



DECADE TO COUNTER ANTIGYPSYISM

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- Visegrad Fund
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Funded by
the European Union



ERGO Network Summer Academy

24. - 28. August 2022

Bratislava, Slovakia





Acknowledgement

This part is dedicated to express sincere gratitude to the European Union and the International Visegrad Fund for funding this project and for supporting it.

I would like to thank Georgina Laboda, Monika Mihaličková and Claudiu Pamfil for their incredible support to facilitate the Summer Academy.

I would also like to thank Zuzana Havírová for hosting the Summer Academy in Bratislava, Slovakia, Ferdinand Daniel for the logistics support and to Annamária Pšenková for editing the Summer Academy manual.

Our gratitude goes to amazing partners among the ERGO Network membership – RomanoNet from Czech Republic, RARC from Slovakia, Romaverzitas from Hungary, Nevo Parudimos from Romania, Integro from Bulgaria, R.R.O.M.A. from North Macedonia and Otaharin from Bosnia and Herzegovina, and all participants whose attendance and their great campaigns which were successful.

Last but not least great thank you go to Romedia our media and creative partners in the project.

Gabriela Hrabaňová, ERGO Network Director







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Introduction

ERGO Network and other partners in the “Alliance against Antigypsyism” have achieved outstanding results in the recognition of antigypsyism on the European political level. The fight against antigypsyism has been included, thanks to our advocacy work, in the EU Strategic Framework for Roma Equality, Inclusion and Participation and in the Council of Europe Strategic Action Plan for Roma and Traveller Inclusion. The consensus concerning the fight against antigypsyism has been created among Roma civil society movements. Unfortunately, the lack of general recognition of this phenomenon on national political levels is still noticeably missing. Therefore, in 2022, ERGO Network together with Alliance against Antigypsyism have kicked off the “Decade to counter antigypsyism” to create greater momentum for raising awareness and find ways to combat it across Europe.

The Decade to counter antigypsyism, can be seen as a great umbrella for a variety of campaigning and advocacy work across Europe. The youth participation and combating antigypsyism are the core of ERGO Network's mission. To foster Roma youth participation in Europe is an important step to empower them, share experiences and create useful tools for encountering antigypsyism.

Therefore the summer academy, a designed to be a 3 days long training for young Roma advocates, took place. The primary objectives of the summer academy aimed to share experiences and knowledge about antigypsyism and its different ways of manifestation. It dealt with the issue of combating antigypsyism and counter speech as well. The advocacy part consisted of learning and comprehending the essence of it. Later on, it has been concentrated on campaigning, learning how to campaign and developing ideas for local campaigns that aim is to raise awareness of antigypsyism among peers.





Participatory leadership

The major notion of participatory leadership is to engage the collective intelligence of the particular organisation and its stakeholders to create sustainable solutions.

The world is becoming increasingly complex that requires actions and measurement adapted to its needs. As a response to its needs, the participatory leadership offers a more extensive overview of the raised issue by giving the space to collective intelligence to share their opinions and viewpoints.

The flexibility and creativity in the context of adapting to changes, increased complexity and the challenge of the negative growth in human resources are fundamental requirements of abilities for leaders and organisations to possess. The command-and-control type of leader is no longer adequate for the current work climate.

In practice, participatory leadership involves convening strategic and constructive dialogue as a crucial driver for changes and development. In the following areas it has been used in with great results:

- Grass roots Movements
- Project development
- Strategy-making
- Stakeholder consultations and alignment
- Organisational development
- Leadership development
- etc.





Antigypsyism

Antigypsyism is the specific form of racism towards Roma, Sinti, Travellers and others who are considered to be “gypsies” in the public discourse.

Antigypsyism is not just about discriminatory and latent statements of individuals but also about racist actions taken on the institutional level. However, at the same time deeds which have no aim to protect people who belong to the minority are taken into consideration as well.

Antigypsyism is historically constructed definition, persistent complex of customary racism against social groups identified under the stigma “gypsy” or other related terms, which incorporates:

- a homogenising and essentializing perception and description of these groups;
- an attribution of specific characteristics to them;
- discriminating social structures and violent practices that emerge against that background, which have a degrading and ostracising effect and which reproduce structural disadvantages

In our societies racism towards the Roma minority is often depicted as a minority issue. However, it is quite the opposite, therefore this misleading information is one of the main problems because it is approaching the issue in an inappropriate way. Antigypsyism is not a “minority issue”. The responsibility of tackling specific forms of racism is upon the whole society, not just Romani people.

Society has to listen to Roma, learn their experiences with antigypsyism, understand their needs to take on board our ideas to tackle it.

Oftentimes, we do hear how Romani people are responsible for their poor living conditions because they are “different” and do not want to adapt or integrate. This is reverting cause and

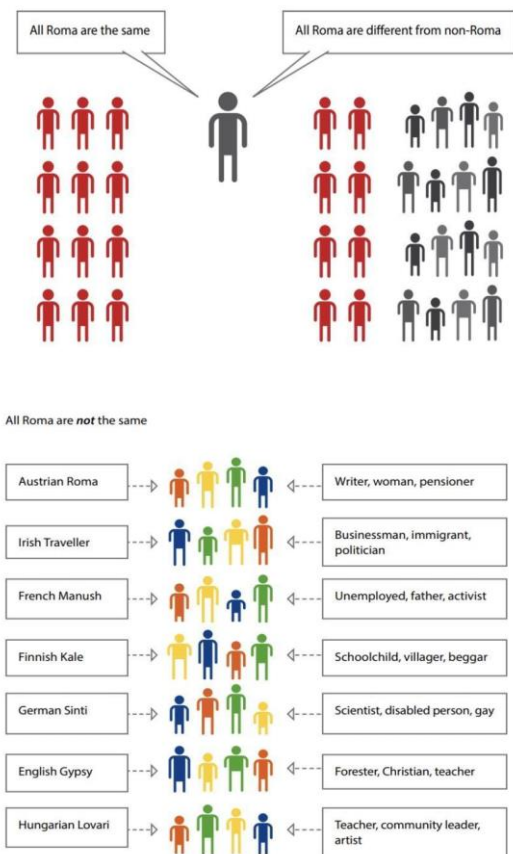




effect. The majority of the Roma are poor due to the structural, institutionalised antigypsyism that has existed and survived for centuries.

Poverty, access to housing, education, employment, and health are important issues that have to be addressed regarding the Romani minority. However, the first and foremost issue that has to be tackled is to combat antigypsyism, because without addressing this problem at first the rest of them will not change at all if discrimination is still present in our communities.

To thoughtfully comprehend the issue at stake, one has to understand that antigypsyism is widely accepted in society. It is considered to be the norm rather than the exception. The reason behind it is rooted in European culture, social practices and attitudes that has survived for hundreds of years.



The reason why Romani people are uncomfortable within our society is based primarily on these three aspects:

- Meritocracy is a myth (if one works hard, he/she will accomplish his/her goals – myth)
- The success is not attained based on one's talent or abilities alone
- There are opportunities and advantages that are only available to certain group of people





Historical perspective

Speaking of the advantage of one group, it indirectly refers to “white privilege”. White privilege is closely connected with societal matters along with political matters as well. Basically people with white or light skin benefit on every level just from being “white”.

The historical view of white privilege has been dated notably after colonisation. The era before colonisation (around the 15th century) categorised people based on their religious beliefs, there had not been knowledge or perception of people based on separate races.

Though, after the colonisation, when Europeans colonised America, Africa and other continents people started to be described by their appearance, traits, ways of life. The fact that Europeans encountered different, unfamiliar cultures made them believe that “the others” are savages, beasts, that has involved into the perception of “those others” to be inferior, sub-human.

Dominant Group

- Holds power or has access to power
- Have access to wealth or necessary resources to acquire and retain
- Create society’s norms and baseline
- Able to control education and access to education

Target Group

- Limited or less access to power
- Categorized as subordinate
- Differential treatment





Antigypsyism can be defined in three layers:

- It consists actions where Roma are overly prejudiced
- Demonization of people attacking antigypsyism behaviour
- Involuntary Antigypsyism – We are not trying to hurt anyone, but we create the conditions that shatter somebody else's future aspirations.

Antigypsyism can be found in these areas:

- It exists in people's minds, affecting mainly the way people think
- It exists at the level of individual behaviour, how they react and speak about Roma
- It exists at the social and political levels – in the structures and policies that are discriminatory toward Romani people.

Gradual Recognition

- 2005 European Parliament resolution on anti-Gypsyism
- OSCE, CoE + ECRI Recommendations no. 13 (2011)
- 2013 EC - Framework for National Roma Integration Strategies
- 2015 EP Resolution on the occasion of the Roma Day

LIBE (Soraya Post) own - initiative report on “ Fundamental rights aspects in Roma integration in the EU: fighting anti-Gypsyism”, calling upon the European Commission and EU Member States to put the fight against antigypsyism at the forefront of efforts for the social and economic inclusion of Roma.

- 2019 – AG in the consultation for the Roma Post 2020 Strategy
- 2020 – 2030 New Roma Strategy strategy including measures against antigypsyism





Other terms

There are multiple terms that have the same meaning as antigypsyism; however, the reason why we prefer to use the word antigypsyism is because:

- **Anti-Romani racism, Anti-Romaism:** Antigypsyism is not about the Romani people and who they really are, but about the stereotypes and imaginary perception of other people about Roma. Therefore we prefer not to use the word Roma in the term. Along with this, it is also excluding other people targeted by antigypsyism who do not identify themselves as Roma.
- **Romaphobia:** The same reasons as for Anti-Romani racism. Additionally to this, the word “phobia” means fear, which is not relevant in this matter. People are not racist because they are scared.
- **Anti-Gypsyism:** This indirectly implies that “Gypsism” exists, which is not true.
- **Antiziganism:** It has the same meaning as antigypsyism, just in English terms, thus it is more preferable.

Structural Antigypsyism

Racism is not strictly tied to individuals and their actions. In fact, the impact of antigypsyism is much bigger than the individual deeds. Speaking of structural antigypsyism, we mind the media using hate speech against Roma, ongoing discrimination at schools, police brutality which is not protecting their citizens, or civil servants who do not treat Romani people the same way as everyone else.

Internalised Antigypsyism

The perception of non-Roma about Roma is oftentimes connected with negative stereotypes, whose opinions are firmly clear about who we are without even knowing us. Some of the Romani people manage to ignore it or fight back, however, many people tend to believe stereotypes that others have been thinking about them. The danger that is emerging from such situations is resulting in Romani people hating themselves or abandoning their cultural roots.





The ways how to combat antigypsyism

The actions that has to done to encounter antigypsyism are following:

- Promotion of the positive examples of the successful Roma among our society.
- Constantly debating on the topics to antigypsyism; involving experts, activists and students as well
- Promote the real Roma pictures, promotions of highly educated Roma people, make a space for Roma to raise their voice in public and political discourse
- Addressing hate speech (in online sphere as well)
- Creating a curriculum in the education system on the national level that would promote the history of Romani people, Romani culture and language.
- Improve the living conditions in Roma communities - to have proper healthcare, definitely meaning to have equal treatment
- Engaged Roma and non-Roma scholars to work together on research about antigypsyism.





Understanding stereotypes by non-formal education

By comprehending the nature of antigypsyism and understanding its causes and effects in our society, helps us to set up necessary tools for combating it efficiently. The same process is applied to understanding negative stereotypes towards the Romani minority. There are multiple ways to teach about antigypsyism and stereotypes properly; however the most dynamic and valuable is by non-formal education. The idea of using non-formal education is based on its quality to change someone's attitude and way of thinking. On the basis of activities that are experienced personally, one is capable to reevaluate his/her beliefs, attitudes and behaviour. Therefore non-formal education is used world-wide as a primary tool for learning efficiently.

Games described below will help you to pass the message sufficiently for organising the workshops on your national, regional and local level.

Energizers

The purpose of energisers is to literally energise participants before starting the whole days of workshops. Therefore it is usually used at the beginning of the day, but oftentimes facilitators are using it, when they notice participants are becoming tired and can't focus anymore.

(time approx. 10 minutes)

Name of the activity: Switch Seats If ...

Exercise works with group size: 5-50 people

Group members are sitting on a chair in a circle. Trainer explains the game to the participants: Say "Switch seats if ..." before making any statement. Trainer starts the exercise with the first statement. If the participants feel the statement is valid for them he/she has to stand up and look for a new chair. The last person standing in the middle of the circle says the next statement. (Examples: "Switch seats if you were born in Europe."; "Switch seats if you have arrived at the training with a plane.")

Purpose: Arrive at the session of the participants. Support the participants; concentration on the training.





(time approx. 5 minutes)

Name of the activity: Pinguine Steps

Exercise works with group size: 5-100 people

Participants stand in a circle. They have to repeat the trainer's moves and count with the trainer loudly. At first, we step 8 times in the right direction, 8 times in the left direction, 8 steps to the centre of the circle and 8 steps to the outside, after repeating the steps 4 times, after 2 times and at the end, we only do one from each step. We keep our arms close to our bodies, while our palms are away from our bodies. (like we imagine the penguins) The counting keeps getting faster and louder.

(time approx. 5 minutes)

Name of the activity: Evolution

Exercise works with group size: 6-40 people

Before the game the facilitator establishes a rock-paper-scissors game format (For Example: rock-paper-scissors. Two participants can also present it to the group). All participants start as an Egg, squatting down on the floor with their arms wrapped around their legs to make an egg shape. Everyone shuffles around until they encounter another Egg, at which point they play a game of rock-paper-scissors. The winner evolves to a Chicken, while the loser stays an Egg and has to find another Egg to play. The winner walks around, bent over and flapping their wings, until they meet another evolved Chicken. Another game of rock-paper-scissors occurs between the two Chickens, and the winner evolves into a T-rex while the loser devolves into an Egg again. The T-Rex stands upright and stomps around roaring with their arms tucked to their chest until they fight another T- Rex. The winner evolves into a Human while the loser becomes a Chicken. Humans walk around casually, and when they win a rock-paper-scissors battle they evolve to Superhuman. Superhumans stand off to one side of the room, posing like a superhero (free of choice). The game ends when there are no more battles to be fought: there will be one Egg, one Chicken, one Dinosaur, one Human and everyone else will be a Superhuman.

Aim of the energizer: After lunch break to create a space for working and to bring back the focus and the attention of the participants.





Recap of the previous day (time approx. 10 minutes)

After energizers, it is always good to reflect on the previous day. One of the participants summarises the previous day's sessions with the support of the trainers. Purpose: Recall the activities of the previous days. Answer the questions that arise regarding previous sessions.

Games

The aim of this part of the session is to create a safe environment for recipients to participate. Although, firstly certain rules should be followed. The basis of non-formal education is freedom of choosing to participate in or not which is immensely important. The trainer should follow the team atmosphere and be flexible to postpone the game if the participants do not feel comfortable. Last but not least, the easy language should be used by the trainers. According to activities the trainer chooses to play, the material necessary for the use should be prepared for participants before the activity starts - for instance - flipcharts, pens, cards etc.

Stereotypes in us

Divide the group into two halves, standing in longitudinal rows facing each other, each at opposite ends of the room. Their task is to take an assignment from the instructor, which is different for each group and is always a social supine. They can be, for example, men, women, policemen, Roma, Vietnamese, Czechs, nuns, teachers, prostitutes,... and so on. The two teams then have 30 seconds to agree on a unified movement/move/sound that they think most faithfully represents the assignment. After half a minute has elapsed, the lecturer starts the competition round and the two opposing rows go against each other, each using the chosen sound and movement to represent the specified social category as a collective body. In the middle of the room they interlock and each row ends up at the opposite end of the room from where it started. They then try to guess what the opposing group was portraying. The instructor or the constructor is in the position of a jury here, so after each round he/she judges whose collective body carried the greater amount of compact energy and awards points accordingly. Any but an odd number of rounds of competition are conducted in this way, followed by the announcement of the winner.

“Stereotyping” is a very functional game of self-discovery in which we test how easily and quickly we are all able to assign to a person those external characteristics that make him or her





an anonymous member of a social group. At the same time, we recognise that in the vast majority of cases these are external characteristics of a mocking or downright negative nature. This shows us how much each of us is used to thinking in shortcuts and simplifications, i.e. often in stereotypes. This is also what the final reflection of the exercise aims at.

Theatre of the Oppressed

Theatre of the Oppressed was created in the 1970s by Brazilian visionary Augusto Boal as a form of collaborative learning, using theatre as a tool for change. Originally developed in Boal's work with peasants and the working poor, it is now used around the world for political and social activism, conflict resolution, community work, therapy, and legislative issues. Inspired by Freire's pedagogy of the oppressed, Theatre of the Oppressed also promotes critical thinking and dialogue.

The theatre of the Oppressed is more about analysing than accepting; it is more about asking questions than giving answers; it is also more about acting than talking. In the theatre of the oppressed, spectators do not remain spectators but become active spect-actors. Designed for non-actors, it uses the language of theatre as a means of exploring life, seeking dreams and desires, and finding the future. Through this universal medium, all present have the opportunity to share their views on the issue at hand. The theatre of the oppressed thus serves as a laboratory for exploring possible alternatives to conflict resolution, but it is also entertainment. Two techniques of theatre of the oppressed in relation to antigypsyism were used during the session.

1. The Hate Machine

Participants stand freely in the space and the trainer invites them to relax and just walk freely around the room. He/She further instructs them to recall a situation in which they as Roma or someone in their immediate vicinity were victims of hate, discrimination, racism or prejudice and to express this experience with one gesture/movement/position and one word. This gesture and word is then repeated by everyone together until it becomes a hate machine. The technique





is used to connect to the theme and engage with the action through thought, emotion and body. The expressions of the participants were very strong, each having their own experience. Some of them reported that the activity had a therapeutic effect for them.

2. Aquarium

A technique that addresses the problem about oppression that is unresolved in the aquarium. The show is replayed, but the audience has the opportunity to stop it at any time and enter into it, and provide their own suggestions for solving the problem. This structure can be used to explore the past, present situations and as a rehearsal for future actions.

Three chairs are placed in a circle in the middle of the room. This circle represents an aquarium in which only 2 people can be interacting at the same time. The other members of the group observe what is happening in the aquarium and if someone wants to get involved, they can enter the circle and point to one or the other participant they want to replace. When entering the aquarium, the newly involved participant can continue in the role of the one he/she has replaced or transform his/her role into someone else. The rule is that those who are not in the circle do not get involved in the aquarium, they just observe. At the same time, if one of those who is in the aquarium wants to end his role, he can leave and at that moment one of the observers can replace him.

For the purpose of this workshop, the theme of bullying and discrimination in school was chosen. The topic can also be initiated by the participants themselves.

I asked the participant to play the role of a 7 year old child in primary school who goes to complain to the teacher. “Teacher, he mocks me, throws things out of my pencil case and calls me a gypsy”. The teacher replies to the child: “And why are you complaining, you are a gypsy. Do not bother me”.

At that moment the teacher left the aquarium, giving space for others in the group to join in. The participants were very actively involved, choosing different negotiation strategies, representing different roles that they thought could contribute to the solution of the problem. The debate was at times very emotional, representing the frustration of a rather common





situation that Roma children (not only) encounter in schools. Some of the participants credibly represented representatives of power (teacher, school principal, MP) with whom no agreement was possible. Some participants, on the other hand, tended to come to an agreement and seek a solution together.

Dealing with hate¹

Time: 90 minutes

Group size: 20 max.

Materials: Flipchart paper and markers

Dealing with hate in the online world is about reflecting on the hate speech against Roma in the form of abusive comments in social media platforms. If the participants of non-Roma origin are present there, they should put themselves into the shoes of the Roma recipient and discuss what are possible solutions to address the issue.

Firstly ask participants what they understand under the term hate speech and its various forms occurred in our society. After that ask participants if they have ever encountered online hate speech, or they experienced it themselves. During this activity, they should look at some specific examples of hate speech against Roma (Those comments one can see below, are taken from the real posted video on Youtube, which is about a violent attack on Roma in the Czech Republic.) Divide participants into small groups (4 or 5 people in each group), give each group a copy of the comments taken from the video and ask them to imagine what it will be for them to read such comments if they were Roma - make them sure that these comments are common thing Roma people are facing on daily basis. Then, give each group at least 15 or 20 minutes to reflect and discuss the following questions.

- How would you feel about it ? What would be your honest reactions while taking into consideration feelings one might experience?

¹ This activity was taken from the Mirrors – manual on combating antigypsyism through human rights education. [Mirrors](#)





- How such a deed can affect one's behaviour either online or offline spheres towards non-Roma people?

After those 20 minutes, bring participants back together and ask them to present the key points from their discussion and make them compare the results from different groups. Later on ask them what mechanism should be implemented to tackle it – whether it should be forbidden by the law or not? Let them express their opinions and perspective on either allowing it or forbidding it. (A little background on human rights should be provided - to make them understand the freedom of expression and how different human rights might clash).

After discussing this part, ask participants to go back into groups, give each group flipchart paper and pens. Explain that they should come up with some ideas on how to combat the hate speech and encourage them to propose some mechanism for addressing the online racism against the Roma. The participants should be thinking of different groups they could target by their activities (people posting racist comments or Roma people affected by the comments, etc). Later on, ask them to hand their flipcharts around the room and let everyone time to walk around and look at proposed solutions/suggestions. The last thing to do is bring the groups all together back and let them reflect and debrief on this activity.





YouTube 

Top comments ▾

 2 months ago
KILL ALL SCUM GYPSYS! IF THE GOVERMENT WONT DO IT THEY WILL DO IT!
Reply ·  

 1 year ago
Kill all Roma gypsy scum. Regards from England.
Reply · 4  

 1 year ago
kill them all, bunch of rats
Reply · 3  

 10 months ago
Kill the gypsies for the sake of Romania's reputation!
Reply ·  

 8 months ago
**we are not racist
try to live here with them try it!!!!
in cejl inside Brno**
Reply ·  

 1 year ago
FUCK YOU RACIST CUNTS
Reply ·  

 3 years ago *in reply to*
@mauzoweiss get the fuck our from my country you fucking gypsy parasite >>> your place is in India you fucking begger

 1 year ago *in reply to*
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!

 1 year ago
burn them all!

 3 years ago
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.





Collecting good practices (time approx. 30 minutes)

Exercise to split a group into smaller groups:

Resource: Little cards with animal types

Timing: 5 minutes

Group size: Any size

Description: The trainer hands out small cards/papers with animal types, for example: elephant; lion; pigeon, dolphin... as many names as groups needed. Participants are not allowed to look at the cards. The trainer explains the game: After his/her “Go” the participants read their cards and try to find group members by screaming out their names.

The game - Participants collect ideas of non-formal communication channels they participated in or heard about from local, national and international levels

Presentation of good practices (time approx. 10 minutes)

We sit back in a circle and listen to the group's findings. If we have more groups than our time frame, we can limit the number of good practices each group can present. Encourage the participants to share the find good practices on their non-formal communication channels. (For example Group WhatsApp of Facebook group)

Reflection (10 minutes)

One word about the day. Each participant can express their emotions and feelings in one word. The aim of the exercise is to close the sessions and give feedback to the trainer about the general feeling of the participants. The chosen word of the participants can be anything object; adjective, etc.

The activities described above should serve as an inspiration and example of possible non-formal education in the form of games. However, you can look [here](#) for more insightful activities that would serve the purpose accordingly.





Campaigns²

- **What is the overall goal?**
- **What objectives might be set for the campaign?**

First and foremost, in creating a successful campaign, setting the **overall goal** and clarifying the **objectives** is the most important part, however at the same time the hardest one. By specifying the clear goal, one will keep his/her campaign absolutely clear and true to its original purpose. While clarifying the objectives – related to the overall goal of the campaign – will provide a series of countable milestones which are necessary for the success of the campaign.

- Objectives should be specific
- Objectives should be measurable
- Objectives should be realistic

After setting up the major goal and objectives the second part – **specifying the audience** – should be the next step.

The key questions related to target audience:

- **Who are you trying to influence?**
- **What do you want your audience to do as a result of your campaign?**

Defining the audience is the key for making the campaign successful. It takes time to discuss within your group to brainstorm and think about what would be the best target audience for your campaign.

The primary areas your group should consider in defining the audience are following:

- Awareness-raising in a certain and specific sector or locality: for instance, targeting youth (students in a particular town or region)
- Reaching specific age and gender groups, for instance, women aged 18-25

² This part was taken from the presentation of Georgina Laboda.





- Tailoring appropriate content: young people who watch extremist online content, which leads to radicalization.

After defining your target group, the part of – **understanding your audience** (who it is, what they are doing) – is extremely important. Once you understand your audience, you will be equipped with a better sense of how to reach them and what their possible reaction might be.

To let your audience be involved in the process of developing your content might be very beneficial for your campaign. For instance, if the campaign aims to build a counter-narrative around a particular issue, like school segregation, it is very crucial to let students, teachers and parents be involved in developing the content together.

Last but not least, finding the common language between your group and reaching an audience is quite important. During designing provisional content and messages consult it with a selected group of people from your target audience to get feedback and additional suggestions for improvement.

The next step that should be taken into consideration is to **contact organisations** and people with experience in (counter-narrative) campaigns. If you find the like-minded people and organisations who have already encountered similar challenges, they might be able to help you and give you proper guidance.

The last step is to **create a great message/story**, in which people will be able to relate and it would have an outstanding purpose. For the sake of effectiveness, it is better to not lecture the story but rather offer several points the audience could have reflected on it and encourage them to make conclusions by themselves; along with this, it is supporting critical thinking as well.

Different types of message include:





- Humour and Satira, undermining and ridiculing the efforts of extremist groups.
- Emotional message, highlighting the negative impact of hate speech and its impact on the victims and society
- Fact-based messages, to debunk and discredit hateful extremist messages.
- Positive and inspiring messages from people within the audience





Preparation for the training³

For delivering the successful training certain things have to be prepared and done before the session.

The substantive teaching materials, supplies and equipments should be available:

- computer and projector for presentation;
- flipcharts papers;
- nametags (if necessary);
- markers;
- pencils and pens;
- tape.

For the pre-workshop preparations, the trainers should:

- arrive at least 60 minutes before the session;
- check the equipment and food, coffees etc.;
- set up equipments and check if it works,
- arrange chairs and tables

The important skills to be secured during the sessions:

To stand in front of the group and lecture is not the purpose and primary aim of the non-formal education. Do not do it! The trainer should guide and help achieve the understanding and consensus. Being on time and keeping the timing relevant to the proposed schedule is essential. Following the agenda is principal however, the flexibility of the trainers to possibly change the agenda is strongly recommended as well. Try to understand the dynamics of the group - Who is dominating in the group, how to likely stop it? Who is withdrawn and how to involve them?

For learning more about the skills and whole process of preparation of the training check:

Training of Trainers

Fighting antigypsyism for civil representatives and public servants
Curriculum for trainers (ERGO Network)

³ This description was taken from the Training of Trainers, Fighting antigypsyism for civil representatives and public servants, Curriculum for trainers - ERGO Network





Samples Training Agenda

Schedule for one day training!

09:00 – 09:20	Introduction
09:20 – 09:30	Energizers
09:30 – 10:20	Stereotypes and prejudices
10:20 – 10:50	Activity – Stereotypes in us
10:50 – 11:00	Break
11:00 – 11:30	Manifestation of antigypsyism
11:30 – 12:00	Fighting antigypsyism - definition and examples
12:00 – 12:30	Anti-discrimination legal framework (EU and national one)
12:30 – 13:30	Lunch Break
13:30 – 14:30	Activity – Dealing with hate
14:30 – 15:00	Activity – Hate machine
15:00 – 15:20	Break
15:20 – 15:50	Discussion - the role of the media
15:50 – 16:20	Closing and evaluation





Schedule for half-day training!

09:00 – 09:15	Introduction
09:15 – 09:20	Energizer
09:20 – 09:40	Activity – Stereotypes in us
09:40 – 10:00	Stereotypes and Prejudices
10:00 – 10:20	Manifestation of antigypsyism
10:20 – 10:30	Break
10:30 – 10:50	Anti-discrimination legal framework (EU and National one)
10:50 – 11:20	Fighting antigypsyism - definitions and examples
11:20 – 11:50	Activity – Hate Machine
11:50 – 12:20	Discussion – the role of the media
12:20 – 12:50	Closing and evaluation

Samples training agenda should serve you as an example of schedules either for one or an half of day training. Obviously it is not obligatory to follow-up the schedule plans above, on the contrary, consider it as an inspiration for you - know-how for scheduling a session. Choose activities that suit the topic of your session, if you are looking for more activities check - [this](#). The preparation part written above contains the most important and essential information concerning the preparation and running of the session. However, if you want to know more about the whole preparation part check the – **Training of Trainers**, Curriculum for trainers (ERGO Network).





Discussion and Evaluation process⁴

In non-formal education the follow-up debate on the lived experience, the chosen solution strategies and their effectiveness is necessary for the full educational effect . The feelings and emotions that the situation evokes in the participants should also be discussed. Feelings ranged between frustration, anger, sadness, helplessness and in many participants the technique evoked their own lived experiences of racism and discrimination with the conflict. Therefore, it is important to implement a meditation or relaxation technique at the end of the debate/session to help calm down and learn from each other.

The evaluation is a method of systematic and ongoing investigation, observations, gathering information and its interpretation. The whole process should include the following steps:

- collecting information from various sources - the content, the methods, the outcomes of the educational activity
- analysis of that information
- it is necessary to establish the certain criteria
- accordingly to set up judgement of the analysed information
- to make conclusions and recommendations which allow re-orientation and following improvement of the educational activity” (Educational Evaluation in Youth Work, n.d., pp. 13).

The major aim of the evaluation process is to learn. During the evaluation, one is learning to understand, to give a value and make conclusions on their own learning experiences. Peer learning is one of the remarkably effective methods, because participants are learning while sharing their opinions/judgements from each other. The purpose of this is certainly to motivate, to participate, change and improve.

The usage of the educational evaluation is to help to:

⁴ This description was taken from the Educational Evaluation in Youth Work. - click [here](#).





- plan better – to prevent negative consequences and to compensate for possible shortcomings.
- to recognise and give a value to the achievements of the educational process.
- to consolidate results - identifying results by making them explicit, one is keen to describe and share the further results which are perceived as natural follow-up steps of educational evaluation.

Furthermore, one should check if the interest of the funding institution were met, if their objectives and priorities have been accomplished. Lastly, to reinforce cooperation with partners - by sharing ideas for common projects, fields of common interest and ways of cooperation.

The evaluation process is a combination of self-awareness and peer feedback and its main tools are self-reflection and group discussion. For successful implementation of evaluation processes is to use the practical tools such as

- reflection groups - participants can freely discuss their feelings and opinions about certain activities or how the whole day went.
- questionnaires, survey – with rating scales or open questions for more guided evaluation
- active methods – to shared in a group the overall mood and feelings on specific topic
- movements method or games – based on level of interaction - it can be two people discussing the raised question or statement, or in small groups or all together reflecting on a certain topic.
- etc.

The whole evaluation process should be more likely done at the end of the session, where participants could reflect on the session and bring the constant self -analysing feedback for judging their own performance which might help to improve their skills.

For learning more about the educational evaluation processes, click [here!](#)

