Universidade do Minho
Escola de Psicologia

Sandra Patrícia Ferreira do Amaral

"Put it on a Post-It!": Direct response of fourth grade children retain after a video-training on gypsy ethnicity

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Mestrado Integrado em Psicologia

Trabalho realizado sob orientação do

Professor Doutor Pedro Rosário

e da

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Título da Dissertação: "*Put it on a Post-It!*": Direct Response of Fourth Grade Children Retain after a Video-Training on Gypsy Ethnicity

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É AUTORIZADA A REPRODUÇÃO INTEGRAL DESTA DISSERTAÇÃO APENAS PARA EFEITOS DE INVESTIGAÇÃO, MEDIANTE DECLARAÇÃO ESCRITA DO INTERESSADO, QUE A TAL SE COMPROMETE.

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"Colocar num post-it!": Resposta direta de crianças do quarto ano após um vídeo de treino sobre etnia cigana

Resumo

Apesar de todos os esforços educacionais e políticos, os ciganos ainda sofrem com a discriminação. O não comparecimento das crianças ciganas na escola ocorre não só devido ao seu próprio comportamento, mas também devido à exclusão e discriminação perpetradas pelos seus pares e professores.

Este estudo assenta na visualização de um vídeo, em que a ideia passa por equipar as crianças com conhecimentos sobre a etnia cigana, bem como desmistificar alguns estereótipos ou crenças que possam existir nesses alunos, para que quando confrontados com um colega cigano o ajudem a integrar e não o descriminem.

O objetivo deste estudo é compreender o impacto da visualização de um vídeo sobre a cultura cigana nos alunos do quarto ano, levando em consideração as respostas diretas após a visualização do vídeo.

O presente estudo faz parte de uma pesquisa mais ampla sobre as atitudes em relação à etnia cigana, com um total de 541 alunos do ensino fundamental do quarto e quinto anos de escolaridade. Neste estudo participaram 135 alunos, de oito turmas do quarto ano de escolaridade.

Os resultados indicam que as respostas diretas que emergem após a visualização do vídeo, em relação à etnia cigana, são positivas, levando a uma melhor compreensão desta minoria. Isso indica que intervenções desse tipo podem ser o caminho a seguir.

Palavras-chave: etnia cigana, inclusão, intervenção, resposta direta

"Put it on a Post-It!": Direct Response of Fourth Grade Children Retain after a Video-Training on Gypsy Ethnicity

Abstract

Despite all educational and political efforts, Gypsies still suffer from discrimination. Non-attendance of Roma children in school occurs not only because of their own behavior but also because of the exclusion and discrimination perpetrated by their peers and teachers.

This study is based on the visualization of a video, in which the idea is to equip children with knowledge about Gypsy ethnicity, as well as to demystify some stereotypes or beliefs that may exist in these students, so that when confronted with a Gypsy peer help them integrate and do not discriminate against it.

The objective of this study is to understand the impact of the visualization of a video about the gypsy culture in the students of the 4th year, taking into account their direct answers after the visualization of a video.

The present study is part of a broader survey on attitudes towards Gypsy people, with a total of 541 primary school students in grades four and five. In this study 135 students participated, from eight classes of the fourth grade.

The results indicate that the direct responses that emerge after viewing the video, in relation to the gypsy ethnicity, are positive, leading to a better understanding of this minority. This indicates that interventions of this type may be the way forward.

Keywords: gypsy ethnicity, inclusion, intervention, direct response

"Put it on a Post-It!": Direct Response of Fourth Grade Children Retain after a Video-Training on Gypsy Ethnicity

Roma is the term commonly used in the official European documents and political discussions, essentially used by social mediators or specific official institutions, to encompass various ethnic groups, including: “Roma”, “Gypsies”, “Travelers”, “Manouches”, “Ashkali”, “Sinti” and “Boyash” (Council of Europe, s.d.). Roma are Europe's largest ethnic minority, with about 10 to 12 million across Europe, with six million living in the European Union (EU). The largest population lives in Romania and Bulgaria, and 80% of the ones living in Europe are now settled (Erio, 2012).

“Gypsies”, “Travelers” or “Roma” are considered an ethnic minority who share certain cultural characteristics. To a large extent this ethnic group is characterized by levels of poverty and social exclusion (Bhopal, 2011; Baptista, 2011; Frazer & Marlier, 2011).

In Portugal, the term used to refer to this ethnic group is "Ciganos" (Gypsies). Although this name may have a negative connotation among the mainstream population, it is the term accepted and used not only in official documents, but also by Gypsy communities themselves (Baptista, 2011). Because in Portugal this ethnic group identify itself as Gypsy, from now on we will address them using that term. Portuguese gypsy communities are scattered around the country and the vast majority are settled rather than nomadic, which contributes to children`s school attendance and their social integration (Baptista, 2011). The number of Gypsies in Portugal has been estimated about 40,000 up to 60,000, with the majority living in the regions of Lisbon, Setúbal, Porto, and Faro (Assembleia da República, 2009; ECRI, 2013). More recent numbers provided by the Portuguese High Commissioner for Migration (May, 2017) pointed to 37,000 people of this community living in Portugal (Lusa, 2017).

To a large extent, this ethnic group is characterized by poverty and social exclusion (Bhopal, 2011; European Commission, 2011; Frazer & Marlier, 2011). In fact, Gypsies are now officially recognized as one of the most disadvantaged minorities (Department for Education and Skills, 2003). In Portugal, Gypsy community suffers from rejection, exclusion, and although they have lived in the territory for many years, they are still not fully integrated. In our day-to-day life there are numerous situations of discrimination against this ethnic group and they are the margins of society (Mendes, 2012).

Gypsies face numerous forms of social exclusion, including: the access to basic hygiene standards, the access to the labour market, housing, health, and education. Discrimination is, therefore, part of their daily lives (ECRI, 2013; European Commission, 2011). Gypsy community is

commonly perceived by the dominant population to be wild, noisy, and dirty, and to react instinctively in an aggressive way and with bad manners (Chryssochoou & Marcu, 2005). Gypsies are considered a "burden on society", because they prefer to live on welfare benefits than work (Vilano, Fontanella, Fontanella & Donato, 2017).

Perceptions of discrimination regarding minorities have an impact on minorities' attitudes towards the dominant group, maintaining them distant and segregated from the society they are part of (Bagci, Çelebi, & Karaköse, 2017). This causes a barrier between minorities and society (ACIDI, 2013). These barriers not only answer minorities' needs for keeping their cultural identity preserved (ACIDI, 2013; Flecha & Soler, 2013; Jordan, 2001), but also contribute to their isolation, society's mistrust, and self-exclusion (ACIDI, 2013).

Despite sharing the same rights as the rest of the citizens, Gypsies do not seem to be able to attain them (Deuchar & Bhopal, 2013). Although in Portugal, as well as in other European countries, these problems are acknowledged by the government and several plans and measures have been put in motion to minimize discrimination, there are still obstacles to the implementation of such actions. For instance, the general lack of information concerning the Gypsy community, either about their real number, geographic location, or life styles constitutes an obstacle to the development of a National Strategy for the integration of this community (ACIDI, 2013).

According to a report by the European Union Agency for Fundamental Rights (FRA, 2018), the Roma in Portugal still suffer from discrimination. Regarding discrimination in the workplace, the rate has increased considerably from 2011 (15%) to 2016 (40%); finally, concerning the discrimination suffered by Roma seeking housing, Portugal had the worst result in two years and increased the rate between 2011 and 2016 (from 67% to 75%). The rate of school drop-out and training (school drop-out between the ages of 18 and 24, without having completed compulsory schooling) was also particularly high in Portugal at around 90%. The number of Roma children in the full gypsy class, which is a sign of segregation in education, increased globally, but in the specific case of Portugal rose from 3% to 11% (FRA, 2018).

Under this scenario, Gypsy low involvement with the education system is one of the main challenges of social inclusion (European Commission, 2011). Some of the challenges identified in past research were: low participation, lack of continuity of work, disrupted learning, and often insufficient support (Derrington, 2005; McClusky & Llyod, 2008). In fact, there is a high level of school failure and school drop-out among Gypsy children, meaning that they leave school earlier and achieve lower

educational qualifications than the general population (European Commission, 2011; Frazer & Marlier, 2011).

Gypsy pupils can be treated unfairly and less equally than others, sometimes because of the practices in place in some schools. For example, teachers often have low academic expectations about these students, which is likely to translate in low stimulation, encouragement and challenge to help them reach their potential. The lack of knowledge regarding the Gypsy people organization, lifestyle, culture and language may explain why this content is not taught or introduced in the curriculum. It then leads schools to ignore that it is beneficial for students to see their culture reflected in the content taught, so that the school curriculum is seen as positive and, at the same time, participation in school and academic life is more valued (Department for Education and Skills, 2003).

There have been reports of Gypsy children suffering, from bullying behavior by their peers, such as: pushing; tripping up; having food thrown at them; having items of their uniform or school bag torn or stolen; nose broken; pushed down the stairs; and threatened with scissors (Derrington, 2005).

About 70 to 80 percent of Gypsies have less than elementary education. Only 30 to 40 percent of Gypsy's children attend school with some regularity and even these still show high rates of absenteeism (Greenberg, 2010). In the Portuguese case, about 52.3% (48.2% of adults and 4.1% of children) of the gypsy population does not have any level of schooling, of which 36.9% (33.9% adults and 3% children) are illiterate and 9% cannot read or write. Nevertheless 38.3% of the adult population has completed elementary education, 8.7% have the third cycle or more, and only 0.4% have completed secondary education. This situation reinforces the vulnerability to which these communities are subject to (Vicente, 2009).

These figures illustrate the high level of school dropout among Gypsy children, which prevents them from acquiring similar educational qualifications as the general population (Rosário et al., 2017). Despite the limited data available, the rates of school failure in this group are 45% and the dropout rates are 15%. (Rosário et al., 2017) The dropout school rates are related to concerns about the preservation of cultural and family values and mores, concerns about harassment and physical intimidation of children, and reports of racist insults and disciplinary exclusion. Disruption of school activities also occurs because many children accompany their parents to fairs or agricultural activities (European Commission, 2011; Lloyd & McCluskey, 2008).

The issues of school non-attendance by young Gypsy children are often associated with reasons such as: parents not wanting their children in school because of their view of school - they do not understand the instrumentality of school in the lives of their children; parents want to integrate the

children in the family business, as soon as possible; and racism remains a serious problem for these communities (Levinson & Hooley, 2014; Rosário et al, 2017).

Despite this discontentment with the school, due to economic and social factors, the perspective of Gypsy families on schooling seems to be changing. Considering previous research (Myers et al, 2010; Rosário et al, 2017), Gypsy families are becoming more willing to allow children to access to formal education, aiming to improve the opportunities of their children in the future. Nevertheless, many Gypsy parents still fear that curriculum and school activities are too aligned with the dominant culture, and that this may harm their values and lifestyle. Despite anti-racist policies, schools continue to fail in their duty to protect children (Levinson & Hooley, 2014; Myers et al, 2010; Rosário et al, 2017).

An example of this discrimination is found in a study by Bhopal (2011) in which teachers regard Gypsy students as different from other children. They characterize Gypsy children as being hostile, challenging, verbally and physically unmanageable, using bullying and forcing to get what they want (Bhopal, 2011).

To increase the school attendance of Gypsy youngsters and improve their academic performance, efforts have been made to create inclusive education practices. Certain schools have been identified as having "good practices" for inclusion of these groups in the educational system. Some of the measures include mentoring programs and, study support, these measures are used to create home-school links, and aim for parents to look at school with confidence that they can look after their children (Bhopal, 2011).

Another example to improve academic performance is a program developed by Rosário and colleagues (2016), which aimed to develop learning strategies (e.g., goal setting) to increase motivation for school tasks and academic achievement in Gypsy students. In this intervention program, students were provided with opportunities to acquire, practice, and use self-regulated learning strategies. The children who participated in the program improved their behavioral and cognitive skills. In these interventions, attention should be paid to the cultural traditions and customs related to the education of Gypsy ethnic groups, since through these they can equip children with strategies and encourage them to continue the studies.

Despite the efforts made, educational inequality and the disadvantage experienced by this population remains a major problem. Thus, the European institutions and all EU countries have a joint responsibility to improve the lives of their Gypsy citizens (European Commission, 2011). As a matter of fact, in 2011, the European Union created the inclusion educational strategy for the 28-member states,

aimed at reducing the gap between Gypsy students and the majority of students, including access to education, health, and employment.

It is, therefore, necessary to continue to intervene in the existing stereotypes about the Gypsy community, with the goal of diminishing the discrimination that this group endures. Lack of knowledge is one of the most important reasons for the maintenance of discrimination practices, and so the society try to provide children with the tools to combat stereotypes about Gypsy ethnicity and inequalities (ACIDI, 2013; European Commission, 2014).

It is necessary to intervene in the stereotypes that exist about the gypsy ethnicity trying to diminish the discrimination that this ethnic group suffers. Given that lack of knowledge is one of the most important reasons for the maintenance of discrimination practices, we will try to provide children with the tools to combat stereotypes about Gypsy ethnicity (European Commission, 2011).

Purpose of the study

The study, based on the visualization of a video, was based on an idea of equipping the children with knowledge about the gypsy ethnicity, as well as trying to demystify some stereotypes or beliefs that may exist in these students regarding the Gypsy community.

The objective of this study is to understand in 4th year students the impact of viewing a video about Gypsy culture, taking into account the direct answers that emerge after viewing the video. Thus, the goal is to identify students' immediate awareness regarding the messages in the video. Students will write post-its stressing key ideas. The analysis of the post-its will help us understand what elements of the gypsy awareness video have a greater impact on gypsy ethnicity about children's perceptions, emotions, stereotypes and beliefs about this ethnic group.

The Strategic Plan for the Integration of Roma Communities, which provides guidelines for improving their education (ACIDI, 2013-2020) is currently under way. Regarding education, programs to reduce illiteracy, to prevent early school leaving rates, to guarantee access to lifelong learning, and other measures (ACIDI, 2013-2020) are being implemented. According to the European Commission (2011), the inclusion of Roma children in education is important for their full participation in society at various levels of their lives.

The fact that this study is in the school context is because there is an enormous dropout rate of this ethnic group (Greenberg, 2010). Another reason is that in this year of schooling, students are in a stage of psychological development where children are very much available to learn and to internalize patterns of behavior. Thus, at this level, the learning environment plays an extremely important role in

establishing a relationship with teaching and exploring the impact of peer behaviors (Rosário, Núñes and Gonzáles-Pienda, 2007).

The fact that the study is carried out with children in the fourth year of schooling, more important in primary schools, is because, at these ages, it is when there begins a decentralization of the self, and these children begin to try to understand the others and what surrounds them (Akos, 2000).

Method

Participants

The present study is part of a broader research on attitudes toward the gypsy ethnicity, with a total of 541 elementary school students in grades fourth and fifth. Considering the qualitative nature of this research and its objectives, a sub-sample of fourth grade participants was randomly chosen among participants. The sample is composed of 135 students, aged nine to 11 years ($M = 9.15$, $SD = .56$). Of this group of students, 66 were boys (48.9%). Of the 135 participants, 117 identified themselves as Portuguese, five as Brazilians, two as Romanians, and one as Angolan.

Participants' answers were transcribed verbatim to digital format for later coding, and the analysis was performed with the assistance of the software NVivo™ (version 12.1 for Windows). A thematic analysis was carried out following the steps indicated by Braun and Clarke (2006).

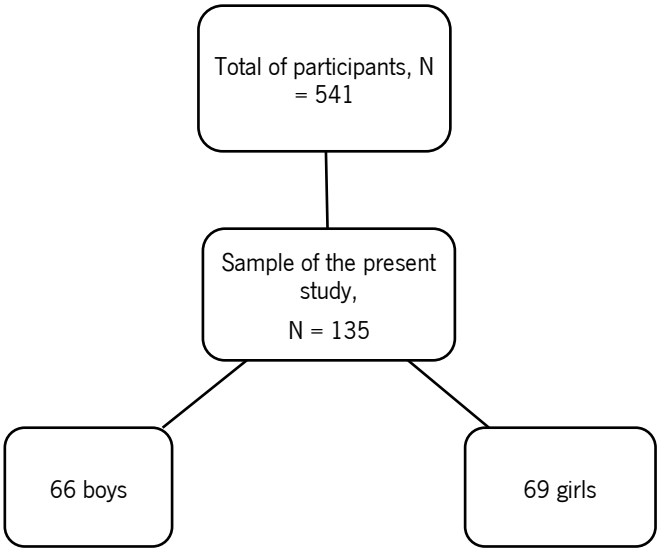


Figure 1. Sample of present study.

Measures and Instruments

Demographic Questionnaire. In this instrument, the participants were questioned about their sex, ethnicity, and age.

Video Training. The video training has the goal of promoting Gypsies' inclusion in elementary school by providing facts about Gypsy mores and their experiences. The video was build specifically for this study. It consists of a 17-minute presentation that includes short messages from six Gypsy children explaining their culture mores and their feelings about their discrimination experiences. These youngsters were recruited through a non-governmental organization (NGO) that works with the Gypsy community and their messages followed a pre-established script. The script included topics such as the importance of the family and music for the Gypsy people, the discrimination that Gypsies face in the school context, and in the community overall; and references to Gypsy people who are outstanding in their fields of expertise. Additionally, it includes clips from the TV series *Snobs*, which represents the reality of Portuguese Gypsy people. These clips were shown to the Gypsy community to which the children who participated in the video belonged, so authors can perceive if it is adjusted to their reality and do not transmit wrong messages. The video has the following structure: cultural background, stigma towards Gypsy people, and examples of Gypsy people that excel in their profession. The video ends with the metaphorical question "What color are the flowers?" and the response the Gypsy children who partook in the video "All colors are important in the world of flowers." This video finale is used to instill self-reflection in the participating mainstream children and act as a transition to the post-it driven group reflection.

Post-it driven group reflection. Each student received a post-it and was asked to write the three main ideas (e.g., feelings, curiosities, thoughts) transmitted by the video. Comments were anonymous to avoid social desirability (i.e. responding how they expect the researcher wants them to respond or respond as their peers expect them to respond).

Procedure

First, an authorization was obtained from the Ministry of Education and we contacted the schools and asked for authorization to conduct the research. After this authorization, the participants of the study were randomly selected, after which we selected our sample of 135 participants, the informed consent was given to the caregivers of these students, where the content of this investigation was explained, and the authorization was requested so that the students participated in the research.

Data collection occurred in a regular class. Students were invited by a research assistant to fill out the above-mentioned instruments. The research assistant highlighted the need to complete the task individually.

The study was carried out in a classroom context, in which we first passed the sociodemographic questionnaire, then the video and then delivered the post-its.

Data Analysis

The quantitative data of the sociodemographic questionnaire were treated and analyzed using version 22.0 of the IBM™ SPSS™ software (Statistical Package for the Social Sciences; IBM, Armonk, NY) for Windows™, making frequency tables, to assess the existing demographic characteristics.

For the analysis of the qualitative data we used the software NVivo™ (version 12.1 for Windows™), which helped in the analysis of the information (for example, import a Word document for later codification, organization of the data, analysis of the results). In this qualitative analysis, a thematic analysis was conducted following the steps indicated by Braun and Clarke (2006). We created a deductive code book where emerging themes and subtopics considered participants' words as well as the existing dialogue script for video recording. Thematic analysis can be a method, which reports experiences, meanings and the reality of participants, or it can be a constructional method, which examines the ways in which events, meanings, experiences are effects of a series of discourses within society. In this study we followed the constructional method (Braun & Clarke, 2006).

Qualitative research allows to explore complex concepts from the participant's point of view. Therefore, a deeper understanding of the meaning of the gypsy ethnicity for the participant can be obtained using qualitative methods. We conducted a qualitative study to analyze students immediate response to a video:

1. What are the general ideas participants highlight after viewing the video?
2. How do they rate the video?
3. What messages do the video convey?
4. What emotions do students report after watching this video?

In relation to the thematic content, we codified data into categories to answer the questions posed. There are two main response variables, the cognitive response and the affective response. The cognitive response relates to items of knowledge and inferences about the messages and the affective response are evaluations and emotions related to the messages exposed (Forehand & Deshpandé, 2001; Dijkstra et al, 2005).

The following codes were considered: (a) emotional characteristics; (b) cognitive characteristics; (c) behavioral characteristics; (d) physical characteristics; (e) relational characteristics; (f) economic conditions; (g) housing conditions; (h) video contribution; (i) emotions / feelings; (j) Inter-community interaction; (l) traditions, customs and customs; (m) the perspective of inequality that includes economic and housing depletion, as well as the generalized prejudice; (n) an equality perspective that encompasses equality of human rights, value judgments, as well as the notion of intra and intercultural diversity; (o) and finally the value assigned to the video.

The emerging themes and subtopics of the data were defined considering the participants' own words.

To increase the reliability of the results, two researchers performed the thematic analysis. Both were trained in coding scheme and coded independently each response. After each researcher coded the responses, interrater reliability was assessed, and the researchers gathered to discuss the discrepancies found in the coding process.

The coding decisions were evaluated by item and considered reliable if: (a) percent agreement ≥ 80% (Horner et al., 2005) and (b) $\kappa \geq 0.75$ (excellent reliability; Landis & Koch, 1977). In this study Cohen's Kappa coefficient was .80 which is considered excellent (Landis & Koch, 1977). After coding the sample, the researchers found that data saturation was achieved.

Results

This study intends to explore the direct responses that arise after the video visualization, because only then can we perceive what were the messages that participants understood from the video. Thus, the results obtained are translated into thirteen categories, two of the categories having three subcategories.

The first category refers to emotional characteristics, in this category are referenced emotional characteristics / abilities as well as personality characteristics of the gypsy ethnicity (30 out of 135, 22.22%). In this category emerge answers such as: "the gypsies are not bad", "they are very friendly", " the gypsies have feelings", among others.

In the second category the cognitive characteristics were discussed, that is, if they are referred to the individual's cognitive capacities or situations directly related to the cognitive aptitude (21 out of 135, 15.55%). In this category, responses such as "want to learn", "want to overcome their difficulties", "are intelligent" are manifested.

The behavioral characteristics are the third category which includes behaviors / attitudes or actions of the individual (eight out of 135, 5.92%). There are answers such as: "Gypsies sometimes knock", "Gypsies help people", "have good attitudes".

The physical characteristics describe characteristics directly linked to how the individual presents itself, as well as issues related to their hygiene (nine out of 135, 6.66%). There are answers such as: "Gypsies are clean," "Gypsies are different in appearance," "they are brown," "they are flesh and blood."

Relational characteristics deal with relations between gypsies and non-gypsies (23 out of 135, 17.03%). In this category we have answers: "they are friends", "they deserve to have friends", "to help others".

Economic conditions encompass the socioeconomic level of individuals (three out of 135, 2.22%). The answers that come up are: "Gypsies are poor" and "have no money".

The housing conditions refers to the housing conditions or the place where the individual lives (three out of 135, 2.22%). There are answers such as "living in old houses", "They have no houses to live in", "They wanted to have a better home to live in."

The video contribution refers to the purpose of the video, that is, its contribution to the participants (23 out of 135, 17.03%). Here emerge answers like: "Many people will learn to see the video" and "learn".

The category of emotions / feelings refers to some physical and emotional sensation caused by the video, as well as reactions during and after viewing the video (32 out of 135, 23.70%). Emotions / feelings arise, such as: "joy", "affection", "love", "friendship", "sad".

Inter-community interaction responds to how participants relate to and perceive the gypsy community, as well as they treat them, what attitudes they have towards this community (18 out of 135, 13.33%). They come up with answers like: "people do not like gypsies", "I do not care about having a gypsy friend" and "Gypsies also want to be free like us, so we should let them be free".

The category of traditions, customs and customs mentions cultural and proper characteristics of the gypsy ethnicity (eight out of 135, 5.92%), such as: "Traditions pass from parents to children", "Gypsies are people like other customs" and "Gypsies like music and parties ".

In the category of inequality perspective (19 out of 135, 14.07%), that includes the subcategory of economic depletion (two out of 135, 1.48%), which includes: "Gypsies are poor" and "have no money", this answers whether or not the individual is inferior because of their socioeconomic situation; In the subcategory of residential depletion, the individual is considered inferior by his address (three out

of 135, 2.22%), that is: "They have no houses to live". And even in the subcategory of generalized prejudice (14 out of 135, 10.37%), this refers to some of the prejudices that exist about gypsy ethnicity, as well as some of those that the gypsy people suffer, examples of which are: "Most people always accuse gypsies without them doing anything" , "People should not think Gypsies are bad", "Everything they tell us about them, most of them are lies".

In the category of equality perspective (116 out of 135, 85.92%), that includes the subcategory of human rights equality (10 out of 135, 7.40%), this search demonstrates how the gypsy ethnicity should be treated in society. We have answers like: "they must have the same rights as us", "Gypsies have every right to go to school", "Gypsies also want to be free like us, so we must let them be free". In the sub-category of value judgments (46 out of 135, 34.07%), this is closely linked to the previous one, the key idea is based on how the Roma ethnicity should be treated by society, without value judgments about them, that is, cultural and sentimental factors, stereotypes, ideologies and personal prejudices, usually related to moral values; In this domain the answers we had were: "One should not judge others by appearance", "Just because they are brown do not steal", "Do not judge the color of others". In the last subcategory, which is the notion of intra and intercultural diversity (60 out of 135, 44.44%), it manifests itself in the demonstration of human diversity, without an associated discriminatory connotation. Emerging answers like: "because we are all equal", "Everyone has something different", "Being a gypsy is being like us", "They are like us, but the race is different".

And finally, the value category assigned to the video, refers to the evaluation after viewing the video (11 out of 135, 8.14%), emerging answers such as: "Fun", "Fix", "Interesting" and "Beautiful".

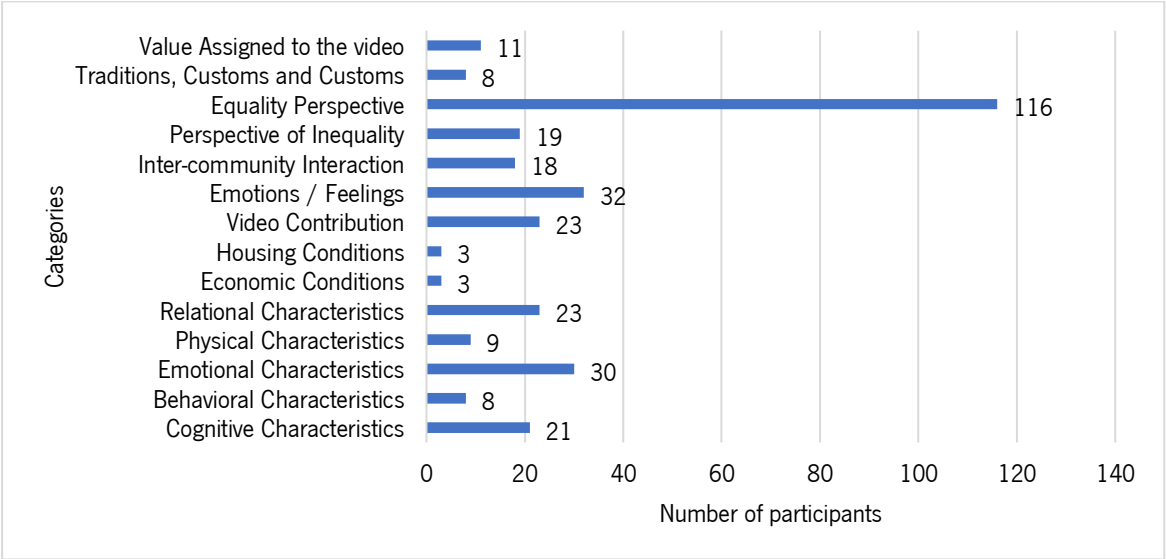


Figure 2. Content of the responses. Each bar represents the number of participants who referred each content category.

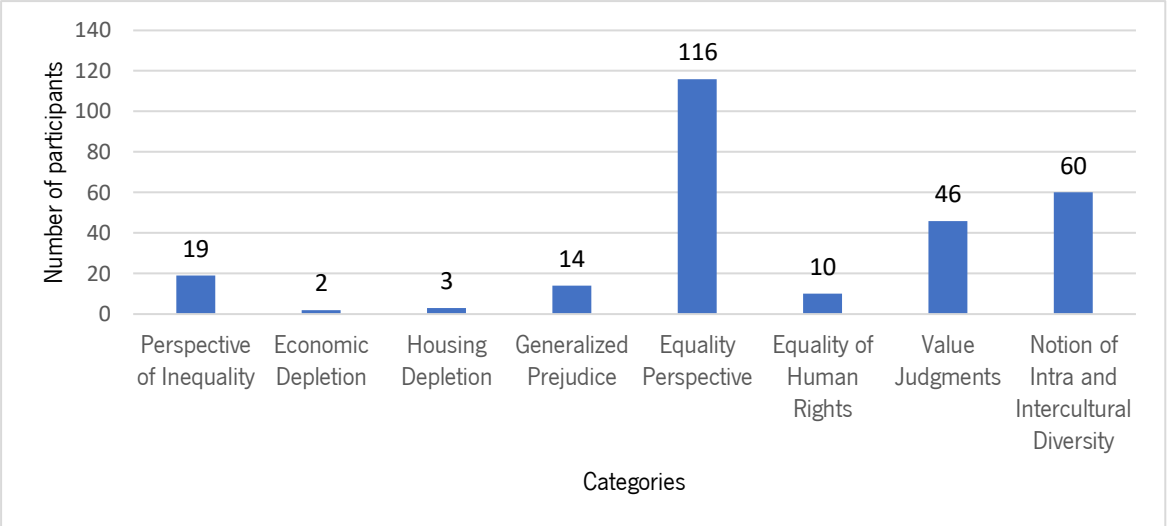


Figure 3. Number of participants who referred each content category in Perspective of Inequality and Equality Perspective.

Discussion

Despite inclusive educational and political efforts (ACIDI, 2013), school attendance and success are still a major challenge among gypsies (Frazer & Marlier, 2011). Non-attendance of Roma children at school occurs not only because of their own behaviors and dismemberments, but also because of the exclusion and discrimination perpetuated by their peers and teachers (Derrington, 2005, Lloyd & McCluskey, 2008).

We highlight the importance of these interventions among school-age children so that Gypsy children can be included in the education system without discrimination. Considering the literature review that demonstrates the discrimination that these children still suffer, the current study focused on perceiving children's direct responses when watching a video, which aims to provide children with knowledge about Gypsy ethnicity, as well as demystify some stereotypes or beliefs that these students may have about gypsy ethnicity. Findings are expected to help improve the educational interventions with Gypsy people.

The data from the present study seem to suggest that the direct responses that emerge after viewing the video, in relation to the gypsy ethnicity, is positive. Because, after watching the video, participants wrote positive ideas, regarding the gypsy ethnicity focussed on principles of inclusion and equality. These data may tell us which interventions of this type may result and be used in this context, but of course, in order to be sure, we will have to do further studies in the future.

We were able to realize this, because within each category, relevant keywords emerge for this study. Considering the content of the video and when the script was constructed, a list of keywords emerged, which were easily identified in the post-its analysis.

However, we believe that if there were participant involvement or a reference figure in the video, the results would be even more positive, as several studies indicated (Buchholz & Smith, 1991).

Limitations of the study and future research

It would be important together with the video visualization, to have a deepening of the knowledge that these children have about the gypsy ethnicity and later a debate to try to deconstruct erroneous beliefs or stereotypes about this ethnic group.

It is important to encourage and promote positive attitudes in children using various types of interventions. Such interventions should start early in children's mental development stages to reduce stigma and increase awareness of this ethnic minority, which is the gypsy community.

As the data were collected in a classroom context, the researchers failed to ensure that the children's responses were not influenced by the responses of other colleagues. However, some students may have provided socially desirable responses in the efforts to please the researchers, and they may have felt pressured to do so because of the fact that the present study is based on a socially sensitive issue.

Another suggestion for future research is to compare the responses of children who have gypsy colleagues to the responses of children who do not have gypsy colleagues to understand whether the presence of Gypsy children influences the responses obtained from this minority. This knowledge can then be organized to promote the inclusion of the Gypsy people, especially of the children in a school context. We hope this study will contribute to the reduction of minority stereotypes and misconceptions.

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