy or black contexts, and analysis of the educational framework, in which the serious problem installed will certainly be verified, can lead us – as educators – to understand the gypsy, indigenous or Afro-descendant cause. It is necessary to realize the need to create pedagogical alternatives in face of the insufficient number of qualified teachers, redesign curricular components with cultural characterizations and intertwining of theoretical and practical references in the field of education, health and social well-being, with discussions within the scope of training agencies, with regard to the programs of training courses and training of professionals.

Different perspectives, on the issue of school contents to be taught, both in the training of their teachers and Roma students, in the classroom and other social spaces, lead to an interpretive attitude of verbal, social, political and cultural languages, among those who make, coexist and build society. Differentiations of gender, ethnicity, values, customs, culture, etc., are closely linked to the objective and subjective conditions existing in society and

communities where these individuals interact. Knowledge, skills and attitudes, transmitted or learned in school, can be seen as individual and collective goals, which arouse desires for new learning. The meaning and use of each content learned, through the construction of skills, development of aptitudes and capacities, in a daily practice that stimulates new learning, brings important reflections for teaching – what, how and when to learn –, demonstrating a critical view of learning theories and teachers' pedagogical performance.

In our study, we sought to verify the commitment to knowledge by Roma students, through the committed practice of their teachers, which triggers a process of pedagogical-formative reconstruction of teachers who accept the challenge of overcoming a traditional pedagogical practice, transforming it into a historical and political pedagogical practice. Through the interviews and testimonies collected, we tried to observe the existence (or non-existence) of criticism, in the announcement and denunciation, from where the importance of the school's role and spaces of contribution of the teacher arises, positioning and re-sizing their social conceptions about cultural diversity. It would be up to the training courses to prepare teachers and disseminate pedagogical ideas so that, in the classroom, students' potential would be developed without standardization. Therefore, it is believed that the democratization of school space involves respect for diversity.

Melo (2005), studying the Portuguese Language's dominance, spoken as hegemonic language for gypsies who speak or still try to speak and preserve Calón, says:

In this sense, it is not difficult to see gypsy chiefs - we are, of course, referring to the Calon who are the only ones in our country to elect chiefs - as dispersing individuals, since their primary function is to watch over the bands' business and harmony and see in the obligation to undertake trips to all locations where there are family members and assets. (...) since the Calon have been in our territory for a long time (approximately 450 years) not only have traditional customs changed but also their dialect (Melo, 2005, p. 104).

We understand that the preservation of a community's culture involves the objective integration of communities with the school. For this reason, providing students with the development of all their potential through the optimal use of didactic resources and differentiated teaching techniques, giving everyone the opportunity to learn, is the minimum that society expects from the school. Far from the idea that one should only pass on knowledge, the school lacks new parameters that value discoveries, interactions, dialogues and coexistence, encouraging exchange and learning. Interactionist view of development contributes to pedagogical practice, in the sense of understanding the construction and elaboration of student's thinking from the formation of concepts, knowledge, skills and meaning, mediated by the teacher, who organizes learning situations.

The construction of a network of teacher/student, student/students interactions involves behaviors such as: asking, exposing, encouraging, listening, coordinating and participating in debates. Acting on different pedagogical opportunities and in different modes of expression: oral, written, graphic, bodily expressions, etc., the student relates what has been learned through more flexible, complex and creative schemes of meanings. The different languages: verbal, visual, sound, tactile or movement give support to cognitive development and support certain patterns of action and reaction, which allow coexistence between individuals, expanding the possibilities of learning.

When thinking about school spaces as places of learning and discussion about diversity, we inquired about the meanings of diversity. Diversity, by definition, is the quality of what is diverse, which refers to difference, dissimilarity, variation, variety; set that presents varied characteristics, in short, multiplicity (Rodrigues; Abramowicz, 2013). And what is the difference between diversity and inclusion? It is impossible to separate diversity from inclusion, the latter being the act or effect of including or including oneself in a group. To this end, homogeneous patterns need to be broken and plurality needs to be considered in all social groups (Batista; Cardoso, 2020).

To understand diversity as a pluralistic principle of culture, in public spaces and in the media, it is necessary that socioeconomic and cultural changes, as well as the implications in the current academic debate, take place in other social sectors, such as the spheres of education, understanding that any action or reflection on democracy and/or human rights requires more consistent analysis and clearer positions, for example, on issues such as combating racism, sexism or homophobia. Cultural diversity in Brazil is represented by numerous traditions, religious and artistic manifestations, cuisine, beliefs and customs of different groups of individuals in the various Brazilian regions. It is cultural manifestations that provide identity and tell the history of a country, so their preservation is very important (Barros, 2008).

Following Brandão (1982), it is thought that formal education translates to more instrumental aspects, preparers of social ascension, aiming to acquire economic stability, success and professional growth. The research showed that teachers are clear about problems and training weaknesses, and understand the importance of collaborative and collective work in the classroom and at school, although they express difficulties in interactions and in exercising solidarity actions in everyday life, in the development of their career and in their pedagogical practices.

3 Discussing and ensuring gypsy rights in light of institutional documents

Some institutional documents currently generate monitoring, participation and implementation of social rights and constitutional guarantees of the citizenship of the Roma

people, which correspond to legal frameworks on the subject. They are: Federal Constitution of 1988 (Brazil, 1988); Decree 6.040/2007, which establishes the National Sustainable Development Policy for Traditional Peoples and Communities (Brazil, 2007a); Booklet “Gypsy People Right in their Hands” (Brazil, 2007b); Ordinance 1.820/2009 of Ministry of Health (Brazil, 2009); CNE/CEB Opinion No. 14/2011, Resolution No. 03, of May 16, 2012, which defines guidelines of school education for wandering populations (Brazil, 2012); and Senate Bill No. 248, of April 29, 2015, which proposes the creation of the “Gypsy Statute”, authored by Senator Paulo Paim (PT/RS). The initial text of this Project presents 19 articles, which address the following themes: right to health, education, culture, housing, access to land and promotion of racial equality (Brasil, 2015), as well as the National Policy Plan for Gypsy Peoples (Brasil, 2016). Within the state of Paraíba, we have the following Legal Milestones: Decree 2011, with the creation of the Executive Management of National Equity (Brasil, 2011), Creation of the Calon Center for Integral Development (CCDI) in Sousa, in 2009 by the Federal Government (SEPPIR), in partnership with the Municipality of Sousa; State Education Plan of Paraíba – PEE - (Paraíba, 2015), with Goal 17, specific for education of gypsies in Paraíba.

Art. 6, of the Federal Constitution of 1988, which deals with fundamental and social rights to education, refers us to the educational services necessary for the promotion of human dignity as a constitutional foundation (Brasil, 1988). The Declaration of Human Rights considers the full development of human personality, strengthening of respect for human rights and fundamental freedoms; promotion of understanding, tolerance and friendship among all nations and racial or religious groups. It also includes education – school or not – according to the spaces in which reason and conscience are developed to provide dignity, right and freedoms taught, apprehended and understood (United Nations, 1948).

Regarding the importance of schooling and the means that school could have to include students from the Roma community, Rodrigues *et al.* (2012, p. 151) state that:

(...) the school, in particular the classroom, despite all criticism that falls on it, still constitutes the political space where two pedagogically interconnected acts are supposed to happen: the act of teaching and the act of learning. Education must represent a pedagogical act where school plays its role with political and social tasks, aiming at a democratic education with access and permanence for all.

Also, Rodrigues, Rodrigues and Brito Filho (2012, p. 42) reinforce that:

It is our capacity to understand and recognize the other by sharing and welcoming all people without exception. Inclusion in respecting diversity for the inclusion of minorities: boys from and on the street, Afro-descendants, homosexuals, gypsies,

Indians, the elderly, women, in short, those who represent a group that is a victim of oppression or discrimination for any reason [...].

The Brazilian Constitution, in its art. 3, item IV, states that the State is responsible for promoting the well-being of all without prejudice of origin, race, sex, color, age and any other forms of discrimination (Brasil, 1988). The Law of Guidelines and Bases of National Education - Law No. 9.394, of December 20, 1996, in title II, art. 3, item IV, preaches freedom and appreciation of tolerance in general (Brasil, 1996). To emphasize and corroborate these ideas, a recent document was approved and published in the Union's Official Gazette and here we bring a summary, highlighting important points that guarantee the history, tradition and institutional guarantees of Roma peoples. This is Decree No. 12,128, published on August 1, 2024, which establishes the National Policy Plan for Roma Peoples, which presents intersectoral measures to guarantee the Rights of Roma Peoples. Article 3, of the "Principles", highlights the ethnic-racial and gender transversality; emphasizes respect for self-determination, housing integrity and territoriality; guarantees recognition of the traditional way of life; prioritization of vulnerable gypsy families; recognition of anti-Gypsyism; and consideration of the historical presence and economic, cultural and social contribution of Roma peoples in the country's construction. It also talks about social participation and control and ethnic-racial and gender equity (Brasil, 2024). This Plan aims to value culture and promote cultural practices, and recommends the debate on Roma history and culture, with the collaboration of the Brazilian educational system.

It is understood that this legal and political framework, of inclusion and social promotion, aims at the apprehension of historically constructed knowledge about Human Rights and the Rights of Roma peoples, as well as their relationship with the international, national, regional and local contexts, affirming values, attitudes and social practices that express the culture of Human Rights in all spaces of society. In this environment, it also ensures the formation of citizen consciousness capable of being present at the cognitive, social, ethical and political levels, developing participatory methodological processes and collective construction, using contextualized languages and didactic materials. This axis provides the strengthening of policies that generate actions and instruments in favor of the promotion, protection and defense of Human Rights, as well as reparation of their violations.

The State, as a generator of principles of constitutional, political and social guarantees, must also be a generator of educational opportunities based on the idea of social ascension promoted by education, school and work. In Brazil, the landmark on guaranteeing rights of children and adolescents occurs with the approval, homologation and implementation of the Statute of Children and Adolescents in 1990.

The inclusive proposal represents a public policy in the area of research and work and educational practices with activities that need to leave the discourse, break with the welfare and paternalistic character that has always involved the education (...) of minorities. It is up to the State and civil society to turn their gaze by organizing situations where instruction and education are measured. The pedagogical and political experience that the excluded community expects must be planned and executed through projects developed in the gypsy and non-gypsy community. These projects must be experienced in an inclusive and diverse school, therefore, a pedagogical and sensitive look stands out in educational actions in an essential way (Rodrigues *et al.*, 2012, p. 54).

Some organized civil groups, such as the Mani Mahá group, present the rights of Roma peoples, considering the Citizen Confederation against racism held on February 2, 2001 and the Andean Forum for Diversity and Plurality, held on November 18, 2000, in Quito, Ecuador, showing the growing movement for inclusion of gypsy peoples. The 2001 Brazilian census found gypsy camps in 291 of Brazil's 5,565 municipalities and the Roma population exceeds 800,000 people.

In 2013, Brazilian National Congress, in a proposal by Senator Paulo Paim, presented this year as "Gypsies' Year", which was certainly motivated by the visibility that Roma communities have been achieving in schools, in cultural manifestations and in the national media. In 2014, the magazine "Diversidade Paraíba" (Rodrigues; Barcelos, 2014) was published, with a chapter aimed at gypsies, based on the positions of this project that has been working in gypsy communities of Paraíba since 2009.

4 Giving visibility to gypsy people in Paraíba: telling and rescuing the history

In Paraíba, Roma communities are located in several municipalities, including: Bayeux, Cajá, Rio Tinto, Remígio, Alagoa Grande, Campina Grande, João Pessoa, Juazeirinho, Santa Luzia, Imaculada, Aparecida, Uiraúna, Marizópolis, São João do Rio do Peixe, Cajazeiras, Catolé do Rocha, Itapororoca, Esperança, Fagundes, Lucena, Mamanguape, Sousa, Condado, Monte Horebe and Patos.

But who would be the individuals considered gypsies? We can find interesting information, brought here as an illustration and understanding of these unique people. Regarding their origin, many believe that they left India in the 11th century, dividing into two migratory branches: one crossed North Africa and Egypt, and the other went to Europe and the Balkans.

In the history of these peoples, it can be seen that they are very stigmatized, persecuted for centuries, marked by stereotypes, especially the Calon who arrived in Brazil, exiled from Portugal, around 1562. About culture, they live or lived around nomadism and, currently, they live a sedentary lifestyle. As for social organization, they value family, marriage,

music, dance, etc. In some countries, they are still nomadic, and in some Brazilian regions, we find some groups fixed in a territory, such as Campinas-SP, Paraíba, Ceará, Rio Grande do Norte and Bahia; and others still nomadic, Brazilian Southeast and Northeast.

In Paraíba, there are around 5,200 Roma individuals, including children, adolescents, adults and elderly, scattered in 38 municipalities, forming several communities. There are more than 600 families, located in municipalities from the coast to the backlands. According to a gypsy leader from the city of Sousa-PB:

For me, it is much more than a happiness to be able to show my Gypsy friends and brothers throughout Brazil the true history of the Gypsy people, like so many already written, I would like it to be very clear that the description made by me in this exciting and mysterious story I shared with them in our wanderings through this world full of racial inequality and lack of respect for human beings. It's hard to forget the way Gypsies were and still are treated. The way they treated and still treat the gad-jens, with humility, with politeness, with respect, but the Jurens (non-Roma people) didn't care about any of that. They only treated them roughly: horse thief, chicken thief, thief of this, thief of that, vagabond, denatured, son of the devil, everything we did was always wrong. No one did it badly, when we arrived only we were guilty of everything, and we accepted all this as it were great compliments and only God was a witness to all this humiliation.

The history told by the leader tells how they settled in Sousa:

In 1928 these Gypsies were led by the Gypsies Pereira Barros, Manoel da Silva and Cana Brava, who commanded until 1942 passing the command to the Gypsy Francelino Sarapião de Albuquerque: the 'Friar', and Félix Torquato da Silva, who in turn commanded until 1949, then started to command the group the Gypsy Mangueira and Pedro Maia, they commanded for several years.

The leadership narrates the arrival of their group in Sousa, more definitively in 1982, during the term of Antonio Mariz, then the city's mayor:

In the late 1970s, as if premeditated, gypsies began to leave the life of wanderings, ending definitively in 1982, even against their will they were forced to live in mud houses, because their main trade had ceased to exist, which was trading animals and also palm readings. Then they began to negotiate with watches, radios, TVs, collars, bracelets, and other objects of small value, thus becoming their life more difficult with each passing day.

With this information, it is believed to be necessary to find ways to include this history in schools that teach gypsy students in the city of Sousa, and, in teacher training courses, to

articulate disciplines that deal with the formation of humans in their cultural diversity. Schooling actions for Roma communities provide the opportunity to analyze gypsy school conditions in the communities, based on observations and schools they attend to, identifying the acquisition of learning, social-emotional behavior, language development and interpersonal relationships they establish in school. Coexistence between Roma and non-Roma students and interaction with teachers is also very important. But it is necessary to identify in gypsy communities, among individuals of school age, conditions of learning, as well as access and permanence of these students in schools.

According to data collected by the gypsy leadership in Sousa, there are 31 municipalities, including the capital João Pessoa, with the presence of families and groups of gypsies in the state. In 2017, an opinion containing information on Roma peoples was delivered to the State Department of Education, with data on education, culture, health and human rights. According to information informally obtained by an employee of IBGE:

In the current 2022 census on Roma population, the 2022 census did not take into account the question of ethnic-Gypsy belonging, we only have records of locations declared as gypsy neighborhoods, ranches or camps, in the address block of domicile in the CIDER tool.

An issue that has been much debated among gypsies located in the state of Paraíba concerns the right of gypsies to access quotas for entry into Higher Education. In the State of Bahia, there is a Resolution of the Bahia State University (UNEB, Res. No. 1339/2019, published in the DOE on July 28, 2018), which in its 1st Art. approves the reservation of vacancies for blacks, indigenous people, quilombolas, gypsies, people with disabilities, autistic spectrum disorder and high skills, transsexuals, transvestites and transgender people (UNEB, 2018).

In Paraíba, the State University (UEPB) approved and instituted the affirmative action policy, in the form of reservation of vacancies for postgraduate courses, including Roma people (UEPB, 2021). On February 8, 2022, UEPB instituted vacancy reservation policy within the scope of undergraduate courses, including gypsies (UEPB, 2022). In 2023, the Federal University of Paraíba installed a commission to study and later prepare a Resolution that will guide the entry process by reserving vacancies for the gypsy community in Higher Education.

It is worth mentioning here the holding of a Meeting gestated by gypsies and managers from the states of Paraíba, Pernambuco, Ceará and Rio Grande do Norte, gathered during the First Meeting of Northeastern Gypsies, held on August 13 and 14, 2015 in the municipality of Sousa, Paraíba, which discussed daily challenges of gypsy peoples, contem-

plating issues in the scope of education, health, productive activities, relations with municipal, state and federal governments.

Figure 1 – Opening table of the 1st Meeting of Northeastern Gypsies.



Source: Kleide Teixeira.

Figure 2 – Promotional image of the 1st Meeting of Northeastern Gypsies.



Source: ASCOM GOV-PB/Foto Divulgação.

On that occasion, they were debating and proposing improvements for communities and gypsy people of the Northeast, with the purpose of guaranteeing access to public policies, the exercise of full citizenship, protection and preservation of traditions and culture. Gypsies present expressed the importance of strengthening their representative entities. After debates, the following axes of demands were approved, which was agreed in a document called “Open Letter from the Northeastern Gypsy Peoples”³, which circulated among the participants.

In this document, the following issues were highlighted:

- 1) Gypsy Identity - based on self-declaration, as advocated at the Durban Conference of 2001, being accepted only identities with the recognition of Roma Communities in their entirety;
- 2) Protection and Preservation of Gypsy Culture, with the teaching of Roma dialect to non-gypsy being strictly prohibited, as well as encouraging the promotion and strengthening of gypsy culture, with actions to combat racism and social discrimination;
- 3) Health, with dissemination, in Roma communities, of the booklet prepared by the Ministry of Health, in order to publicize and expand knowledge of existing rights, often unknown to potential users; as well as search for the inclusion of communities in the National Basic Sanitation Program. This item also talked about the importance of ensuring the care of gypsy women by professionals of the same gender;
- 4) Education, with inclusion in school curriculum of the gypsy theme, according to the local and social reality of gypsies in Brazil, and especially in the Northeast. In this item, it is important to emphasize the highlight of gypsy protagonism in the discussion of all these points.

It was also listed the requirement to bring to the communities continuing education programs, technical/vocational courses; scholarships that guarantee and ensure the permanence of gypsy students in educational institutions (public and private); ensure Jurisprudence of Law of other municipalities and States that benefits gypsies; carry out early childhood education and Elementary School I within gypsy communities and training of education professionals to effect well-being and respect for Roma students in the school environment.

It were also highlighted aspects on work, inclusion of Roma communities in the National Basic Sanitation Program; on housing, with the construction of houses on land donated by the Union; citizenship, with the free documentation of gypsy people, and justice, with security programs and inclusion of gypsies in the Single Registry for Social Programs –

³ Unpublished document.

CADÚnico, as citizens with differentiated ethnic rights; in addition to guaranteeing resources to train Roma leaders to strengthen their communities and legal/political entities.

5 Final considerations

At the end of this paper, we list some fundamental issues that could be easily resolved and that would mean an improvement in the quality of life and recognition of the gypsy people, such as correcting the absence of public policies, which is the case of school education, with dignified treatment and without restrictions on social and constitutional rights. The research showed the importance of recognizing the self-declaration of members of gypsy ethnicity, which guarantees the strengthening of culture, participation in quota systems, vacancies in public tenders and entrepreneurship actions, items that are part of the struggle and claims of the gypsies of Paraíba and the Northeast. This recognition is essential, as well as including Roma peoples in social programs that guarantee housing and regularization of land and houses, received or receivable.

Gypsies always point out the need to provide access to the world of work, as well as the constitutional right to school, with a commitment to school development, access and permanence. In this sense, it is necessary to re-signify and legalize the citizenship of Roma people, in compliance with Law No. 9.534, of December 10, 1997, which establishes free registration and other documents for gypsies (Brasil, 1997).

To this end, it is essential to minimize exclusions, with integrated, multicultural and plural actions, to minimize inequalities and social prejudices. In this context, the Roma population is being recognized by the Federal Government, with the Decree 6s.040/2017 and the Decree of May 25, 2006, which establishes the National Roma Day, celebrated on May 24th of each year.

Paraíba State, since 2011, has the Executive Management of Racial Equity, provided by the Secretary of State for Women and Human Diversity, which guides, supports, coordinates and executes public policies for traditional communities, such as the gypsies. Since then, Roma groups began to be located, mapped and identified, with actions aimed at these peoples, which represents an advance. But there is still much to be done, such as including the main demands presented by Roma population, focused on the areas of education, health, civil registration, security, human rights, income transfer and productive inclusion.

In 2014, the Paraíba State Government created the Calón Language Center, in Sousa, a very important initiative, but not yet analyzed. Finally, as we can see, the state has been seeking to dialogue with gypsies, through various inclusion policies, based on initiatives from different State Secretariats, considering the groups established in municipalities in Paraíba.

REFERENCES

- BRANDÃO, C. R. **O que é educação?** São Paulo, SP: Brasiliense, 1982.
- BARROS, J. M. (org.). **Diversidade cultural: da proteção à promoção.** Brasília, DF: Autêntica, 2008.
- BATISTA, L. A.; CARDOSO, M. D. O. Educação inclusiva: desafios e percepções na contemporaneidade. **Revista de educação pública**, [s. l.], v. 20, n. 44, 2020. Disponível em: <https://educacaopublica.cecierj.edu.br/artigos/20/44/educacao-inclusiva-desafios-e-percepcoes-na-contemporaneidade>. Acesso em: 20 set. 2022.
- BELTON, B. **Questioning Gypsy identity: ethnic narratives in Britain and American.** Walnut Creek, Calif: Altamira Press, 2005.
- BRASIL. [Constituição (1988)]. **Constituição da República Federativa do Brasil de 1988.** Brasília, DF: Presidência da República, 1988. Disponível em: https://www.planalto.gov.br/ccivil_03/constituicao/constituicao.htm. Acesso em: 19 abr. 2024.
- BRASIL. **Lei nº 9.394, de 20 de dezembro de 1996.** Estabelece as diretrizes e bases da educação nacional. Brasília, DF: Presidência da República, 23 dez. 1996. Disponível em: https://www.planalto.gov.br/ccivil_03/leis/l9394.htm. Acesso em: 19 abr. 2024.
- BRASIL. **Lei nº 9.534, de 10 de dezembro de 1997.** Dá nova redação ao art. 30 da Lei nº 6.015, de 31 de dezembro de 1973, que dispõe sobre os registros públicos; acrescenta inciso ao art. 1º da Lei nº 9.265, de 12 de fevereiro de 1996, que trata da gratuidade dos atos necessários ao exercício da cidadania; e altera os arts. 30 e 45 da Lei nº 8.935, de 18 de novembro de 1994, que dispõe sobre os serviços notariais e de registro. Disponível em: https://www.planalto.gov.br/ccivil_03/leis/l9534.htm. Acesso em: 19 abr. 2024.
- BRASIL. **Decreto de 25 maio de 2006.** Institui o Dia Nacional do Cigano. Brasília, 2006. Disponível em: https://www.planalto.gov.br/ccivil_03/_ato2004-2006/2006/dnn/dnn10841.htm#:~:text=DNN%2010841&text=DECRETO%20DE%2025%20DE%20MAIO,o%20Dia%20Nacional%20do%20Cigano. Acesso em: 19 abr. 2024.
- BRASIL. **Decreto nº 6040, de 07 de fevereiro de 2007.** Institui a Política Nacional de Desenvolvimento Sustentável dos Povos e Comunidades Tradicionais. Brasília, DF: Presidência da República, 2007a. Disponível em: https://www.planalto.gov.br/ccivil_03/_ato2007-2010/2007/decreto/d6040.htm. Acesso em: 19 abr. 2024.
- BRASIL. Secretaria Especial dos Direitos Humanos-SEDH. **Povo Cigano: direito em suas mãos.** Brasília, DF: SEDH, 2007b. Disponível em: <https://static.paraiba.pb.gov.br/2016/05/cartilha-ciganos.pdf>. Acesso em: 19 abr. 2024.
- BRASIL. **Portaria 1820/ 2009.** Dispõe sobre os direitos e deveres dos usuários de saúde. Brasília, 2009. Disponível em: https://bvsmis.saude.gov.br/bvs/saudelegis/gm/2009/prt1820_13_08_2009.html. Acesso em: 19 abr. 2024.

BRASIL. **Decreto nº 591**. Pacto Internacional sobre Direitos Econômicos, Sociais e Culturais. Brasília, 2010. Disponível em: <https://dou.vlex.com.br/vid/atos-internacionais-pacto-culturais-34301309>. Acesso em: 19 abr. 2024.

BRASIL. **Lei nº 12.288**. Institui o Estatuto da Igualdade Racial; altera as Leis nos 7.716, de 5 de janeiro de 1989, 9.029, de 13 de abril de 1995, 7.347, de 24 de julho de 1985, e 10.778, de 24 de novembro de 2003. Brasília, 2010. Disponível em: https://www.planalto.gov.br/ccivil_03/_ato2007-2010/2010/lei/l12288.htm. Acesso em: 19 abr. 2024.

BRASIL. **Parecer CNE/CEB Nº 14/2011**. Aprova Diretrizes para o atendimento de educação escolar de crianças, adolescentes e jovens em situação de itinerância. Disponível em: <https://saci.secom.planalto.gov.br/jspui/browse?type=author&value=Confer%C3%AAncia+Nacional+de+Igualdade+Racial+%28CONAPIR%29%2C+2%2C+2009%2C+Bras%C3%ADlia>. Acesso em: 19 abr. 2024.

BRASIL. Ministério da Educação. **Resolução nº 03, de 16 de maio de 2012**. Define diretrizes para o atendimento de educação escolar para populações em situação de itinerância. Brasília, DF: Ministério da Educação, 2012. Disponível em: http://portal.mec.gov.br/dmdocuments/rceb003_12.pdf. Acesso em: 19 abr. 2024.

BRASIL. Senado Federal. **Projeto de Lei do Senado nº 248, de 29 de abril de 2015**. Cria o Estatuto do Cigano. Brasília, DF: Senado Federal, 2015. Disponível em: <https://www25.senado.leg.br/web/atividade/materias/-/materia/120952/pdf>. Acesso em: 19 abr. 2024.

BRASIL. Decreto nº 12.128, de 01 de agosto de 2024. Institui o Plano Nacional de Políticas para Povos Ciganos. **Diário Oficial da União**: seção 1, Brasília, DF, n. 148, p. 4, 2 ago. 2024. Disponível em: https://www.gov.br/igualdaderacial/pt-br/assuntos/copy2_of_noticias/DECRETON12.128DE1DEAGOSTODE2024DECRETON12.128DE1DEAGOSTO.pdf. Acesso em: 19 abr. 2024.

CANEN, A. **Formação de professores e diversidade cultural**. Petrópolis: Vozes, 1997.

CONAPIR. **Conferência Nacional de Igualdade Racial**. 2009a. Disponível: <https://saci.secom.planalto.gov.br/jspui/browse?type=author&value=Confer%C3%AAncia+Nacional+de+Igualdade+Racial+%28CONAPIR%29%2C+2%2C+2009%2C+Bras%C3%ADlia>. Acesso em: 19 abr. 2024.

CONAPIR. II Conferência Nacional de Igualdade Racial. Brasília, DF. **Resoluções** [...]. Brasília, DF: Secretaria Especial de Políticas de Promoção da Igualdade Racial -SEPPIR: Conselho Nacional de Igualdade Racial-CNPIR, 2009. Disponível em: https://mp.ba.gov.br/sites/default/files/biblioteca/direitos-humanos/enfrentamento-a-discriminacao/marco_legal/iiconapir.pdf. Acesso em: 19 abr. 2024.

DAYRELL, J. (org.). **Múltiplos olhares sobre educação e cultura**. Belo Horizonte: UFMG, 1996.

FIGUEIREDO, F. S. **Calón história e cultura cigana**. João Pessoa: Sal da Terra Ed., 2010.

FREIRE, P. **Educação como prática de liberdade**. Rio de Janeiro: Vozes, 1996.

GADOTTI, M. **Educação e compromisso**. São Paulo: Papyrus, 1999.

GATTI, B. A.; ANDRÉ, M. A relevância dos métodos de pesquisa qualitativa em educação no Brasil. *In*: WELLER, W.; PFAFF, N. (orgs.). **Metodologias da pesquisa qualitativa em educação: teoria e prática**. Petrópolis: Vozes, 2011.

GAUDÊNCIO, R.; RODRIGUES, J. M. C. (orgs.). **Formação docente: coletando textos, discutindo ideias**. João Pessoa: Ed. Universitária, 2016.

GOLDFARB, M. P. L.; TOYANSK, M; CHIANCA, L. O. (orgs.). **Ciganos olhares e perspectivas**. João Pessoa: Ed. UFPB, 2019.

GOMES, N. L. **A mulher negra que vi de perto: o processo de construção da identidade racial de professoras negras**. Belo Horizonte: Mazza Edições, 1995.

GUSMÃO, N. M. M. de. Antropologia e educação: origens de um diálogo. **Cadernos Cedes**, Campinas, v. 18, n. 43, p. 8-25, 1997. Disponível em: <https://www.scielo.br/j/ccedes/a/yB4YnZDv73qW-qYZJpQZmbWb/>. Acesso em: 19 abr. 2024.

LIMA, M. B. Identidade étnico/racial no Brasil: uma reflexão teórico-metodológica. **Revista Fórum Identidades**, Itabaiana, SE, v. 3, n. 3, p. 33-46, jan./jun. 2008. Disponível em: <https://periodicos.ufs.br/forumidentidades/article/view/1742>. Acesso em: 19 abr. 2024.

MAGALHÃES, H. **Relações de poder na literatura da Amazônia Legal**. Cuiabá: EdUFMT, 2002.

MELO F. J. D. de. **Os ciganos Calon de Mambaí: a sobrevivência de sua língua**. Brasília, DF: The-saurus, 2005.

MOONEM, F. **Ciganos Calon da Paraíba**. Recife: Mimeo, 2002.

MUNANGA, K. (org.). **Superando o racismo na escola**. Brasília, DF: Ministério da Educação, 1999.

ORGANIZAÇÃO DAS NAÇÕES UNIDAS. **Declaração universal dos direitos humanos**. [S. l.]: ONU, 1948. Disponível em: <https://www.unicef.org/brazil/declaracao-universal-dos-direitos-humanos>. Acesso em: 12 dez. 2023.

PARAÍBA. Lei Nº 10.488, de 23 de junho de 2015. Aprova o plano estadual de educação-PEE e dá outras providências. **Diário Oficial do Estado da Paraíba**, João Pessoa, PB, n. 10488, 24 jun. 2015. Disponível em: <https://sapl3.al.pb.leg.br/norma/12064>. Acesso em: 19 abr. 2024.

RODRIGUES, J. M. C. **Construindo a profissionalização docente**. João Pessoa: Ed. Universitária, 2003.

RODRIGUES, J. *et al.* **Construindo trilhas, refazendo caminhos: alguns pontos de reflexão sobre educação e diversidade**. João Pessoa: Ed. Mídia, 2012.

RODRIGUES, J. M. C.; RODRIGUES, S. C.; BRITO FILHO, G. T. de. Em busca da formação de professores: velhas estradas, novos caminhos. **Revista Conceitos**, João Pessoa, v. 9, n. 17, p. 42-

48, dez. 2012. Disponível em: <https://www.adufpb.org.br/site/wp-content/uploads/2012/12/REVIS-TA-CONCEITOS-17.pdf>. Acesso em: 19 abr. 2024.

RODRIGUES, J. M. C.; BARCELOS, L. A. **Diversidade Paraíba**. 1. ed. João Pessoa: Grafset, 2014.

RODRIGUES, T. C.; ABRAMOWICZ, A. O debate contemporâneo sobre a diversidade e a diferença nas políticas e pesquisas em educação. **Educação e Pesquisa**, São Paulo, v. 39, n. 1, p. 15-30.

Disponível em: <https://doi.org/10.1590/S1517-97022013000100002>. Acesso em: 19 abr. 2024.

SANTOS, P.; DAYRELL, A. **Novos olhares sobre a educação e a cultura**. Belo Horizonte, MG: UFMG, 1999.

TEXEIRA, R. **História dos Ciganos no Brasil**. Recife: Núcleo de Estudos Ciganos, 2008.

UEPB. **Resolução nº 021/2021**, do Conselho de Ensino, Pesquisa e Extensão (CONSEPE), da Universidade Estadual da Paraíba (UEPB). Aprova a adesão da Instituição ao SiSU a partir do 2021.2.

UEPB. **Resolução nº 022/2021**, do Conselho de Ensino, Pesquisa e Extensão, da Universidade Estadual da Paraíba (UEPB). Institui a Política de Ações Afirmativas na modalidade de reserva de vagas no âmbito dos cursos de pós-graduação da UEPB.

UNEB. **Resolução nº 1339/2019**. Aprova o sistema de reservas de vagas para negros e sobrevagas para indígenas; quilombolas; ciganos; pessoas com deficiência, transtorno do espectro autista e altas habilidades; transexuais, travestis e transgênero, no âmbito da UNEB, e dá outras providências. Disponível em: <https://sisu.uneb.br/wp-content/uploads/2018/12/1339-consu-Res.-Reserva-de-Vagas.pdf>. Acesso em: 19 abr. 2024.

MINI BIOGRAPHY

Janine Marta Coelho Rodrigues

PhD in Education (UFRN). Master in Education (UFPB). Post-doctorate Educational Psychology (PUC/SP). Full Professor at UFPB. Works in the Educational Policy Research line at CE/PPGE/UFPB. Coordinator of the Study and Research Group on Teacher Training (GEPEFD)/UFPB.

E-mail: janinecoelho68@gmail.com

Silvestre Coelho Rodrigues

He has a degree in Sociology (UFPB), a Master's and Doctorate in Education (UFPB). Adjunct Professor at the Federal University of Paraíba, Psychopedagogy Course. Deputy coordinator of the NEFESP/UFPB Studies, Projects and Research Center. Senior researcher in the Ethnic Diversity research line at the NEFESP/UFPB Study Projects and Research Center.

E-mail: silvestrerodrigues@hotmail.com

Maria José Rangel

PhD and Master in Education Sciences from the Autonomous University of Asunción – UAA / PY: Theologian from the School of Ministerial Theology of the Archdiocese of Paraíba; Specialist in Environmental Education (UFPB); Graduated in Physical Education – Instituto Paraibano de Educação (1981). Technician in Educational Affairs at the Federal University of Paraíba.

E-mail: mjoserangel@hotmail.com

Anne Jaqueline Clark

Early Childhood Education Professor. Postgraduate in Behavior Analysis – ABA. Graduated in Pedagogy from UFPB/ Campus I. Volunteer for the Extension Project Psychopedagogical care for hospitalized children and adolescents: alternativa work for the pedagogue – PROBEX. Member of the Research Center on Teacher Training.

E-mail: jaqueline.clark@gmail.com

Translated by Ivna Karinne Ramos Oliveira