

A practical guide for journalists

Equal Treatment, The media
and Roma community

A practical guide for journalists

Equal Treatment,
The media and Roma
community



Author and editor:

Fundación Secretariado Gitano
C/ Ahijones, s/n – 28018 Madrid
Tel.: 91 422 09 60
Fax: 91 422 09 61
E-mail: fsg@gitanos.org
Web: www.gitanos.org

Technical coordination:

FSG Area of Equal Treatment
Sara Giménez
Raquel del Río
Maite Andrés
Jaime Sanz

Compiled by:

FSG Area of Communications Benjamin Cabaleiro, Pilar Calón and Susana Jiménez.
FSG Area of Equal Treatment Sara Giménez, Raquel del Río and Maite Andrés.
FSG Documentation Centre David Marañón.

Collaborators:

Lucía Petisco (independent), Isabel Vega (Europa Press), Ángel Gonzalo (Amnesty International Spain), Susana Hidalgo (Diario *Público*), Sara Blanco (independent), Rosario Maseda García (Technical Advisor. Anti-Discrimination Directorate-General).

Design and Printing:

A.D.I.

Legal depository: GU-160/2010

© **Fundación Secretariado Gitano (FSG)**
Madrid 2010
Work Material Series nº 49

Author and editor:

Fundación Secretariado Gitano
C/ Ahijones, s/n – 28018 Madrid
Tel.: 91 422 09 60
Fax: 91 422 09 61
E-mail: fsg@gitanos.org
Web: www.gitanos.org

Technical coordination:

FSG Area of Equal Treatment
Sara Giménez
Raquel del Río
Maite Andrés
Jaime Sanz

Compiled by:

FSG Area of Communications Benjamin Cabaleiro, Pilar Calón and Susana Jiménez.
FSG Area of Equal Treatment Sara Giménez, Raquel del Río and Maite Andrés.
FSG Documentation Centre David Marañón.

Collaborators:

Lucía Petisco (independent), Isabel Vega (Europa Press), Ángel Gonzalo (Amnesty International Spain), Susana Hidalgo (Diario *Público*), Sara Blanco (independent), Rosario Maseda García (Technical Advisor. Anti-Discrimination Directorate-General).

Design and Printing:

A.D.I.

Legal depository: GU-160/2010

© **Fundación Secretariado Gitano (FSG)**
Madrid 2010
Work Material Series nº 49

Contents

Presentation	5
The Roma community and the media in Spain. Cases of dicrimination collected by the FSG	11
The Roma community and the media. Recommendations	31
How social image is created.	41
The negative image of the Roma community	45
The social responsibility of the media.	53
The situation of the Roma community in Spain and Europe	61
Glossary	69
Bibliography and resources	81
Annex.	87

Presentation

In this guide we will take a close look at the fundamental right of equality, the exercise of that right by the Roma community and the responsibility that the media have in this respect.

Specifically we will address the following questions: Is the Roma Community the victim of discrimination? To what degree do the media contribute to the stereotyped image of the Roma community? How can the media contribute to enhancing the image of the Roma community? What are the best practices in this area? What is the situation of the Roma community? What legislation protects the right to equality?

The material contained in this guide was compiled based on the analysis of real news stories which appeared in the Spanish media. Aware that the Roma community is not always treated fairly in the media in other countries either, we decided to translate and publish this guide in English with the support of the Spanish Council for the promotion of equal treatment and non-discrimination for reason of racial or ethnic origin, in light of the special interest of media professionals at international level.

In a society of the 21st century, it is of fundamental importance that everyone, in practice, enjoys the fundamental right of Equality and that all the professional sectors involved contribute to combat discrimination. In this connection the media are of the utmost importance as the main players in the creation of the social image of the Roma community.

Studies show that the social image of the Roma community portrayed through the media is based on negative stereotypes which prevent people from gaining a true understanding of the diversity of Roma men and women thus hindering their access to Fundamental Rights.

In this regard, we need to refer to the 1948 Universal Declaration of Human Rights¹ which proclaims vitally important

rights such as the right to life, equality, freedom, the right to an adequate standard of living ensuring health and well-being, the right to an education, the right to take part in the cultural life of the community, etc., and prohibits torture and cruel, inhumane and degrading treatment. It likewise establishes the right of freedom of expression. Delving deeper into this right brings us to Article 20(1) a) of the Spanish Constitution (CE) which lays down the right *“to freely express and spread thoughts, ideas and opinions through words, in writing or by any other means of reproduction”*. Despite the foregoing, this right is not unlimited or absolute. Article 20(4) of the constitution itself establishes that these freedoms are limited by *“respect for the rights recognized in this Part, by the*

¹ Another European regulation of great importance for the protection of human rights is the European Convention for the Protection of Human Rights and Fundamental Freedoms and the latter's Protocol No 12

ratified by Spain on 04 November 2000 (BOE No 64 of 14 March 2008 prohibiting discrimination and establishing the jurisdictional authority of the European Court of Human Rights.

legal provisions implementing them, and especially by the right to honour, to privacy, to one's image and to the protection of youth and childhood."

Continuing with Spanish regulations protecting the right to Equality, we would draw attention to Article 14 of the 1978 Spanish Constitution which reads as follows: "*Spaniards are equal before the law and may not in any way be discriminated against on account of birth, race, sex, religion, opinion or any other condition or personal or social circumstance.*"²

Bearing witness to the crucial importance that the fight on discrimination is having on European political agendas is the enactment of Directive 2000/43/EC on the enforcement of the equal treatment principle regardless of racial or ethnic origin, transposed to the Spanish legal system through the Fiscal, Administrative and Social Order Act, Law 62/2003. We would stress that this European Directive and the Spanish transposition of it include very important concepts allowing us to move forward in the fight against discrimination, namely:

- **Direct discrimination:** where a person is treated in a less favourable manner than another in a comparable situation by reason of ethnic origin.
- **Indirect discrimination:** an apparently neutral attitude, criterion or practice that places persons of a certain racial or ethnic origin in particular disadvantage.
- **Harassment:** an unwanted conduct related to racial or ethnic origin with the purpose or effect of violating the dignity of a person and of creating an intimidating, hostile, degrading, humiliating or offensive environment.
- **Order to discriminate:** any order to discriminate against persons for the reasons covered by the Directives shall be presumed discrimination.
- The preamble to the Directive makes reference to multiple **discrimination**, i.e. the rejection sometimes suffered by Roma women for their condition as women and as members of the Roma ethnic minority.

The Fiscal, Administrative and Social Order Act, Law 62/2003 of 30 December 2003 addresses the transposition of Directive 2000/43/EC and provides for the creation of the **Council for the advancement of equal treatment and non-discrimination of persons for reasons of racial or ethnic origin** in its Article 33. We would draw attention to the major step forward taken in October 2009 with the formal constitution in Spain of the Council for the advancement of equal treatment and non-discrimination of persons for reasons of racial or ethnic origin, a body attached to the Ministry of Equality and which launched its work plan in the first quarter of 2010 and which will undoubtedly contribute to making equal treatment both real and effective.

Hence, there is a legal framework protecting non-discrimination and we therefore are going to provide practical ways in which the media can contribute to improving the image of a community which is rejected by society.

² Moreover, Article 9(2) of the C.E. provides that "*It is incumbent upon the public authorities to promote conditions which ensure that the freedom and equality of individuals and of the groups to which they belong may be real and effective, to remove the obstacles which prevent or hinder their full enjoyment, and to facilitate the participation of all citizens in political, economic, cultural and social life*".

The objectives of this Guide are:

- To create an awareness-raising and training instrument for the media in the field of equal treatment.
- To support the work of journalists in the interests of adhering to the principles laid down in their professional code of ethics in the dissemination of information with a view to enhancing the social inclusion of the Roma community and consequently improve their inclusion processes.
- To furnish information on the situation of the Roma community and analyse the discrimination it faces today.
- To provide guidelines and key actions to combat prejudices and stereotypes which give rise to discriminatory practices amongst the media.
- To provide strategies and best practices in handling news about the Roma community so that minorities are fairly treated.

Lastly, we would like to express our gratitude for the participation of all of the professionals who, through their proposals and their participation in the meeting held on 11 May 2010 at the headquarters of the Fundación Secretariado Gitano where this material was tested, made this Guide possible: Lucía Petisco (independent), Isabel Vega (Europa Press), Ángel Gonzalo (Amnesty International, Spain), Susana Hidalgo (Diario Publico), Sara Blanco (independent), Rosario Maseda García (Technical Advisor, Anti-Discrimination Directorate-General, Ministry of Equality), Chema Castiello (professor, specialist in intercultural education) and Jonás Candalija (Communication, EAPN-ES).

**The Roma community and the media in Spain.
Cases of discrimination collected by the FSG.**

The Roma community and the media in Spain. Cases of discrimination collected by the FSG.

Since 2005 (with data from 2004), the Fundación Secretariado Gitano has been publishing the annual report entitled *Discrimination and the Roma Community*. Between 2004 and 2009, a total of 668 cases of discrimination have been registered, 188 of which point to the media as the discriminating party. Most of these are cases where the ethnic group of the persons involved is mentioned even when this is unnecessary for the understanding of the news item.

The increase in the number of these cases collected sparked the FSG to specifically monitor press articles having to do with the Roma community. This monitoring consists of the FSG's Documentation Centre selectively collecting news stories which are then analysed by the area of Equal Treatment. Opinion articles as well as those focusing on people from the Roma community are analysed and, as from 2009, opinion forums open

to digital newspaper readers are likewise scrutinised.

Following are 35 cases included in the *2009 Discrimination and the Roma Community* report involving the media (information and opinion) and Internet, for the purpose of using real examples to highlight situations where the Roma community is treated differently or discriminated against. Following that is a joint valuation of these cases and some recommendations.

1. **January. Valladolid. Discrimination in the media.** A news story was published in a local newspaper about several people sentenced to prison. The article specifically stipulated that the family was Roma and gave the two surnames and the nickname the family goes by and also accused them of being responsible for turning the settlement into the area's largest drugs supermarket. In our view it is not necessary to specify ethnic group because this adds nothing to make the story more comprehensible. Moreover, identification of specific individuals receiving a criminal sentence could have negative effects on the whole Roma community. The FSG office in Valladolid spoke on the telephone with the author of the story and explained the discrimination that we feel was the result of identifying the ethnic group of the perpetrators of the crime. According to the journalist, however, the information regarding "Roma ethnicity" did indeed add information and made it more comprehensible.

2. **February. Ciudad Real. Discrimination on the Internet.** A web page devoted to jokes and “humorous” videos, etc., contained a Power Point presentation entitled “The Three Gypsies” telling a “humorous” story about Roma women arguing about which of their children was the most prolific and best at stealing. The FSG sent a letter to the Webmaster informing him that he had committed a number of anti-discrimination violations and was also in breach of the Information Society Services and Electronic Commerce Act. A response was received the next day reporting that the Power Point presentation had been removed and they apologised indicating that their only intention was to provide some humour.

3. **February. National. Discrimination in the media.** A very popular television programme, with the largest audience according to the TV channel, began as follows: *“Good Afternoon and welcome to “(...)”. Just like every Monday, we got out of bed today while still sleepy but woke up to an incredible news story. Declarations by Madonna who said: “Siempre quise ser gitana” (I always wanted to be a Gypsy). Actually she said it in English. And we were wondering: What would the Gypsy version of Madonna be like? Would she have sold as many records? Or would she have stolen them? Who knows? Therefore, in an attempt to be original we put together a video. We can’t see it now, however. We’ll see it later... and it is a close representation of reality. We’ll see it later...”* The area of equal treatment, in coordination with the area of communication sent a certified letter to the Director-General of the television channel. The letter spoke of everyday discrimination against the Roma community and how comments of this sort actively contribute to discriminatory practices and the persistence of social prejudice. Also, appealing to their *“commitment to social causes”* we asked them to take greater care in the broadcast of comments like these and to apologise as a way to make amends. The TV channel made no response.

4. **February. Palencia. Discrimination in the Media.** A radio news programme reported on a statement made by the secretary of the residents’ association/platform in defence of housing depreciation. They spoke of Roma families living in homes in Yutera and, while pointing out that they are not racist, their declarations affirm that their Roma neighbours are delinquents because they spit, do not pay resident fees, that bullets can be found in the entrance to the block of flats and they are responsible for between 15 and 17 crimes and that they were in prison. To conclude, they insisted that they are entitled, just like that family, to receive a free flat from the town hall, but in a part of Palencia where there are no Roma families. That same day the provincial coordinator of the FSG spoke with the Social Welfare Councillor and explained the case. He then spoke with the director of the radio station who acknowledged that the news story had not been properly screened and that this could “hurt” the mainstreaming process of the Roma family in question and of others undergoing the same process. The radio station then dedicated a time slot to “make amends”

for the damage caused. The FSG was given air time to explain their ACCEDER employment programme and their social awareness-raising campaign. The radio station offered the possibility of future collaboration.

5. **March. National. Discrimination and racism on the Internet.** This case came from a private e-mail sent to the FSG. The message alerted us of the existence of a Web page attacking the honour of Mari Luz, the child murdered in Huelva and attacking the entire Roma community. Upon looking into these allegations, we found that indeed the forum in question published very offensive statements such as “*The death of a Gypsy brings joy to everyone*”. We decided that it was imperative to inform the authorities about this but when we proceeded to record all of the information and attach it to the complaint we discovered that the forum and all of its entries had been removed from public access. Fortunately, a few days later, we read in the press that the public prosecutor’s office had been investigating this website and that the head prosecutor in Huelva had initiated investigative proceedings to accredit the veracity of the facts and their legal nature.

6. **April. National. Discrimination in the media.** A national newspaper published an article under the following headline: “*More than 270 Roma children from Romania arrested in Spain over the last five months*”. Upon reading the article it becomes clear that that figure referred to the number of arrests (they simply added up the monthly breakdown but the same child may have been arrested several times). Mention is even made of the high number of repeat offenders. However, the headline speaks of the total number of children and apparently the information has been voluntarily manipulated to cause an impression. Moreover, this figure is never compared with the total number of minors arrested, a fact which would appear discriminatory and intended only to create prejudice and generate poor relations among members of society. Furthermore, headlines like this are diametrically opposed to the idea supported by the Council of Europe, i.e. “*the media play a key role in combating prejudice and stereotypes and can therefore contribute to improving equal opportunity for all.*”

- 7. April. Cordoba. Discrimination in the media.** A health-care provider is attacked and the police and the various media prevent the details of the alleged aggressor from being made public. All except for the local edition of a very popular national newspaper which even reported that the alleged aggressor was accompanying a Roma family member when this piece of information did not add anything to the comprehension of the news story. What it did do, however, is link criminality to the entire Roma community thus creating and reinforcing negative prejudices and stereotypes towards it.
- 8. April. Cantabria. Discrimination in the media.** With regard to an administrative proceeding “to re-establish urban planning legality” a local newspaper published a story under the following headline: “*Roma of Viérnoles request that the proceeding be stopped*”. The body of the article again refers to the Roma ethnic group and characterises them as “*Roma families that have illegally settled*” and identifies them by name. The mention of the group’s ethnic background adds nothing to the comprehension of the news story but only favours the association of the terms illegality-Roma and the proliferation of negative stereotypes and discriminatory practices against all members of the Roma community.
- 9. May. Valencia. Discrimination in the media.** On 1 May, the Valencia edition of a national newspaper published a story under the following headline in the “Events” section: “*Roma man arrested for a car part shooting to avenge the 4 crimes of Alzira*”. The article itself makes several references to the ethnic background of the detainee and speaks of “rival clans”. Mention of ethnic groups in the news is one of the most widespread and repeated forms of discrimination in the media. Ethnic background is especially protected information and its specification does not add anything to the comprehension of the news story but only serves to maintain prejudices and stereotypes against the Roma community which it continues to associate with delinquency.

Detenido el gitano que disparó en un parking en venganza de los 4 crímenes de Alzira

G.R.S.

VALENCIA.- Agentes de la Policía Nacional de Alzira y Valencia detuvieron ayer en Carlet a un joven de 20 años de etnia gitana como presunto autor de los disparos en un parking de un centro comercial sobre una embarazada del clan rival de 34 años, que acabó herida en un muslo. Los hechos ocurrieron el 31 de enero pasado como supuesta venganza por el cuádruple crimen cometido en el barrio de la Alquerieta de Alzira, en marzo de 2006, donde murieron miembros de los *Kung-fu* a manos de los *Mantequilla*.

Durante esta última operación, los policías han realizado dos registros, uno donde fue arrestado el supuesto autor de los disparos, y otro en un domicilio contiguo, y han incautado una escopeta, 19 cartuchos –dos de ellos de postas–, un machete, un cuchillo y cuatro navajas. Los agentes ya detuvieron en su día a la mujer que huyó en una furgoneta junto al joven ahora arrestado tras los disparos que éste efectuó.

- 10. May. National. Discrimination in the Media.** A local newspaper published an article under the following headline: “*A Roma clan sets off an explosion in a car belonging to another rival family*”. The headline already offers information that is completely irrelevant, i.e. “*Roma clan*”. The body of the article continues in this same vein with expressions such as “*possible feud between Roma families*”; “*The victims of the explosion blamed a clan, also Roma, with which it exchanged gunfire on August first. That day the two rival families had a meeting to solve pending issues relating to drugs trafficking.*” By way of contrast, a national newspaper published the following headline regarding the same event: “*A bomb explodes in a car in Almería*”. This headline is totally objective although in the body of the article it does make reference to a possible family feud between Roma families.
- 11. May. Pontevedra. Discrimination in the media.** A local newspaper published a story about the robbery of several bikinis from a sporting goods store. The article made reference to the ethnic origin of those responsible for the crime (“*the Roma took the bathing suits...*”). In our view, mention of the ethnic origin does not add anything to the understanding of the news item but it does have negative effects insofar as it ties crime to the Roma ethnic group.
- 12. June. Valencia. Discrimination in the media.** A local newspaper published an editorial which employed expressions such as: “*Sarkozy, in France has taken measures to impose order in a society taken by surprise by the most negative aspects of multiculturalism caused by the avalanche of immigration, mostly from north and sub-Saharan Africa*”; “*In Spain, the Roma issue is nothing more than a watered-down expression for which no solution has yet to be found. Economic efforts and a long list of others have not had the expected effect with an ethnic group that, with few exceptions, has not managed to integrate as expected nor shows any will to do so in our society or in any other. Without exception*”; “*The Spanish society has been generous with the Roma, especially during the last several decades*”. Thanks to the mediation of an FSG worker, the newspaper gave us the opportunity to post a reply. (See news item on the following page).

Nómadas

El mandatario italiano Silvio Berlusconi ha dado la voz de alarma. El polémico proyecto de expulsión de ilegales y de rom o gitanos rumanos ya había sido impulsado por su antecesor Romano Prodi, ante la evidencia del vacío legal comunitario. Sarkozy, en Francia, se dispone también a pedir otras medidas condescendientes a poner orden en una sociedad sorprendida por los aspectos más negativos del multiculturalismo a que ha llevado la avalancha inmigratoria, principalmente la norteafricana y subsahariana. El debate está ahí: o interculturalidad, que es préstamo e integración en la sociedad de acogida; o multiculturalismo, que es no integración, gueto y conflicto étnico asegurado a medio o largo plazo. En España, mientras tanto, toca la flauta Rodríguez Zapatero.

El fenómeno se encuentra menos avanzado en nuestro país, si bien cobra por momentos ritmo acelerado en muchos territorios. El problema es el multiculturalismo. En España, la cuestión gitana es sólo una expresión atenuada, pese a lo cual no ha encontrado todavía su punto de solución. Los esfuerzos económicos y de toda índole no han tenido la respuesta que cabría esperar de una etnia que, salvo casos puntuales, no se ha integrado según lo esperado ni manifiesta voluntad alguna de hacerlo en nuestra sociedad o en cualquier otra. No hay excepción.

La sociedad española ha sido generosa con los gitanos, y de manera especial durante los últimos

decenios. Por cuanto se refiere a Albacete, una ojeada más allá del Puente Madera da fe de ello; y, sin embargo, la noticia excepcional por aquellos pagos es el triunfo de Rafa, el chavallito gitano cañero que tanta alegría dio a los albacetenses. La habitual es otra, por desgracia.

El pensamiento único tendrá ya preparada la batería de demagogos -racismo y xenofobia para empezar y fascismo para terminar- contra quienes pretenden ir a su aire y conocer datos fiables, que sin duda existen, para, a partir de ellos, realizar el bosquejo que preceda. Por ejemplo: cuántas viviendas construidas y a qué precio; si este mismo criterio es extensible a la sociedad paysa, especialmente

[] En España,
la cuestión gitana
es sólo una expresión
atenuada

jóvenes y trabajadores; cuánto dinero público y por todos los conceptos va destinado anualmente a subsidiar estos grupos; cuál es el índice de delincuencia en términos absolutos y en comparación con el conjunto de la población española; cuál el de escolarización y de absentismo escolar; qué medidas adoptan, en su caso, las autoridades y si son las mismas que las aplicadas al resto de la ciudadanía; cuáles son los índices de fecundación de grado medio o de nivel universitario en la etnia gitana; en caso negativo, cuáles son los obstáculos que se oponen a su nivelación con el resto de la población y si es ésta la responsable del fenómeno. El etótera sería demasiado largo, pero ha cuajado en la opi-

nión general la idea de que el trato discriminatorio se produce frecuentemente contra la población, digamos común. Por ejemplo, en hospitales y centros similares, donde tienen hasta los seguros. Son los amos, al decir de muchos pacientes. En las salas anexas a la UCI «day fe de ello», pernoctan a veces sobre colchonetas y demás utensilios sobre el suelo, al modo y manera de Zimbabwe. ¿Qué hacer, pues? Ardua respuesta y sin embargo simple: autoridad, igualdad de derechos y deberes, también ante el impuesto, ley, educación, trabajo y Constitución.

Las medidas tomadas en Italia contra la población rumana de etnia gitana representan una seria amenaza para España, y sin duda

alguna, para la integración de nuestra comunidad gitana. Diversas asociaciones de inmigrantes rumanos «convencionales» nos ponen ya sobre aviso de las graves repercusiones que conllevaría la llegada de miles de gitanos rom, o rumanos. Tienen antecedentes penales la mayoría y, a no dudar, proseguirán su actividad delictiva en España. Varios miles se han puesto en marcha hacia nuestro país: hacia la Comunidad de Madrid, preferentemente, Cataluña, Levante y las tierras más cálidas del sur, atractivas sobremedida para el nomadismo. Nada de extraño pues que la permeabilidad de la legislación española, la flauta de Zapatero y la benignidad del clima hayan hecho de España el segundo receptor de gitanos rom - pronto será el primero - de toda la Unión Europea.

Badajoz es ya paradigma de lo que está por venir. Esta ciudad ha sido modelo de integración y de convivencia sin fricciones entre los emigrantes de toda España y la población autóctona. Hoy, sin embargo, la inmigración norteafricana en general y la rom en particular está generando tensiones al borde del estallido. Más próxima a nosotros, la comunidad gitana de Villena ha recogido firmas para paralizar la presencia creciente de gitanos rumanos en sus barrios. Durante la dictadura comunista y en los primeros años de democracia en Rumanía, se ejecutaron programas de integración. La solución fue cero. Hoy, lo es la permeabilidad oficial para abandonar el país. Este año hacia La Herrería, pongamos por caso.

News related to case 12.

13. June. Torrelavega. Discrimination in the media. On 5 June a local newspaper published a story under the following headline: “A Roma woman appeals her eviction and delays the take-back of finca del Asilo”. The name and both surnames of the women were printed immediately underneath the headline. In our view, this is the case of a person who is legitimately defending her interests through established legal channels. However, the newspaper uses an accusatory tone against this person as if she were committing some sort of infringement. In any event, the newspaper published all possible data whereby to identify this person (full name) and her ethnic group, especially protected according to the Data Protection Act, where information regarding ethnic background does not add anything to the story. Moreover, including said information in the headline using the term “Gypsy woman” is highly insulting and provocative. This sort of thing does not occur in the reporting of events where those involved are not members of ethnic minorities and therefore, in our view, this is a case of direct discrimination by reason of ethnicity where the discriminating party is the journalist who wrote the article and the newspaper that published it.

Una gitana recurre el desahucio y retrasa la ocupación de la finca del Asilo

Pilar Gabarri Pérez no desalojará su módulo-vivienda en un año

El asesor jurídico advierte del riesgo procesal de pedir el lanzamiento

En la finca del Asilo solamente queda un módulo-vivienda ocupado por Pilar Gabarri Pérez y su familia quien ayer anunció la presentación de un recurso de apelación para evitar su desahucio dictado por una sentencia del 19 de mayo en la que se estimaba la petición hecha por el Ayuntamiento de Torrelavega. El recurso en contra de esta decisión judicial, presentado por el abogado de la familia gitana, puede significar la paralización de la ocupación de la finca por un tiempo superior a un año, según le ha informado el asesor jurídico de la Corporación, Pedro Anillo Abril, a la alcaldesa. Dicha familia se encuentra entre las que reciben indemnización municipal pero no aceptan la cuantía por considerarla baja para poder acceder a otra vivienda. Esto significaría la paralización durante, al menos, un año de la ocupación, por el Gobierno regional, de la finca del Asilo donde se construirá una residencia para discapacitados. El proyecto ya lo está redactando el estudio del arquitecto Pedro Valero por encargo del Gobierno de Cantabria.

El recurso de esta persona, que debe sustanciarse en la Audiencia Provincial, la posibilita seguir ocupando la finca, y el módulo-vivienda, hasta que se dicte sobre su recurso. No obstante puede seguirse el camino de solicitar la ejecución provisional de la sentencia de desahucio para que se produzca el alzamiento de la precatista, si es que el Juzgado acce-

Esta familia ha recibido una indemnización que considera baja para comprar otra vivienda

de a ello. Esta cuestión -según detalla en su informe el asesor municipal- no está exenta de riesgos procesales para el Ayuntamiento ya que, en algunos supuestos -tal y como detalla el letrado Anillo Abril- se deniega la ejecución provisional de sentencias cuando se originan graves perjuicios para el demandado, y el juez puede considerar que éste es el caso al tratarse del desalojo de una vivienda modular.

A pesar de la advertencia la alcaldesa informó ayer que ha ordenado que se pida la ejecución provisional de la sentencia manifestando que «ahora estamos en manos de lo que justicia decida. Si se atienden nuestros razonamientos se habrá solventado el problema pero si ocurre lo contrario sólo nos quedaría la posibilidad de levantar una pared y utilizar el resto de la finca o esperar», razonó.

PRC: engaños y demoras

El concejal portavoz del PRC, Pedro García Carmona, considera que la alcaldesa «ha engañado» al afirmar que la finca del Asilo estaría desalojada el día 1 de junio. Lo que García Carmona considera que es, además, «un incumplimiento», lo pone en comparación con la actitud mantenida por el Gobierno de Cantabria: «La Consejería ha transferido 132.000 euros al Ayuntamiento para pagar las indemnizaciones a las familias de etnia gitana y se llevan invertidos casi 1,9 millones de euros en diversas obras en la ciudad, como se

había comprometido, para disponer de este terreno». Reconoce que un retraso en algún proyecto es asumible «pero en este caso se trata de una obra absolutamente necesaria (la construcción de una residencia para discapacitados) y hay que poner, de una vez por todas, los terrenos a disposición del Gobierno de Cantabria, concretamente de la Consejería de Obras Públicas, para que construya la residencias». El portavoz regionalista asegura, en un comunicado de prensa, que «no podemos admitir más engaños ni más demoras y por ello tenemos la obligación de exigir a los responsables municipal que se cumplan los compromisos que, libremente, se asumen porque está en juego el futuro de muchas familias».



El último núcleo de módulos, sólo uno habitado por una familia, que queda en la finca del Asilo. / L.P

News related to case 13.

14. June. Aragon. Discrimination in the media. In response to a news item published in a regional newspaper under the headline “*Preparations in 2010 for the first International Expo of Roma culture*”, a series of openly discriminatory and racist comments were published in the newspaper’s Web forum. Some examples: “9. *Acituriano. Then I’ll leave the neighbourhood. The good thing is that they’ll close the shopping centres because if they get robbed now and there are only 1300 of them, you can imagine if there are thousands. I only hope that this is some sort of bad joke. We already have enough with their wheeling and dealing, their street markets of stolen goods, “los sorianos” guards, etc. I can only imagine their pavilions (Pavilion for drivers without insurance or a driving permit, pavilion to assault tourists in the Plaza de Pilar, pavilion for tearing down the neighbourhood, etc.). Again, I just hope that this is a bad joke.*” “12. *Pilar. I don’t consider myself a racist, and while there are exceptions, in general they are not good people; they are violent and take advantage of the system. There are other parts of Spain that could host that Expo.*” Despite the fact that the newspaper clearly posts several messages stating that “*it is not permitted to make comments which infringe Spanish law or could be considered slander and we therefore reserve the right to eliminate any comments we consider to be inappropriate*”, the fact is that all of these slanderous comments charged with prejudice remain there. Publicity is being given to expressions of racism which attribute actions performed by certain individuals to the whole of the community thus actively contributing to discriminatory practices and the persistence of social prejudice. The area of equal treatment of the FSG sent a letter to the administration of the newspaper calling attention to this discrimination and requesting that these forum entries be removed. On 2 July the area confirmed that the said entries had indeed been removed.

15. June. National. Discrimination in the media. Mr. Alberto Míguez published an opinion article in a digital newspaper entitled “*Las huellas de los gitanos*” (Roma fingerprints) full of stereotypes, prejudices and expressions which can be considered racist, attributing the actions of a few to the whole of the Roma community. Among other things, he termed the Roma community a “*blight*” and goes on to say “*there are no exceptions, deplorable living conditions, they refuse to integrate and are the cause of thousands of crimes of all types*”. Moreover, he unabashedly supports the policy carried out in Italy by Berlusconi which he claims is necessary in Spain. We believe that that article discredits the entire Roma community which he stigmatises in what is a clear defence of racial hatred and xenophobia judging from the derogatory tone used against the Roma Community throughout the article. The area of equal treatment sent a letter of complaint to the Director of the newspaper who responded in a positive manner apologising and stating that he had spoken with the columnist and explained that this sort of material was not in line with the paper’s

editorial policy and offered the FSG space in the same publication. However, on the negative side, we would note that the article was not removed from the Web and the columnist did not submit any sort of apology.

Las huellas de los gitanos

El Ministerio del Interior italiano acaba de autorizar a las delegaciones gubernamentales de la península para que desencadenen un plan de identificación mediante huellas dactilares de los gitanos que habitan irregularmente en el país y cuyo origen es múltiple. Y lejano.

Naturalmente la iniciativa está provocando ya cierto escándalo en los círculos democráticos europeos porque la consideran una imposición demagógica y finalmente poco eficaz.

Pero según las encuestas del propio ministerio del Interior italiano hay una inmensa mayoría de ciudadanos que ve con simpatía el proyecto porque están literalmente hartos con la presencia de asentamientos, tribus y núcleos gitanos en los alrededores de las ciudades.

Estos asentamientos se han convertido en zonas de delincuencia, tráfico de drogas, prostitución, mendicidad, robo y otros delitos.

Aunque lo digan con la boca pequeña y naturalmente no se atreven a tomar una decisión semejante, las autoridades de algunos países europeos como Francia, Bélgica, Holanda, y países nórdicos sufren esta lacra y hasta el momento no se habían atrevido a enfrentarla.

En el caso de los gitanos rumanos –los más numerosos y peligrosos y los más dispersos– todos los intentos que se han hecho en Italia y en otros países –España entre otros– terminaron con un fracaso. Lo que el Gobierno italiano pretende ahora es controlar el flujo de delinquentes y activistas ilegales de origen gitano que constituyen verdaderas mafias y cuyo control es muy difícil. La operación puede ser larga y difícil dadas las características de los asentamientos donde se cobijan los zingaros.

Es obvio que esta decisión chocará con las buenas intenciones del Consejo de Europa y otras organizaciones que todavía tienen una sutil memoria histórica y recuerdan que Hitler acabó con más un millón de zingaros.

En los momentos actuales el Gobierno italiano parece dispuesto a resolver el problema aunque tenga para Berlusconi y sus colaboradores un coste político considerable. Tal vez otros países europeos tengan en el futuro que imitar al líder italiano. A modo de ejemplo digamos que sólo en la península ibérica –España y Portugal– se calcula que hay unos 300.000 gitanos distribuidos en todas las regiones y que viven en condiciones lamentables, no se integran y promueven miles de delitos de todo tipo. Las cárceles españolas tienen un importante porcentaje de penados de origen gitano y, lo que es más preocupante, las mafias de la heroína “trabajan” las zonas periféricas de las grandes ciudades en colaboración con las mafias turcas que dirigen todo el cotarro a nivel europeo.

Para Berlusconi y sus colaboradores ha llegado la hora de ordenar la situación mediante el sistema de huellas. Puede ser un ejemplo que imitarán otros países una vez que la doble moral con que hasta ahora se han procesado este tipo de operaciones se supere.

A modo de ejemplo –y éste también aterrador– hay casi tres millones de gitanos en la zona balcánica y en su inmensa mayoría malviven en condiciones irregulares. Búlgaros, checos, rumanos, eslovacos, serbios y habitantes de estos países están materialmente hartos. El proyecto de las “huellas” puede tener éxito si es que la moralina a la que tan acostumbrada está nuestra sociedad contamine toda la operación y termine por aniquilarla. En España tendrá que establecerse próximamente un sistema de marcaje y huellas semejante. Veremos entonces si además de la extrema izquierda de servicio el resto de la población apoya o no el proyecto.

16. July. Ciudad Real. Discrimination in the media. A local newspaper posted headlines that the police had conducted a drug raid in the San Martin de Porres neighbourhood resulting in the arrest of seven people and the seizure of 1 kg of cocaine. The news story surprised the FSG team in Ciudad Real because this team works every day in that same neighbourhood and had not heard of the raid. The territorial director then contacted the Government sub-delegation which confirmed that the story was untrue. Although there was a drug raid in the area, it was in six different parts of the city but not in the neighbourhood that was named. Neighbourhood residents, the Ciudad Real Roma Association and the FSG team are all tired of this neighbourhood being the scapegoat of all of the city's problems. In response, the FSG headquarters, together with the local FSG office, sent a letter of complaint to the Director of the newspaper calling for a rectification of the news story and more care in the future when publishing stories of this nature.

17. September. Jerez. Discrimination in the media. An article about a fight between two Roma families appeared in two local newspapers. People were injured in the incident, including two members of the Guardia Civil and a pregnant woman. Both articles employ terms full of prejudice and stereotypes such as “battle between clans” and “a pitched battle between two bands”. Both also state that the people involved were Roma. The information concerning ethnic group does not add anything to the comprehension of the news story but that, along with the use of specific terms for events in which Roma are involved such as “clans” or “reyerta” (brawl) only serve to create a social image of the Roma community charged with prejudice and stereotypes which always translates into acts of discrimination.

18. September. National. Discrimination on the Internet. A message was received at the general FSG mailbox complaining about the existence of a group in Facebook whose members make fun of the Roma community in a degrading and often racist manner. The group goes by the name “*I’ve never seen a Gypsy with glasses*” and in September had 50 members but when this report went to press its numbers had grown to 207.



News related to case 18.

This is a publicly accessible group, i.e. one does not have to register on Facebook to see all of the comments. Following are some of the comments: “*I used to wear glasses but then I had surgery and became a Gypsy!!! I’ll rinse my eyes out with*

turpentine...”; “I’ve never seen any of those bastards...”; “I had a Gypsy student with Down’s Syndrome... as good as it gets! With bacon!”. The FSG filed a complaint against the group for violation of the Roma community’s right to honour and equality using the channels made available by the network itself. However, no response was received and the group and its comments remain active.

19. September. National. Discrimination in the media. Responses such as the following were found in the comments section in response to a news story published in the digital edition of a national newspaper about the murder of Senegalese youngster in the Roquetas neighbourhood: *“I propose to the United Nations that we should buy a piece of land from a needy country and send all of the Gypsies there so that they can have their own country. I wonder how long it would take for them to start killing one another. So much hypocrisy in this country. In my town there are 5% Gypsies and 95% non-Gypsies. But with regard to social problems the figures are inverted, 95 percent Gypsies and 5% non-Gypsies. But for Zapatero (translator’s note: president of Spain) and his groupies, this is politically incorrect. Foreigners go home once and for all. They should go home and steal in their own countries; most of them are delinquents. Does anyone really think that a good honest foreigner is going to come to Spain? Hypocrites, you’re all a bunch of hypocrites.”; “(...) I consider myself a racist or a xenophobe like 90% of normal people. The difference is that I admit it while many others may not.”; “The fault lies with the Gypsies, the mayors of Roquetas, the Andalusian Regional Government, the central government of Felipe González, Aznar (translator’s note: two former presidents) and Zapatero because everyone knows that they sell everything in that neighbourhood and no one has done anything about it for the last 20 years. Everyone has just stood by while that marginal neighbourhood was developing; in short, we have governments and politicians that are worthless.”; “All we need now is some Gypsy NGO. They’re all delinquents.... Enough hypocrisy, immigrants and gypsies out of Spain.”* Despite their highly racist tone, the newspaper published these slanderous and prejudicial comments in this forum for everyone to read under the “guardianship” of a “serious” newspaper with significant influence over public opinion.

20. October. Palencia. Discrimination in the media. All of the national and provincial media (audiovisual and written press) of Palencia covered a story about ill treatment specifying that the complainant was Roma and revealing her place of residence and the number and age of her children. The article contained sentences such as: *“to make matters worse, being a Roma woman means that she is even more subject to men’s authority”, “the woman (...) left Miranda de Ebro (...) and moved far away from her husband who, to that point, was in charge by reason of racial imperative...”.* We believe that the direct link between ethnic background, in this case Roma, and gender-based violence “by reason of racial imperative” is especially serious. It is important to be very clear that no culture legitimises gender-based violence and that

the Roma community (and more specifically, Roma Women) is sufficiently heterogeneous and therefore should not be treated in such a general fashion. The fact is that gender-based violence affects all women irrespective of their ethnic origin, social position or cultural level and therefore an entire community or ethnic group should never be associated with such heinous behaviour. The area of equal treatment, in coordination with the territorial office, sent letters to several of the newspapers which published this story but did not receive any sort of response. The Women's Directorate and the Territorial Family Service of Palencia were also informed of the case.

- 21. October. Valladolid. Discrimination in the media.** Three local newspapers printed a story about an incident that occurred in Valladolid. Two of the newspapers used the story to comment on the lack of security in the area, the fact that it was run down, etc. In contrast, the third paper published the following: *"According to first-hand sources, several Roma men entered the bar to demand money from the owners..."*. Not only is this an example of the unnecessary mention of the ethnic origin of the alleged perpetrator of a crime but it is done without citing any specific sources and takes certain conclusions for granted which may not be true. The FSG office in Valladolid spoke on the telephone with the author of the story to explain the discriminatory result of identifying the Roma ethnic group with criminal offences. Follow-up articles on the same incident did not mention ethnicity.
- 22. October. Valladolid. Discrimination in the media.** A local newspaper ran a story about an act of aggression. The following sentence appeared at the end of the story: *"...one day later another altercation occurred in the club between a Roma man and a waiter but was unrelated to the Thursday and Friday incidents."* It is not necessary to specify the ethnic origin of the aggressor since this adds nothing to the story. This is even more true in this case since the context was not even part of the main article.
- 23. October. Valladolid. Discrimination in the media.** A local newspaper ran a story containing the following comment: *"... suffering continuous threats, intimidation and robberies committed by a group of Roma neighbours..."* The fact that the people involved were Roma is not relevant to the story. We believe that the mention of ethnicity in this case is discrimination because no such mention would be made in the case of the majority population. Moreover, there is no objective justification for it as it does not provide any additional information facilitating comprehension of the news story.

24. October. National. Discrimination in the media. A digital newspaper published an article under the following headline: *"A group of Roma make trouble for Javier Bardem in the filming of "Biutiful".*" The following expressions can be found in the body of the article: *"(...) that is why they hired a large group of people of this ethnic group as "extras"; "(...) this tribe of cousins and relatives rebelled"; "(...) the gang of big-shots reached an agreement with the film producer and managed to eke out a few more euros and a sandwich"; "They should have sacked them all and looked for a more needy and grateful group. Certainly no lack of gypsies in Barcelona!"* The article cites the magazine *Cuore* as the source of information. However, we went to *Cuore's* Web page and found completely different information. Once again, this is a case of direct discrimination by the media which plays a key role in the transmission of negative prejudices and stereotypes about the Roma community.

25. November. Burgos. Discrimination in the media. A 17-year-old Roma youth was involved in a fight in which a 19-year-old man died. The newspapers ran the story without referring to the people who were arrested in the incident. However, the next day a local newspaper ran a front-page article in which it published the initials, nickname and ethnic origin of one of the people arrested (a minor) while no such information was forthcoming with regard to the second person. Following the publication of this information, a number of racist and discriminatory comments appeared in the digital edition against the Roma community. Since this was the same newspaper involved in a previous case, the area of equal treatment, together with the local FSG office, sent a joint letter to the director informing him of the existence of discrimination in the treatment of the news story and the need to protect data referring to minors given that everyone had identified him in this case. No response was received from the newspaper.

26. November. Granada. Discrimination in the media. In response to an incident which took place in Fuente Vaqueros, a number of racist comments appeared in a forum of the digital edition. Following are some examples: *"Then the Roma expect us not to be racist when they are at fault due to their robberies, drugs and fights. Who has not had a run-in with the Gypsies? They kill each other too. They should work for a living just like all of the rest of us, and stop stealing... That's the only degree nearly all of them study for "a degree in robbery."* (YO. 13/11/08. 10.55.05); *"We need Hitler to get rid of this race of Neanderthals that call themselves Roma FOREVER... Yes, I am racist against Gypsies. They make me ill and I don't want them in my life or in my society. Wherever they are, there is shit. Regardless of all of the subsidies we pay, they are always the beneficiaries. Why is that? To live surrounded in shit, stealing, threatening and calling us racist with their souped up BMWs or Mercedes paid for by hard-working non-Roma. They can eat shit!!!!"* (Just another Granadino [translator's note - person from Granada]. 12/11/08. 11:26:35); *"I'm also just another Granadino... What a clear and powerful way to describe the situation. Take*

note all of you blasted politicians, we non-Roma are going to strike back soon and we outnumber them. You've been warned. RUN AND HIDE, GYPSIES BECAUSE WE'RE COMING FOR YOU!!!" (Common Sense. 12/11/08. 11:26:35); *"This is for just another Granadino: Comparing Gypsies with Neanderthals is a serious insult to the poor Neanderthals who apparently were good, peaceful people. That is probably why they disappeared."* (Eugenia Martínez. 12/11/2008. 20.33.57). Although the forum should be controlled by its administrators who should not allow such racist and illegal content to be published, there were a great many comments of this sort available to the general public.

27. November. Peñafiel (Valladolid). Discrimination in the media. A local newspaper ran a story about the arrest of a young man from Peñafiel (Valladolid) accused of several crimes and the article then says: *"Apparently, the minor belongs to a Roma family which was charged with robbery and aggression 15 days ago..."* Further on it links these robberies with the unrest and aggressive atmosphere in Peñafiel where the neighbours have signed a manifesto against citizen insecurity. The FSG feels that it was unnecessary to identify the ethnic origin of the minor because it fails to add anything to the comprehension of the news story. This is even more true with regard to linking a town's security problems with a Roma family.

28. November. National. Discrimination in the media. On the night of Saturday 14 November RTVE (translator's note: Spanish radio and television) broadcast a programme called "Comando Actualidad: Ley Gitana" (current events, Roma law). To publicise the programme, RTVE presented it on its Web page as a programme which would *"analyse the situation of the Roma community in Spain"*. It said things such as: *"Non-Roma live in houses while Roma live in caves"; "In this community there is an unusual Gypsy, in fact he would be unusual in any community. He is a Gypsy with 30 children and four wives"*. This presents a completely stereotyped and disrespectful picture of the Roma community in Spain. The "normality" that the report apparently intended to convey was nothing more than a string of prejudices and associated ideas reflecting a lack of knowledge and a poor representation of the reality of Roma men and women in Spain. In fact, "Roma Law" depicted situations, including the very title, which were clearly exceptional and not at all representative of the reality of the majority of the Roma community in Spain. It presented stereotyped situations, in some cases taking expressions and data completely out of context and inciting the responses which the reporters were looking for. The prime-time broadcast of a report such as this is clearly an act of discrimination violating Council Directive 2000/43/EC of 29 June 2000 implementing the principle of equal treatment between persons irrespective of racial or ethnic origin. The social image of the Roma community is especially relevant because the maintenance of certain negative prejudices and stereotypes in the minds of the general public has grave consequences when it comes to gaining access to even the most basic of rights such as employment, education,

housing, health-care, etc. In other words, one of the causes of the discrimination still suffered by many Roma is the distorted image which the society has of them, often times the result of the interpretation of reality made by the media. The FSG sent a letter of complaint to the Viewer's Advocate of RTVE about all of this and received the following response: *"I understand your misgivings because the programme focused on only one aspect of the array of idiosyncrasies of the Roma community. I apologise for that. I am sure that there will be opportunities, as there have been on TVE, to draw attention to those aspects which lead to the integration of the Roma in the society or to denounce situations causing marginalisation."* That was the extent of the response made by the Viewer's Advocate who apparently is unaware of the serious damage caused by programmes like this.

29. November. Seville. Discrimination in the Media. The closing ceremony of a "Customer Service" training programme was covered by a national newspaper. The story appeared in the digital edition of the paper the next day and prejudiced and even racist comments began to appear in response to that story. A number of expressions such as the following were found: *"I don't know many Roma who work... In fact, NONE; only the Gypsies vendors at the market..."; "I'd put them on a deserted island to see who would give them a hand-out..."; "jajajaja, a customer service degree. Just wait and see how long before they're stealing things..." And soap and water so that they can wash up a little."* This is another case of a national newspaper forum with no control allowing all sorts of discriminatory and racist comments

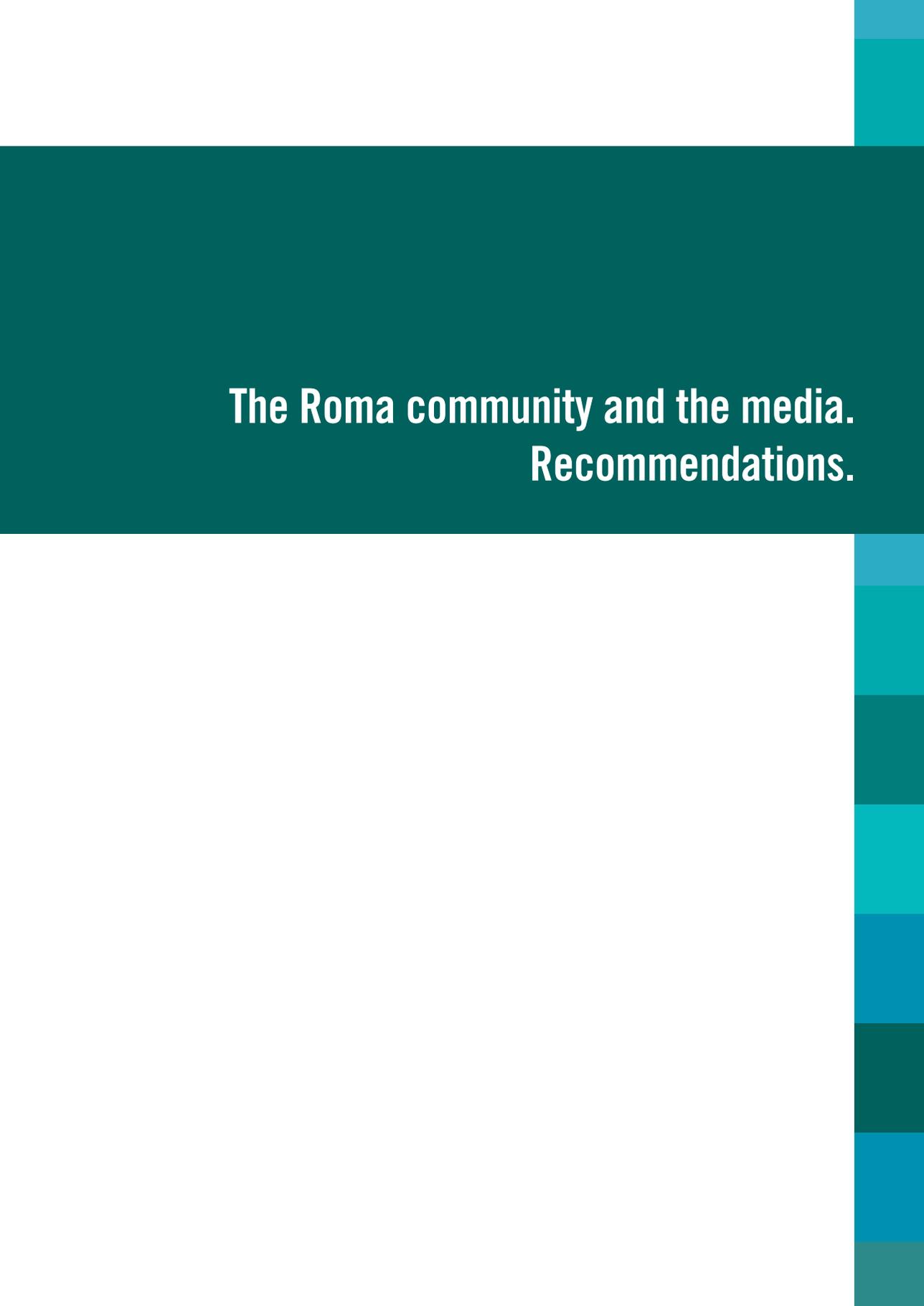
30. November. National. Discrimination in the media / Internet. As part of the "Urban Tribes" series of an Internet page which is supposedly a humoristic version of Wikipedia, an article was published about Roma featuring the following expressions: *"Dear God, why do you curse us with this horrible plague? Do you hate us that much? –Popular voice of the non-Roma.", "Brown-skinned subjects whose social power is comparable to that of the SS of the Third Reich only they are equipped for street guerrilla warfare and are always accompanied by at least two other Gypsies which makes them a sort of team or gang ready to challenge any pair of policemen."; "All Gypsies are cousins according to their gospel and if you assault one, even if in self-defence (99% of the time) you will be faced with all of his cousins ready to attack you with whatever utensil they've managed to steal (normally broom sticks and knives although now they're starting to steal guns from the police). They come from Egypt and that's where the name Gypsy comes from"; "They are easy to distinguish from the rest of the city's inhabitants due to their dark colour (+10 tones due to filth), their classic smell of shit, their jewellery, necklaces, earrings and all other unimaginable gold or brass decor and their peculiar way of speaking (language: ogrish). And also for never having gone to school (Example: M.A. degree in the A-Team)."* The rest of the article continues with this same tone. The FSG contacted the Webmaster and requested the removal of the page or at least of this defamatory, discriminatory

and racist content. The Webmaster responded by apologising and explaining that this was a collaborative page to justify the lack of control. He also explained that they had determined that since the article directly insulted a group of people that it violated the conditions of use and therefore the article would be re-written and rectified. Lastly he stated that none of the administrators had taken part in drafting the article and expressed his aversion to racism and xenophobia and that in the future a greater effort would be made to prevent incidents like this. The FSG can confirm that the article was indeed “rectified” but we do not believe this is sufficient and now we are pushing for its complete removal.

31. November. National. Discrimination in the media. A free newspaper with links to a number of blogs published an article entitled “*A Gypsy President in the Moncloa*” in one of them. This sparked a forum of comments with over 300 entries, many of which were racist. For example: “*We will never see Gypsies in power because they devote their time to scrap metal collection or crime. The honest ones devote their efforts to selling fruit, singing and dancing which is why Gypsies will never hold positions of power or become brain surgeons. (...)*” Statement made by Jan on 5/11/08 at 10:01 AM; “*(...) That would mean goats in the Moncloa, 3 months without a shower or the family selling drugs or keeping the kids out of school or hit and run like Farruquito. Not very likely If OUR way of living is respected (...)*” Statement made by CANUTO on 5/11/08 at 8:53 AM; “*NEVER, OR AT LEAST NOT WHILE I’M AROUND TO WITNESS IT*”. Statement made by Jorvade on 5/11/2008. These examples of discrimination and racism do not come from the newspapers themselves but rather are “anonymous” comments. However, it is the newspapers’ obligation and responsibility to comply with applicable laws and enforce them when people attempt to publish entries in forums like this. In this case, most of the comments are racist and making them publicly accessible is tantamount to an act of discrimination which only serves to maintain and proliferate all sorts of prejudices giving rise to discriminatory attitudes.

32. November. Pravia. Discrimination in the Media. In the afternoon of Saturday, 8 November, health-care workers from the Pravia health centre made a house visit to an elderly woman in response to a call from her relatives. The health-care personnel referred her to the said health centre and her family members accompanied her. A large number of people descended on the health centre in search of news concerning the woman's health and the police were called due to the tension developing between other family members and the medical personnel. The elderly woman was transferred to a hospital in Aviles where she eventually died. During the following days, a series of news stories appeared in the press with a negative attitude towards the local Roma community. The stories started out saying that the woman was Roma and that she was "*the matriarch of a Roma clan*" residing in a marginalised neighbourhood when actually this woman live in the city centre. Another newspaper stated that the woman was from a shanty town settlement when in Pravia there is no such shanty town settlement. That article went on to say that Pravia is tired of this family which is really difficult to get on with and that the authorities were petitioned to find the family some other place to live. There was also an unconfirmed claim that the ambulance driver was hit with a walking stick thus adding a bit more violence to the story. Following are some of the expressions used by the journalists: "*in risk of being lynched*"; "*extremely tense atmosphere and serious threats against personnel*"; "*marginalised La Fontana neighbourhood*"; "*it did not turn to physical violence*"; "*matriarch of a clan which has been at the centre of several violent episodes*"; "*Although everyone would like to forget the past and move on. But one should not be fooled. For some time in Pravia one has had the feeling that the pressure cooker is about to explode. Difficult co-existence with a group of Roma people has made acceptance very difficult for the rest of the local inhabitants (...)*". There is no doubt that the way the press has dealt with the issue using words such as "matriarch" or "clan" reinforces prejudices and stereotypes against the Roma community, isolating it from the mainstream community. Even more serious is the mention of certain violent acts "yet to be confirmed" allegedly committed by people of Roma ethnic origin which encourages the prejudice resulting from directly linking the Roma community with delinquency.

- 33. December. Valladolid. Discrimination in the media.** The local edition of a national newspaper ran a story about a shooting and police arrests related with drugs trafficking in the “España” neighbourhood. At the end of the story, another related news item is covered about a cameraman from a regional TV channel who was hurt while filming in that neighbourhood. Apparently, a group of Roma youth cornered him and covered the camera lens with their hands. The cameraman was in the process of putting his camera out of reach when an adult arrived on the scene and hit him. Nothing is stated in the main story to indicate that the people involved were Roma. However, mention of that fact in this secondary story confirms that those involved there were also Roma. This information is unnecessary to comprehend the news story and only serves to transmit and consolidate negative prejudices and stereotypes against the Roma community as a whole.
- 34. December. Valladolid. Discrimination in the media.** The local edition of a national newspaper ran a story about a shooting and police arrests related with drugs trafficking. A checkpoint had been set up where about 10 officers armed with automatic rifles were checking vehicles. “*This is fucking great*” said three Roma men, “*better just stay put*”... Although it was Roma themselves making this comment, they are making it as citizens and neighbours who are affected by what is going on. Saying that this comment was made by Roma is a subtle way of insinuating that the event itself involves Roma.



The Roma community and the media. Recommendations.

The Roma community and the media. Recommendations.

Based on the analysis of the cases listed in the 2009 *Discrimination and the Roma Community Report* having to do with media and the Internet, following are some recommendations that reporters and media professionals should bear in mind when reporting on events involving the Roma community.

Mention of ethnic group

This is the main cause for the inclusion of these cases in the report (see **1, 7, 9, 10, 11, 13, 17, 20, 21, 22, 23, 25, 28, 33, 34**).

In some situations, arguments could be made in favour of mentioning the ethnic origin of those involved but these would be the exception and generally carry much less weight than those against doing so. Among those against, one could simply ask the journalist what criteria s/he used to identify a particular person as Roma (especially considering that in Spain there is no document containing such information, for example. Ethnic origin should not even be mentioned by the state police and security forces in their communiqués or reports³).

The discrimination report also shows that in addition to identifying ethnic group, the surnames of the Roma people involved are mentioned. This is rarely

done in the case of similar news stories involving non-Roma. Even where more than one suspect is taken into custody, only the initials and ethnic group of one of them is mentioned (**25**).

It is also important to take account of the place in the article where mention of ethnic origin is made as the effect is not the same if it is in a headline, a lead, a sentence in bold print or photo caption, as opposed to the body of the article; or if such mention is made at the beginning or end of the article, on the front page of the newspaper or an inside section, etc.

In short, mention of ethnic origin, especially when narrating events, has the main effect of stigmatising or demonising an entire community for crimes committed (almost always by alleged suspects in the absence of a final judgement). Moreover, a person's ethnic origin does not condition individual behaviour and therefore such information, in most cases, adds absolutely nothing to the overall comprehension of the news item. Roma cultural values and education do not condone criminal or anti-social activity, nor do they encourage marginalisation or ignorance.

³ In this connection, sometimes journalists cite such police communiqués as the original source where mention of ethnic origin is made and therefore the FSG has also commenced work on this aspect with the security forces.

- *Do not mention the ethnic group of the people involved in a news story unless it is strictly necessary to understand the story.*
- *Bear in mind the importance of the physical location of the information, i.e. take note of the publication as a whole and be aware of the effect that a negative news item can have on the rest of the information published.*
- *Avoid generalisations and simplification so as not to see things in terms of black and white.*

Subjects addressed

Over and above all of the ethical and deontological principles mentioned in this guide, the media are also undertakings which must make a profit and widespread dissemination of their news helps in this regard. That is why often times the fine line between news and sensationalism is crossed. This is all too common when it comes to news about the Roma community (see, for example, cases **6**, **10**, **13**, **17**, **29**, **33**). More recently, this line has been crossed more frequently in the reporting of events involving Roma from Eastern Europe.

In other cases (**11**), an isolated event acquires the category of news story without any real justification. Even in public and mass media (TVE channel 1 during *prime time*), the alleged “analysis of the situation of the Roma community living in Spain” focused heavily on unusual characters such as a supposedly polygamous Roma man (**29**). On other occasions clichés abound (**20**, **29**) or it be-

comes apparent that there is a lack of knowledge as to the reality of the Roma community today.

- *Avoid morbid fascination and sensationalism.*
- *Do not turn isolated and unimportant event into news items.*
- *Avoid clichés and negative stereotypes (association with drugs, delinquency, aid seekers, conflictive persons, etc.) as well as supposedly positive ones (the “charismatic Roma” in stories not focusing on cultural subjects...).*
- *Provide more pervasive coverage of the vital and cultural realities of today’s Roma community and the positive visions and role models for the young generation. Make a greater effort to uncover positive news stories.*
- *Avoid confusing Roma culture with the culture of marginalisation.*

Language used

There are many terms charged with negative connotations that are frequently used in the reporting of events and which inevitably (and unfairly) become associated with the Roma community. Some of these are: clan, *reyerta* (brawl), pitched battle, etc. There are also terms which are used incorrectly and which the scientific community warns against (race). These are apparently neutral terms which are incorrectly associated with the Roma community if we adhere to their precise mean-

ing (collective group, xenophobia). The same is true for de-contextualised words when more exact equivalents exist (tio/tia as opposed to patriarch or matriarch).

Comments can be found on these and many more terms in the Glossary to this Guide.

- *Avoid the use of stereotypical or inaccurate language (brawl, race, clan, patriarch...).*

Are all opinions valid and respectable? Internet as the breeding ground for the most dangerous sort of racism

The *Discrimination and the Roma Community* reports also include cases of opinion articles published in the press (either by journalists or other professionals, writers, etc.). In this regard it is important to differentiate between genre, i.e. information/opinion and the different rules governing each. In general, freedom of expression applies to this content (within the framework of the law) as does the right to respond or rectify (see, for example, Cases **12**, **15**).

However, another phenomenon which many organisations⁴ have been denouncing for some time now is the role of Internet as the new mass media which, along with many other attributes, acts as a breeding ground for racism and xenophobia.

While those responsible for this content are anonymous individuals or groups that directly or indirectly promote racism (not media professionals), we must not lose sight of the responsibility of the media if they support (collect and disseminate to a potentially worldwide audience) comments which, in many cases, are clearly on the books as crimes (slander, libel, incitement to hatred and violence, etc.).

And these are not merely opinions expressed in marginal or minority media but also in fora specifically created by the main national newspapers and media.

In 2009, the following Internet cases were collected: **5**, **14**, **15**, **18**, **19**, **25**, **27**, **30**, **31**, **32**.

- *The dissemination of anonymous opinions and comments which pose an attack against the basic rights of individuals is inadmissible.*
- *The media should call attention to and denounce specific examples of racist and discriminatory practices.*
- *The media should give Roma more opportunities to express their opinions.*

⁴ Special mention should be made of the work undertaken by Movement against Intolerance and the *Raxen* reports.

“Humour” as a justification for slander, insults, etc.

In their response to “humour”, NGOs are often accused of having a persecution complex and being obsessed with “political correctness”. This is clearly outside of the strict domain of journalism but does form part of the social responsibility of the media and should be taken into account even in the area of fiction and entertainment.

Often times it is exactly this sort of material which does the most damage to the social image of certain groups. In any case, humour cannot be used as a justification for insult, slander or attribution of criminal activity (2, 3, 18, 24, 31). In order to get an idea of the seriousness and negative effect of these practices, simply substitute the Roma character in many of these situations (where an “everything goes” attitude prevails) for another group (disabled persons, homosexuals, Catalan people, etc.).

- *Humour cannot be used as justification for insult or slander.*

The professionalism of informers

While infrequent, there are cases of information which has proven to be false (16), which attribute crimes to Roma persons with no justification other than having spoken to “sources close to the case” (21) or which simply take advantage of any other situation to take a poke at the Roma (22). In other cases it is clear that the other side of the story has not been investigated (4, 24, 33) and there are still frequent cases where the sources of representative information are not tapped when informing on issues affecting the Roma community.

- *It is important to go to Roma as the sources of information about their community.*
- *Presenting information in context facilitates its interpretation and helps to understand the scope of the news items.*
- *Graphic material illustrating the news is as important as the text. Attention should also be given to images which reflect interaction, dialogue and collaboration between Roma and non-Roma.*
- *The media should not lose sight of their responsibility with regard to the image they project of different social groups and should therefore address Roma complexity focusing on the fact that it is a rich, diverse and complex community currently undergoing a great degree of development.*

Positive examples of the treatment of the Roma community in the written press.

It is important for a group facing serious rejection from the society to have the support of the media through the dissemination of positive news stories. The Documentation Centre of the Fundación Secretariado Gitano has collected several press clippings which serve as examples of how to contribute to improving the social image of the Roma community.

The newspaper *Información* de Alicante reported on the exhibit entitled “Culturas para compartir” (sharing cultures). The article referred to the panels and the objectives of the exhibit.

CLUB INFORMACION

Una exposición muestra la historia y el presente de la comunidad gitana

«Culturas para compartir» plasma en 56 paneles sus oficios, idioma, arte y cocina

J. HERNÁNDEZ

La Fundación Secretariado Gitano organiza la exposición didáctica «Culturas para compartir», que estará abierta en el Club INFORMACION hasta el 3 de diciembre. La muestra recoge en 56 paneles explicativos con fotografías y textos la historia, las tradiciones y la actualidad del pueblo gitano. Un mapa señala los países en los que hay habitantes de esta etnia y en otro panel se cuenta la historia de los gitanos desde que hace unos mil años emigraron desde su país de origen, India, hacia Occidente.

La exposición muestra la historia de persecuciones y sufrimiento de este pueblo desde que su convivencia en los distintos países europeos se rompió en 1499 cuando comienzan a dictarse leyes o pragmáticas contra su cultura, entre ellas la de los Reyes Católicos.

Actualmente los gitanos son un pueblo sin fronteras con una comunidad de 12 millones de personas repartidas por todo el mundo, de ellos 650.000 en España, como muestra otro panel. La muestra profundiza en la familia como corazón de esta comunidad, en su alegría de vivir, sus fiestas, arte y música a través de documentos y objetos como instrumentos musicales, trajes y fotografías de cantantes y bailarines populares y famosos, sin olvidar el flamenco, una de las más ricas aportaciones a la cultura universal. Tampoco podían faltar los oficios tradicionales como el de esquilador que casi desconocen las nuevas generaciones de gitanos, ni la herencia de los sabores, el arte de la gastronomía gitana transmitida a través de generaciones, especialmente el rito del café, un acto social y símbolo de cortesía, o las gachas. En el Club se mostrarán algunos de los alimentos típicos de su cocina.

Otro panel hace referencia al idioma de los gitanos españoles, el caló, con algunas frases traducidas, y se ha reservado un amplio espacio para mostrar a través de fotografías el trabajo de enseñanza y orientación que realiza la Fundación de Secretariado Gitano. La iniciativa se completa con una referencia a los gitanos y gitanas de hoy y su derecho a la educación, demanda de una comunidad que reclama otro derecho constitucional, el de la vivienda digna.

A la inauguración de la muestra, que cuenta también con espacios para juegos e intercambio con los niños, asistió Josefa Santiago, técnico de intervención social y la responsable del Área de Cultura de la Fundación Secretariado Gitano a nivel nacional Ana Collados, que presentó el acto.



Josefa Santiago, técnico de intervención social, mirando los paneles de la muestra ayer tras su inauguración.

It spoke of the positive advances of the Roma community as these serves to set the standard for future generations. An example of the latter is found in an interview appearing in the publication *El Norte de Castilla* about a hard-working Roma woman and the majority of young Roma women following that same example.

RAÚL BELTRÁN VALLADOLID

«Mi tarea era cuidar a mis hermanos, pero me enteré de que por la tarde una asociación gitana ayudaba a sacar el graduado escolar desde educación de adultos». Chari Cerreduela Gabarro, gitana nacida en 1972, narra el camino que le ha llevado a su trabajo actual como mediadora intercultural en la Fundación Secretariado Gitano en Valladolid, donde lleva cerca de diez años.

A los doce años salió de la escuela, porque sus padres se dedicaban a la venta ambulante y una de sus hermanas se casó. «La trabajadora social de la asociación gitana vio que tenía capacidad e interés por seguir estudiando. Obtuve el graduado a los 16 años, con el apoyo de mis padres, e incluso me quedé a las puertas de entrar en la universidad. Quería estudiar Educación Social y al final no lo retomé porque me era incompatible con el trabajo». Chari se intenta superar cada día, según asegura, y cuenta para ello con su familia.

Soltera «por elección», no duda en decir que «si te organizas, puedes compatibilizar la vida familiar con estudios o trabajo» y valorar «esa independencia que te otorga disponer de un empleo». Eso sí, es consciente de que, como todo el mundo, «hay que establecer unas prioridades». En su trabajo diario, Chari destaca «la mediación y el puente que tenemos entre la sociedad mayoritaria y la gitana. Tener contacto con ambas partes me enriquece y puedo transmitir tanto a mis compañeros gitanos como a los que no lo son que tenemos que ser listos y coger lo mejor de cada uno».

Problemas comunes

Aunque Chari comparte los mismos problemas que cualquier ciudadano de su edad, apunta que los mayores inconvenientes con los



Chari Cerreduela. / H. SASTRE

Chari Cerreduela protagoniza junto a 15 gitanas un vídeo cuyos testimonios muestran la realidad plural de la etnia

«Cuando decides, eres libre»

que se encuentra en su trabajo son los relacionados con el empleo. «Los empresarios a veces rechazan a los gitanos. Los estereotipos juegan un papel importante aún, ya que tenemos que demostrar que además de buenos profesionales, somos buenos gitanos».

Pero, como ella misma asegura, «las mujeres tienen conciencia de que compartimos la misma sociedad y vemos que las cosas están muy caras. Con un sueldo en casa o un puesto de mercadillo

no vives. Hay que pagar una hipoteca, cuidar a los niños... Por eso a veces, la incorporación de la mujer gitana al mundo laboral no viene motivada por la búsqueda de una cierta independencia sino por necesidad».

«Yo estoy pagando una hipoteca y el tema está mal para todo el mundo». Chari reconoce, a raíz de estar pagando su casa, que «los bancos no se casan con nadie, pero sí hay dificultades a la hora de alquilar un piso. Por el hecho de ser gitano a veces no te alquilan,

y vender; si no se oponen los vecinos...». Recuerda así cuando fue a alquilar un piso para su hermano. «Me vio el señor y empezó a resoplar y a mirarme. Me dijo: Te voy a ser sincero, no quiero alquilar ni a gitanos ni a extranjeros. Me quedé a cuadros, intenté romper los prejuicios pero al final no me lo arrendó».

La vida diaria de Chari no dista mucho de la de las demás jóvenes trabajadoras. «Ahora mismo estoy a tope de trabajo y me es imposible entrar en la universi-

dad. Pero puedo hacer cosas. No tenemos por qué ser todas universitarias, pero sí hacer lo que queremos. Cada mujer tiene que ser lista y decidir, porque cuando decide es libre».

16 vivencias

Chari Cerreduela es una de las 16 gitanas que aparecen en el vídeo «Mujeres con Historia. Gitanas de Castilla y León», que la Fundación Secretariado Gitano presentó ayer con motivo de la celebración del Día Internacional de los Gitanos, que se celebra hoy. Al acto asistieron el consejero de Familia e Igualdad de Oportunidades, César Antón Beltrán, y la directora general de la Mujer, Alicia García Rodríguez.

«La Junta viene apoyando la integración social de la comunidad gitana en la región durante muchos años», explicó el consejero, quien recordó que el Estatuto de Castilla y León «no sólo obliga a todos a la no discriminación sino también al reconocimiento de la diversidad y pluralidad que tiene Castilla y León e incluso se refiere en un artículo a la comunidad gitana». Antón destacó que «las verdaderas protagonistas en la región durante muchos años», explicó el consejero, quien recordó que el Estatuto de Castilla y León «no sólo obliga a todos a la no discriminación sino también al reconocimiento de la diversidad y pluralidad que tiene Castilla y León e incluso se refiere en un artículo a la comunidad gitana».

En el 2007, la Junta apoyó a la Fundación Secretariado General Gitano para el desarrollo de talleres de formación profesional e inserción laboral de mujeres gitanas. Nueve talleres en los que participaron 209 mujeres y que en el 2008 se ampliarán a 11.

Here focus is put on the fact that most Roma live in standard housing. Specifically, Europa Press reported that 85% of Asturian Roma live in standard housing just like the rest of the majority population.

Asturias

Asturianu | Inova

Un 85% de la población gitana vive en Asturias en casas normalizadas y un 15% vive en chabolas o infraviviendas

In this case, we can show a negative example and a different approach to the same news story (case 10 under section two of this Guide).

Negative example:

The local newspaper *El Correo de Andalucía* ran a story under the following headline: “A Roma clan sets off an explosion in a car belonging to another rival family”. The headline already offers information that is completely irrelevant, i.e. “Roma clan”. The body of the article continues in this same vein with expressions such as “possible feud between Roma families”; “The victims of the explosion blamed a clan, also Roma, with which it exchanged gunfire on August first. That day the two rival families had a meeting to solve pending issues relating to drugs trafficking.”

DISPUTA EN ALMERÍA

Un clan gitano hace explotar el coche de una familia rival

ALMERÍA ■ Un artefacto adosado en los bajos de un todoterreno, ocupado por un matrimonio y sus tres hijas de entre 12 y 5 años, explotó ayer en Almería sin causar daños personales, en un posible ajuste de cuentas entre familias rivales de etnia gitana, según informaron a Efe fuentes policiales.

La explosión del artefacto, al parecer de fabricación casera, se produjo frente al número 98 de la calle Abrucena, en el barrio de El Zapillo, según informaron la Policía Nacional y la esposa del propietario del todoterreno afectado por la deflagración. El incidente estaría relacionado con las disputas entre dos familias, que ya se enfrentaron en un tiroteo en agosto de 2007, según las mismas fuentes.

Acompañado de su familia, con la que desde hace meses reside en un inmueble alquilado en esta zona de Almería, Antonio S.O. se dirigió a su vehículo sobre las 12.15 horas, momento en el que se produjo la explosión al poner en marcha el turismo. “Justo al arrancar, hemos sentido un petardazo muy fuerte que ha llegado a levantar el coche del suelo”, explicó a los periodistas la mujer que, al igual que el resto de su familia, logró abandonar el turismo por su propio pie, aunque dos de sus hijas presentan molestias serenas en los oídos.

Las víctimas de la deflagración culparon de ésta a un clan, también de etnia gitana, con el que se enfrentaron en un tiroteo el pasado 1 de agosto. Ese día, las dos familias rivales mantenían una reunión para zanjar cuestiones pendientes relacionadas con el tráfico de droga. El enfrentamiento se saldó con la muerte de F.O.G., tío de la esposa del dueño del turismo que explotó ayer.

Different approach:

In contrast, a national newspaper (*Público*) ran the same story under the following headline: “A bomb explodes in a car in Almería”. While the headline is completely objective, reference is made in the body of the article to a possible feud between Roma families.

CON LA FAMILIA DENTRO Estalla un artefacto en un coche en Almería

ALMERÍA// Un artefacto adosado en los bajos de un todoterreno, ocupado por un matrimonio y sus tres hijas de entre 12 y 5 años, explotó ayer en Almería sin causar daños personales. Según han informado a Efe fuentes policiales, podría tratarse de un posible ajuste de cuentas entre familias rivales de etnia gitana, que ya se enfrentaron en un tiroteo en agosto de 2007, según las mismas fuentes.

How social image is created

How social image is created

Later on we will come back to the relationship between the Roma community and the media and the role played by journalists. At this stage, let's take a quick look at those issues contributing to the social image of groups, specifically of the Roma community, in order to try to find out why it is the group facing the greatest degree of social rejection.

The perceptions or images which we have of people from other ethnic groups greatly affects our expectations of them, our judgements and our behaviour. That is why it is so important to reflect upon how we perceive one another and how the image we have of "others" influences our emotions, feelings and attitudes, while also trying to figure out how these perceptions were created in the first place and how they are transmitted to others.

According to social psychology, it is important to realise that these perceptions link up very closely with three concepts: stereotypes, prejudices and discrimination.

- **Stereotypes** form the cognitive component: "I believe that Roma are..." (marginalised, artists...).
- **Prejudice** forms the emotional component: "They make me feel..." (unsafe, fearful...).
- **Discrimination** is the behavioural component: "When dealing with Roma I act..." (unfairly).

Perception and social discourse tend to reproduce and maintain the mechanisms upon which discrimination is built. Included among these mechanisms are:

- The construction of stereotypes and prejudices
- Self-fulfilling prophecies
- Negation of discrimination
- Placing the blame on the victim
- Searching for scapegoats
- The functionality of discrimination

Stereotypes and prejudice

Stereotypes attribute certain characteristics to a specific group with a view to generalising their appearance, behaviour, customs, etc. These can be positive ("Germans are hard-working"), negative ("people from Catalonia are cheap" or "people from Andalusia are lazy") or neutral ("Swedes are tall").

Stereotypes have a series of characteristics which make them persistent and very difficult to change:

- They are shared by many people
- They are very resistant to change. People hold on to them even when there is evidence to the contrary
- They over-simplify reality. A whole social group is characterised with a single adjective which may or may not be accurate.
- They generalise (a part is deemed representative of the whole)
- They provide missing information in the case of ambiguity.
- They mould expectations such that they are self-fulfilling. We have the tendency to act as we believe others expect us to act.
- It is easier to remember that which fits the stereotype.

The origin of stereotypes: the importance of the social factor

Cognitive processes alone cannot account for why so many people share the same stereotypes. We typically speak of three main socialising agents:

- **The family.** There we acquire our social identity and learn how to view people from other groups, how we feel when faced with people different from us and how to interact with others.
- **The school.** There we begin to relate with people who are different from us. The school transmits values through subject matter but also through the “hidden curriculum”: classroom makeup, relations, teachers’ attitudes, etc.⁵
- **The media** Transmission of values through everyday social media.

⁵ Here we should note that Roma history, culture and aspirations are practically non-existent in school curricula.

The negative image of the Roma community

The negative image of the Roma community

As noted in the 2010-2012 Action Plan for the Development of the Roma population (p. 9, Citizenship and Participation): “In Spain, defence of the Roma community’s right to citizenship requires an improvement in their social image” (...) a negative social image of Roma still persists today giving rise to situations of discrimination.”

The negative social image of the Roma community leads to rejection, not only of individuals but extensive to the entire community. This has a negative effect on the social, economic and cultural development of Roma; preconceived ideas slow down their real and effective incorporation into society.

In short, stereotypes arise from lack of information and ignorance regarding the Roma community. While this lack of knowledge on the part of some Spanish citizens is worrisome, worse still is the fact that the society continues to judge Roma based on their ethnic background and continues believing that certain characteristics, behavioural patterns and lifestyles linked to poverty and marginalisation are part and parcel of being Roma.

Following is a summary of how the Roma community is perceived by the majority society. This comes from the study conducted by the FSG prior to the launching of its first campaign entitled “Get to know them before judging them” which sought to pave the way for awareness raising by stressing

how negative stereotypes and generalisations about Roma are formed.

Prior studies

A study was conducted for the development of the awareness-raising campaign that shed light on the root of the social image problem and corroborated some of the conclusions already suggested by our everyday work

We were able to confirm the existence of a number of permanent negative stereotypes (operating for decades and even centuries), i.e. Roma as one of the most rejected social groups or, for example, the difficulty encountered in identifying a specific sector of the population with the strongest attitude of rejection against the Roma, the conclusion being that such rejection is felt at all social sectors, ages, etc.

More specifically, previous studies (especially a qualitative study commissioned by the FSG to a consulting firm) have shown the existence of **two extremes in the social perception of mainstream**

society with regard to the Roma: the “marginalised Roma” at the one extreme, and the “artistic Roma” at the other. This perception is certainly a far cry from the reality of the majority of Spanish Roma who are invisible to a certain extent for the rest of the society bearing in mind that the first extreme describes a maximum 30% of the Roma population and the second no more than 5%.

From this one can conclude that knowledge of the Roma community is symbolic (based on clichés: they live in shanty-towns, are delinquents, lazy, troublemakers... and, at the other extreme, they are artists in the best of cases). The rational or emotional dimension, i.e. the most direct first-hand knowledge, is virtually non-existent.

If we search for the root of the problem, we find a series of recurring themes in the media when running stories related with the Roma community. A percentage of news stories (probably around 15 to 20%⁶) contain inadequate or unprofessional information (for example, mention of the ethnic group of the people involved in the story when this is irrelevant).

The appearance of Roma in the media for decades in news items about murders, delinquency, drugs, aggression, prisons, conflict, etc., is undoubtedly an important factor in this social image problem.

Although more in-depth studies are needed in this regard, the most recent ones continue to confirm the conclusions of their predecessors. One of these, the CIS Barometer (Sociological Research Centre) conducted in November 2005,

included two questions regarding the “social perception of the Roma community” and from which the following very serious conclusions can be extracted:

- Over 40% of the Spanish population would feel “very” or “quite” uncomfortable if they had Roma neighbours.
- One out of every four Spaniards would not want their children to be in the same classroom as children from Roma families.
- The Roma community continues to be the most rejected social group and is worse off than others such as: “ex-prison inmates,” “alcoholics,” “extreme right wing persons,” “immigrants,” etc.

In 2007 the CIS also conducted a study on “Discrimination and its perception” providing some data on the perception people have of Roma:

- 52% of those interviewed claimed to have little or no positive feelings towards Roma.
- The study looked at the preference for a heterogeneous or homogeneous societal model.
- (Heterogeneous model): 45% said that they would prefer to live in a society with people of different origin. Of these, 47% stated that they have little or no positive feelings towards Roma.
- (Homogeneous model): 44% preferred a society with people of the same origin and culture. Of these, 72% stated that they have little or no positive feelings towards Roma.

⁶ As indicated by the studies conducted by the Unión Romani: *¿Periodistas contra el racismo? La prensa española ante el pueblo gitano*

Special Eurobarometers on discrimination

The European Commission has recently started to develop special Eurobarometers on discrimination (No 263 in 2007, No 296 in 2008 and No 317 in 2009).

These analyse the interaction of community citizens with different groups, opinions on equal opportunity and knowledge of legislation and anti-discrimination rights and opinions on the six forms of discrimination. Following are some of the most important conclusions reached from the 2007 barometer:

- As regards interaction, on average it is relatively common for Community citizens to have acquaintances or friends who profess a different religion but only 12% of those surveyed had a relationship with members of the Roma ethnic group.
- Having regard to the perception of how widespread discrimination is in Europe, 40% of those surveyed said they believed it to be very widespread and that belonging to a different ethnic group was the number one reason for discrimination.
- When asked whether belonging to one of these groups could result in social disadvantage, the majority answered in the affirmative. Moreover, 77% answered that they believe that being Roma implies social disadvantage.

The *2008 Youth in Spain Report* (report published every four years by the Youth Institute which is now attached to the Ministry of Equality) canvasses youth between the ages of 15 and 29. Having regard to the degree of rejection towards

excluded groups, this survey analysed the response by a sample of young people to the question “Would you mind having a Roma neighbour?” The conclusion was that 15% expressed rejection and Roma was the third most rejected group behind ex-delinquents and ex-drug addicts.

- *By age:* older people have stronger feelings of rejection.
- *By sex:* more rejection by men.
- *Academic level:* the higher the academic level the greater the degree of rejection.

The Roma community in the media

As we saw in the selection of cases of discrimination gathered by the FSG in its annual report and in the analyses conducted through different surveys⁷ on the way the Roma community is dealt with in the media (mostly the press), a series of *frequent problems* can be identified which are similar to those detected in studies focusing on other stigmatised groups (immigrants, disabled persons, etc.):

- Tendency towards morbid sensationalism.
- Incorrect use of language.
- Anecdote as opposed to contrasted information.
- Ignorance and preconceived ideas.
- Use of clichés and negative stereotypes.
- Arbitrary use of images.

⁷ See bibliographical references to studies conducted by the Unión Romani, Amuradi, Mugak and others.

Also, the following aspects characterise the portrayal of the Roma community in the media:

- It is virtually invisible to the press and is under-represented. According to a 2008 quantitative analysis of the press conducted by the Mugak Diversity Observatory, of all of the news items on immigration and ethnic-cultural minorities, only 5% were devoted to the Roma community⁸.
- Most information is gathered from the institutions, i.e. governments, police, courts. The media use direct sources infrequently. However, some recent studies have relied more heavily on organisations and associations⁹.
- Excessive dependence on stereotypes and generalisations.
- Press reports tend to focus on aspects such as social conflict, precariousness and criminality.
- Roma women are a minority within a minority. According to the Mugak press analysis, 15% of news items dealing with the Roma community focus on women. However, some studies point to a change in that trend¹⁰ and show that Roma women are increasingly acting as community spokespersons.

- Having regard to journalistic genre, news items account for 90% of the coverage. Opinion programmes, key to analysis and gaining a deeper understanding of the topics, are virtually non-existent

Recently a significant increase has been detected in opinion content in web-based media but not by professionals. These opinion fora are devoted more to “Readers’ Comments”. It is precisely these fora which have become a dangerous “loud speaker” for the most atrocious racist comments and Roma-phobia allowing authors to conceal their identity. This is the so-called User Generated Content (UGC) often described as a “nightmare for ethical journalism.”¹¹

⁸ *Inmigración, racismo y xenofobia. Análisis de prensa 2008*. San Sebastián: Mugak Diversity Observatory, Centre for Studies and Documentation on Racism and Xenophobia, SOS Arrazakeria-SOS Racismo.

⁹ *Avance del Estudio sobre la presencia y el tratamiento Informativo de la población y la cultura gitana en los Informativos de las televisiones públicas de Andalucía*. Audiovisual Council of Andalusia, 2010.

¹⁰ In its study of television news programmes, the Audiovisual Council of Andalusia concluded that the verbal interventions of over half of the news items related with Roma were by women.

¹¹ *Iniciativa Periodismo Ético*, p. 6.

The role of the media in building social image

As builders of social image, the media contribute to the perpetuation of the social image of groups and play an important role in generating both positive and negative attitudes towards other cultures.

Here we refer to *the media* in a broad sense of the word as a diverse and changing body which takes on different forms and adopts different technologies and genres (news, opinion, fiction, advertising...).

In addition to the most common and known media which can be written (newspapers, magazines, graphic support...), audiovisual (radio, television, film, video games...), Internet, etc., it is important to consider the different genre (i.e. the influence of humour or TV series), other alternative forms of communication such as clichés and urban legends (where negative views of the Roma community abound), paper backs and best-sellers and the way in which Roma are portrayed in (or left out of) school text books, encyclopaedias, dictionaries, etc.

The conclusion reached in a comparative study on discrimination conducted by the FSG in six European countries,¹² was that “in all of the countries taking part in the study, negative practices were detected regarding the portrayal of Roma in the media”. It was also found that Roma participation in the different ambits of public life and in different societal institutions was scant. Specific mention was made that “in a study of 43,000 pages of history and social science text books used in Spanish schools, only 59 lines of text devoted to Roma were found”.¹³

¹² *Gitanos y discriminación: un estudio transnacional* / Fernando Villarreal, Daniel Wagman. Madrid: Fundación Secretariado General Gitano, 2001.

¹³ Also see the work by Tomás Calvo Buezas, cited in: Gamella, Juan. *La imagen infantil de los gitanos*.- Valencia: Fundación Bancaixa, 1998, or the research conducted by the Grupo Eleuterio Quintanilla *Libros de texto y diversidad cultural*. Madrid: Talasa, 1998.

The social responsibility of the media

The social responsibility of the media

The principle of truthfulness must prevail in the process of gathering, processing and disseminating information with a view to guaranteeing people's fundamental rights which could be affected by the disclosure of such information.

Within this framework of social responsibility, a series of mechanisms have become established to self-regulate journalistic activity such as ethical and deontological codes, professional by-laws, conventions, manuals or style books, manifestos and declarations. Also the figure of the defender or ombudsman of readers, spectators and listeners has been gaining in importance.

In the field of journalism, the aim of these tools is to consolidate the main ethical principles which should guide the practice of the profession. In general terms, these could be synthesised as follows:

- Respect the truth.
- Be open to researching facts.
- Pursue objectivity regardless of how difficult.
- Contrast information with as many journalistic sources as necessary.
- Draw clear distinctions between information and opinion.
- Report on both sides of a story where they exist.
- Respect the presumption of innocence.
- Retract erroneous information.
- Avoid generalisations and simplification so as not to see things in terms of black and white.

- Do not dwell on negative or sensationalistic aspects of news items and avoid morbid journalism

When reporting on minorities (including the Roma community), special attention should be paid to the reference made in some professional codes to “not include the ethnic group, skin colour, religion or culture unless it is strictly necessary to understand the news story”.

The existence of deontological codes implies the public recognition by media professionals themselves that their activity includes an ethical dimension and the existence and implementation of such codes usually requires debate within the profession. In general terms, these codes provide journalists with a series of rules concerning the discharge of their daily activity to help them decide on the most correct way of proceeding.

We should also note that deontological codes used as self-regulatory tools are a guarantee of journalistic freedom because they allow journalists to defend their criteria from outside pressures. Deontological codes increase the prestige of the profession and the degree of trust which citizens have in journalists.

Deontological codes and other references

Of the many codes in Spain, the most well-known are:

- The Deontological Code of Journalism of the Federation of Spanish Journalism Associations (FAPE)
- The European Deontological Code of the Journalistic Profession (sponsored by the Council of Europe)

Also of particular interest is the *Ethical Journalism Initiative - quality media for diversity and pluralism*¹⁴ sponsored in 2008 by the International Federation of Journalists (IFJ). This is a campaign and activity programme developed for journalists and media professionals to restore the values and mission of the profession. It includes many references to the treatment of minorities in the media.

Returning now to Spain, given the scant amount of specific information about minorities and deontological codes, we would highly recommend reading the *Manual de estilo sobre minorías étnicas del Colegio de Periodistas de Cataluña* (Style manual on ethnic minorities of the journalist organisation of Catalonia) which, in just three pages, provides a very interesting synthesis on these topics¹⁵.

Other documents of interest include style books by other media: EFE, *Servimedia (Periodismo social. El compromiso de la información)*, *El País*, *El Mundo* (featuring a section on “Racist expressions or expressions of ethnic, social or religious supremacy”) and the *Principios Básicos de Programación* de RTVE (passed in 1981 and still in force).

Recommendations by international bodies

Using a similar approach as the profession's deontological codes, the treatment of minorities and certain social groups in the media has attracted the concern of different international bodies which have issued their recommendations: UNESCO, Council of Europe (Resolución 1003 on the ethics of journalism¹⁶), United Nations, the European Union Agency for Fundamental Rights...

In this connection we would stress a recent Resolution of the Council of the European Union (2007) on follow-up activities to the European Year of Equal Opportunities for All - 2007 which states as follows:

Media play a key role in combating prejudices and stereotypes and can therefore contribute to improving equal opportunity for all.

¹⁴ The document in Spanish is available at: http://www.ifj.org/es/pages/fi_p-global-iniciativa-periodismoetico

¹⁵ The Spanish version appears in *Quaderns del CAC, n° 12* – Barcelona: Colegio de Periodistas de Cataluña, 2002. It can be downloaded from the FSG Website (Sala de prensa): http://www.gitanos.org/servicios/prensa/codigo_etico.html

¹⁶ The Parliamentary Assembly of the Council of Europe passed *Resolution 1003 (1993) on the Ethics of journalism*. It can be viewed at: <http://assembly.coe.int/Main.asp?link=/Documents/AdoptedText/ta93/ERES1003.htm>

Advice regarding audiovisuals

Spain's lack of a sufficient number of audiovisual councils hinders institutional regulation and makes it harder for the institutions comprising them and the audiovisual media themselves to take up the fight against discrimination as a priority goal.

In the year 2000, the Council of Europe adopted a position on the independence and duties of regulatory authorities in the audiovisual sector. Its recommendation based the protection of fundamental rights on the existence of a large number of independent and autonomous social media and on the existence of regulatory authorities within the sector which are also independent.

Spain is one of the few Member States (the only EU-15 country) without an Audiovisual Council. There are a number of audiovisual councils at regional level in charge of enforcing regulations in force regarding audiovisual and advertising matters in their respective territories. Today we have the Audiovisual Council of Andalusia¹⁷, the Audiovisual Council of Catalonia¹⁸ and the Audiovisual Council of Navarre¹⁹. All three are public entities with their own legal personality and are responsible for safeguarding respect for Constitutional and Statutory rights, freedoms and values in their respective territories. Specifically, they are entrusted with guaranteeing freedom of expression, the right to true information and variety of opinion and respect for human dignity and the constitutional principle of equality. They have competence to regulate, sanc-

tion and conduct inspections and receive, inter alia, complaints about audiovisual content which is considered discriminatory by reason of birth, race, sex, religion, opinion or sexual orientation.

Other Autonomous Communities such as Madrid have eliminated this Council *“with a view to removing all obstacles to the freedom of expression and eliminate any obstacles standing in the way to the exercise of that right”*²⁰.

The commitment of civil society: recommendations for the media

Some public and private entities, NGOs and specialised institutions have drawn up guidelines and recommendations on lexical aspects and style and have made other suggestions to make the messages disseminated by the media as consistent, effective and correct as possible with regard to certain social groups or subject matter (immigration, disabilities, women, the homeless, etc., and also with respect to the Roma community).

These recommendations demonstrate their commitment and responsibility in raising the awareness of media professionals and, by extension, that of the society in general. They also highlight the important role played by Roma organisations in contributing to improve the social image of its community in the media either at a general level through more ambitious activities or at local level in day-to-day dealings.

The aim of these guidelines and recommendations should be to support the work of journalists within the framework of the

¹⁷ See: http://www.consejoaudiovisualdeandalucia.es/opencms/opencms/index.html?__locale=es

¹⁸ <http://www.cac.cat/index.jsp>

¹⁹ <http://www.consejoaudiovisualdenavarra.es/index.htm>

²⁰ Law 2/2006 of 21 June 2006 on the Elimination of the Audiovisual Council in the Community of Madrid.

principles laid down in their professional deontology by facilitating information or helping them understand the subtleties and factors underlying the culture or idiosyncrasies of these groups or minorities.

To that end, some organisations publish handbooks containing guidelines and recommendations targeting the media so that information is presented in such a way that minorities are properly treated and fora are provided for the expression and dissemination of each culture. These are disseminated through the different social organisation channels: Web page, bulletins and printed publications, etc., but also (and mainly) through direct and

personal contact with interested media professionals in their coverage of this subject or sector.

The glossaries and vocabulary lists are a very practical tool in providing journalists and other interested parties with information on specific facets of a given subject or, in this case, a specific social group, insofar as they can quickly answer questions and help in the comprehension of certain expressions.

For example, the Fundación Secretariado General Gitano has been working for some time on a Glossary and some of its terms are provided in this Guide (see *Glossary*).

Best practices

EU journalist award “For Diversity against Discrimination” (European Commission)

The journalism award programme forms part of the activities of the EU’s campaign to heighten awareness “For diversity and against discrimination” run by the European Commission’s Directorate-General for Employment, Social Affairs and Equal Opportunity.

The European Youth Press, the European Journalism Centre (EJC) and the Association of European Journalists (AEJ) took part in the most recent awards session. The Madrid Press Association took part in the Spanish edition.

This Award acknowledges journalistic work (on paper or online) which contributes to enhance the public’s understanding of the value and benefits of diversity and anti-discrimination in Europe. The contest is open to journalists who write about discrimination or diversity by reason of racial or ethnic origin, religion or belief, age, disability and sexual orientation. All of the articles must have been published in a media (on paper or online) which has its main editorial office in one of the EU’s 27 Member States.

Media professionals and anti-discrimination experts choose the winners of the national award. An EU jury then selects the winner and two runners up of the European award. The articles are judged based on their relevance to discriminatory issues in the European context, their journalistic value, depth of investigation and complexity of preparation, their originality and creativity and their repercussion on the general public.

The winners of the 27 national contests receive a €1000 award. The winner of the European award and the two runners-up receive prize money in the amount of €5000, €3500 and €2500 respectively.

Viviane Reding, Vice-president of the European Commission and Commissioner of Justice, Fundamental Rights and Citizenship, stated as follows at the 2009 award ceremony: “The media can play a key role in the fight against discrimination, prejudice and stereotypes. Journalists spark debate. They can mould opinion and raise awareness in our societies on very important issues such as discrimination. Diversity and social inclusion are values at the root of our Union and are more important than ever given the current economic context. The winners of today’s prize have made a valuable contribution to raising awareness about discrimination.”

For more information see:

<http://journalistaward.stop-discrimination.info>

Participation of the Roma community on Television

In 2008, the FSG’s territorial head in Extremadura (Mayte Suárez) collaborated with a regional television channel called Canal Extremadura on a programme called “La tarde de Extremadura” (afternoon in Extremadura) as a habitual commentator on current events expressing her opinion as an everyday citizen. This time, however, a caption was put under her name announcing her title as an FSG worker and linking her positive contribution to current events with the “Roma” reference marker. This allowed her to horizontally integrate the Roma perspective into issues of interest to all citizens and she managed to add a multicultural dimension to the programme without focusing her comments exclusively on the Roma issue. This experience met with great success in the Autonomous Community and facilitated the eradication of negative prejudices and stereotypes towards the Roma community.



The situation of the Roma community in Spain and Europe

The situation of the Roma community in Spain and Europe

The Roma population is the largest ethnic minority in the European Union (EU) with a total of nearly 12 million citizens. This population is present across the entire European continent but is especially concentrated in Central and Eastern Europe (Czech Republic, Slovakia, Hungary, Romania and Bulgaria). These demographic details, together with the urgent need to achieve social cohesion, justify the growing concern for and interest in Europe's Roma community. In fact, the living standards of a large proportion of the Roma minority are still characterised by extreme poverty, social exclusion and general rejection by the majority population.²¹

The EU's recent enlargements, accompanied by large-scale migratory processes, have sparked public and private initiatives designed to facilitate the integration of the Roma community and to reduce the social inequalities suffered by these people. A growing interest on the part of the EU institutions to generalise these initiatives has helped to prioritise the issue of Roma inclusion on the European agenda over the last several years.

Roma are clearly a European minority; according to most accounts, the Roma people originally came from the north of India and made their way to Europe around the 11th century. They are believed to have arrived in Spain around 1425.

Given their history and the different contexts in which they have lived, Roma is a heterogeneous and diverse people. However, if there is a common denominator characterising Roma in the European countries where they have settled, it would have to be the conditions of poverty and marginalisation. Social exclusion and rejection on the part of the majority society are conditioning factors which have left their mark. Although this situation has improved for many Roma, it remains urgent for a large proportion of Europe's Roma population that is facing a number of **problems**, including poor health and insufficient access to the health-care system and to housing, segregated education and marginalisation in the labour market. The Roma population is significantly affected by discrimination and stereotypes. In many countries, this

²¹ *European Report. The Roma population and Structural Funds*, EUROMA Technical Secretariat – Fundación Secretariado Gitano (2010) www.gitanos.org

situation has got significantly worse over the last two decades. The recent economic crisis, which is diminishing the gains made in terms of growth, poverty reduction and social inclusion over the past decade throughout the EU, is having particularly far-reaching effects on standards of living and discrimination in many Roma communities.

The Roma community is **Spain's** largest ethnic minority and has been living there for over 500 years. Today it comprises between 1.6% and 2.1% of the population which translates into between approximately 600,000 and 970,000 people²², of whom nearly 45% live in Andalusia and the rest mostly concentrated in large urban centres. Birth rates are substantially higher and life expectancy clearly lower than that of the majority population in Spain which means that this is a very young population. School-age children, adolescents and youth up to age 25 are the largest age brackets (accounting for 40% of the total), offsetting the lower number of elderly and retired persons.

Although the Roma community as a whole shares a number of recognisable common characteristics, we would draw attention to the fact that it is likewise characterised by a large degree of heterogeneity and diversity.

From a cultural standpoint, they share many characteristics with the rest of the Spanish citizens while at the same time maintaining a strong cultural identity based on a series of values, lifestyles and cultural strategies which distinguishes them from non-Roma. This sense of being different is deeply rooted and based on the feeling of being Roma and reciprocal recognition (among Roma).

Despite clear advances in the social inclusion process of Roma in Spanish society, especially over the last several decades, a large proportion (especially women) live well below the average living standard in Spain and a series of problems prevent them from breaking away from their traditional situation of exclusion.

Spain's Roma community is currently undergoing important change and transformation in all aspects. Deep changes and adaptations are taking place in their customs, lifestyles and family, demographic and social structures. This socio-cultural change is not occurring in all groups and Roma populations at the same pace nor is it necessarily moving in the same direction. Some Roma are advancing and forming part of the new middle-classes in Spain while others remain in more marginalised and peripheral sectors.

The following are the main problems facing a large percentage of Spanish Roma today:

²² There is no census or sufficiently robust study allowing us to provide exact figures on the size of Spain's Roma population and therefore we have to work with approximate numbers. The first percentage interval indicated (1.6%) is the one used in sector studies conducted over the last several decades, whereas the other extreme of the interval (2.1%) comes from the most recent FOESSA (2008) survey.

1. **Low academic level** among both the adult and child population (70% of Roma over 16 have failed to complete primary school studies²³) due to inconsistent attendance at school, poor academic performance, early drop-out (only 20% of Roma students complete compulsory schooling²⁴) and the very low number of students who continue with their studies past the compulsory level of education. The higher rate of early school leavers among Roma girls in comparison with Roma boys is especially noteworthy as is the higher illiteracy rate among adult women compared to men although in both cases these rates are much higher than those of the overall population.

Roma youth are gradually gaining access to **post-compulsory studies** (high-school, vocational training, university). While progress is slow, Roma students are now taking part in a wide range of professional specialities. This has a positive effect on slowly but surely improving the qualification and vocational level of the members of the Roma community.

The slow pace of this advancement is due to the **lack of Roma role models** when it comes to studies and qualified employment and to the lack of economic resources of Roma families to pay for studies.

2. **Pervasive loss of traditional professions and labour activities** and difficulties continuing in the jobs they currently engage in (mobile trading); professions mostly found in the informal and underground economy and to which many families today can find no alternative.

The employment rate (63% for the 16 to 65 age group) is comparable to that of the majority population while unemployment (14%) is four times higher. These figures²⁵ provide an **argument against the prevailing stereotype** which says that the Roma community does not value work. The fact is that the Roma population joins the workforce at an earlier age than the rest of the population which means that their work life is longer. However, Roma population employment is characterised by a great degree of labour instability compared to the overall population.

²³ *Población Gitana y Empleo: Un estudio comparado (Roma population and employment: a comparative study)*. FSG, Madrid 2005.

²⁴ *Incorporación y trayectoria de niñas gitanas en la ESO (Incorporation and performance of Roma girls in compulsory secondary education)*. CIDE-Women's Institute-FSG, Madrid 2006.

²⁵ *Población Gitana y Empleo: Un estudio comparado (Roma population and employment: a comparative study)*. FSG, Madrid 2005.

- 3. Mostly standard housing situation** given that 88% of Roma live in standard housing²⁶. It is also true that **situations of run-down housing and neighbourhoods persist** affecting approximately 12% of the population which lives in barracks, shanty-towns or caves located in especially vulnerable neighbourhoods.

Moreover, 83% of the homes are located in neighbourhoods which were built 15 or more years ago showing that the Roma population is **mostly settled** and there are some areas and neighbourhoods with a concentration of Roma homes. 27% of homes could be considered precarious (for example, 4% lack running water).

- 4.** The Roma community faces **inequality in terms of health-care**, the result of which is poor health, higher incidence of unhealthy habits and the way in which health-care resources are used²⁷.

Taking account of the indicators commonly used by the international scientific community to measure health inequalities, it is safe to say that although the health situation of the Roma population has improved over the last few decades thanks to universal access to health-care resources and improved access by the Roma community to such resources, some of the figures are still worrisome²⁸ and indicative of a more unfavourable situation than that of the majority population.

- 5. The social exclusion and poverty rate of Roma families** that live below the poverty line is worrisome (14% of Roma families live in situations of severe exclusion²⁹) caused by inequality in all areas (health, education, employment, housing access to services, etc.).

- 6. Prejudice, stereotypes and a high degree of social rejection** of the Roma population in general (all studies conducted on this subject identify Roma as the most socially rejected group) and frequently difficult and conflict-ridden inter-ethnic relationships, especially in neighbourhoods where a high percentage of Roma population resides, in special areas and shanty towns.

²⁶ *Mapa sobre vivienda y comunidad gitana en España, 2007* (Housing and Roma community map in Spain, 2007). Ministry of Housing and the FSG – Madrid 2008 www.gitanos.org

²⁷ *National Health Survey targeting the Roma community in Spain*. Ministry of Health / FSG (2006). www.gitanos.org

²⁸ *National Health Survey targeting the Roma community in Spain*. Ministry of Health / FSG (2006). www.gitanos.org

²⁹ *VI Report on social exclusion and development in Spain 2008*. FOESSA Foundation and Cáritas Española, Madrid 2008.

Given this reality, there is a clear need to improve the quality and increase the number of initiatives and strategies designed to eliminate discrimination and to diminish inequality affecting the Roma community in Spain. The creation of the State Council of the Roma People in 2005, the inclusion of intervention with the Roma community as one of the pri-

orities of the National Action Plans for Social Inclusion (2008-2010), the creation of the Roma Cultural Institute in 2007 and the recently approved Action Plan for the Development of the Roma Population (2010-2012), in addition to the many European, Regional and Local initiatives, provide important opportunities for advancement.

Glossary

Over the last several years, the Fundación Secretariado Gitano has been compiling a glossary of terms related with our work. It was originally intended for internal use. However, due to the interest of some outside contacts (including journalists), we put it into electronic format and made it available on the Foundation's Web page (press room) for anyone interested.³⁰

The complete glossary now has 150 entries. This abridged version contains the terms we feel are of greatest interest to journalists.

Arreglador: Roma man of respect, especially used in Castile-Leon. Refers to people who, in their community, are respected due to the way they deal with others and their accomplishments. People sometimes turn to them for counsel or to mediate in conflict situations. *Also see: Hombre / mujer de respeto* (man / women of respect).

Bandera gitana [Roma flag]: The Roma flag has two wide horizontal stripes: blue in the upper part representing the sky and green in the lower part representing the earth. Between these two stripes there is the figure of a carriage wheel symbolising the freedom of the Romani people who have spread to all corners of the world.

Caló: Caló was the language spoken by Spanish Roma. It uses Spanish grammatical structure and vocabulary of Romany origin (the Roma language). Although Caló is no longer spoken, there are still a great many terms which have been conserved by the Roma community, many of which have been incorporated into Spanish. Some examples are: chaval (boy), currar (work), menda (person), canguelo (fear), parné (money). Also, the terms calós or calés (feminine form calís or callís) are frequently used to refer to Spanish Roma.

Also see: Romanó / Romanés / Romaní.

Chabolismo [to live in a shanty-town]: The persistence in Spain of shanty towns is a violation of people's most basic rights. A large percentage of the people who live in poverty in these places are Roma. According to our Map compiled from the "Housing and the Roma community in Spain, 2007" study, 11.7% of Roma homes can be de-

³⁰ The complete glossary is available on the FSG Web page: <http://www.gitanos.org/servicios/prensa/glosario/terminos.html>

scribed as sub-standard and 3.9% of these are shanty-town shacks. However, while this extremely serious problem must be denounced and everything possible done to solve it, we must avoid the mistake of associating shanty towns with the Roma community as a whole. See: Map “Vivienda y Comunidad Gitana en España 2007” published by the FSG: <http://www.gitanos.org/publicaciones/mapavivienda/>

Ciudadanía (y comunidad gitana) [Citizenship and the Roma community]: The classic model of citizenship has stressed its “formal” aspects such as belonging to a community which, in the case of a nation, is synonymous with nationality and hence a series of rights and duties. Social change, migratory movements and today’s phenomena of social exclusion make it more appropriate to speak of substantive citizenship which considers and includes all members of a political community, irrespective of their legal status, as subjects with rights and duties. Support for the active citizenship of Roma means fostering their presence and participation as citizens in the development of the social and political processes of the society in which they live. The promotion of active citizenship is one of the priorities of many European programmes.

Clan: Some media still use this term (totally inappropriate in referring to Roma families in general) which could be damaging due to its association with criminal activity, especially drugs trafficking. The most appropriate anthropological term to refer to a traditional Roma family (composed of the nuclear family plus a wide range of relatives: cousins, brothers and sisters-in-law, sons and daughters-in-law) would be “extended family” or “family group”. In some contexts (especially when referring to family ascendants and descendants), another appropriate term would be lineage.

Colectivo (gitano) [Roma Collective]: [In Spanish] it is incorrect to speak of the “Roma collective” because this term refers to a group united by professional or work ties. In this connection, the term community would be more appropriate than collective which does not have any family or cultural connotations.

Also see: Comunidad (gitana), Pueblo (gitano).

Comunidad (gitana) [Roma community]: This is the most common term to refer to Spanish Roma in general and the most frequently used by the FSG and many other organisations because of its positive connotations.

Also see: Colectivo (gitano), Pueblo (gitano)

Cuestión gitana, la [The Roma issue]: In order to gain a complete understanding of how the Roma community fits in Spain, one must look beyond inclusion or social advancement policies (which seek to improve the standard of living of those most socially excluded) and also consider what has been called “the Roma issue”: recognition of cultural identity, resolution of the conflict between “citizenship” and “difference” and the effective promotion of equal treatment. Just as “differentiating factors” were at the

heart of Spain's constitution of the Autonomous Regions (recognising and supporting the different cultures comprising Spain and their contributions to shared acquis), it is also important to recognise the Roma minority (as a cultural minority or national ethnic group) thus putting an end to the secular discrimination it has suffered and institutionally recognising and supporting its cultural rights. The expression "the Roma problem", sometimes used as a synonym of "the Roma issue" should be avoided.

Also see: Ciudadanía (y comunidad gitana) [Citizenship and Roma Community].

Culto (evangélico) [Evangelical worship]: Protestant religion (Pentecostal Christian) called the "Evangelical Church of Philadelphia" (commonly referred to in Spanish as "El Culto") to which a large number of Roma belong, especially in large cities. It is based on the Bible and its ceremonies are characterised by active participation through music and song. While it does not have a defined hierarchical structure, the figure and authority of the church pastor is important.

Cultura gitana [Roma culture]: Despite recommendations made by international organisations (especially the Council of Europe) on the right of minorities to cultural recognition and the important role that this plays in full incorporation in the society, such recognition has yet to be achieved in Spain or in other countries. However, in Spain and countries like Romania, some elements of Roma culture such as music, dance and song are used to promote the country's culture. There are many examples of Roma's contribution to universal culture: all areas of music from classic to jazz, folk, rock and pop, painting, sculpture, literature, language and cinema. Despite that fact, there are very few initiatives of institutional recognition or support (non-existence in school textbooks and no Roma cultural institutes, no press attention paid to Roma culture, etc. We would also underscore the serious mistake of associating Roma culture with the so-called "culture of poverty or marginalisation").

Also see: Cuestión gitana, la [The Roma issue].

Discriminación (y comunidad gitana) [Discrimination and the Roma Community]: The Roma community continues to be the most rejected or poorly considered social group by the rest of the Spanish population. This social rejection suffered, based on prejudice and stereotypes, seriously hinders their social advancement and gives rise to discriminatory practices.

Also see: Igualdad de trato [equal treatment].

Discriminación directa (racial o étnica) [Direct racial or ethnic discrimination]: Less favourable treatment of a person in any context by reason of racial or ethnic origin compared to the treatment of another person in a similar situation.

Discriminación indirecta (racial o étnica) [Indirect racial or ethnic discrimination]: The situation resulting when an apparently neutral provision, criterion or practice places persons of a certain racial or ethnic origin in particular disadvantage.

Estereotipos [Stereotypes]: Beliefs about members of other groups typically based on the generalisations of individual cases or social beliefs. There are many negative stereotypes about the Roma community (lazy, thieves, dirty, opportunistic, violent, etc.) which, when applied to the entire community based on the real or alleged behaviour of a few, are a huge barrier to full social participation and prevent appreciation of the reality and cultural richness of the Roma people. One of the most typical stereotypes against groups or communities (including Roma) is the label that “they’re all the same” without taking account of the important socio-economic, personal and other types of differences.

Also see: Heterogeneidad [Heterogeneity], Prejuicios [Prejudice].

Etnia (grupo étnico, minoría étnica) [Ethnic group, ethnic minority]: A group of persons sharing a collective identity based on the sense of a common history. Ethnic groups have their own culture, customs, rules, beliefs and traditions. They may also share a language, geographical origin, religion or certain cultural or artistic expressions. A number of Central and Eastern European countries officially acknowledge national minorities (Hungarians in Slovakia, for example) and the Roma ethnic minority. In Spain there is no official recognition of the Roma community as an ethnic or cultural minority although it is a typically used expression based on a set of shared characteristics such as customs, beliefs, traditions, cultural and artistic expressions and a sense of shared history (and a language although its use has practically disappeared in Spain).

Also see: Raza [Race].

Heterogeneidad [Heterogeneity]: A widespread cliché (even among some Roma) is that “all Roma are the same” thus attributing a series of stereotypes to the entire community. Some of these stereotypes are false and others apply individual behaviours to everyone (for example, the belief that all Roma live in shanty towns). One of the things which social organisations like ours should do is to transmit more realistic images which highlight the diversity and dynamism of the Roma community. Moreover, no one can exclusively attribute “being Roma” to themselves (i.e. no one is more Roma than anyone else).

Also see: Estereotipos [Stereotypes]:

Hombre / mujer de respeto [man / women of respect]: Expression referring to Roma elders who have earned the respect of the community. Their opinions and decisions carry a lot of weight (proper term which should be used in place of the incorrect expression patriarch).

Also see: Patriarca [Patriarch], Tío / Tía.

Identidad gitana [Roma identity]: The personal and collective pride taken in being and feeling Roma. The main elements of Roma identity include the value of family (extended), respect for elders and solidarity among community members.

Igualdad de trato [equal treatment]: The expression “fight for equal treatment” is broader than “fight against discrimination”. Also, it could be advisable to opt for the first, which is a positive statement, or alternate between the two. Both expressions have become more relevant as from European Directive 2000/43/EC implementing the principle of equal treatment between persons irrespective of racial or ethnic origin. Equal treatment also implies equal opportunity so that everyone can fully exercise their citizenship. *See: Discriminación (y comunidad gitana)* [Discrimination and the Roma Community].

Inclusión social [social inclusion]: As regards European policy, this term replaces “fight against exclusion” (emphasis on the ‘positive’). This term has become more important as from the European Social Inclusion Strategy arising from the Lisbon Summit (2000) and due to its use in the National Action Plans for Social Inclusion (NAPsi) containing the majority of the social action measures targeting the Roma population. The Council of Europe has opted for the term ‘social cohesion’ when referring to policies of this sort.

Integración (de la comunidad gitana) [Integration of the Roma community]: The word integration is an apparently neutral term and is very frequently used to refer to the ‘integration’ or ‘social inclusion’ of excluded persons and immigrants. However, the term could be somewhat offensive in the Roma context since the latter, as Spanish citizens, have no need to become integrated into society since they already form part of it on an equal footing with non-Roma. Furthermore, the term integration could entail the loss of one’s signs of identity. Therefore, we should reserve the use of terms such as integration or inclusion to people, groups or families faced with situations of marginalisation or social exclusion and never apply them to the entire Roma community.

Interculturalidad [Interculturality]: As the desirable evolution of multiculturalism (co-existence of different cultural groups in the same territory), an intercultural society is built on cultural elements which are commonly shared by all groups and where differential elements, i.e. those which contribute to a sense of identity, are fostered as contributing to the wealth of society. The FSG advocates interculturalism as the model of social co-existence and the transversal approach for all actions which, while targeting the Roma community, are not closed to other people. Also, the Foundation defines itself as an inter-cultural organisation and a model for shared effort between Roma and non-Roma. In English, the term multiculturalism is a better translation of the Spanish concept of *interculturalidad*.

Also see: Multiculturalidad [Multiculturalism].

Justicia (y comunidad gitana) [Justice and the Roma community]: While in a formal sense all Spaniards have the same rights, experience has shown that in practice there are discriminatory attitudes and practices against certain groups, including Roma. For example, the over-representation of Roma (especially women) in Spanish prisons or the weaker guarantee of rights which, in practice, is afforded to people who live in situations of extreme marginalisation (those evicted from their homes or expelled from towns as a result of social pressure, etc.) is particularly significant.

Also see: Constitución Española [Spanish Constitution].

Ley Gitana [Roma law]: Set of rules and customs traditionally determining the behaviour of the Roma population. This law is based on customs, the desire to belong to the group and oral tradition. There is no stable explicit structure guaranteeing its implementation, adaptation or enforcement. It is considered law insofar as it is respected by the Roma people and there is a sanction or negotiation between the parties involved.

Machismo / Sumisión de la mujer [Sexism / submissiveness of women]: Traditionally, Roma values and traditions are passed on by women who play a very relevant role in the community. Family relations in the Roma community have followed a similar pattern as traditional Spanish sexist society. It is therefore safe to say that Roma are sexist to the same degree that the Spanish society is sexist, although this is a cliché which is used unfairly against the Roma. Also, the transformation taking place throughout society regarding these issues is clearly reflected in the Roma community although it is perceived as being slower.

Also see: Mujer gitana [Roma women].

Mujer gitana [Roma women]: Roma women are playing an increasingly important role not only in the Roma context but also in the society at large. This process of change and transformation taking place within the Roma community, especially amongst the younger generations, is helping women to become more keenly aware of their rights and duties as citizens, fighting to eliminate the barriers of discrimination and achieve equality. Since its earliest days, the FSG has prioritised and supported different actions targeting the advancement of Roma women, clearly acknowledging the central role played by women in the family and their vital importance in community life and in Spanish society. Women play a key role in supporting the cultural and social development of the Roma community.

Multiculturalidad [Multiculturalism]: The co-existence of different cultural groups in the same territory.

Also see: Interculturalidad [Interculturality].

Nomadismo [Nomadism]: The overwhelming majority of Spanish Roma has been settled for decades, or even centuries. It is therefore inaccurate to consider nomadism as a characteristic of the Spanish Roma community.

Patriarca [Patriarch]: Term which is still used quite frequently (and erroneously) by the media. It has certain negative connotations (conjuring up notions of mafia and crime). It is a non-Roma term applied to Roma. The proper term would be *tío* or *tía* [literally uncle or aunt] to refer to men and women of respect and to elderly Roma who have earned the respect of their community.

Also see: Hombre / mujer de respeto, Tío / Tía [Men / women of respect].

Payo [Non-Roma]: Non-Roma. In some communities terms such as *castellanos*, *vecinos*, *paisanos*, etc. are also used. The translation of payo in Romany is *gadje* or *gadye*. While the term does not necessarily have any negative connotations (but this could depend on the region), it should not be over-used (it could be substituted by “non-Roma”, especially in documents or formal situations).

Also see: Roma (rom,roml) / Roma / Gitanos.

Población (gitana) [Roma population]: Since ethnic origin is not recorded in census in Spain, it is very difficult to quantify the number of Roma inhabitants. Based on sociological studies, there are an estimated 8 million Roma in Europe and the Roma community in Spain accounts for between 1.6% and 2.1% of the total population which translates into between approximately 600,000 and 970,000 people. Close to 45% live in Andalusia while the rest live mostly in large urban centres. The Roma population in Spain is larger than that of some Autonomous Communities.

Estimate of Roma population by Autonomous Community

Andalusia	270,000
Catalonia	80,000
Comunidad de Madrid	60,000
Valencia	50,000
Castile-La Mancha	36,000
Castile-Leon	29,000
Murcia	20,000
Aragon	18,000
Extremadura	15,000
Basque Country	13,000
Balearic Islands	13,000
Principality of Asturias	10,000
Galicia	9,000
La Rioja	9,000
Cantabria	5,000
Navarre	5,000
Canary Islands	1,000
Ceuta and Melilla	2,500

Prejuicios [Prejudice]: A generally negative attitude towards members of other groups. It is comprised of three components: the cognitive or stereotype (the elements on which the prejudice is based), the evaluative or affective component (positive or negative feelings caused by members of the other group) and the behavioural component (willingness to partake in discriminatory behaviour against members of the other group).

Also see: Estereotipos [Stereotypes]:

Pueblo (gitano) [Roma people]: The expression “pueblo gitano” or “pueblo Roma” (Roma people) are colloquial ways of referring to all Roma people throughout the world. However, the Roma People are not acknowledged as such under International Law despite sharing a common identity. The criteria applied to acknowledgement of a group as a “People” are very strict because this implies the right to claim self-determination.

Also see: Comunidad (gitana), Roma (rom,româ) / Roma / Gitanos.

Racismo [Racism]: Ideas, beliefs, actions, habits, measures and practices which create disadvantage for or discriminate or hurt members of a particular group. This entails different or unequal treatment of people or groups due to the fact that they belong to a particular culture, nationality or religion. In addition to the most known form of racism based on false theories which not only highlight the existence of different races but also the superiority of some over others, it is also important to take note of ‘new forms of racism’ such as those stressing the alleged threat to the survival of an autochthonous or majority culture posed by different cultures, or so-called ‘institutional racism (or discrimination)’: where an institution, voluntarily or involuntarily, fails to guarantee equal treatment or professional services to people on the basis of their colour, culture or ethnic origin. Spanish legislation explicitly describes the illegality of racism and racial or ethnic discrimination in a number of different provisions (for example, Article 510 of the Criminal Code).

Also see: Igualdad de trato, Raza [equal treatment, race].

Raza [Race]: All human beings belong to the same species. Today, the scientific community considers the differentiation of races as out of date. Instead of race, the term “ethnicity” is used and refers to cultural as well as biological issues. Some international organisations such as the European Commission against Racism and Intolerance (ECRI) stress the need to continue using the term racism to make sure that those people who generally (and erroneously) are perceived as members of “another race” are not excluded from legal protection.

Also see: Etnia (grupo étnico, minoría étnica) [Ethnic group, ethnic minority].

Reyerta [brawl]: Some media insist on using the expression “brawl amongst Roma”. Terms such as conflict, face-off and a host of others could be used to describe these circumstances between people (if indeed this is newsworthy) without referring to ethnic origin. *Also see: Etnia (grupo étnico, minoría étnica)* [Ethnic group, ethnic minority].

Roma (rom,romí) / Roma / Gitanos: The translation of the term ‘Gypsy’ or ‘Roma’ would be *rom* (masculine), *romí* (feminine) or *roma* (plural). Also, the term ‘roma’ can be used to identify Roma people around the world which, depending on the country or region, could be identified with other terms (*ciganos, tsiganes, gypsies*, etc.). Some authors differentiate between three large ethnic groups of Roma: roma, sinti and calés. The term ‘Roma’ is being used more and more at international level because in some countries the word ‘Gypsy’ (or variations of the term) has pejorative connotations. In general, the FSG has opted to use the term “roma/gitanos” to refer to European Roma. In the context of Spain, the term “gitanos” is used.

Also see: Gitano / Gitana.

Roma/gitanos del Este [Roma from Eastern Europe]: Over the last several years, the number of Roma European citizens from Central and Eastern Europe, especially from Romania and Bulgaria, arriving to Spain has risen considerably.

Romanó / Romanés / Romaní [Romany]: Indo-European language (with its own grammar and syntax) used by Roma all over the world with some local dialects. Usually one speaks of Romany as the language (masculine noun) or the Romani language (feminine adjective) but the term Romanés is also used in Spanish. *Also see: Caló, Cultura gitana.*

Tío / Tía [literally uncle / aund]: Roma elder who has earned the respect of the community and therefore is referred to with this title of respect.

Also see: Hombre / mujer de respeto [man / women of respect].

Tribu [Tribe]: Totally incorrect and out-of-date term, even when referring to nomadic Roma groups from other countries.

Xenofobia (hacia los gitanos españoles) [Xenophobia towards Spanish Roma]: Xenophobia is hate and hostility towards foreigners. This term is therefore inappropriate when describing hostility or racism against Spanish Roma.

Also see: Racismo [Racism].

Bibliography and resources

Bibliography and resources

- *Dominación étnica y racismo discursivo en España y América Latina* / T.A. Van Dijk.- Barcelona: Gedisa, 2003.
- *Educación intercultural. Análisis y resolución de conflictos* / Colectivo AMANI.- Madrid: Popular, 1994.
- *Entre gitanos y payos: relación de prejuicios y desacuerdos* / A. Garrido.- Barcelona: Flor del Viento, 1999.
- *Gitanos y discriminación: un estudio transnacional* / Fernando Villarreal, Daniel Wagon.- Madrid: Fundación Secretariado General Gitano, 2001.- 110 p.- (Cuadernos técnicos; 20).
- “La imagen social de la comunidad gitana. Plan estratégico y campaña de comunicación de la FSGG - Dossier”.- En *Gitanos, Pensamiento y Cultura*, nº25-26, oct. 2004, pp. 31-54.- Madrid: Fundación Secretariado General Gitano.
- “La imagen social de la comunidad gitana (II)”.- En *Gitanos, Pensamiento y Cultura*, nº31, oct. 2005, pp. 23-38.- Madrid: Fundación Secretariado Gitano.
- *Informe Discriminación y comunidad gitana*. Madrid: Fundación Secretariado Gitano (anual, desde 2005).
- *Margen y periferia: representaciones ideológicas de los conflictos urbanos entre payos y gitanos* / M^a Luisa López Varas, Gonzalo Fresnillo Pato.- Madrid: Asociación Secretariado General Gitano, 1995.- 182 p.- (Cuadernos técnicos; 14)
- *Minorías en el cine: la etnia gitana en la pantalla* / José Ángel Garrido.- Barcelona: Publicacions de la Universitat, 2003.- 258 p.- (Film-Historia; 5).
- *Los otros: etnicidad y raza en el cine español contemporáneo* / Isabel Santaolalla.- Zaragoza: Prensas Universitarias; Madrid: Ocho y Medio, 2005.- 284 p.- (Humanidades; 50).
- *¿Periodistas contra el racismo? La prensa española ante el pueblo gitano*.- Barcelona: Instituto Romanó de Servicios Sociales y Culturales.
 - 1995-1996.- 350 p.- 1997.
 - 1997.- 341 p.- 1999.
 - 1998-1999.- 375 p.- 2001.
 - 2000-2001.- 350 p.- 2002.
 - 2002.- 349 p.- 2003.
 - 2008-2009.- 384 p.- 2010.
- *Prensa y educación. Acciones para la desaparición de un gueto. Estudio de noticias de prensa sobre el “Poblado de la Esperanza”, Valladolid*.- Madrid: La otra mirada, 2002.- 195 p.
- *Pueblo gitano: análisis de prensa 2008*.- San Sebastián: Mugak, Observatorio de la Diversidad.- 97 p.

- *El pueblo gitano: manual para periodistas*.- Barcelona: Unión Romaní, 1998.- 46 p.
- *Quaderns del CAC, nº 12* – Barcelona: Colegio de Periodistas de Cataluña, 2002.
- ¿Qué hay de nuestro aquí? Cómo se perciben en los medios algunas minorías residentes en Cataluña / Iolanda Tortajada.- Revista *Zer*, vol. 14, nº 26, pp. 59-80. 2009.
- *La sociedad gitana en la prensa andaluza*. Sevilla: Instituto Andaluz de la Juventud, 2007.- 294 p.- (Investigación y juventud; 10).

Journals

- *I Tchatchipen*.- Barcelona: Unión Romaní (quarterly journal since 1993-).
- *Gitanos, Pensamiento y Cultura*.- Madrid: Fundación Secretariado Gitano (bimonthly journal since 1999-).
- *Cuadernos Gitanos*.- Madrid: Instituto de Cultura Gitana (half-yearly journal since 2007-).

Web

- *Fundación Secretariado Gitano*
 - <http://www.gitanos.org/>
 - Press room: <http://www.gitanos.org/servicios/prensa/>
 - Revista *Gitanos, Pensamiento y Cultura*: http://www.gitanos.org/revista_gitanos/
 - Media services: http://www.gitanos.org/servicios/prensa/servicios_a_los_medios.html
 - Glossary: <http://www.gitanos.org/servicios/prensa/glosario/terminos.html>
- *Unión Romaní*.
 - Home: <http://www.unionromani.org>
 - *I Tchatchipen*: http://www.unionromani.org/tchatchi/tchatchi_es.htm
- *Roma Cultural Institute*
 - Home: <http://www.institutoculturagitana.es>
- Association of Roma Teachers
 - Home: <http://aecgit.pangea.org>
- Mugak. Centro de estudios y documentación sobre inmigración, racismo y xenofobia [Studies and documentation centre on immigration, racism and xenophobia]
 - Home: <http://www.mugak.eu>
 - Diversity observatory: <http://medios.mugak.eu>
- *Ministry of Equality*
 - Home: <http://www.migualdad.es/>
- *OBERAXE - Observatorio Español del Racismo y la Xenofobia* [Spanish Observatory against Racism and Xenophobia]
 - Home: <http://www.oberaxe.es>
 - Documentation: <http://www.oberaxe.es/documentacion/>

- *Veinticuatro Blogfetadas. Reflexiones sobre el tratamiento del pueblo gitano en los medios de comunicación* [Reflections on how the Roma people are treated by the media Blog].
- Home: <http://veinticuatroblogfetadas.blogspot.com/>

FSG awareness-raising campaigns

- *Get to know them before judging them*
 - <http://www.gitanos.org/campana> 2004
 - Summary in the *2004 FSG Report*: http://www.gitanos.org/memorias/memoria_2004/sensibilizacion.pdf
- *“Prejudice means letting others put words in our mouths”*
 - <http://www.gitanos.org/conocelos>
 - Summary in the *2005 FSG Report*: http://www.gitanos.org/publicaciones/memoria05/actividades_01.pdf
- *Employment makes us equal*
 - <http://www.gitanos.org/iguales>
 - Summary in the *2007 FSG Report*: http://www.gitanos.org/publicaciones/memoria07/estatal/actividades_16.pdf
- *Education and the Roma community* (in September 2010 the FSG presented a new awareness-raising campaign on this topic)

Annex

Annex I: examples of news stories on file at the Documentation Centre of the Fundación Secretariado General Gitano:

Negative examples.

In “Evitar sensacionalismos con respecto a actividades donde los gitanos son protagonistas” [Avoiding sensationalism when reporting on activities involving Roma]

- *La Nueva España*: <http://www.gitanos.org/publicaciones/guiamedios/negativos/lanuevaespana12102009.pdf>

In “Temas recurrentes”

- *La Voz de Galicia*: <http://www.gitanos.org/publicaciones/guiamedios/negativos/lavozdegalicia22032009.pdf>

In “Evitar titulares sensacionalistas, que en muchas ocasiones no ayuda a la comprensión de la noticia y dan otra imagen respecto del contenido.” [Avoiding sensationalist headlines which, on many occasions, do nothing to help the reader comprehend the news story and give a false image of the content]

- *El Comercio*: <http://www.gitanos.org/publicaciones/guiamedios/negativos/elcomercio17042009.pdf>
- *Tribuna de Salamanca*: <http://www.gitanos.org/publicaciones/guiamedios/negativos/latribunadesalamanca23012008.pdf>

In “Evitar utilizar imágenes determinadas que distorsionan el transfondo de las noticias” [Avoiding certain images which distort the setting of the news story]

- *Deia*: <http://www.gitanos.org/publicaciones/guiamedios/negativos/deia25022009.pdf>
- *El Correo de Álava*: <http://www.gitanos.org/publicaciones/guiamedios/negativos/elcorreo14032009.pdf>

In “Evitar la mención a la pertenencia étnica, donde esta información no aporta ningún valor adicional” [Avoiding the mention of ethnic background where this information does not add anything]

- *El Correo de Andalucía*: <http://www.gitanos.org/publicaciones/guiamedios/negativos/elcorreo17112009.pdf>

In “Evitar uso de vocabulario no adecuado (ver glosario)” [Avoiding the use of inappropriate vocabulary, see glossary]

- *La Mañana*: <http://www.gitanos.org/publicaciones/guiamedios/negativos/lamanana21012009.pdf>

In “Valorar la verdadera importancia como noticia de ciertos sucesos del día a día en nuestra sociedad” [Assessing the real importance of certain daily events as news stories]

- *La Voz de Pontevedra*: <http://www.gitanos.org/publicaciones/guiamedios/negativos/vozpontevedra09052008.pdf>

Positive examples.

- *El País*: <http://www.gitanos.org/publicaciones/guiamedios/positivos/elpaisdomingo13072008.pdf>
- *El Norte de Castilla*: <http://www.gitanos.org/publicaciones/guiamedios/positivos/nortedecastilla09112008.JPG>
- *La Voz de Galicia*: <http://www.gitanos.org/publicaciones/guiamedios/positivos/LaVozdeGalicia08112009.pdf>
- *El Norte de Castilla*: <http://www.gitanos.org/publicaciones/guiamedios/positivos/nortedecastilla08042008.pdf>
- *El País Semanal*: <http://www.gitanos.org/publicaciones/guiamedios/positivos/ep22062008.pdf>
- *Tribuna de Salamanca*: <http://www.gitanos.org/publicaciones/guiamedios/positivos/tribunasal10022009.pdf>
- *Diario de Cádiz*: <http://www.gitanos.org/publicaciones/guiamedios/positivos/diariocadiz16102007.pdf>
- *El País*: <http://www.gitanos.org/publicaciones/guiamedios/positivos/elpais18012010.pdf>
- *Información de Jerez*: <http://www.gitanos.org/publicaciones/guiamedios/positivos/informacionjer22022008.pdf>

Annex II: Legislation to keep in mind.

At Community level

- Directive 89/552/EC of the European Parliament and of the Council of 3 October 1989 on the coordination of certain provisions laid down by law, regulation or administrative action in Member States concerning the provision of audiovisual media services (Audiovisual Media Services Directive):
 - Art. 3e c) audiovisual commercial communications shall not:
 - i. prejudice respect for human dignity;
 - ii. include or promote any discrimination based on sex, racial or ethnic origin, nationality, religion or belief, disability, age or sexual orientation.
 - Charter of Fundamental Rights of the European Union. OJEC C, 364/1 of 18 December 2000. Chapter 3

National level

- Spanish Constitution
 - **Art. 14 Spanish Constitution** “*Spaniards are equal before the law and may not in any way be discriminated against on account of birth, race, sex, religion, opinion or any other condition or personal or social circumstance.*”
 - **Art. 18 Spanish Constitution** “The **right to honour**, to personal and family privacy and to one’s own image is guaranteed.”
 - Accusations or values judgements which are an affront to an individual’s dignity (or that of groups of people without legal personality but with net and consistent personality for any other dominant range of their structure and cohesion such as historic, ethnic, etc.), damaging their reputation or sense of self-worth is considered meddling in image rights.
 - **Art. 20.1 Spanish Constitution** “The following rights are recognised and protected:
 - a) the right to freely express and disseminate thoughts, ideas and opinions through words, in writing or by any other means of communication.”
 - It is essential to draw a distinction between **freedom of expression** (opinions) y **freedom of information** (facts).
 - There is a permanent conflict between this constitutional precept and the one laid down in Article 18 of the Spanish Constitution where interests must be weighed on a case-by-case basis, bearing in mind that the Supreme Court has unequivocally stated that “freedom of expression cannot be invoked to legitimise an alleged right to insult others”.
- Law 62/2003 of 30 December 2003 on fiscal, administrative and social order measures transposing Directive 2000/43/EC implementing the principle of equal treatment between persons irrespective of racial or ethnic origin and Directive 2000/78/CE:
 - **Art. 28.1.** For the purpose of this chapter, the following definitions shall apply:
 - a) **Principle of equal treatment:** the complete absence of direct or indirect discrimination by reason of racial or ethnic origin, religion or conviction, disability, age or the sexual orientation of a person.
 - b) **Direct discrimination:** when a person is treated in a less favourable manner than another in a comparable situation due to their racial or ethnic origin, religion or conviction, disability, age or sexual orientation.
 - c) **Indirect discrimination:** where an apparently neutral legal or regulatory provision, conventional or contractual clause, individual pact or unilateral decision may put a person in a situation of disadvantage with respect to others by reason of racial or ethnic origin, religion or conviction, disability, age or sexual orientation where objectively there is no legitimate purpose and the means of achieving said objective are suitable and necessary.

- d) **Harassment:** all undesirable conduct related with the racial or ethnic origin, religion or conviction, disability, age or sexual orientation of a person with the aim or consequence of offending one's dignity or creating an intimidating, humiliating or offensive environment.
- **Art.32: Burden of proof** with regard to racial or ethnic origin: “Where the claimant has concluded that there are clear indications of discrimination by reason of the racial or ethnic origin of persons in civil and contentious-administrative legal proceedings, it is the responsibility of the defendant to provide sufficiently grounded, objective and reasonable justification of the measures adopted and of their proportionality”.
- **Art 33:** provides for the creation of the **Council for the advancement of equal treatment and non-discrimination of persons for reasons of racial or ethnic origin** and lays down its duties in paragraph two of that same article;
 - a) Provide assistance to victims in the filing of complaints of discrimination for reason of their racial or ethnic origin.
 - b) Conduct studies and publish reports on discrimination by reason of racial and ethnic origin.
 - c) Promote measures which contribute to the elimination of discrimination based on racial or ethnic origin and to formulate, where appropriate, recommendations on any issue related with such discrimination.
- Criminal Code
 - **Art. 208 of the Criminal Code** “*Slander is an action or expression which offends the dignity of another person by damaging their reputation or undermining their sense of self-worth.*” (sentence: fine of 3 to 7 months and, if accompanied by publicity, 6 to 14 months).
 - **Art. 510 of the Criminal Code** “1. “*Those inciting discrimination hatred or violence against groups or associations on the grounds of race, anti-Semitism or other ideologies, religion or belief, family status, ethnicity or race, national origin, gender, sexual preference, disease or disability shall be punished with a prison term of between one and three years and a fine to be paid over a period of between six and twelve months.*” 2. *those who disseminate damaging information against groups or associations having regard to their ideology, religions or beliefs, ethnic group or race, national origin, gender, sexual preference, disease or disability of their members, cognoscente of their falsehood or reckless disregard for the truth, shall be punishable by the same sentence.*” (prison sentence of 1 to 3 years and a fine of 6 to 12 months).

- Law 4/1980 of 10 January 1980 on Radio and Television By-laws.
 - Article 4: “National media activity shall be modelled on the following principles: (...) f. Respect for the values of equality laid down in Article 14 of the Constitution.”
 - Article 5(1)(a) “To this end RTVE programmes, while balancing the aim of profitability with the principle of economic efficiency, shall:
 - Foster awareness of constitutional values;
 - Actively promote pluralism with full respect for minorities through democratic debate, objective and plural information and the free expression of opinions.
 - Promote respect for human dignity and especially the rights of minors, gender equality and the right to non-discrimination by reason of race, ideology, religion or any other personal or social circumstance.
- Law 17/2006 of 5 June 2006 on state radio and television.
 - Art. 3.2: In the discharge of its public service duties the RTVE corporation shall: (...) j. Support the social integration of minorities and attend to social groups with specific needs.
- The Private Television Act, Law 10/1988 of 3 May 1988.
 - Art. 24(2): The following shall be considered serious offences: (...) “Final ruling declaring a violation of applicable law regarding the right to honour, personal privacy and image, electoral campaigns, dissemination of surveys and exercise of the right to rectification.”



C/ Ahijones, s/n - 28018 Madrid (España)
Tel.: (34) 91 422 09 60 - Fax: (34) 91 422 09 61
fsg@gitanos.org
www.gitanos.org

Financed by:



With the collaboration of:



In this guide we will take a close look at the fundamental right of equality, the exercise of that right by the Roma community and the responsibility that the media have in this respect.

Specifically we will address the following questions: Is the Roma Community the victim of discrimination? To what degree do the media contribute to the stereotyped image of the Roma community? How can the media contribute to enhancing the image of the Roma community? What are the best practices in this area? What is the situation of the Roma community? What legislation protects the right to equality?

The material contained in this guide was compiled based on the analysis of real news stories which appeared in the Spanish media. Aware that the Roma community is not always treated fairly in the media in other countries either, we decided to translate and publish this guide in English with the support of the Spanish Council for the promotion of equal treatment and non-discrimination for reason of racial or ethnic origin, in light of the special interest of media professionals at international level.

In a society of the 21st century, it is of fundamental importance that everyone, in practice, enjoys the fundamental right of Equality and that all the professional sectors involved contribute to combat discrimination. In this connection the media are of the utmost importance as the main players in the creation of the social image of the Roma community.

Studies show that the social image of the Roma community portrayed through the media is based on negative stereotypes which prevent people from gaining a true understanding of the diversity of Roma men and women thus hindering their access to Fundamental Rights.

In this regard, we need to refer to the 1948 Universal Declaration of Human Rights¹ which proclaims vitally important

rights such as the right to life, equality, freedom, the right to an adequate standard of living ensuring health and well-being, the right to an education, the right to take part in the cultural life of the community, etc., and prohibits torture and cruel, inhumane and degrading treatment. It likewise establishes the right of freedom of expression. Delving deeper into this right brings us to Article 20(1) a) of the Spanish Constitution (CE) which lays down the right *“to freely express and spread thoughts, ideas and opinions through words, in writing or by any other means of reproduction”*. Despite the foregoing, this right is not unlimited or absolute. Article 20(4) of the constitution itself establishes that these freedoms are limited by *“respect for the rights recognized in this Part, by the*

¹ Another European regulation of great importance for the protection of human rights is the European Convention for the Protection of Human Rights and Fundamental Freedoms and the latter's Protocol No 12

ratified by Spain on 04 November 2000 (BOE No 64 of 14 March 2008 prohibiting discrimination and establishing the jurisdictional authority of the European Court of Human Rights.

legal provisions implementing them, and especially by the right to honour, to privacy, to one's image and to the protection of youth and childhood."

Continuing with Spanish regulations protecting the right to Equality, we would draw attention to Article 14 of the 1978 Spanish Constitution which reads as follows: "*Spaniards are equal before the law and may not in any way be discriminated against on account of birth, race, sex, religion, opinion or any other condition or personal or social circumstance.*"²

Bearing witness to the crucial importance that the fight on discrimination is having on European political agendas is the enactment of Directive 2000/43/EC on the enforcement of the equal treatment principle regardless of racial or ethnic origin, transposed to the Spanish legal system through the Fiscal, Administrative and Social Order Act, Law 62/2003. We would stress that this European Directive and the Spanish transposition of it include very important concepts allowing us to move forward in the fight against discrimination, namely:

- **Direct discrimination:** where a person is treated in a less favourable manner than another in a comparable situation by reason of ethnic origin.
- **Indirect discrimination:** an apparently neutral attitude, criterion or practice that places persons of a certain racial or ethnic origin in particular disadvantage.
- **Harassment:** an unwanted conduct related to racial or ethnic origin with the purpose or effect of violating the dignity of a person and of creating an intimidating, hostile, degrading, humiliating or offensive environment.
- **Order to discriminate:** any order to discriminate against persons for the reasons covered by the Directives shall be presumed discrimination.
- The preamble to the Directive makes reference to multiple **discrimination**, i.e. the rejection sometimes suffered by Roma women for their condition as women and as members of the Roma ethnic minority.

The Fiscal, Administrative and Social Order Act, Law 62/2003 of 30 December 2003 addresses the transposition of Directive 2000/43/EC and provides for the creation of the **Council for the advancement of equal treatment and non-discrimination of persons for reasons of racial or ethnic origin** in its Article 33. We would draw attention to the major step forward taken in October 2009 with the formal constitution in Spain of the Council for the advancement of equal treatment and non-discrimination of persons for reasons of racial or ethnic origin, a body attached to the Ministry of Equality and which launched its work plan in the first quarter of 2010 and which will undoubtedly contribute to making equal treatment both real and effective.

Hence, there is a legal framework protecting non-discrimination and we therefore are going to provide practical ways in which the media can contribute to improving the image of a community which is rejected by society.

² Moreover, Article 9(2) of the C.E. provides that "*It is incumbent upon the public authorities to promote conditions which ensure that the freedom and equality of individuals and of the groups to which they belong may be real and effective, to remove the obstacles which prevent or hinder their full enjoyment, and to facilitate the participation of all citizens in political, economic, cultural and social life*".

The objectives of this Guide are:

- To create an awareness-raising and training instrument for the media in the field of equal treatment.
- To support the work of journalists in the interests of adhering to the principles laid down in their professional code of ethics in the dissemination of information with a view to enhancing the social inclusion of the Roma community and consequently improve their inclusion processes.
- To furnish information on the situation of the Roma community and analyse the discrimination it faces today.
- To provide guidelines and key actions to combat prejudices and stereotypes which give rise to discriminatory practices amongst the media.
- To provide strategies and best practices in handling news about the Roma community so that minorities are fairly treated.

Lastly, we would like to express our gratitude for the participation of all of the professionals who, through their proposals and their participation in the meeting held on 11 May 2010 at the headquarters of the Fundación Secretariado Gitano where this material was tested, made this Guide possible: Lucía Petisco (independent), Isabel Vega (Europa Press), Ángel Gonzalo (Amnesty International, Spain), Susana Hidalgo (Diario Publico), Sara Blanco (independent), Rosario Maseda García (Technical Advisor, Anti-Discrimination Directorate-General, Ministry of Equality), Chema Castiello (professor, specialist in intercultural education) and Jonás Candalija (Communication, EAPN-ES).

The Roma community and the media in Spain. Cases of discrimination collected by the FSG.

Since 2005 (with data from 2004), the Fundación Secretariado Gitano has been publishing the annual report entitled *Discrimination and the Roma Community*. Between 2004 and 2009, a total of 668 cases of discrimination have been registered, 188 of which point to the media as the discriminating party. Most of these are cases where the ethnic group of the persons involved is mentioned even when this is unnecessary for the understanding of the news item.

The increase in the number of these cases collected sparked the FSG to specifically monitor press articles having to do with the Roma community. This monitoring consists of the FSG's Documentation Centre selectively collecting news stories which are then analysed by the area of Equal Treatment. Opinion articles as well as those focusing on people from the Roma community are analysed and, as from 2009, opinion forums open

to digital newspaper readers are likewise scrutinised.

Following are 35 cases included in the *2009 Discrimination and the Roma Community* report involving the media (information and opinion) and Internet, for the purpose of using real examples to highlight situations where the Roma community is treated differently or discriminated against. Following that is a joint valuation of these cases and some recommendations.

1. **January. Valladolid. Discrimination in the media.** A news story was published in a local newspaper about several people sentenced to prison. The article specifically stipulated that the family was Roma and gave the two surnames and the nickname the family goes by and also accused them of being responsible for turning the settlement into the area's largest drugs supermarket. In our view it is not necessary to specify ethnic group because this adds nothing to make the story more comprehensible. Moreover, identification of specific individuals receiving a criminal sentence could have negative effects on the whole Roma community. The FSG office in Valladolid spoke on the telephone with the author of the story and explained the discrimination that we feel was the result of identifying the ethnic group of the perpetrators of the crime. According to the journalist, however, the information regarding "Roma ethnicity" did indeed add information and made it more comprehensible.

2. **February. Ciudad Real. Discrimination on the Internet.** A web page devoted to jokes and “humorous” videos, etc., contained a Power Point presentation entitled “The Three Gypsies” telling a “humorous” story about Roma women arguing about which of their children was the most prolific and best at stealing. The FSG sent a letter to the Webmaster informing him that he had committed a number of anti-discrimination violations and was also in breach of the Information Society Services and Electronic Commerce Act. A response was received the next day reporting that the Power Point presentation had been removed and they apologised indicating that their only intention was to provide some humour.

3. **February. National. Discrimination in the media.** A very popular television programme, with the largest audience according to the TV channel, began as follows: *“Good Afternoon and welcome to “(...)”. Just like every Monday, we got out of bed today while still sleepy but woke up to an incredible news story. Declarations by Madonna who said: “Siempre quise ser gitana” (I always wanted to be a Gypsy). Actually she said it in English. And we were wondering: What would the Gypsy version of Madonna be like? Would she have sold as many records? Or would she have stolen them? Who knows? Therefore, in an attempt to be original we put together a video. We can’t see it now, however. We’ll see it later... and it is a close representation of reality. We’ll see it later...”* The area of equal treatment, in coordination with the area of communication sent a certified letter to the Director-General of the television channel. The letter spoke of everyday discrimination against the Roma community and how comments of this sort actively contribute to discriminatory practices and the persistence of social prejudice. Also, appealing to their *“commitment to social causes”* we asked them to take greater care in the broadcast of comments like these and to apologise as a way to make amends. The TV channel made no response.

4. **February. Palencia. Discrimination in the Media.** A radio news programme reported on a statement made by the secretary of the residents’ association/platform in defence of housing depreciation. They spoke of Roma families living in homes in Yutera and, while pointing out that they are not racist, their declarations affirm that their Roma neighbours are delinquents because they spit, do not pay resident fees, that bullets can be found in the entrance to the block of flats and they are responsible for between 15 and 17 crimes and that they were in prison. To conclude, they insisted that they are entitled, just like that family, to receive a free flat from the town hall, but in a part of Palencia where there are no Roma families. That same day the provincial coordinator of the FSG spoke with the Social Welfare Councillor and explained the case. He then spoke with the director of the radio station who acknowledged that the news story had not been properly screened and that this could “hurt” the mainstreaming process of the Roma family in question and of others undergoing the same process. The radio station then dedicated a time slot to “make amends”

for the damage caused. The FSG was given air time to explain their ACCEDER employment programme and their social awareness-raising campaign. The radio station offered the possibility of future collaboration.

- 5. March. National. Discrimination and racism on the Internet.** This case came from a private e-mail sent to the FSG. The message alerted us of the existence of a Web page attacking the honour of Mari Luz, the child murdered in Huelva and attacking the entire Roma community. Upon looking into these allegations, we found that indeed the forum in question published very offensive statements such as “*The death of a Gypsy brings joy to everyone*”. We decided that it was imperative to inform the authorities about this but when we proceeded to record all of the information and attach it to the complaint we discovered that the forum and all of its entries had been removed from public access. Fortunately, a few days later, we read in the press that the public prosecutor’s office had been investigating this website and that the head prosecutor in Huelva had initiated investigative proceedings to accredit the veracity of the facts and their legal nature.
- 6. April. National. Discrimination in the media.** A national newspaper published an article under the following headline: “*More than 270 Roma children from Romania arrested in Spain over the last five months*”. Upon reading the article it becomes clear that that figure referred to the number of arrests (they simply added up the monthly breakdown but the same child may have been arrested several times). Mention is even made of the high number of repeat offenders. However, the headline speaks of the total number of children and apparently the information has been voluntarily manipulated to cause an impression. Moreover, this figure is never compared with the total number of minors arrested, a fact which would appear discriminatory and intended only to create prejudice and generate poor relations among members of society. Furthermore, headlines like this are diametrically opposed to the idea supported by the Council of Europe, i.e. “*the media play a key role in combating prejudice and stereotypes and can therefore contribute to improving equal opportunity for all.*”

- 7. April. Cordoba. Discrimination in the media.** A health-care provider is attacked and the police and the various media prevent the details of the alleged aggressor from being made public. All except for the local edition of a very popular national newspaper which even reported that the alleged aggressor was accompanying a Roma family member when this piece of information did not add anything to the comprehension of the news story. What it did do, however, is link criminality to the entire Roma community thus creating and reinforcing negative prejudices and stereotypes towards it.
- 8. April. Cantabria. Discrimination in the media.** With regard to an administrative proceeding “to re-establish urban planning legality” a local newspaper published a story under the following headline: “*Roma of Viérnoles request that the proceeding be stopped*”. The body of the article again refers to the Roma ethnic group and characterises them as “*Roma families that have illegally settled*” and identifies them by name. The mention of the group’s ethnic background adds nothing to the comprehension of the news story but only favours the association of the terms illegality-Roma and the proliferation of negative stereotypes and discriminatory practices against all members of the Roma community.
- 9. May. Valencia. Discrimination in the media.** On 1 May, the Valencia edition of a national newspaper published a story under the following headline in the “Events” section: “*Roma man arrested for a car part shooting to avenge the 4 crimes of Alzira*”. The article itself makes several references to the ethnic background of the detainee and speaks of “rival clans”. Mention of ethnic groups in the news is one of the most widespread and repeated forms of discrimination in the media. Ethnic background is especially protected information and its specification does not add anything to the comprehension of the news story but only serves to maintain prejudices and stereotypes against the Roma community which it continues to associate with delinquency.

Detenido el gitano que disparó en un parking en venganza de los 4 crímenes de Alzira

G.R.S.

VALENCIA.- Agentes de la Policía Nacional de Alzira y Valencia detuvieron ayer en Carlet a un joven de 20 años de etnia gitana como presunto autor de los disparos en un parking de un centro comercial sobre una embarazada del clan rival de 34 años, que acabó herida en un muslo. Los hechos ocurrieron el 31 de enero pasado como supuesta venganza por el cuádruple crimen cometido en el barrio de la Alquerieta de Alzira, en marzo de 2006, donde murieron miembros de los *Kung-fu* a manos de los *Mantequilla*.

Durante esta última operación, los policías han realizado dos registros, uno donde fue arrestado el supuesto autor de los disparos, y otro en un domicilio contiguo, y han incautado una escopeta, 19 cartuchos –dos de ellos de postas–, un machete, un cuchillo y cuatro navajas. Los agentes ya detuvieron en su día a la mujer que huyó en una furgoneta junto al joven ahora arrestado tras los disparos que éste efectuó.

- 10. May. National. Discrimination in the Media.** A local newspaper published an article under the following headline: “*A Roma clan sets off an explosion in a car belonging to another rival family*”. The headline already offers information that is completely irrelevant, i.e. “*Roma clan*”. The body of the article continues in this same vein with expressions such as “*possible feud between Roma families*”; “*The victims of the explosion blamed a clan, also Roma, with which it exchanged gunfire on August first. That day the two rival families had a meeting to solve pending issues relating to drugs trafficking.*” By way of contrast, a national newspaper published the following headline regarding the same event: “*A bomb explodes in a car in Almería*”. This headline is totally objective although in the body of the article it does make reference to a possible family feud between Roma families.
- 11. May. Pontevedra. Discrimination in the media.** A local newspaper published a story about the robbery of several bikinis from a sporting goods store. The article made reference to the ethnic origin of those responsible for the crime (“*the Roma took the bathing suits...*”). In our view, mention of the ethnic origin does not add anything to the understanding of the news item but it does have negative effects insofar as it ties crime to the Roma ethnic group.
- 12. June. Valencia. Discrimination in the media.** A local newspaper published an editorial which employed expressions such as: “*Sarkozy, in France has taken measures to impose order in a society taken by surprise by the most negative aspects of multiculturalism caused by the avalanche of immigration, mostly from north and sub-Saharan Africa*”; “*In Spain, the Roma issue is nothing more than a watered-down expression for which no solution has yet to be found. Economic efforts and a long list of others have not had the expected effect with an ethnic group that, with few exceptions, has not managed to integrate as expected nor shows any will to do so in our society or in any other. Without exception*”; “*The Spanish society has been generous with the Roma, especially during the last several decades*”. Thanks to the mediation of an FSG worker, the newspaper gave us the opportunity to post a reply. (See news item on the following page).

Nómadas

El mandatario italiano Silvio Berlusconi ha dado la voz de alarma. El polémico proyecto de expulsión de ilegales y de rom o gitanos rumanos ya había sido impulsado por su antecesor Romano Prodi, ante la evidencia del vacío legal comunitario. Sarkozy, en Francia, se dispone también a pedir otras medidas condescendientes a poner orden en una sociedad sorprendida por los aspectos más negativos del multiculturalismo a que ha llevado la avalancha inmigratoria, principalmente la norteafricana y subsahariana. El debate está ahí: o interculturalidad, que es préstamo e integración en la sociedad de acogida; o multiculturalismo, que es no integración, gueto y conflicto étnico asegurado a medio o largo plazo. En España, mientras tanto, toca la flauta Rodríguez Zapatero.

El fenómeno se encuentra menos avanzado en nuestro país, si bien cobra por momentos ritmo acelerado en muchos territorios. El problema es el multiculturalismo. En España, la cuestión gitana es sólo una expresión atenuada, pese a lo cual no ha encontrado todavía su punto de solución. Los esfuerzos económicos y de toda índole no han tenido la respuesta que cabría esperar de una etnia que, salvo casos puntuales, no se ha integrado según lo esperado ni manifiesta voluntad alguna de hacerlo en nuestra sociedad o en cualquier otra. No hay excepción.

La sociedad española ha sido generosa con los gitanos, y de manera especial durante los últimos

decenios. Por cuanto se refiere a Albacete, una ojeada más allá del Puente Madera da fe de ello; y, sin embargo, la noticia excepcional por aquellos pagos es el triunfo de Rafa, el chavallito gitano casador que tanta alegría dio a los albacetenses. La habitual es otra, por desgracia.

El pensamiento único tendrá ya preparada la batería de demagogos-racismo y xenofobia para empezar y fascismo para terminar contra quienes pretenden ir a su aire y conocer datos fiables, que sin duda existen, para, a partir de ellos, realizar el bosquejo que preceda. Por ejemplo: cuántas viviendas construidas y a qué precio; si este mismo criterio es extensible a la sociedad pays, especialmente

[] En España,
la cuestión gitana
es sólo una expresión
atenuada

jóvenes y trabajadores; cuánto dinero público y por todos los conceptos va destinado anualmente a subsidiar estos grupos; cuál es el índice de delincuencia en términos absolutos y en comparación con el conjunto de la población española; cuál el de escolarización y de absentismo escolar; qué medidas adoptan, en su caso, las autoridades y si son las mismas que las aplicadas al resto de la ciudadanía; cuáles son los índices de fecundación de grado medio o de nivel universitario en la etnia gitana; en caso negativo, cuáles son los obstáculos que se oponen a su nivelación con el resto de la población y si es ésta la responsable del fenómeno. El etótera sería demasiado largo, pero ha cuajado en la opi-

nión general la idea de que el trato discriminatorio se produce frecuentemente contra la población, digamos común. Por ejemplo, en hospitales y centros similares, donde tienen hasta los seguros. Son los amos, al decir de muchos pacientes. En las salas anexas a la UCI «day fe de ello», pernoctan a veces sobre colchonetas y demás utensilios sobre el suelo, al modo y manera de Zimbabue. ¿Qué hacer, pues? Ardua respuesta y sin embargo simple: autoridad, igualdad de derechos y deberes, también ante el impuesto, ley, educación, trabajo y Constitución.

Las medidas tomadas en Italia contra la población rumana de etnia gitana representan una seria amenaza para España, y sin duda

alguna, para la integración de nuestra comunidad gitana. Diversas asociaciones de inmigrantes rumanos «convencionales» nos ponen ya sobre aviso de las graves repercusiones que conllevaría la llegada de miles de gitanos rom, o rumanos. Tienen antecedentes penales la mayoría y, a no dudar, proseguirán su actividad delictiva en España. Varios miles se han puesto en marcha hacia nuestro país: hacia la Comunidad de Madrid, preferentemente, Cataluña, Levante y las tierras más cálidas del sur, atractivas sobremedida para el nomadismo. Nada de extraño pues que la permeabilidad de la legislación española, la flauta de Zapatero y la benignidad del clima hayan hecho de España el segundo receptor de gitanos rom - pronto será el primero - de toda la Unión Europea.

Badajoz es ya paradigma de lo que está por venir. Esta ciudad ha sido modelo de integración y de convivencia sin fricciones entre los emigrantes de toda España y la población autóctona. Hoy, sin embargo, la inmigración norteafricana en general y la rom en particular está generando tensiones al borde del estallido. Más próxima a nosotros, la comunidad gitana de Villena ha recogido firmas para paralizar la presencia creciente de gitanos rumanos en sus barrios. Durante la dictadura comunista y en los primeros años de democracia en Rumanía, se ejecutaron programas de integración. La solución fue cero. Hoy, lo es la permeabilidad oficial para abandonar el país. Este año hacia La Herrería, pongamos por caso.

News related to case 12.

13. June. Torrelavega. Discrimination in the media. On 5 June a local newspaper published a story under the following headline: “A Roma woman appeals her eviction and delays the take-back of finca del Asilo”. The name and both surnames of the women were printed immediately underneath the headline. In our view, this is the case of a person who is legitimately defending her interests through established legal channels. However, the newspaper uses an accusatory tone against this person as if she were committing some sort of infringement. In any event, the newspaper published all possible data whereby to identify this person (full name) and her ethnic group, especially protected according to the Data Protection Act, where information regarding ethnic background does not add anything to the story. Moreover, including said information in the headline using the term “Gypsy woman” is highly insulting and provocative. This sort of thing does not occur in the reporting of events where those involved are not members of ethnic minorities and therefore, in our view, this is a case of direct discrimination by reason of ethnicity where the discriminating party is the journalist who wrote the article and the newspaper that published it.

Una gitana recurre el desahucio y retrasa la ocupación de la finca del Asilo

Pilar Gabarri Pérez no desalojará su módulo-vivienda en un año

El asesor jurídico advierte del riesgo procesal de pedir el lanzamiento

En la finca del Asilo solamente queda un módulo-vivienda ocupado por Pilar Gabarri Pérez y su familia quien ayer anunció la presentación de un recurso de apelación para evitar su desahucio dictado por una sentencia del 19 de mayo en la que se estimaba la petición hecha por el Ayuntamiento de Torrelavega. El recurso en contra de esta decisión judicial, presentado por el abogado de la familia gitana, puede significar la paralización de la ocupación de la finca por un tiempo superior a un año, según le ha informado el asesor jurídico de la Corporación, Pedro Anillo Abril, a la alcaldesa. Dicha familia se encuentra entre las que reciben indemnización municipal pero no aceptan la cuantía por considerarla baja para poder acceder a otra vivienda. Esto significaría la paralización durante, al menos, un año de la ocupación, por el Gobierno regional, de la finca del Asilo donde se construirá una residencia para discapacitados. El proyecto ya lo está redactando el estudio del arquitecto Pedro Valero por encargo del Gobierno de Cantabria.

El recurso de esta persona, que debe sustanciarse en la Audiencia Provincial, la posibilita seguir ocupando la finca, y el módulo-vivienda, hasta que se dicte sobre su recurso. No obstante puede seguirse el camino de solicitar la ejecución provisional de la sentencia de desahucio para que se produzca el alzamiento de la prearista, si es que el Juzgado acce-

Esta familia ha recibido una indemnización que considera baja para comprar otra vivienda

de a ello. Esta cuestión -según detalla en su informe el asesor municipal- no está exenta de riesgos procesales para el Ayuntamiento ya que, en algunos supuestos -tal y como detalla el letrado Anillo Abril- se deniega la ejecución provisional de sentencias cuando se originan graves perjuicios para el demandado, y el juez puede considerar que éste es el caso al tratarse del desalojo de una vivienda modular.

A pesar de la advertencia la alcaldesa informó ayer que ha ordenado que se pida la ejecución provisional de la sentencia manifestando que «ahora estamos en manos de lo que justicia decida. Si se atienden nuestros razonamientos se habrá solventado el problema pero si ocurre lo contrario sólo nos quedaría la posibilidad de levantar una pared y utilizar el resto de la finca o esperar», razonó.

PRC: engaños y demoras

El concejal portavoz del PRC, Pedro García Carmona, considera que la alcaldesa «ha engañado» al afirmar que la finca del Asilo estaría desalojada el día 1 de junio. Lo que García Carmona considera que es, además, «un incumplimiento», lo pone en comparación con la actitud mantenida por el Gobierno de Cantabria: «La Consejería ha transferido 132.000 euros al Ayuntamiento para pagar las indemnizaciones a las familias de etnia gitana y se llevan invertidos casi 1,9 millones de euros en diversas obras en la ciudad, como se

había comprometido, para disponer de este terreno». Reconoce que un retraso en algún proyecto es asumible «pero en este caso se trata de una obra absolutamente necesaria (la construcción de una residencia para discapacitados) y hay que poner, de una vez por todas, los terrenos a disposición del Gobierno de Cantabria, concretamente de la Consejería de Obras Públicas, para que construya la residencias». El portavoz regionalista asegura, en un comunicado de prensa, que «no podemos admitir más engaños ni más demoras y por ello tenemos la obligación de exigir a los responsables municipal que se cumplan los compromisos que, libremente, se asumen porque está en juego el futuro de muchas familias».



El último núcleo de módulos, sólo uno habitado por una familia, que queda en la finca del Asilo. / L.P

News related to case 13.

14. June. Aragon. Discrimination in the media. In response to a news item published in a regional newspaper under the headline “*Preparations in 2010 for the first International Expo of Roma culture*”, a series of openly discriminatory and racist comments were published in the newspaper’s Web forum. Some examples: “9. *Acturiano. Then I’ll leave the neighbourhood. The good thing is that they’ll close the shopping centres because if they get robbed now and there are only 1300 of them, you can imagine if there are thousands. I only hope that this is some sort of bad joke. We already have enough with their wheeling and dealing, their street markets of stolen goods, “los sorianos” guards, etc. I can only imagine their pavilions (Pavilion for drivers without insurance or a driving permit, pavilion to assault tourists in the Plaza de Pilar, pavilion for tearing down the neighbourhood, etc.). Again, I just hope that this is a bad joke.*” “12. *Pilar. I don’t consider myself a racist, and while there are exceptions, in general they are not good people; they are violent and take advantage of the system. There are other parts of Spain that could host that Expo.*” Despite the fact that the newspaper clearly posts several messages stating that “*it is not permitted to make comments which infringe Spanish law or could be considered slander and we therefore reserve the right to eliminate any comments we consider to be inappropriate*”, the fact is that all of these slanderous comments charged with prejudice remain there. Publicity is being given to expressions of racism which attribute actions performed by certain individuals to the whole of the community thus actively contributing to discriminatory practices and the persistence of social prejudice. The area of equal treatment of the FSG sent a letter to the administration of the newspaper calling attention to this discrimination and requesting that these forum entries be removed. On 2 July the area confirmed that the said entries had indeed been removed.

15. June. National. Discrimination in the media. Mr. Alberto Míguez published an opinion article in a digital newspaper entitled “*Las huellas de los gitanos*” (Roma fingerprints) full of stereotypes, prejudices and expressions which can be considered racist, attributing the actions of a few to the whole of the Roma community. Among other things, he termed the Roma community a “*blight*” and goes on to say “*there are no exceptions, deplorable living conditions, they refuse to integrate and are the cause of thousands of crimes of all types*”. Moreover, he unabashedly supports the policy carried out in Italy by Berlusconi which he claims is necessary in Spain. We believe that that article discredits the entire Roma community which he stigmatises in what is a clear defence of racial hatred and xenophobia judging from the derogatory tone used against the Roma Community throughout the article. The area of equal treatment sent a letter of complaint to the Director of the newspaper who responded in a positive manner apologising and stating that he had spoken with the columnist and explained that this sort of material was not in line with the paper’s

editorial policy and offered the FSG space in the same publication. However, on the negative side, we would note that the article was not removed from the Web and the columnist did not submit any sort of apology.

Las huellas de los gitanos

El Ministerio del Interior italiano acaba de autorizar a las delegaciones gubernamentales de la península para que desencadenen un plan de identificación mediante huellas dactilares de los gitanos que habitan irregularmente en el país y cuyo origen es múltiple. Y lejano.

Naturalmente la iniciativa está provocando ya cierto escándalo en los círculos democráticos europeos porque la consideran una imposición demagógica y finalmente poco eficaz.

Pero según las encuestas del propio ministerio del Interior italiano hay una inmensa mayoría de ciudadanos que ve con simpatía el proyecto porque están literalmente hartos con la presencia de asentamientos, tribus y núcleos gitanos en los alrededores de las ciudades.

Estos asentamientos se han convertido en zonas de delincuencia, tráfico de drogas, prostitución, mendicidad, robo y otros delitos.

Aunque lo digan con la boca pequeña y naturalmente no se atreven a tomar una decisión semejante, las autoridades de algunos países europeos como Francia, Bélgica, Holanda, y países nórdicos sufren esta lacra y hasta el momento no se habían atrevido a enfrentarla.

En el caso de los gitanos rumanos –los más numerosos y peligrosos y los más dispersos– todos los intentos que se han hecho en Italia y en otros países –España entre otros– terminaron con un fracaso. Lo que el Gobierno italiano pretende ahora es controlar el flujo de delinquentes y activistas ilegales de origen gitano que constituyen verdaderas mafias y cuyo control es muy difícil. La operación puede ser larga y difícil dadas las características de los asentamientos donde se cobijan los zingaros.

Es obvio que esta decisión chocará con las buenas intenciones del Consejo de Europa y otras organizaciones que todavía tienen una sutil memoria histórica y recuerdan que Hitler acabó con más un millón de zingaros.

En los momentos actuales el Gobierno italiano parece dispuesto a resolver el problema aunque tenga para Berlusconi y sus colaboradores un coste político considerable. Tal vez otros países europeos tengan en el futuro que imitar al líder italiano. A modo de ejemplo digamos que sólo en la península ibérica –España y Portugal– se calcula que hay unos 300.000 gitanos distribuidos en todas las regiones y que viven en condiciones lamentables, no se integran y promueven miles de delitos de todo tipo. Las cárceles españolas tienen un importante porcentaje de penados de origen gitano y, lo que es más preocupante, las mafias de la heroína “trabajan” las zonas periféricas de las grandes ciudades en colaboración con las mafias turcas que dirigen todo el cotarro a nivel europeo.

Para Berlusconi y sus colaboradores ha llegado la hora de ordenar la situación mediante el sistema de huellas. Puede ser un ejemplo que imitarán otros países una vez que la doble moral con que hasta ahora se han procesado este tipo de operaciones se supere.

A modo de ejemplo –y éste también aterrador– hay casi tres millones de gitanos en la zona balcánica y en su inmensa mayoría malviven en condiciones irregulares. Búlgaros, checos, rumanos, eslovacos, serbios y habitantes de estos países están materialmente hartos. El proyecto de las “huellas” puede tener éxito si es que la moralina a la que tan acostumbrada está nuestra sociedad contamine toda la operación y termine por aniquilarla. En España tendrá que establecerse próximamente un sistema de marcaje y huellas semejante. Veremos entonces si además de la extrema izquierda de servicio el resto de la población apoya o no el proyecto.

16. July. Ciudad Real. Discrimination in the media. A local newspaper posted headlines that the police had conducted a drug raid in the San Martin de Porres neighbourhood resulting in the arrest of seven people and the seizure of 1 kg of cocaine. The news story surprised the FSG team in Ciudad Real because this team works every day in that same neighbourhood and had not heard of the raid. The territorial director then contacted the Government sub-delegation which confirmed that the story was untrue. Although there was a drug raid in the area, it was in six different parts of the city but not in the neighbourhood that was named. Neighbourhood residents, the Ciudad Real Roma Association and the FSG team are all tired of this neighbourhood being the scapegoat of all of the city's problems. In response, the FSG headquarters, together with the local FSG office, sent a letter of complaint to the Director of the newspaper calling for a rectification of the news story and more care in the future when publishing stories of this nature.

17. September. Jerez. Discrimination in the media. An article about a fight between two Roma families appeared in two local newspapers. People were injured in the incident, including two members of the Guardia Civil and a pregnant woman. Both articles employ terms full of prejudice and stereotypes such as “battle between clans” and “a pitched battle between two bands”. Both also state that the people involved were Roma. The information concerning ethnic group does not add anything to the comprehension of the news story but that, along with the use of specific terms for events in which Roma are involved such as “clans” or “reyerta” (brawl) only serve to create a social image of the Roma community charged with prejudice and stereotypes which always translates into acts of discrimination.

18. September. National. Discrimination on the Internet. A message was received at the general FSG mailbox complaining about the existence of a group in Facebook whose members make fun of the Roma community in a degrading and often racist manner. The group goes by the name “*I’ve never seen a Gypsy with glasses*” and in September had 50 members but when this report went to press its numbers had grown to 207.



News related to case 18.

This is a publicly accessible group, i.e. one does not have to register on Facebook to see all of the comments. Following are some of the comments: “*I used to wear glasses but then I had surgery and became a Gypsy!!! I’ll rinse my eyes out with*

turpentine...”; “I’ve never seen any of those bastards...”; “I had a Gypsy student with Down’s Syndrome... as good as it gets! With bacon!”. The FSG filed a complaint against the group for violation of the Roma community’s right to honour and equality using the channels made available by the network itself. However, no response was received and the group and its comments remain active.

19. September. National. Discrimination in the media. Responses such as the following were found in the comments section in response to a news story published in the digital edition of a national newspaper about the murder of Senegalese youngster in the Roquetas neighbourhood: *“I propose to the United Nations that we should buy a piece of land from a needy country and send all of the Gypsies there so that they can have their own country. I wonder how long it would take for them to start killing one another. So much hypocrisy in this country. In my town there are 5% Gypsies and 95% non-Gypsies. But with regard to social problems the figures are inverted, 95 percent Gypsies and 5% non-Gypsies. But for Zapatero (translator’s note: president of Spain) and his groupies, this is politically incorrect. Foreigners go home once and for all. They should go home and steal in their own countries; most of them are delinquents. Does anyone really think that a good honest foreigner is going to come to Spain? Hypocrites, you’re all a bunch of hypocrites.”; “(...) I consider myself a racist or a xenophobe like 90% of normal people. The difference is that I admit it while many others may not.”; “The fault lies with the Gypsies, the mayors of Roquetas, the Andalusian Regional Government, the central government of Felipe González, Aznar (translator’s note: two former presidents) and Zapatero because everyone knows that they sell everything in that neighbourhood and no one has done anything about it for the last 20 years. Everyone has just stood by while that marginal neighbourhood was developing; in short, we have governments and politicians that are worthless.”; “All we need now is some Gypsy NGO. They’re all delinquents.... Enough hypocrisy, immigrants and gypsies out of Spain.”* Despite their highly racist tone, the newspaper published these slanderous and prejudicial comments in this forum for everyone to read under the “guardianship” of a “serious” newspaper with significant influence over public opinion.

20. October. Palencia. Discrimination in the media. All of the national and provincial media (audiovisual and written press) of Palencia covered a story about ill treatment specifying that the complainant was Roma and revealing her place of residence and the number and age of her children. The article contained sentences such as: *“to make matters worse, being a Roma woman means that she is even more subject to men’s authority”, “the woman (...) left Miranda de Ebro (...) and moved far away from her husband who, to that point, was in charge by reason of racial imperative...”.* We believe that the direct link between ethnic background, in this case Roma, and gender-based violence “by reason of racial imperative” is especially serious. It is important to be very clear that no culture legitimises gender-based violence and that

the Roma community (and more specifically, Roma Women) is sufficiently heterogeneous and therefore should not be treated in such a general fashion. The fact is that gender-based violence affects all women irrespective of their ethnic origin, social position or cultural level and therefore an entire community or ethnic group should never be associated with such heinous behaviour. The area of equal treatment, in coordination with the territorial office, sent letters to several of the newspapers which published this story but did not receive any sort of response. The Women's Directorate and the Territorial Family Service of Palencia were also informed of the case.

- 21. October. Valladolid. Discrimination in the media.** Three local newspapers printed a story about an incident that occurred in Valladolid. Two of the newspapers used the story to comment on the lack of security in the area, the fact that it was run down, etc. In contrast, the third paper published the following: *"According to first-hand sources, several Roma men entered the bar to demand money from the owners..."*. Not only is this an example of the unnecessary mention of the ethnic origin of the alleged perpetrator of a crime but it is done without citing any specific sources and takes certain conclusions for granted which may not be true. The FSG office in Valladolid spoke on the telephone with the author of the story to explain the discriminatory result of identifying the Roma ethnic group with criminal offences. Follow-up articles on the same incident did not mention ethnicity.
- 22. October. Valladolid. Discrimination in the media.** A local newspaper ran a story about an act of aggression. The following sentence appeared at the end of the story: *"...one day later another altercation occurred in the club between a Roma man and a waiter but was unrelated to the Thursday and Friday incidents."* It is not necessary to specify the ethnic origin of the aggressor since this adds nothing to the story. This is even more true in this case since the context was not even part of the main article.
- 23. October. Valladolid. Discrimination in the media.** A local newspaper ran a story containing the following comment: *"... suffering continuous threats, intimidation and robberies committed by a group of Roma neighbours..."* The fact that the people involved were Roma is not relevant to the story. We believe that the mention of ethnicity in this case is discrimination because no such mention would be made in the case of the majority population. Moreover, there is no objective justification for it as it does not provide any additional information facilitating comprehension of the news story.

24. October. National. Discrimination in the media. A digital newspaper published an article under the following headline: *“A group of Roma make trouble for Javier Bardem in the filming of “Biutiful”.*” The following expressions can be found in the body of the article: *“(…) that is why they hired a large group of people of this ethnic group as “extras”;* *“(…) this tribe of cousins and relatives rebelled”;* *“(…) the gang of big-shots reached an agreement with the film producer and managed to eke out a few more euros and a sandwich”;* *“They should have sacked them all and looked for a more needy and grateful group. Certainly no lack of gypsies in Barcelona!”* The article cites the magazine *Cuore* as the source of information. However, we went to *Cuore*’s Web page and found completely different information. Once again, this is a case of direct discrimination by the media which plays a key role in the transmission of negative prejudices and stereotypes about the Roma community.

25. November. Burgos. Discrimination in the media. A 17-year-old Roma youth was involved in a fight in which a 19-year-old man died. The newspapers ran the story without referring to the people who were arrested in the incident. However, the next day a local newspaper ran a front-page article in which it published the initials, nickname and ethnic origin of one of the people arrested (a minor) while no such information was forthcoming with regard to the second person. Following the publication of this information, a number of racist and discriminatory comments appeared in the digital edition against the Roma community. Since this was the same newspaper involved in a previous case, the area of equal treatment, together with the local FSG office, sent a joint letter to the director informing him of the existence of discrimination in the treatment of the news story and the need to protect data referring to minors given that everyone had identified him in this case. No response was received from the newspaper.

26. November. Granada. Discrimination in the media. In response to an incident which took place in Fuente Vaqueros, a number of racist comments appeared in a forum of the digital edition. Following are some examples: *“Then the Roma expect us not to be racist when they are at fault due to their robberies, drugs and fights. Who has not had a run-in with the Gypsies? They kill each other too. They should work for a living just like all of the rest of us, and stop stealing... That’s the only degree nearly all of them study for “a degree in robbery.”* (YO. 13/11/08. 10.55.05); *“We need Hitler to get rid of this race of Neanderthals that call themselves Roma FOREVER... Yes, I am racist against Gypsies. They make me ill and I don’t want them in my life or in my society. Wherever they are, there is shit. Regardless of all of the subsidies we pay, they are always the beneficiaries. Why is that? To live surrounded in shit, stealing, threatening and calling us racist with their souped up BMWs or Mercedes paid for by hard-working non-Roma. They can eat shit!!!!”* (Just another Granadino [translator’s note - person from Granada]. 12/11/08. 11:26:35); *“I’m also just another Granadino... What a clear and powerful way to describe the situation. Take*

note all of you blasted politicians, we non-Roma are going to strike back soon and we outnumber them. You've been warned. RUN AND HIDE, GYPSIES BECAUSE WE'RE COMING FOR YOU!!!" (Common Sense. 12/11/08. 11:26:35); *"This is for just another Granadino: Comparing Gypsies with Neanderthals is a serious insult to the poor Neanderthals who apparently were good, peaceful people. That is probably why they disappeared."* (Eugenia Martínez. 12/11/2008. 20.33.57). Although the forum should be controlled by its administrators who should not allow such racist and illegal content to be published, there were a great many comments of this sort available to the general public.

27. November. Peñafiel (Valladolid). Discrimination in the media. A local newspaper ran a story about the arrest of a young man from Peñafiel (Valladolid) accused of several crimes and the article then says: *"Apparently, the minor belongs to a Roma family which was charged with robbery and aggression 15 days ago..."* Further on it links these robberies with the unrest and aggressive atmosphere in Peñafiel where the neighbours have signed a manifesto against citizen insecurity. The FSG feels that it was unnecessary to identify the ethnic origin of the minor because it fails to add anything to the comprehension of the news story. This is even more true with regard to linking a town's security problems with a Roma family.

28. November. National. Discrimination in the media. On the night of Saturday 14 November RTVE (translator's note: Spanish radio and television) broadcast a programme called "Comando Actualidad: Ley Gitana" (current events, Roma law). To publicise the programme, RTVE presented it on its Web page as a programme which would *"analyse the situation of the Roma community in Spain"*. It said things such as: *"Non-Roma live in houses while Roma live in caves"; "In this community there is an unusual Gypsy, in fact he would be unusual in any community. He is a Gypsy with 30 children and four wives"*. This presents a completely stereotyped and disrespectful picture of the Roma community in Spain. The "normality" that the report apparently intended to convey was nothing more than a string of prejudices and associated ideas reflecting a lack of knowledge and a poor representation of the reality of Roma men and women in Spain. In fact, "Roma Law" depicted situations, including the very title, which were clearly exceptional and not at all representative of the reality of the majority of the Roma community in Spain. It presented stereotyped situations, in some cases taking expressions and data completely out of context and inciting the responses which the reporters were looking for. The prime-time broadcast of a report such as this is clearly an act of discrimination violating Council Directive 2000/43/EC of 29 June 2000 implementing the principle of equal treatment between persons irrespective of racial or ethnic origin. The social image of the Roma community is especially relevant because the maintenance of certain negative prejudices and stereotypes in the minds of the general public has grave consequences when it comes to gaining access to even the most basic of rights such as employment, education,

housing, health-care, etc. In other words, one of the causes of the discrimination still suffered by many Roma is the distorted image which the society has of them, often times the result of the interpretation of reality made by the media. The FSG sent a letter of complaint to the Viewer's Advocate of RTVE about all of this and received the following response: *"I understand your misgivings because the programme focused on only one aspect of the array of idiosyncrasies of the Roma community. I apologise for that. I am sure that there will be opportunities, as there have been on TVE, to draw attention to those aspects which lead to the integration of the Roma in the society or to denounce situations causing marginalisation."* That was the extent of the response made by the Viewer's Advocate who apparently is unaware of the serious damage caused by programmes like this.

29. November. Seville. Discrimination in the Media. The closing ceremony of a "Customer Service" training programme was covered by a national newspaper. The story appeared in the digital edition of the paper the next day and prejudiced and even racist comments began to appear in response to that story. A number of expressions such as the following were found: *"I don't know many Roma who work... In fact, NONE; only the Gypsies vendors at the market..."; "I'd put them on a deserted island to see who would give them a hand-out..."; "jajajaja, a customer service degree. Just wait and see how long before they're stealing things..." And soap and water so that they can wash up a little."* This is another case of a national newspaper forum with no control allowing all sorts of discriminatory and racist comments

30. November. National. Discrimination in the media / Internet. As part of the "Urban Tribes" series of an Internet page which is supposedly a humoristic version of Wikipedia, an article was published about Roma featuring the following expressions: *"Dear God, why do you curse us with this horrible plague? Do you hate us that much? –Popular voice of the non-Roma.", "Brown-skinned subjects whose social power is comparable to that of the SS of the Third Reich only they are equipped for street guerrilla warfare and are always accompanied by at least two other Gypsies which makes them a sort of team or gang ready to challenge any pair of policemen."; "All Gypsies are cousins according to their gospel and if you assault one, even if in self-defence (99% of the time) you will be faced with all of his cousins ready to attack you with whatever utensil they've managed to steal (normally broom sticks and knives although now they're starting to steal guns from the police). They come from Egypt and that's where the name Gypsy comes from"; "They are easy to distinguish from the rest of the city's inhabitants due to their dark colour (+10 tones due to filth), their classic smell of shit, their jewellery, necklaces, earrings and all other unimaginable gold or brass decor and their peculiar way of speaking (language: ogrish). And also for never having gone to school (Example: M.A. degree in the A-Team)." The rest of the article continues with this same tone. The FSG contacted the Webmaster and requested the removal of the page or at least of this defamatory, discriminatory*

and racist content. The Webmaster responded by apologising and explaining that this was a collaborative page to justify the lack of control. He also explained that they had determined that since the article directly insulted a group of people that it violated the conditions of use and therefore the article would be re-written and rectified. Lastly he stated that none of the administrators had taken part in drafting the article and expressed his aversion to racism and xenophobia and that in the future a greater effort would be made to prevent incidents like this. The FSG can confirm that the article was indeed “rectified” but we do not believe this is sufficient and now we are pushing for its complete removal.

31. November. National. Discrimination in the media. A free newspaper with links to a number of blogs published an article entitled “*A Gypsy President in the Moncloa*” in one of them. This sparked a forum of comments with over 300 entries, many of which were racist. For example: “*We will never see Gypsies in power because they devote their time to scrap metal collection or crime. The honest ones devote their efforts to selling fruit, singing and dancing which is why Gypsies will never hold positions of power or become brain surgeons. (...)*” Statement made by Jan on 5/11/08 at 10:01 AM; “*(...) That would mean goats in the Moncloa, 3 months without a shower or the family selling drugs or keeping the kids out of school or hit and run like Farruquito. Not very likely If OUR way of living is respected (...)*” Statement made by CANUTO on 5/11/08 at 8:53 AM; “*NEVER, OR AT LEAST NOT WHILE I’M AROUND TO WITNESS IT*”. Statement made by Jorvade on 5/11/2008. These examples of discrimination and racism do not come from the newspapers themselves but rather are “anonymous” comments. However, it is the newspapers’ obligation and responsibility to comply with applicable laws and enforce them when people attempt to publish entries in forums like this. In this case, most of the comments are racist and making them publicly accessible is tantamount to an act of discrimination which only serves to maintain and proliferate all sorts of prejudices giving rise to discriminatory attitudes.

32. November. Pravia. Discrimination in the Media. In the afternoon of Saturday, 8 November, health-care workers from the Pravia health centre made a house visit to an elderly woman in response to a call from her relatives. The health-care personnel referred her to the said health centre and her family members accompanied her. A large number of people descended on the health centre in search of news concerning the woman's health and the police were called due to the tension developing between other family members and the medical personnel. The elderly woman was transferred to a hospital in Aviles where she eventually died. During the following days, a series of news stories appeared in the press with a negative attitude towards the local Roma community. The stories started out saying that the woman was Roma and that she was "*the matriarch of a Roma clan*" residing in a marginalised neighbourhood when actually this woman live in the city centre. Another newspaper stated that the woman was from a shanty town settlement when in Pravia there is no such shanty town settlement. That article went on to say that Pravia is tired of this family which is really difficult to get on with and that the authorities were petitioned to find the family some other place to live. There was also an unconfirmed claim that the ambulance driver was hit with a walking stick thus adding a bit more violence to the story. Following are some of the expressions used by the journalists: "*in risk of being lynched*"; "*extremely tense atmosphere and serious threats against personnel*"; "*marginalised La Fontana neighbourhood*"; "*it did not turn to physical violence*"; "*matriarch of a clan which has been at the centre of several violent episodes*"; "*Although everyone would like to forget the past and move on. But one should not be fooled. For some time in Pravia one has had the feeling that the pressure cooker is about to explode. Difficult co-existence with a group of Roma people has made acceptance very difficult for the rest of the local inhabitants (...)*". There is no doubt that the way the press has dealt with the issue using words such as "matriarch" or "clan" reinforces prejudices and stereotypes against the Roma community, isolating it from the mainstream community. Even more serious is the mention of certain violent acts "yet to be confirmed" allegedly committed by people of Roma ethnic origin which encourages the prejudice resulting from directly linking the Roma community with delinquency.

- 33. December. Valladolid. Discrimination in the media.** The local edition of a national newspaper ran a story about a shooting and police arrests related with drugs trafficking in the “España” neighbourhood. At the end of the story, another related news item is covered about a cameraman from a regional TV channel who was hurt while filming in that neighbourhood. Apparently, a group of Roma youth cornered him and covered the camera lens with their hands. The cameraman was in the process of putting his camera out of reach when an adult arrived on the scene and hit him. Nothing is stated in the main story to indicate that the people involved were Roma. However, mention of that fact in this secondary story confirms that those involved there were also Roma. This information is unnecessary to comprehend the news story and only serves to transmit and consolidate negative prejudices and stereotypes against the Roma community as a whole.
- 34. December. Valladolid. Discrimination in the media.** The local edition of a national newspaper ran a story about a shooting and police arrests related with drugs trafficking. A checkpoint had been set up where about 10 officers armed with automatic rifles were checking vehicles. “*This is fucking great*” said three Roma men, “*better just stay put*”... Although it was Roma themselves making this comment, they are making it as citizens and neighbours who are affected by what is going on. Saying that this comment was made by Roma is a subtle way of insinuating that the event itself involves Roma.

The Roma community and the media. Recommendations.

Based on the analysis of the cases listed in the 2009 *Discrimination and the Roma Community Report* having to do with media and the Internet, following are some recommendations that reporters and media professionals should bear in mind when reporting on events involving the Roma community.

Mention of ethnic group

This is the main cause for the inclusion of these cases in the report (see **1, 7, 9, 10, 11, 13, 17, 20, 21, 22, 23, 25, 28, 33, 34**).

In some situations, arguments could be made in favour of mentioning the ethnic origin of those involved but these would be the exception and generally carry much less weight than those against doing so. Among those against, one could simply ask the journalist what criteria s/he used to identify a particular person as Roma (especially considering that in Spain there is no document containing such information, for example. Ethnic origin should not even be mentioned by the state police and security forces in their communiqués or reports³).

The discrimination report also shows that in addition to identifying ethnic group, the surnames of the Roma people involved are mentioned. This is rarely

done in the case of similar news stories involving non-Roma. Even where more than one suspect is taken into custody, only the initials and ethnic group of one of them is mentioned (**25**).

It is also important to take account of the place in the article where mention of ethnic origin is made as the effect is not the same if it is in a headline, a lead, a sentence in bold print or photo caption, as opposed to the body of the article; or if such mention is made at the beginning or end of the article, on the front page of the newspaper or an inside section, etc.

In short, mention of ethnic origin, especially when narrating events, has the main effect of stigmatising or demonising an entire community for crimes committed (almost always by alleged suspects in the absence of a final judgement). Moreover, a person's ethnic origin does not condition individual behaviour and therefore such information, in most cases, adds absolutely nothing to the overall comprehension of the news item. Roma cultural values and education do not condone criminal or anti-social activity, nor do they encourage marginalisation or ignorance.

³ In this connection, sometimes journalists cite such police communiqués as the original source where mention of ethnic origin is made and therefore the FSG has also commenced work on this aspect with the security forces.

- *Do not mention the ethnic group of the people involved in a news story unless it is strictly necessary to understand the story.*
- *Bear in mind the importance of the physical location of the information, i.e. take note of the publication as a whole and be aware of the effect that a negative news item can have on the rest of the information published.*
- *Avoid generalisations and simplification so as not to see things in terms of black and white.*

Subjects addressed

Over and above all of the ethical and deontological principles mentioned in this guide, the media are also undertakings which must make a profit and widespread dissemination of their news helps in this regard. That is why often times the fine line between news and sensationalism is crossed. This is all too common when it comes to news about the Roma community (see, for example, cases **6**, **10**, **13**, **17**, **29**, **33**). More recently, this line has been crossed more frequently in the reporting of events involving Roma from Eastern Europe.

In other cases (**11**), an isolated event acquires the category of news story without any real justification. Even in public and mass media (TVE channel 1 during *prime time*), the alleged “analysis of the situation of the Roma community living in Spain” focused heavily on unusual characters such as a supposedly polygamous Roma man (**29**). On other occasions clichés abound (**20**, **29**) or it be-

comes apparent that there is a lack of knowledge as to the reality of the Roma community today.

- *Avoid morbid fascination and sensationalism.*
- *Do not turn isolated and unimportant event into news items.*
- *Avoid clichés and negative stereotypes (association with drugs, delinquency, aid seekers, conflictive persons, etc.) as well as supposedly positive ones (the “charismatic Roma” in stories not focusing on cultural subjects...).*
- *Provide more pervasive coverage of the vital and cultural realities of today’s Roma community and the positive visions and role models for the young generation. Make a greater effort to uncover positive news stories.*
- *Avoid confusing Roma culture with the culture of marginalisation.*

Language used

There are many terms charged with negative connotations that are frequently used in the reporting of events and which inevitably (and unfairly) become associated with the Roma community. Some of these are: clan, *reyerta* (brawl), pitched battle, etc. There are also terms which are used incorrectly and which the scientific community warns against (race). These are apparently neutral terms which are incorrectly associated with the Roma community if we adhere to their precise mean-

ing (collective group, xenophobia). The same is true for de-contextualised words when more exact equivalents exist (tio/tia as opposed to patriarch or matriarch).

Comments can be found on these and many more terms in the Glossary to this Guide.

- *Avoid the use of stereotypical or inaccurate language (brawl, race, clan, patriarch...).*

Are all opinions valid and respectable? Internet as the breeding ground for the most dangerous sort of racism

The *Discrimination and the Roma Community* reports also include cases of opinion articles published in the press (either by journalists or other professionals, writers, etc.). In this regard it is important to differentiate between genre, i.e. information/opinion and the different rules governing each. In general, freedom of expression applies to this content (within the framework of the law) as does the right to respond or rectify (see, for example, Cases **12**, **15**).

However, another phenomenon which many organisations⁴ have been denouncing for some time now is the role of Internet as the new mass media which, along with many other attributes, acts as a breeding ground for racism and xenophobia.

While those responsible for this content are anonymous individuals or groups that directly or indirectly promote racism (not media professionals), we must not lose sight of the responsibility of the media if they support (collect and disseminate to a potentially worldwide audience) comments which, in many cases, are clearly on the books as crimes (slander, libel, incitement to hatred and violence, etc.).

And these are not merely opinions expressed in marginal or minority media but also in fora specifically created by the main national newspapers and media.

In 2009, the following Internet cases were collected: **5**, **14**, **15**, **18**, **19**, **25**, **27**, **30**, **31**, **32**.

- *The dissemination of anonymous opinions and comments which pose an attack against the basic rights of individuals is inadmissible.*
- *The media should call attention to and denounce specific examples of racist and discriminatory practices.*
- *The media should give Roma more opportunities to express their opinions.*

⁴ Special mention should be made of the work undertaken by Movement against Intolerance and the *Raxen* reports.

“Humour” as a justification for slander, insults, etc.

In their response to “humour”, NGOs are often accused of having a persecution complex and being obsessed with “political correctness”. This is clearly outside of the strict domain of journalism but does form part of the social responsibility of the media and should be taken into account even in the area of fiction and entertainment.

Often times it is exactly this sort of material which does the most damage to the social image of certain groups. In any case, humour cannot be used as a justification for insult, slander or attribution of criminal activity (2, 3, 18, 24, 31). In order to get an idea of the seriousness and negative effect of these practices, simply substitute the Roma character in many of these situations (where an “everything goes” attitude prevails) for another group (disabled persons, homosexuals, Catalan people, etc.).

- *Humour cannot be used as justification for insult or slander.*

The professionalism of informers

While infrequent, there are cases of information which has proven to be false (16), which attribute crimes to Roma persons with no justification other than having spoken to “sources close to the case” (21) or which simply take advantage of any other situation to take a poke at the Roma (22). In other cases it is clear that the other side of the story has not been investigated (4, 24, 33) and there are still frequent cases where the sources of representative information are not tapped when informing on issues affecting the Roma community.

- *It is important to go to Roma as the sources of information about their community.*
- *Presenting information in context facilitates its interpretation and helps to understand the scope of the news items.*
- *Graphic material illustrating the news is as important as the text. Attention should also be given to images which reflect interaction, dialogue and collaboration between Roma and non-Roma.*
- *The media should not lose sight of their responsibility with regard to the image they project of different social groups and should therefore address Roma complexity focusing on the fact that it is a rich, diverse and complex community currently undergoing a great degree of development.*

Positive examples of the treatment of the Roma community in the written press.

It is important for a group facing serious rejection from the society to have the support of the media through the dissemination of positive news stories. The Documentation Centre of the Fundación Secretariado Gitano has collected several press clippings which serve as examples of how to contribute to improving the social image of the Roma community.

The newspaper *Información* de Alicante reported on the exhibit entitled “Culturas para compartir” (sharing cultures). The article referred to the panels and the objectives of the exhibit.

CLUB INFORMACION

Una exposición muestra la historia y el presente de la comunidad gitana

«Culturas para compartir» plasma en 56 paneles sus oficios, idioma, arte y cocina

J. HERNÁNDEZ

La Fundación Secretariado Gitano organiza la exposición didáctica «Culturas para compartir», que estará abierta en el Club INFORMACION hasta el 3 de diciembre. La muestra recoge en 56 paneles explicativos con fotografías y textos la historia, las tradiciones y la actualidad del pueblo gitano. Un mapa señala los países en los que hay habitantes de esta etnia y en otro panel se cuenta la historia de los gitanos desde que hace unos mil años emigraron desde su país de origen, India, hacia Occidente.

La exposición muestra la historia de persecuciones y sufrimiento de este pueblo desde que su convivencia en los distintos países europeos se rompió en 1499 cuando comienzan a dictarse leyes o pragmáticas contra su cultura, entre ellas la de los Reyes Católicos.

Actualmente los gitanos son un pueblo sin fronteras con una comunidad de 12 millones de personas repartidas por todo el mundo, de ellos 650.000 en España, como muestra otro panel. La muestra profundiza en la familia como corazón de esta comunidad, en su alegría de vivir, sus fiestas, arte y música a través de documentos y objetos como instrumentos musicales, trajes y fotografías de cantantes y bailarines populares y famosos, sin olvidar el flamenco, una de las más ricas aportaciones a la cultura universal. Tampoco podían faltar los oficios tradicionales como el de esquilador que casi desconocen las nuevas generaciones de gitanos, ni la herencia de los sabores, el arte de la gastronomía gitana transmitida a través de generaciones, especialmente el rito del café, un acto social y símbolo de cortesía, o las gachas. En el Club se mostrarán algunos de los alimentos típicos de su cocina.

Otro panel hace referencia al idioma de los gitanos españoles, el caló, con algunas frases traducidas, y se ha reservado un amplio espacio para mostrar a través de fotografías el trabajo de enseñanza y orientación que realiza la Fundación de Secretariado Gitano. La iniciativa se completa con una referencia a los gitanos y gitanas de hoy y su derecho a la educación, demanda de una comunidad que reclama otro derecho constitucional, el de la vivienda digna.

A la inauguración de la muestra, que cuenta también con espacios para juegos e intercambio con los niños, asistió Josefa Santiago, técnico de intervención social y la responsable del Área de Cultura de la Fundación Secretariado Gitano a nivel nacional Ana Collados, que presentó el acto.



Josefa Santiago, técnico de intervención social, mirando los paneles de la muestra ayer tras su inauguración.

It spoke of the positive advances of the Roma community as these serves to set the standard for future generations. An example of the latter is found in an interview appearing in the publication *El Norte de Castilla* about a hard-working Roma woman and the majority of young Roma women following that same example.

RAÚL BELTRÁN VALLADOLID

«Mi tarea era cuidar a mis hermanos, pero me enteré de que por la tarde una asociación gitana ayudaba a sacar el graduado escolar desde educación de adultos». Chari Cerreduela Gabarro, gitana nacida en 1972, narra el camino que le ha llevado a su trabajo actual como mediadora intercultural en la Fundación Secretariado Gitano en Valladolid, donde lleva cerca de diez años.

A los doce años salió de la escuela, porque sus padres se dedicaban a la venta ambulante y una de sus hermanas se casó. «La trabajadora social de la asociación gitana vio que tenía capacidad e interés por seguir estudiando. Obtuve el graduado a los 16 años, con el apoyo de mis padres, e incluso me quedé a las puertas de entrar en la universidad. Quería estudiar Educación Social y al final no lo retomé porque me era incompatible con el trabajo». Chari se intenta superar cada día, según asegura, y cuenta para ello con su familia.

Soltera «por elección», no duda en decir que «si te organizas, puedes compatibilizar la vida familiar con estudios o trabajo» y valorar «esa independencia que te otorga disponer de un empleo». Eso sí, es consciente de que, como todo el mundo, «hay que establecer unas prioridades». En su trabajo diario, Chari destaca «la mediación y el puente que tenemos entre la sociedad mayoritaria y la gitana. Tener contacto con ambas partes me enriquece y puedo transmitir tanto a mis compañeros gitanos como a los que no lo son que tenemos que ser listos y coger lo mejor de cada uno».

Problemas comunes

Aunque Chari comparte los mismos problemas que cualquier ciudadano de su edad, apunta que los mayores inconvenientes con los



Chari Cerreduela. / H. SASTRE

Chari Cerreduela protagoniza junto a 15 gitanas un vídeo cuyos testimonios muestran la realidad plural de la etnia

«Cuando decides, eres libre»

que se encuentra en su trabajo son los relacionados con el empleo. «Los empresarios a veces rechazan a los gitanos. Los estereotipos juegan un papel importante aún, ya que tenemos que demostrar que además de buenos profesionales, somos buenos gitanos».

Pero, como ella misma asegura, «las mujeres tienen conciencia de que compartimos la misma sociedad y vemos que las cosas están muy caras. Con un sueldo en casa o un puesto de mercadillo

no vives. Hay que pagar una hipoteca, cuidar a los niños... Por eso a veces, la incorporación de la mujer gitana al mundo laboral no viene motivada por la búsqueda de una cierta independencia sino por necesidad».

«Yo estoy pagando una hipoteca y el tema está mal para todo el mundo». Chari reconoce, a raíz de estar pagando su casa, que «los bancos no se casan con nadie, pero si hay dificultades a la hora de alquilar un piso. Por el hecho de ser gitano a veces no te alquilan,

y vender, si no se oponen los vecinos...». Recuerda así cuando fue a alquilar un piso para su hermano. «Me vio el señor y empezó a resoplarme y a mirarme. Me dijo: Te voy a ser sincero, no quiero alquilar ni a gitanos ni a extranjeros. Me quedé a cuadros, intenté romper los prejuicios pero al final no me lo arrendó».

La vida diaria de Chari no dista mucho de la de las demás jóvenes trabajadoras. «Ahora mismo estoy a tope de trabajo y me es imposible entrar en la universi-

dad. Pero puedo hacer cosas. No tenemos por qué ser todas universitarias, pero sí hacer lo que queremos. Cada mujer tiene que ser lista y decidir, porque cuando decide es libre».

16 vivencias

Chari Cerreduela es una de las 16 gitanas que aparecen en el vídeo «Mujeres con Historia. Gitanas de Castilla y León», que la Fundación Secretariado Gitano presentó ayer con motivo de la celebración del Día Internacional de los Gitanos, que se celebra hoy. Al acto asistieron el consejero de Familia e Igualdad de Oportunidades, César Antón Beltrán, y la directora general de la Mujer, Alicia García Rodríguez.

«La Junta viene apoyando la integración social de la comunidad gitana en la región durante muchos años», explicó el consejero, quien recordó que el Estatuto de Castilla y León «no sólo obliga a todos a la no discriminación sino también al reconocimiento de la diversidad y pluralidad que tiene Castilla y León e incluso se refiere en un artículo a la comunidad gitana». Antón destacó que «las verdaderas protagonistas son las 16 mujeres que han tenido el valor y el coraje de contar sus vivencias. Son un ejemplo en el que todos deberíamos reflejarnos».

En el 2007, la Junta apoyó a la Fundación Secretariado General Gitano para el desarrollo de talleres de formación profesional e inserción laboral de mujeres gitanas. Nueve talleres en los que participaron 209 mujeres y que en el 2008 se ampliarán a 11.

Here focus is put on the fact that most Roma live in standard housing. Specifically, Europa Press reported that 85% of Asturian Roma live in standard housing just like the rest of the majority population.

Asturias

Asturianu | Inova

Un 85% de la población gitana vive en Asturias en casas normalizadas y un 15% vive en chabolas o infraviviendas

In this case, we can show a negative example and a different approach to the same news story (case 10 under section two of this Guide).

Negative example:

The local newspaper *El Correo de Andalucía* ran a story under the following headline: “A Roma clan sets off an explosion in a car belonging to another rival family”. The headline already offers information that is completely irrelevant, i.e. “Roma clan”. The body of the article continues in this same vein with expressions such as “possible feud between Roma families”; “The victims of the explosion blamed a clan, also Roma, with which it exchanged gunfire on August first. That day the two rival families had a meeting to solve pending issues relating to drugs trafficking.”

DISPUTA EN ALMERÍA

Un clan gitano hace explotar el coche de una familia rival

ALMERÍA ■ Un artefacto adosado en los bajos de un todoterreno, ocupado por un matrimonio y sus tres hijas de entre 12 y 5 años, explotó ayer en Almería sin causar daños personales, en un posible ajuste de cuentas entre familias rivales de etnia gitana, según informaron a Efe fuentes policiales.

La explosión del artefacto, al parecer de fabricación casera, se produjo frente al número 98 de la calle Abrucena, en el barrio de El Zapillo, según informaron la Policía Nacional y la esposa del propietario del todoterreno afectado por la deflagración. El incidente estaría relacionado con las disputas entre dos familias, que ya se enfrentaron en un tiroteo en agosto de 2007, según las mismas fuentes.

Acompañado de su familia, con la que desde hace meses reside en un inmueble alquilado en esta zona de Almería, Antonio S.O. se dirigió a su vehículo sobre las 12.15 horas, momento en el que se produjo la explosión al poner en marcha el turismo. “Justo al arrancar, hemos sentido un petardazo muy fuerte que ha llegado a levantar el coche del suelo”, explicó a los periodistas la mujer que, al igual que el resto de su familia, logró abandonar el turismo por su propio pie, aunque dos de sus hijas presentan molestias serenas en los oídos.

Las víctimas de la deflagración culparon de ésta a un clan, también de etnia gitana, con el que se enfrentaron en un tiroteo el pasado 1 de agosto. Ese día, las dos familias rivales mantenían una reunión para zanjar cuestiones pendientes relacionadas con el tráfico de droga. El enfrentamiento se saldó con la muerte de F.O.G., tío de la esposa del dueño del turismo que explotó ayer.

Different approach:

In contrast, a national newspaper (*Público*) ran the same story under the following headline: “A bomb explodes in a car in Almería”. While the headline is completely objective, reference is made in the body of the article to a possible feud between Roma families.

CON LA FAMILIA DENTRO

Estalla un artefacto en un coche en Almería

ALMERÍA// Un artefacto adosado en los bajos de un todoterreno, ocupado por un matrimonio y sus tres hijas de entre 12 y 5 años, explotó ayer en Almería sin causar daños personales. Según han informado a Efe fuentes policiales, podría tratarse de un posible ajuste de cuentas entre familias rivales de etnia gitana, que ya se enfrentaron en un tiroteo en agosto de 2007, según las mismas fuentes.

How social image is created

Later on we will come back to the relationship between the Roma community and the media and the role played by journalists. At this stage, let's take a quick look at those issues contributing to the social image of groups, specifically of the Roma community, in order to try to find out why it is the group facing the greatest degree of social rejection.

The perceptions or images which we have of people from other ethnic groups greatly affects our expectations of them, our judgements and our behaviour. That is why it is so important to reflect upon how we perceive one another and how the image we have of “others” influences our emotions, feelings and attitudes, while also trying to figure out how these perceptions were created in the first place and how they are transmitted to others.

According to social psychology, it is important to realise that these perceptions link up very closely with three concepts: stereotypes, prejudices and discrimination.

- **Stereotypes** form the cognitive component: “I believe that Roma are...” (marginalised, artists...).
- **Prejudice** forms the emotional component: “They make me feel...” (unsafe, fearful...).
- **Discrimination** is the behavioural component: “When dealing with Roma I act...” (unfairly).

Perception and social discourse tend to reproduce and maintain the mechanisms upon which discrimination is built. Included among these mechanisms are:

- The construction of stereotypes and prejudices
- Self-fulfilling prophecies
- Negation of discrimination
- Placing the blame on the victim
- Searching for scapegoats
- The functionality of discrimination

Stereotypes and prejudice

Stereotypes attribute certain characteristics to a specific group with a view to generalising their appearance, behaviour, customs, etc. These can be positive (“Germans are hard-working”), negative (“people from Catalonia are cheap” or “people from Andalusia are lazy”) or neutral (“Swedes are tall”).

Stereotypes have a series of characteristics which make them persistent and very difficult to change:

- They are shared by many people
- They are very resistant to change. People hold on to them even when there is evidence to the contrary
- They over-simplify reality. A whole social group is characterised with a single adjective which may or may not be accurate.
- They generalise (a part is deemed representative of the whole)
- They provide missing information in the case of ambiguity.
- They mould expectations such that they are self-fulfilling. We have the tendency to act as we believe others expect us to act.
- It is easier to remember that which fits the stereotype.

The origin of stereotypes: the importance of the social factor

Cognitive processes alone cannot account for why so many people share the same stereotypes. We typically speak of three main socialising agents:

- **The family.** There we acquire our social identity and learn how to view people from other groups, how we feel when faced with people different from us and how to interact with others.
- **The school.** There we begin to relate with people who are different from us. The school transmits values through subject matter but also through the “hidden curriculum”: classroom makeup, relations, teachers’ attitudes, etc.⁵
- **The media** Transmission of values through everyday social media.

⁵ Here we should note that Roma history, culture and aspirations are practically non-existent in school curricula.

The negative image of the Roma community

As noted in the 2010-2012 Action Plan for the Development of the Roma population (p. 9, Citizenship and Participation): “In Spain, defence of the Roma community’s right to citizenship requires an improvement in their social image” (...) a negative social image of Roma still persists today giving rise to situations of discrimination.”

The negative social image of the Roma community leads to rejection, not only of individuals but extensive to the entire community. This has a negative effect on the social, economic and cultural development of Roma; preconceived ideas slow down their real and effective incorporation into society.

In short, stereotypes arise from lack of information and ignorance regarding the Roma community. While this lack of knowledge on the part of some Spanish citizens is worrisome, worse still is the fact that the society continues to judge Roma based on their ethnic background and continues believing that certain characteristics, behavioural patterns and lifestyles linked to poverty and marginalisation are part and parcel of being Roma.

Following is a summary of how the Roma community is perceived by the majority society. This comes from the study conducted by the FSG prior to the launching of its first campaign entitled “Get to know them before judging them” which sought to pave the way for awareness raising by stressing

how negative stereotypes and generalisations about Roma are formed.

Prior studies

A study was conducted for the development of the awareness-raising campaign that shed light on the root of the social image problem and corroborated some of the conclusions already suggested by our everyday work

We were able to confirm the existence of a number of permanent negative stereotypes (operating for decades and even centuries), i.e. Roma as one of the most rejected social groups or, for example, the difficulty encountered in identifying a specific sector of the population with the strongest attitude of rejection against the Roma, the conclusion being that such rejection is felt at all social sectors, ages, etc.

More specifically, previous studies (especially a qualitative study commissioned by the FSG to a consulting firm) have shown the existence of **two extremes in the social perception of mainstream**

society with regard to the Roma: the “marginalised Roma” at the one extreme, and the “artistic Roma” at the other. This perception is certainly a far cry from the reality of the majority of Spanish Roma who are invisible to a certain extent for the rest of the society bearing in mind that the first extreme describes a maximum 30% of the Roma population and the second no more than 5%.

From this one can conclude that knowledge of the Roma community is symbolic (based on clichés: they live in shanty-towns, are delinquents, lazy, troublemakers... and, at the other extreme, they are artists in the best of cases). The rational or emotional dimension, i.e. the most direct first-hand knowledge, is virtually non-existent.

If we search for the root of the problem, we find a series of recurring themes in the media when running stories related with the Roma community. A percentage of news stories (probably around 15 to 20%⁶) contain inadequate or unprofessional information (for example, mention of the ethnic group of the people involved in the story when this is irrelevant).

The appearance of Roma in the media for decades in news items about murders, delinquency, drugs, aggression, prisons, conflict, etc., is undoubtedly an important factor in this social image problem.

Although more in-depth studies are needed in this regard, the most recent ones continue to confirm the conclusions of their predecessors. One of these, the CIS Barometer (Sociological Research Centre) conducted in November 2005,

included two questions regarding the “social perception of the Roma community” and from which the following very serious conclusions can be extracted:

- Over 40% of the Spanish population would feel “very” or “quite” uncomfortable if they had Roma neighbours.
- One out of every four Spaniards would not want their children to be in the same classroom as children from Roma families.
- The Roma community continues to be the most rejected social group and is worse off than others such as: “ex-prison inmates,” “alcoholics,” “extreme right wing persons,” “immigrants,” etc.

In 2007 the CIS also conducted a study on “Discrimination and its perception” providing some data on the perception people have of Roma:

- 52% of those interviewed claimed to have little or no positive feelings towards Roma.
- The study looked at the preference for a heterogeneous or homogeneous societal model.
- (Heterogeneous model): 45% said that they would prefer to live in a society with people of different origin. Of these, 47% stated that they have little or no positive feelings towards Roma.
- (Homogeneous model): 44% preferred a society with people of the same origin and culture. Of these, 72% stated that they have little or no positive feelings towards Roma.

⁶ As indicated by the studies conducted by the Unión Romani: *¿Periodistas contra el racismo? La prensa española ante el pueblo gitano*

Special Eurobarometers on discrimination

The European Commission has recently started to develop special Eurobarometers on discrimination (No 263 in 2007, No 296 in 2008 and No 317 in 2009).

These analyse the interaction of community citizens with different groups, opinions on equal opportunity and knowledge of legislation and anti-discrimination rights and opinions on the six forms of discrimination. Following are some of the most important conclusions reached from the 2007 barometer:

- As regards interaction, on average it is relatively common for Community citizens to have acquaintances or friends who profess a different religion but only 12% of those surveyed had a relationship with members of the Roma ethnic group.
- Having regard to the perception of how widespread discrimination is in Europe, 40% of those surveyed said they believed it to be very widespread and that belonging to a different ethnic group was the number one reason for discrimination.
- When asked whether belonging to one of these groups could result in social disadvantage, the majority answered in the affirmative. Moreover, 77% answered that they believe that being Roma implies social disadvantage.

The *2008 Youth in Spain Report* (report published every four years by the Youth Institute which is now attached to the Ministry of Equality) canvasses youth between the ages of 15 and 29. Having regard to the degree of rejection towards

excluded groups, this survey analysed the response by a sample of young people to the question “Would you mind having a Roma neighbour?” The conclusion was that 15% expressed rejection and Roma was the third most rejected group behind ex-delinquents and ex-drug addicts.

- *By age:* older people have stronger feelings of rejection.
- *By sex:* more rejection by men.
- *Academic level:* the higher the academic level the greater the degree of rejection.

The Roma community in the media

As we saw in the selection of cases of discrimination gathered by the FSG in its annual report and in the analyses conducted through different surveys⁷ on the way the Roma community is dealt with in the media (mostly the press), a series of *frequent problems* can be identified which are similar to those detected in studies focusing on other stigmatised groups (immigrants, disabled persons, etc.):

- Tendency towards morbid sensationalism.
- Incorrect use of language.
- Anecdote as opposed to contrasted information.
- Ignorance and preconceived ideas.
- Use of clichés and negative stereotypes.
- Arbitrary use of images.

⁷ See bibliographical references to studies conducted by the Unión Romani, Amuradi, Mugak and others.

Also, the following aspects characterise the portrayal of the Roma community in the media:

- It is virtually invisible to the press and is under-represented. According to a 2008 quantitative analysis of the press conducted by the Mugak Diversity Observatory, of all of the news items on immigration and ethnic-cultural minorities, only 5% were devoted to the Roma community⁸.
- Most information is gathered from the institutions, i.e. governments, police, courts. The media use direct sources infrequently. However, some recent studies have relied more heavily on organisations and associations⁹.
- Excessive dependence on stereotypes and generalisations.
- Press reports tend to focus on aspects such as social conflict, precariousness and criminality.
- Roma women are a minority within a minority. According to the Mugak press analysis, 15% of news items dealing with the Roma community focus on women. However, some studies point to a change in that trend¹⁰ and show that Roma women are increasingly acting as community spokespersons.

- Having regard to journalistic genre, news items account for 90% of the coverage. Opinion programmes, key to analysis and gaining a deeper understanding of the topics, are virtually non-existent

Recently a significant increase has been detected in opinion content in web-based media but not by professionals. These opinion fora are devoted more to “Readers’ Comments”. It is precisely these fora which have become a dangerous “loud speaker” for the most atrocious racist comments and Roma-phobia allowing authors to conceal their identity. This is the so-called User Generated Content (UGC) often described as a “nightmare for ethical journalism.”¹¹

⁸ *Inmigración, racismo y xenofobia. Análisis de prensa 2008*. San Sebastián: Mugak Diversity Observatory, Centre for Studies and Documentation on Racism and Xenophobia, SOS Arrazakeria-SOS Racismo.

⁹ *Avance del Estudio sobre la presencia y el tratamiento Informativo de la población y la cultura gitana en los Informativos de las televisiones públicas de Andalucía*. Audiovisual Council of Andalusia, 2010.

¹⁰ In its study of television news programmes, the Audiovisual Council of Andalusia concluded that the verbal interventions of over half of the news items related with Roma were by women.

¹¹ *Iniciativa Periodismo Ético*, p. 6.

The role of the media in building social image

As builders of social image, the media contribute to the perpetuation of the social image of groups and play an important role in generating both positive and negative attitudes towards other cultures.

Here we refer to *the media* in a broad sense of the word as a diverse and changing body which takes on different forms and adopts different technologies and genres (news, opinion, fiction, advertising...).

In addition to the most common and known media which can be written (newspapers, magazines, graphic support...), audiovisual (radio, television, film, video games...), Internet, etc., it is important to consider the different genre (i.e. the influence of humour or TV series), other alternative forms of communication such as clichés and urban legends (where negative views of the Roma community abound), paper backs and best-sellers and the way in which Roma are portrayed in (or left out of) school text books, encyclopaedias, dictionaries, etc.

The conclusion reached in a comparative study on discrimination conducted by the FSG in six European countries,¹² was that “in all of the countries taking part in the study, negative practices were detected regarding the portrayal of Roma in the media”. It was also found that Roma participation in the different ambits of public life and in different societal institutions was scant. Specific mention was made that “in a study of 43,000 pages of history and social science text books used in Spanish schools, only 59 lines of text devoted to Roma were found”.¹³

¹² *Gitanos y discriminación: un estudio transnacional* / Fernando Villarreal, Daniel Wagman. Madrid: Fundación Secretariado General Gitano, 2001.

¹³ Also see the work by Tomás Calvo Buezas, cited in: Gamella, Juan. *La imagen infantil de los gitanos*.- Valencia: Fundación Bancaixa, 1998, or the research conducted by the Grupo Eleuterio Quintanilla *Libros de texto y diversidad cultural*. Madrid: Talasa, 1998.

The social responsibility of the media

The principle of truthfulness must prevail in the process of gathering, processing and disseminating information with a view to guaranteeing people's fundamental rights which could be affected by the disclosure of such information.

Within this framework of social responsibility, a series of mechanisms have become established to self-regulate journalistic activity such as ethical and deontological codes, professional by-laws, conventions, manuals or style books, manifestos and declarations. Also the figure of the defender or ombudsman of readers, spectators and listeners has been gaining in importance.

In the field of journalism, the aim of these tools is to consolidate the main ethical principles which should guide the practice of the profession. In general terms, these could be synthesised as follows:

- Respect the truth.
- Be open to researching facts.
- Pursue objectivity regardless of how difficult.
- Contrast information with as many journalistic sources as necessary.
- Draw clear distinctions between information and opinion.
- Report on both sides of a story where they exist.
- Respect the presumption of innocence.
- Retract erroneous information.
- Avoid generalisations and simplification so as not to see things in terms of black and white.

- Do not dwell on negative or sensationalistic aspects of news items and avoid morbid journalism

When reporting on minorities (including the Roma community), special attention should be paid to the reference made in some professional codes to “not include the ethnic group, skin colour, religion or culture unless it is strictly necessary to understand the news story”.

The existence of deontological codes implies the public recognition by media professionals themselves that their activity includes an ethical dimension and the existence and implementation of such codes usually requires debate within the profession. In general terms, these codes provide journalists with a series of rules concerning the discharge of their daily activity to help them decide on the most correct way of proceeding.

We should also note that deontological codes used as self-regulatory tools are a guarantee of journalistic freedom because they allow journalists to defend their criteria from outside pressures. Deontological codes increase the prestige of the profession and the degree of trust which citizens have in journalists.

Deontological codes and other references

Of the many codes in Spain, the most well-known are:

- The Deontological Code of Journalism of the Federation of Spanish Journalism Associations (FAPE)
- The European Deontological Code of the Journalistic Profession (sponsored by the Council of Europe)

Also of particular interest is the *Ethical Journalism Initiative - quality media for diversity and pluralism*¹⁴ sponsored in 2008 by the International Federation of Journalists (IFJ). This is a campaign and activity programme developed for journalists and media professionals to restore the values and mission of the profession. It includes many references to the treatment of minorities in the media.

Returning now to Spain, given the scant amount of specific information about minorities and deontological codes, we would highly recommend reading the *Manual de estilo sobre minorías étnicas del Colegio de Periodistas de Cataluña* (Style manual on ethnic minorities of the journalist organisation of Catalonia) which, in just three pages, provides a very interesting synthesis on these topics¹⁵.

Other documents of interest include style books by other media: EFE, *Servimedia (Periodismo social. El compromiso de la información)*, *El País*, *El Mundo* (featuring a section on “Racist expressions or expressions of ethnic, social or religious supremacy”) and the *Principios Básicos de Programación* de RTVE (passed in 1981 and still in force).

Recommendations by international bodies

Using a similar approach as the profession's deontological codes, the treatment of minorities and certain social groups in the media has attracted the concern of different international bodies which have issued their recommendations: UNESCO, Council of Europe (Resolución 1003 on the ethics of journalism¹⁶), United Nations, the European Union Agency for Fundamental Rights...

In this connection we would stress a recent Resolution of the Council of the European Union (2007) on follow-up activities to the European Year of Equal Opportunities for All - 2007 which states as follows:

Media play a key role in combating prejudices and stereotypes and can therefore contribute to improving equal opportunity for all.

¹⁴ The document in Spanish is available at: http://www.ifj.org/es/pages/fi_p-global-iniciativa-periodismoetico

¹⁵ The Spanish version appears in *Quaderns del CAC, nº 12* – Barcelona: Colegio de Periodistas de Cataluña, 2002. It can be downloaded from the FSG Website (Sala de prensa): http://www.gitanos.org/servicios/prensa/codigo_etico.html

¹⁶ The Parliamentary Assembly of the Council of Europe passed *Resolution 1003 (1993) on the Ethics of journalism*. It can be viewed at: <http://assembly.coe.int/Main.asp?link=/Documents/AdoptedText/ta93/ERES1003.htm>

Advice regarding audiovisuals

Spain's lack of a sufficient number of audiovisual councils hinders institutional regulation and makes it harder for the institutions comprising them and the audiovisual media themselves to take up the fight against discrimination as a priority goal.

In the year 2000, the Council of Europe adopted a position on the independence and duties of regulatory authorities in the audiovisual sector. Its recommendation based the protection of fundamental rights on the existence of a large number of independent and autonomous social media and on the existence of regulatory authorities within the sector which are also independent.

Spain is one of the few Member States (the only EU-15 country) without an Audiovisual Council. There are a number of audiovisual councils at regional level in charge of enforcing regulations in force regarding audiovisual and advertising matters in their respective territories. Today we have the Audiovisual Council of Andalusia¹⁷, the Audiovisual Council of Catalonia¹⁸ and the Audiovisual Council of Navarre¹⁹. All three are public entities with their own legal personality and are responsible for safeguarding respect for Constitutional and Statutory rights, freedoms and values in their respective territories. Specifically, they are entrusted with guaranteeing freedom of expression, the right to true information and variety of opinion and respect for human dignity and the constitutional principle of equality. They have competence to regulate, sanc-

tion and conduct inspections and receive, inter alia, complaints about audiovisual content which is considered discriminatory by reason of birth, race, sex, religion, opinion or sexual orientation.

Other Autonomous Communities such as Madrid have eliminated this Council *"with a view to removing all obstacles to the freedom of expression and eliminate any obstacles standing in the way to the exercise of that right"*²⁰.

The commitment of civil society: recommendations for the media

Some public and private entities, NGOs and specialised institutions have drawn up guidelines and recommendations on lexical aspects and style and have made other suggestions to make the messages disseminated by the media as consistent, effective and correct as possible with regard to certain social groups or subject matter (immigration, disabilities, women, the homeless, etc., and also with respect to the Roma community).

These recommendations demonstrate their commitment and responsibility in raising the awareness of media professionals and, by extension, that of the society in general. They also highlight the important role played by Roma organisations in contributing to improve the social image of its community in the media either at a general level through more ambitious activities or at local level in day-to-day dealings.

The aim of these guidelines and recommendations should be to support the work of journalists within the framework of the

¹⁷ See: http://www.consejoaudiovisualdeandalucia.es/opencms/opencms/index.html?__locale=es

¹⁸ <http://www.cac.cat/index.jsp>

¹⁹ <http://www.consejoaudiovisualdenavarra.es/index.htm>

²⁰ Law 2/2006 of 21 June 2006 on the Elimination of the Audiovisual Council in the Community of Madrid.

principles laid down in their professional deontology by facilitating information or helping them understand the subtleties and factors underlying the culture or idiosyncrasies of these groups or minorities.

To that end, some organisations publish handbooks containing guidelines and recommendations targeting the media so that information is presented in such a way that minorities are properly treated and fora are provided for the expression and dissemination of each culture. These are disseminated through the different social organisation channels: Web page, bulletins and printed publications, etc., but also (and mainly) through direct and

personal contact with interested media professionals in their coverage of this subject or sector.

The glossaries and vocabulary lists are a very practical tool in providing journalists and other interested parties with information on specific facets of a given subject or, in this case, a specific social group, insofar as they can quickly answer questions and help in the comprehension of certain expressions.

For example, the Fundación Secretariado General Gitano has been working for some time on a Glossary and some of its terms are provided in this Guide (see *Glossary*).

Best practices

EU journalist award “For Diversity against Discrimination” (European Commission)

The journalism award programme forms part of the activities of the EU’s campaign to heighten awareness “For diversity and against discrimination” run by the European Commission’s Directorate-General for Employment, Social Affairs and Equal Opportunity.

The European Youth Press, the European Journalism Centre (EJC) and the Association of European Journalists (AEJ) took part in the most recent awards session. The Madrid Press Association took part in the Spanish edition.

This Award acknowledges journalistic work (on paper or online) which contributes to enhance the public’s understanding of the value and benefits of diversity and anti-discrimination in Europe. The contest is open to journalists who write about discrimination or diversity by reason of racial or ethnic origin, religion or belief, age, disability and sexual orientation. All of the articles must have been published in a media (on paper or online) which has its main editorial office in one of the EU’s 27 Member States.

Media professionals and anti-discrimination experts choose the winners of the national award. An EU jury then selects the winner and two runners up of the European award. The articles are judged based on their relevance to discriminatory issues in the European context, their journalistic value, depth of investigation and complexity of preparation, their originality and creativity and their repercussion on the general public.

The winners of the 27 national contests receive a €1000 award. The winner of the European award and the two runners-up receive prize money in the amount of €5000, €3500 and €2500 respectively.

Viviane Reding, Vice-president of the European Commission and Commissioner of Justice, Fundamental Rights and Citizenship, stated as follows at the 2009 award ceremony: “The media can play a key role in the fight against discrimination, prejudice and stereotypes. Journalists spark debate. They can mould opinion and raise awareness in our societies on very important issues such as discrimination. Diversity and social inclusion are values at the root of our Union and are more important than ever given the current economic context. The winners of today’s prize have made a valuable contribution to raising awareness about discrimination.”

For more information see:

<http://journalistaward.stop-discrimination.info>

Participation of the Roma community on Television

In 2008, the FSG’s territorial head in Extremadura (Mayte Suárez) collaborated with a regional television channel called Canal Extremadura on a programme called “La tarde de Extremadura” (afternoon in Extremadura) as a habitual commentator on current events expressing her opinion as an everyday citizen. This time, however, a caption was put under her name announcing her title as an FSG worker and linking her positive contribution to current events with the “Roma” reference marker. This allowed her to horizontally integrate the Roma perspective into issues of interest to all citizens and she managed to add a multicultural dimension to the programme without focusing her comments exclusively on the Roma issue. This experience met with great success in the Autonomous Community and facilitated the eradication of negative prejudices and stereotypes towards the Roma community.

The situation of the Roma community in Spain and Europe

The Roma population is the largest ethnic minority in the European Union (EU) with a total of nearly 12 million citizens. This population is present across the entire European continent but is especially concentrated in Central and Eastern Europe (Czech Republic, Slovakia, Hungary, Romania and Bulgaria). These demographic details, together with the urgent need to achieve social cohesion, justify the growing concern for and interest in Europe's Roma community. In fact, the living standards of a large proportion of the Roma minority are still characterised by extreme poverty, social exclusion and general rejection by the majority population.²¹

The EU's recent enlargements, accompanied by large-scale migratory processes, have sparked public and private initiatives designed to facilitate the integration of the Roma community and to reduce the social inequalities suffered by these people. A growing interest on the part of the EU institutions to generalise these initiatives has helped to prioritise the issue of Roma inclusion on the European agenda over the last several years.

Roma are clearly a European minority; according to most accounts, the Roma people originally came from the north of India and made their way to Europe around the 11th century. They are believed to have arrived in Spain around 1425.

Given their history and the different contexts in which they have lived, Roma is a heterogeneous and diverse people. However, if there is a common denominator characterising Roma in the European countries where they have settled, it would have to be the conditions of poverty and marginalisation. Social exclusion and rejection on the part of the majority society are conditioning factors which have left their mark. Although this situation has improved for many Roma, it remains urgent for a large proportion of Europe's Roma population that is facing a number of **problems**, including poor health and insufficient access to the health-care system and to housing, segregated education and marginalisation in the labour market. The Roma population is significantly affected by discrimination and stereotypes. In many countries, this

²¹ *European Report. The Roma population and Structural Funds*, EUROMA Technical Secretariat – Fundación Secretariado Gitano (2010) www.gitanos.org

situation has got significantly worse over the last two decades. The recent economic crisis, which is diminishing the gains made in terms of growth, poverty reduction and social inclusion over the past decade throughout the EU, is having particularly far-reaching effects on standards of living and discrimination in many Roma communities.

The Roma community is **Spain's** largest ethnic minority and has been living there for over 500 years. Today it comprises between 1.6% and 2.1% of the population which translates into between approximately 600,000 and 970,000 people²², of whom nearly 45% live in Andalusia and the rest mostly concentrated in large urban centres. Birth rates are substantially higher and life expectancy clearly lower than that of the majority population in Spain which means that this is a very young population. School-age children, adolescents and youth up to age 25 are the largest age brackets (accounting for 40% of the total), offsetting the lower number of elderly and retired persons.

Although the Roma community as a whole shares a number of recognisable common characteristics, we would draw attention to the fact that it is likewise characterised by a large degree of heterogeneity and diversity.

From a cultural standpoint, they share many characteristics with the rest of the Spanish citizens while at the same time maintaining a strong cultural identity based on a series of values, lifestyles and cultural strategies which distinguishes them from non-Roma. This sense of being different is deeply rooted and based on the feeling of being Roma and reciprocal recognition (among Roma).

Despite clear advances in the social inclusion process of Roma in Spanish society, especially over the last several decades, a large proportion (especially women) live well below the average living standard in Spain and a series of problems prevent them from breaking away from their traditional situation of exclusion.

Spain's Roma community is currently undergoing important change and transformation in all aspects. Deep changes and adaptations are taking place in their customs, lifestyles and family, demographic and social structures. This socio-cultural change is not occurring in all groups and Roma populations at the same pace nor is it necessarily moving in the same direction. Some Roma are advancing and forming part of the new middle-classes in Spain while others remain in more marginalised and peripheral sectors.

The following are the main problems facing a large percentage of Spanish Roma today:

²² There is no census or sufficiently robust study allowing us to provide exact figures on the size of Spain's Roma population and therefore we have to work with approximate numbers. The first percentage interval indicated (1.6%) is the one used in sector studies conducted over the last several decades, whereas the other extreme of the interval (2.1%) comes from the most recent FOESSA (2008) survey.

1. **Low academic level** among both the adult and child population (70% of Roma over 16 have failed to complete primary school studies²³) due to inconsistent attendance at school, poor academic performance, early drop-out (only 20% of Roma students complete compulsory schooling²⁴) and the very low number of students who continue with their studies past the compulsory level of education. The higher rate of early school leavers among Roma girls in comparison with Roma boys is especially noteworthy as is the higher illiteracy rate among adult women compared to men although in both cases these rates are much higher than those of the overall population.

Roma youth are gradually gaining access to **post-compulsory studies** (high-school, vocational training, university). While progress is slow, Roma students are now taking part in a wide range of professional specialities. This has a positive effect on slowly but surely improving the qualification and vocational level of the members of the Roma community.

The slow pace of this advancement is due to the **lack of Roma role models** when it comes to studies and qualified employment and to the lack of economic resources of Roma families to pay for studies.

2. **Pervasive loss of traditional professions and labour activities** and difficulties continuing in the jobs they currently engage in (mobile trading); professions mostly found in the informal and underground economy and to which many families today can find no alternative.

The employment rate (63% for the 16 to 65 age group) is comparable to that of the majority population while unemployment (14%) is four times higher. These figures²⁵ provide an **argument against the prevailing stereotype** which says that the Roma community does not value work. The fact is that the Roma population joins the workforce at an earlier age than the rest of the population which means that their work life is longer. However, Roma population employment is characterised by a great degree of labour instability compared to the overall population.

²³ *Población Gitana y Empleo: Un estudio comparado (Roma population and employment: a comparative study)*. FSG, Madrid 2005.

²⁴ *Incorporación y trayectoria de niñas gitanas en la ESO (Incorporation and performance of Roma girls in compulsory secondary education)*. CIDE-Women's Institute-FSG, Madrid 2006.

²⁵ *Población Gitana y Empleo: Un estudio comparado (Roma population and employment: a comparative study)*. FSG, Madrid 2005.

- 3. Mostly standard housing situation** given that 88% of Roma live in standard housing²⁶. It is also true that **situations of run-down housing and neighbourhoods persist** affecting approximately 12% of the population which lives in barracks, shanty-towns or caves located in especially vulnerable neighbourhoods.

Moreover, 83% of the homes are located in neighbourhoods which were built 15 or more years ago showing that the Roma population is **mostly settled** and there are some areas and neighbourhoods with a concentration of Roma homes. 27% of homes could be considered precarious (for example, 4% lack running water).

- 4.** The Roma community faces **inequality in terms of health-care**, the result of which is poor health, higher incidence of unhealthy habits and the way in which health-care resources are used²⁷.

Taking account of the indicators commonly used by the international scientific community to measure health inequalities, it is safe to say that although the health situation of the Roma population has improved over the last few decades thanks to universal access to health-care resources and improved access by the Roma community to such resources, some of the figures are still worrisome²⁸ and indicative of a more unfavourable situation than that of the majority population.

- 5. The social exclusion and poverty rate of Roma families** that live below the poverty line is worrisome (14% of Roma families live in situations of severe exclusion²⁹) caused by inequality in all areas (health, education, employment, housing access to services, etc.).

- 6. Prejudice, stereotypes and a high degree of social rejection** of the Roma population in general (all studies conducted on this subject identify Roma as the most socially rejected group) and frequently difficult and conflict-ridden inter-ethnic relationships, especially in neighbourhoods where a high percentage of Roma population resides, in special areas and shanty towns.

²⁶ *Mapa sobre vivienda y comunidad gitana en España, 2007* (Housing and Roma community map in Spain, 2007). Ministry of Housing and the FSG – Madrid 2008 www.gitanos.org

²⁷ *National Health Survey targeting the Roma community in Spain*. Ministry of Health / FSG (2006). www.gitanos.org

²⁸ *National Health Survey targeting the Roma community in Spain*. Ministry of Health / FSG (2006). www.gitanos.org

²⁹ *VI Report on social exclusion and development in Spain 2008*. FOESSA Foundation and Cáritas Española, Madrid 2008.

Given this reality, there is a clear need to improve the quality and increase the number of initiatives and strategies designed to eliminate discrimination and to diminish inequality affecting the Roma community in Spain. The creation of the State Council of the Roma People in 2005, the inclusion of intervention with the Roma community as one of the pri-

orities of the National Action Plans for Social Inclusion (2008-2010), the creation of the Roma Cultural Institute in 2007 and the recently approved Action Plan for the Development of the Roma Population (2010-2012), in addition to the many European, Regional and Local initiatives, provide important opportunities for advancement.

Over the last several years, the Fundación Secretariado Gitano has been compiling a glossary of terms related with our work. It was originally intended for internal use. However, due to the interest of some outside contacts (including journalists), we put it into electronic format and made it available on the Foundation's Web page (press room) for anyone interested.³⁰

The complete glossary now has 150 entries. This abridged version contains the terms we feel are of greatest interest to journalists.

Arreglador: Roma man of respect, especially used in Castile-Leon. Refers to people who, in their community, are respected due to the way they deal with others and their accomplishments. People sometimes turn to them for counsel or to mediate in conflict situations. *Also see: Hombre / mujer de respeto* (man / women of respect).

Bandera gitana [Roma flag]: The Roma flag has two wide horizontal stripes: blue in the upper part representing the sky and green in the lower part representing the earth. Between these two stripes there is the figure of a carriage wheel symbolising the freedom of the Romani people who have spread to all corners of the world.

Caló: Caló was the language spoken by Spanish Roma. It uses Spanish grammatical structure and vocabulary of Romany origin (the Roma language). Although Caló is no longer spoken, there are still a great many terms which have been conserved by the Roma community, many of which have been incorporated into Spanish. Some examples are: chaval (boy), currar (work), menda (person), canguelo (fear), parné (money). Also, the terms calós or calés (feminine form calís or callís) are frequently used to refer to Spanish Roma.

Also see: Romanó / Romanés / Romaní.

Chabolismo [to live in a shanty-town]: The persistence in Spain of shanty towns is a violation of people's most basic rights. A large percentage of the people who live in poverty in these places are Roma. According to our Map compiled from the "Housing and the Roma community in Spain, 2007" study, 11.7% of Roma homes can be de-

³⁰ The complete glossary is available on the FSG Web page: <http://www.gitanos.org/servicios/prensa/glosario/terminos.html>

scribed as sub-standard and 3.9% of these are shanty-town shacks. However, while this extremely serious problem must be denounced and everything possible done to solve it, we must avoid the mistake of associating shanty towns with the Roma community as a whole. See: Map “Vivienda y Comunidad Gitana en España 2007” published by the FSG: <http://www.gitanos.org/publicaciones/mapavivienda/>

Ciudadanía (y comunidad gitana) [Citizenship and the Roma community]: The classic model of citizenship has stressed its “formal” aspects such as belonging to a community which, in the case of a nation, is synonymous with nationality and hence a series of rights and duties. Social change, migratory movements and today’s phenomena of social exclusion make it more appropriate to speak of substantive citizenship which considers and includes all members of a political community, irrespective of their legal status, as subjects with rights and duties. Support for the active citizenship of Roma means fostering their presence and participation as citizens in the development of the social and political processes of the society in which they live. The promotion of active citizenship is one of the priorities of many European programmes.

Clan: Some media still use this term (totally inappropriate in referring to Roma families in general) which could be damaging due to its association with criminal activity, especially drugs trafficking. The most appropriate anthropological term to refer to a traditional Roma family (composed of the nuclear family plus a wide range of relatives: cousins, brothers and sisters-in-law, sons and daughters-in-law) would be “extended family” or “family group”. In some contexts (especially when referring to family ascendants and descendants), another appropriate term would be lineage.

Colectivo (gitano) [Roma Collective]: [In Spanish] it is incorrect to speak of the “Roma collective” because this term refers to a group united by professional or work ties. In this connection, the term community would be more appropriate than collective which does not have any family or cultural connotations.

Also see: Comunidad (gitana), Pueblo (gitano).

Comunidad (gitana) [Roma community]: This is the most common term to refer to Spanish Roma in general and the most frequently used by the FSG and many other organisations because of its positive connotations.

Also see: Colectivo (gitano), Pueblo (gitano)

Cuestión gitana, la [The Roma issue]: In order to gain a complete understanding of how the Roma community fits in Spain, one must look beyond inclusion or social advancement policies (which seek to improve the standard of living of those most socially excluded) and also consider what has been called “the Roma issue”: recognition of cultural identity, resolution of the conflict between “citizenship” and “difference” and the effective promotion of equal treatment. Just as “differentiating factors” were at the

heart of Spain's constitution of the Autonomous Regions (recognising and supporting the different cultures comprising Spain and their contributions to shared acquis), it is also important to recognise the Roma minority (as a cultural minority or national ethnic group) thus putting an end to the secular discrimination it has suffered and institutionally recognising and supporting its cultural rights. The expression "the Roma problem", sometimes used as a synonym of "the Roma issue" should be avoided.

Also see: Ciudadanía (y comunidad gitana) [Citizenship and Roma Community].

Culto (evangélico) [Evangelical worship]: Protestant religion (Pentecostal Christian) called the "Evangelical Church of Philadelphia" (commonly referred to in Spanish as "El Culto") to which a large number of Roma belong, especially in large cities. It is based on the Bible and its ceremonies are characterised by active participation through music and song. While it does not have a defined hierarchical structure, the figure and authority of the church pastor is important.

Cultura gitana [Roma culture]: Despite recommendations made by international organisations (especially the Council of Europe) on the right of minorities to cultural recognition and the important role that this plays in full incorporation in the society, such recognition has yet to be achieved in Spain or in other countries. However, in Spain and countries like Romania, some elements of Roma culture such as music, dance and song are used to promote the country's culture. There are many examples of Roma's contribution to universal culture: all areas of music from classic to jazz, folk, rock and pop, painting, sculpture, literature, language and cinema. Despite that fact, there are very few initiatives of institutional recognition or support (non-existence in school textbooks and no Roma cultural institutes, no press attention paid to Roma culture, etc. We would also underscore the serious mistake of associating Roma culture with the so-called "culture of poverty or marginalisation").

Also see: Cuestión gitana, la [The Roma issue]:

Discriminación (y comunidad gitana) [Discrimination and the Roma Community]: The Roma community continues to be the most rejected or poorly considered social group by the rest of the Spanish population. This social rejection suffered, based on prejudice and stereotypes, seriously hinders their social advancement and gives rise to discriminatory practices.

Also see: Igualdad de trato [equal treatment].

Discriminación directa (racial o étnica) [Direct racial or ethnic discrimination]: Less favourable treatment of a person in any context by reason of racial or ethnic origin compared to the treatment of another person in a similar situation.

Discriminación indirecta (racial o étnica) [Indirect racial or ethnic discrimination]: The situation resulting when an apparently neutral provision, criterion or practice places persons of a certain racial or ethnic origin in particular disadvantage.

Estereotipos [Stereotypes]: Beliefs about members of other groups typically based on the generalisations of individual cases or social beliefs. There are many negative stereotypes about the Roma community (lazy, thieves, dirty, opportunistic, violent, etc.) which, when applied to the entire community based on the real or alleged behaviour of a few, are a huge barrier to full social participation and prevent appreciation of the reality and cultural richness of the Roma people. One of the most typical stereotypes against groups or communities (including Roma) is the label that “they’re all the same” without taking account of the important socio-economic, personal and other types of differences.

Also see: Heterogeneidad [Heterogeneity], Prejuicios [Prejudice].

Etnia (grupo étnico, minoría étnica) [Ethnic group, ethnic minority]: A group of persons sharing a collective identity based on the sense of a common history. Ethnic groups have their own culture, customs, rules, beliefs and traditions. They may also share a language, geographical origin, religion or certain cultural or artistic expressions. A number of Central and Eastern European countries officially acknowledge national minorities (Hungarians in Slovakia, for example) and the Roma ethnic minority. In Spain there is no official recognition of the Roma community as an ethnic or cultural minority although it is a typically used expression based on a set of shared characteristics such as customs, beliefs, traditions, cultural and artistic expressions and a sense of shared history (and a language although its use has practically disappeared in Spain).

Also see: Raza [Race].

Heterogeneidad [Heterogeneity]: A widespread cliché (even among some Roma) is that “all Roma are the same” thus attributing a series of stereotypes to the entire community. Some of these stereotypes are false and others apply individual behaviours to everyone (for example, the belief that all Roma live in shanty towns). One of the things which social organisations like ours should do is to transmit more realistic images which highlight the diversity and dynamism of the Roma community. Moreover, no one can exclusively attribute “being Roma” to themselves (i.e. no one is more Roma than anyone else).

Also see: Estereotipos [Stereotypes]:

Hombre / mujer de respeto [man / women of respect]: Expression referring to Roma elders who have earned the respect of the community. Their opinions and decisions carry a lot of weight (proper term which should be used in place of the incorrect expression patriarch).

Also see: Patriarca [Patriarch], Tío / Tía.

Identidad gitana [Roma identity]: The personal and collective pride taken in being and feeling Roma. The main elements of Roma identity include the value of family (extended), respect for elders and solidarity among community members.

Igualdad de trato [equal treatment]: The expression “fight for equal treatment” is broader than “fight against discrimination”. Also, it could be advisable to opt for the first, which is a positive statement, or alternate between the two. Both expressions have become more relevant as from European Directive 2000/43/EC implementing the principle of equal treatment between persons irrespective of racial or ethnic origin. Equal treatment also implies equal opportunity so that everyone can fully exercise their citizenship.

See: Discriminación (y comunidad gitana) [Discrimination and the Roma Community].

Inclusión social [social inclusion]: As regards European policy, this term replaces “fight against exclusion” (emphasis on the ‘positive’). This term has become more important as from the European Social Inclusion Strategy arising from the Lisbon Summit (2000) and due to its use in the National Action Plans for Social Inclusion (NAPsi) containing the majority of the social action measures targeting the Roma population. The Council of Europe has opted for the term ‘social cohesion’ when referring to policies of this sort.

Integración (de la comunidad gitana) [Integration of the Roma community]: The word integration is an apparently neutral term and is very frequently used to refer to the ‘integration’ or ‘social inclusion’ of excluded persons and immigrants. However, the term could be somewhat offensive in the Roma context since the latter, as Spanish citizens, have no need to become integrated into society since they already form part of it on an equal footing with non-Roma. Furthermore, the term integration could entail the loss of one’s signs of identity. Therefore, we should reserve the use of terms such as integration or inclusion to people, groups or families faced with situations of marginalisation or social exclusion and never apply them to the entire Roma community.

Interculturalidad [Interculturality]: As the desirable evolution of multiculturalism (co-existence of different cultural groups in the same territory), an intercultural society is built on cultural elements which are commonly shared by all groups and where differential elements, i.e. those which contribute to a sense of identity, are fostered as contributing to the wealth of society. The FSG advocates interculturalism as the model of social co-existence and the transversal approach for all actions which, while targeting the Roma community, are not closed to other people. Also, the Foundation defines itself as an inter-cultural organisation and a model for shared effort between Roma and non-Roma. In English, the term multiculturalism is a better translation of the Spanish concept of *interculturalidad*.

Also see: Multiculturalidad [Multiculturalism].

Justicia (y comunidad gitana) [Justice and the Roma community]: While in a formal sense all Spaniards have the same rights, experience has shown that in practice there are discriminatory attitudes and practices against certain groups, including Roma. For example, the over-representation of Roma (especially women) in Spanish prisons or the weaker guarantee of rights which, in practice, is afforded to people who live in situations of extreme marginalisation (those evicted from their homes or expelled from towns as a result of social pressure, etc.) is particularly significant.

Also see: Constitución Española [Spanish Constitution].

Ley Gitana [Roma law]: Set of rules and customs traditionally determining the behaviour of the Roma population. This law is based on customs, the desire to belong to the group and oral tradition. There is no stable explicit structure guaranteeing its implementation, adaptation or enforcement. It is considered law insofar as it is respected by the Roma people and there is a sanction or negotiation between the parties involved.

Machismo / Sumisión de la mujer [Sexism / submissiveness of women]: Traditionally, Roma values and traditions are passed on by women who play a very relevant role in the community. Family relations in the Roma community have followed a similar pattern as traditional Spanish sexist society. It is therefore safe to say that Roma are sexist to the same degree that the Spanish society is sexist, although this is a cliché which is used unfairly against the Roma. Also, the transformation taking place throughout society regarding these issues is clearly reflected in the Roma community although it is perceived as being slower.

Also see: Mujer gitana [Roma women].

Mujer gitana [Roma women]: Roma women are playing an increasingly important role not only in the Roma context but also in the society at large. This process of change and transformation taking place within the Roma community, especially amongst the younger generations, is helping women to become more keenly aware of their rights and duties as citizens, fighting to eliminate the barriers of discrimination and achieve equality. Since its earliest days, the FSG has prioritised and supported different actions targeting the advancement of Roma women, clearly acknowledging the central role played by women in the family and their vital importance in community life and in Spanish society. Women play a key role in supporting the cultural and social development of the Roma community.

Multiculturalidad [Multiculturalism]: The co-existence of different cultural groups in the same territory.

Also see: Interculturalidad [Interculturality].

Nomadismo [Nomadism]: The overwhelming majority of Spanish Roma has been settled for decades, or even centuries. It is therefore inaccurate to consider nomadism as a characteristic of the Spanish Roma community.

Patriarca [Patriarch]: Term which is still used quite frequently (and erroneously) by the media. It has certain negative connotations (conjuring up notions of mafia and crime). It is a non-Roma term applied to Roma. The proper term would be *tío* or *tía* [literally uncle or aunt] to refer to men and women of respect and to elderly Roma who have earned the respect of their community.

Also see: Hombre / mujer de respeto, Tío / Tía [Men / women of respect].

Payo [Non-Roma]: Non-Roma. In some communities terms such as *castellanos*, *vecinos*, *paisanos*, etc. are also used. The translation of payo in Romany is *gadjé* or *gadye*. While the term does not necessarily have any negative connotations (but this could depend on the region), it should not be over-used (it could be substituted by “non-Roma”, especially in documents or formal situations).

Also see: Roma (rom,romí) / Roma / Gitanos.

Población (gitana) [Roma population]: Since ethnic origin is not recorded in census in Spain, it is very difficult to quantify the number of Roma inhabitants. Based on sociological studies, there are an estimated 8 million Roma in Europe and the Roma community in Spain accounts for between 1.6% and 2.1% of the total population which translates into between approximately 600,000 and 970,000 people. Close to 45% live in Andalusia while the rest live mostly in large urban centres. The Roma population in Spain is larger than that of some Autonomous Communities.

Estimate of Roma population by Autonomous Community

Andalusia	270,000
Catalonia	80,000
Comunidad de Madrid	60,000
Valencia	50,000
Castile-La Mancha	36,000
Castile-Leon	29,000
Murcia	20,000
Aragon	18,000
Extremadura	15,000
Basque Country	13,000
Balearic Islands	13,000
Principality of Asturias	10,000
Galicia	9,000
La Rioja	9,000
Cantabria	5,000
Navarre	5,000
Canary Islands	1,000
Ceuta and Melilla	2,500

Prejuicios [Prejudice]: A generally negative attitude towards members of other groups. It is comprised of three components: the cognitive or stereotype (the elements on which the prejudice is based), the evaluative or affective component (positive or negative feelings caused by members of the other group) and the behavioural component (willingness to partake in discriminatory behaviour against members of the other group).

Also see: Estereotipos [Stereotypes]:

Pueblo (gitano) [Roma people]: The expression “pueblo gitano” or “pueblo Roma” (Roma people) are colloquial ways of referring to all Roma people throughout the world. However, the Roma People are not acknowledged as such under International Law despite sharing a common identity. The criteria applied to acknowledgement of a group as a “People” are very strict because this implies the right to claim self-determination.

Also see: Comunidad (gitana), Roma (rom,româ) / Roma / Gitanos.

Racismo [Racism]: Ideas, beliefs, actions, habits, measures and practices which create disadvantage for or discriminate or hurt members of a particular group. This entails different or unequal treatment of people or groups due to the fact that they belong to a particular culture, nationality or religion. In addition to the most known form of racism based on false theories which not only highlight the existence of different races but also the superiority of some over others, it is also important to take note of ‘new forms of racism’ such as those stressing the alleged threat to the survival of an autochthonous or majority culture posed by different cultures, or so-called ‘institutional racism (or discrimination)’: where an institution, voluntarily or involuntarily, fails to guarantee equal treatment or professional services to people on the basis of their colour, culture or ethnic origin. Spanish legislation explicitly describes the illegality of racism and racial or ethnic discrimination in a number of different provisions (for example, Article 510 of the Criminal Code).

Also see: Igualdad de trato, Raza [equal treatment, race].

Raza [Race]: All human beings belong to the same species. Today, the scientific community considers the differentiation of races as out of date. Instead of race, the term “ethnicity” is used and refers to cultural as well as biological issues. Some international organisations such as the European Commission against Racism and Intolerance (ECRI) stress the need to continue using the term racism to make sure that those people who generally (and erroneously) are perceived as members of “another race” are not excluded from legal protection.

Also see: Etnia (grupo étnico, minoría étnica) [Ethnic group, ethnic minority].

Reyerta [brawl]: Some media insist on using the expression “brawl amongst Roma”. Terms such as conflict, face-off and a host of others could be used to describe these circumstances between people (if indeed this is newsworthy) without referring to ethnic origin. *Also see: Etnia (grupo étnico, minoría étnica)* [Ethnic group, ethnic minority].

Roma (rom,romí) / Roma / Gitanos: The translation of the term ‘Gypsy’ or ‘Roma’ would be *rom* (masculine), *romí* (feminine) or *roma* (plural). Also, the term ‘roma’ can be used to identify Roma people around the world which, depending on the country or region, could be identified with other terms (*ciganos, tsiganes, gypsies*, etc.). Some authors differentiate between three large ethnic groups of Roma: roma, sinti and calés. The term ‘Roma’ is being used more and more at international level because in some countries the word ‘Gypsy’ (or variations of the term) has pejorative connotations. In general, the FSG has opted to use the term “roma/gitanos” to refer to European Roma. In the context of Spain, the term “gitanos” is used.

Also see: Gitano / Gitana.

Roma/gitanos del Este [Roma from Eastern Europe]: Over the last several years, the number of Roma European citizens from Central and Eastern Europe, especially from Romania and Bulgaria, arriving to Spain has risen considerably.

Romanó / Romanés / Romaní [Romany]: Indo-European language (with its own grammar and syntax) used by Roma all over the world with some local dialects. Usually one speaks of Romany as the language (masculine noun) or the Romani language (feminine adjective) but the term Romanés is also used in Spanish. *Also see: Caló, Cultura gitana.*

Tío / Tía [literally uncle / aund]: Roma elder who has earned the respect of the community and therefore is referred to with this title of respect.

Also see: Hombre / mujer de respeto [man / women of respect].

Tribu [Tribe]: Totally incorrect and out-of-date term, even when referring to nomadic Roma groups from other countries.

Xenofobia (hacia los gitanos españoles) [Xenophobia towards Spanish Roma]: Xenophobia is hate and hostility towards foreigners. This term is therefore inappropriate when describing hostility or racism against Spanish Roma.

Also see: Racismo [Racism].

Bibliography and resources

- *Dominación étnica y racismo discursivo en España y América Latina* / T.A. Van Dijk.- Barcelona: Gedisa, 2003.
- *Educación intercultural. Análisis y resolución de conflictos* / Colectivo AMANI.- Madrid: Popular, 1994.
- *Entre gitanos y payos: relación de prejuicios y desacuerdos* / A. Garrido.- Barcelona: Flor del Viento, 1999.
- *Gitanos y discriminación: un estudio transnacional* / Fernando Villarreal, Daniel Wagnan.- Madrid: Fundación Secretariado General Gitano, 2001.- 110 p.- (Cuadernos técnicos; 20).
- “La imagen social de la comunidad gitana. Plan estratégico y campaña de comunicación de la FSGG - Dossier”.- En *Gitanos, Pensamiento y Cultura*, nº25-26, oct. 2004, pp. 31-54.- Madrid: Fundación Secretariado General Gitano.
- “La imagen social de la comunidad gitana (II)”.- En *Gitanos, Pensamiento y Cultura*, nº31, oct. 2005, pp. 23-38.- Madrid: Fundación Secretariado Gitano.
- *Informe Discriminación y comunidad gitana*. Madrid: Fundación Secretariado Gitano (anual, desde 2005).
- *Margen y periferia: representaciones ideológicas de los conflictos urbanos entre payos y gitanos* / M^a Luisa López Varas, Gonzalo Fresnillo Pato.- Madrid: Asociación Secretariado General Gitano, 1995.- 182 p.- (Cuadernos técnicos; 14)
- *Minorías en el cine: la etnia gitana en la pantalla* / José Ángel Garrido.- Barcelona: Publicacions de la Universitat, 2003.- 258 p.- (Film-Historia; 5).
- *Los otros: etnicidad y raza en el cine español contemporáneo* / Isabel Santaolalla.- Zaragoza: Prensas Universitarias; Madrid: Ocho y Medio, 2005.- 284 p.- (Humanidades; 50).
- *¿Periodistas contra el racismo? La prensa española ante el pueblo gitano*.- Barcelona: Instituto Romanó de Servicios Sociales y Culturales.
 - 1995-1996.- 350 p.- 1997.
 - 1997.- 341 p.- 1999.
 - 1998-1999.- 375 p.- 2001.
 - 2000-2001.- 350 p.- 2002.
 - 2002.- 349 p.- 2003.
 - 2008-2009.- 384 p.- 2010.
- *Prensa y educación. Acciones para la desaparición de un gueto. Estudio de noticias de prensa sobre el “Poblado de la Esperanza”, Valladolid*.- Madrid: La otra mirada, 2002.- 195 p.
- *Pueblo gitano: análisis de prensa 2008*.- San Sebastián: Mugak, Observatorio de la Diversidad.- 97 p.

- *El pueblo gitano: manual para periodistas*.- Barcelona: Unión Romaní, 1998.- 46 p.
- *Quaderns del CAC, nº 12* – Barcelona: Colegio de Periodistas de Cataluña, 2002.
- ¿Qué hay de nuestro aquí? Cómo se perciben en los medios algunas minorías residentes en Cataluña / Iolanda Tortajada.- Revista *Zer*, vol. 14, nº 26, pp. 59-80. 2009.
- *La sociedad gitana en la prensa andaluza*. Sevilla: Instituto Andaluz de la Juventud, 2007.- 294 p.- (Investigación y juventud; 10).

Journals

- *I Tchatchipen*.- Barcelona: Unión Romaní (quarterly journal since 1993-).
- *Gitanos, Pensamiento y Cultura*.- Madrid: Fundación Secretariado Gitano (bimonthly journal since 1999-).
- *Cuadernos Gitanos*.- Madrid: Instituto de Cultura Gitana (half-yearly journal since 2007-).

Web

- *Fundación Secretariado Gitano*
 - <http://www.gitanos.org/>
 - Press room: <http://www.gitanos.org/servicios/prensa/>
 - Revista *Gitanos, Pensamiento y Cultura*: http://www.gitanos.org/revista_gitanos/
 - Media services: http://www.gitanos.org/servicios/prensa/servicios_a_los_medios.html
 - Glossary: <http://www.gitanos.org/servicios/prensa/glosario/terminos.html>
- *Unión Romaní*.
 - Home: <http://www.unionromani.org>
 - *I Tchatchipen*: http://www.unionromani.org/tchatchi/tchatchi_es.htm
- *Roma Cultural Institute*
 - Home: <http://www.institutoculturagitana.es>
- Association of Roma Teachers
 - Home: <http://aecgit.pangea.org>
- Mugak. Centro de estudios y documentación sobre inmigración, racismo y xenofobia [Studies and documentation centre on immigration, racism and xenophobia]
 - Home: <http://www.mugak.eu>
 - Diversity observatory: <http://medios.mugak.eu>
- *Ministry of Equality*
 - Home: <http://www.migualdad.es/>
- *OBERAXE - Observatorio Español del Racismo y la Xenofobia* [Spanish Observatory against Racism and Xenophobia]
 - Home: <http://www.oberaxe.es>
 - Documentation: <http://www.oberaxe.es/documentacion/>

- *Veinticuatro Blogfetadas. Reflexiones sobre el tratamiento del pueblo gitano en los medios de comunicación* [Reflections on how the Roma people are treated by the media Blog].
- Home: <http://veinticuatroblogfetadas.blogspot.com/>

FSG awareness-raising campaigns

- *Get to know them before judging them*
 - <http://www.gitanos.org/campana> 2004
 - Summary in the *2004 FSG Report*: http://www.gitanos.org/memorias/memoria_2004/sensibilizacion.pdf
- *“Prejudice means letting others put words in our mouths”*
 - <http://www.gitanos.org/conocelos>
 - Summary in the *2005 FSG Report*: http://www.gitanos.org/publicaciones/memoria05/actividades_01.pdf
- *Employment makes us equal*
 - <http://www.gitanos.org/iguales>
 - Summary in the *2007 FSG Report*: http://www.gitanos.org/publicaciones/memoria07/estatal/actividades_16.pdf
- *Education and the Roma community* (in September 2010 the FSG presented a new awareness-raising campaign on this topic)

Annex I: examples of news stories on file at the Documentation Centre of the Fundación Secretariado General Gitano:

Negative examples.

In “Evitar sensacionalismos con respecto a actividades donde los gitanos son protagonistas” [Avoiding sensationalism when reporting on activities involving Roma]

- *La Nueva España*: <http://www.gitanos.org/publicaciones/guiamedios/negativos/lanuevaespana12102009.pdf>

In “Temas recurrentes”

- *La Voz de Galicia*: <http://www.gitanos.org/publicaciones/guiamedios/negativos/lavozdegalicia22032009.pdf>

In “Evitar titulares sensacionalistas, que en muchas ocasiones no ayuda a la comprensión de la noticia y dan otra imagen respecto del contenido.” [Avoiding sensationalist headlines which, on many occasions, do nothing to help the reader comprehend the news story and give a false image of the content]

- *El Comercio*: <http://www.gitanos.org/publicaciones/guiamedios/negativos/elcomercio17042009.pdf>
- *Tribuna de Salamanca*: <http://www.gitanos.org/publicaciones/guiamedios/negativos/latribunadesalamanca23012008.pdf>

In “Evitar utilizar imágenes determinadas que distorsionan el transfondo de las noticias” [Avoiding certain images which distort the setting of the news story]

- *Deia*: <http://www.gitanos.org/publicaciones/guiamedios/negativos/deia25022009.pdf>
- *El Correo de Álava*: <http://www.gitanos.org/publicaciones/guiamedios/negativos/elcorreo14032009.pdf>

In “Evitar la mención a la pertenencia étnica, donde esta información no aporta ningún valor adicional” [Avoiding the mention of ethnic background where this information does not add anything]

- *El Correo de Andalucía*: <http://www.gitanos.org/publicaciones/guiamedios/negativos/elcorreo17112009.pdf>

In “Evitar uso de vocabulario no adecuado (ver glosario)” [Avoiding the use of inappropriate vocabulary, see glossary]

- *La Mañana*: <http://www.gitanos.org/publicaciones/guiamedios/negativos/lamanana21012009.pdf>

In “Valorar la verdadera importancia como noticia de ciertos sucesos del día a día en nuestra sociedad” [Assessing the real importance of certain daily events as news stories]

- *La Voz de Pontevedra*: <http://www.gitanos.org/publicaciones/guiamedios/negativos/vozpontevedra09052008.pdf>

Positive examples.

- *El País*: <http://www.gitanos.org/publicaciones/guiamedios/positivos/elpaisdomingo13072008.pdf>
- *El Norte de Castilla*: <http://www.gitanos.org/publicaciones/guiamedios/positivos/nortedecastilla09112008.JPG>
- *La Voz de Galicia*: <http://www.gitanos.org/publicaciones/guiamedios/positivos/LaVozdeGalicia08112009.pdf>
- *El Norte de Castilla*: <http://www.gitanos.org/publicaciones/guiamedios/positivos/nortedecastilla08042008.pdf>
- *El País Semanal*: <http://www.gitanos.org/publicaciones/guiamedios/positivos/ep22062008.pdf>
- *Tribuna de Salamanca*: <http://www.gitanos.org/publicaciones/guiamedios/positivos/tribunasal10022009.pdf>
- *Diario de Cádiz*: <http://www.gitanos.org/publicaciones/guiamedios/positivos/diariocadiz16102007.pdf>
- *El País*: <http://www.gitanos.org/publicaciones/guiamedios/positivos/elpais18012010.pdf>
- *Información de Jerez*: <http://www.gitanos.org/publicaciones/guiamedios/positivos/informacionjer22022008.pdf>

Annex II: Legislation to keep in mind.

At Community level

- Directive 89/552/EC of the European Parliament and of the Council of 3 October 1989 on the coordination of certain provisions laid down by law, regulation or administrative action in Member States concerning the provision of audiovisual media services (Audiovisual Media Services Directive):
 - Art. 3e c) audiovisual commercial communications shall not:
 - i. prejudice respect for human dignity;
 - ii. include or promote any discrimination based on sex, racial or ethnic origin, nationality, religion or belief, disability, age or sexual orientation.
 - Charter of Fundamental Rights of the European Union. OJEC C, 364/1 of 18 December 2000. Chapter 3

National level

- Spanish Constitution
 - **Art. 14 Spanish Constitution** “*Spaniards are equal before the law and may not in any way be discriminated against on account of birth, race, sex, religion, opinion or any other condition or personal or social circumstance.*”
 - **Art. 18 Spanish Constitution** “The **right to honour**, to personal and family privacy and to one’s own image is guaranteed.”
 - Accusations or values judgements which are an affront to an individual’s dignity (or that of groups of people without legal personality but with net and consistent personality for any other dominant range of their structure and cohesion such as historic, ethnic, etc.), damaging their reputation or sense of self-worth is considered meddling in image rights.
 - **Art. 20.1 Spanish Constitution** “The following rights are recognised and protected:
 - a) the right to freely express and disseminate thoughts, ideas and opinions through words, in writing or by any other means of communication.”
 - It is essential to draw a distinction between **freedom of expression** (opinions) y **freedom of information** (facts).
 - There is a permanent conflict between this constitutional precept and the one laid down in Article 18 of the Spanish Constitution where interests must be weighed on a case-by-case basis, bearing in mind that the Supreme Court has unequivocally stated that “freedom of expression cannot be invoked to legitimise an alleged right to insult others”.
- Law 62/2003 of 30 December 2003 on fiscal, administrative and social order measures transposing Directive 2000/43/EC implementing the principle of equal treatment between persons irrespective of racial or ethnic origin and Directive 2000/78/CE:
 - **Art. 28.1.** For the purpose of this chapter, the following definitions shall apply:
 - a) **Principle of equal treatment:** the complete absence of direct or indirect discrimination by reason of racial or ethnic origin, religion or conviction, disability, age or the sexual orientation of a person.
 - b) **Direct discrimination:** when a person is treated in a less favourable manner than another in a comparable situation due to their racial or ethnic origin, religion or conviction, disability, age or sexual orientation.
 - c) **Indirect discrimination:** where an apparently neutral legal or regulatory provision, conventional or contractual clause, individual pact or unilateral decision may put a person in a situation of disadvantage with respect to others by reason of racial or ethnic origin, religion or conviction, disability, age or sexual orientation where objectively there is no legitimate purpose and the means of achieving said objective are suitable and necessary.

- d) **Harassment:** all undesirable conduct related with the racial or ethnic origin, religion or conviction, disability, age or sexual orientation of a person with the aim or consequence of offending one's dignity or creating an intimidating, humiliating or offensive environment.
- **Art.32: Burden of proof** with regard to racial or ethnic origin: “Where the claimant has concluded that there are clear indications of discrimination by reason of the racial or ethnic origin of persons in civil and contentious-administrative legal proceedings, it is the responsibility of the defendant to provide sufficiently grounded, objective and reasonable justification of the measures adopted and of their proportionality”.
- **Art 33:** provides for the creation of the **Council for the advancement of equal treatment and non-discrimination of persons for reasons of racial or ethnic origin** and lays down its duties in paragraph two of that same article;
 - a) Provide assistance to victims in the filing of complaints of discrimination for reason of their racial or ethnic origin.
 - b) Conduct studies and publish reports on discrimination by reason of racial and ethnic origin.
 - c) Promote measures which contribute to the elimination of discrimination based on racial or ethnic origin and to formulate, where appropriate, recommendations on any issue related with such discrimination.
- Criminal Code
 - **Art. 208 of the Criminal Code** “*Slander is an action or expression which offends the dignity of another person by damaging their reputation or undermining their sense of self-worth.*” (sentence: fine of 3 to 7 months and, if accompanied by publicity, 6 to 14 months).
 - **Art. 510 of the Criminal Code** “1. “*Those inciting discrimination hatred or violence against groups or associations on the grounds of race, anti-Semitism or other ideologies, religion or belief, family status, ethnicity or race, national origin, gender, sexual preference, disease or disability shall be punished with a prison term of between one and three years and a fine to be paid over a period of between six and twelve months.*” 2. *those who disseminate damaging information against groups or associations having regard to their ideology, religions or beliefs, ethnic group or race, national origin, gender, sexual preference, disease or disability of their members, cognoscente of their falsehood or reckless disregard for the truth, shall be punishable by the same sentence.*” (prison sentence of 1 to 3 years and a fine of 6 to 12 months).

- Law 4/1980 of 10 January 1980 on Radio and Television By-laws.
 - Article 4: “National media activity shall be modelled on the following principles: (...) f. Respect for the values of equality laid down in Article 14 of the Constitution.”
 - Article 5(1)(a) “To this end RTVE programmes, while balancing the aim of profitability with the principle of economic efficiency, shall:
 - Foster awareness of constitutional values;
 - Actively promote pluralism with full respect for minorities through democratic debate, objective and plural information and the free expression of opinions.
 - Promote respect for human dignity and especially the rights of minors, gender equality and the right to non-discrimination by reason of race, ideology, religion or any other personal or social circumstance.
- Law 17/2006 of 5 June 2006 on state radio and television.
 - Art. 3.2: In the discharge of its public service duties the RTVE corporation shall: (...) j. Support the social integration of minorities and attend to social groups with specific needs.
- The Private Television Act, Law 10/1988 of 3 May 1988.
 - Art. 24(2): The following shall be considered serious offences: (...) “Final ruling declaring a violation of applicable law regarding the right to honour, personal privacy and image, electoral campaigns, dissemination of surveys and exercise of the right to rectification.”



C/ Ahijones, s/n - 28018 Madrid (España)
Tel.: (34) 91 422 09 60 - Fax: (34) 91 422 09 61
fsg@gitanos.org
www.gitanos.org

Financed by:



With the collaboration of:

