



Mirrors

Manual on combating antigypsyism
through human rights education



Roma Youth Action Plan

COUNCIL OF EUROPE



CONSEIL DE L'EUROPE

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Written by Ellie Keen



www.coe.int/youth/roma

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Preface

Every day Europe's Roma suffer discrimination, humiliation and hatred. Not only is this an affront to our values, it is banned by our laws, including the European Convention on Human Rights.

Yet, in many communities, antigypsyism has become normalised. The problem is compounded by irresponsible statements from public figures and crude stereotypes in the media. Make no mistake: this is racism – and yet in so many instances it still remains unchallenged.

We must therefore use every means at our disposal to tackle this intolerance. The Council of Europe's European Court of Human Rights has repeatedly sanctioned antigypsyism in its various forms and all 47 of the Organisation's member States have clear obligations to punish, prosecute and prevent discrimination. However, while laws are necessary, they cannot alone overcome deep-seated prejudice. We must also lead a culture shift: changing attitudes and fostering tolerance from the bottom up.

To this end, the Council of Europe is supporting Roma young people as they take on the many myths surrounding the Roma way of life and reassert their own, positive identity instead. This manual – part of the Council of Europe's Roma Youth Action Plan – will help educators, youth organisations and individuals challenge antigypsyism and increase awareness of the rights all people have to live free from discrimination. It will help enable young people – Roma and non-Roma – to identify and denounce prejudice wherever they find it. It aims, also, to build empathy and solidarity in the movement to end antigypsyism – for which we all share responsibility.

I hope as many educators and youth organisations will use this manual to spread a simple message: Roma are at home in Europe; antigypsyism is not.

Thorbjørn Jagland

Secretary General of the Council of Europe

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A note on terminology

The term 'Roma' is used throughout this publication to refer to Roma, Sinti, Kale and related groups in Europe, including Travellers and the Eastern groups (Dom and Lom). It should be understood to cover the wide diversity of the groups concerned, including persons who identify themselves as Gypsies.

The term 'Rom' is also used to refer to a person of Roma origin.

Both 'Roma' and 'Romani' are used as adjectives: a 'Roma(ni) woman', 'Roma(ni) communities'.



1 Introduction

For Gypsies the age of criminal responsibility should be the moment of birth because being born is, in fact, their biggest crime.

*Miroslav Sladek, Politician.
Czech Republican Party*

The difference between Gypsies and cattle is that cattle are subject to veterinary control. Livestock can't behave like Gypsies, but the reverse is allowed. Bovine rights and freedoms have been under serious pressure for years, and during that time the Gypsy woman has given birth to twins again and she's as bloody-minded as a cow yet again.

*Kalin Rumenov, prize-winning
Bulgarian journalist*

I love roast meat Gypsy-style very much, but I'd prefer more meat and fewer Gypsies.

Jan Slota, Slovak National Party

A significant part of the Roma are unfit for co-existence. They are not fit to live among people ... These animals shouldn't be allowed to exist. In any form. That needs to be solved — immediately, and regardless of the method.

*Zsolt Bayer, co-founder of the Fidesz
Party, Hungary*

Residents are ready to start setting the Gypsies' houses on fire, and I want to head this process.

*Russian municipal legislator Sergei
Krivnyuk*

Gypsies are grouped around well known criminals ... there are Gypsies who are born criminals [who] do not know how to do anything other than to commit criminal acts.

*General Mircea Bot, Chief of the
Bucharest Police*

Imagine if the statements above were made about a different group of people, for example, black Africans, Asians or Jews. Such statements would probably not be tolerated in today's society. However, with the Roma population, public figures, including respected journalists, politicians and police officials, are able to make such claims often without even being challenged.

The statements are abusive, based on false assumptions, and they are almost certainly illegal under international law. They are also racist. Why, then, are such beliefs tolerated, and why are they held at all?

This manual addresses the problem of racism towards the Roma. The problem is so well acknowledged and so widespread that it even has a special name: antigypsyism.

There is a severe need to address this problem. The Roma are the single most disadvantaged and abused minority throughout Europe and antigypsyism has been on the rise in recent years. It is becoming more and more “acceptable” to make derogatory statements about the Roma and to blame them for various social ills.



Extremists may feel they have license for their attacks when the message they receive from government activities in other spheres is also that the Roma are a problem.

Gay McDougall, UN Independent Expert on minority issues

The damage and suffering to individual Roma and to the Roma community as a whole is hard to quantify. It is often direct and immediate, for example, when a child is picked on by peers and teachers simply for being Roma. The damage, however, extends beyond the immediate, and beyond those individual Roma who may be victimised or abused. Antigypsyism can also be seen in the way that the whole of society relates to the Roma, including through the laws and policies that shape our possibilities or, supposedly, offer us protection when our rights are threatened.

It is difficult for young people growing up in such an atmosphere to see beyond the widespread prejudice, or to know how they can help to make their own society one in which all individuals are treated fairly, with respect for human rights. We have put this manual together in the belief that educational programmes must begin to recognise a problem which is common to every European country. Through education, we must help young people to see beyond the prejudice and begin to stand up for the rights of Roma people.

We should never forget that those rights are human rights. Roma people have no “special” rights, but they must be entitled to the rights possessed by any other community. This manual places the problems of racism, antigypsyism and Romaphobia firmly within the framework of human rights. Whichever term we use, all three are contrary to the spirit and the letter of the human rights agreements which the whole world has endorsed.

No-one would wish on themselves the kind of attitudes and behaviour which the Roma commonly experience. No-one would tolerate it for their own child. We need to make sure that the “children” of Europe – both Roma and non-Roma – do not grow up thinking that such behaviour is normal, or acceptable. This manual is a step towards that goal.



To condemn an entire people as thieves and bandits, is in itself a criminal act and is a violation of the Geneva Convention and the current EU rules regarding Europe's citizens; namely, that every human being has the right to be treated fairly and judged as an individual on their own merits.

Hans Calderas, Roma artist and activist

The Roma Youth Action Plan of the Council of Europe and combating antigypsyism

This publication was elaborated as part of the Roma Youth Action Plan of the Council of Europe, which was initiated in 2011 in response to the challenges faced by Roma young people in Europe, particularly with regard to their participation and the multiple realities of discrimination that they experience. The Roma Youth Action Plan includes activities of the Youth Department and of other sectors of the Council of Europe, as well as activities by other partners – intergovernmental and non-governmental – co-operating with the Council of Europe, particularly Roma youth organisations and networks.

Human rights education and combating antigypsyism are important priorities of the Roma Youth Action Plan, alongside the strengthening of Roma youth identity, addressing multiple discrimination, building a stronger youth movement and increasing the capacity of Roma youth organisations to participate in policy making.

The youth sector of the Council of Europe, notably through the work of the European Youth Centres in Strasbourg and Budapest and through the European Youth Foundation, has had a pioneering role in the mainstreaming of human rights education in youth policy and youth work practice. This is most visible in the manuals *Compass* and *Compasito*, for human rights education with young people and with children, respectively, and in awareness-raising campaigns such as All different – All Equal, and the No Hate Speech Movement. Human rights education provides the optimal educational approach and content to understanding human rights as a common asset of all humanity and, conversely, to understanding the violations of the human rights of anyone as a violation of the human rights of all. The Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education stresses this role of human rights education as “equipping learners with knowledge, skills and understanding and developing their attitudes and behaviour, to empower learners to contribute to the building and defence of a universal culture of human rights in society”.

Human rights education and combating antigypsyism

Educational work against antigypsyism is part of this mission for a universal culture of human rights. The widespread realities of antigypsyism make it necessary to develop a specific manual to address it, not so much because discrimination against Roma is different from any other form of discrimination, but because reality has shown us that when it is not specifically

addressed, it is very often ignored. The invisibility of antigypsyism in human rights and anti-discrimination education also contributes to furthering antigypsyist attitudes and acts.

As with *Compass* and *Compasito*, this manual is designed for use in both formal and non-formal education settings, even if the vast majority of youth work uses non-formal education values and approaches. Classrooms, however, are also necessary spaces for human rights education to happen and to be discussed.

We would like to stress that the purpose of this manual is to promote human rights and human rights education through the topic of antigypsyism. For the teacher or facilitator of educational processes, it may not be necessary to carry out any of the activities proposed as “activities on antigypsyism”, but simply as activities on or about human rights. Of course the focus of the activity and its debriefing are the situations related to Roma, but the learning outcomes should serve human rights education as a whole.

We stress this because, as educators, we are also influenced by, and exposed to, the same climate of prejudice in which antigypsyism grows, too often with alarming impunity. It may therefore be difficult to choose or to decide to do an activity from this manual because “we do not want to single out one group” (the Roma), or because “we have no Roma in our group”, or because this is “not an issue of concern” in our group, school or community. These are just three of the most often quoted reasons for not taking up matters related to the discrimination of Roma in educational activities. The widespread nature and the multiple forms of discrimination against Roma in virtually all European countries, make the educational work against antigypsyism a valid approach to any work for human rights education, in the same way that promoting the human rights of women benefits all society, men and women alike, and that we should not discuss women’s rights only in the presence of women.

It therefore goes almost without saying that this manual has not been produced for working with young Roma *only*, or *especially*, or *if possible*. The contents and approach of the manual are valuable for any groups of young people anywhere. Tips and advice are provided when the presence of Roma young people in the group may demand or recommend specific actions or approaches. It is also equally recommended that Roma be involved, especially Roma young people, as facilitators, resource people or testimonies in some activities. Empowering Roma young people and supporting their participation in all spheres of society is precisely one of the purposes of the Roma Youth Action Plan and of youth policy in the Council of Europe.

This manual also aims to complement other initiatives of the Council of Europe, particularly its *Dosta!* campaign, and the policy guidelines for combating antigypsyism developed by the European Commission against Racism and Intolerance.



2 A guide to the manual

We have set our sights high, but the goal is simple: let us ensure that Roma enjoy the same rights and opportunities as anyone else. Roma are no different from anyone else. Give them a chance to study and they will learn. Give them a chance to find a job and they will work

Viviane Reding, Vice-President of the European Commission responsible for Justice, Fundamental Rights and Citizenship, April 2010

Scope of the work

Antigypsyism is a problem of relationships: it is about the way that the non-Roma community and society as a whole relate to the Roma community. In most societies today, this relationship is unequal and predominantly negative: the Roma are seen by much of the non-Roma community as possessing a whole series of fixed characteristics, almost none of which are valued by society.

It is tempting to think that antigypsyism work – or anti-racist education – should concentrate mostly on dispelling racist attitudes among the majority population, or at least, among the members of that population that we work with. While this is certainly important, educational work can also work on the other side of the relationship. In particular, building self-esteem and a better awareness of human rights can help young Roma to deal with instances of discrimination and support them to remove some of the obstacles which society has placed in their way.

This raises a third and important focus of work on antigypsyism. Much of the discrimination faced by Roma communities is deeply embedded in the structures of society. These structural obstacles have arisen as a result of centuries of discrimination and include laws, policies and institutions which fail to treat the Roma fairly, perhaps because the laws are not adequate, and perhaps because racist attitudes persist among people in positions of power.

Across Europe, Roma are disproportionately stopped and searched by police, often for simply being Roma

Whether Romani people are victims of crime or suspects, they rarely receive equal treatment in criminal justice systems. This is a result both of inadequate procedures and guidelines for law enforcement officials, and of a failure to eliminate prejudices among them.

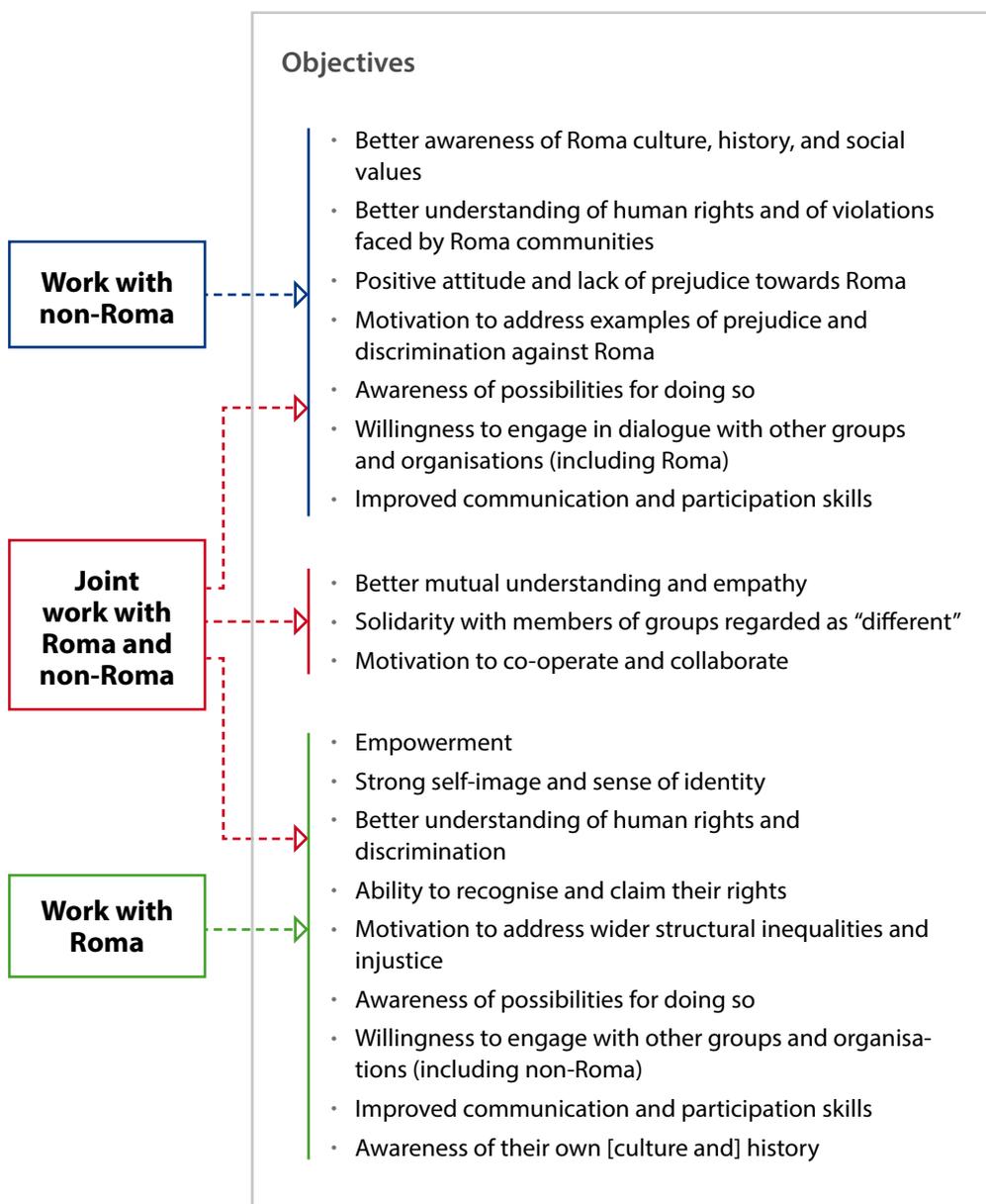
Roma in Europe, Amnesty International

Structural discrimination is often hard to see, and hard to challenge. Nevertheless, if young people do not learn to recognise it, then however positive the attitudes, discrimination will

remain in place. Educational work can help them to understand the deeper causes of unfair policies or practices towards the Roma, it can help them to perceive the impact of these practices on ordinary Roma, and it can also offer ways of working to remove the obstacles.

This manual offers a series of activities which aim to address these different areas. Most of the activities are appropriate for Roma groups, non-Roma groups, or mixed groups, although the focus may be slightly different in each case. Some of the key objectives for different groups are outlined on the next page.

Key objectives for different groups



A human rights approach



Roma politics must be dealt with in relation to general human rights; it must be related to common values and moral codes and must not focus on an exclusively ethnic or national problem.

Nicolae Gheorghe, Roma activist

Human rights offer a system of values and principles where everyone is treated equally and everyone is treated with respect. These values and principles are now part of international law, and they apply in every European country.

This manual uses a human rights framework to look at antigypsyism. Human rights provide a set of universal standards against which participants in the activities of the manual can assess the injustices and examples of mistreatment that many Roma encounter on a daily basis. Nearly all of these examples are illegal under international law, and illegal in the European countries where they exist. Pointing out this fact can send a strong message to participants. It can be particularly reassuring to those who experience discrimination or abuse of their rights.

Human rights can also offer a message of hope. Their mere existence is an affirmation that however society and governments actually behave, in theory and on paper they have acknowledged that the rights of individuals are not to be neglected. That offers a promise and some practical avenues for groups and individuals who see their rights neglected. We and they can use that fact to hold the perpetrators of injustice to account.

Using human rights and human rights education to combat antigypsyism

The activities in this manual look at different aspects of antigypsyism through the lens of human rights. Discrimination, poverty, police brutality, evictions, hate speech and other issues faced by many Roma are presented through this lens. The aim is for participants to see that all these issues are examples of a failure to live up to standards that the whole world has accepted should be universally applied. The aim is also for participants to begin to see that this “acceptance” – and the legal obligations which follow – can be used by them to fight for equal rights for Roma.

Human rights provide a powerful tool for addressing antigypsyism:

- Awareness of human rights is *empowering*
- Human rights provide a *language* for framing challenges or claims
- They offer *mechanisms* for addressing specific violations.

The racism at the heart of antigypsyism is itself a human rights violation but it also almost always leads to other more serious violations. In educational work, we can address the racist attitudes and thereby help to address, or prevent, the other violations; but we can also try to address the violations themselves. Drawing attention to unfair and often illegal practices, such as unequal access to education or employment, or poor housing and police brutality, can focus minds on the racism at the root of such practices. This can help to undermine the attitudes but it can also sometimes bring about removal of the violation.

For young people to be able to stand up against Roma discrimination and take action to improve protection of their rights, they need to be able to recognise human rights violations. That means understanding human rights.

Human rights education

Human rights education is sometimes defined as 'education *about* human rights, *through* human rights, *for* human rights'. Each activity in this manual embodies this approach:

- Young people are provided with general information about human rights, or with information about specific rights addressed by particular activities.
- You, as facilitators, are encouraged to create a rights-respecting environment when running the activities. See the advice at the end of this chapter for how you can ensure a culture of respect, a safe environment and an atmosphere where everyone feels able to contribute and participate (page 22 onwards).
- Each activity contains suggestions for taking the ideas and learning from the session into the wider community. Together with the Four steps to action, these offer ways for participants to begin to work *for* human rights in their own lives.

Taking action

Effective work on antigypsyism ought to leave non-Roma participants with a clearer understanding of the extent of the problems which many Roma people experience, and it ought to leave them concerned about the issues. However, it is important not to give participants the impression that the problem is too big to solve! For Roma participants, avoiding such a reaction is clearly a high priority.

For this reason, amongst others, all of the activities in this manual include suggestions for follow-up work, often outside the educational environment. These follow-up activities offer ways for young people to influence the issue – to take action against antigypsyism. The last

section in the manual (Four steps to action) explores this idea in more detail, and includes a series of activities which will support participants in planning a public event or action.

The idea of taking action or activism plays an important role in human rights education and an important role throughout this manual. Such an idea can often seem threatening to educators, or at least, it may appear to be an optional extra, to be encouraged if time allows. The following points are important both in emphasising that the idea of ‘action’ does not need to be threatening, and in highlighting the educational – and societal – advantages of including it in your work with young people.

1. Taking action is not necessarily “radical”

Taking action can include anything from making links with other youth groups, inviting members of the community to a performance or exhibition, building a website or social media page, writing a letter to a local representative, monitoring human rights violations, organising a petition etc.

2. Taking action builds on the activities

If your activities have been successful in triggering participants’ interest and concern, they are likely to want to explore the issue further and may feel the need to “do something” about the problem. Facilitating this through a follow-up process can help to build on their interest and consolidate previous learning. In particular, by using the learning in the activities, participants come to see more clearly the relevance of the issues discussed to life in the real world.

3. Taking action reinforces the idea of social responsibility

Many of the activities are designed to encourage reflection on the role that “normal” people play in promoting or enabling antigypsyism. If participants see that there are things that they, and others, can do to address the issues, this will reinforce some of the moral messages. Participants may begin to see that they have some responsibility for the society they live in.



It has always been about human rights, you see. That they should apply to us Roma too. That we should have the same right to make us a decent living like everybody else, with housing, employment and education ... it must be known!

Rosa Taikon, Roma silversmith and activist

4. Taking action is empowering

If participants feel they can make a small contribution to solving the problem, they are less likely to be overwhelmed or discouraged by the issue. Groups can come together and feel a great sense of achievement if they have managed to organise an event or create something of use outside the formal learning environment.

5. Taking action builds participation skills

Participants can derive a great deal from the processes of thinking through, organising and then implementing an action in the community. Such processes help in the development, for example, of critical thinking skills, strategising, communication, organising, and collaboration.

You should try to allow time to debrief any action so that participants can reflect on successes, things they might do differently, and lessons learned.

6. Taking action *can* have an impact!

If action is seen not as something which necessarily leads to immediate improvement, but rather as part of a process to bring about structural change, then almost anything your group undertakes can be seen to contribute to that process. Even if it is only linking up with other groups, informing others online about violations, or creating a drama piece about antigypsyism, in all these ways, young people are themselves becoming ‘educators’ in the wider community. They are communicating their learning to others in society. This in itself is a significant contribution to the battle against antigypsyism.

Of course, they may also be successful in more direct ways, for example, by getting a local authority to review a policy of evictions, by persuading a journalist to write about their case, or by persuading others to sign a petition or join a campaign. Such successes can be important in themselves, and very empowering for participants.

- See the activity ‘Four steps to action’ and the accompanying background material for more about setting achievable goals.
- See Chapter 3 of *Compass* for a detailed outline of taking action as part of human rights education (available at www.coe.int/compass).

Structure of the manual

The activities

The main body of the manual consists of 18 activities with supporting material. Most of the activities are designed for sessions lasting at least an hour, although a few are longer. The activities have been classified according to ‘level of complexity’: a level 4 activity assumes some pre-existing experience or knowledge of the area; a level 1 activity can be run with groups who are new to the topic.

You can use the table of activities on pages 57 - 59 to identify appropriate activities according to key issues, time required, and level of complexity.

Each activity also contains suggestions for follow-up. Some of the suggestions refer to other activities in the manual; some are ideas for research projects, public awareness campaigns or other public actions. These are an important way of consolidating the knowledge and skills acquired in the activities, and they will help young people to become engaged and to feel their own power to influence the world around them.

The final group of activities is specifically directed towards taking action in the community.

Supporting material

Most of the activities also contain background information of direct relevance to the particular activity. Most of these background notes are brief, and can also be used as handouts for participants. Some of the notes – for example on racism, discrimination and stereotypes – will be relevant for a number of different activities.

Many of these texts will also be relevant for other activities. These are also indicated in the table of activities.

Background chapters

The first two chapters, 'Antigypsyism' and 'Human rights', are important in setting the context for the activities. It is recommended that you look through these chapters for areas you think will be particularly important to your group, or which are unfamiliar to you.

The chapter on antigypsyism provides some examples of the challenges faced by Roma people and describes the magnitude of the problem. If you are working with non-Roma groups, this chapter is of particular importance: they may be unaware of the extent to which Roma people face discrimination and abuse in almost every aspect of their daily lives.

It is strongly recommended that you use and make constant reference to the information on human rights. This will ensure that participants become familiar with the ideas and with the rights themselves, and that they begin to connect them with issues they come across in their daily lives.

Running the activities

The instructions for the activities take you through the main steps. It is recommended that you read through the whole activity at least twice, including the debriefing questions, before running it with your group. Additional 'tips for facilitators' are included within the instructions where points can be adapted or further elaborated.

The following section contains general recommendations and points to bear in mind when planning or running activities. A more detailed explanation of the methods used and the benefits of a user-led methodology can be found in Chapter 1, Section 4 of *Compass* (available online at www.coe.int/compass). It is recommended that you look at this if you are unfamiliar with interactive methods.

The role of facilitator

The activities use the term ‘facilitator’ to refer to the person running the activities. A facilitator is someone who ‘makes something happen’, who supports and encourages others to learn and to develop their own potential. Effective facilitation is the key to human rights education - and the key to giving life to these activities.

Do not feel you need to be an “expert” in order to work on the issues: good facilitation does not require any particular knowledge or expertise, except perhaps an “expertise” in understanding and relating to young people. The activities in this manual will be most successful in an environment where your group is encouraged to explore and find their own approach to issues which are complicated, and often controversial. There is no harm in letting them know that you are exploring together with them!

Working with Roma and non-Roma groups

Given the nature of the theme, the issue of whether your group includes Roma participants, or is exclusively Roma, is an important one. The “messages” that Roma and non-Roma participants need to absorb and react to in relation to antigypsyism may often be very different. Some of the questions in the debriefing for the activities have been highlighted as having more importance for one or another group.

There are benefits to working with Roma and non-Roma audiences separately, and benefits to working with mixed groups. However, given the nature of the topic, it is useful to be aware of the specific needs and likely pre-conceptions which participants might hold because of the way they self-identify.

- Make sure that you are aware of the different possible needs within your group. In particular, if you are unsure whether any of your participants are Roma, check!
- Be aware that non-Roma participants may have strong prejudices about the Roma. If you are working with an exclusively non-Roma group, it may be necessary to address these prejudices directly, but you will need to be sensitive about doing so if there are also Roma within the group.
- Roma participants may be affected by some of the information presented or by the discussions. This is particularly likely for the activities relating to the Roma Genocide where you will need to be prepared to offer support in case anyone is upset by the information provided.
- There may be different objectives for Roma and non-Roma participants (see the diagram on page 17). In particular, strengthening feelings of identity, and affirming this identity, may be more important for Roma participants. Addressing prejudice may be more important for non-Roma participants.

Creating a safe environment

Some of the activities and the issues raised in the manual are likely to affect Roma participants directly. Many of them may have been the victims of racist abuse, perhaps even by others in the group. It is very important that you are sensitive to these possibilities and that you let participants know that there is support available if needed. Make sure that you are able to offer that support, or able to point them in the direction of someone else who can help.

As far as possible, participants need to feel “safe” discussing the issues. You could set some basic rules with the group, for example, agreeing to respect the opinions of others and to avoid any form of abuse or personal criticism.

Ten DOs and DON'Ts

1	Do encourage participants to voice their opinions and ideas.	Don't condemn any suggestions as "useless", "irrelevant" or "stupid"!
2	Do try to develop a culture of mutual respect, a safe environment where everyone feels comfortable about expressing their opinion.	Don't allow the group to exclude, ignore, prejudice, or disrespect anyone else: try to establish some basic principles from the outset.
3	Do encourage discussion and questioning: participants will learn by expressing their doubts or uncertainty.	Don't try to give lengthy presentations: that will only turn them off!
4	Do make links with the reality of the participants and with real issues in their environment.	Don't hand out generalisations which they can't relate to.
5	Do abandon dogma! Allow them to question "established truths", and do so yourself.	Don't "preach" or use your position to close an argument.
6	Do be honest with participants. They will respect you more and will be more likely to open up themselves.	Don't pretend to know if you aren't sure! Tell them you will find out, or encourage them to do so.
7	Do trust participants. They need to find the answers for themselves.	Don't talk down to them, and don't try to lead them where they won't be led.
8	Do take their suggestions seriously: they will be more likely to become involved if they feel ownership.	Don't feel you need to stick rigidly to what was planned: follow their interests if they prefer to move in another direction.
9	Do appeal to their natural human sympathies. Ask them how they feel, or how they <i>would</i> feel if ...	Don't give up if their opinions seem unkind or thoughtless. Show them another perspective.
10	Do treat participants as equals – equal to each other, and 'equal' to you. You are all only human!	Don't exclude participants or make assumptions about what they can or can't do. Humans can be unpredictable!



3 Antigypsyism

- In a survey of 11 EU member states, about half of the Roma respondents said that they had experienced discrimination in the past 12 months.
- About half felt they had been discriminated against when looking for housing.
- About a quarter felt they had been discriminated against when looking for work.
- About a fifth felt they had been discriminated against in education, in healthcare provision and in the workplace.

Results from a survey by the EU Fundamental Rights Agency (FRA) in 2011. The countries surveyed were Bulgaria, the Czech Republic, France, Greece, Hungary, Italy, Poland, Portugal, Romania, Slovakia and Spain.

'Gypsies', Roma, and antigypsyism

'Gypsies'



We are not savages, but civilized people of another civilization. We are neither superior nor inferior to the rest of humanity. We are different, that's all!

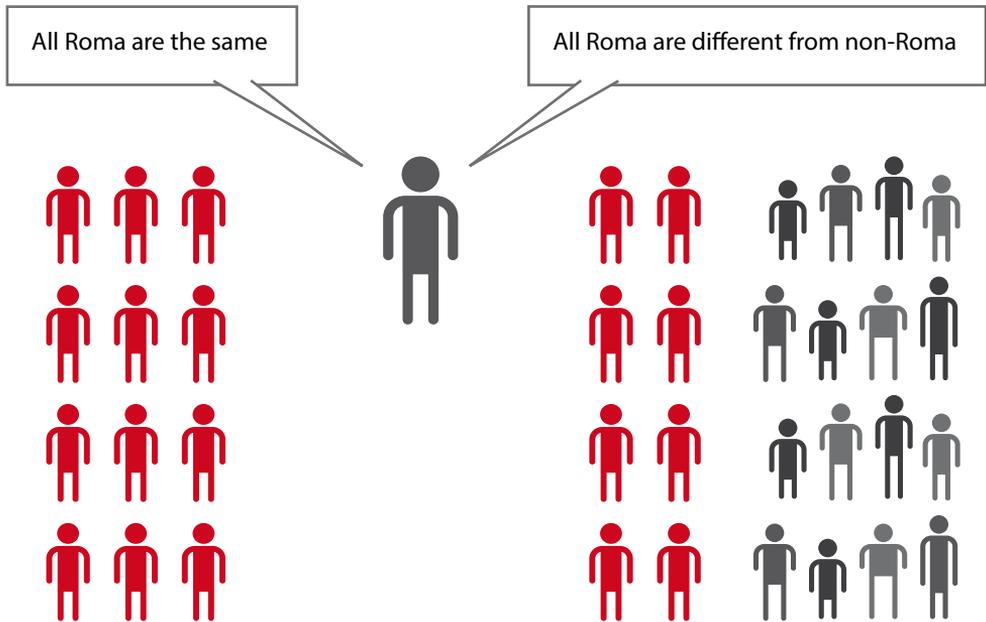
Sandra Jayat, Roma artist

The word 'gypsy' is mostly used in a derogatory way by people who are not themselves 'gypsies'. There is in fact no such single group as 'gypsies', and those communities which are normally labelled in this way tend to classify themselves differently. Many regard themselves as Roma, which is the term used throughout this manual, but others self-identify in different ways – for example as Sinti and Kale. Some self-identify as Travellers; a few, in certain countries, self-identify as Gypsies.

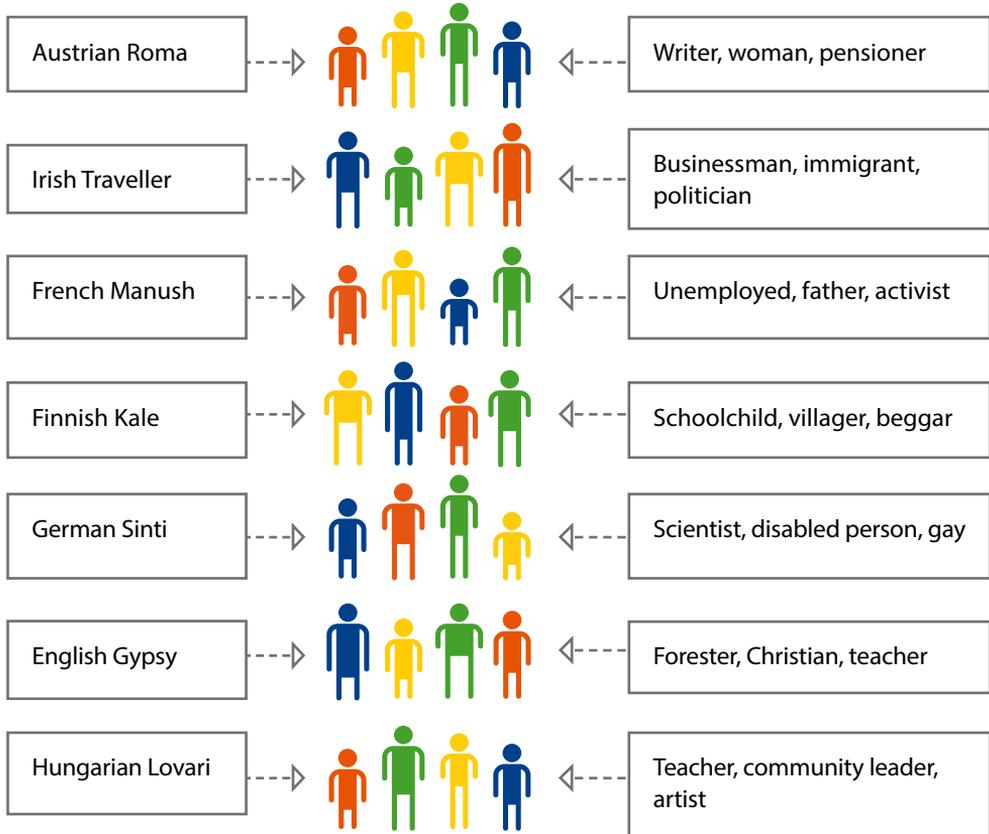
The word Roma is used throughout this manual to cover all such groups, and more. Some Roma do indeed share elements of cultural heritage, some share a common language, and some have a common history. Taken across the continent of Europe as a whole, however, mostly what the Roma people have in common is dwarfed by individual differences. Just as with any other group – such as Muscovites, Italians, North Europeans, children, women, sportsmen or musicians – the Roma are above all individuals, no matter how they classify

themselves. They have individual preferences, abilities, values and personal histories. Very often they may share more in common with non-Roma in their country or community than they share with other Roma.

So why do people think they are all the same?



All Roma are **not** the same



Roma

The Roma – or Romani – constitute the largest and most discriminated against ethnic / cultural minority in Europe. They are to be found in every European country, but most live in the Balkans and Eastern Europe, where they make up anywhere between 3% to 10% of the population. There are also significant Romani communities in Western Europe, particularly in Spain, France and Greece. The European Commission estimates the total number of Roma in Europe to be somewhere between eight to 12 million people (see pages 179 - 181 for approximate populations in different countries).

The Roma were originally thought to have come from Egypt – which explains the derivation of the word 'gypsy'. The English word 'gypsy' comes from the old English *gypcian*, short for

Egipcien. However, it is now known that the Roma originated in Northern India and emigrated westwards from about the 5th century. Many ended up in Europe.



No-one ever asked us why the Gypsy people has always lived on the fringe of society nor how this way of life has affected the structure of the Gypsy family It is so much simpler and so much easier on the conscience to believe that the Gypsy people consists of the “picturesque” survivors of a nation that specialists [...] dare to criticise with rash judgments and prejudices, using such expressions as “They don’t want to live in houses”, “They must be as free as birds” or “They are always happy, singing and acting”.

Rosa Taikon, Roma silversmith and activist

Several different migration paths were followed. The Dom are thought to have taken a southern route, mostly ending up staying in the Middle East; the Lom took a northern route towards the Caucasus, and many settled across the former USSR; the Rom moved further westwards into other regions of Europe. Many sub-groups later became established, for example, the Kale in Spain, the Sinti in Germany, and the Lovari in Hungary.

A common stereotype about the Roma is that they are “travellers” or nomads. However, the overwhelming majority of Roma – over 90% – are now settled.

Antigypsyism



Antigypsyism “[is] a term indicating the specific expression of biases, prejudices and stereotypes that motivate the everyday behaviour of many members of majority groups towards the members of Roma and Traveller communities ...”

Thomas Hammarberg, Former Commissioner for Human Rights of the Council of Europe

The word ‘antigypsyism’ is used to describe attitudes, behaviours and structures which are *anti* (against) ‘gypsies’. However, it is important to remember that the term ‘gypsy’, as with the word ‘race’, does not really describe a group which can be defined by a set of physical characteristics. When someone uses the term, they normally mean “people I call gypsies”, and they nearly always have in mind a set of negative assumptions about the way such people behave, their beliefs and values, and the things that they are capable of doing in life.

Such negative assumptions are very widely held and they are a form of racism.

So antigypsyism refers to a specific form of racism: racism against people from Roma communities. It is very similar both in meaning, and in terms of its impact, to Romaphobia, which describes fear, dislike or hatred of Roma people.



[When I went to job interviews] I feared they would immediately assume I am Gypsy. I thought they would think me stupid and ridicule me. I was afraid of going for an interview to ask for a good job even though I had obtained good education and was able to perform it.

Klara, a Roma originally from the Czech Republic

We should not forget that antigypsyism is a form of racism. It is just as damaging, just as groundless and just as much a violation of human rights as is racism towards any other community. You can find more information about racism on page 55.

Antigypsyism in practice

Racism in sport

On 24 September 2012, over 30,000 people gathered in the biggest Romanian Stadium to watch a football match between two teams: Steaua and Rapid Bucharest. Millions more watched the match on television.

Supporters of Rapid are commonly referred to as “Gypsies” and throughout this match, there were repeated chants of “Die Gypsies” and “We have always hated and will always hate the Gypsies”. Tens of thousands of people joined in the chanting.

This episode was publicly acknowledged as an example of racism in football.

Antigypsyism is extremely prevalent and extremely damaging. It has been increasing in recent years, but the problem has old roots in Europe. For nearly a thousand years, the Roma in Europe have been stigmatised, abused, misunderstood, misjudged, excluded from society, denied the possibilities that others have been given, and blamed for many social ills. Such a history of injustice and discrimination, continuing to the present day, is a shameful indictment on European societies. It is bound to have left scars. (See pages 38 - 41 for a historical overview of discrimination against the Roma.)

Behaviours, attitudes and structures

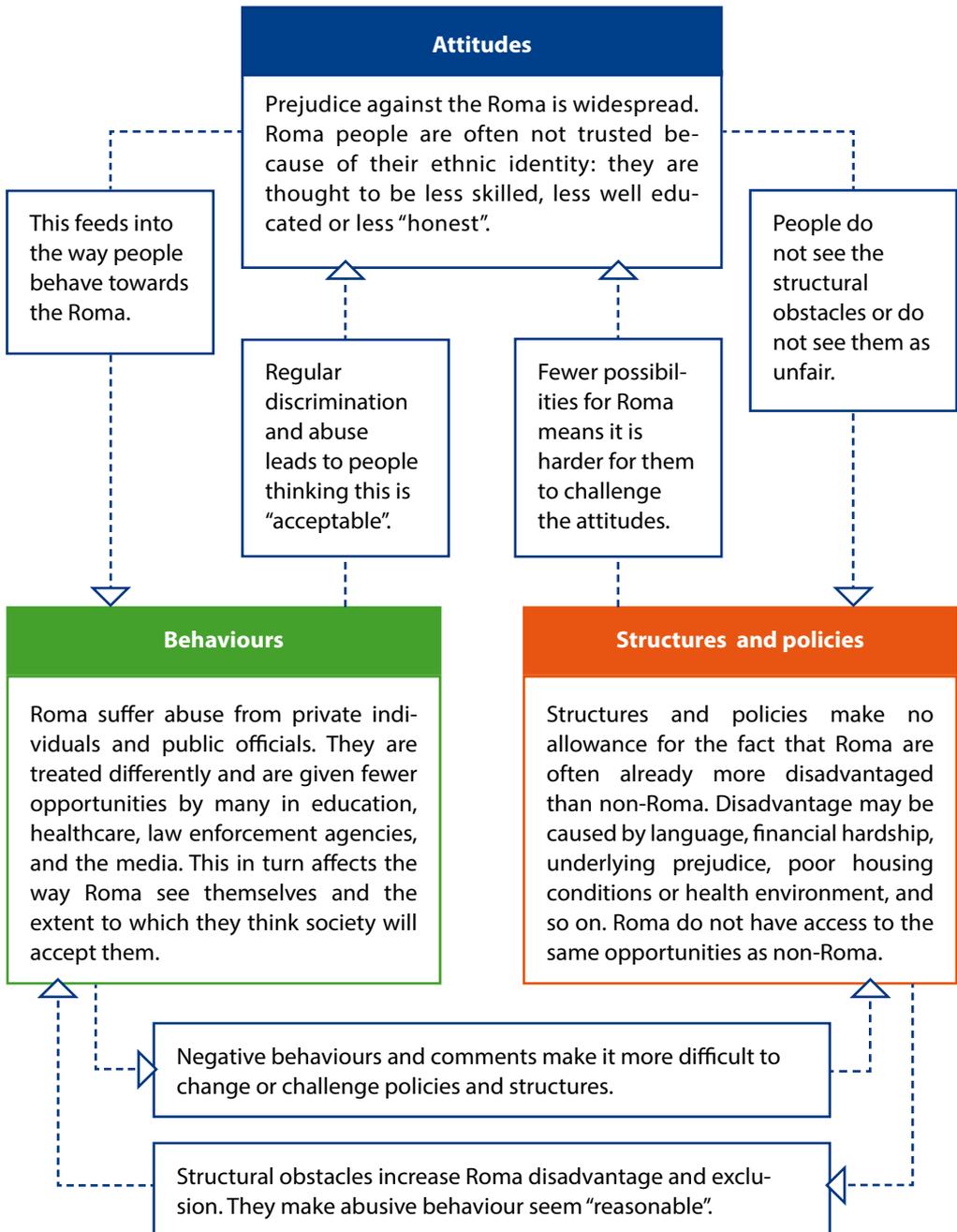
The problem of antigypsyism exists at different levels:

- It exists in people’s minds, at the level of attitudes, affecting the way that people think about Roma.
- It exists at the level of individual behavior, shaping the way that people relate to and speak about Roma.

- It exists at the level of society as a whole, in the structures and policies which discriminate against the Roma.

Each of these forms feeds into and is reinforced by antigypsyism at the other levels. Some of the ways in which this happens is shown in the diagram on the next page. For example, by following the arrows we can trace ways in which attitudes feed into and reinforce behaviour, and behaviour then feeds back into negative attitudes. There are links at every level and the reinforcement goes in both directions.

The spread of antigypsyism



The level of attitudes

- In 2011, an opinion poll in the Czech Republic found that 86% of those polled did not want to have a Roma neighbour.
- In the same year, 91% of Lithuanians said that they would be uncomfortable with a Roma neighbour.
- In 2010, 45% of viewers in a Bulgarian TV poll thought there should be separate schools for Roma children.
- Opinion polls in other European countries have found that antigypsyism operates even in the absence of direct contact with the Roma.

Negative attitudes and prejudice against the Roma permeate every society in Europe. Sometimes the attitudes are violent and obviously abusive, such as the statements on page 11. Sometimes they are more subtle, perhaps relying on what many believe to be “objective facts” about the Roma. Yet there are no objective facts about all Roma which do not also hold for every other social or national group. The belief that Roma can be separated out according to particular – negative – characteristics is a myth. It is also a form of racism.



Any doctrine of racial differentiation or superiority is scientifically false, morally condemnable, socially unjust and dangerous and has no justification in theory or practice...

Racial discrimination harms not only those who are its objects but also those who practice it.

UN Factsheet No. 12, The Committee on the Elimination of Racial Discrimination

We should always remember this: racism is seen in many societies as unacceptable, but antigypsyism does not always carry the same strong negative connotations. Making the link with racism can help to dispel the idea that “Gypsies” are any different from other groups in society. They deserve the same fair treatment as everyone else.

An example: acceptable racism?

A journalist on a respected British newspaper wrote an article supporting the French President’s policy of returning Roma migrants to their home country. The journalist explained that she was not making a “radical” point and her article appeared to many readers to be “reasonable” and well argued. She made the following claim:

“[the Roma] are parasites on a state of civilisation, material and cultural, they have done nothing to build and could not reproduce for themselves.” (Mary Dejevsky, *The Independent*, September 2010)

Such opinions, masked as facts, are highly dangerous, particularly when they are presented by public figures or respected journalists on “liberal” newspapers. They attempt to justify antigypsyism by pretending that the differences between Roma and non-Roma communities are real. In this way, they help to lay the ground for far more radical statements, such as those to be found on page 11.

The level of behaviour

Results from a survey conducted by the Fundamental Rights Agency

- On average – every second Roma respondent was discriminated against at least once in the previous 12 months.
- Roma who were discriminated against experienced on average 11 incidents of discrimination over a 12-month period.
- On average – 1 in 4 Roma respondents were victims of personal crime, including assaults, threats and serious harassment, at least once in the previous 12 months.
- On average – 1 in 5 Roma respondents were victims of racially motivated personal crime, including assaults, threats and serious harassment, at least once in the previous 12 months.

Attitudes nearly always affect the way we behave. They also affect those on the receiving end of our behaviour. Racist attitudes towards Roma people very often result in racist language or hate speech, and sometimes in even more harmful behaviour, including physical violence. There are many examples of racist behaviour towards Roma people in the background information attached to the activities. See, for example, the information on housing rights (page 118), education (page 90), health rights (page 96) and policing (page 164).

Some of the cases which have been heard by the European Court of Human Rights illustrate the type of behaviour that Roma are typically subjected to. These cases provide a snapshot of a much larger problem. Only a very small proportion of the violations against Roma people get as far as the European Court.

Examples of judgments by the European Court of Human Rights

Evictions	
<u>Examples:</u> <i>Connors v. the United Kingdom, Winterstein v. France, Yordanova v. Bulgaria</i>	Evictions of Roma families have been found to have been carried out without proper respect for the right to private and family life or according to incorrect legal procedures.
Attacks on Roma villages and destruction of property	
<u>Examples:</u> <i>Moldovan v. Romania, Koky v. Slovakia</i>	Attacks by the police or by private individuals have led to Roma deaths, the destruction of property and many Roma families being forced to live in conditions found to be inhuman and degrading.
Racially biased police investigations	
<u>Examples:</u> <i>Bekos and Koutropoulos v. Greece, Šečić v. Croatia, Fedorchenko and Loenko v. Ukraine</i>	Roma deaths at the hands of the police, or failure by the police to investigate racist violence have been found to violate the right to life and the right to be free from inhuman and degrading treatment.
Forced sterilisation of Roma women	
<u>Examples:</u> <i>various cases against Slovakia</i>	Roma women have been forcibly sterilised either without their consent, or as a result of “consent” given while the women were in labour. The Court has found violations of the right to private and family life and the right to be free from inhuman and degrading treatment.
Segregation in schools	
<u>Examples:</u> <i>Horvath and Kith v. Hungary, D.H. and others v. Czech Republic, Sampanis v. Greece</i>	Roma children have been placed in “special schools” or classes because of their perceived ethnic origin. The Court has found violations of the right to education and of the right to non-discrimination.

The level of structures and policies



[T]he rapid escalation of negative attitudes towards Roma has increased their vulnerability to exclusionary processes. This has reduced their opportunities for obtaining employment, accessing health and education services and residing in some areas.

Interim Second Report of the Social Determinants of Health and the Health Divide in the WHO European Region

Prejudice among non-Roma communities has an impact at the level of personal relations. The Roma, however, face other deeper obstacles within society as a whole which make it harder for them to address the personal attitudes and behaviour, and which also prevent them from accessing the same opportunities or advantages as non-Roma communities. These obstacles are often known as 'structural'. Sometimes we may not even recognise that they exist because they are obstacles for Roma communities, but not for other groups or individuals.

Whenever statistics show us that some opportunity or public service is less available to Roma communities, or that they are less likely to make use of it, this is strong evidence that there is structural discrimination in place. Whenever statistics show that the Roma are less well-educated or have poorer health conditions or poorer housing quality than the average in society as a whole, this tells us that Roma are not being treated fairly by society. We need to look beyond the figures and examine the reasons behind the inequality.

In 2005, the European Commission against Racism and Intolerance (ECRI) acknowledged the specific nature of the racism directed towards the Roma:

- a) It is persistent both historically and geographically.
- b) It is systematic.
- c) It is often accompanied by acts of violence.

Examples of structural discrimination against Roma

- Unfair (discriminatory) laws or policies.
For example, policies which demand payment for educational or health services will discriminate against Roma if Roma communities are more likely to be living in poverty.
- Unfair application of laws.
For example, eviction laws will discriminate against Roma if there are no alternative sites for Roma residents to move to.
- Unequal access to protective mechanisms.
For example, Roma communities may be less able to ask for police protection when they are threatened.

- Lack of accountability for violation of Roma rights.
For example, the police or legal services may be less likely to pursue investigations into racist crimes against the Roma.
- Lack of recognition for Roma culture, practices or possibilities.
For example, education curricula may not include any information about the history or culture of a large minority in society.
- Unequal access to rights.
For example, Roma children may not have the same educational opportunities as non-Roma if they do not speak the language.



In some countries, the fact that Roma and Travellers lack personal documents has a negative impact on school enrolment. Lack of public transport or funds for transport, and racist bullying, as well as lack of school materials, represent additional obstacles in the way of Roma pupils seeking to go to school ...

Policies and practices that separate Roma children from others in education are found in several Council of Europe member states. Educational arrangements are frequently segregated in cases where Roma live in isolated communities – either rural slum settlements or urban ghettos.

Human rights of Roma and Travellers in Europe (Council of Europe, 2012)

Antigypsyism in Europe: a historical overview

The following section offers a few examples of antigypsyism in European history. It is not comprehensive and does not even cover all countries. There is little information available about what happened before the 14th century.

- From the second half of the 14th century, Roma who arrived in Wallachia and Moldavia (now mostly the territory of **Romania**) were forced into bondage and slavery. This lasted for five centuries.



Gypsies shall be born only slaves; anyone born of a slave mother shall also become a slave.

From the code of Wallachia at the beginning of the 19th century

- The Holy Roman Emperor, Maximilian I (also known as **King of the Germans**) ordered all Gypsies to leave the Empire's territory by Easter 1501. Any Roma remaining after that deadline were declared outlaws, and could be caught and killed by anyone.

- In **France**, Louis XII (1504), Francois I (1539) and Charles IX (1561) expelled Gypsies from the Kingdom. In 1666, Louis XIV decreed that all male Gypsies were to be arrested and sent to the galleys without trial.
- In **Sweden**, the 17th century saw forced sterilisation and deportation of the Roma population. In 1637, the 'Hanging Law' made it legal to kill any Roma found in the kingdom.
- In the **Netherlands** in the 18th century, actions were regularly organised by the police and military against the Roma. These were known as the 'heidenjachten' (heathen hunts). The last 'heidenjacht' was carried out in 1728. By the time it was over, most of the victims had been murdered, had fled the country, or had given themselves up to the authorities.
- In **England**, under Henry VIII, Gypsies were forbidden to enter the country. Any Roma being found there was deported. In 1554, Queen Mary passed the 'Egyptians Act' which made 'Being a Gypsy' punishable by death. In 1714, British Gypsies were shipped to the Caribbean as slaves.
- In 1747, the Bishop of Oviedo presented a proposal to King Ferdinand VI of **Spain** to deal with the "Gypsy problem", either by exiling them forever from the kingdom or by rounding up and imprisoning the entire Gypsy population. The proposal was carried out on a single day across the country and led to the internment of 10-12,000 people.



His Majesty now orders that by all means, and in every place, the imprisonment should be sought and executed of those [Gypsies] who had remained, reserving no sanctuary whatsoever which they may have taken. The [...] magistrates will carry out everything as it is expressed, punctually and completely, as befits a question of this importance.

From the Order of the Marquis of the Ensenada (Spain, 1749)

- In 1773, Maria Theresa, Empress of the **Austro-Hungarian Empire**, issued a decree prohibiting marriages between the Roma. The Empress also ordered that all children over the age of 5 should be taken away from their parents and handed over to Hungarian farmers' families.

On a certain day ... soldiers appeared with wagons and took away all children, from the newly-weaned infants to the newly-weds, still wearing their bridal dress, from the Gypsies. The poor people's desperation cannot be described. The parents threw themselves on the ground in front of the soldiers, and clung to the wagons which took away their children. They were pushed away with sticks and rifle butts, and because they could not follow the wagons which held their most precious possessions – their little children – many parents immediately committed suicide.

Source: Factsheets on Roma History

- During the 19th century, eugenics and racist theories began to be developed and to be accepted as “scientific fact” by influential writers and by governments. They appeared, to many, to offer a justification for treating people differently who merely “looked different”, or who were not regarded as “native” to a particular country or region.

Such theories have now been completely discredited, but they played an important role in shaping many of the attitudes and policies towards the Roma population (and others). One influential publication was *The criminal man* by the Italian Cesare Lombroso, published in 1876. Lombroso suggested that “genetic predisposition” was the reason for the alleged criminal acts of the Gypsies.

- In 1926, the fingerprints of all Roma over 14, living in Burgenland (Austria), were taken. From 1928 onwards, the police of Eisenstadt (the new capital of Burgenland) had a so-called “Zigeunerkartothek” (“Gypsy card file”), which included entries of about 8,000 Roma.

1. Sexual intercourse between Gypsies and Germans constitutes an offence of racial disgrace.
2. Gypsies are not allowed to attend the general primary school.
3. Sterilising Gypsies should stop their reproduction.
4. Searchings of houses and individuals has to be conducted regularly.
5. Gypsy huts (a cultural disgrace) are to be pulled down, and the Gypsies lodged in labour camp shacks.
6. In the labour camps, the Gypsies work as a closed group.
7. Exercising private professions outside the labour camp is prohibited.
8. Gypsies are not allowed to bear weapons.
9. Voluntary emigration is promoted.

From 'The Gypsy Question. Memorandum by the Head of Government of the Province Burgenland' (1938)

- In 1927, the First **Czech Republic** (1918 – 1938) passed the ‘Law on Wandering Gypsies’. This restricted the movement of Roma, forcing them to apply for identification and for permission to stay overnight.

The Roma Genocide

In the years leading up to the Second World War, and during the War, discrimination and abusive policies against the Roma reached a peak. The Roma were subjected to the very same treatment as the Jewish population, and the official aim of the Nazi government's policies was the complete elimination of all Roma on territories controlled by them. Other countries assisted with this goal.

- See page 66 for information about the Roma Genocide.
- See 'Right to Remember' (www.coe.int/youth/roma) for a more detailed account of the Roma Genocide, including activities for young people.



4 Human rights

Every Romani person should acknowledge that in order to take advantage of the possibilities provided for us, we have to forget about our internal divisions when the issue is the protection of our rights. We have to get up, stand up and fight for our rights with one voice.

Rita Izsák, Independent Expert on minority issues, United Nations

Human rights have existed for many centuries but international recognition of their importance only emerged in 1948, after the full extent of the Second World War and the Holocaust became clear.

One of the things that characterised the Holocaust was that certain groups – including the Roma – were classed as “inferior” and “less human”. This classification was used to justify a programme whose ultimate goal was to eliminate the group completely.

The brutal nature of the crimes, together with the horrors of the War, shocked the world into action. When the War ended, the countries of the newly founded United Nations came together to draw up the Universal Declaration of Human Rights. The first article made it clear that no-one – and no group – should ever be regarded as inferior. No-one should be seen as less than human. No-one should ever again be subjected to such treatment.

All human beings are born free and equal in dignity and rights.

Article 1, Universal Declaration of Human Rights

All countries have now signed up to the Universal Declaration of Human Rights, and to many other treaties which outline the rights in more detail. These treaties are different from the normal laws that individuals have to comply with because they impose rules on *governments*. It is the ‘State’, which includes the government and other official bodies, which bears the main responsibility for making sure that human rights are respected. No government has managed to do so completely.

Human rights focus on the fact that everyone is an individual, and worthy of respect. They remove the artificial boundaries that lead us to make judgements about whole groups of people and remind us that groups are made up of individual human beings. Respecting human rights means never treating one person as less important or “less human” than anyone else.

Antigypsyism and human rights

In every country, there are individuals and groups which suffer just because of the way they are perceived by others. However, the group classed as “Gypsies” – the Roma – stand out not only because the discrimination is often deeper and more damaging, but also because they are one group who experiences multiple violations of human rights in every country in Europe.



Europe has a shameful history of discrimination and severe repression of the Roma. There are still widespread prejudices against them in country after country on our continent.

Thomas Hammarberg, former Commissioner for Human Rights, Council of Europe

Antigypsyism is a form of racism and it almost inevitably leads to discrimination. Discrimination is itself a human rights violation and is expressly forbidden in every human rights treaty. However, the problem with antigypsyism is not just that the Roma are treated *differently* from non-Roma; it is that the idea that the Roma are “different” which leads to a whole string of other violations. Roma communities commonly experience violations of their rights to housing, work, education, healthcare, being free from inhuman and degrading treatment, and even to life.

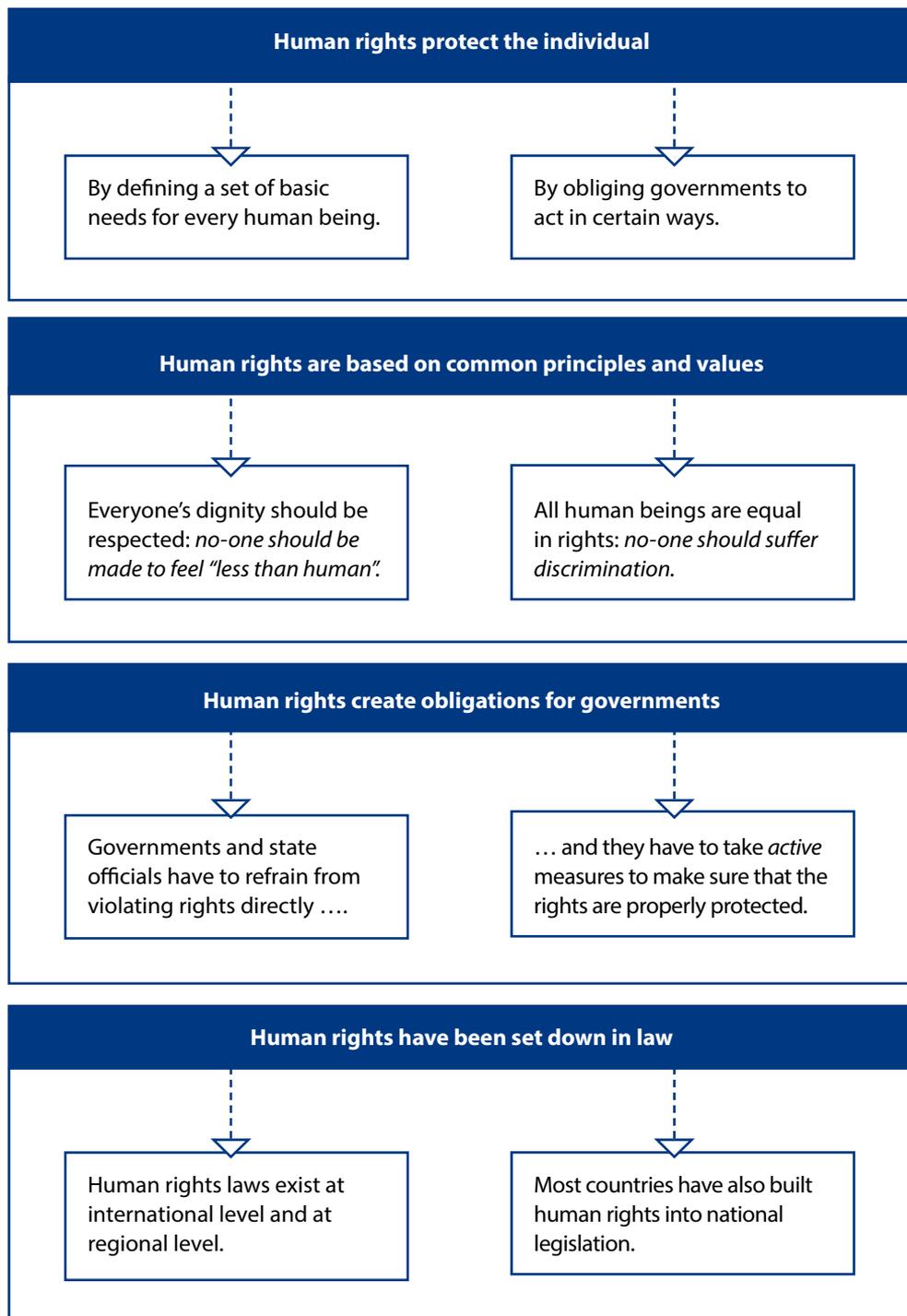
Often these violations are regarded as “acceptable” by state authorities and by many members of the public. Racist views about the Roma are used as justification for unfair and abusive treatment. Such treatment is never justifiable.



Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status . . .

Article 2, Universal Declaration of Human Rights

Key facts about human rights



Examples of human rights issues

Human rights laws not only lay out general principles – such as equality and non-discrimination, respect for the individual and human dignity – they also describe in detail the specific areas of individual lives which are in need of protection by the State. Almost all of the injustices commonly faced by the Roma population can be seen as a violation of one or more of these rights.

Common Roma experiences	Possible rights engaged
Police brutality	Right to life if it results in death
	Right to be free from inhuman and degrading treatment if the abuse is very severe
	Right to private life
	Right to a fair trial if the abuse is an attempt to extract a confession
Hate speech / racist abuse	Right to private life
	Right to be free from inhuman and degrading treatment if the abuse has very severe consequences
	Right to life if it results in death (including suicide)
Failure to investigate crimes	Right to fair trial
	Other rights depending on the nature of the crime and impact on the victim – for example, if the victim was killed the right to life is also engaged
Unfairness in trial procedure or sentencing	Right to fair trial
	Other rights depending on the nature of the crime and impact on the victim
Forced evictions	Right to private and family life
	Right to a home
Segregation in schools	Right to education

Common Roma experiences	Possible rights engaged
Inadequate or unequal healthcare provision	Right to health
	Right to a private life if the individual suffers loss to personal dignity as a result of the treatment given (or not given)
	Right to be free from inhuman and degrading treatment if the suffering is very severe
Forced sterilisation	Right to private life
	Right to be free from inhuman and degrading treatment if the impact is severe
Detention without due process	Right to liberty (may include detention in mental institutions)
	Right to a fair trial if the correct procedure is not followed

In addition to the rights listed, all the examples in the table above are likely to involve a violation of the right to be free from discrimination. This right is protected under the European Convention on Human Rights and by all major international human rights treaties.

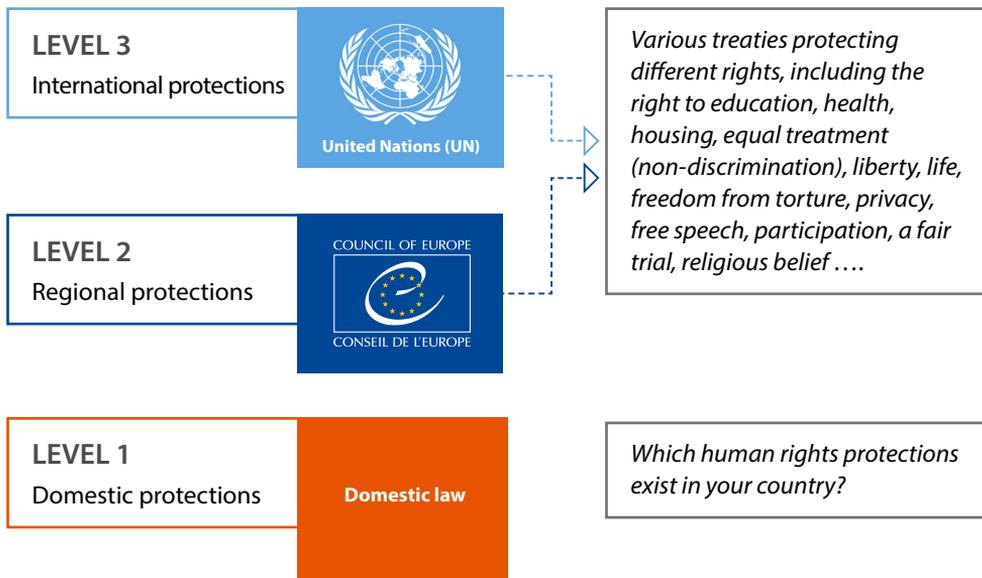
Human rights and the law

The idea that human beings have rights has existed for many centuries. It has been an idea which has motivated struggles to protect and empower individuals across cultures and across ages.

In the 20th century, human rights became part of international law. These laws bind governments around the world to look after individuals within their jurisdiction. Many countries have also made human rights law part of their domestic legal system. This makes the laws much easier to enforce, and the rights much easier to defend.

Three levels of protection

Human rights are often protected under the constitution of a country or by other specific national laws. However, even if your country does not offer protection for all human rights, there are also regional and international laws which your government has almost certainly signed up to, and which it has a duty to respect!



In general, protections at 'lower' levels are likely to be more useful (and effective) than protections at 'higher' levels. Governments pay more attention to the treaty systems of the Council of Europe than they do to those at UN level; and they generally pay more attention to domestic legislation than they do to laws at European level.

Encourage participants to find out which rights are protected under national laws in their country, and which international treaties their government has signed up to.

Key treaties

Treaties at international level (UN)

- The UN Declaration of Human Rights (UDHR) was drawn up in 1948, immediately after the Second World War. It has been accepted by every government around the world and sets out the basic rights and fundamental principles to be found in every successive human rights treaty.

- The International Covenant on Civil and Political Rights (ICCPR) was adopted by the UN General Assembly in 1966. It expands the civil and political rights set out in the UDHR.
- The International Covenant on Economic, Social and Cultural Rights (ICESCR) was adopted by the General Assembly at the same time as the ICCPR. It covers the remaining rights in the UDHR.

The UDHR, ICCPR and ICESCR together form the *International Bill of Human Rights*.

Treaties at regional level (Council of Europe)

The European human rights framework was created, and is monitored, by the Council of Europe, and to a lesser extent, by the European Union.

The two key treaties at European level divide the rights in the UDHR in a similar way to the two International Covenants mentioned above, although the European treaties were adopted earlier.

The European Convention on Human Rights (ECHR)

The ECHR was adopted in 1953 and contains nearly the same rights as those in the ICCPR. The European Court of Human Rights was established in 1959 to oversee Council of Europe member states' observance of the Convention. The presence of this court makes the ECHR a very powerful treaty. Many cases challenging abuses of Roma rights have been brought before the Court.

- For more information on the ECHR and the European Court see Chapter 4.3 of *Compass* (www.coe.int/compass)

In 2007, the European Court ruled on a case against the Czech Republic which involved Roma children being placed in "special schools" intended for children with learning disabilities. The children claimed that their placement was not justified and that they received an inferior education. This meant that they were denied access to secondary education. The Court found a violation of the right to education (Article 2, Protocol 2) and a violation of the right to be free from discrimination (Article 14). (*D.H. and Others v. the Czech Republic*)

"It was a long struggle, but I would do it again and fight, even if it takes 20 years. I am happy that other children can get a chance for education on equal terms with others." (...) "There has been a slight change in teachers' attitudes towards Romani pupils [since the judgment]. In the past, they would not care about the children. Nowadays, they treat them nicely and talk to them, even though the teachers and the director are the same. What hasn't changed is the quality of the education."

Darina Balazova, mother of one of the applicants

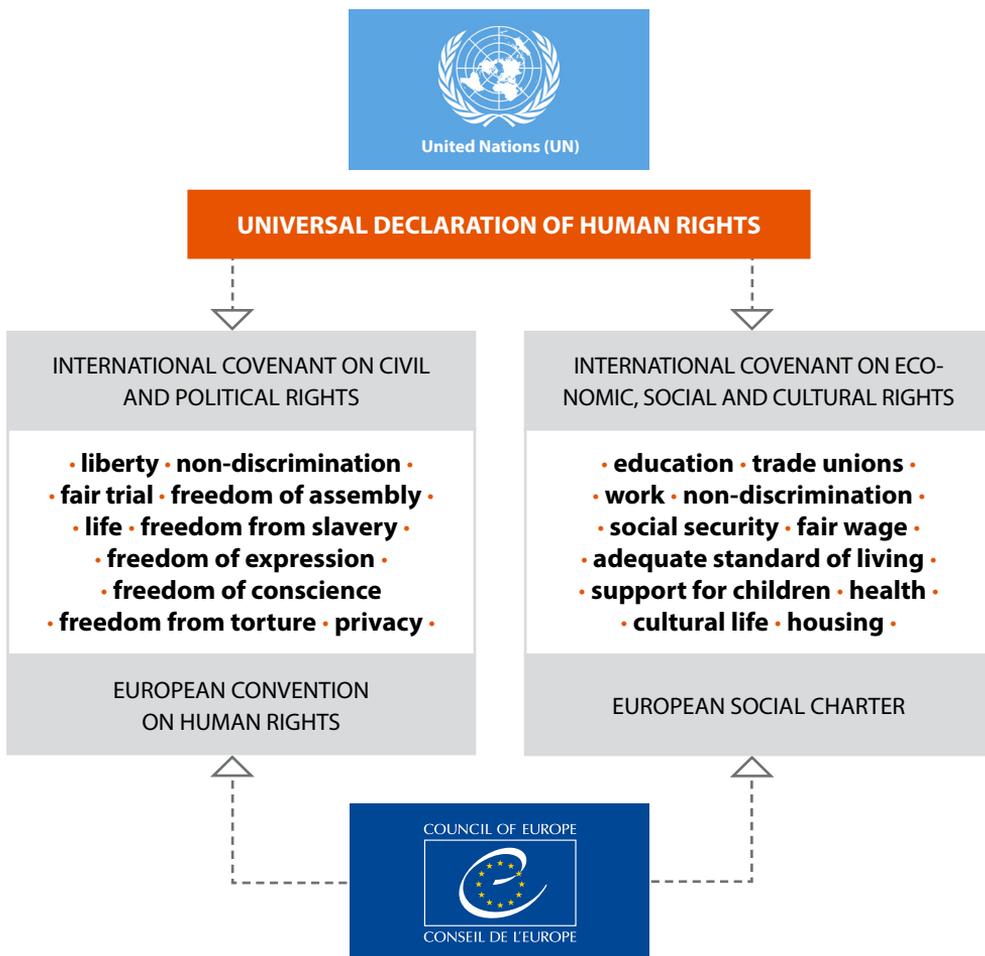
The European Social Charter (ESC)

The ESC was adopted in 1961 and contains almost identical rights to those found in the ICESCR. The treaty is less powerful than the ECHR because rights protected by the Social Charter cannot be taken to the European Court. Instead, the rights are monitored by a Committee which considers reports submitted by the government (and sometimes other actors, such as NGOs). This Committee is known as the European Social Rights Committee.

As with the ECHR, many complaints relating to Roma rights have been brought under the European Social Charter and many governments have been found to be in violation.

- The activity 'Housing rights' looks at a complaint brought against the Italian government in relation to Roma campsites.

Which rights?



Other treaties protecting special groups or interests

At the international level, the UN has developed certain treaties which give added protection to particular groups. These include:

- International Convention on the Elimination of All Forms of Racial Discrimination
- Convention on the Elimination of All Forms of Discrimination against Women
- Convention on the Rights of the Child
- Convention on the Rights of Persons with Disabilities

At the European level, two treaties are of particular relevance to the Roma population:

- The Framework Convention for the Protection of National Minorities
- The European Charter for Regional or Minority Languages

Using human rights in your work

We do not need to be lawyers in order to use human rights! We can use the “promises” that governments have made to respect human rights as levers to ensure better protections for groups which experience violations. Sometimes this can be done by using the legal mechanisms – perhaps with the help of NGOs or other organisations. However, there are many other approaches which can be used to keep a check on public officials or to effect change. For example:

- Alerting officials that you are aware of your rights
- Alerting officials that their behaviour may be a violation of human rights
- Threatening to seek expert advice (or legal advice) if the behaviour does not change
- Reporting cases of human rights abuse to human rights organisations (and encouraging them to use their influence)
- Publicising cases of human rights abuse, and making the link with treaties or laws which forbid such abuse
- Publicising judgements by the European Court or decisions by other treaty bodies, so that people know the government has been found in violation
- Informing others – friends, family, and neighbours – about human rights.

See pages 169 - 170 ('Ways of influencing') for other ways that we can exert pressure on different actors in society.



My goal has always been to wipe out racism and discrimination which many individual members of our minority have experienced. I identify personally with their humiliation.

Romani Rose, Roma activist



5 Key Terms

Antigypsyism

The word 'antigypsyism' is used to describe attitudes, behaviours and structures which are *anti* (against) 'gypsies'. It is important to remember that the term 'Gypsy' – just like the word 'race' – does not describe a group which can be defined by a set of physical characteristics. So, antigypsyism really describes attitudes, behaviours and structures which are *anti* Roma. This often includes the labelling of Roma as 'gypsies' – with all the negative associations that that term implies.

Discrimination

'Discrimination' is normally defined as 'disadvantageous treatment or consideration'. It is the opposite of equality. When a particular group is not able to enjoy their human rights fully, this constitutes discrimination. Discrimination can be direct, indirect or structural.

Discrimination is a violation of human rights.

Direct discrimination

This is where someone is treated unfairly as a result of a policy or decision which applies *directly* to "people like them". For example:

- "No medical examinations for Roma!"
- "We do not accept immigrants at this school!"
- "All Roma must provide their fingerprints!"
- "Women will have to pass a physical test to apply for this post. Men do not need to."

Indirect discrimination

This is where a policy or decision has the *effect* of disadvantaging certain members of the population – even if it seems "reasonable" and doesn't name them directly. For example:

- "We will not treat people who do not have a permanent address." (Discriminates against the homeless, and perhaps asylum seekers / Roma / immigrants, etc.)
- "No more camp sites will be provided, and all illegal settlements will be demolished." (Discriminates against Roma without naming them.)
- "Interviews will take place on the 5th floor. There is no lift." (Discriminates against people with disabilities.)

Structural / institutional discrimination

This is where the racism / discrimination lies deep within an organisation or society. The policies and practices *indirectly* discriminate against certain groups because they have been designed without taking into account the particular needs of certain groups. People don't even have to realise they're discriminating against certain groups: they think they're carrying out fair policies. For example:

If there are no women (or Roma, or Muslim, ...) representatives in Parliament, the laws are likely not to reflect the needs or interests of these groups. It will be harder for women / Roma / Muslims to get elected to Parliament in order to change these laws; people will think that Roma / women, and so on are "not as good" as others because they can't get elected, and that will feed back into existing prejudices – and make it even less likely that others will vote for them.

If there are few Roma representatives in the police force and crime statistics seem to show that Roma people are more represented in the criminal population, the population (and the police) are likely to think that that reflects a real "criminal nature". Police are more likely to suspect Roma people of crime, they're more likely to be arrested on shallow grounds – and that will also (quite reasonably) make Roma more suspicious of the police. Trust breaks down and that feeds back into existing prejudice.

'Gypsy'

The word 'gypsy' is mostly used in a derogatory way by people who are not themselves 'gypsies'. There is in fact no such single group as 'gypsies', and those communities which are normally labelled in this way tend to classify themselves differently. Many regard themselves as Roma.

Human rights

Human rights are universally agreed moral standards which every government has committed itself to respect, protect and fulfil. Human rights belong to everyone and can never be taken away, although some may be restricted, for example, when it is necessary to protect other people or society as a whole.

Human rights define the *minimum* which everyone needs in order to live a life of dignity. Every government has obligations to make sure that this minimum is guaranteed for everyone.

Prejudice

A prejudice is a belief, opinion or judgement about someone which is not based on reason or actual experience.

Examples of prejudice include the following: "Women are nicer than men"; "Disabled people are stupid"; "Africans are lazy"; "Roma people are all criminals".

Racism

Racism is the belief that members of different “races” possess characteristics, abilities, or qualities specific to that “race”. Racism nearly always involves the idea that some “races” are superior and some are inferior.

Antigypsyism is a form of racism.

It is important to remember that racism rests on a false belief: no common physical differences between “races” have been found to exist and the idea is now used only to talk about different *social* or *cultural* identities. For example, there is no physical (or mental) characteristic which is shared by all Roma and is not possessed by other ethnic groups.

[T]he term ‘racial discrimination’ shall mean any distinction, exclusion, restriction, or preference based on race, colour, descent, or national or ethnic origin that has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life.

United Nations Convention on the Elimination of All Forms of Racial Discrimination

Roma

The term ‘Roma’ is used throughout this publication to refer to Roma, Sinti, Kale and related groups in Europe, including Travellers and the Eastern groups (Dom and Lom). It should be understood to cover the wide diversity of the groups concerned, including people who identify themselves as Gypsies.

The term ‘Rom’ is also used to refer to a person of Roma origin.

Romaphobia

Romaphobia is fear, dislike or hatred of Roma people. It is closely related to antigypsyism.

Stereotypes

Stereotypes are common beliefs about particular groups and they may be positive or negative (or neutral). Although stereotypes can be useful, we need to remember that they are generalisations, and will not always be true of every individual case!

Examples of stereotypes include the following: “Men are stronger than women”; “Footballers can run fast”; “Swans are white”; “Roma don’t like to live in houses”.



6 Activities

Racism and discrimination are only included in the list of issues if this is the main focus. All activities address racism and discrimination in some way.

Table of activities

	Title	Issues	Level	Time (mins.)
1	Bystanders	Roma Genocide, responsibility, bystander, solidarity	3	90
2	Dealing with hate	Hate speech, abuse, freedom of expression, empathy	3	90
3	Fighters for Roma rights	Roma rights, activism, role models, culture	2	90
4	Foreign child	Human rights, education, hate speech	4	90
5	Good news, bad news	Healthcare, human rights, right to health, inequality	1	60
6	Good relations	Conflict, mediation, community relations, negotiation	3	120
7	Housing rights	Right to housing, human rights, European Social Charter	4	120
8	Human sculptures	Human rights, young people, poverty, social disadvantage	1	60
9	Roma bingo	Roma history, minorities, culture, identity	2	60
10	Sticker fun	Identity, stereotypes, prejudice	1	90
11	Take a small step forward	Roma rights, young people, inequality, social disadvantage	2	60

	Title	Issues	Level	Time (mins.)
12	Tell it how it is	Media, social media, communication, stereotypes	3	120
13	Ten things	Similarity, diversity, identity	1	45
14	We remember	Roma Genocide, remembrance, empathy, victims	3	90
	Four steps to action			
15	What we see and what we'd like to see	Policing, human rights, power, law enforcement	2	60
16	Ways of influencing	Prejudice, persuasion, communication, influence	3	60
17	Stepping stones	Strategy, change, activism, influence	4	180
18	Planning an action	Strategy, planning, consensus, organising	2	n/a

Table of background resources

Background resources	Relevant activities	Page
After the Roma Genocide	We remember, Bystanders, Dealing with hate	156
Children's rights	Take a small step forward, Foreign child, Human sculptures	141
Dealing with hate	Dealing with hate	73
Discrimination in education	Foreign child, Take a small step forward	90
Health rights	Good news, bad news	96
Homes, housing and human rights	Housing rights	118

Background resources	Relevant activities	Page
Policing: personal testimonies	What we see and what we'd like to see (Four steps to action)	162
Policing and human rights	What we see and what we'd like to see (Four steps to action)	164
Roma bingo answers	Roma bingo	128
Roma Genocide: key facts	Bystanders, We remember	66
Estimated Roma population in Europe	Roma bingo (and others)	179
Stereotypes and the Roma	Sticker fun, Fighters for Roma rights	133
Roma role models (cards from the activity Fighters for Roma rights)	Fighters for Roma rights, Sticker fun, Roma bingo	80
Ways of influencing	Four steps to action	169



Bystanders

Summary

This is a “mapping” activity which looks at the role of the non-Roma population during the time of the Roma Genocide. Participants consider the contribution of racist attitudes to such terrible events.

Time: 90 minutes

Complexity: Level 3

Group size: 12 upwards

Key concepts

**Holocaust Roma genocide
racism bystander minority**

Objectives

- To raise awareness of the Roma Genocide
- To consider the responsibilities of “bystanders” for terrible events
- To explore some of the consequences of widespread racist attitudes

Materials

- Flipchart paper and marker pens for each small group

Preparation

- If participants are unfamiliar with the Roma Genocide and the way the Roma suffered, it is recommended that you either allow more time for this activity, or run it as a follow-up activity, for example to ‘We remember’ on page 152.
- Make copies of the Handout on page 64. You will need at least 1 copy for each small group.

Instructions

Optional: if participants are not familiar with the Roma Genocide

1. Ask participants to recall what they know about the Roma Genocide. Use some of the information from the background material on page 66 if necessary.

Main activity

2. Ask whether participants think that such an event could happen today. How do they imagine the non-Roma population might react if the government announced that all Roma were to be deported and then killed?
3. Read aloud or give participants copies of Handout 1 at the end of this activity (page 64). Ask them to name a few of the non-Roma people ‘mentioned’ in this passage who knew about

what was happening and did nothing. You could draw attention to the few train passengers who threw packages of food into the camp.

4. Collect two or three examples from the group; then ask participants to work in small groups to expand the list, using information from the text or other knowledge they may have about what happened. They should think about people who would need to have “known”.

TIPS:

Encourage participants to think widely, imagining that such a terrible thing was happening today, and how *they* might come to hear about it. Their lists might include some of the following:

- Journalists on the newspapers
- All the newspaper readers
- Psychologists who undertook the research, and those others who must have read it
- Eye-witnesses to the visits by psychologists, including neighbours
- The train drivers
- All the passengers who did not throw food to camp inmates
- Guards at the camp, and other camp personnel
- Those who arrested the inmates and accompanied them to the camp
- Those who witnessed the arrests or the journey
- Those who saw the empty houses of Roma, or who noticed their absence
- The families and friends of anyone listed above
- ... and so on.

5. Ask groups to present their results in the form of a “map” of the community: a large image of the different observers, indicating how they came to know.
6. Give groups about 20-30 minutes for the task; then gather the groups back together to compare results.
7. Display the “maps” around the room and invite participants to walk around and look at them.

Debriefing

Use some of the following questions to debrief the activity.

General questions on the activity

Briefly discuss the maps drawn up by groups, and any differences between them.

- How easy was it to come up with people who “must have known”?
- Were there more or less than you expected?

Questions related to the Genocide

- What do you think would have happened if all of the people you listed had refused to take part in the Genocide, or had objected to what was being done?
- Why do you think more people did not object?
- Do you think more people would have objected if the group had not been the Roma but had been “all short people” or “everyone whose surname begins with a ‘B’”?
- How do you think you would have behaved if you had been alive while the Genocide was going on?

You could read the second Handout to participants to illustrate that some members of the population did protest and actively support the Roma. There are many other examples documented.

Questions related to antigypsyism today

- How would you behave if such a programme was announced today? Would you do anything to protest?
- How do you think that Roma today must feel, knowing that their families were persecuted in this way?
- Do you think enough has been done by the non-Roma community to acknowledge the wrongs that were done?
- Can you think of any examples of mass discrimination against the Roma today which you know about or have witnessed directly?
- Did you object or protest? Why or why not?

Suggestions for follow-up

- Suggest that participants imagine themselves 100 years into the future, carrying out the same activity to look at how the non-Roma population responded to racism against the Roma *today*. What examples can they find that future generations would regard as unacceptable? Who would they identify as having responsibility to protest against the violations?

- Use some of the activities in the handbook 'Right to Remember' (<http://enter.coe.int/roma/Media/Files/Right-to-Remember-A-Handbook-for-Education-with-Young-People-on-the-Roma-Genocide>) to deepen knowledge on the Roma Genocide.
- Suggest that the group organises their own remembrance event to bring this event to wider public attention.

Further information

- See the background material 'Roma Genocide: key facts' (page 66) for some basic information about the Roma Genocide.
- See the background material 'After the Roma Genocide' for information about the lack of recognition and compensation for crimes committed against the Roma.
- See the handbook 'Right to Remember' for more information, resources and activities on the Roma Genocide. This is available at <http://enter.coe.int/roma/Media/Files/Right-to-Remember-A-Handbook-for-Education-with-Young-People-on-the-Roma-Genocide>.

Handouts

Handout 1

“Whatever the real state of knowledge or ignorance among the German civilian population during the Second World War about the transport and the murder of millions of German and non-German Jews in Europe, the initial internment of the Roma was kept secret from no-one. Concentration camps were built on the outskirts of the capital city, and the internment of the Sinti and Roma was not only covered by a number of Berlin newspapers, but was even joked about in their columns. Psychologists engaged in racial research paid official visits to Marzahn to study and take extensive film footage of the Romani children at play there. A major trainline ran right past that camp, and its few survivors recall that train passengers who pitied their situation, and who knew or suspected that the interned Roma were surviving on only minimal rations, occasionally threw packages of food down into the camp enclosure as their train passed by.”

Katie Trumpener, The time of the Gypsies: A people without history in the narratives of the West

Handout 2: Examples of resistance by non-Roma

A Police Officer

“With the help of friends and neighbours, some Sinti and Roma managed to go underground to escape impending deportation. They were sometimes warned by officials who deliberately delayed or circumvented the execution of the deportation orders. Paul Kreber, who worked for the police in Wuppertal, was one of them. He refused to carry out deportation orders and helped the persecuted to flee.”

Source: www.sintiundroma.de

A Camp Official

“The last Lagerfuhrer ... in the Gypsy camp [at Auschwitz] was Bonigut He did not agree with the SS tactics. He was a very good man. On May 15, 1944, he came up to me and told me that the situation in the Gypsy camp was bad. The decision to liquidate the Gypsy camp had been made The camp then numbered about 6,500 Gypsies. Bonigut recommended that I inform absolutely trustworthy Gypsies about this. He recommended that I warn them ‘not to go like lambs to the slaughter’... .

“The next day, the Lagerfuhrer came up to me and ... ordered me to draw up a list of Gypsies who had served in the German army and been decorated. The list also included the families of those Gypsies, as well as the families of those who were still on active service The list contained the names of about 3,200 men, women and children. A few days later, a commission made up of SS men from the political department came to the Gypsy camp. The commission also included Dr Mengele. All the Gypsies on the list were summoned to the entrance gate. They were allowed to take all their belongings, such as clothing, pots and pans, and so on.”

Tadeusz Joachimowski, Polish former prisoner and clerk at the Zigeunerlager

Roma Genocide: key facts

The genocide of the Sinti and Roma was carried out from the same motive of racial mania, with the same premeditation, with the same wish for the systematic and total extermination as the genocide of the Jews. Complete families from the very young to the very old were systematically murdered within the entire sphere of influence of the National Socialists.

Roman Herzog, Federal President of Germany, 16 March 1997

- Hundreds of thousands of European Roma were murdered under the Nazi programme. Precise numbers are unknown as deaths were often not recorded or were not recorded as Roma deaths, and many of the records which did exist have been lost or destroyed.
- Most experts agree that at least half a million were killed, amounting to about 70% – 80% of the total Roma population across the region as a whole. Some believe the numbers are much higher, perhaps as high as 1.5 million.
- The Roma population was targeted by the Nazi regime in the same way that the Jewish population was: they were supposed to be killed off completely.
- Initially, the official reason given was the Roma's supposed "criminality" or "anti-social nature", but there was always an underlying racial element and this became more explicit as the Holocaust reached its climax. By 1938, the "genetic" basis had become established: someone could be arrested and deported or murdered if just one of their great-grandparents happened to have been Roma.
- Systematic programmes for moving the Roma into camps or segregated areas existed in every country under Nazi occupation or control. Whole Roma families were taken from their homes and transported *en masse* to almost certain death.
- It was not only the Nazis – or the Germans – who carried out the crimes against the Roma. In Nazi-allied countries, occupied territories or countries under Nazi control, the administration, deportation and often the killing itself was performed under the command of the national government, by local officials. In some countries, almost the whole of the Roma population was killed.

Causes of death

- Many Roma were murdered in the gas chambers. The most infamous case was the liquidation of the *Zigeunerlager* – the "gypsy camp" – at Auschwitz-Birkenau. On the night of 2 August 1944, all Romani living in the camp were herded into the gas chambers and brutally murdered. Almost 3,000 victims were recorded, including men, women, children and the elderly.

- Large numbers of Roma were also gassed in other Nazi camps. Roma children were even used as “guinea pigs” in January 1940 for the cyanide gas later used in the gas chambers. This was the first mass killing event of the Holocaust. 250 Roma children were murdered.
- Tens of thousands of Roma also died as a result of starvation, exhaustion or disease in the concentration camps, ghettos, labour camps or other places where they were deported. Children, the elderly and the disabled – as well as able-bodied young men and women – were barely given enough to eat or drink or keep the cold out; they were held in highly unsanitary conditions where disease easily took hold, and were not provided with health-care. In addition, they were forced to carry out hard labour, and the Roma were often given the very hardest tasks under the worst conditions.



Dealing with hate

Summary

This activity uses a selection of abusive comments posted under a video to reflect on hate speech against the Roma. Participants imagine what it would feel like to be the recipient, and discuss what they could do to address the problem.

This activity is an adaptation of 'Changing the game' in Bookmarks, the Council of Europe's manual on combating hate speech online through human rights education.

Time: 90 minutes
Complexity: Level 3
Group size: Maximum 20

Key concepts

**hate speech abuse Internet
 freedom of expression racism empathy**

Objectives

- To appreciate the prevalence and violence of hate speech against the Roma
- To empathise with targets of online hate
- To explore ways of addressing the problem

Materials

- Flipchart paper and markers

Preparation

- Make copies of the handout on page 72.

NOTE:

- This activity has been designed for a primary audience of non-Roma participants. The comments used for the activity are violent and it is not recommended that you use them with Roma participants.
- If your group is all Roma (or mixed), you could use one of the alternatives described on page 70 to explore participants' experience of hate speech, and discuss how they can address the problem.
- If your group is mixed, pay careful attention to the dynamics within small groups – and within the group as a whole. Roma participants need to feel they can speak openly about their feelings with others in their group (as do any representatives of other common targets of hate speech).

Instructions

1. Ask participants what they understand by hate speech. Can hate speech happen online?
2. Supplement participants' answers with information from page 73. Ask the group whether anyone has ever seen hate speech online, or experienced it themselves.
3. Explain that the activity will look at some particularly nasty examples of hate speech online against the Roma. These have been taken from real comments posted under a You Tube video about a violent attack on Roma in the Czech Republic. (See page 74 for more information.)
4. Divide participants into small groups – about 4 or 5 in each group. Give each group a copy of the handout on page 72 and ask them to imagine what it would be like to read such comments if they were Roma. Remind them that such comments are very common.
5. Give groups about 15 – 20 minutes to discuss the following questions:
 - » How would you feel if you read these comments online? Think about your immediate reaction and the different emotions you might experience.
 - » How would reading comments like this be likely to affect your *behaviour* – online or offline – towards non-Roma?
6. Bring participants back together and ask for key points from their discussions. Briefly compare the results from different groups.
7. Ask whether participants think that such comments should be allowed, or whether they should be forbidden (perhaps by law). What are the reasons for allowing them? What are the reasons for forbidding them?

TIPS:

- Provide some background on freedom of expression, if necessary. (See page 73 for information.)
- Remind participants that comments such as those they have looked at are not only very damaging to individual Roma, but they can also be incendiary because they lead to anger and resentment within society. If appropriate, recall some of the ways that participants said that the comments might affect their behaviour.

8. Ask participants to get back into groups and give each group some flipchart paper and marker pens. Explain that they should discuss in their groups ideas for how they could address the problem of online racism against the Roma.

9. Encourage them to think about different groups they could target through their activities, for example:

- » The people posting racist comments
- » Roma people affected by the comments
- » Non-Roma people who might read the comments
- » The owners of the site (You Tube, in this example)
- » Governments or public officials

10. Ask the groups to display their flipcharts around the room and give everyone time to walk around and look at the suggestions from other groups.

11. Bring the group back for the debriefing.

Debriefing

Begin by discussing some of the ideas discussed in the last part of the activity:

- How easy was it to think of things you could do?
- Which of the ideas do you think would be most effective? Why?
- Are there some things you could start doing straight away to address the problem of anti-Roma hate speech online?
- Will you try to do this? Why or why not?

At the end of the activity, put the following questions to participants:

- Has this activity made you think any differently about hate speech against the Roma? Why, or why not?

Alternatives

If your group is all Roma (or mixed):

Option 1

- Instead of using the handout, you could spend more time on Point 2 and give participants the opportunity to discuss in small groups their own experience of hate speech. When you debrief this group work (Point 6), you may need to spend some time addressing the strong emotions which may have emerged in the course of those group discussions:
 - » Discuss whether there are some coping mechanisms people can use so that such comments do not affect their behaviour or their attitudes towards themselves.
 - » Discuss whether there are ways the group can become a support system for participants.

The group discussions in Point 8 – on mechanisms for dealing with hate speech – will then be a constructive way of showing participants that there are things they can do to address the problem.

You could also show participants the Facebook page “Say NO to ‘Say No to Roma Gypsies’”. This was an initiative against a Facebook page called ‘Say No to Roma Gypsies’. The page was successfully removed as a result of complaints about racism submitted to Facebook.

Option 2

- You could use the activity ‘Changing the game’ in *Bookmarks* to explore discriminatory attitudes against women. The activity looks at online hate against women gamers but you can use it to explore hate speech towards other groups, such as LGBT, people with disabilities, or even non-Roma communities.

Suggestions for follow-up

- Participants could develop some of the ideas they came up with in the last part of the activity and come up with a strategy for addressing anti-Roma hate which they will put into action.
- Introduce the No Hate Speech Movement campaign (www.nohatespeechmovement.org) and encourage participants to get involved.
- Use some of the activities in *Bookmarks* to explore further some of the issues around hate speech.

Further information

- See pages 73 - 74 for background to the comments in the handout, and for information on freedom of expression and hate speech.
- See *Bookmarks* for further detail on both of these, in particular, Chapter 5.1 on ‘Hate Speech Online’, and Chapter 5.3 on ‘Freedom of Expression’.
- See the background information ‘Roma Genocide: key facts’ (page 66) for some of the context to the comments about Hitler and the Nazis.

Handout



The image shows a screenshot of a YouTube video's comment section. At the top, the YouTube logo and a search bar are visible. Below the search bar, there is a dropdown menu set to 'Top comments'. The comments are as follows:

- Comment 1:** Profile picture of a man in a suit. Text: "KILL ALL SCUM GYPSYSI IF THE GOVERMENT WONT DO IT THEY WILL DO IT!". Date: 2 months ago. Interaction: Reply, 1 like, 1 retweet.
- Comment 2:** Profile picture of a person with their hands raised. Text: "Kill all Roma gypsy scum. Regards from England.". Date: 1 year ago. Interaction: Reply, 4 likes, 1 retweet.
- Comment 3:** Profile picture of a blue person icon. Text: "kill them all, bunch of rats". Date: 1 year ago. Interaction: Reply, 3 likes, 1 retweet.
- Comment 4:** Profile picture of a blue person icon. Text: "Kill the gypsies for the sake of Romania's reputation!". Date: 10 months ago. Interaction: Reply, 1 like, 1 retweet.
- Comment 5:** Profile picture of a person in a yellow shirt. Text: "we are not racist try to live here with them try it!!!! in cejl inside Brmo". Date: 8 months ago. Interaction: Reply, 1 like, 1 retweet.
- Comment 6:** Profile picture of a person with long dark hair. Text: "FUCK YOU RACIST CUNTS". Date: 1 year ago. Interaction: Reply, 1 like, 1 retweet.
- Comment 7:** Profile picture of a person in a dark setting. Text: "@mauzoweiss get the fuck our from my country you fucking gypsy parasite >>> your place is in India you fucking begger". Date: 3 years ago. Interaction: in reply to [redacted].
- Comment 8:** Profile picture of a blue person icon with a white cross. Text: "Fuck you! You don't have to deal with those gypsy fuckers. If you like them, take them all in your country! I don't need them!". Date: 1 year ago. Interaction: in reply to [redacted].
- Comment 9:** Profile picture of a blue person icon. Text: "burn them all!". Date: 1 year ago.
- Comment 10:** Profile picture of a blue person icon with a white cross. Text: "We should have let Hitler and the Nazis finish the job i.e. exterminate the roma ppl. then we would not have this problem. the roma are not like the jews, jews contribute to society, the roma ppl are a burden to society who contribute nothing, and need to be eradicated from the face of the earth. they are pests, and pests like cockroaches, rats etc need extermination. Ps im not a nazi supporter, but they had the right idea killing these nuisance pests, these ppl are not human beings.". Date: 3 years ago.

Dealing with hate

Defining hate speech

[T]he term 'hate speech' shall be understood as covering all forms of expression which spread, incite, promote or justify racial hatred, xenophobia, antisemitism or other forms of hatred based on intolerance, including: intolerance expressed by aggressive nationalism and ethnocentrism, discrimination and hostility against minorities, migrants and people of immigrant origin.

Council of Europe, Committee of Ministers, Recommendation No. (97) 20

The term 'hate speech' is used to cover a wide range of content:

1. It can be used to describe very abusive and even threatening behaviour as well as comments which are "merely" offensive. There is no universal agreement on where the line should be drawn, but the Council of Europe's definition (above) takes a broad interpretation.
2. It covers more than 'speech' in the common sense and can be used in relation to other forms of communication such as videos, images, music, and so on.

Hate speech is rarely a black-and-white, yes-or-no concern. Opinions differ over both how it should be classified and what we should do about it.

Some people are reluctant to 'act' against hate speech because they see any action as an unacceptable limit on freedom of expression. For that reason, they use the term 'hate speech' to refer only to the very worst instances, for example, when immediate threats are made to someone's life or security.

However, it is important to remember that acting against hate speech does not necessarily have to mean taking legal action to 'stop' the speech. There are many ways to act against hate speech, for example, by addressing the racist attitudes which provoke it, or by responding to abusive comments with alternative facts or arguments. See *Bookmarks, the Council of Europe's manual on combating hate speech online through human rights education* and the No Hate Speech Movement website for further information and more ideas (www.nohatespeechmovement.org).

Freedom of expression

The right to be free to express our thoughts or opinions is a fundamental human right, and is included in many international treaties. The right is important because our thoughts, opinions and ability to communicate are a central part of what it means to be human. It is also important because communication and discussion are essential to building an effective democratic society. Understanding and living side by side with others depends on open and free communication, even if we sometimes have to hear opinions we don't agree with.

However, freedom of expression is not an 'absolute' right which always applies, without any limit. Freedom of expression is a right which has to be balanced against the rights of others, or against the good of society as a whole. When something someone says – or writes – is either extremely damaging to certain individuals or is likely to be damaging for society, it needs to be limited.

Words can hurt, sometimes just as much as physical violence.

Information on the handout

The comments in the handout were posted underneath a YouTube¹ video about a racist attack against a Roma community in the Czech Republic.

In 2008, there was a march by the far-right Workers' Party which ended in violence. About 500 right-wing extremists, many wearing masks, tried to go into an area inhabited by a Roma community to attack them. The police stepped in and a bloody battle followed, with petrol bombs and stones being thrown by protestors.

The video shows a small part of the police operation against rioters. The handout (page 72) offers a small selection of the 308 comments which have been posted under the video since it was put up on YouTube. The majority of these comments are in a similar vein to the ones included in the handout.

It is worth remembering the following points:

- This is not an 'extremist' site, it is one of the most popular sites on the Internet.
- These comments are not unusual on the Internet. Hate speech online (and offline) against the Roma is very abusive and very prevalent.
- Most of the comments are violently racist. Many recall the Holocaust against the Roma. A 'freedom of expression' defence for allowing the comments is weak: few countries in Europe give people the 'freedom' to make violently racist comments. Imagine if such comments were made offline against another target group.

¹ The video is available at www.youtube.com/watch?v=zKrnJllltco. However, the quality is poor, so it may not be worth showing to participants.



Fighters for Roma rights

Summary

This activity looks at a number of famous Roma personalities and asks participants to think about what is important for them in choosing a role model. It can be used to reinforce positive images of the Roma, and to break down stereotypes.

Time: 90 minutes

Complexity: Level 2

Group size: 12 upwards

Key concepts

famous Roma heroes and heroines
stereotype Roma rights activism
 art music drama literature politics

Objectives

- To look at some of the contributions Roma people have made to society and to Roma rights
- To examine what is important in a 'role model'
- To break down stereotypes and prejudice about the Roma

Materials

- Overhead projector or flipchart paper
- Optional: access to the Internet

Preparation

- Print out copies of the task sheet and the cards on pages 79 - 82: you will need one task sheet and one set of cards for each small group (4 - 5 people).
- Cut out the cards.
- Make one 'blank card' for everyone in the whole group. (This can just be another sheet of A4 paper.)

Instructions

1. Ask participants to think for a few minutes about things they believe – or have heard said – about the Roma. They could make a brief list on a piece of paper, but you should tell them that no-one need ever see what they have written down! Encourage both positive and negative characterisations.
2. After a few minutes, ask if anyone wants to share what they have written down. Run through a few of the suggestions without saying whether they are 'right' or 'wrong'. Then explain that

generalisations about groups of people are known as stereotypes. "All Roma love music" is a stereotype; so is "all Roma are criminals".

STEREOTYPES:

Stereotypes can be useful as a guide but they are often based on a lack of information or on pre-conceptions that we already have in our minds. Stereotypes are very rarely true about everyone in a particular group. If we use stereotypes to influence decisions about everyone in the group, or to influence our own behaviour or attitudes, it is unfair on the individual. Think about if someone said, "all young people are lazy so you must be lazy!"

3. Tell participants that in the activity they will look at a few people who have made a difference in the world and are widely respected. Tell them that this is a very small sample from a very large pool!
4. Hand out copies of the task sheet and check that the instructions are clear. Explain that groups will need to spend about 30 minutes on Part 1 and 20 minutes on Part 2. Tell them that they will receive the 'blank cards' after 30 minutes.
5. Divide participants into groups of about 4 – 6 people. Give each group a copy of the task sheet and a set of cards and enough coloured pens and 'blank cards' for everyone in their group. Remind them that the first task is to familiarise themselves with the cards and discuss the personalities.
6. After about 30 minutes, check the progress of groups and hand out the sheets of blank paper which they will use to create their own role models.

TIPS:

- If your group is mostly non-Roma and participants are unable to come up with any examples of their own you could suggest they look at some of the sites listed under 'Further information' (page 78). This may require more time and could also be done as a follow-up activity.
- Remind participants, if necessary, that someone does not need to be famous to be a role model! The final choice about who goes on the card should be a personal one.

7. When groups have finished, ask them to display or present the cards they have created. Then invite everyone to join the debriefing.

Debriefing

Use some of the following questions to debrief the activity – depending on your group and on the focus you would like to draw out. Do not attempt to discuss all of them in one session!

Questions about “famous Roma”:

- What did you think about the selection of people on the cards? Were you impressed by the personalities?
- Had you heard of all these people? Had you heard of any of them?!
- Do you think most people in your country would have heard of any of these people, or could they name other famous Roma personalities? Why or why not?
- How easy was it for you to think of new people to put on the cards?
- Why do you think impressive, and famous, Roma personalities are not widely known?

Questions about participants’ role models

- Which personalities were you most impressed by? Why?
- What was most important for you when you created your own role model? Why?
- Was it important that someone was “famous”? Why or why not?
- Why do some impressive people become famous, and why do many impressive people not become famous? What does “being famous” really tell us about a person?

Questions on attitudes and Roma stereotypes

Ask participants to think back to the lists they drew up at the beginning of the activity. Remind them that these generalisations are supposed to be true of ‘all Roma’.

- Do all the things you thought of at the start apply to the role models you have talked about today?
- Would you change anything on your list of ‘things I believe about the Roma’?
- Has the activity made you re-think anything in your attitudes towards Roma people, or towards yourself?
- Would you change anything in your behaviour as a result of the activity?

Alternatives

- The activity can also be run as a ‘jigsaw’ puzzle, as in the activity ‘Heroes and Heroines’ in *Compass* (available at www.coe.int/compass). You will need to cut each card into separate sections:
 - » Name and photo
 - » Quotation
 - » Description

Participants should lay out all pieces of the different cards and then put the personalities back together.

Further information

- There are many websites listing famous Roma personalities. Try the following to start with:

www.imninalu.net/famousGypsies.htm

http://en.wikipedia.org/wiki/List_of_Roma_people

<http://romani.uni-graz.at/rombase>

Suggestions for follow-up

- If participants do not do so as part of the activity, encourage them to research other famous Roma people, particularly from their own country. You could organise an exhibition to raise awareness of the different contributions Roma people have made around the world.

Handouts

Task sheet

Part 1:

1. Distribute the cards among the members of your group. It does not matter if someone has more than one card but make sure everyone has at least one.
2. Everyone in the group should look at their own card and then present it to the group.
3. Discuss the personalities and see if you have a "favourite". Which of the personalities would you most want to be like?

Part 2:

4. Use the blank cards to add your own Roma role models to the set. These may be famous Roma people or they may just be friends or members of your family that you respect. Draw up a list of possible candidates in your group.
5. Everyone in the group should choose one person from the list drawn up in step 4. This can be a personal choice!
6. Draw a picture of the person and give a short description to explain why they are on the card. You could also add a quote in the style of the person!

See next page for cards ...

Romani Rose



My goal has always been to wipe out racism and discrimination which many individual members of our minority have experienced. I identify personally with their humiliation.

Romani Rose is one of the leading international figures in the field of Roma rights. He was born in Germany and began campaigning for public recognition of the Roma Genocide when he was still a teenager. In his own family, 13 members had been murdered, including his uncle and grandfather, but the German government (and other governments) would not admit that the Roma were targeted on grounds of "race" during the Holocaust.

At the age of 30, Romani took part in a week-long hunger strike at the Dachau camp memorial. The publicity attracted by the hunger strike forced the German Chancellor at last to acknowledge that a Genocide had been carried out against the Roma. Now Romani Rose is Chairman of the Central Council of German Sinti and Roma and a member of the executive committee of the International Movement against Discrimination and Racism.

Ceija Stojka



If the world does not change now ... if it does not build peace – true peace – so that my great-grandchildren have a chance to live in this world, then I cannot explain why I survived Auschwitz, Bergen-Belsen, and Ravensbruck.

Ceija Stojka was born in Austria and became a famous painter, writer and musician. She survived three death camps during the Roma Genocide and was just 12 years old when she was released from Bergen-Belsen. Up to 200 members of her family circle were not so lucky: they were all murdered during the Genocide.

Ceija began by selling carpets to make a living. Only much later in life did she start painting. She painted images of the Holocaust so that others would know about the terrible experiences she and others had suffered. And she painted images of a happy life before the war, travelling and living according to ancient customs.

I always try to portray my feelings and memories. I want to show my own world to the people. It is important to understand that we are all human beings and art allows us to live and exist. Art can demonstrate and connect us.

Rita Izsák



When I was a student ... I was suddenly fired for no reason ... I got angry, and joined the European Roma Rights Centre. I became a Roma rights activist. I was faced with this terrible truth, and it made me a fighter.

Rita Izsák grew up in Hungary. Her early experiences shaped her determination to take pride in her Roma identity and to fight for Roma rights.

Rita was branded a “Gypsy” while at school and she found out early on that her father had been warned by work colleagues not to take a Roma wife. Later on, Rita was dismissed from her work because she was Roma.

She went on to get a law degree and a Masters degree, to learn several foreign languages, and to work for various organisations fighting for Roma rights.

Now Rita works at the Office of the UN High Commissioner on Human Rights as the UN’s Independent Expert on Minority Issues. She carries out monitoring of human rights issues affecting minorities across the world, bringing them to public attention and to the attention of the Human Rights Council.

Nicolae Gheorghe



I was taught to be Romanian. I rediscovered my identity ... I want to die as a human person.

As a child growing up in Romania, Nicolae Gheorghe was encouraged to forget his Roma roots. But after graduating in philosophy and sociology – where he was top of his class – he felt the need to work on Roma issues. He became a widely respected leader and defender of Roma rights.

During the communist era, Gheorghe was investigated by the Security Services, particularly after he wrote an article for Radio Liberty on the problems facing the Roma population in Romania. Later on, he organised a campaign against the Romanian government to adopt the use of the term Roma rather than ‘tsigan’ (gypsy). The campaign was successful and he soon became an expert on minorities for the government as well as an advisor on Roma and Sinti issues for the OSCE.

Gheorghe founded one of the leading Roma rights organisations in Romania, and later in Europe. One of his aims was to encourage Roma to organise into civic organisations and work to promote and protect their own rights.

Valdemar Kalinin



*Strong winds are rattling my window panes
It's pouring down the ladle
But what weather reigns in my native plains?
Tell me, wind, if you are able.
White snow falls on Belarus, he answers,
The Roma, speaking Romani tongue,
Visit festivals on their horses.
- Then our forests are basking in sun.*

Valdemar Kalinin was born in Belarus in the former Soviet Union and worked for many years as a teacher. Today he is a well-known poet and writer and has written more than 36 books, poems and articles about the Roma. In 2001, he completed a translation of the Bible into Romanes.

Kalinin now lives in England. He is a member of the World Roma Organization Rromanipen and Chairman of the UK Gypsy Council. He has won international awards including prizes for peace and cultural development.

*"No monument stands,
Except in the minds of the old,
Woods and land bore witness,
This older man declares:
Roma are buried here, don't disturb this land!"*
(from the poem 'It's going to rain')

Iva Bittová



I never agreed with people who told me I had to do something in a certain way. This is what I do and this is my life. I'm interested in the simple things. I believe if people are unhappy about something, they have to say something, or they cannot change anything. I know life is not easy and has many faces. We have to observe and understand our differences.

Iva Bittová is an internationally renowned violinist, singer and composer. She was born in the former Republic of Czechoslovakia and began life as an actress. She has appeared in several feature films.

Her violin playing and singing are in a unique style: sometimes she cackles or chirps or throws her body into her performance. She plays with the best groups and orchestras around the world and draws huge crowds.

Her music is unpredictable and often cannot be characterised according to specific 'genres'. She mixes folk music, classical music and rock to create a completely individual style.

"An Iva Bittová solo performance is unlike any other musical experience. It's an invocation of the spirit And it's utterly unpredictable in its scope and presentation."
(review in *InnerViews*)

Romani Rose image from:

www.balkanforum.info/f26/roma-europa-224794/index43.html

Cejka Stojka image from:

www.independent.co.uk/news/obituaries/cejka-stojka-holocaust-survivor-who-championed-roma-rights-8476111.html

Rita Izsák image from:

www.oslobodjenje.ba/vijesti/bih/romi-najugrozeniji-narod-u-bih

Valdemar Kalinin image from:

<http://gypsy-life.net/foto-03.htm>

Nicolae Gheorghe image from:

<http://fra.europa.eu/en/news/2013/roma-activist-and-intellectual-nicolae-gheorghe-memorial>

Iva Bittová image from:

www.innerviews.org/inner/bittova.html



Foreign child

Summary

Participants map rights from the European Convention on Human Rights to a series of abuses commonly experienced by young Roma.

Time: 90 minutes
More time will be needed if the group is unfamiliar with human rights

Key concepts
human rights racism
discrimination school

Complexity: Level 4

Group size: 12 upwards

Objectives

- To consider how antigypsyism often leads to numerous other human rights being violated
- To raise awareness of Roma rights and of human rights abuses commonly experienced by young Roma
- To relate the rights contained in the European Convention on Human Rights (ECHR) to real examples of abuse

Materials

- Copies of the handout 'Foreign child' on page 88 (one copy for each small group)
- Several copies of the ECHR (see pages 183 - 185 for abbreviated version). You will need at least 2 copies for each small group
- Flipchart paper and marker pens
- Scissors and glue (optional)

Preparation

- Prepare a piece of flipchart paper for each small group. Stick the information about 'Foreign child' in the middle of the flipchart paper.

Instructions

1. Read out the story to participants and ask them to guess the minority. Ask for brief reactions to the text:
 - » Do you think this story is realistic?
 - » Is the behaviour experienced by the child "acceptable"?

2. Tell them that all the examples are typical of Roma experiences in countries throughout Europe (and the world). Explain that almost all are illegal under human rights law and illegal in every country in Europe.
3. Hand out copies of the (abbreviated) ECHR to everyone and read through it together. Address any questions relating to the content of the rights.

TIPS:

- If participants are unfamiliar with human rights, provide some background using the information on pages 43 - 51. You could also run a starter activity to introduce human rights, for example, 'Act it out' or 'Rights bingo!' from *Compass*, or 'Rabbit's rights' from *Compasito*.
- If you are working with a Roma group – or have Roma participants – you may want to give them the opportunity to talk about whether they have had similar experiences.

4. Ask participants to create small working groups – about 5 people in each group. Give each group one of the pieces of flipchart paper with the text about 'Foreign child'.
5. Ask them to mark on the flipchart paper, near the text, any connections between parts of the child's story and particular human rights. Start them off with an example, if necessary.
6. After 20 – 30 minutes, stick up the finished flipchart papers on the wall and give participants the opportunity to look at those created by other groups. Ask them to note any similarities or differences.
7. Discuss the results and use the resource sheet 'Rights engaged' on page 89 to feed back on the prepared flipcharts. Note that many of the abuses in the story engage more than one right, and that nearly all of them engage the right to be free from discrimination.
8. Proceed to the debriefing.

Debriefing

The questions to be addressed in the debriefing may depend on whether your group is (mostly) Roma or non-Roma. Choose those are most appropriate for your group.

Questions more relevant for non-Roma participants:

- Were you surprised by the number of different abuses which members of the Roma community commonly experience? Do you think any / all of these examples happen in this country?
- Imagine you heard or came across a nasty comment about "all Roma": what would you do? Do you think it would make a difference if people started objecting to such comments?

- Is it fair that some people are treated like this just because of the 'group' they are seen as belonging to?
- How much do you really know about "all Roma"?
- Those who drew up the Universal Declaration of Human Rights thought that there were certain things we shouldn't do to *anyone*, however they may have behaved. Do you agree?
- How do you think you would feel if you were constantly abused by others in the community? How might you behave?

Questions more relevant for Roma groups:

Use the narrative and the mapping activity to reassure participants that although this type of behaviour is still very common, there is at least 'official' acknowledgement by governments around the world that it is unacceptable. There have also been many successes by organisations and individuals in working to combat racism and discrimination against the Roma.

Use some of the following questions to explore the issues:

- Have you ever experienced anything like that described in the story? Do you know others who have?
- Did you know that much of this behaviour is a human rights violation – and illegal?
- Does this make a difference to how you see the behaviour? Does it help that there is at least formal recognition that it is unacceptable?
- Do you have other examples not mentioned in the text of ways you have been treated unfairly? Do you think any of these were human rights violations?
- Do you know of any organisations or individuals working to combat behaviours like this? Can you list any successes?
- How can you make use of the information about human rights to support members of your community?

TIPS:

If participants mention examples from their own experience which need attention, you should make sure that you follow this up. Do not leave them feeling there is nothing they can do if they suffer abuse. See the section on 'Further Information' for some ideas. At the very least, you need to make sure they feel supported and that any concerns have been noted. Talk to the group about how such concerns can be dealt with.

Alternatives

- The activity could use the Universal Declaration on Human Rights instead of the European Convention.

Suggestions for follow-up

- Tell participants about some of the organisations working on Roma rights or on human rights in general, or ask them to carry out some research themselves.
- Look at some of the activities in the section 'Four steps to action' to explore ways that the group can address some of the human rights abuses commonly faced by Roma communities.
- Encourage participants to join the No Hate Speech Movement and take action against online hate speech. Further information is available at www.nohatespeechmovement.org

Further information

- See the information on human rights (pages 43 - 51) and on the European Convention (pages 183 - 185).
- The information on 'Children's rights' (page 141) and 'Discrimination in education' may be useful.
- There are lots of resources – and examples of successful cases to protect Roma rights – at the website of the European Roma Rights Centre: www.errc.org. Other human rights organisations, such as Amnesty International, have also issued reports and challenged abuses of Roma rights.

Handouts

Foreign child

I'm told I am a foreigner, although I was born here and so were my parents. At school, I've been put in a special class for "foreign" children – so have my brothers and sisters. We're not allowed to be in "normal" classes. We all get bullied by the other children because we're "different". The teachers don't do anything about it. Some teachers even pick on us. *They* never get punished.

People don't want us around. They don't even know us, they just shout at us or beat us up because of who we are – or who they think we are. Well, we're children, just like them. And how are we meant to behave if someone shouts at us or beats us up? Should we like them for it?

If we go to the police, they often don't listen. They tell us it must have been our fault because we're all trouble makers. How do they know? I thought the courts were meant to decide that. The police stop us in the streets all the time for no reason. They tell us they think we've stolen something and they need to search us. Sometimes I get stopped six times a day but I've never stolen anything.

I've heard of people like me who've been in prison and have been beaten up by prison officers. Why should someone who beats up someone else not be punished? Even prison officers are meant to obey the law.

Members of the government often insult us. As if everyone from my community is the same, everyone is a criminal. Well, we're not. *Every* community has some people who commit crimes. The government doesn't insult 'everyone' in another community, just because a few of them commit crimes. Why don't they ever tell the good stories? Or the normal stories? Our normal stories are good, just like theirs are.

On the telly and on the Internet, people just say whatever they want about us. I'm sick of seeing Facebook groups telling us we're dirty or stupid, or much worse things. They tell us we should get out of the country, go home, get a job like everyone else. My dad would love to have a job. No-one will employ him because he's a "gypsy".

How are we supposed to live? How are we meant to feel when everyone says nasty things about us, even when they don't know us? It's hard: sometimes I don't want to go out into the street because I'm afraid I might get shouted at or beaten up.

'Solution' sheet: rights engaged

All examples are likely to engage the right to be free from discrimination (Article 14 or Protocol 12).
Other rights which may be engaged:

Special classes or schools for Roma children	Protocol 1, Article 2
Teachers picking on children	Maybe Article 8 (Private life). If the abuse is very bad, may be Article 3. If it is affecting their education, maybe also engage Protocol 1, Article 2.
Teachers not being 'punished'	If no-one is taking complaints seriously, maybe Article 8 (or Article 3, if the abuse is very bad). Possibly Protocol 1, Article 2.
People 'shouting at' Roma	Maybe Article 8 if the abuse is bad, is happening regularly, and if the police are doing nothing about it.
People beating them up	Maybe Article 8 if the police are not responding to complaints. If the beating up is very bad or happening regularly, maybe Article 3.
The police not listening to complaints	Article 8 or 3, depending on how bad the complaint is. If there are any threats to people's life, maybe Article 2.
The police stopping and searching Roma	Maybe Article 5 (Liberty) if people are being stopped very regularly for no good reason. Also Article 8 (Private life).
Prison officers beating up Roma	Maybe Article 3 if the beating up is very bad. Also Article 8.
Prison officers not being 'punished'	Maybe Article 3 if the beating up is very bad. Also Article 8.
Members of the government abusing Roma	Maybe Article 8 if the abuse is very bad and is affecting how others treat Roma people.
Abuse on the Internet / in the media	This may not be a strict violation of human rights because it's not a public official who is responsible. The abuse would have to be very bad, and there would need to be formal complaints which have been ignored by public officials.
Not being able to get a job "because you're Roma"	Maybe Article 8 – particularly if any governmental organisations are refusing to employ someone because they are Roma.
Being afraid to go out into the streets	If there is a real threat for Roma children on the streets and the police are doing nothing about it, this may engage Article 8 or 3 (or 2).

Discrimination in education

Back at school, I sometimes heard anti-Roma abuse yelled at me because I am Roma. I first went to primary school in Brno where I studied until Year 3. My class teacher was a racist and she bullied me, as the only Roma child in the class, to the extent that I was so anxious, stressed out and nervous about school every morning that I vomited.

I have tried to forget about it so I don't remember much; but I was a keen, enthusiastic child and an involved pupil; I kept raising my hand and she would never ever call me. She never acknowledged me or gave me an opportunity. She ignored me. I realised she really disliked me.

I was ashamed of myself. There was a lot of anti-Roma verbal abuse going on, targeted at the Roma as a whole group. I recall some of the children were actually nice but they hated Gypsies. I am Roma, so I took it personally of course. I felt conflicted because, on the one hand, I felt that they liked me as a person but they hated Roma; and I am Roma. In fact, they saw me as a non-Roma. I always had to defend myself against their anti-Roma prejudice and stereotypes.

Testimony from Klara (24), a Roma originally from Brno, Czech Republic (now living in England), included in 'Barabaripen – Young Roma speak about multiple discrimination' (www.coe.int/youth/roma)

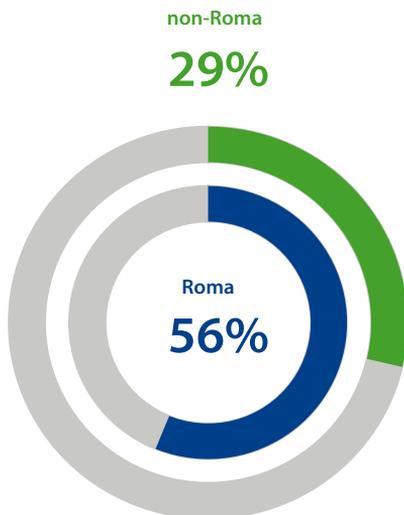
Examples of discrimination across Europe

- In many countries, including Albania, France, Georgia, Greece, Portugal and Russia, Roma and Travellers have been excluded from schools or have dropped out. This is often a result of direct or indirect discrimination.
- In Albania, Roma children have been refused access to schools for lack of vaccinations.
- In the Czech Republic, 35% of the pupils placed in practical schools or in classes for people with mild mental disabilities are Roma, despite Roma constituting less than 3% of the population.
- Over 60% of Roma in Serbia have not completed primary school. Some of the reasons given include “financial problems” (49.8%), and the lack of documents such as birth certificates and proof of residence.
- In Greece, some schools continue to refuse to register Roma children. Sometimes this is as a result of pressure from non-Roma parents.
- In Portugal, school abandonment among Roma is very high. Roma children sometimes face hostility from non-Roma parents who pressurise school officials not to enrol Roma. Cases have been recorded of parents posting signs reading “No to Gypsies”.
- In Romania and Bulgaria, 15% of Roma children never enrol in the education system. Drop-out rates for Roma are four to six times higher than the national average.

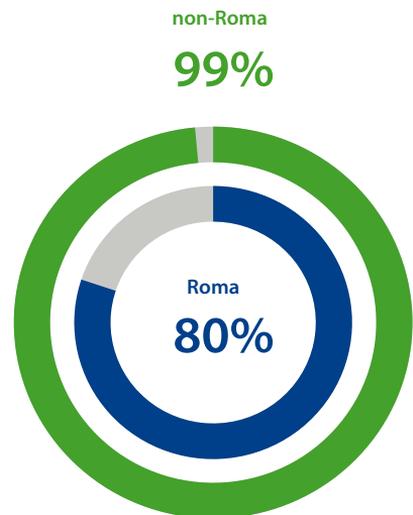
- Enrolment rates for Roma in secondary education average around 10% in Central and Eastern Europe.
- Roma enrolment in tertiary education averages less than 1% in most European countries.
- School attendance among Roma is also often affected by poverty and other socio-economic factors, for example, the absence of public transport or of funds for transport, or an inability to pay for clothing, lunch or school materials.

“At what age did you finish school?”

Share of respondents aged 16 or older who left school before reaching the age of 16



Self reported literacy rates of respondents aged 16 or older



Note: The outer circle represents responses from non-Roma; the inner circle represents Roma responses.

- 56% of Roma left school before the age of 16. For non-Roma, only 29% left school before this age.
- 80% of Roma over the age of 16 reported themselves literate. For non-Roma, 99% self-reported as literate.

The survey was conducted in 2011 by the Fundamental Rights Agency (FRA). 10,811 Roma and 5,508 non-Roma living in 11 EU member states were interviewed. Further information can be found at <http://fra.europa.eu/en/news/2014/take-closer-look-roma-survey-results>



Good news, bad news

Summary

This is a “good news, bad news” game where participants continue a short narrative about a Roma girl with health concerns.

- Time:** 60 minutes
- Complexity:** Level 1
- Group size:** 10 – 15 participants

Key concepts

**healthcare right to health
human rights discrimination
inequality**

Objectives

- To raise awareness of discrimination in healthcare provision for Roma communities
- To look at the right to health
- To explore ways of addressing inadequate healthcare provision

Instructions

1. Explain the “good news, bad news” game to participants. You will read out a short narrative and participants should step in with alternate pieces of good news and bad news to continue the story. These are the only ‘rules’:
 - » Each piece of news should be fairly brief, and should follow on from what has gone before.
 - » A piece of good news should always be followed by a piece of bad news, and vice versa.
 - » The news should be (relatively) realistic!
2. Give them an example such as the following, if necessary. Ask for two or three more pieces of news to continue the story.

EXAMPLE:

I received a letter in the post this morning ...

GOOD NEWS: The letter said that oil has been discovered in the region and we’re all going to be very rich!

BAD NEWS: They’re going to knock down all the houses to build the oil well.

GOOD NEWS: My house was falling down anyway and I won’t need to do the repairs.

BAD NEWS: ... ?

3. When everyone understands, read out the narrative on page 94 and ask if anyone would like to continue the story with a piece of “good news”. See the Tips below the narrative for some advice on running the game.
4. Allow about 15 – 20 minutes for the story to develop. Then announce the story over, and invite participants to reflect on the activity.

Debriefing

The debriefing will depend to a large extent on the issues which arose in the course of the activity. It may also depend on whether your group is mostly Roma or mostly non-Roma, and how much they identify with Tsuru’s experience in the first part of the narrative.

Begin with a few questions exploring participants’ reactions to the activity before looking at the issues raised by the story.

General questions about the activity

- Did you enjoy the activity? What did you like or not like?
- How easy was it to think of pieces of news? Was it easier to think of good news or bad news? Why?
- What do you think about our final story? Do you think it is realistic? Why, or why not?

Questions about discrimination in healthcare

Use the diagrams on page 97 to show participants that discrimination in healthcare is very common for Roma communities. If you have Roma participants you could ask them if anyone would like to share their own experience – but make sure you do so with sensitivity, and only if you feel the rest of the group will show understanding.

- What do the diagrams tell you?
- How do you explain the different statistics for Roma and non-Roma? What are some of the reasons?
- Do you think it is fair that there are these differences?
- Can you think of some things people could do to remove the differences in healthcare provision?

You could draw up a list of suggestions from participants. Refer them back to some of the ways Tsuru acted in the story, if this was something that was discussed.

Close the activity with some information on ‘Health rights’ from page 96. Explain that all governments in Europe have an obligation to ensure that everyone receives basic health provision, and an obligation to ensure that healthcare is provided without discrimination.

Further information

- The information on discrimination in healthcare (page 96) is most relevant to this activity. You may also want to refer to the basic information on discrimination on page 53 and the general information on 'Human rights' (pages 43 - 51).

Alternatives

- If you have a large group, participants could develop the stories in smaller groups. You would need to allow some time for groups to feed back.

Suggestions for follow-up

- If your country is one of the 11 which participated in the UNDP / FRA survey (<http://fra.europa.eu/DVS/DVT/roma.php>) you could look at the data for your country. If your country was not included, see if participants can find any information about health provision or health concerns for the Roma population. They could see if any organisations are working on this issue, or meet with Roma representatives and ask them about their experience. You could also look at the latest country report from the European Committee of Social Rights (which oversees the European Social Charter) and see if there is anything about discrimination in healthcare provision.

Supporting material

Narrative

My name is Tsura. I'm 17 years old and I'm a Roma. For many years I've been getting bad headaches and in the last 3 months I've begun to lose a lot of weight. I left school without many qualifications – mainly because of my health problems. Now I have no job. The doctor has never taken my condition seriously. When I went to see her recently she told me there was nothing wrong and I needed to get my life together.

Now ask someone if they can continue the story with a piece of good news ...

Tips for running the game:

- If participants are unfamiliar with the game, support them through the first few pieces of news. You could prompt with questions such as ‘what do you think happened next?’ or ‘what did Tsuru do next?’, or add some of the examples below to indicate the kind of ‘news’ participants could offer.
- Try to encourage everyone to join in: do not allow a few people to write the story. If the discussion is hard to organise, you could introduce a ‘talking stick’ which has to be in someone’s hands before they can add to the story.
- You could also introduce a ‘magic card’ which allows for occasional miracles (good or bad)! When someone uses the ‘magic card’ others should flag this up. Remind participants that magic occurs only very infrequently so the card should not be overused!
- If the story gets stuck or comes to an end (perhaps Tsuru dies from her illness) you may want to contribute a new story line to continue the game. Some examples are offered below.
- It is important to allow participants to direct the story but you should try to maintain the connection to the initial problem of discrimination in healthcare. Bring the discussion back to Tsuru’s complaint if it strays too far into other areas. You could also use the examples below, or others, to look more deeply at particular issues, for example:
 - » to focus on the various difficulties commonly experienced by Roma communities in accessing healthcare - to focus on actions that individuals can take to ensure they receive proper healthcare
 - » to focus on things the non-Roma community can do to bring the issue of Roma discrimination in healthcare to public attention.

Examples of interventions:

- » GOOD NEWS: The doctor who had ignored Tsuru’s complaints was removed from the medical register after an investigation.
- » BAD NEWS: Other people began to show the same symptoms as Tsuru ...
- » GOOD NEWS: The local community decided to organise a campaign to raise public awareness.
- » BAD NEWS: Many people were arrested at a huge public rally supporting Tsuru and others with the symptoms.
- » GOOD NEWS: An environmentalist agreed to carry out a study looking at pollution from a local factory ...

Health rights

Our state of health can have an enormous impact on all aspects of everyday life. Poor health affects not only our general state of physical and mental well-being, but also employment prospects, income levels, the ability to socialise or participate in society – and more besides. For young people, it may also affect their education process.

That is one reason why adequate healthcare is regarded as a human right. Every country in Europe – and most throughout the world – has guaranteed to protect this right. Sadly, the reality is a little different.

The right to health

The States Parties to the present Covenant recognize the right of everyone to the enjoyment of the highest attainable standard of physical and mental health.

International Covenant on Economic, Social and Cultural Rights (ICESCR)

The right to health is included within both the ICESCR and the European Social Charter (ESC)¹. This is not a right “to be healthy”: no government could guarantee that! It is instead the right to be able to access healthcare which is of adequate quality – and to be able to access it without discrimination.

The Government’s human rights obligations with respect to healthcare are to some extent dependent on the state of the economy – in other words, on the ability of the government to ‘afford’ healthcare. Nevertheless, *however* rich or poor a country is, the healthcare that it manages to provide must be offered without discrimination. No government must provide better healthcare for some people and less good care for others, even if they say they can’t afford it.

Direct, indirect and structural discrimination

If the average state of health among a particular sector of the population – for example, the Roma – is significantly worse than among the population as a whole, then that is an indication of discrimination with respect to health rights. Any discrimination is a human rights violation.

Sometimes the discrimination is obvious and direct, for example when a doctor refuses to register or treat a Roma patient, or when a Roma woman is sterilised without her consent or knowledge while an abortion or Caesarean section is being carried out. This still happens in some European countries.

1 See page 48 for more information on these treaties.

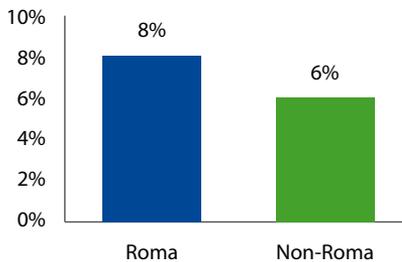
Health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity.

World Health Organisation

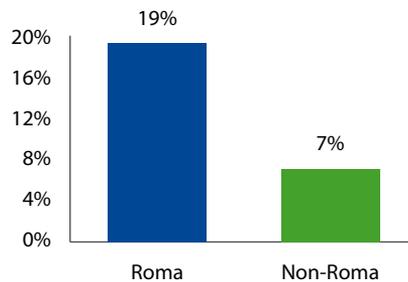
More often, discrimination against Roma in healthcare is indirect or 'structural' and cannot be blamed on an individual. The following tables offer some examples of discrimination in healthcare provision for the Roma across 11 EU countries.

The state of Roma healthcare: survey results in 11 EU countries²

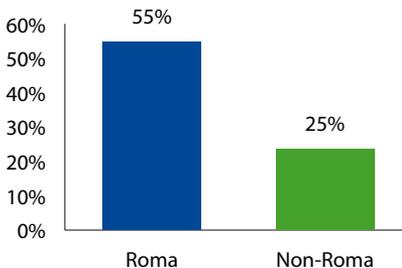
Daily life severely limited by health concerns



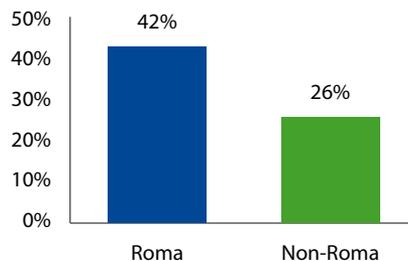
No access to medical insurance



Unable to afford prescription medication



No physical access to a doctor



² From a survey conducted in 2011 by UNDP / FRA in Bulgaria, the Czech Republic, France, Greece, Hungary, Italy, Poland, Portugal, Romania, Slovakia and Spain. See <http://fra.europa.eu/DVS/DVT/roma.php> for more details. Note that the diagrams show the average in the 11 countries: for some countries the difference between Roma and non-Roma is greater than that shown.

Healthcare and the European Convention on Human Rights

The European Convention is a much stronger human rights instrument than the ICESCR or the ESC. Although it does not include the right to health, there are other rights in the Convention which relate to healthcare and could be used to challenge examples of bad practice. These include:

- The right to private life (Article 8): this right protects you against invasions into your privacy but it also relates to questions of dignity.
- The right to be free from inhuman and degrading treatment (Article 3): this right relates to cases of severe suffering which are a result of action (or inaction) by the state.
- The right to be free from discrimination (Article 14 and Protocol 12).

Remember that using the European Convention does not necessarily mean you have to take a case to court!



Good relations

Summary

The activity looks at worsening relations between two imaginary communities – Roma and non-Roma. Participants try to de-escalate the conflict using ‘messengers’ to communicate with the other side.

Time: 120 minutes
(with starter)

Complexity: Level 4

Group size: 8 – 16 participants

Key concepts

**conflict community relations
mediation racism negotiation**

hate speech de-escalation communication

Objectives

- To explore the role of outsiders in helping to de-escalate conflict
- To understand some of the needs and concerns of Roma and non-Roma communities
- To practise negotiation skills

Preparation

- You will need enough space for the negotiating groups to meet without interference from other groups.
- Make copies of the handouts on pages 103 - 108:
 - » Scenario, and Order of the role play: enough for every member of the group (or use an overhead slide)
 - » Role cards for messengers: enough for half the participants
 - » Role cards for youth representatives: enough for the other half of participants (divided equally among Roma and non-Roma)
 - » Process cards (optional): enough for all youth representatives (half the group)

Is your group Roma / non-Roma / mixed?

This activity may be more effective if it is run with a non-mixed group. The topic contains sensitive issues and some of these may need to be aired so that they can be addressed properly. This is hard to do with representatives from both communities present.

If your group is mixed

Consider using a different community – not the Roma community – as the targeted population. You could use immigrants, homosexuals, Afro-Caribbeans, or another group commonly subject to racist abuse. At the end of the activity, use the debriefing to make connections to the Roma community.

If your group includes participants only from Roma or non-Roma communities:

Participants will need to put themselves in the position of the “other side”. Encourage them not to adopt an extreme and unreasonable position. They should try to imagine the beliefs and fears of the other community, even if they can’t really agree with them.

Instructions

Optional starter

1. Ask participants to think of a time in the past when they had a bad argument or conflict in their lives – perhaps with a friend, an “enemy”, a parent or teacher. How did they feel? Ask a few participants to share if they would like to.
2. Now ask them to remember how they behaved during the conflict: were they able to respond calmly and did they try to see the other person’s side? Or did they respond with anger and insults? Invite a few participants to share and ask how they think their behaviour affected the conflict: did it help to find a resolution, or did it make things worse?
3. Remind them that when we are angry or hurt, we often behave in ways that make things worse: our emotions often get the better of us and the conflict escalates. Explain that it can often help to have an outsider who represents neither of the sides to help in finding a way through the conflict.

Main activity

4. Introduce the scenario and explain the role of the messengers (see the Order of the role play and the messengers’ role cards on page 103 onwards). Make sure everyone understands how the activity will run and the key points about the messengers.

Pre-negotiation stage

5. Use the instructions on page 109 to divide up participants into messengers, Roma representatives and non-Roma representatives (Stages 1-3 on page 109).
 - » Give the groups about 10 – 15 minutes to discuss the scenario and their roles.
 - » Then create new groups for the negotiations (Stages 4-5 on page 109).

Initial meeting

6. Allow about 5 – 10 minutes for each youth representative to meet a representative from the other community. Remind them that the messengers will only observe the process at this meeting.

Negotiation stage

7. Call an end to the initial meeting and tell the youth representatives that from now on, they will only pass messages to each other through their messengers. The youth representatives can no longer meet one another.
 - » Tell them that they have about 20 minutes to try to reach a better outcome.
 - » Remind the messengers that they must check back with their representative whenever they have a proposal from the other side: any agreement must be approved by both youth representatives.
 - » Hand out copies of the Process card (pages 107 - 108 – optional) to all youth representatives. Tell them to fill these in during the times when their messengers are meeting one another.
8. After 20 minutes, call an end to the negotiations and bring everyone back together for the debriefing.

Debriefing

Begin by getting everyone out of role. You could ask everyone to say their own name and make a physical gesture, or go round the circle asking everyone to name one thing they like.

Questions about the activity as a whole

- Did you enjoy the activity? What did you like or not like?
- Did you manage to reach an agreement with the other side? *Ask the groups to give brief feedback.*
- How did you find your role? What was easy and what was difficult?

Questions about the role of messengers

- Do you think the result would have been different if you had negotiated directly with the youth representative? Why or why not?

- What are the advantages and disadvantages of using an outsider to conduct negotiations?
- Did the messengers manage to remain neutral, or did they find they began to advocate for a particular side? *Ask the messengers to speak honestly on this, and find out whether they found the task easy.*

Questions about the process

- Did the key demands of either side change during the course of the process?
- Did you reach a better understanding of what the other side was thinking?
- What was the most important thing for you in the course of the negotiations?

Questions about the relevance of the activity

- Do you think the scenario was realistic? Could it happen in your community?

TIPS:

- You could ask how many Roma participants have close relations with the non-Roma community, and vice versa.
- If they don't think the scenario could happen, ask them to think about whether it would work for other communities – for example, immigrants, homosexuals, or other ethnic minorities.

- Did the activity help you to understand how the “other” community might *really* feel?
- Did the activity make you think of things that you, as an individual, could do differently?
- Can you think of ways in which we can avoid things getting to the stage of protest marches being organised against other communities? Is there anything we could do as a group?

Alternatives

- You could use a real conflict that participants want to talk about or are involved in. This may be helpful for helping them to see the other side.
- If participants feel unconfident about carrying out their role without assistance, each group could be doubled up: each negotiating group would have 4 youth representatives and 4 messengers.

Suggestions for follow-up

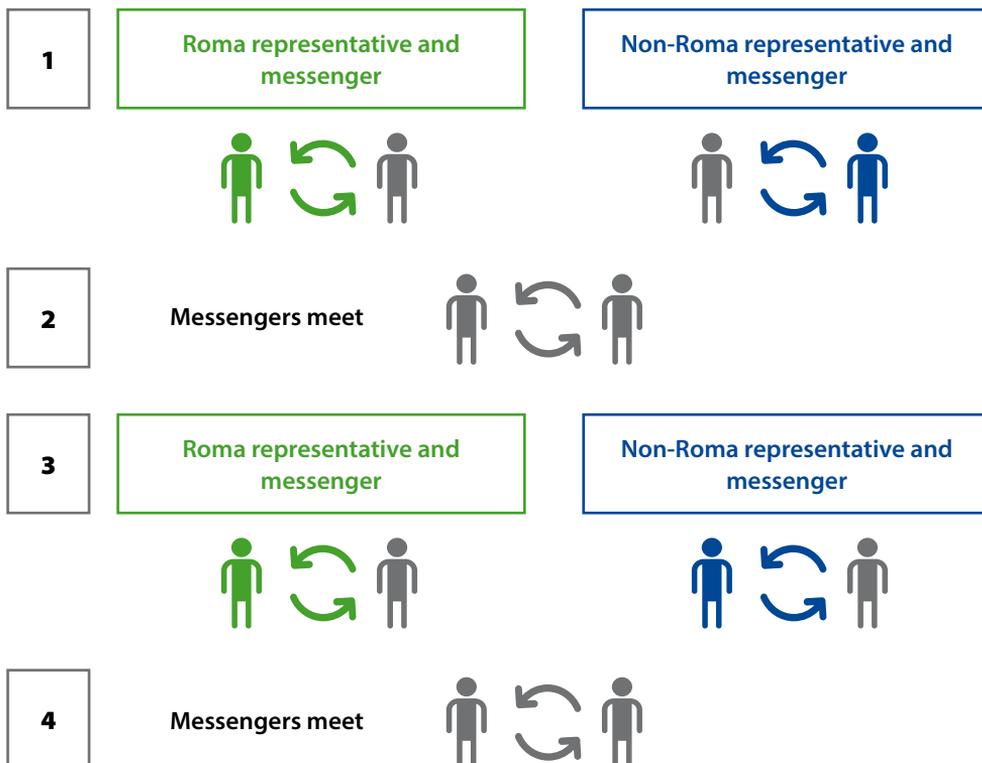
- This activity is a good introduction to the idea of mediation. You could look at the Roma Mediators Programme under the Council of Europe (<http://romed.coe-romact.org/>).
- If the links between your young people and the Roma / non-Roma community are poor, explore ways in which you could work to improve these. Can you make contact with youth groups in the other community?

Handouts

Order of the role play

1. **Familiarisation of roles** (10 – 15 minutes)
Representatives meet others in the same group.
2. **Initial meeting** between Roma and non-Roma representatives (5 – 10 minutes)
1-1 meetings between Roma and non-Roma youth representatives. Messengers are only *observers* at this stage: they do not speak. This is the only time the Roma representatives meet non-Roma representatives.
3. **Negotiation process**
All negotiations take place through the messengers. Messengers must report back regularly to the youth representatives.

The negotiation process



... and so on

Scenario

In a medium-sized town, there are two communities living side by side which rarely interact. One community is Roma. There are only about 400 Roma and the town's population is 40,000. The Roma community mostly live in 3 separate districts and they largely keep to themselves. The schools their children go to have few – if any – non-Roma pupils and young people tend to socialise within their “own” community: the Roma with Roma, the non-Roma with non-Roma.

The media and politicians often identify the Roma population as being the cause of crime, and the Roma are accused of being lazy and not wanting to work. The Roma have had to live with this for many years, but recently it's been getting worse.

It's been getting worse on the streets as well. There have been a growing number of racist incidents against the Roma population. Mostly this is verbal abuse and takes place outside the Roma neighbourhood – in shops, on the streets, and in other public spaces. A week ago, however, there was an act of physical violence against a teenage Romani, and his friends decided to “fight back”. Since then, the problem has been escalating and people have been hurt on both sides.

A youth group from the non-Roma population has called a protest march which will pass through the middle of one of the Roma neighbourhoods. Hundreds of people have signed up on Facebook and one of the far-right parties is calling its members out as well. It seems very likely that there will be violence on the day of the march. People on both sides are worried that this will escalate the problem still further.

A Roma youth group calls for a meeting with the organisers of the march to try to get them to change their position.

Role card for non-Roma youth representatives

You represent the non-Roma youth group which has called the march. You're sick of the violence against members of your community and you want to send a strong message to the Roma that they need to respect your right to live in a peaceful community. Two people have been badly hurt in the recent violence and a lot of your members think the Roma shouldn't be here at all. Your organisation is mostly happy for them to stay as long as they play by the rules. That means not causing trouble – and an end to crime!

Roma representatives have called for a meeting to postpone the march. You think the march is very important to show them that a lot of you are concerned about young people's safety. Your members will feel you're letting them down if you cancel the march. It's the Roma who have caused this problem and they're the ones who need to do something about it.

- Think about what you'll say to the Roma representative when you meet.
- Try to decide what is most important for you: what are your key demands and which are the things you don't think you can compromise on?

Role card for Roma youth representatives

You represent the Roma youth group which has called for the meeting. You're very worried that the march will turn violent as a lot of extremist groups have said they will attend. Your community is sick of the way Roma are viewed by the non-Roma community and sick of being treated like criminals and "outsiders". Many of your families have a history in the town which stretches back centuries: this is *your* town as much as anyone else's.

You can't let the march go ahead. You know it will only make things worse. However, you also want to use the meeting to try to persuade the non-Roma youth group to help solve some of the other problems faced by your community. You know that even if the march is cancelled, the violence on the streets is likely to continue. You think the violence is all their fault.

- Think about what you'll say to the non-Roma representative when you meet.
- Try to decide what's most important to you: what are your key demands and which are the things you don't think you can compromise on?

Role card for messengers

You are neutral in this process. You will be allocated to one of the communities but you should try not to take sides. You won't speak in the first meeting between the representatives but you will conduct all negotiations after that.

Points to remember about your role:

- Your main aim is to communicate with the messenger representing the other community and help the two sides to reach an agreement.
- You can make suggestions but you should try not to offer advice. You are *representing* someone else, and it's their opinion that matters.
- Everything you decide with the other messenger must be communicated back to your representative. You don't *have* to pass on everything your representative says – but ...
- ... remember that the youth representatives are the **only people** who can approve the final agreement!

Use the first meeting with other messengers to think about the way you will approach your role:

- What are some of the questions you could put to your representative?

Process card for youth representatives	
<i>Fill in this sheet in the intervals when your messenger is meeting the other side. The sheet is just for your use: no-one else needs to see it.</i>	
After the initial meeting (with the other youth representative)	
Do you think you'll be able to reach agreement? If yes, how? If no, why not?	
What are your key demands now?	
What do you think are the key demands of the other community?	
What would you like to say now to the other representative?	
After the first meeting with your messenger	
Can you reach agreement with the other community?	
What are your key demands <i>now</i> ?	
What are the key demands of the other community?	
What would you like to say next?	

After the second meeting with your messenger	
Can you reach agreement with the other community?	
What are your key demands <i>now</i> ?	
What are the key demands of the other community?	
What would you like to say next?	
After the third meeting with your messenger	
Can you reach agreement with the other community?	
What are your key demands <i>now</i> ?	
What are the key demands of the other community?	
What would you like to say next?	

Instructions for forming groups

Stage 1
 Divide participants into equal groups of messengers and youth representatives.

Youth representatives



Messengers



Stage 2
 Divide the youth representatives group in half again. One half represents Roma young people; the other half represents non-Roma.

Roma

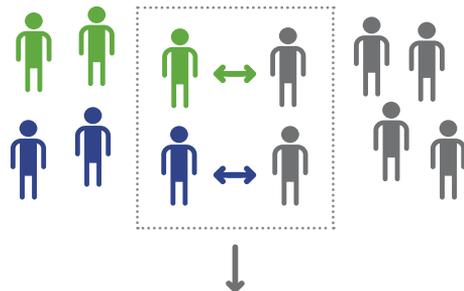


Non-Roma



Stage 3
 Hand out copies of the scenario and role cards to each group. Give groups 10 – 15 minutes to discuss the scenario and their role. (If the group is large, you may need to sub-divide groups.)

Stage 4
 Allocate 1 messenger to each representative.



Stage 5
 Form sub-groups consisting of a youth representative from each side, with their respective messengers.





Housing rights

Summary

This activity simulates a hearing at the European Committee of Social Rights. It takes a real complaint to the Committee about Roma housing in Italy. The parts can be run as separate sessions.

Time: Introduction: (optional): 30 minutes

Preparation for the hearing: 30 – 40 minutes

Hearing: 30 minutes (minimum)

Debriefing: 30 minutes

Complexity: Level 4

Group size: 12 – 18 participants

Objectives

- To understand basic housing needs as human rights
- To raise awareness of the housing conditions faced by many Roma communities
- To practise skills of advocacy and argumentation
- To introduce the European Social Charter

Preparation

- Make copies of the handouts on pages 114 - 117. You will need:
 - » Role cards for members of the different groups
 - » Copies of 'The Articles' for everyone
 - » Copies of 'Additional information on the rights' for the Committee (optional)
- Space for 3 groups to work independently and a space for the whole group to attend the hearing.

Instructions

Introduction (optional):

1. Remind participants about the basic ideas behind human rights or ask them to recall what they know. Use the information on page 45 as a prompt.
2. Briefly explore participants' thoughts on the right to housing:
 - » Ask why they think that housing is regarded as a basic human need (a human right); what are some of the consequences of inadequate housing (or no housing)?

Key concepts
right to housing
human rights
Roma campsites
eviction discrimination
European Social Charter
European Committee of Social Rights

- » How well do you think this right is protected for different communities in your country?
- » What does 'discrimination' mean? What would be evidence that a group suffers discrimination in relation to housing?

You could use the table on page 118 to illustrate the relative conditions of Roma housing compared to that of non-Roma populations.

Main activity:

3. Explain that the activity will simulate a hearing by the European Committee of Social Rights (ECSR) on Roma campsites in Italy. The case is based on a real complaint.
4. Hand out copies of 'The Articles' (page 117) and read through the information with participants. Make sure everyone understands the government's duties with respect to the right to housing, and the concept of discrimination. (See page 118 for further information).

TIPS:

- If participants are unfamiliar with the European Social Charter (ESC) and the Social Committee (ECSR), use the information below to provide some background.

The ESC is a treaty of the Council of Europe which protects social and economic rights and freedoms – such as freedom from poverty, the right to health, and the right to housing. Unlike the European Convention on Human Rights (ECHR), there is no court to rule on potential violations of the Social Charter. Instead, the Social Committee considers reports from governments and issues 'Conclusions' about conformity with the Charter.

Many European governments have also accepted a 'collective complaint' mechanism which allows certain organisations to lodge a complaint with the Committee. The case discussed in the activity is based on a complaint submitted by the European Roma Rights Centre under this mechanism.

5. Explain how the hearing will proceed:

Order of events

Step 1: Roma residents present their arguments (5 mins)

Step 2: Government representatives present their arguments (5 mins)

Step 3: Members of the ECSR put questions to Roma representatives (10 mins)

Step 4: Members of the ECSR put questions to Government representatives (10 mins)

Step 5 (optional): Closing arguments from each side

Step 6 (optional): Time for the ECSR members to discuss their conclusions. The other groups could use this time to reflect on how they think the hearing went.

Step 7: Voting by members of the ECSR (separate vote for each of the 4 duties)

6. Divide participants into 3 equal sized groups: Roma representatives, the Italian Government, and the European Committee on Social Rights (ECSR). Tell participants that they will have about 30 minutes to prepare themselves before the hearing starts. They should use this time to discuss their role, select speakers, and make sure they know what they will say when the hearing opens.
7. Hand out role cards to each group. The ECSR group could also be given the 'Additional information on the rights'.
8. Give groups time to read through their cards. After a few minutes, check that everyone understands the task and remind them how much time they have to prepare for the hearing.
9. After about 30 minutes, bring everyone together and announce the start of the hearing. Remind them of the order of events (see point 5 above).

TIPS:

- You will need someone to chair the hearing; you could carry out this role yourself or invite participants to volunteer for the role.
- Tell participants that when the Committee puts questions to different groups, anyone from the group being questioned can respond.
- Remind them that if they wish to speak, they will need to be invited by the chair. Try to encourage brief interventions in the time for questioning: you could impose a time limit of 1 minute.

10. When the hearing is over, ask the Committee members to vote on whether there has been a violation under each of the 4 duties. You could invite the members of this group to give brief reasons for their decision – but try not to allow the debate to start up again!
11. Give participants brief information about the Committee's decision in the real case: there were found to be violations of all 4 duties. See page 119 for details.

Debriefing

Begin by bringing everyone out of role. Ask everyone to say their name and one thing about themselves. Use some of the following questions to debrief.

General questions about the activity

- How did you find the activity? What did you like or not like?
- Was it easy to play your role? What was easy and what was difficult?
- Were you surprised by any of the information about the problems experienced by the Roma community?

- Do you think there are similar problems in your country?
- What did you think about the final decision: how would you have voted?

Questions about the rights

If you did not do the introductory activity, use some of the questions in Point 2 to discuss the right to housing.

You may need to adapt the questions below if you have participants likely to be living in very poor housing conditions.

- Why do you think it is so important to have 'adequate' housing?
- How would it impact on your life if you had no electricity or water and no inside toilet?
- Do you think it is fair that some children have to grow up in these conditions, while others do not?

Alternatives

- The activity could be run as a series of separate sessions. If the hearing is run at a later date, this will allow more time for preparation and speeches could also be given more time.

Suggestions for follow-up

- Participants could find out more about housing conditions for Roma and non-Roma groups in their own country.
- The hearing could be run as a drama event for the local community or the local school.

Further information

- See page 118 for some statistics on housing conditions for Roma and non-Roma communities in different European countries.
- See page 119 for the decisions of the European Committee on Social Rights relating to this case.
- The website of the European Roma Rights Centre (www.errc.org) has a great deal of information on housing rights for Roma communities.

Handouts

Roma residents

Background information

Your campsite is very crowded and living conditions are terrible. The site has running water and electricity but it isn't enough to meet the needs of all residents. There are no sewage facilities and the camp is infested with insects and rats.

The site is "unauthorised" but there aren't any authorised sites nearby where you could be accommodated: they are all overcrowded and can't cope with extra residents. None of the residents on your site can afford to rent somewhere privately and all have been told that there's no social housing available.

You are afraid that your site will be evicted: neighbouring "unauthorised" sites have been evicted recently and this was a frightening, and violent, experience for the residents. The police arrived in the middle of the night and anyone who tried to resist was treated very aggressively. Some people were physically injured. Residents were also not given anywhere else to move to, or they were sent to already overcrowded "authorised" sites.

Your task

You need to prove to the European Social Committee that your right to housing is not being respected.

1. Discuss how the information above can be used to support your claim. Consider the 3 duties in Article 31 and the duty in Article E, and prepare arguments to show how these may have been violated.
 - » For Article E (non-discrimination) you should think about whether the Roma are *more* disadvantaged than other groups in the relevant areas.
2. Decide how many people will speak on behalf of the group. At the hearing, you will have a total of 5 minutes to present the residents' case. After the presentations, the Committee will put questions to the group. You should all be ready to respond to any questions.

The Government

Background information

You don't believe the Government has violated the right to housing. The camping site in this complaint is not an authorised site and Roma should not be living there. These sites have to be closed down, which means evicting residents.

You have already authorised a number of campsites for Roma people and these sites have been provided with basic amenities. Conditions are satisfactory and residents can move to these sites. Roma groups have said that the sites are overcrowded and can't accommodate any new residents – but you're not responsible for that.

You think the Committee – and Roma residents – need to understand that the Government has many different demands from all sectors of society. It is not financially possible to meet all demands immediately.

Your task

You need to show that you have done everything possible to respect the Roma residents' right to housing.

1. Discuss how the information above can be used to support your claim. The Roma residents will be presenting arguments to say you are failing to respect the 3 duties contained in Article 31 and the duty in Article E. You need to prepare counter-arguments to show how you are addressing these duties.
 - » For Article E (non-discrimination) you should consider whether Roma are *more* disadvantaged than other groups in the relevant areas.
2. Decide how many people will speak on behalf of the Government. At the hearing, you will have a total of 5 minutes to present your case. After the presentations, the Committee will put questions to the group. You should all be ready to respond to any questions.

European Committee of Social Rights

Background information

The Roma groups say that conditions in the unauthorised sites are unsanitary and not suitable for living. For example, there is not enough running water or electricity to supply all residents. They are afraid that the people on their site will be evicted, perhaps violently, and they have nowhere else to go. The government has not offered them alternative housing, they can't afford to rent privately and all authorised Roma sites are already very overcrowded.

The Government says it has provided authorised Roma sites where basic needs are satisfied. They want to evict all non-authorised sites and have said that residents need to find alternative accommodation. They say they can't offer social housing to everyone because of budgetary constraints.

Your role

At the hearing, you will need to listen to the arguments of both sides and decide whether you think there have been any violations.

- There are 3 different duties contained in Article 31 and a common duty in Article E. At the end, you will vote on each duty separately.
- For Article E (non-discrimination), you should consider whether the Roma are *more* disadvantaged than other social or ethnic groups with respect to housing.

Your task before the hearing

1. You should spend the preparation time discussing the information on the right to housing and thinking about the questions you will ask.
2. Draw up a list of the most important questions you want to ask and decide who will ask them. Remember you will only have 10 minutes to question each side.

The Articles

Adapted from the Revised European Social Charter

Article 31 – The right to housing

In order to ensure the right to housing, the Government agrees to do the following:

- 1) promote access to housing of an adequate standard (DUTY 1)
- 2) prevent and reduce homelessness – with the aim of reducing it completely (DUTY 2)
- 3) make the price of housing accessible to those without adequate resources. (DUTY 3)

Article E – Non-discrimination

Make sure that all the rights in the Charter *including those above* are respected without discrimination. (DUTY 4)

Additional information on the rights

The right to housing (Article 31)

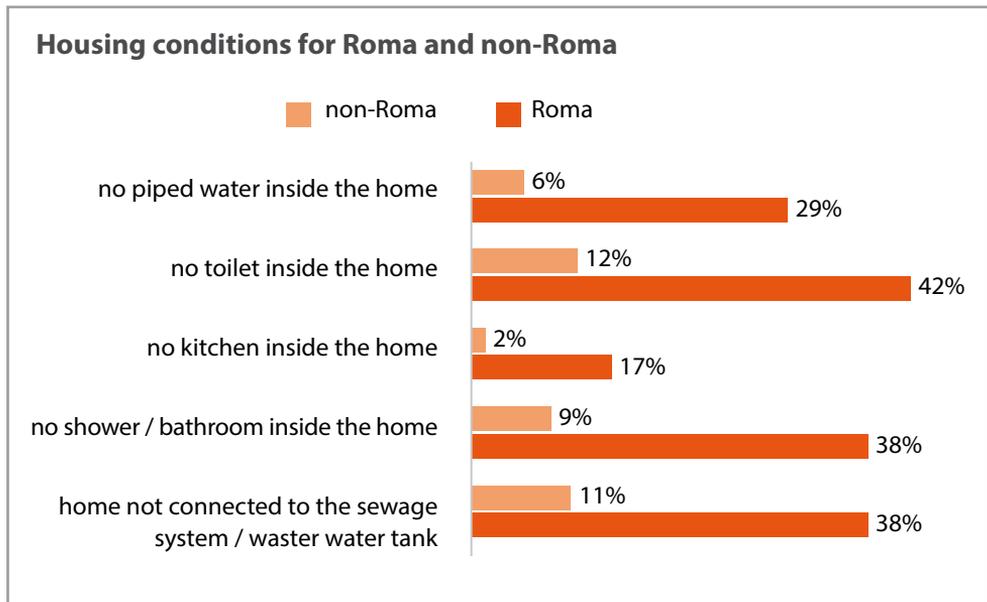
- Article 31.1 guarantees access to *adequate* housing. This means ‘a dwelling which is structurally secure; safe from a sanitary and health point, i.e. it possesses all basic amenities, such as water, heating, waste disposal, sanitation facilities, electricity; not overcrowded and with secure tenure supported by law’.
- Temporary shelter is not considered ‘adequate’ under the ESC: people should be provided with proper housing ‘within a reasonable period’.
- Alternative accommodation must be made available and the Government ‘must take appropriate measures to provide for new social housing’.
- There must be access to social housing for disadvantaged groups – this may be a priority (see the information on discrimination below).
- Any evictions must be justified, must be in accordance with the law, and must be ‘carried out in conditions that respect the dignity of the persons concerned’.

Non-discrimination (Article E)

“...one of the underlying purposes of the social rights protected by the Charter is to express solidarity and promote social inclusion” (from *ERRC v. Greece, Complaint No. 15/2003*)

- Non-discrimination means that States must ‘respect difference’ and must make sure that social arrangements are not likely to lead to social exclusion.
- ‘Equal treatment’ also means there must be no *indirect* discrimination. This means that the Government must take into account any relevant differences between the Roma and other groups. They may need to adopt specific policies in order to prevent Roma people from becoming homeless.

Homes, housing and human rights



Notes¹:

- The numbers in the diagram above represent the percentage responses among people surveyed, for example:
 - » 6% of non-Roma in the survey reported that they had no piped water inside the house
 - » 29% of Roma reported having no piped water inside the house.
- The survey was carried out in Albania, Bosnia and Herzegovina, Bulgaria, Hungary, Croatia, the Czech Republic, Republic of Moldova, Montenegro, “the former Yugoslav Republic of Macedonia”, Romania, Serbia, and Slovakia.

However, the problems exist across Europe. Evictions of Roma housing sites have been carried out in France, Portugal, the United Kingdom, Greece, Sweden, Norway and in many other countries. Roma housing conditions, even when no evictions take place, are noticeably worse, on average, than for the non-Roma population. That indicates underlying discrimination against the Roma population.

¹ The data is taken from a survey conducted by the Fundamental Rights Agency (FRA) in 2010 in 7 EU member states. See <https://fra.europa.eu/en/survey/2012/roma-pilot-survey> for more information.

The Committee's conclusions

European Roma Rights Centre v. Italy²

The following information relates to the case in the activity and is taken from the Committee's 'Decision on the Merits'. Note that for each point, the Italian Government needed to prove to the Committee that it was carrying out its obligations under the Charter. For that reason, each of the Committee's conclusions includes the expression "Italy failed to show ...".

Promoting access to housing of an adequate standard

The ECSR found a violation of Article 31.1 together with Article E (non-discrimination).

The Government failed to show that it had taken adequate steps to ensure that Roma are offered housing of a sufficient quantity and quality to meet their particular needs.

Evictions

The ECSR found a violation of Article 31.2 together with Article E.

The Government failed to show that evictions were carried out with the proper legal safeguards, or that they were necessary. It failed to show that the Roma had not suffered unjustified violence. It failed to show that alternative accommodation had been made available.

Lack of permanent dwellings

The ECSR found a violation of Article 31.1 and 31.3 together with Article E.

The Government failed to show that the Roma's right to social housing was 'effective in practice'. It failed to show that the criteria used for allocating housing was not discriminatory.

Discrimination

The ECSR found a violation of Article E (non-discrimination) in each of the cases above. The Roma population was discriminated against in all aspects of its right to housing.

"The Committee recalls that the principle of non-discrimination in Article E includes also indirect discrimination. Its failure to take into consideration the different situation of Roma or to introduce measures specifically aimed at improving their housing conditions, including the possibility for an effective access to social housing, means that Italy is in violation of Article 31.1 and 3 taken together with Article E³."

2 ERRC v. Italy, Collective Complaint No. 27/2004, Decision on the Merits, 7 Dec. 2005,

3 Ibid.



Human sculptures

Summary

This is a creative starter for a group action. Participants use sculpture to examine some of the obstacles facing young people and explore possible solutions.

Time: 60 minutes (minimum)

Complexity: Level 1

Group size: Maximum 20

Key concepts

**human rights young people
social disadvantage discrimination
poverty empowerment**

Objectives

- To look at some of the human rights concerns facing young people, and young Roma in particular
- To examine the causes of disadvantage and discrimination
- To find ways of addressing some of these concerns

Preparation

- Ask each participant to bring at least 2 things from home which have no further use. These can be items to be thrown away or recycled – such as plastic bottles, cardboard, newspaper, cartons, plastic bags, tins, and so on.
- Make sure you also have a selection of items to add to those brought by participants.
- Lots of sticky tape / masking tape
- Flipchart paper and strong card
- Markers, coloured pens

Instructions

1. Ask participants what they understand by human rights. Make sure everyone is familiar with the idea of human rights and run through some of the key ideas. Use the information in the chapter on human rights if necessary.

TIPS:

- If time allows, run a brief starter activity to familiarise them with the concept of human rights. You could use 'Act it Out' or 'Draw-the-word' from *Compass* (www.coe.int/compass); or 'Advertising human rights', 'Red Alert' or 'What If?' from *Compasito* (www.coe.int/compass)

2. Discuss briefly which rights participants think are most often violated for young people. Which rights do they think are most often violated for young Roma?
3. Divide participants into groups of about 4 – 5 people and distribute the objects to the groups. Make sure that there are at least 2 objects for each person in the groups. Groups should also have paper, pens and sticky tape or masking tape.
4. Warn participants that for the first part of the activity there is to be no speaking! Tell them they have 15 – 20 minutes to make a person out of the objects they have received. All objects must be used and the final sculpture should represent a young person who might commonly experience severe deprivation of his / her human rights.

TIPS:

- If you want to make sure that some of the groups look at Roma young people, you could specify that the sculpture must represent a member of an ethnic minority in this country, or even that it should represent a young Roma.
- Check that participants are not discussing ideas at this stage! Tell them that discussion will come later: for the moment they are artists working silently.

5. When the groups have finished their sculptures, tell them they are allowed to speak to each other. They should discuss the 'young person' they have made and reach common decisions on some of his / her key characteristics. Tell them they will need to nominate a spokesperson who will speak on behalf of the young person represented.
6. Write up the following questions on a flipchart to guide the groups' discussions:

About your person

- What is her name?
- How old is she?
- Where does she live?
- Who are her friends, family or acquaintances?
- Which of her rights are being violated?
- How did this come about? How did she end up suffering in this way?
- What are her dreams, hopes, fears?
- Add anything else of importance about your young person ...

7. When the groups are ready, arrange all the sculptures so that they can be seen by everyone. Take each sculpture in turn, and invite the other groups to put questions to the (sculptured) 'young person' and try to guess who she is and which rights are being deprived. A representative from the group which created the sculpture should speak in the young person's name.

8. When the groups have established some of the key facts, ask them to come up with some suggestions for the young person to enable her to change her circumstances and improve her life possibilities. Write the suggestions on a flipchart.
9. Repeat for all the sculptures. Add any new 'solutions' to the list and make a note of any suggestions that are similar to those offered for other sculptures.
10. Optional: When all the sculptures have been introduced and a number of solutions drawn up, ask participants to go back to their groups. They should select the most suitable solutions out of those proposed for their young person, or may add others of their own. Tell them to make any changes to their sculpture in order to illustrate their choice of solution, for example by including a placard or by adding extra elements to the original design.

Debriefing

Use the debriefing to lead into a discussion about practical actions that the group could undertake to address the violations commonly experienced by young Roma.

- How did you decide on the character your sculpture was to represent? Was it easy to reach agreement in your group?
- Was your choice based more on personal experience or on your awareness of a wider problem in the country as a whole (or in Europe)?
- What are some of the reasons for young people ending up in a situation like this? Why do you think young Roma are particularly vulnerable?

TIPS:

- If you are using the activity to plan an action by the group, make a list of these reasons on a piece of flipchart paper. If they cite general causes – for example, levels of unemployment – prompt them to think about why the Roma are more likely to be unemployed than other groups.
 - Write the 'causes' down the left hand side of the flipchart paper and leave space on the right for them to think of solutions or courses of action that they could take.
-
- Do you think the 'solutions' you came up with for the sculptures were realistic? Why or why not?
 - Can you think of ways that *other people*, for example yourselves, can help to improve the situation of young people who experience deprivation of their rights?

TIPS:

- This question will be the basis of your discussion on taking action. Write down the group's suggestions on the right hand side of the flipchart.
- Encourage them to think about how they can work not only to address individual instances but also the wider problem, for example by lobbying, campaigning or publicising the disadvantages experienced by young Roma.

Alternatives

This could also be run as a drawing or collage activity.

Suggestions for follow-up

Use the next session to explore the suggestions on the flipchart drawn up at the last stage of the debriefing.

- Ask participants which of the suggestions could be taken up by the group. Mark those that seem possible on the flipchart.
- Discuss these suggestions and try to reach consensus on one that the group would like to take forward.
- Use the planning guide in Section 'Four steps to action' to work through the details of the action.
- Carry out the planned action! Do not forget to debrief the action after it has taken place.

Further information

- See the background information on 'Children's rights' (page 141) and on 'Human rights' (pages 43 - 51).
- The testimonies on page 162 describe the experience of three young Roma in their relations with the police.



Roma bingo

Summary

This is a quiz about the Roma. Participants work in small teams and test their knowledge about the Roma.

Time: 60 minutes (minimum)

Complexity: Level 1

Group size: 10 – 30 participants

Key concepts

**Roma history minorities
discrimination human rights
Roma culture history identity**

Objectives

- To raise basic awareness about the Roma people and Roma rights
- To explore where people's ideas about the Roma come from
- To provoke further investigation into Roma issues

Preparation

Make one 'Bingo' grid for each small group (about 5 – 6 people). Each grid should be on a page of A4 and have 4 columns and 4 rows (see below). Number the boxes as in the example.

1	2	3	4
5	6	7	8
9	10	11	12
13	14	15	16

Instructions

1. Tell participants that they will be taking part in a quiz to test their knowledge of the Roma people. Divide them into teams of about 5 – 6 people and hand out a grid to each group.
2. Explain that the rules are very similar to traditional BINGO (if participants are familiar with the game). Read out the rules (page 126) and make sure everyone understands.
3. Run the game. You could ask the questions out of order to make filling in the grid more interesting!
4. At the end, give out the correct answers for any questions which have not been discussed (see pages 128 - 129 for answers). Then bring the whole group together for the debriefing.

Debriefing

- Were you surprised by how much or how little you knew about the Roma?
- Which questions were most difficult?
- Which questions provoked most disagreement in your group? How did you resolve the disagreement?
- Did any of the answers surprise you? Why?
- Do you think this information is important? Why or why not?

TIPS:

- You could also explore some of the questions which a lot of groups got wrong: find out where they got their information from or why they did not know the right answer.
- If anyone got the last (trick) question wrong, use some of the background information on racism and discrimination (pages 53 - 55). You could also refer to the introductory chapter on 'Antigypsyism' (pages 27 - 41).

Alternatives

- People could work individually instead of in teams. You could also make copies of the questions and allow people to work through at their own pace: this will give more time for discussion of answers.

Suggestions for follow-up

- Suggest that participants work either in groups or individually to draw up a list of other questions they may have about the Roma, or things they would like to know. These could be submitted anonymously, so that people do not feel inhibited about asking controversial questions.

Once you have the full list of questions, see how many can be answered by others in the group. You could use a 'fishbowl' discussion format, such as in the activity 'Let's talk about sex' in *Compass* (www.coe.int/compass). Any that cannot be answered by other participants could be researched by the group as a whole.

Further information

- Use the background information 'Roma quiz answers' on pages 128 - 129. You will also need to refer to the tables on pages 179 - 181 ('Estimated Roma population in Europe') to find the answers to questions 7 and 8.

Supporting material

Quiz rules

- This is a variation of the Bingo game: to win, you need to answer all questions in a single row or column of the table.
- The questions will be read out in turn and you will have a short amount of time to discuss your answer within your group. Try to make sure you are not overheard by other groups!
- Write your agreed answer in the box corresponding to the question. If you can't agree as a group, take a quick vote.
- When you think you have a full row or column of correct answers, shout out "BINGO!", and the game will be halted to check your answers.
 - » If all the questions in your row or column are correct, you are the winner of that round and your team gains 100 points!
 - » If *any* of the questions in your row or column are incorrect, you lose 100 points.
- After a BINGO, the game continues and the rest of the questions are read out. All groups continue to respond to the questions – even those who have already lost points through an incorrect BINGO.
- You can shout out BINGO as many times as you like but *only* for new rows or columns (in other words, once someone has shouted "bingo" for a row or column, no-one else can use that row / column.)

Quiz questions

1. When did the Roma first arrive in Europe?
2. Where did they originally come from?
3. Give an example of historical discrimination against the Roma (in your country or in Europe).
4. Name a famous Roma personality.
5. Name a piece of art, music, literature or other cultural achievement by a Roma artist.
6. Give an example of common discrimination against the Roma today (in your country or in Europe).
7. How many Roma are there in your country?
8. What percentage of the population in this country is Roma?
9. Name an organisation that works for Roma rights.
10. Give an example of a successful struggle for Roma rights.
11. How many Roma are there in Europe?
12. What percentage of the total European population is Roma?
13. How many Roma are estimated to have died as a result of the Holocaust (in Europe as a whole)?
14. What percentage of the total Roma population is thought to have died as a result of the Holocaust (in Europe as a whole)?
15. Name two countries apart from Germany where local officials participated in the Genocide against the Roma.
16. Which of the following is the most reliable test of whether someone is Roma? (TRICK QUESTION!)
 - » Name / Surname?
 - » Genetic make-up?
 - » Lifestyle?
 - » Likes and dislikes?

Roma bingo answers

1. When did the Roma first arrive in Europe?

Early estimates are around the 12th century. Reliable evidence of Roma settlement in Europe exists from about 1400.

Mark as correct anything between 1100 – 1400.

2. Where did they originally come from?

India

3. Give an example of historical discrimination against the Roma (in your country or in Europe).

Numerous answers possible. Give the following as examples if participants cannot offer an answer: slavery in Romania, forced sterilisation in Slovakia (and elsewhere), the Great “Gypsy” Roundup in Spain, expulsions, removal of children, lynch mobs or official “cleansing” operations, prohibited marriages, arbitrary detention or arrest – in almost every European country from the 14th century onwards (and in some cases, continuing to the present day). The numerous violations during the Holocaust could also be mentioned. (See page 66 for more information.)

4. Name a famous Roma personality.

Numerous answers possible. See www.imninalu.net/famousGypsies.htm and the activity ‘Fighters for Roma rights’ for some examples.

5. Name a piece of art, music, literature or other cultural achievement by a Roma artist.

Numerous answers possible. See the lists in the previous question for some more examples. Also accept answers such as “songs by Django Reinhardt”, “dance performance by Joaquin Cortes”, “films with Bob Hoskins”, and so on.

6. Give an example of common discrimination against the Roma today (in your country / in Europe).

Numerous examples possible, e.g. in health, education, employment, treatment by police or law enforcement officials, housing, etc. Try to ask participants to detail the discrimination rather than just offering a broad heading (such as ‘health’).

7. How many Roma are there in your country?

See the table on pages 179 - 181. Tell participants beforehand the range of answers you will accept as correct – for example, “anything within 50,000 of the correct answer”.

8. What percentage of the population in this country is Roma?

See the table on pages 179 - 181. If participants struggle with percentages, ask them how many people in every hundred are Roma. Using the table:

- *1% is 1 person in every hundred.*
- *0.1% is 0.1 people in every hundred (or 1 person in every thousand).*
- *0.01% is 0.01 people in every hundred (or 1 person in every ten thousand).*

9. Name an organisation that works for Roma rights.

Numerous answers possible. At European level, examples include the European Roma Rights Centre (ERRC), European Roma Information Office, European Roma and Travellers Forum. Also accept organisations working generally on human rights, such as the Council of Europe, Amnesty International, European Network Against Racism, Minority Rights Group International, etc. For some local Roma organisations, see www.errc.org/cikk.php?cikk=3583.

10. Give an example of a successful struggle for Roma rights.

Numerous answers possible. Examples include: the campaign for recognition of the Roma Genocide and cases at the European Court of Human Rights (for example, against sterilisation of Roma women and segregated education). You may also have local examples such as a campaign to prevent an eviction, or to remove discrimination in the workplace.

11. How many Roma are there in Europe?

Approximately 6 million in the European Union; approximately 11 million in Council of Europe member states. Make it clear which "Europe" you are asking about! Accept as correct anything within 1 million of the correct answer.

12. What percentage of the total European population is Roma?

Approximately 1%. Accept as correct anything below 5%.

13. How many Roma are estimated to have died as a result of the Holocaust (in Europe as a whole)?

The lowest estimates are about ½ million people. The highest estimates are three times that: 1 ½ million. Accept as correct anything within this range.

14. What percentage of the total Roma population is thought to have died as a result of the Holocaust (in Europe as a whole)?

Estimates range from about 30% to 80% – with the higher estimates being more widely accepted. Accept as correct anything between 50% – 80%. Again, you can ask them how many Roma died in every hundred. 50% is 50 people in every 100.

15. Name two countries apart from Germany where local officials participated in the Genocide against the Roma.

Almost every country which was occupied by Germany or allied with the Nazis participated in the Genocide, for example, Poland, Hungary, Croatia, Romania, Austria, etc. See 'Right to remember' for further details of how local officials facilitated the Genocide in different countries (www.coe.int/youth/roma).

16. Which of the following is the most reliable test of whether someone is Roma ... ?

The correct answer is that none of the named characteristics are reliable "tests". The only really reliable test is whether someone self-identifies as Roma. There are no common physical characteristics – even at the genetic level – which are shared by all Roma and only Roma. The same goes for 'likes and dislikes' and 'lifestyle'. Although a Roma family name may indicate that one of an individual's ancestors was Roma sometime in the past, whether or not this individual is Roma is much more dependent on whether they consider themselves to be so. Similarly, someone with a 'non-Roma' surname may easily consider themselves to be Roma.



Sticker fun

Summary

Participants design a set of stickers representing 'views' of the Roma on key issues and use these to discuss aspects of Roma identity and common prejudices.

Time: 90 minutes (or less with fewer stickers)

Complexity: Level 1

Group size: 12 upwards

Key concepts

identity prejudice
racism discrimination stereotypes
 housing education work religion

Objectives

- To look at stereotypes about the Roma community
- To deepen understanding of aspects of Roma identity
- To explore the ideas of racism, discrimination, and prejudice in relation to the Roma

Materials

- A4 paper and coloured pens for each small group

Preparation

- Write up the following words on a flipchart:

Education, Work, Family, Housing, Culture / Identity, Religion

Instructions

1. Tell participants to imagine they are part of a design company. The company has decided to issue a series of stickers to represent the cultural beliefs of different nationalities and groups. The design team has been asked to come up with some ideas for the 'Roma stickers'.
2. Divide participants into small working groups, with about 4 or 5 people in each group. If you have participants from Roma and non-Roma communities you could ask them to form groups according to the way they self-identify. This will help to draw out any differences between Roma and non-Roma perceptions.
3. Hand out the paper and coloured pens and explain that the stickers will address the 6 categories on the flipchart. Tell them they have 40 minutes to come up with one sticker for each category.

TIPS:

- Suggest that for each sticker, they start by brainstorming in the group which messages they want to convey. They could use the following questions:
 - » What would Roma parents want their children to know about education? What would they want them to know about work? What would they want them to know about family? etc.
 - » Is there anything different or particular to the 'Roma message'?
 - » How can we represent these ideas in a simple image?
- Remind them that the designs do need to be simple. They may include a few words if necessary but the final product will be small and cannot be too detailed!

4. After 40 minutes, invite the groups to display their stickers around the room. Give participants some time to walk around and look at the work of other groups.

5. Bring everyone back for the debriefing.

Debriefing

Begin the discussion by asking for comments about the stickers on display; then use some of the following questions to explore the issues more fully.

Select the questions which are most appropriate for the participants in your group.

Questions about the stickers and work in groups:

- What are some of the 'messages' to be found in the stickers – for example, what have groups thought it important to say about Roma housing?
- Are there any *common* themes or messages in the stickers produced by different groups?
- Are any of these messages negative?
- Does anyone disagree with these messages? Do you think that both Roma and non-Roma would think that they are 'true' or important?
- How did you make the decisions about what you wanted to convey in your stickers?
- Where did your information come from?
- Have you checked it yourself: do you know if it is true?!

Questions about (Roma) identity:

- What do you *really* know about the Roma? Are they all the same?!
- Why do you think there are so many negative perceptions about the Roma? What could you do to alter this?

- What are some of the positive things you know about the Roma?

Questions about racism and discrimination:

Ask participants what they understand by the concepts of 'racism', 'discrimination', 'stereotypes' and 'prejudice'. Refer to the relevant section in 'Key terms' if necessary (pages 53 - 55).

- Do you think there are really any 'common' beliefs or characteristics shared by all members of a group? Do you share anything with everyone in your ethnic group?
- What would you feel if someone refused to give you a job because they "knew what your family was like" or "knew your type"?

Alternatives

- Reducing the number of stickers that participants work on could reduce the time needed for the activity. You could also select different key concepts, for example, Entertainment / Leisure, Professions, Social Status, and so on.
- Some groups could work on stickers for other national or ethnic groups, perhaps their own 'national' group. This would allow you to contrast the stereotypes about different groups.

Suggestions for follow-up

- Participants could research some of the areas where negative stereotypes about the Roma are common. Results could be presented as a display / exhibition with new 'stickers' to promote the positive messages.
- The activity 'Fighters for Roma rights' provides some positive role models, and further lists can be found at the links provided on page 78.

Further information

- The background information on 'Stereotypes and the Roma' (page 133) lists some common stereotypes relating to the 'Sticker' categories – which are in fact false.
- The background information on 'Stereotypes and the Roma' explains how these concepts are related.

Stereotypes and the Roma

There are many stereotypes about the Roma – many of them negative. Politicians, the media and the general public all seem to know exactly what the Roma are like! Most politicians, representatives of the media, and the majority of the “general public” are not, in fact, Roma. So where does their information come from?

The Roma are in fact a very culturally diverse group. They began to arrive in Europe many centuries ago and have been living in different parts of Europe ever since.

People of every ethnic group adapt to their surroundings and often take on the cultural practices and values of the people they live among. Roma people in Germany will often have more similarities with other German people than they will share with Roma people living in Romania. What’s more, *some* Roma in Germany may even share more in common with a non-Roma German than with a Roma German. People are individuals and make their own choices!

It is the same with families: no child shares all the beliefs or characteristics of her parents. Why should we believe that Roma children must share all the beliefs of *their* parents?

Stereotypes can be useful, and they can alert us to possible common characteristics but they should never be taken as scientific fact.

Some facts about the Sticker categories:

- In Eastern Europe, the vast majority of Roma are sedentary. Very few Roma groups have maintained a nomadic lifestyle.
- Education is as important for the Roma as for any other people! The education systems in many European countries, however, discriminate against Roma children. Sometimes Roma are even put in special schools where they receive a less good education. (See page 90.)
- The Roma have great difficulty accessing jobs because of discrimination by potential employers. An EU survey¹ of 3,500 Roma in seven European countries found that 20% of Roma felt they had been discriminated against either when looking for work, or at work.
- There is no “common” religion for Roma people. In particular countries, Roma may be more likely to believe in the dominant religion; for example, many are Catholic in Spain, Orthodox in Romania, and Muslim in areas of the southern Balkans.
- Many Roma have a strong sense of their identity as Roma, but even this identity may be understood differently by different regional Roma groups.
- Some Roma speak Romani (the Roma language) but this language has very different dialects. Many Roma do not even know the Roma language and speak only the language of the country where they have been settled for centuries – Hungarian, Russian, Romanian, German, and so on.

1 http://fra.europa.eu/sites/default/files/fra_uploads/413-EU-MIDIS_ROMA_EN.pdf (2008)



Take a small step forward

Summary

This is a role play activity looking at some of the difficulties which young Roma (and other young people) face. Participants consider how easy it is for them to live a “normal” life in the role they have been given.

Time: 60 minutes (short version)

Complexity: Level 2

Group size: 10 – 30 participants

Key concepts

**young people Roma rights
discrimination equality society
schooling disability
housing employment**

Objectives

- To raise awareness about some of the structural obstacles which inhibit young Roma and others in disadvantaged circumstances
- To promote empathy towards Roma people and others in disadvantaged circumstances
- To appreciate the importance of equal opportunity and non-discrimination

Preparation

- Use the list of role cards on pages 138 - 139 to select a role for every member of your group. You may want to create your own cards so that they are more appropriate for your group.
- Print and cut out the cards – see the instructions before the cards (page 138).
- You will need space for all participants to stand side by side, and then walk forwards in a row.

Instructions

1. Ask participants whether they ever put themselves into the position of someone else. Do they think about the challenges that other people may be facing?
2. Explain that in the activity, each participant will be given a “new identity”. They need to try to imagine what life would be like in their new role.
3. Ask participants to take a role card. Give them a few minutes to read it and think about the person on the card. They should not discuss it or show it to anyone else.

TIPS:

- You may need to take care in distributing roles. Try to be sensitive to any difficulties participants may be facing in their “real” lives. Avoid giving someone a role which might embarrass them or cause them pain.
- If you have Roma and non-Roma participants, do not worry too much about whether they are representing their “own” identity. It will be interesting to have a mix: some people representing their real ethnic identity and some representing a different one. You could raise this in the debriefing.

4. Answer any specific questions about the meanings of words or if something is unclear, but try to discourage questions about the roles that have been allocated. Tell people to use their imagination!
5. Give participants some time to think themselves into their roles. You could read out the following list of questions (slowly) and ask them to think about the answers. Again, there should be no discussion at this stage.
 - » What is your name?
 - » Think about your home: which room do you spend most time in? What does it look like?
 - » What do you do on a “normal” day? Think about the morning, the afternoon and evening.
 - » What do you do in your spare time? Who do you like to spend time with?
 - » What makes you happy? What are you afraid of?
6. When everyone feels comfortable about their role, ask them to line up beside each other, as if on a starting line. Explain that you will read out a number of statements. For each statement, they should think about whether this is likely to be true for the person they are representing.
 - » If the statement is definitely true, they should take a big step forward.
 - » If it seems impossible, they should not move at all.
 - » If it seems possible, but a bit unlikely, they could take a small step.
7. Read out the statements one at a time, pausing between each one. Invite participants to look around between statements to see where others are standing.
8. At the end of the activity, ask participants to sit down in their final position. Each participant should introduce themselves briefly. You could also ask all those representing a Roma young person to raise their hands.
9. Ask participants to look around one more time at where everyone else is positioned, and then invite them back to the circle for the debriefing. Close the session with some information from the background material on page 141 (Children’s rights).

Debriefing

Begin the debriefing by taking participants out of their roles. You could ask everyone to shut their eyes and, on the count of three, to shout out their (real) name.

General questions:

- How easy or difficult was it to imagine yourself in the role of your young person?
- Do you know anyone like the person you represented? Do you share anything in common with that person?
- What did it feel like taking a large step forwards while others did not move? Or standing still while others moved forwards?
- Why were some things difficult for your role? Did the difficulties feel as if they were created by 'you' (in the role) or by others / society?

TIP:

- Give participants an example, if necessary: for example, "finding maths difficult" or "being good at music" are things that may be more closely connected to someone's character or natural abilities. Things like "not being able to afford to go to university" or "having to look after a sick relative" are more like external obstacles.

Questions about difficulties faced by young Roma

Begin by comparing the responses of those who had the 'same' role cards – one representing a Roma and one representing a non-Roma. Ask the members of each pair how far they moved and try to identify some of the statements where the 'non-Roma' moved forward, while the 'Roma' stood still.

- Are some things more difficult for young Roma than for non-Roma? Why?
- Do you think it is fair that children have such different possibilities open to them?
- Brainstorm with participants some of the external 'obstacles' which prevented people in Roma roles from moving forward. Could any of these obstacles be removed? Who or what would need to change?

Reflections on the activity as a whole

- Do you think the role cards were realistic? Did the activity relate to "real life"?
- Did your role help you to see other young people differently? Did it make you look differently at some of the things you find easy or difficult in your own life?
- Has the activity changed any of your opinions?

Question for Roma participants:

- What do you think the Roma community could do to address some of the discrimination (unfair treatment) that young people often experience?

Question for non-Roma participants:

- What do you think the non-Roma community needs to do to address some of the discrimination that young Roma often experience?

Question for the whole group:

- Could you – or we, as a group – do something about the discrimination faced by young Roma?

Suggestions for follow-up

- Use an abbreviated version of the United Nations Convention on the Rights of the Child (CRC) to identify some of the rights related issues in the activity, or to look at concerns participants have experienced themselves.
- Look at the background information on 'Children's rights' (page 141) and use the 4 Guiding Principles, or an abbreviated version of the CRC, to carry out an audit of the group or school. Ask participants to draw up two lists:
 - » Examples of respect for the Guiding Principles
 - » Examples of the Guiding Principles being ignored

They could try to come up with recommendations to move examples from the second list into the first list.

Further information

- Use the information on page 141 ('Children's Rights') to show participants that many of the differences in rights or opportunities explored in the activity are forbidden under international law.
- Refer to the information in 'Key terms' to explore racism and discrimination further (pages 53 - 55).

This activity is an adaptation of the activity 'Take a step forward' from *Compass, A Manual for Human Rights Education with Young People*: www.coe.int/compass.

Handouts

Instructions for printing cards

- Most of the cards do not specify whether the person is Roma or non-Roma: they can be used to represent either. You will need to select about 5 cards which will be used twice: once to represent a Roma young person, and once to represent a non-Roma.
- Make 2 copies of each of these cards. On one of the copies, write the word Roma. Do not write anything on the other copy.
- Select enough roles from the remaining cards for the rest of your group. On half of these cards write the word Roma.
- Explain to participants that some of them have their ethnic identity written on the card. If there is no ethnic identity indicated, they should assume they are from the “majority” population.
- You could add some other ethnic identities if these are relevant to your country or region.

<p>You are 14. You and your sister live in a small town and go to the local school. The teachers pick on you; so do other children. You often run away from school and go for walks in the wood.</p>	<p>You are 8. You and your two brothers live in a nice house with a big garden and a swimming pool. Your father is the manager of a bank in your town. Your mother takes care of the house and family.</p>
<p>You are 13 and an only child. You live alone with your mother in an apartment in the city. Your mother is disabled and needs caring for: you are her prime carer. Often you have to miss school because she needs your help.</p>	<p>You are 11 and the youngest of three children. Your family lives in a small apartment in a big city. Your father is a mechanic but he has been out of work for three years. Your mother died when you were a baby.</p>
<p>You were born with a disability and have to use a wheelchair. You live in an apartment in the city with your parents and two sisters. Both your parents are teachers. You are 12.</p>	<p>You are 14 and your dad's a famous politician. You have everything you need at home and you're top of your class at school. You're gay but you don't dare tell anyone.</p>

<p>You are 15 and the child of the American ambassador in your country. You go to the international school and your dad puts lots of pressure on you to do well. You wear thick glasses and stammer a little.</p>	<p>You are 9 and an only child. You live in an apartment house in a town with your parents. Your father is a construction worker and your mother works occasionally as a cleaner. You are very good at sports.</p>
<p>You are 12. You left your home country a year ago and now live in 'temporary accommodation' in a new country. Your house is very damp and has no toilet or running water. Your mum speaks the local language very well and would like to work but no-one wants to employ "Gypsies".</p>	<p>You are 10 and have a learning disability which means you struggle with schoolwork. You are taller than all the other kids, who are only 8. Both your parents work so they don't have much time to help you with homework.</p>
<p>You and your older brother are very good at maths, physics, and languages – in fact, at most things! Your parents are university professors. They send you to special courses and training camps all the time to prepare for competitions.</p>	<p>You are 18. Your father was sent to jail when you were 11 and you were brought up by your grandparents. Now they are both sick and need financial support. You did well at school and want to study maths at university.</p>
<p>You are 17. You don't know who your parents were and you have lived in care all your life. You are very good at dancing and love playing jazz guitar. You have few academic qualifications and no money.</p>	<p>You are 10. You live in a farmhouse in the country. Your father is a farmer and your mother takes care of the cows, geese and chickens. You have three brothers and one sister.</p>
<p>You and your parents came to this country to find safety from the war going on in your home country in Afghanistan. You are now 12 and have been here for three years, since you were 9. You don't know when you can go home again.</p>	<p>You are 14. You were born in this town, but your parents moved here from Nigeria. You live in a poor community and there are no other black Africans in the neighbourhood. You study hard and are very good at schoolwork.</p>

Statements

- You speak 2 or more languages.
- You are happy with your life.
- You live in a decent place with a telephone, television and access to the Internet.
- You and your family always have enough money to meet your needs.
- You are not teased or excluded because of your different appearance.
- You go to a good school and belong to after-school clubs and sports.
- You take extra lessons after school in music and drawing.
- You are not afraid of being stopped by the police.
- You have never felt discriminated against because of your, or your parents' origins, background, religion or culture.
- You have regular medical and dental check-ups, even when you are not sick.
- You and your family go away on holiday once a year.
- You can invite friends for dinner or to sleep over at your home.
- When the time comes, you will be able to go to university or choose any job or profession you like.
- You often see people on TV or in films who look like you and live as you do.
- You and your family go on an outing to the cinema, the zoo, a museum, the countryside or other fun places at least once a month.
- You get new clothes and shoes whenever you need them.
- You have plenty of time to play and friends to play with.
- You have access to a computer and can use the Internet.
- You feel appreciated for what you can do and encouraged to develop all your abilities.
- You are hopeful that you can fulfil your dreams!

Children's rights

Children have human rights – just like all other human beings. However, children are also recognised as being in need of special attention because of their age and vulnerability. For that reason, there is a specific human rights treaty which deals with children's rights: the UN Convention on the Rights of the Child (CRC).

The CRC does not give children any additional human rights; it just makes it easier for them to access the rights that all human beings have. For example, everyone has the right to express their opinion, but children's opinions are often ignored! The CRC says that children must be allowed to express their opinion on any question which relates to them, and that these opinions must be taken into account.

Guiding principles of the CRC

There are four guiding principles which are helpful for understanding the rights in the CRC. These principles are supposed to guide the behaviour of all adults in relation to children, but above all, they are supposed to guide state policies relating to children. For the purposes of the CRC, a 'child' is understood to be anyone under the age of 18.

Principle 1: Non-discrimination (equality)

Most people know that non-discrimination means that people should not be treated differently just because of the colour of their skin, their ethnic identity, their gender – or anything else. When the police stop Roma people just because they are Roma, this is discrimination. When businesses refuse to employ someone because they are Roma, this is discrimination.

However, non-discrimination also means that when someone's rights or opportunities are unfairly limited *as a result* of one of these characteristics, it may be important to give them different treatment. This is known as positive discrimination, or affirmative action.

Affirmative action:

If a physically disabled person cannot get up the stairs to a job interview, the interview should be held somewhere else so that they are not discriminated against.

If a Roma child does not speak the local language fluently and her education suffers as a result, assistance should be given either to support her language development or to provide education in her own language. Otherwise she does not have an 'equal' right to education.

Principle 2: Participation

Children have the right to participate in decisions which affect them. Children should be seen as fully-fledged people and should always be consulted – and their views should be taken into account.

Principle 3: The right to life, survival and development

Children have the right to life and the right to develop both physically and mentally. They should be **protected** from external threats and dangers, for example, from abuse, severe deprivation, or illness. They should be **provided** with whatever is necessary for their healthy development and general well-being.

Children are not “responsible” for the difficulties they may face as a result of their ethnic identity or their parents’ decisions.

Principle 4: The best interests of the child

In all decisions affecting children, the best interests of the child have to be put first. Responsible adults – and the state – must do whatever is best for the child’s protection, development and well-being.

You can find an abbreviated version of the CRC in Compass (available at www.coe.int/compass).



Tell it how it is

Summary

This is an activity looking at media and social media messages about the Roma. Participants create their own social media page with information that they would like to bring to the attention of their peers.

Time: At least 2 hours. The activity could also be run in two sessions of 1 hour each.

Complexity: Level 3

Group size: Maximum 20

Key concepts

media social media
racism discrimination
Internet communication
 bias prejudice evidence

Objectives

- To look at the messages put out by the media (and on social media) about the Roma
- To research positive messages and encourage a questioning attitude to “facts” about the Roma
- To assess the “truth” of commonly received opinions and formulate some messages for young people about the Roma

Preparation

- Make copies of the Task Sheet on page 147.
- You will need to have access to the Internet: at least one computer between 3 participants.
- Glue, flipchart paper, coloured paper, markers or coloured pens.
- Optional: newspapers and magazines or the ability to print out images from the Internet.

Instructions

Part 1: Researching current media messages

1. Ask participants where they get most of their information from. What sources do they use and trust most if they want to find out what is happening?
2. Ask them *why* they trust these sources to provide correct information. Do participants ever hunt out alternative interpretations? Do they ever check the “facts” presented on their favourite sites?
3. Tell them that the activity will look at the messages most commonly put out about the Roma on sites visited by young people. Participants will begin by researching some of these

messages and will then design their own social media page to disseminate the information that they think it is important for young people to know.

4. Depending on the number of computers you have available, divide participants into pairs or (small) groups so that each group has access to the Internet. Allocate each pair to one of the sets of websites listed below.

Sites for groups to research

1. Popular sites for young people

Sites most commonly used by young people in the group, for any purpose. These need not be 'news' sites and may include twitter feeds, social media pages or anything else.

2. News sites

Commonly used or 'respected' news sites in your country. If there is a national (government supported) media channel, participants should look at this.

3. Popular sites for young Roma

Sites designed or used by young Roma. You may need to assist with finding these if you have no Roma in your group. Some international organisations are listed on page 129.

4. Campaigning or activist groups on Roma issues

Sites of (human rights) organisations working on Roma issues. You may also need to help with finding these. Some international organisations are listed on page 129.

TIPS:

- You could compile a list of sites with the whole group before they begin their research.
- If participants struggle to find information (for example in Groups 1 and 2), suggest that they carry out searches on the websites either using the term 'Roma' or using some of the negative terms commonly used to refer to the Roma. Remind them that no information about the Roma on a popular news site is also an important finding!
- You could suggest that pairs take it in turns to look for information and to make a note of any findings.

5. Hand out copies of the Task Sheet (page 147) and talk through anything that is unclear.
6. Tell them how long they have for the first part of the activity – the research. You should allow at least 30 minutes. Remind participants that it is important that they make notes on their findings, even if some sites have no information at all about the Roma. They should also keep a record of every site they visit!

7. After they have finished the research, bring the groups back together and briefly discuss some of the main findings. Ask for general comments from participants about the information they have found.

Part 2: Creating your own messages

8. Create new groups so that each group has about 5 – 6 participants. Ideally, each group should contain at least 1 representative from each of the previous groups. If you have Roma and non-Roma participants, make sure that groups contain a mix of people from both communities.
9. Explain that each group will now design a new site (or social media page) which sends out the messages that *they* believe are important for young people to know. Remind them that they need to think about the following:

- What are the most important things you would like your website to convey?
- Who is the primary audience? (For example: all young people, young non-Roma in this country, young Roma internationally)
- How can you make your site attractive to your audience?

10. Give each group several sheets of flipchart paper and marker pens. Explain that even if they want to create a real site, most websites start out on paper!
11. Allow at least an hour for the groups to work on their site design and some sample content. They could create a 'front page' and a few examples of content linked to from the front page.
12. Display the results at the end so that they are visible to everyone, and give participants time to look at the work of other groups.

Debriefing

Begin by asking for comments from participants on the designs created by other groups. Then explore some of the following questions.

Questions about the sites created by groups:

- Would you be tempted to visit the site? Why or why not?
- Would you trust the site to give accurate information?
- Does the site provide an alternative message to that found on most social media sites?
- Is the message generally negative, generally positive or 'neutral' for Roma?
- What do you like about the site, and do you have any suggestions for how it could be improved?

Questions about the work in groups:

- How easy was it to reach agreement in your group about what you wanted to include?
- Were there any significant differences of opinion about the messages you wanted to convey? How did you resolve these?
- Do you think the first part of the activity influenced your vision for the website? How?

Questions about the activity as a whole:

- Has the activity affected your perception of the Roma?
- Has it affected your opinion about information you find online?
- Do you think it will alter the way you read about or research issues online? How?
- If you were to read things about yourself or your ethnic group similar to those which are commonly said about the Roma, how would you feel?

Alternatives

- The activity can be run over two sessions, which may be important if you have mostly non-Roma participants – and particularly if they have strong prejudices about the Roma. In this case, the discussion after the research may need more time in order to address the prejudice.
- If participants prefer to work online, the second part of the activity could involve creating a real social media site.

Suggestions for follow-up

- If participants have not put their site online, they could do this as a follow-up activity. They should think about how they will promote the site!
- Alert participants to the No Hate Speech Movement Campaign and the Hate Speech Watch site which allows examples of online hate to be submitted (see www.nohatespeechmovement.org). You could also encourage participants to engage online with examples of racist abuse or prejudice. See the Council of Europe manual *Bookmarks* for further ideas for working to address online hate speech.

Further information

- See the information on Internet literacy in *Bookmarks* for guidance on identifying racism / discrimination online.

Handouts

Task Sheet

Work through some of the sites in your category and see if you can find any reference to Roma.

For each website, work through the questions in the table below. Give examples where possible and add any other information about the website that you think may be relevant.

NAME / ADDRESS OF WEBSITE:
<p>1. Are there any photos / images representing Roma?</p> <ul style="list-style-type: none"> » Are any of them “positive”? » Are any “negative”?
<p>2. Is any “information” presented about the Roma?</p> <ul style="list-style-type: none"> » Does the information present a generally positive, generally negative or a neutral view of the Roma? » Is any evidence provided for “facts” presented? » Are any of the “facts” obviously false?
<p>3. Which words are commonly used to describe the Roma?</p> <ul style="list-style-type: none"> » Are these mostly positive, mostly negative or mostly neutral?
<p>4. Are there any openly racist statements?</p> <ul style="list-style-type: none"> » If so, are these made by public figures, are they the “opinion” of the journalists, or something else?
<p>5. Other comments...?</p>



Ten things

Summary

This activity involves participants creating a portrait of themselves which identifies the things they do and don't like, in particular, in their relations with other people. It will be most effective in a mixed Roma / non-Roma group and can be used to examine prejudice and hurtful behaviour.

Time: 45 minutes (minimum)

Complexity: Level 1

Group size: Maximum 20

Key concepts

similarity difference diversity
identity needs human rights
 relationships stereotypes
 racism prejudice

Objectives

- To explore the ideas of similarity, difference, diversity
- To look at similarities between the Roma and non-Roma communities and at differences within each community
- To think about what is most important for participants in their relationships with other people

Preparation

- Make copies of the sheet 'Ten things' on page 151.
- You will need copies of magazines, glue, coloured pens and pieces of paper for participants.
- Optional: invite participants to bring in a photo of themselves.

Instructions

1. Ask participants if they can think of anything common to everyone in the Roma community which is not possessed by members of the non-Roma community. Ask the same question about the non-Roma community: do they all have anything in common which non-Roma do not possess?

TIPS:

- It is unlikely that participants will find anything! If they do, press them on whether this is really something that *everyone* in either community would agree with.
- You could explain that biologists have not found anything at the physical or genetic level which is unique to members of different "races": the concept of race is now understood as a social category which is not grounded in anything physical. Refer to the section on racism in 'Key terms' (page 55) for further information.

2. Introduce the activity and hand out the 'Ten things' sheet on page 151. Explain that everyone will fill this in for themselves. No-one else need see their sheet if they want to keep it private.
3. Give participants about 10 minutes to fill in their sheets; then hand out the pieces of (blank) paper, glue and coloured pens. Invite everyone to create a "self-portrait" using the materials and some of their answers to the first part.

TIPS:

- Tell participants they don't have to include their 'Ten things' if they don't want to share them – and that they can also include other things not on the original list.
- They will need to divide their portrait into two halves: red and green flags (see the 'Ten things' sheet for examples).
- The point is to create an image which they feels sums up what they want other people to know about them.

4. Give participants 15 minutes for this task; then invite everyone to display their portraits around the room. Allow some time for everyone to walk around the gallery, and ask them to make a note of anything they think they share with someone else (and the person's name). They can include things which were not included in their own portrait. They could record their similarities in the form of a star connecting other people.

	ME 	
<p>Rowan: <i>doesn't like to be insulted</i></p> <p>Karl: <i>doesn't like seeing people hurt</i></p>		<p>Mika: <i>likes parties</i></p> <p>Nicole: <i>likes to see other people laughing</i></p>

5. Bring everyone back for the debriefing.

Debriefing

Begin by asking participants to share things they have found in common with others. Bring out some of the red flags and some of the green flags.

TIPS:

- Try to look out for participants who are not mentioned by anyone. It will almost certainly be possible to find something in their portrait that others can identify with.
- Do not regard the red flags as necessarily negative: they can bring out important points about people's sensitivity and about common things that human beings find hurtful or frustrating. For example, "I get upset when people are rude to me".

Use some of the following questions to look at other issues arising from the activity:

Questions about creating the portraits:

- How easy was it to create your portrait?
- Did you feel you had left out anything important when you looked at others' portraits?
- Did the activity give you a better understanding of others in the group?
- Was there anything which surprised you? Why?

Questions about similarity and difference:

- Do you think there are more similarities between members of the group or more differences? Were there more differences with red or green flags?
- How do you explain the differences which exist? (You could explore whether participants attribute these to gender, ethnic identity, personality, etc.)
- Is there anything which is shared by all participants?

Lessons from the activity:

- Has the activity made you think about any aspects of your behaviour?
- Has it made you think about the way you describe or relate to other groups, for example, to women, Roma, non-Roma, or immigrants?
- Could you draw up a list of things that all human beings need from other human beings (and from society)?

You could end the activity by explaining that international human rights contain a list of basic needs common to every human being. Making sure that these needs are met is the direct responsibility of governments and the indirect responsibility of everyone in society.

Alternatives

- The activity 'Who are I' in *Compass* (www.coe.int/compass) uses a slightly different approach to explore similar issues.

Suggestions for follow up

- You could look in more detail at the idea of human rights. The activities 'Foreign child' in this manual looks at a range of rights which are commonly violated for Roma. A number of introductory activities can be found in *Compass*.
- Participants could draw up their own Code of Conduct on the basis of the red and green flags identified.

Further information

- The section on racism and discrimination in the 'Key terms' (pages 53 - 55)
- Introductory chapter on 'Antigypsyism' (pages 27 - 41)

Handouts

Ten things ...	
Green flags	
Something that makes me happy	
Something I like to see in other people	
Something that makes me feel proud	
Something I'm good at	
Something that makes me laugh	
Red flags	
Something that makes me angry	
Something that hurts me	
Something I find difficult	
Something I don't like to see in other people	
Something that frustrates me (that I'd like to change)	



We remember

Summary

This is a quiet, reflective activity looking at a personal testimony from a Roma victim of the Holocaust. Participants reflect on the experience and compose their own messages of support.

Time: 90 minutes

Complexity: Level 2

Group size: 12 upwards

Key concepts

**Roma genocide Holocaust
remembrance discrimination
solidarity victims empathy remedy**

Objectives

- To learn about the experience of Roma during the Holocaust
- To discuss the importance of this event today – both for past victims, and for society as a whole
- To consider the needs of the Roma community for acknowledgment and compensation

Materials

- Paper and pens for each small group
- Copies of the handout (optional)

Instructions

1. Begin by asking what participants know about the different groups which were targeted during the Holocaust. Are they aware that the Roma population was identified by the Nazi regime for “complete elimination”?
2. Provide some information from the background material on page 156 and ask for reactions from participants. Can they explain why there is so little public knowledge about the Roma Genocide, despite generally high levels of awareness about the Holocaust as an event?

TIPS:

- You could also use the list of anti-Roma laws passed by the German government in the years leading up to the Holocaust, and while it was happening. These can be found in the handbook ‘Right to Remember’, available at <http://enter.coe.int/roma/Media/Files/Right-to-Remember-A-Handbook-for-Education-with-Young-People-on-the-Roma-Genocide>

3. Explain that you will read out an account from someone who was a child at the time of the Holocaust. Ask them to try to put themselves in the position of the child and think about how she must have felt.

4. Read out the text on page 155 and allow participants some quiet time afterwards to reflect on their own feelings.
5. After a few minutes, ask if anyone would like to share their thoughts.
 - » What do they feel about what they have heard?
 - » Were they aware that Roma people were treated in this way?
 - » How do they think the woman – and others like her – must feel about the way the Roma are treated today?
 - » To what extent do they think that society has been helpful or supportive to past victims of such terrible crimes?
6. Tell participants that for many years, the Roma were not recognised at all as victims of Genocide. Some have received a very small compensation for the crimes, but this too took many years.
7. Ask them to think about what they might want to hear from society if they had lived through such a terrible experience. What messages might be helpful or supportive?
8. Tell them that they are asked to compose a response to the author of the piece. This may take any form, for example, it could be a painting, a poem, or a letter. Tell them that this should be as personal as possible, and that no-one will have to share their work if they do not want to.
9. Try to create a quiet space and encourage people to reflect and work on their own. Explain that the purpose of the ‘message’ is for it to offer a personal expression of support or solidarity. If some are uneasy about this, allow them to work with others.

TIPS:

- If there is time available, you could allow participants to carry out some research into the context of the narrative: the countries where the events happened, or the camps themselves.

10. At the end of the session, ask if anyone would like to share their work with the group. Ask for comments on the contributions, but emphasise that the messages are very personal and participants should keep this in mind when offering their feedback.

Debriefing

Begin by asking for participants’ reflections on the activity and the information presented. Do they feel such information should be known more widely? Ask for reasons, and then explore some of the following questions:

- Why do you think that every country in Europe continues to remember the Holocaust, although this happened over 60 years ago? Do you think it is still important?

- Why do you think that there is so little awareness of the Roma experience during the Holocaust? Do you think this is fair?
- Has the activity influenced the way you view the continuing discrimination and racism which people from Roma communities face today?
- How, if at all, do you think that the experience of the Genocide is relevant to today's issues?
- Can you do anything to influence the government or others in your community so that there is a deeper awareness of the Roma Genocide?

Alternatives

- The creative exercise could also be carried out in participants' own time, and you could use the next session to review their contributions. This would also allow you to spend more time looking at some of the details and context of the Genocide.

Suggestions for follow-up

- Encourage participants to research what happened to the Roma in their country during the Holocaust, and to find out what, if at all, is being done to remember the terrible events.
- Suggest that the group draws up a list of things they think survivors (and relatives of survivors) would like society to do to remember the Genocide. They could write a letter from the group to the local newspaper or to local politicians expressing their wish to see such changes.

Further information

- See the background material 'Roma Genocide: key facts' (page 66) for some basic information about the Roma Genocide.
- See the background material 'After the Roma Genocide' (page 156) for information about the lack of recognition and compensation for crimes committed against the Roma.
- See the handbook 'Right to Remember' for more information, resources and activities on the Roma Genocide. The publication is available at <http://enter.coe.int/roma/Media/Files/Right-to-Remember-A-Handbook-for-Education-with-Young-People-on-the-Roma-Genocide>

Handout

Maria Peter – a Roma deported to Auschwitz

“We travelled for two and a half days. We reached Auschwitz in the middle of the night. My whole family was there: my parents, my brothers Eduard and Josef ... and my three sisters Antonia, Josefina, and Katharine with their husbands and children They crowded us into the barracks. At dawn we got tea in enormous bowls. I drank my tea outside in front of the barracks and I saw – for the first time I saw something so terrible, and I will never forget the sight – a pile of naked bodies. The sight of the corpses terrified me so much that I went back inside the barracks

In Birkenau we all had to do slave labour. I worked on the building of the camp road, carrying heavy stones. My sister-in-law and her three children came down with typhus and died in the Krankenbau. They were the first members of our family to die in Auschwitz. Next, my sister Josefina’s husband died of pneumonia which he picked up while doing hard labour in the camp. Then her oldest child died, and so one member of our family after another died. My sister Josefina Steinach had nine children and all but one of them died in the camp. To this day I cannot conceive of how the other eight survived until the beginning of August 1944, which is when they were all killed with gas. My sister could have lived. They wanted to send her to Ravensbruck before the liquidation of the Zigeunerlager. She refused on account of her children. She told the SS men that she was not leaving without her children. When the last vehicle was leaving Auschwitz, she died in the gas chamber My mother also stayed in Auschwitz. I did everything in my power for her, but my mother fell ill one day. She was running a high fever and the Blockaltester (block elder) announced that she had to go to the infirmary block. She had boils all over her body. They lanced those boils there and swabbed them with some kind of yellow fluid. She started seeing things and died several days later. My father and my sister Antonia also died in Auschwitz

I ended up in the barracks for children in Birkenau. That was the last barracks on the side nearer the entrance to Birkenau It was designated especially for children. I looked after the children during the day, and I served their dinner at noon. That barracks was also where the orchestra rehearsed. I remember SS man König very well; after all, he gave me a flogging. He was present at almost every execution by shooting and during the arrival of new transports.

König gave me a flogging because I defended myself. It happened because of my sister Josefina’s children. She didn’t get food for them. I saw – and others saw it too – how König gave a crate full of food to the block nurse. All I wanted was for the children to have something to eat. So I complained. It was the day an SS inspection team came to the camp When the inspection was over, we went back to the blocks. Before much time had passed, the block supervisor appeared and called out my number. I had to go to the Schreibstube. König was waiting there with his legs in a wide stance, one hand in his pocket and the other holding a bullwhip that he was snapping against his high boots. I reported, giving my number. Then König came up to me and hit me in the face so hard I fell to the ground. Next he took me to another barracks. As far as I remember, it was the carpentry shop. There, on his orders, I had to undress and put on a pair of wet swimming trunks, which had been soaked in some kind of black liquid. I had to lie down on a trestle and count. I counted to seven – I remember it as if it happened just a moment ago – and I counted and counted, and then the first blows fell. I had to keep counting; by turns I counted and screamed in pain. I didn’t think I was going to live through it. As he flogged me like that, he told me, ‘You’re going to die like an animal in my hands! I’ll remember those words till I die’

After the Roma Genocide

- It took a long time for Roma survivors of the Holocaust to be acknowledged, let alone compensated for the terrible experiences that they had had to endure. No Romani were asked to testify at the Nuremberg Trials and it took over 30 years for the West German government even to admit that they had been targeted as a people by the Nazi regime.
- Many Roma groups and individuals have campaigned actively for recognition and compensation. The German government was finally forced to acknowledge the racial basis for the treatment of Roma in 1979, after a hunger strike by 12 Roma activists. Only then did a very few Roma survivors become eligible for compensation.
- For former Auschwitz prisoners, compensation was awarded at just €2.50 per day. Of course, even for those able to claim it, the compensation had arrived nearly 35 years after the end of the Genocide. Most of those who would have been eligible were already dead. They had lived through the Holocaust, and lived through a generation of 'remembering' the Holocaust. Their own suffering had been forgotten.
- In 2012, almost 70 years after the end of the war, a memorial to the Roma victims of the Holocaust was finally unveiled in Berlin.

In 2005, the Hungarian Parliament declared 2 August as *Roma and Sinti Genocide Remembrance Day*. This was followed by the Polish Parliament doing the same in 2011.

The date recalls the liquidation of the 'Zigeunerlager' ("Gypsy Camp") at Auschwitz-Birkenau in 1944. Some other countries mark the date unofficially, and many non-governmental organisations now organise remembrance events around this date.

- Other countries which participated in the Roma Genocide have been equally slow to acknowledge the extent of the crimes. In 1997, more than 50 years after the event, Hungary became the first country in Central and Eastern Europe to offer blanket compensation to Roma survivors. There were, by this time, few remaining.
- The fact that there is such widespread ignorance of the Roma suffering during the Holocaust – in every country of Europe – is a clear indication that acknowledgement has been insufficient. The crimes can never be properly 'compensated'; the harm can never be remedied. There is no excuse, however, for the *forgetting*, particularly while other victims are remembered, and while the prejudice and scapegoating continue.

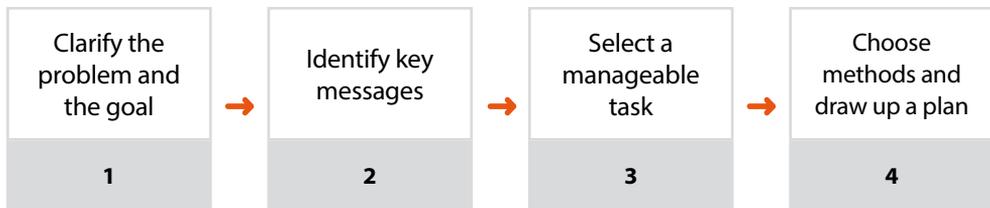


At school we did learn about the war but not about the Holocaust – and who would be bothered about what happened to a Gypsy? I was born in Slovakia and moved to Olomouc at 8 months old. I grew up in a separate world from other Czechs. No-one at school was interested in knowing us. I was glad to go to school, but the children called me "smelly Gypsy" and no one would sit next to me.

Valeria Bockova, whose husband was the child of an Auschwitz survivor



Four steps to action



Summary

This is a four-part process leading to the development of a plan for taking action against anti-gypsyism. The activities in each part focus on relations between Roma and the police, but the model can also be used to address different issues.

The four stages can be run independently of each other, and not all are necessary for action that your group may decide to take. If time is short or if participants already have an idea of what they would like to do, you could jump straight to the action plan (on page 176). An action without the preparation involved in stages 1 - 3 can still be very effective and it will give participants experience and something to build on.

Part 1: clarify the problem and the goal

Activity: *What we see and what we'd like to see.*

This activity looks at policing in relation to the Roma community. Participants use role play to portray the way they see relations with the police today, and the way they would like to see these relations in the future.

The aim of Part 1 is to outline the problem and the overall goal, and to motivate participants to act.

Part 2: Identify key messages

Activity: *Ways of influencing*

The activity looks at why people do things they don't initially want to do, and how it is possible to influence others to change their behaviour or attitudes. Participants draw up a list of arguments to be used to address racist attitudes towards Roma.

The aim of Part 2 is to think about communication strategies and strengthen arguments against antigypsyism.

Part 3: Select a manageable task

Activity: Stepping stones

Participants look at the “stepping stones” that would help them get to the ideal scenario (in Part 1). These stepping stones are issues which may be easier to work on and which, if addressed, would make a better environment to tackle the larger problem of police discrimination.

The aim of Part 3 is to get a clearer idea of issues which contribute to the general problem, and to isolate smaller things which the group can work on.

Part 4: Choose methods and draw up a plan

Activity: Planning an action

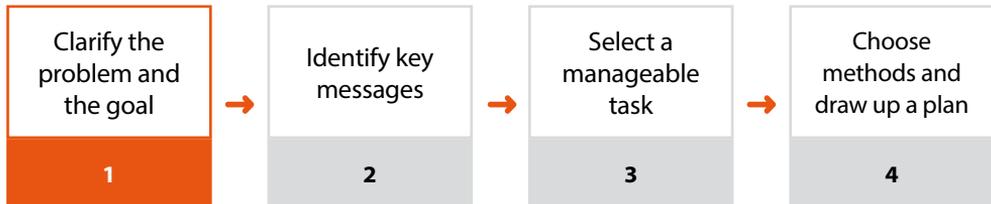
Participants think about the methods they can use to communicate their messages and design a plan for the action they will carry out.

The aim of Part 4 is to develop planning and organising skills, and to enable participants to take action in the community.

After any action organised by your group, you should run a debriefing session.



Part 1: What we see and what we'd like to see



Summary

This activity looks at policing in relation to the Roma community. Participants use role play to portray the way they see relations with the police, and to show how they would like to see these relations.

Time: 60 minutes

Complexity: Level 2

Group size: 10 – 30 participants

Key concepts

**police human rights
discrimination abuse of power
law enforcement change**

Objectives

- To identify unfair practices in the way the police relate to the Roma community
- To think about the role of the police in a society which respects human rights
- To motivate participants to act against antigypsyism

Preparation

- Optional: copies of the testimonies on page 162.
- Enough space for different groups to prepare a short drama piece and a “stage” for them to present the piece to others.

Instructions

1. Ask participants for some word associations with the word ‘police’. Write down the suggestions on a flipchart.
 - » If all suggestions are negative, prompt with some questions about what role the police is *supposed* to play in an ideal society.
 - » If suggestions are mostly positive, ask whether participants think that all other groups would have the same view.

2. Explain that because police officers are authorised to act on behalf of the state, they have legal obligations under human rights law. This means that they can be challenged if they do not respect people's rights. Remind participants that non-discrimination is a fundamental human right.
3. Divide participants into groups with about 4 – 6 people in each group. Ask each group to develop two short mimes, each one lasting no longer than 60 seconds. The two mimes should illustrate the following questions:
 - » How do you see the relation between the police and Roma communities?
 - » How would you like to see this relation?

TIPS:

If your group is non-Roma:

They may have little awareness of the problems faced by Roma communities in their relations with the police.

- You could use some of the case studies on page 162 to illustrate the extent of the problem. Participants could also be given these testimonies as the subject of their mime.
- Use the background information on page 164 so that participants understand that the problems described in the testimonies are very common for Roma communities.

4. Give groups about 20 minutes to prepare, and then invite them to present their mimes. After each mime, ask those observing what they saw. Do not invite comments at this stage on whether the mime was realistic; explain that this question will be addressed in the debriefing.
5. Thank all groups and bring everyone together for the debriefing.

Debriefing

Begin by discussing the set of mimes as a whole.

- What were the differences between the mimes devised by different groups? What were the similarities?
- How do you explain the similarities and differences between the mimes of different groups for “what we see”?
- If you had been asked to represent ‘the way the police relates to the non-Roma community’, would your mime have been different?

If your group is non-Roma:

- Were you surprised by the testimonies from young Roma?
- How do you explain the police's behaviour and attitudes? Is it fair?
- How would you feel if you experienced this kind of treatment from the police?

Questions to all participants:

- How similar were the second set of mimes ('how we would like to see police relations')?
- Do you think these mimes represented something that could happen? Why or why not?
- Can you think of anything you could do to take us closer to the second scenario?

Explain that this question will be pursued in the next part of the activity. If participants seem to be pessimistic about the reality of changing the way the police behave, ask them to think about the people who began the first campaigns against the slave trade, or about black Africans who began the struggle against apartheid, or about other successful campaigns in history. Remind them that things that have seemed at the time to be "impossible" have in fact been achieved!

Further information

- Use the information in 'Policing and human rights' (pages 164 - 165) to illustrate the links with human rights, and to show participants that much of the behaviour by the police towards the Roma community is illegal under human rights law and (normally) under national laws as well.
- Use some of the Roma testimonies on pages 162 - 163 if your group is mostly non-Roma. These are real examples of common Roma experiences.

Alternatives

You can use the "two mimes" approach to explore another issue if this is more suitable for your group to work on. Parts 3 and 4 of this section also use the problem of policing but they too can be adapted to different issues.

Policing: personal testimonies

These testimonies are taken from *Barabaripen – Young Roma speak about multiple discrimination* (www.coe.int/youth/roma)

Peter (28), a Roma from a city in north-eastern Hungary, living in England

Peter was celebrating his birthday with three members of his family. His neighbours called the police, who warned him to be quiet. When Peter asked if he should whisper with his guests ...

“The policemen were angry and threatened that if they had to admonish us one more time, we would be in trouble. They spoke nastily to us, in the way that policemen often speak to the Roma. They talked down to us. I asked them why they talked to us nastily but I should not have asked that question ... They asked about the owner of the flat. As the flat was mine, I had to turn around. I was handcuffed and they took me to detention. I was waiting there until the next morning. And something else happened in detention. I was sitting on a chair in the corridor when five or six masked policemen came with shields, guns and batons. They were before or after a mission. I greeted them, saying, ‘Good afternoon!’ This was all I said. One of them asked me to stand up, and hit me on my chest so hard that I fell down. The chair almost crashed. And they left. The following morning they told me that I had to sign a paper. I wanted to read it. I am the Roma who knows his rights and with whom they cannot do what they want. The policemen did not understand me and they replied, ‘You cannot even read! Why would you like to read the paper?’ I answered, ‘If I read it, I will sign it!’ Eventually, they allowed me to read it. They stated that I was under the effect of drugs when the policeman caught me. That was nonsense; I have never done drugs! In the Roma settlement, we did not have a clue what drugs looked like. I refused to sign the paper. I said that I did not have money but would call a lawyer if necessary.”

Freju (36), originally from Golem-Kavaja, Albania, living in Tirana

Freju is gay and lives with his partner. Neither his family nor his partner’s family can accept this.

“An even worse thing happened when my partner’s brothers with whom we live in the same house beat my partner and me in 2011. When we went to the police to report the case they laughed at us. Instead of taking our complaint, they held us in the police station overnight, for 10 hours. They undressed us and beat us. All night long they came to our cell to mock us because we told them we loved each other and lived together. We reported the case at the Internal Audit Service, the police department that deals with complaints against police misconduct. There was no follow-up of the case or punishment of the perpetrators. We also reported the case to the Commissioner for the Protection against Discrimination but her office closed the case by finding no evidence in the policemen’s misconduct.”

Florin (20), Ciurea, Romania

Florin comes from a traditional Roma family and lives in a small town in Romania.

“The police often stopped me just for walking down the street. They would just stop me at night and make me go to the police station. They gave me fines for every imaginable thing. I was too afraid to tell my parents, so every time this happened I ripped the paper into little pieces. I knew I was innocent. One day, before new year’s eve, I was approaching the end of our street with some boys who live on the street too. One of them had some fire crackers and we lit two of them. I don’t know why, but one of the boys saw a police car approaching and for no reason he yelled, ‘The police!’ and started running. I started to run too. The police car started chasing us, and then the policeman in the car yelled, ‘Stop or I will fire’. I stopped and fell onto my knees. They got out of the car and started beating us, hitting me in the head with the gun, and they were yelling, ‘Damn you Gypsies, you good for nothing Gypsies, stay down!’ They gave us a large fine and I had to stay in a cell for one day. I don’t understand why they acted so cruelly.”

Policing and human rights



I saw everything ... when [my husband] touched the gate, one police officer kicked him violently, then he fell down. The police immediately left. The ambulance was called by some neighbours.

Steluta, a Roma living in France. Her husband underwent surgery for a fractured thighbone and spent six months in a rehabilitation centre.



The police told us they can't protect us ... they said, "We can't do anything, so, you assume responsibility [for remaining at your homes]. You should take your children, your families and leave".

Maria, a young Romani woman from Etoliko, Greece

The police's role is to protect individuals and ensure that the law is upheld. They are authorised to use more force than the ordinary citizen in order to carry out their role. However, the police's use of force is strictly limited by national laws and by human rights law: it must never be used to harm or punish individuals or groups.

Despite this, cases of police violence against Roma communities are well documented and very common. Partly for this reason, in many countries, the Roma are often unwilling to turn to the police when they experience threats or abuse from other members of the community. This means that the Roma are often doubly unprotected: they do not have the normal protections that others receive from the police, and they also fear abuse from the police themselves.

The police, as representatives of the state, have a responsibility and a legal duty not to use their powers to violate the rights of individuals. However, in addition to the duty *not* to violate rights directly, the police also carry other responsibilities: they are obliged to make sure that the Roma, like any other community, are properly protected and feel safe within society. This means that if the police fail to address hate crimes against the Roma, or if they fail to offer proper protection, they may also be violating human rights.

Examples of human rights violations by the police

Violations of the right to life

- If the police are directly responsible for the death of someone in their custody
- If someone dies because the police have failed to give them proper protection
- If the police fail to follow up a case where someone has died because of the actions of others

Violations of the right to be free from inhuman and degrading treatment

- If the police are directly responsible for harassing or abusing someone in their custody
- If they fail to protect someone who is in danger of abuse from someone else
- If they fail to follow up cases where abuse has been carried out

Less serious forms of abuse may be protected by the right to private life.

Violations of the right to a fair trial

- If the police falsify or tamper with evidence
- If they try to influence witnesses (including doing so by using physical threats or abuse)
- If they use “confessions” which have been extracted by using threats or force

Right to liberty

- Detaining someone without good reason or for too long. This might include holding someone in custody without charging them.

Right to be free from discrimination

- Treatment which is more restrictive or offers less protection than that which a non-Roma would receive, for example, stopping, searching, confiscating property, not following up crimes, and so on.

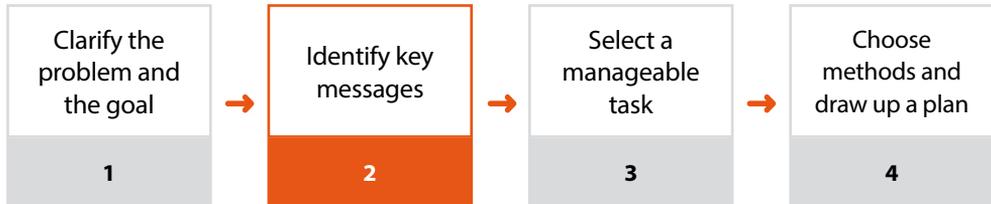
Between 16% and 32% of Roma in the Czech Republic, Greece, Poland, Hungary and the Slovak Republic were victims of racially motivated assault, threat or serious harassment.

Most incidents of assault, threat and serious harassment were not reported to the police The main reasons for not reporting these crimes include that nothing would change as a result of reporting incidents, or that such incidents happen all the time.

Results of a survey by the Fundamental Rights Agency (FRA), EU-MIDIS Data in focus report 6: Minorities as victims of crime, 2012



Part 2: Ways of influencing



Summary

Participants think about the kind of things that make us change our minds about something or someone. They draw up a list of arguments to be used to engage others in reducing police discrimination against Roma.

Time: 60 minutes

Complexity: Level 3

Group size: 10 – 30 participants

Key concepts

**discrimination antigypsyism
prejudice persuasion influence
communication solidarity**

Objectives

- To practise developing arguments against antigypsyism
- To think about different ways of communicating messages
- To explore ways of bringing supporters into a campaign

Preparation

- You will need A4 paper, masking tape and marker pens for the group work.

Instructions

1. Ask participants to reflect privately on a time when they changed their mind about someone or something because of something others said or did.

Give some possible examples:

- » You didn't want to do some schoolwork but the teacher said you couldn't go home until you'd finished it.
- » You didn't want to help out at home or school but someone persuaded you it might be fun.
- » You didn't like someone who later became a friend.

2. Put up the following questions on a flipchart. Ask participants to think through the case they had in mind:
 - » Who persuaded you? *Think of anyone who had any influence.*
 - » Why did you change your mind?
 - » Which arguments or methods or ideas were the most persuasive? Why?
 - » Which were least persuasive? Why?
3. Invite a few of the participants to share their responses. You could also explore why participants held their original views (which later changed).
4. Draw up a list of reasons with the group for why people change their mind about things. Write them up on the flipchart. Some examples might include: getting more information, seeing things from a different point of view, being worried about the consequences, wanting to do what your friends do, and so on.
5. Explain that making changes in society is also often about changing minds. Sometimes we are trying to change the opinions of those around us in our community; sometimes we have larger goals in mind, and want to influence people in positions of power. Antigypsyism is a problem so deeply embedded in society that changing people's opinions – removing prejudice – can be an important goal in itself.
6. Divide participants into groups and give each group several pieces of A4 paper. Ask the groups to come up with as many arguments as they can to persuade people to support a campaign to improve the way the police relates to the Roma community. They should write each 'argument' on a piece of A4.

TIPS:

- Remind participants that 'arguments' can come in different forms: some may appeal to feelings of solidarity or sympathy, some may shock or provide additional information, and some may try to offer "incentives".
- Ask them to try to keep each argument brief: a single sentence is ideal.
- Encourage participants to use the list drawn up in the first part to think about arguments which might be persuasive for different audiences.

7. After about 15 – 20 minutes, invite the groups to tape their arguments around the room. Give participants some time to look at the arguments of other groups. Tell them that if they see the same, or similar, arguments as their own, they should move the piece of paper so that these are next to each other.
8. When everyone has looked at the arguments, bring them back for the debriefing.

Debriefing

- Did you find the activity helpful? Why or why not?
- Was it easy to come up with different arguments?
- Do you think people would be convinced by your arguments? Which ones were the most convincing?
- Which difficulties do you foresee in trying to make these arguments? How can you prepare for these difficulties?

End the activity by introducing some of the information from pages 169 - 170 ('Ways of influencing'). Hand out copies of the table and talk through it briefly with participants. Explain that the next activity will explore the ideas in more detail.

Ways of influencing

Activism is nearly always about changing people's minds, so that they do something they would not otherwise have done. Sometimes activists are trying to change the minds of people who have direct power to change a policy or behaviour, for example, getting politicians to pass new laws, getting police officers to behave differently towards Roma, or getting teachers to treat a child fairly in school. Very often, however, it is too difficult to influence those in power directly: there are too many police officers, the politicians won't listen, and the teachers see no reason to change.

When this is the case, activists try to bring in more supporters. When enough people send the same message to those in power, they are more likely to listen.

However, part of the problem with antigypsyism is that prejudice against the Roma is very deep and very common among the general public. It can be difficult to bring in supporters. That means that very often when working to combat antigypsyism, before we can bring in supporters to change the minds of people in power, we first need to change the minds of those who are not yet ready to support us!

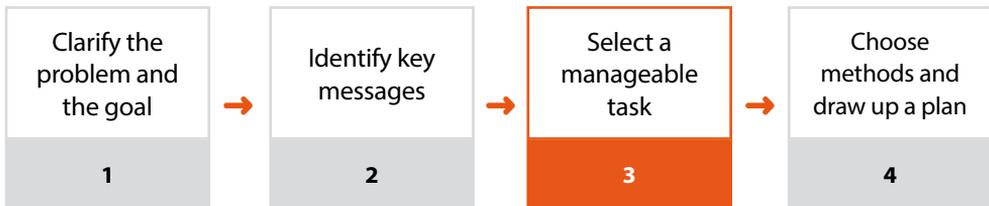
The following tables present just some of the methods we can use when trying to bring about change. There are very many more!

Ways of directly influencing people in power 	
Putting pressure on those able to influence events directly	<ul style="list-style-type: none"> • Talking about laws or human rights: telling them the action is illegal • Showing them the “cost” (financial, legal or otherwise) of not making change • Threatening to “go public” if changes are not made • Going public: contacting the media or supporting organisations • Warning of legal action • Getting others to support the changes you propose (organise a campaign)
Offering “incentives” to those able to influence events directly	<ul style="list-style-type: none"> • Offering a “deal” (e.g. not to go public!) if changes are made • Persuading them that it will be better for them (e.g. better community relations, economic advantages, no bad publicity)

Ways of influencing people who can influence people in power 	
Changing (public) opinion: beliefs, attitudes and motivation	<i>Providing information about:</i> <ul style="list-style-type: none"> • The law / human rights • The impact of antigypsyism on people / communities (statistics / personal stories, etc.) • Roma history, culture, values, achievements • Comparisons with other countries / regions • The positive consequences of an equal society
Changing media messages	<ul style="list-style-type: none"> • Providing journalists with information from the box above • Building good personal relations with individuals journalists • Setting up your own media channels, e.g. on social media • Challenging false or unfair messages (writing to journalists or media channels)
Building support and solidarity	<ul style="list-style-type: none"> • Establishing relations between Roma and non-Roma communities • Telling personal stories about Roma achievements and about the impact of discrimination • Strengthening people’s understanding of equality and human rights • Getting influential people or organisations to support your cause



Part 3: Stepping stones



Summary

Participants look at some of the sub-issues which contribute to the problem of relations between the police and Roma communities. They explore some of these sub-issues and begin to work on strategies for addressing them.

Time: 180 minutes

Complexity: Level 4

Group size: 10 – 30 participants

Key concepts

strategy change activism
structural discrimination target groups
influence communication

Objectives

- To examine some of the factors which cause or contribute to poor relations between the police and Roma communities
- To appreciate the value of small changes in society
- To identify possible target groups and messages for an action in the community

Preparation

- Prepare two signs: 'Easy' and 'Impossible'. Tape one sign at each end of the room. Make sure you have enough space between the signs for all the participants to stand in a line.
- Make copies of the 'Stepping stones' image (page 175). You will need at least one copy for each small group (4 or 5 people).
- Select about 8 – 10 of the stepping stones to read out to participants. Choose at least one from each of the 6 blocks.
- Optional: make copies of the table on page 170 ('Ways of influencing').

Instructions

1. **Introduction:** Begin by reminding participants of the ideal scenarios they imagined in Part 1. Ask them to stand somewhere along the line between the two signs 'Easy' and 'Impossible'

according to how easy they think it would be to reach this ideal scenario. Ask for a few comments from people standing at different points.

2. Ask participants to remember where they are standing. Then read out the stepping stones you have selected, allowing time after each one for participants to change their place on the line if they think the ideal scenario would become *more* (or less) possible.

For example:

- Tell participants to imagine that 'Laws exist to deal with racism and discrimination'. Do they think it is now easier (or more difficult) to make the ideal scenario happen? Ask them to place themselves on the line according to how possible they now think it would be. (You might want to tell them that such laws do exist, in every country!)
- Next, tell them to imagine that the first stepping stone is still in place. Then read out another stone: 'Non-Roma report abuse against Roma'. Do participants think the ideal scenario is now easier or more difficult to achieve? Ask them to select a new place on the line.
- Do the same for the other stepping stones you have selected.

3. Depending on time available, ask for comments between reading out the different statements, for example, from one person who has changed position and one person who has not.
4. Before bringing participants back together, ask them to forget all the stepping stones and think again about relations today between Roma and the police. If they had to answer the first question again, where would they now place themselves on the line? Does the task seem any easier?
5. Bring participants back together to discuss the activity. Ask for a few reflections:
 - » Who moved along the line at any point? Why did the task seem to become easier or more difficult?
 - » Imagine your 'ideal scenario' was not the one you presented in the mime, but instead one of the stepping stones in the image. Would any of these be easier to put in place? For example, would it be easy to do something so that 'Roma put out positive messages'?
 - » Did your position on the first question differ at the end of the activity? Does it seem easier to address the problem if we can think of small things that would make a difference?
 - » Could you do anything to help put any of the stepping stones in place?
6. **Main activity:** Explain that most campaigns which aim to make deep changes in society take time. Campaigners have never been put off by that! The important thing is to think of every small achievement as a 'stepping stone' on the way to a longer-term goal. The stepping stones are very important because they make the end goal easier to achieve.

7. Remind participants of the 'Ways of influencing' discussed at the end of the previous activity (see the background information and table on page pages 169 - 170). Explain that when taking action, it is important to think about the people you are trying to reach and the types of messages that they are likely to find convincing.
8. Divide participants into groups and give each group a copy of the 'Stepping stones' image. You could also give them a copy of the 'Ways of influencing' table. Explain that each small group should identify one stepping stone which they feel they could work on. The task is to try to identify ways of putting this stone in place.

Tips:

- If possible, try not to have more than 3 (or 4) small groups. The debriefing will be easier and more effective if you have fewer groups to feed back.
- You could divide up the 6 blocks in the image among the groups and ask them to identify one stone from 'their' block. This will ensure that each group addresses a different problem.
- Some of the blocks may seem more difficult to address: you may want to focus on the blocks on the left side of the image.
- If you have more groups and need to use the blocks on the right hand side, remind the groups working on these blocks that they do not need to 'solve' the problem immediately! They only need to identify ways that the issue could be approached.

9. Ask the groups to identify a stone they want to put in place and then discuss the questions on the task sheet (page 174).
10. Give them about 45 minutes to select a stone and discuss the questions. Then ask each group to present their responses.

Debriefing

Use the debriefing to discuss the different strategies suggested by the groups. The following questions could be used to guide the discussion around each group's presentation.

- What are the advantages and disadvantages of working on this stone?
- How could the task for the selected target group help to put the stone in place?
- How effective do you think the messages will be in reaching the target audience?
- What results might we expect as a group if we worked on this issue?

End the activity by asking participants to go away and reflect on the different strategies presented. Explain that in the next session, one of the stones should be selected by the group for everyone to work on.

- » Emphasise that the choice will be made not on the basis of which strategy was “best”, but rather on the basis of which stone is most appropriate for the group as a whole.
- » When they make their choice, they should think about where the group’s skills lie, and about how likely they are to achieve the result they want.
- » Tell participants that the strategy can always be redesigned by the group! The work that was done in other groups, on other stones, may even be included in the final plan of action.

Alternatives

If you want to work on a different issue – or have more time available – you can use a problem tree activity to identify the stepping stones. See Section 3.4 of *Compass* for instructions.

Handouts

Task sheet:

Decide on one stone to work on with your group. Choose one that everyone feels happy addressing. Then discuss the following questions:

Question 1:

- Which groups could you target to put your stepping stone in place?

Think of as many groups as may be relevant, for example: police officers, non-Roma in our community, local politicians, Roma young people, etc.

Question 2:

- Which of these target audiences would you like to approach first?

The choice is up to you! Make a judgement about which ones may have most influence over getting your stepping stone in place, and which ones you think you can best communicate with.

Question 3:

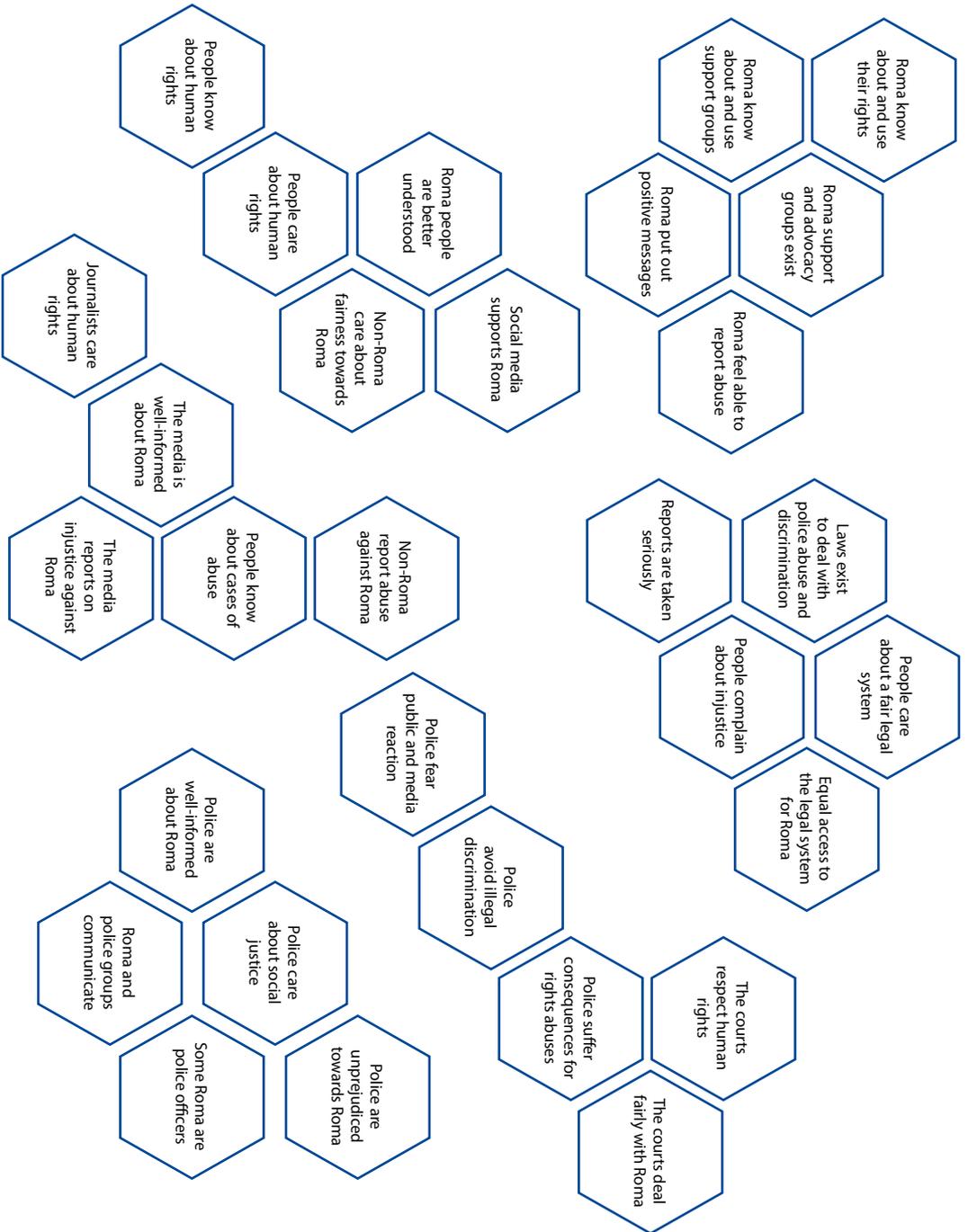
- What do you need your target audience to do in order to achieve your goal?

This will depend on the group you have selected; for example, do you want politicians to pass a new law, members of the public to sign a petition, young people to tweet messages to their supporters, Roma people to monitor police relations, ...?

Question 4:

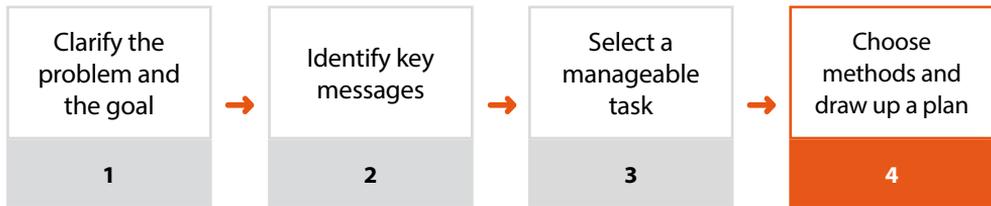
- Which arguments (messages) will be most convincing for this group?

Think about how you can best persuade this group to undertake whatever you need them to do (from Question 3).





Part 4: Planning an action



Summary

This activity is a discussion and planning session.

Time: As long as it takes!

Complexity: Level 2

Group size: 10 – 30 participants

Key concepts
strategy planning
consensus co-operation organising
action inclusion skills

Objectives

- To draw up a plan of action which participants can carry out
- To develop skills of organising, strategising, consensus building
- To strengthen co-operation and group identity

Preparation

- You will need pieces of flipchart paper and marker pens.

Notes

- This activity is best run as a fluid meeting. You could even get participants to organise or facilitate the meeting themselves.
- If they do not manage to finish everything in a single session, encourage them to find time afterwards – or devote another session to support them in completing the plan.
- You may want to agree on some ground rules before starting. You should also remind participants that *what* they decide to do and *how* they decide to do it is of course important, but it also matters that they carry out the planning and the action as a group, respecting and supporting one another. An action without everyone's agreement is unlikely to succeed!
- If you have run parts 1 - 3, participants should already have worked on identifying manageable tasks, some key messages and a potential target audience. If you have not run previous parts, you will need to spend more time on points 2 and 3.

Instructions

1. Begin by drawing up an agenda – with the help of participants. You will need to include:
 - i. Reviewing the work in the previous session (Part 3), if you carried out this part.
 - ii. Selecting an issue for the group to work on. (This could involve selecting one of the issues from the groups' presentations in Part 3.)
 - iii. Clarifying what the group hopes to achieve. Use the table in 'Ways of influencing' and help the group to set clear objectives which they should be able to meet, for example:
 - » Handing out leaflets to at least 100 people
 - » Getting at least 50 signatures on a letter to a local politician
 - » Getting a letter into the local newspaper
 - » Setting up a meeting with local police officers.
 - iv. Reviewing the target audience and messages for that issue. Make sure they check that their messages are appropriate for the audience they have selected. (Use Part 2 to work on targeting different audiences.)
 - v. Deciding on the methods to be used (e.g. drama, art, website posts, twitterstorm, a public meeting, etc.)
 - vi. Organising the work: dividing up the tasks and creating a timeline.
2. Run through the points in the agenda. Make sure throughout the activity that people are happy with their role and happy with the way that decisions are being taken.
3. Set a date for the action!

After the action

It is important to debrief the action once it has been carried out. This is particularly important if this is the first time participants have taken action: many one-off actions can appear to have little effect and the group may become discouraged. Use the session to address any concerns they have that the action "was not worth doing" or that it "went badly". Remind them that campaigns typically consist of numerous actions and activities, all of which, when taken together, can help to change behaviours and attitudes.

- Begin the session by asking participants to describe their feelings after the action. This can be done as a brief run round the group.
- Divide participants into groups of 4 – 5 people and give them the following questions to discuss as a small group.

- What did you feel went well?
- Was there anything which was more difficult than you had imagined it to be, or anything unexpected?
- What do you think were the main achievements of the action? How do these correspond to what you originally hoped to achieve?
- Do you think there are any lessons we could learn for next time?

Bring the small groups back together, and discuss the different responses to the questions. Finish the session with a few general impressions about the whole process:

- Do you feel satisfied with your work in planning and carrying out this action?
- What would you list as the main 'learning points' if you were to organise another action (on any theme)?
- What have been the most important results for you personally? Do you feel that your views or attitudes have changed in any way?
- How do you think it would be possible to build on what you have done? Do you feel interested to do this?



Appendix I. Estimated Roma population in Europe

Country	Total population (World Bank, 2010)	Roma population (average estimate)	Roma (average) estimate as a % of total population
<i>Albania</i>	3,204,284	115,000	3.59%
<i>Andorra</i>	84,864	0	0.00%
<i>Armenia</i>	3,092,072	2,000	0.06%
<i>Austria</i>	8,384,745	35,000	0.42%
<i>Azerbaijan</i>	9,047,932	2,000	0.02%
<i>Belarus</i>	9,490,500	47,500	0.50%
<i>Belgium</i>	10,879,159	30,000	0.28%
<i>Bosnia and Herzegovina</i>	3,760,149	58,000	1.54%
<i>Bulgaria</i>	7,543,325	750,000	9.94%
<i>Croatia</i>	4,424,161	35,000	0.79%
<i>Cyprus</i>	1,103,647	1,250	0.11%
<i>Czech Republic</i>	10,525,090	200,000	1.90%
<i>Denmark</i>	5,544,139	2,500	0.05%
<i>Estonia</i>	1,339,646	1,050	0.08%
<i>Finland</i>	5,363,624	11,000	0.21%
<i>France</i>	64,876,618	400,000	0.62%
<i>Georgia</i>	4,452,800	2,000	0.04%
<i>Germany</i>	81,702,329	105,000	0.13%
<i>Greece</i>	11,319,048	175,000	1.55%

Country	Total population (World Bank, 2010)	Roma population (average estimate)	Roma (average) estimate as a % of total population
<i>Hungary</i>	10,008,703	750,000	7.49%
<i>Iceland</i>	317,398	0	0.00%
<i>Ireland</i>	4,481,430	37,500	0.84%
<i>Italy</i>	60,483,521	150,000	0.25%
<i>Kosovo *</i>	1,815,000	37,500	2.07%
<i>Latvia</i>	2,242,916	12,500	0.56%
<i>Liechtenstein</i>	36,032	0	0.00%
<i>Lithuania</i>	3,320,656	3,000	0.09%
<i>Luxembourg</i>	505,831	300	0.06%
<i>Malta</i>	412,961	0	0.00%
<i>Republic of Moldova</i>	3,562,062	107,100	3.01%
<i>Monaco</i>	35,407	0	0.00%
<i>Montenegro</i>	631,490	20,000	3.17%
<i>Netherlands</i>	16,612,213	40,000	0.24%
<i>Norway</i>	4,885,240	10,100	0.21%
<i>Poland</i>	38,187,488	32,500	0.09%
<i>Portugal</i>	10,642,841	52,000	0.49%
<i>Romania</i>	21,442,012	1,850,000	8.63%
<i>Russian Federation</i>	141,750,000	825,000	0.58%
<i>San Marino</i>	31,534	0	0.00%
<i>Serbia</i>	7,292,574	600,000	8.23%
<i>Slovakia</i>	5,433,456	490,000	9.02%
<i>Slovenia</i>	2,052,821	8,500	0.41%

Country	Total population (World Bank, 2010)	Roma population (average estimate)	Roma (average) estimate as a % of total population
<i>Spain</i>	46,081,574	750,000	1.63%
<i>Sweden</i>	9,379,116	50,000	0.53%
<i>Switzerland</i>	7,825,243	30,000	0.38%
<i>"the former Yugoslav Republic of Macedonia"</i>	2,060,563	197,000	9.56%
<i>Turkey</i>	72,752,325	2,750,000	3.78%
<i>Ukraine</i>	45,870,700	260,000	0.57%
<i>United Kingdom</i>	62,218,761	225,000	0.36%
Total in Europe	828,510,000	11,260,300	1.36%
Council of Europe (47)	821,785,654	11,210,300	1.37%
European Union (27)	487,090,853	5,811,800	1.18%

Notes:

The figures for Roma population are taken from a document prepared by the Council of Europe Roma and Travellers Division (2010). The figures are often difficult to verify and the document contains a minimum, maximum and average estimate. The average estimate has been used for this table.

* Throughout this text, all reference to Kosovo, whether to the territory, institutions or population, shall be understood in full compliance with United Nations Security Council Resolution 1244 (1999) and without prejudice to the status of Kosovo.



Appendix II. The European Convention on Human Rights and its protocols

Simplified version of selected articles

Summary of the preamble

The member governments of the Council of Europe work towards peace and greater unity based on human rights and fundamental freedoms. With this Convention they decide to take the first steps to enforce many of the rights contained in the Universal Declaration of Human Rights.

Article 1 - Obligation to respect human rights

States must ensure that everyone has the rights stated in this Convention.

Article 2 - Right to life

You have the right to life.

Article 3 - Prohibition of torture

No-one ever has the right to hurt you or torture you. Even in detention your human dignity has to be respected.

Article 4 - Prohibition of slavery and forced labour

It is prohibited to treat you as a slave or to impose forced labour on you.

Article 5 - Right to liberty and security

You have the right to liberty. If you are arrested you have the right to know why. If you are arrested you have the right to stand trial soon, or to be released until the trial takes place.

Article 6 - Right to a fair trial

You have the right to a fair trial before an unbiased and independent judge. If you are accused of having committed a crime, you are innocent until proved guilty. You have the right to be assisted by a lawyer who has to be paid by the state if you are poor.

Article 7 - No punishment without law

You cannot be held guilty of a crime if there was no law against it when you did it.

Article 8 - Right to respect for private and family life

You have the right to respect for your private and family life, your home and correspondence.

Article 9 - Freedom of thought, conscience and religion

You have the right to freedom of thought, conscience and religion. You have the right to practise your religion at home and in public and to change your religion if you want.

Article 10 - Freedom of expression

You have the right to responsibly say and write what you think and to give and receive information from others. This includes freedom of the press.

Article 11 - Freedom of assembly and association

You have the right to take part in peaceful meetings and to set up or join associations including trade unions.

Article 12 - Right to marry

You have the right to marry and to have a family.

Article 13 - Right to an effective remedy

If your rights are violated, you can complain about this officially to the courts or other public bodies.

Article 14 - Prohibition of discrimination

You have these rights regardless of your skin colour, sex, language, political or religious beliefs, or origins.

Article 15 - Derogation in time of emergency

In time of war or other public emergency, a government may do things which go against your rights, but only when strictly necessary. Even then, governments are not allowed, for example, to torture you or to kill you arbitrarily.

Article 16 - Restrictions on political activity of aliens

Governments may restrict the political activity of foreigners, even if this would be in conflict with Articles 10, 11 or 14.

Article 17 - Prohibition of abuse of rights

Nothing in this Convention can be used to damage the rights and freedoms in the Convention.

Article 18 - Limitation on use of restrictions of rights

Most of the rights in this Convention can be restricted by a general law which is applied to everyone. Such restrictions are only allowed if they are strictly necessary.

Articles 19 to 51

These articles explain how the European Court of Human Rights works.

Article 34 - Individual applications

If your rights contained in the Convention have been violated in one of the member states, you should first appeal to all competent national authorities. If that does not resolve the problem for you, then you may appeal directly to the European Court of Human Rights in Strasbourg.

Article 52 - Inquiries by the Secretary General

If the Secretary General of the Council of Europe requests it, a government must explain how its national law protects the rights of this Convention.

Protocols to the Convention

Article 1 of Protocol No. 1 - Protection of property

You have the right to own property and use your possessions.

Article 2 of Protocol No. 1 - Right to education

You have the right to go to school.

Article 3 of Protocol No. 1 - Right to free elections

You have the right to elect the government of your country by secret vote.

Article 2 of Protocol No. 4 - Freedom of movement

If you are lawfully within a country, you have the right to go where you want and to live where you want within it.

Article 1 of Protocol No. 6 - Abolition of the death penalty

You cannot be condemned to death or executed by the state.

Article 2 of Protocol No. 7 - Right of appeal in criminal matters

You may appeal to a higher court if you have been convicted of committing a crime.

Article 3 of Protocol No. 7 - Compensation for wrongful conviction

You have the right to compensation if you have been convicted of committing a crime and it turns out that you were innocent.

Article 1 of Protocol No. 12 - General prohibition of discrimination

You cannot be discriminated against by public authorities for reasons of, for example, your skin colour, sex, language, political or religious beliefs, or origins.

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Everyday in Europe, people associated with Roma or Traveller communities are exposed to acts of discrimination and exclusion on a scale that has stopped shocking people and institutions. Too often, it is only when lives are claimed that we wake up to the persistence of realities that have no place in any democratic society.

Antigypsyism is a term used to refer to the multiple forms of biases, prejudice and stereotype that motivate the everyday discriminatory behaviour of institutions and many individuals towards Roma. Antigypsyism is a form of racial discrimination. Most antigypsyism acts are illegal and contrary to human rights, even when they are not prosecuted, and even if they are widespread and often ignored or tolerated. Antigypsyism undermines the moral fabric of societies. Democracy and human rights cannot take root where discrimination is institutionalised, tolerated or conveniently ignored.

Education plays a central role in combating and overcoming antigypsyism because the result of centuries of prejudice cannot be fought by laws and courts alone. Human rights education – learning *for, through* and *about* human rights – provides an ideal approach to raising awareness about antigypsyism and promoting a culture of universal human rights.

This manual was produced within the Roma Youth Action Plan of the Council of Europe to provide teachers, trainers and facilitators of non-formal education processes with essential information and methodological tools to address antigypsyism with young people of all ages and in any social-cultural setting. It is equally suitable for work with groups of non-Roma, Roma only, or mixed groups.

Combating antigypsyism is a task for all of us; learning about it is a necessary starting point.

As human beings we have the capability to discriminate and impose prejudice upon others. Fortunately, we are also capable to learn and change. *Mirrors* is a great help to help us notice this, correct distorted views and to recognise ourselves in the eyes of others.

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ENG

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The Council of Europe is the continent's leading human rights organisation. It includes 47 member states, 28 of which are members of the European Union. All Council of Europe member states have signed up to the European Convention on Human Rights, a treaty designed to protect human rights, democracy and the rule of law. The European Court of Human Rights oversees the implementation of the Convention in the member states.



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