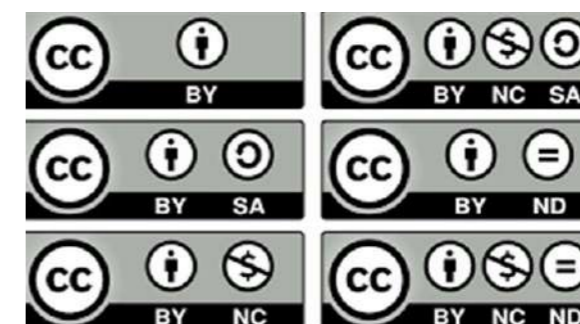




**LEADERSHIP TRAINING
COURSE FOR**

**ROMA WOMEN
TRAINERS**

“The project “ROMA FEMINISM AND LEADERSHIP SCHOOLS IN EUROPE: TRAINING OF ROMA TRAINERS FOR THE INCLUSION OF YOUNG ROMA WOMEN” is co-funded by the Erasmus+ Programme of the European Union. The content of this publication is the sole responsibility of Asociación gitanas feministas por la Diversidad and neither the European Commission nor the Spanish agency (INJUVE) are responsible for the use that may be made of the information disseminated here.”



INTRODUCTION

With this course we intend to contribute and improve the quality of the work carried out by Roma women to specifically guide the participation and Roma Feminism leadership of Roma youth women in situations of vulnerability and exclusion. It is the result of the exchange of experiences and the joint work of Feminist Roma entities. It is intended to offer materials to learn about the reality of the Roma community, which is repeatedly ignored and invisible. We present the result of the work of the different entities that participate in the project "*ROMA FEMINISM AND LEADERSHIP SCHOOLS IN EUROPE: TRAINING OF ROMA TRAINERS FOR THE INCLUSION OF YOUNG ROMA WOMEN*" This material and course is the proposal, sharing and reflection on the experience of working with Feminist and Roma entities in different parts of Europe:

Asociación Gitanas Feministas por la Diversidad (Spain)
Ribaltambicao (Portugal)

E-Romnja Association for Promoting Roma Women's Rights (Romania)
Foundation Towards Dialogue (Poland)

Association for Roma Community Development SUMNAL (Macedonia)

ROWNI-Roma Women Network Italy-APS. (Italy)

Udruzenje Romnji Srbija (Serbia)

Concejalía de Igualdad. Ayuntamiento de Cartagena (Spain)

This guide is based on the need to transform the reality of girls and roma women, promote inclusion, offset inequalities, and improve the vital options of Roma women in the defense and exercise of their rights

The Roma Feminist Leadership Course for Roma Women is a project through which we aim to contribute to women's empowerment and promote their political and social participation. It also serves as a meeting place for women to reflect, debate, and learn. School is a place to share, debate, learn, and be protagonists of our destinies. During this course we raised 9 different topics that we believe should be addressed for the empowerment and knowledge of Roma women so that they can make effective use of their rights:

- 1 Intersectionality as a starting point and analysis of the situation of Roma women. Romani Women Intersectionality - Understanding and Empowerment
- 2 Exploring Human Rights
- 3 Empowering Roma Women Through Understanding and Advocacy for Their Rights
- 4 Public Policies related to Gender Equality and Roma Inclusion
- 5 Romani women on Violence Prevention
- 6 Communication on human rights from a decolonial decolonial feminist perspective
- 7 Roma feminism
- 8 Good practices from public institutions, where we can learn about examples of work by a local municipal entity on issues of equality and Roma women, addressing it from a non-welfare or social services perspective.
- 9 Leadership: community responsibility



**Romani Women Intersectionality
Understanding and Empowerment Wo-
men Intersectionality
Understanding and Empowerment TENTS**

INTRODUC- TION

1.1 Presentation of the manual

Welcome to the Intersectionality Handbook!

This handbook is designed to help you better understand the important concept of intersectionality and how it affects everyday life in the Roma community. We aim to provide you with the knowledge and skills to help you recognize the different aspects of your identity and how they intertwine.

1.2 The importance of understanding intersectionality for the Roma community

Many times you may have heard that you are a woman, Roma and that you live in a certain economic situation. But did you know that these aspects of your identity are connected and together shape your experience and the challenges you face? That is the essence of intersectionality. This handbook will help you understand how your gender, ethnicity, class, and language combine to shape your reality.

1.3 Objectives of the manual

The objectives of this manual on intersectionality have been carefully designed to explain exactly what intersectionality means and what it does. Through a simple and accessible explanation, we will go through the basics of intersectionality and allow you to better understand how different aspects of your identity interact to create your reality. The goals are aimed at empowering and encouraging your personal development, so that you can better understand your challenges and face them decisively.

We can divide the goals as follows:

1. Understand the concept of intersectionality and its importance in everyday life.

Through simple stories, examples and specific situations from the Roma community, we will better understand how your different identities (such as gender, ethnicity, class and language) together shape your experiences and challenges.

2. Recognize how different identities intertwine.

Understand how to better recognize how different aspects of your identity intertwine and influence each other. We will learn how Roma culture, gender, socioeconomic status and language work together to shape your reality. This will allow you to gain a deeper understanding of your complex personality and the challenges you face.

3. To become aware of the personal challenges brought by intersectionality in the Roma community.

Understanding that when you become aware of the personal challenges and obstacles you face in the Roma community due to intersectionality. We will learn how different parts of your identity can affect how you feel and how others treat you. This will allow you to see your life circumstances more clearly and develop greater confidence in dealing with them.

4. Learn the basics of developing your strategies for overcoming obstacles.

In this part, we will get to know the basics for developing your strategies for overcoming the challenges that intersectionality brings. Through simple exercises and examples, we will learn how to set goals and develop plans to overcome obstacles and achieve your desires and dreams. This will help you feel stronger and more independent in dealing with life's situations.

5. Develop the skills of active listening and communication with other community members.

Development of communication skills, especially active listening and clear expression of thoughts and feelings. Through example exercises, we will learn how to better communicate with others in the community, so you can understand others' perspectives and express your needs and ideas more clearly.

By achieving these goals, we believe that you will achieve a greater understanding of yourself and the world around you, as well as greater confidence in facing the challenges that intersectionality brings. The manual is designed so that you can work independently on the activities and develop your skills and knowledge.



OBJECTIVES

2.1 Basic Intersectionality

2.1.1 Understand the concept of intersectionality and its importance in everyday life

Intersectionality is a concept that emphasizes how different factors of identity, such as race, gender, social status, sexual orientation, disability and other characteristics, interact and intertwine, forming unique and complex life experiences of each person. This concept understands that people face multiple forms of discrimination and privilege and that we can't look at one aspect of identity in isolation, but must look at them about each other. Simply put, intersectionality is like a puzzle that shows how different parts of your identity, such as being Roma, your gender, age, and many other factors, all come together to shape your experience. This means that your experience is not only defined by being a Roma woman but also by all other aspects of your life.

For example, you may feel different as a Roma woman when you are at home with your family compared to school or the workplace. Intersectionality teaches us to understand how all these different things intertwine and affect our life and how we can better understand and respect other people's experiences. The significance of intersectionality in everyday life is great and important because it helps us understand that there is no universal experience and that different people face different challenges and obstacles because of their different identities. Understanding intersectionality can make us more compassionate toward others, allow us to recognize our privilege, and empower us to fight for justice and equality for all. Through the prism of intersectionality, we can better understand the complexity of society and work to build a more inclusive and just world for all people.

2.1.2 Recognize how different identities (gender, ethnicity, class, language) intertwine

First, we'll start by clarifying what identity is, and you could say it refers to who we are as a person. It is a set of characteristics that make us unique individuals. Identity includes various aspects of our life and personality, such as our race, ethnicity, language, religion, gender, sexual orientation, education, hobbies, and many other things that define us. Identity is complex and can be very diverse. Here are some examples of different aspects of identity:

Ethnicity: Our ethnicity refers to a group of people with whom we share a common origin, culture, customs and language.

Gender: This refers to whether we are male or female, but also includes all other gender identities.

Religion: Our religion determines our beliefs and spiritual values.

Class: Class refers to our socio-economic status, i.e. whether we are rich, poor or somewhere in between.

Sexual orientation: This refers to our sexual attraction and love for other people.

Nationality: Our nationality refers to the country where we come from and where we are born or live.

Education: Our level of education reflects our knowledge and skills acquired in school and throughout life.

All these aspects together make up our identity.

Identity is dynamic and can change over time and experience. Our identity is unique to each of us and shapes how we see ourselves and how others see us. It is important to be proud of our identity and accept it, regardless of how other people perceive us. We all have the right to be who we are and to feel accepted and loved for who we are. It is also important to respect other people's identities and to value the diversity they bring to our lives.

For example, you are a Romani woman, but your identity is not only made up of your Roma affiliation. Your identity also includes your gender, your social and economic status, the language you speak, and many other things that make you a unique person. All these parts of your identity together affect your experience and how other people perceive you. When we understand how different identities intertwine, it allows us to better understand ourselves and our feelings.

For example, you can notice how your Roma identity can affect how other people view you, but you can also notice how your gender or language can affect your interactions with others. This is where intersectionality helps us recognize the various challenges and obstacles we face because of our identity. It can also help us understand and empathize with others who may have a different experience because of their identity. It teaches us to be more open and respect differences because each of us has a unique experience and value. Intersectionality reminds us that it is not enough to only think about one part of our identity, but that we need to understand how all these different things intertwine and shape us as a whole. It helps us to be more aware and empowered to fight against all forms of discrimination and injustice that we may experience or see around us.

2.1.3 Become aware of the personal challenges brought by intersectionality in the Roma community

Intersectionality can be seen as a drawing of different colors and shapes that shows different parts of your life. Imagine that you are that drawing made up of multi-colored cubes, and each cube represents a part of your identity, such as being a Roma woman, your gender, education, language and much more.



Those parts of your identity intertwine and make you an **unique person**.

When you better understand how these parts intertwine, you can better understand the challenges you face in the Roma community. For example, you can notice how your Roma affiliation can affect how other people treat you, but you can also notice how your gender or education can affect your opportunities and opportunities in life. For a better understanding, you can talk to other Roma and listen to their stories.

With the question “*How does your identity affect your daily experience?*” you can open a conversation and learn more about the different challenges and obstacles you are experiencing. Through education and support of organizations dealing with the rights of Roma and Roma women, you can learn more about how to fight for fairer treatment and how together we can create a better future for everyone.

Here are some suggestions that can help us examine and better understand intersectionality in the Roma community:

Self-observation: Think about all parts of your identity, such as race, ethnicity, gender, sexual orientation, education, language, class, and other factors. Try to understand how these parts intertwine with each other and how they affect your life experience, remember specific situations you were in and how they played out. Think about your feelings and reactions in different situations. By asking “Why do I feel this way?” you can better understand how your identity affects your emotions and behavior. Write down your thoughts and feelings. It can help you become more aware of your inner state and change your perspective on things that happen to you.

Self-Education: Read books, articles, and resources that address the concept of intersectionality. It will help you better understand how different parts of identity intertwine and how they affect people’s lives. Watch documentaries or listen to speeches and interviews with people who share their experiences of intersectionality. That way, you can hear different perspectives and understand how intersectionality manifests itself in the real world. Follow organizations, groups or experts on social networks that deal with the rights and equality of different identities. In this way, you can regularly receive information on this topic and stay up to date with current events and initiatives.

Talking to others: Talk to other Roma about their experiences and challenges related to intersectionality. Ask them about how they feel and how they deal with these challenges. Get involved in group discussions or workshops that deal with the topic of intersectionality. This can be a great way to hear different perspectives and discuss together how you can overcome challenges together.

Self-education and self-observation is a continuous process that can last a lifetime and the only one who can influence it is you. It’s important to be open-minded and know that learning never stops. Through these activities, you can better understand yourself and others, develop compassion and respect for diversity, and work together to build a better and fairer community for all. It is important that you take your place and fight for equality and respect for all our different identities.

Remember, you are a special person with unique experiences and values. Your identity is your strength, and understanding intersectionality can help you better understand yourself and others, and work together to create a better and fairer community for all of us.

2.1.4 Learn the basics of developing your strategies for overcoming obstacles

Developing your strategies for overcoming obstacles in intersectionality can be empowering and important for your personal growth and reducing the impact of negative factors that come from different parts of your identity.

Here are the basic steps you can take:

Self-observation and understanding of identity: We have already clarified this and the first step is to look carefully at all the parts of your identity and how they intertwine with each other. Think about how each part of your identity can affect your life decisions, emotions, and interactions with others.

Identifying challenges: Identify the challenges and obstacles you face because of different parts of your identity. This can include discrimination, inequality, stereotyping or any other form of injustice you may be experiencing.

Goal setting: Define what you want to achieve and how you would like to feel in your life, regardless of intersectionality. Goals can be aimed at improving your personal well-being, professional growth, or boosting your self-confidence.

Developing Coping Skills: Learn coping techniques that you can apply in everyday life. This can include assertive communication, problem-solving, boundary setting, and other skills that can help you cope with difficult situations.

Connect with support: Seek support from family, friends or a community that understands and supports you. Connecting with other people who share similar experiences can be empowering and help you feel less alone.

Education and training: Continue to educate yourself about intersectionality and the rights you have as a person with multiple identities. A better understanding of your rights can help you fight back against the injustices you experience.

Setting boundaries: Learn to set boundaries with others and say “no” to things that don’t align with your values or that hurt you.

Seek help: If you are facing more difficult challenges, seek professional help and support from psychologists, counselors or organizations dealing with the protection of the rights and interests of Roma. It is not easy or simple to overcome all the obstacles that come from intersectionality, but with persistence, support and personal development, you can develop your strategies to better deal with them. It’s important to be patient with yourself and know that you deserve to live a happy and fulfilling life regardless of your identity.

2.1.5 Develop active listening and communication skills with other community members

The skill of active listening and communication is the ability to listen carefully and sympathetically to the interlocutor, understand his messages, ask questions and express your thoughts and feelings in a way that facilitates the exchange of information and deeper understanding between people. Active listening involves giving your full focus to the person speaking, confirming that you have understood what is being said, asking questions for further clarification, and avoiding interrupting the other person while they are speaking.

To better understand intersectionality in your community, active listening and communication skills are critical for several reasons:

Empathy and understanding: Active listening allows you to put yourself in other people’s shoes and better understand their experiences and perspectives. When you actively listen to others, you can show empathy for their challenges and obstacles that come from intersectionality.

Sharing information: Through active listening, you can share information and experiences with others. This helps you learn more about the different aspects of other people’s identities and how these aspects intertwine and affect their lives. Discovering common ground: Active listening allows you to find common ground with other people, regardless of different identities. This can strengthen the sense of community and cooperation in your community.

Conflict Resolution: When you actively listen and communicate, you can better resolve conflicts and misunderstandings that may arise from different identities in your community.

Open Discussion: Active communication allows you to openly discuss topics that are important to intersectionality, as well as listen to different perspectives and ideas from other people. Essentially, active listening and communication skills allow you to build better interpersonal relationships, understand the complexities of intersectionality, and build a more inclusive environment in your community. Through compassionate listening and open communication, you can work together to address the challenges and injustices that come from different identities, and together create a better future for all.

2.2 Additional Content

2.2.1 Deeper understanding of the concept of intersectionality and its application in society

A deeper understanding of intersectionality helps us better understand how different parts of our identities intertwine and influence our lives. Through intersectionality, we understand that our experience is not determined by just one aspect of our identity, but that our gender, ethnicity, economic situation, education, and other characteristics are interconnected.

Here are three concrete examples of how intersectionality shapes our lives:

Education and discrimination: Through an intersectional approach, we can better understand how our ethnic background and gender affect our access to education. For example, as Roma women, we may face discrimination in the education system, which may lead to less access to quality education. This injustice is compounded if we are poor because we cannot afford additional support for our education.

Health and socioeconomic status: Intersectionality reminds us that our health is not only a matter of medical diagnosis, but is related to many other factors. For example, if we are low-income Roma women, we may not have access to quality health care due to economic discrimination. In addition, our environment and access to health resources may be limited based on our ethnicity.

Employment and stereotypes: Intersectionality helps us understand how stereotypes about our ethnicity and gender can affect our ability to find work. For example, as Roma women, we may face prejudices and stereotypes that make us less attractive to employers, regardless of our expertise and skills. This can lead to more unemployment and poor working conditions for us.

2.2.2 Recognize how intersectionality shapes systemic inequalities in education, health, employment and access to resources

Through intersectionality, we can better understand how different parts of our identity interpenetrate and influence our experience in society. When we talk about systemic inequities in education, health, employment, and access to resources, it's important to recognize how our ethnicity, gender, socioeconomic status, and other characteristics play a role in shaping those injustices.

Here are some steps to recognize these inequalities:

Education: Consider how your ethnicity and gender affect your experience in the education system.

Are you faced with prejudice, discrimination or stereotypes at school? See how your socioeconomic status can affect your access to quality education.
Do you have access to resources such as extra support, private lessons or school materials?

Health: Explore how your ethnicity and socioeconomic status may affect your access to health care.

Does your community have access to quality health services or is there discrimination in the provision of health care? Learn how your gender may affect your access to certain health services or information.
Are there specific needs and challenges that women from your community have to overcome in the healthcare system?

Employment: Consider how your ethnicity and gender may affect your employment opportunities.

Are you faced with prejudices and stereotypes in your job search? Consider how your socioeconomic status may affect your ability to access higher paying or more stable jobs.
Are you limited to certain jobs because of your financial situation?

Access to resources: Explore how your ethnicity can affect your access to important resources such as housing, water, electricity, transportation and other basic necessities of life. See how your socioeconomic status can limit your access to education, health care, and other key resources important to your advancement and well-being.

2.2.3 Develop critical thinking about social structures and their impact on the Roma community

Developing critical thinking about social structures and their impact on the Roma community is crucial to better understanding and facing the challenges we face.

Here are some steps that can help you develop critical thinking:

Self-reflection: Ask yourself questions about your beliefs, prejudices and understandings about society and the Roma community. Think about how these ideas were formed and whether they are based on real information or prejudice. Reconsider your experience and perspective as a Roma woman. Think about how your gender, ethnicity, and other characteristics shape your experience in society.

Research and Education: Actively seeks information on social structures, social norms, policies and laws affecting the Roma community. Use books, articles, research papers, and other reliable sources to gain a deeper understanding. Participate in educational programs, workshops and lectures that deal with issues of social structures, to gain new knowledge and perspectives.

Analysis of information: Critically approach the information you receive from the media, social networks and other sources. Check the facts and think about potential biases in the presentation of information. Develop the ability to analyze and connect information from different sources to gain a complete picture of social structures.

Talking to others: Talk to other Roma women and community members about their experiences and perspectives. Open communication can help you better understand different aspects of social structures. Also, try to hear different views and opinions about social structures to open a dialogue and spread different perspectives.

Participation in activism: Get involved in activism and work to improve the position of the Roma community. Actively advocate for changes and justice in society. Connect with organizations that deal with issues of human rights, gender equality and social inclusion to contribute to positive changes with your engagement.

2.2.4 Encourage active support for changes and improvement of the position of Roma women

Encouraging active advocacy for change and improving the position of Roma women requires determination, passion and engagement.

Here are some steps you can take to support this important cause:

Education and empowerment: Education is key to fostering active advocacy. Familiarize Roma women in your community with their rights and opportunities. Organize workshops, seminars or lectures on gender equality, human rights and the importance of activism.

Information on issues and challenges: Research and inform yourself about specific problems and challenges faced by Roma women. These can be issues such as education, employment, health, violence or access to resources.

Support for Roma organizations: Join or support organizations dealing with issues of Roma women and gender equality. Through cooperation with existing organizations, you can influence change more strongly.

Participation in campaigns: Get involved in campaigns that advocate for the rights and interests of Roma women. You can join online campaigns, sign petitions or participate in protests to draw attention to certain problems.

Voice your views: Don't be afraid to express your opinion and views on important issues. Talk about the problems and challenges you notice in your environment and emphasize the need for changes. In this way, you will also be an example to others who are afraid or insecure to do the same.

Organizing local initiatives: Start or participate in local initiatives that deal with the specific problems of Roma women in your community. Design actions and activities that can contribute to improving their position.

Connecting with other Roma women: Make other Roma women aware of the importance of working together for change. Share experiences, ideas and support with other women who share similar goals.



Promoting positive examples: Highlight positive examples of Roma women who have achieved success and progress despite challenges. It promotes awareness of the importance of Roma women in society.

Cooperation with local authorities: Attempt to establish cooperation with local authorities and institutions to improve the position of Roma women. Open dialogue and present the importance of their rights.

Encourage other women: Support and encourage other Roma women to actively engage in change. He shares his knowledge, experience and enthusiasm with them.



COMPE- TENCIES

Understanding critical thinking and analyzing social structures can help you recognize the challenges you face and find ways to deal with them.

Here's how you can better understand these competencies:

3.1 Skills of critical thinking and analysis of social structures

Critical thinking involves the ability to look at information, ideas and situations from multiple perspectives, think about their causes and consequences, and make informed decisions. When we talk about social structures, it refers to the way society is organized and how certain laws, norms or cultures shape your experience and interactions with the environment.

Example: If you witness injustice in your environment, such as discrimination against the Roma community, critical thinking enables you to analyze the causes of that problem. You may notice that there are prejudices and stereotypes about the Roma community that lead to unfair treatment. Through critical thinking, you can recognize how these biases stem from social structures and norms that need to be changed to change this behavior.

3.2 Self-confidence and self-awareness

Self-confidence is a belief in one's abilities and worth, while self-awareness is the ability to honestly look at one's emotions, strengths and weaknesses. Developing these skills will help you recognize your qualities and face challenges with more confidence.

Example: If you want to be actively involved in your community, but fear of judgment or insecurity discourages you, it is important to develop self-confidence. Ask yourself what makes you special and what talents or skills you can bring to your community. Through this self-awareness, you can recognize that you have valuable contributions and that you deserve to be involved in decision-making and improving the position of Roma women.

3.3 Problem-solving skills and coping with challenges

Problem-solving skills enable you to effectively resolve the various situations and obstacles you face. This involves identifying the problem, considering possible solutions and deciding on the best course of action.

Example: If you are facing problems accessing education for your children, problem solving skills allow you to consider different options. You may consider the possibility of cooperation with local organizations that provide support for Roma children in education. With this approach, you can find a solution that will help you overcome the challenges and improve access to education for your children.

Understanding these competencies can help you feel more empowered and empowered to face the challenges in your life. It is important not to lose faith in yourself and your abilities, but to use these skills to bring about change and improve the position of Roma women in your community.



INTERSEC- TIONALITY

4.1 Understanding different identities

Understanding different identities and how they shape our experiences is an important step towards better understanding ourselves and others in society. Below there is more information to better understand these different identities, along with practical examples.

4.1.1 Gender and gender-based violence

Gender refers to the socially constructed roles, expectations, and behaviors associated with male and female identities. Gender-based violence is a form of violence that is related to gender discrimination and can include physical, emotional, sexual or economic violence.

Example: If you notice that women in your community often suffer violence from partners or other family members, understanding this identity will help you recognize how social norms and preconceptions about the roles of women and men contribute to this violence. Through this awareness, you can support women who suffer violence and work to promote gender equality to prevent further violence.

4.1.2 Ethnic identity and cultural heritage

Ethnic identity refers to belonging to a certain ethnic group, while cultural heritage includes traditions, customs, language and values that are passed down from generation to generation.

Example: Through understanding your ethnic identity and cultural heritage, you can preserve your traditions and customs, as well as pass on knowledge and skills to younger generations. For example, by learning the Romani language and telling stories from Romani culture, you can strengthen your community and contribute to the preservation of Romani identity.

4.1.3 Class affiliation and economic exclusion

Class refers to your economic status and socioeconomic position in society. Economic exclusion occurs when you do not have access to the resources and opportunities that are necessary for your well-being.

Example: Understanding class can help you recognize the challenges you face as an uneducated, low-income Roma woman. Through this, you can seek support from local organizations or the government to improve your economic position and create better conditions for your family.

4.1.4 Language and communication in different environments

Language is a key part of identity and allows us to communicate with others. Different languages and modes of communication can shape our experiences in different environments.

Example: If you speak the Romani language and do not have the opportunity to learn or use the dominant language in your society, you may feel isolated and inadequate in some situations.

Understanding this identity can help you recognize the need to learn the dominant language to better integrate into the wider community and have access to more opportunities.

Understanding these different identities can help you better understand yourself and other Roma women in your community. Through this understanding, you can develop empathy for others and support the creation of an inclusive society where everyone feels respected and equal.

4.2 Intersectionality and education

Intersectionality and education are important topics that are interconnected and have a profound impact on your position in society. Below is more information to better understand this connection.

4.2.1 Challenges and obstacles in access to education

When we talk about intersectionality in the context of education, it means that your path to education is shaped not only by your ethnic identity, but also by other aspects of your identity such as gender, class, and socioeconomic status. This creates a number of challenges and obstacles that can make access to quality education difficult.

Example: As a low-income Roma woman, you may face economic challenges that make it difficult to access education, such as the high cost of school equipment and materials. Also, you may encounter prejudice and discrimination in the educational system that may deprive you of the opportunity to develop your potential.

4.2.2 The importance of education for the empowerment of Roma women

Education plays a key role in empowering Roma women. Through education, you can create better opportunities for yourself, your family, and your community. Education enables you to acquire new knowledge, skills and confidence that help you to actively participate in society and take control of your own life.

Example: Through education, you can learn how to read, write and count, which makes it easier for you to communicate and navigate your daily life. Also, you can acquire skills and knowledge that help you look for a job and improve your family's economic situation. Education also enables you to be informed about your rights and to be actively involved in social processes.

4.2.3 Examples of successful educational projects

There are many organizations working to improve the education of Roma women and overcome the obstacles they face.

Examples of successful educational projects include: Roma education centers that provide free classes for adult Roma women to gain basic education and employability skills. Support programs that provide scholarships and mentoring support to Roma women to continue their education at a higher level. Educational projects that promote gender equality and the fight against discrimination in the educational system.



4.3 Intersectionality and health

Intersectionality and health are closely related and play a key role in your overall well-being. Understanding this connection can help you better recognize the challenges you face and how to improve your health.

4.3.1 Health inequalities in the Roma community

Intersectional aspects of your identity, such as ethnic identity, gender, class, and socioeconomic status, can affect access to health care and the quality of health services. Roma often faces health inequalities and barriers, including discrimination and stereotypes in the health system.

Example: As a low-income Roma woman, you may face challenges accessing regular health check-ups and treatment due to limited financial resources. Also, you may encounter prejudice and misunderstanding from healthcare professionals who do not provide adequate support and care.

4.3.2 Reproductive health and family planning

Intersectionality plays an important role in the reproductive health of Roma women. Gender identity, socioeconomic status, and education can affect your opportunities to access contraception, regular gynecological exams, and reproductive health education.

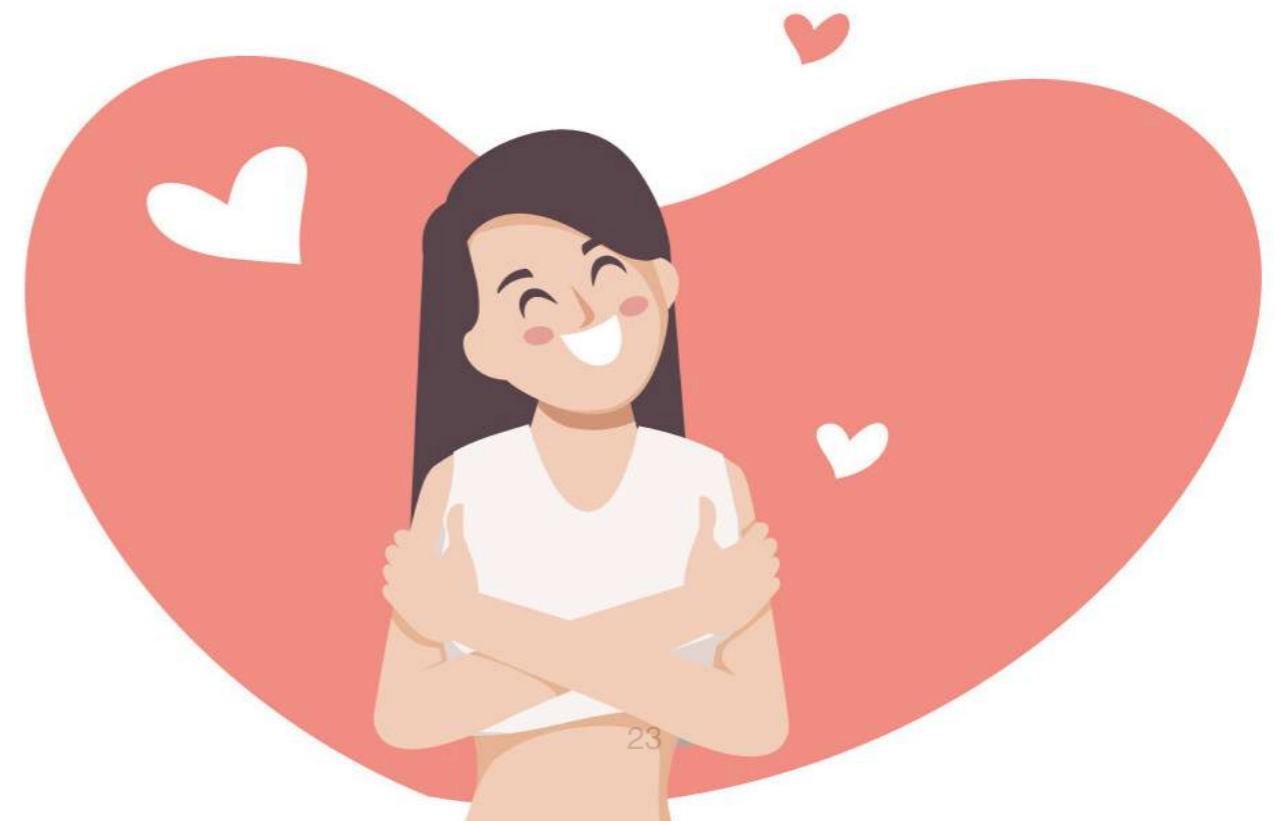
Example: By understanding the importance of reproductive health and family planning, you can be informed about different methods of contraception and the importance of regular health checkups. That way, you can make informed decisions about your reproductive health and family planning, giving you control over your own body and life.

4.3.3 Psychological well-being and community support

Intersectionality also affects your psychological health. Experiences of discrimination and social exclusion can lead to increased stress and anxiety. However, community support and access to psychological support can help you deal with these challenges.

Example: By understanding the importance of psychological well-being and community support, you can look for organizations or institutions that provide psychological support and counseling. It is also important to talk to family and close friends about your feelings and needs so that you feel supported and less isolated.

Understanding the connection between intersectionality and health can help you recognize the challenges you face and make informed decisions to improve your well-being. Be open to seeking support and information to improve your health and create a better future for yourself and your community.



ACTIVITIES

Basic Content

The activities aim to enable you to better understand intersectionality and its impact on the Roma community, as well as to develop your communication and active listening skills. Also, through creative gatherings and workshops, you can promote Roma culture and cultural heritage.

Here are practical and applicable exercises you can use.

5.1 Group discussions on intersectionality and its impact on the Roma community

This activity aims to encourage conversation about intersectionality and how it shapes the lives of Roma women. Organize group discussions with other Roma women in your community. There can be smaller groups where there are only people we know and trust, as well as larger groups that can include new people. Ask questions related to different aspects of identity, such as gender, ethnicity, class, and language, and how they interact in your experiences.

Example: Ask the question “How does your ethnicity and gender affect your educational and employment opportunities, what are the positive and negative examples?” Through such discussions, you can share experiences and learn how different aspects of identity intertwine and shape your reality.

5.2 Exercises for developing communication skills and active listening

This activity focuses on developing communication and active listening skills to better understand and support each other. Organize a couple of exercises where you will practice expressing your thoughts and feelings, but also actively listening to your partner.

Example: Divide into pairs and ask each other questions related to your dreams and goals. One person asks the question, and the other actively listens and asks follow up questions to better understand their partner’s perspective. After you finish, talk about how you felt during the exercise and what you learned about your partner.

5.3 Creative workshops for the promotion of Roma culture and cultural heritage

This activity allows you to celebrate and promote the rich Roma culture through creative workshops. Organize workshops where you will make traditional Roma handicrafts together, learn traditional dances or tell stories from Roma culture.

Example: Organize a workshop where you will learn traditional Roma dance, songs, or draw in traditional ways or traditional motives. Connect with senior members of your community who can share their knowledge and skills. Through these workshops, you can strengthen your connection with Roma culture and celebrate your cultural heritage. These activities are designed to be simple, fun and useful for developing your skills and understanding of intersectionality and Roma culture. Through these activities, you can connect with other Roma women in your community, support each other and create positive change together.

Additional Content

Here we will deepen your understanding of intersectionality and its impact on the Roma community. The activities proposed in this section aim to enable you to analyze the problems of access to education and jointly design solutions, to expand your knowledge about health care and health preservation through workshops, as well as to encourage other Roma women to get involved in social activities and public life.

Here’s how you can better understand these activities and an example of how to apply them:

5.4 Analysis of the problem of access to education and joint design of solutions

This activity is intended to analyze the challenges and obstacles you face as Roma women in accessing education. Organize a meeting with other Roma women to jointly identify the main problems and discuss potential solutions.

Example: Analyze together statistical data on the educational status of Roma women from your region or city and identify areas that require improvement, such as access to higher education or dropout rates. Based on this information, jointly design initiatives and programs that could contribute to solving these problems, such as accessing and finding scholarships for further education or mentoring programs for Roma schoolgirls.

5.5 Health workshops on the importance of preventive care and health preservation

This activity focuses on education on health topics and the promotion of preventive care. Organize workshops where health experts will provide information on the importance of regular health checkups, proper diet and exercise, and how to stay healthy. You can also include brands and brands that have products from this region, which they can share with the participants or be a safe zone for them where they can get them at more affordable prices.

Example: Invite doctors and nurses to hold workshops on the importance of preventive care and early detection of disease. You can also organize practical exercises on the topic of proper nutrition and exercise to encourage healthy habits in your community. Organize a workshop on the topic of the menstrual cycle with a doctor and a representative of a sanitary pad brand.

5.6 Encouraging Roma women to engage in social activities and public life

This activity aims to encourage the active participation of Roma women in social activities and public life. Organize meetings and workshops where you will talk about the importance of community participation, whether through volunteering, working in associations or actively participating in the political process.

Example: Invite successful Roma women from different fields to give motivational speeches about their participation in social activities.

Encourage and support other Roma women to actively engage in social initiatives, and you can jointly design projects that would contribute to positive changes in your community. Be a leader in promoting the equality and rights of Roma women and contribute to building a strong and inclusive community.



EVALUA- TION

Through evaluation, you can assess the goals achieved, analyze your work and plan future steps to further improve your community.

Here's how you can better understand this part of the manual and put it into practice.

6.1. Methods of evaluation of achieved goals:

Evaluation methods allow you to objectively assess how well the goals you set have been achieved. You can use different methods such as interviewing participants, analyzing available data and using evaluation forms.

Example: After you have conducted the training and activities within the manual, you can conduct evaluation interviews with the participants. Ask them about what they learned through the training, how they applied the new skills in their daily lives, and how their perspectives changed. This will help you get feedback on the effectiveness of the program and the goals achieved.

6.2. Preparation and application of surveys and questionnaires.

Surveys and questionnaires are useful tools for collecting quantitative data from a large number of participants. You can use surveys to get information about the opinions, attitudes and experiences of Roma women in your community.

Example: Prepare simple questionnaires with questions related to the effects of the program on education, health and social inclusion. Ask questions that can be answered with “yes” or “no”, or questions with a response scale (eg from 1 to 5). For example, “Have you acquired new skills through training?” or “How confident do you feel after participating in the program?”



6.3. Analysis of results and planning of future steps for further empowerment of the Roma community:

After the data collection, the results are analyzed in order to gain insight into the achieved effects and impact of the program. Based on the analysis, you can identify program strengths that should be preserved and encouraged, as well as areas that require improvement. Based on this knowledge, you can plan future steps and initiatives to further empower your community.

Example: After analyzing the results of surveys and evaluation interviews, you can see that Roma women have acquired new skills through training, but that there is still a need for greater support in accessing health services. Based on this, you can plan to organize additional health workshops or collaborate with health institutions to improve access to health care for your community.

Through evaluation, you have the opportunity to learn from your work, to recognize your successes and challenges, and to develop new strategies to further improve your community. Be brave in collecting and analyzing data, because it will help you to be even more effective in your efforts towards a better future for all Roma women. In the spirit of this study, so that you can make the best use of this manual, we will ask you to give us within a month, and if you wish you can again after that, according to the following example:

Violence Prevention Feedback Form

Name and surname: _____

Date of filling out the form: _____

Questions:

1. Which parts of the manual did you find most useful and why?
2. How did you apply what you learned from the manual in your everyday life? (Give specific examples)
3. How did the manual help you recognize the signs of violence in different situations? (Describe the situations if possible)
4. What specific strategies would you implement to overcome obstacles related to your identity in the community?
5. How would you describe your understanding of ethnic identity and cultural heritage, and how have these dimensions affected your life?
6. Have you been able to develop a support network in your community? How did you achieve that? (Describe the steps you took)

Thank you for taking the time to fill out this form. Your feedback is very important to us and helps us improve our work and program. Please send the completed form back to the attached e-mail address by (date) at the latest. Your answers are confidential and available only to responsible persons, they will not be shared further, nor will any other party have the possibility of insight.

CONCLU- SIONS

We come to the conclusion of this handbook, which is dedicated to you, **Roma women**, with the desire to empower, support and inspire you in your journey of acquiring new knowledge and skills through the concept of intersectionality. Throughout these pages, we've explored the various identities that intertwine in your life and how to understand their influence. We learned about the key challenges you face in education, health and social life, and how to overcome them.

7.1 Reminding of the importance of intersectionality for Roma women

Intersectionality is a key concept to understanding your life and experiences. Through this manual, we have come to understand how your identities - gender, ethnicity, class and language - intertwine and how this shapes your experiences and challenges in the Roma community. It is important to recognize that you are not defined by just one aspect of your identity, but that you are a complex being with unique needs and perspectives.

7.2 Encouragement for further learning and active involvement in the community

Through this manual, we have empowered you with critical thinking, communication, problem-solving and active listening skills. We encourage you to **continue learning** and developing your abilities to better face challenges and improve your life.

You, Roma women, **have the strength and potential to bring about positive changes in your community.**

The knowledge you have gained through this manual is not only for you, it is also your resource to share with others. We encourage you to become active agents of change in your community, share knowledge with other Roma women and encourage them to join this journey of **empowerment**.

Your unique perspective, experiences and knowledge are valuable resources for the development of the Roma community. United in understanding intersectionality, you can contribute to building a fairer society that respects and values every Roma woman.

We conclude this manual with the wish that it inspires you to further study, empowers you in your efforts to improve the quality of life and improves the position of Roma women. Let this handbook be your guide to empowerment and building a better future together for you and your Roma community. We are with you in your journey and we believe in your strength and abilities.

Continue to educate yourself, share your knowledge and support other Roma women, because together we can make positive changes that will make us all stronger and more equal.

*Thank you for being a part of this manual.
May your empowerment and success be an inspiration to all
Roma women around the world.*

Literature

- ¹ *European Union Agency for Fundamental Rights, <https://fra.europa.eu/>*
- ² *European Commission for Human Rights, <https://www.coe.int>*
- ³ *Organization for Security and Co-operation in Europe – OSCE, <https://www.osce.org/>*
- ⁴ *UNICEF (United Nations Children’s Fund), <https://www.unicef.org/>*
- ⁵ *UN Women (United Nations Entity for Gender Equality and the Empowerment of Women), <https://www.unwomen.org/>*
- ⁶ *Dr. Sam Beck “Romani Ethnographies” (2013),*
- ⁷ *WE GO, project, <https://www.wegoproject.eu/>*
- ⁸ *“Challenging intersectionality: Roma women’s voices and experiences” (2021), Ph.D. Carmen Gheorghe, Ph.D. Cristina Mocanu,*
- ⁹ *Roma MATRIX Country Report: ITALY” (2014), Barbara Giovanna Bello,*
- ¹⁰ *“BEING ROM IN ITALY” (2023), Report of Romni organization,*





EXPLORING HUMAN RIGHTS

INTRODUCTION

Human rights are fundamental principles that uphold the inherent dignity and worth of every individual. They encompass the freedoms, entitlements, and protections to which all people are entitled, regardless of their background, beliefs, or circumstances. Understanding and promoting human rights are essential for creating just and equitable societies.

Objectives:

1. To familiarize participants with the concept and significance of human rights.
2. To develop a comprehensive understanding of various human rights principles and their applications.
3. To empower participants to recognize and address human rights violations.
4. To foster a sense of responsibility and commitment towards promoting human rights in personal and societal contexts.

Competences:

1. **Knowledge:** Acquiring a solid understanding of the Universal Declaration of Human Rights and other relevant international instruments.
2. **Critical Thinking:** Analyzing real-world scenarios to identify potential human rights violations and proposing solutions.
3. **Communication:** Expressing ideas and arguments about human rights effectively through discussions, presentations, and written work.
4. **Empathy:** Developing an empathetic outlook towards diverse individuals and groups, and their rights and experiences.



CONTENTS

1. Introduction to Human Rights:

- 1.1 Definition and historical evolution of human rights.
- 1.2 Core principles: universality, indivisibility, interdependence, and inalienability.

2. Universal Declaration of Human Rights (UDHR):

- 2.1 Overview of the UDHR's articles and key rights.
- 2.2 Case studies illustrating the relevance of specific articles.

3. Civil and Political Rights:

- 3.1 Right to life, liberty, and security of person.
- 3.2 Freedom of expression, assembly, and religion.
- 3.3 Right to a fair trial and protection against torture.

4. Economic, Social, and Cultural Rights:

- 4.1 Right to education, healthcare, and an adequate standard of living.
- 4.2 Labor rights and social protections.
- 4.3 Right to participate in cultural life.

5. Rights of Vulnerable Groups:

- 5.1 Rights of women, children, LGBTQ+ individuals, and refugees.
- 5.2 Combating discrimination and promoting inclusion.

Activities:

- 1. Group Discussions:** Analyzing hypothetical scenarios involving human rights dilemmas and debating potential solutions.
- 2. Case Studies:** Examining real-world examples of human rights violations and discussing ways to address them.
- 3. Mock Human Rights Council:** Simulating a UN Human Rights Council session to debate pressing global human rights issues.
- 4. Personal Reflections:** Journaling about personal experiences related to human rights and growth in understanding.
- 5. Guest Speakers:** Inviting human rights advocates and experts to share their experiences and insights.

Evaluation:

- 1. Participation:** Active engagement in class discussions, activities, and group projects.
- 2. Assignments:** Completion of assignments such as case analyses, research papers, and reflection essays.
- 3. Assessments:** Quizzes and exams assessing comprehension of human rights principles and concepts.
- 4. Presentation:** Delivering a presentation on a specific human rights topic, demonstrating research and communication skills.
- 5. Final Project:** Collaborative project addressing a real or hypothetical human rights issue, incorporating solutions and recommendations.

By the end of this theme, participants will have gained a deep understanding of human rights, developed critical thinking skills to assess human rights situations, and be better equipped to promote and protect human rights in their communities and beyond.

1.1 Introduction to Human Rights: Definition, Historical Evolution, and Core Principles

Human rights are a fundamental part of our global society, and understanding them is crucial for responsible citizenship. This lecture explores the definition of human rights, their historical evolution, and their core principles: universality, indivisibility, interdependence, and inalienability.

Objectives:

1. To define human rights and their significance.
2. To trace the historical evolution of human rights.
3. To explain the core principles of human rights.
4. To promote an understanding of the relevance of human rights in contemporary society.

Activities:

Historical Timeline: Start with a brief historical timeline of human rights. This activity will help to understand how the concept of human rights has evolved over time.

Group Discussion: Break into small groups to discuss the Universal Declaration of Human Rights (UDHR) adopted by the United Nations in 1948. Analyze its significance and impact on the world.

Case Study: Explore a real-world case where human rights have been violated (there are many examples in the everyday life of the Roma that you can use). Discuss the consequences of such violations on individuals and society.

Principles Exploration: Engage in a class discussion to explore the four core principles of human rights: universality, indivisibility, interdependence, and inalienability. Relate these principles to everyday situations.

Guest Speaker: If available, you may have a guest speaker with expertise in human rights to share their insights and experiences.

Competences Developed:

Critical Thinking: Analyzing historical documents and real-world cases.

Communication: Participating in group discussions and class debates.

Research: Investigating the evolution of human rights and their application in contemporary society.

Ethical Awareness: Understanding the ethical dimensions of human rights violations and protections.

Evaluation:

1. Class Participation: Active engagement in discussions and activities.
2. Group Presentation: Groups will present their analysis of the UDHR's significance.
3. Case Study Analysis: A written analysis of the selected human rights violation case.
4. Final Assessment: A written exam or essay exploring the core principles of human rights and their relevance today.

By the end of this lecture, you will have a solid understanding of what human rights are, how they have developed historically, and the core principles that underpin them. Remember, human rights are not just a theoretical concept but a vital part of our daily lives, shaping our interactions, laws, and societal norms.

Resources:

- 1 <https://www.amnesty.nl/a-brief-history-of-human-rights>
- 2 <https://humanrights.gov.au/our-work/education/brief-human-rights-timeline>
- 3 Compass Manual for Human Rights Education with Young People <https://www.coe.int/en/web/compass>
- 4 <http://hrlibrary.umn.edu/edumat/hreduseries/hereandnow/Part-1/short-history.htm>
- 5 <https://www.un.org/en/about-us/universal-declaration-of-human-rights>
- 6 <https://www.unfpa.org/resources/human-rights-principles>

LESSON 1

Historical Timeline of Human Rights

Ancient Codes: Hammurabi's Code

Date: Circa 1754 BCE

Significance: One of the earliest and most complete written legal codes, established by the Babylonian King Hammurabi. The code set out laws and punishments, embodying the principle of justice. Though not based on equality, it introduced the idea of a system of rights and responsibilities.

Magna Carta (1215)

Date: 1215 CE

Significance: The Magna Carta was a landmark document in English history that limited the powers of the monarchy and established that everyone, including the king, was subject to the law. It emphasized rights such as fair trials and laid the groundwork for constitutional government and individual rights.

The Enlightenment and Natural Rights Philosophy

Date: 17th-18th centuries

Significance: Enlightenment thinkers like John Locke and Jean-Jacques Rousseau promoted the idea of "natural rights," which are inherent and cannot be taken away. This philosophy argued for fundamental rights such as life, liberty, and property, influencing the development of democratic principles and human rights.

French and American Revolutions

Dates: American Revolution (1775–1783), French Revolution (1789–1799)

Significance: Both revolutions were pivotal in advancing the concept of rights and equality. The American Declaration of Independence asserted the right to life, liberty, and the pursuit of happiness, while the French Declaration of the Rights of Man and of the Citizen proclaimed freedom and equality. These documents inspired future human rights movements worldwide.

Universal Declaration of Human Rights (1948)

Date: 1948 CE

Significance: Adopted by the United Nations, the UDHR was the first international agreement recognizing universal human rights. It established a comprehensive set of rights, from freedom of speech to social and economic rights, aiming to protect human dignity worldwide.

CASE STUDY: *Discrimination and Human Rights Violations Against Roma in Europe*

Background:

The Roma, one of Europe's largest ethnic minorities, have faced discrimination and exclusion for centuries. In many European countries, Roma communities experience widespread human rights violations, including discrimination in employment, education, housing, healthcare, and interactions with law enforcement. Despite protections under international human rights frameworks, Roma people often remain marginalized and vulnerable to abuses.

Example of Violation: Housing and Forced Evictions

In countries like France, Romania, Hungary, and Italy, Roma communities frequently face forced evictions from informal settlements. These actions are often justified by governments as efforts to maintain public order or urban development, yet they usually involve insufficient notice, lack of alternative housing, and inadequate legal protections. Forced evictions leave Roma families homeless and without access to basic services, violating their rights to adequate housing and dignity as outlined by the Universal Declaration of Human Rights and other international agreements.

Cause:

Systemic Racism and Stereotyping: Roma are often stereotyped as unwilling to integrate, which fuels negative perceptions and discriminatory policies.

Lack of Political Representation: Roma communities lack representation in government, which leads to policies that disregard their rights and needs.

Socioeconomic Marginalization: Due to high poverty rates, Roma communities are frequently forced to live in informal settlements without secure property rights, making them vulnerable to evictions.

Effect:

Increased Poverty and Homelessness: Forced evictions push Roma families further into poverty and homelessness, making it harder to access jobs, schools, and healthcare.

Mental and Physical Health Impacts: The stress of forced evictions and the lack of stable housing affect both the mental and physical health of Roma individuals, particularly children.

Social Exclusion: These evictions and the resulting homelessness reinforce the social exclusion of Roma communities, deepening the cycle of poverty and discrimination.

Example of Violation: Educational Discrimination

In Slovakia, the Czech Republic, and other Eastern European countries, Roma children are often placed in segregated or "special" schools designed for students with disabilities, despite having no learning disabilities. This practice is a violation of their right to equal education and limits their future employment opportunities, perpetuating the cycle of poverty.

Cause:

Bias in the Education System: Teachers and administrators sometimes assume that Roma children have learning difficulties due to stereotypes, leading to misdiagnosis and improper placement in special schools.

Social Prejudice: Prejudice within society and the education system pressures schools to segregate Roma students to avoid "disrupting" non-Roma children.

Lack of Support for Integration: There is often a lack of resources and commitment to integrating Roma children in regular classrooms, resulting in inadequate educational support.

Effect:

Lower Educational Attainment: Roma children receive a subpar education, which limits their chances of higher education and stable employment.

Perpetuation of Stereotypes: Segregation reinforces stereotypes about Roma intellectual capabilities, contributing to broader societal discrimination.

Social and Economic Marginalization: With limited education, Roma individuals are more likely to face high unemployment rates and live in poverty, perpetuating their marginalization.

Example of Violation: Police Violence and Discrimination

In many European countries, including Bulgaria, Hungary, and Romania, Roma people experience discriminatory practices by law enforcement, including excessive use of force, racial profiling, and lack of response to reports of violence against Roma individuals. Police often fail to investigate crimes against Roma people adequately, which compromises their safety and erodes trust in authorities.

Cause:

Racial Profiling and Prejudice: Roma are frequently stereotyped as criminals, leading to increased surveillance, harassment, and violent interactions with police.

Lack of Accountability: Cases of police violence against Roma are often inadequately investigated, leading to impunity for offenders.

Social Alienation: Due to historical discrimination, law enforcement agencies sometimes see Roma communities as outsiders, further isolating them from protective institutions.

Effect:

Fear and Distrust of Authorities: Roma individuals are reluctant to seek help from the police, even in emergencies, which leaves them vulnerable to further victimization.

Injustice and Marginalization: The lack of accountability in cases of police violence against Roma perpetuates systemic injustices and marginalization.

Psychological Trauma: Experiences of police violence can have long-lasting psychological impacts on Roma individuals, contributing to mental health issues and reinforcing feelings of social exclusion.

Conclusion

Human rights violations against Roma communities are deeply rooted in systemic discrimination and socio-economic marginalization. The lack of access to adequate housing, education, and fair treatment by law enforcement has compounded these issues, leaving Roma individuals trapped in cycles of poverty, exclusion, and discrimination. Addressing these human rights violations requires legal reforms, public awareness campaigns to combat stereotypes, and increased political representation for Roma communities.

Reflection Questions

1. What role do stereotypes play in perpetuating human rights violations against Roma communities?
2. How can governments and civil society work to prevent forced evictions and ensure equal education opportunities for Roma?
3. What steps can law enforcement agencies take to build trust with Roma communities and ensure fair treatment?

References:

- 1 <https://fra.europa.eu/en/publication/2016/second-european-union-minorities-and-discrimination-survey-roma-selected-findings>
- 2 <https://www.amnestyusa.org/reports/told-to-move-on-forced-evictions-of-roma-in-france/>
- 3 <https://www.hsph.harvard.edu/wp-content/uploads/sites/2464/2020/01/Roma-Segregation-full-final.pdf>
- 4 <https://book.coe.int/en/minorities/4870-human-rights-of-roma-and-travellers-in-europe.html>
- 5 <https://www.unicef.org/eca/reports/breaking-barriers-analytical-report-roma-children-and-women>
- 6 <https://www.osce.org/files/f/documents/8/c/89797.pdf>

The Universal Declaration of Human Rights

(Summary)

Article 1

Right to Equality

Article 2

Freedom from Discrimination

Article 3

Right to Life, Liberty, Personal Security

Article 4

Freedom from Slavery

Article 5

Freedom from Torture and Degrading Treatment

Article 6

Right to Recognition as a Person before the Law

Article 7

Right to Equality before the Law

Article 8

Right to Remedy by Competent Tribunal

Article 9

Freedom from Arbitrary Arrest and Exile

Article 10

Right to Fair Public Hearing

Article 11

Right to be Considered Innocent until Proven Guilty

Article 12

Freedom from Interference with Privacy, Family, Home and Correspondence

Article 13

Right to Free Movement in and out of the Country

Article 14

Right to Asylum in other Countries from Persecution

Article 15

Right to a Nationality and the Freedom to Change It

Article 16

Right to Marriage and Family

Article 17

Right to Own Property

Article 18

Freedom of Belief and Religion

Article 19

Freedom of Opinion and Information

Article 20

Right of Peaceful Assembly and Association

Article 21

Right to Participate in Government and in Free Elections

Article 22

Right to Social Security

Article 23

Right to Desirable Work and to Join Trade Unions

Article 24

Right to Rest and Leisure

Article 25

Right to Adequate Living Standard

Article 26

Right to Education

Article 27

Right to Participate in the Cultural Life of Community

Article 28

Right to a Social Order that Articulates this Document

Article 29

Community Duties Essential to Free and Full Development

Article 30

Freedom from State or Personal Interference in the above Rights

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LESSON 2

Universal Declaration of Human Rights (UDHR): Articles and key rights including case studies illustrating their relevance

This lecture delves into the significance of the UDHR, explores its key articles and rights, and examines real-world case studies that highlight the relevance of these rights in today's world.

Objectives:

By the end of this lecture, participants should be able to:

1. Understand the background and purpose of the Universal Declaration of Human Rights.
2. Identify and explain key articles and rights outlined in the UDHR.
3. Analyze case studies that showcase the practical importance of these human rights principles.
4. Recognize the ongoing challenges and progress in human rights protection globally.

Activities:

1. Historical Context and Creation of UDHR: Start with a discussion on the historical context that led to the creation of the UDHR. Highlight the aftermath of World War II and the need for a universal set of rights to prevent atrocities in the future.

2. Exploring Key Articles and Rights: Dive into the core articles of the UDHR, such as:

Article 3: Right to Life, Liberty, and Security

Article 5: Freedom from Torture and Inhuman Treatment

Article 19: Freedom of Opinion and Expression

Article 25: Right to an Adequate Standard of Living

Article 30: Freedom from Interference in these Rights

3. Case Studies: Present case studies from different parts of the world that exemplify the significance of these rights. For example:

Case study 1: Nelson Mandela's fight against apartheid in South Africa and the struggle for equality.

Case study 2: Malala Yousafzai's advocacy for girls' education and her personal experience with the denial of this right.

Case study 3: Marriage Equality Movement - Right to Marriage (Article 16): The global push for marriage equality, including same-sex marriages, emphasizes the principle of non-discrimination and the right to marry without distinction.

Case study 4: Refugee Crisis - Right to Seek Asylum (Article 14): The plight of refugees worldwide underscores the significance of the right to seek asylum, particularly in conflict zones and areas of persecution.

Case study 5: Environmental Activism - Right to a Healthy Environment (Preamble & Articles 3, 25): Increasing environmental awareness and advocacy highlight the importance of a clean and sustainable environment as a precondition for a life of dignity and well-being.

Competences Developed:

Analytical Skills: Understanding the complex interplay between human rights and real-world situations.

Critical Thinking: Evaluating the impact of human rights violations on individuals and societies.

Communication Skills: Expressing insights gained from case studies and articulating the importance of human rights principles.

Evaluation:

Your understanding of the lecture material will be assessed through:

Class Participation: Active engagement in discussions and asking thought-provoking questions.

Case Study Analysis: Applying human rights concepts to the provided case studies and drawing connections.

In-Class Activities: Collaborative exercises that require you to identify relevant UDHR articles in hypothetical scenarios.

Final Reflection: A short written reflection on the broader significance of the UDHR and its role in contemporary society.

The Universal Declaration of Human Rights represents a fundamental commitment to the dignity and rights of every individual. By comprehending its articles and examining real-life examples, we can better appreciate the ongoing struggle for these rights and our role in upholding them.

Resources:

- 1 [Compass Manual for Human Rights Education with Young People https://www.coe.int/en/web/compass](https://www.coe.int/en/web/compass)
- 2 <https://www.un.org/en/about-us/universal-declaration-of-human-rights>
- 3 <https://www.wondriumdaily.com/south-africa-nelson-mandela-and-the-anti-apartheid-movement/>
- 4 <https://malala.org/malalas-story>
- 5 <https://www.hrw.org/legacy/backgrounder/lgbt/civil-marriage.htm>
- 6 <https://www.amnesty.org/en/what-we-do/refugees-asylum-seekers-and-migrants/>
- 7 https://brill.com/view/journals/cjel/6/1/article-p87_4.xml?language=en

LESSON 3

Civil and Political Rights:

Right to life, liberty, and security of person, freedom of expression, assembly, and religion, fair trial and protection against torture

Civil and political rights are fundamental to a democratic society, ensuring that individuals can participate fully in public life without discrimination or fear of oppression. This lecture will explore several key civil and political rights, including the right to life, liberty, and security of person, freedom of expression, assembly, and religion, fair trial, and protection against torture. Understanding these rights is crucial for anyone interested in human rights, governance, or law.

Objectives:

1. To understand the concept of civil and political rights.
2. To explore the significance of the right to life, liberty, and security of person.
3. To examine the importance of freedom of expression, assembly, and religion in a democratic society.
4. To comprehend the principles of a fair trial and its role in justice.
5. To recognize the international legal framework and obligations related to these rights.

Activities:

1. Discussion: Start with an open discussion on what civil and political rights mean to the participants. Encourage them to share their thoughts and experiences.

2. Case Studies: Present real-life case studies (with accent on Roma everyday life) highlighting the violation or protection of these rights. Analyze the outcomes and the impact on individuals and society.

3. Role-Play: Divide participants into groups and assign them roles related to scenarios involving these rights. Have them enact situations where these rights are at stake, encouraging critical thinking. Some ideas:

Scenario 1: Freedom of Speech and Expression - media posts being flagged and taken

down for violating community guidelines

Scenario 2: Right to Protest – protest against recent changes in a certain policy

Scenario 3: Scenario 3: Right to Privacy – online privacy

4. Legal Framework Analysis: Provide excerpts from relevant international treaties and constitutions. Ask participants to analyze and discuss how these documents protect civil and political rights.

5. Debate: Organize a debate on a contemporary issue related to one of these rights. Divide participants into teams and encourage them to present arguments from different perspectives.

Competences Developed:

Knowledge: Understanding of the concept of civil and political rights and their importance in society.

Critical Thinking: Ability to analyze real-life situations and legal documents pertaining to these rights.

Communication Skills: Improved oral and written communication through discussions, debates, and case studies.

Empathy: Developing an understanding of the impact of rights violations on individuals and communities.

Legal Literacy: Familiarity with the international legal framework protecting these rights.

Evaluation:

Participation: Assess participants' engagement in discussions, activities, and debates.

Case Study Analysis: Evaluate their ability to analyze and draw conclusions from real-life cases.

Debate Performance: Assess their performance in the debate, including their arguments and counterarguments.

Written Assignment: Assign a written reflection on the significance of civil and political rights in a democratic society.

Final Quiz: Conduct a quiz to test their knowledge of the legal framework and key principles related to these rights.

By the end of this lecture, participants should have a deeper understanding of civil and political rights, their importance, and their role in shaping just and democratic societies. These competences will not only enhance their awareness but also empower them to advocate for and protect these rights in their communities and beyond.

Resources:

- 1 https://en.wikipedia.org/wiki/Civil_and_political_rights
- 2 Compass Manual for Human Rights Education with Young People <https://www.coe.int/en/web/compass>
- 3 <https://www.ohchr.org/en/instruments-mechanisms/instruments/international-covenant-civil-and-political-rights>
- 4 <https://hrcm.org.mv/en/civil-and-political-rights>

LESSON 4

Economic, Social, and Cultural Rights:

Right to education, healthcare, and an adequate standard of living, labor rights and social protections, right to participate in cultural life

In the realm of human rights, these rights are essential for ensuring the dignity, well-being, and quality of life for all individuals. Economic, Social, and Cultural Rights (ESCR) complement civil and political rights, forming the foundation of a just and equitable society. This lecture delves into the core aspects of ESCR, including the right to education, healthcare, an adequate standard of living, labor rights, social protections, and the right to participate in cultural life.

Objectives:

By the end of this lecture, participants should be able to:

1. Understand the significance of Economic, Social, and Cultural Rights in promoting human well-being.
2. Describe the key elements of the right to education, healthcare, and an adequate standard of living.
3. Explain the importance of labor rights and social protections in ensuring fair working conditions.
4. Discuss the role of cultural participation in preserving diversity and promoting human flourishing.

Activities:

1. The Right to Education:

Discuss the importance of education as a fundamental human right.
Explore the barriers to education, such as discrimination and lack of resources.
Analyze the role of governments in providing accessible and quality education for all.

2. The Right to Healthcare:

Examine the significance of healthcare as a basic human entitlement.
Investigate challenges related to healthcare access, particularly in marginalized communities.
Evaluate healthcare systems and their ability to provide adequate medical services.

3. The Right to an Adequate Standard of Living:

Define what constitutes an adequate standard of living, including housing, food, and clothing.
Consider the impact of poverty on individuals and societies.
Discuss strategies for addressing poverty and ensuring social equality.

4. Labor Rights and Social Protections:

Introduce the concept of labor rights, including fair wages and safe working conditions.
Explore the importance of social protections, such as unemployment benefits and pensions.
Analyze the role of trade unions in advocating for workers' rights.

5. The Right to Participate in Cultural Life:

Highlight the significance of cultural participation in human development.
Discuss the preservation of cultural heritage and diversity.
Examine challenges to cultural participation and ways to promote inclusivity.

Competences:

To engage effectively with the topic of Economic, Social, and Cultural Rights, you should:

- Demonstrate an understanding of the interconnectedness of these rights with human dignity and well-being.
- Analyze real-world situations to identify violations of ESCR and propose potential solutions.
- Discuss the ethical, moral, and legal dimensions of ESCR within a broader human rights framework.

Evaluation:

Your understanding of the lecture will be evaluated through:

- Participation in class discussions and activities.
- Completion of assignments that require applying ESCR concepts to real-world scenarios.
- A final assessment that tests your comprehension of the key ideas and principles discussed in the lecture.

Remember, Economic, Social, and Cultural Rights are integral to creating a just society where all individuals can thrive. By recognizing and advocating for these rights, we contribute to a world that values the well-being and dignity of every person.

Resources:

- 1 [Compass Manual for Human Rights Education with Young People https://www.coe.int/en/web/compass](https://www.coe.int/en/web/compass)
- 2 https://theirworld.org/resources/right-to-education/?gclid=CjwKCAjwrranBhAEEiwAzbhNtYMu2OQSSNiN1pBn2mh7fRZFczNVBmrkwfIdx25GzCZUw3h7bGZ9RhoCp38QAvD_BwE
- 3 [https://www.who.int/news-room/fact-sheets/detail/human-rights-and-health#:~:text=The%20WHO%20Constitution%20\(1946\)%20envisages,acceptable%2C%20and%20affordable%20health%20care.](https://www.who.int/news-room/fact-sheets/detail/human-rights-and-health#:~:text=The%20WHO%20Constitution%20(1946)%20envisages,acceptable%2C%20and%20affordable%20health%20care.)
- 4 <https://www.humanrights.is/en/human-rights-education-project/human-rights-concepts-ideas-and-fora/substantive-human-rights/the-right-to-an-adequate-standard-of-living#:~:text=The%20right%20to%20an%20adequate%20standard%20of%20living%20requires%2C%20at,conditions%20of%20care%20when%20required.>
- 5 https://en.wikipedia.org/wiki/Labor_rights#:~:text=Labor%20rights%20or%20workers'%20rights,international%20labor%20and%20employment%20law.
- 6 <https://www.ohchr.org/sites/default/files/Documents/Issues/EPoverty/HumanRightsApproachToSocialProtection.pdf>
- 7 <https://www.nidirect.gov.uk/articles/introduction-trade-unions>
- 8 <https://en.unesco.org/human-rights/cultural-life>

LESSON 5

Rights of Vulnerable Groups: Rights of women, children, LGBTQ+ individuals, and refugees, combating discrimination and promoting inclusion

This lecture explores the rights of four specific vulnerable groups: women, children, LGBTQ+ individuals, and refugees. It delves into the importance of combating discrimination and promoting inclusion to ensure that these groups can live their lives with dignity and respect.

Objectives:

By the end of this lecture, participants should be able to:

1. Understand the rights and challenges faced by women, children, LGBTQ+ individuals, and refugees.
2. Recognize the importance of combating discrimination against these groups. Identify strategies to promote inclusion and equal rights for these vulnerable populations.
3. Develop empathy and a deeper understanding of the experiences of these groups.

Activities:

- 1. Case Studies:** Discuss real-world cases highlighting discrimination against each group, and brainstorm potential solutions to these issues.
- 2. Group Discussions:** Break the audience into small groups and assign each group one of the vulnerable groups to focus on. Have them discuss the specific challenges faced by that group and ways to promote inclusion.
- 3. Guest Speaker:** Invite a guest speaker with expertise in one of these areas to share their experiences and insights.

4. Role Play: Divide the participants into pairs and assign each pair a scenario involving discrimination. Have them role-play how they would respond to and combat discrimination.

Possible scenarios:

Hiring discrimination: a job interview where a qualified candidate is discriminated against because he/she is Roma.

Bullying in School: a high school setting where a student is bullied for their sexual orientation or being Roma.

Age Discrimination at Work: an older employee being excluded and dismissed by younger colleagues in a workplace project.

Gender Pay Gap: Two colleagues, one male and one female, doing the same job but receiving different pay for equal work.

Racial Profiling: A person of color or Roma being stopped and questioned by the police without a valid reason.

Religious Discrimination: a scenario where a coworker is ostracized due to their religious beliefs and practices (wearing hijab).

Disability Accommodations: a school setting where a student with a disability is denied proper accommodations.

5. Video Clips: Show relevant video clips or documentaries depicting the experiences of these groups. Discuss the emotions and thoughts evoked by the clips.

Suggestions:

"He Named Me Malala" - A documentary about Malala Yousafzai, a Pakistani education activist who survived an assassination attempt by the Taliban and became a global advocate for girls' education;

"Born into Brothels" - This documentary follows the lives of children of prostitutes in the red-light district of Kolkata, India, and their dreams of a better future;

"For the Bible Tells Me So" - The documentary explores the intersection of religion and LGBTQ+ identities, featuring personal stories of families who grapple with acceptance, faith, and human rights;

"Human Flow" - Directed by artist Ai Weiwei, this film captures the global refugee crisis, portraying the experiences of refugees from various parts of the world.

Competences:

Participants in this lecture will develop the following competences:

Cultural Competence: Understanding the unique cultural aspects of each group and how these impact their rights and experiences.

Empathy: Developing empathy towards the challenges faced by vulnerable groups.

Critical Thinking: Analyzing complex issues related to discrimination and inclusion.

Communication Skills: Expressing thoughts and ideas effectively during group discussions and activities.

Evaluation:

Participants will be evaluated based on the following criteria:

Participation: Active engagement in discussions, activities, and group work.

Understanding: Demonstrated understanding of the rights and challenges of vulnerable groups.

Empathy: The ability to empathize with the experiences of these groups.

Critical Thinking: The quality of contributions to discussions and activities that reflect critical thinking.

Inclusivity: Contributions that promote inclusivity and respect for all groups.

Final Presentation/Project: Depending on the duration of the lecture, participants may be required to present a short project or summary of what they've learned.

In conclusion, this lecture aims to shed light on the rights and challenges faced by vulnerable groups such as women, children, LGBTQ+ individuals, and refugees. By understanding their experiences, combating discrimination, and promoting inclusion, we can work towards a more equitable and just society.

Resources:

- https://commission.europa.eu/strategy-and-policy/policies/justice-and-fundamental-rights/combatting-discrimination/tackling-discrimination_en
- Compass Manual for Human Rights Education with Young People <https://www.coe.int/en/web/compass>
- <https://www.unicef.org/child-rights-convention#:~:text=In%201989%2C%20world%20leaders%20made,children's%20lives%20around%20the%20world.>

LESSON 2: HANDOUT

Case Studies Illustrating the Universal Declaration of Human Rights

Case Study 1

Nelson Mandela and the Fight Against Apartheid

Relevant UDHR Articles:

Article 1: All human beings are born free and equal in dignity and rights.

Article 7: All are equal before the law and are entitled to equal protection without discrimination.

Summary:

Nelson Mandela's activism in South Africa during the apartheid era was a pivotal struggle for equality and human rights. Under apartheid, South Africans were segregated by race, and non-white citizens were denied equal rights. Mandela's efforts, which led to his imprisonment for 27 years, highlighted the need for racial equality and the fight against discrimination.

Impact:

Mandela's fight contributed significantly to the dismantling of apartheid and set a global precedent for anti-discrimination laws. It inspired movements worldwide to address racial injustice and promote equality, reinforcing the universal importance of human rights principles.



Case Study 2

Malala Yousafzai and the Right to Education

Relevant UDHR Article:

Article 26: Everyone has the right to education.

Summary:

Malala Yousafzai, a Pakistani activist, became an international symbol for the right to education after being targeted by extremists for advocating girls' access to school. Despite the attack, Malala continued to speak out for the education of girls, emphasizing the critical role of education in achieving equality and empowerment.

Impact:

Malala's advocacy has brought worldwide attention to the barriers many girls face in accessing education, particularly in regions affected by poverty and conflict. Her work underscores the transformative power of education and has led to increased international efforts to secure educational rights for all children, regardless of gender.



Case Study 3

Marriage Equality Movement

Relevant UDHR Article:

Article 16: Men and women of full age have the right to marry and to found a family, without any limitation due to race, nationality, or religion.

Summary:

The marriage equality movement advocates for the right of same-sex couples to marry, emphasizing non-discrimination and equal protection under the law. This movement has gained legal recognition in many countries, challenging traditional definitions of marriage and underscoring the importance of equal rights in personal relationships.

Impact:

Legal recognition of same-sex marriage in various countries highlights the progress made toward equality and non-discrimination. It reinforces the UDHR's principle that individuals should have equal rights and protections regardless of their gender or sexual orientation, advancing human rights for the LGBTQ+ community.

Case Study 4

Refugee Crisis and the Right to Seek Asylum

Relevant UDHR Article:

Article 14: Everyone has the right to seek and to enjoy asylum from persecution in other countries.

Summary:

The global refugee crisis illustrates the critical need to uphold the right to seek asylum. Millions of individuals flee war, persecution, and instability, seeking safety in foreign nations. The right to asylum is essential for protecting individuals at risk, but many countries face challenges in balancing this right with national policies.

Impact:

The refugee crisis has led to international dialogues on asylum policies, highlighting the need for humanitarian assistance and equitable sharing of responsibility among countries. It underscores the UDHR's relevance in addressing modern crises and protecting vulnerable populations.

Case Study 5

Environmental Activism and the Right to a Healthy Environment

Relevant UDHR Articles:

Preamble: Recognizes the right to a standard of living adequate for health and well-being.

Article 3: Right to life, liberty, and security of person.

Article 25: Right to an adequate standard of living, including health and well-being.

Summary:

Environmental activists are increasingly linking human rights to environmental protection, advocating for a clean, safe, and sustainable environment as essential to health and dignity. The recognition of a healthy environment as a human right reflects growing awareness of environmental issues and their impact on human rights.

Impact:

Environmental activism emphasizes that the right to a healthy environment is fundamental for quality of life and future generations. This movement has led to legal reforms in some regions, recognizing environmental protection as integral to human rights.

KEY TAKEAWAYS

1. Nelson Mandela's fight for equality illustrates the importance of non-discrimination and equal protection.
2. Malala Yousafzai's advocacy for education emphasizes the transformative power of accessible education.
3. The marriage equality movement advocates for the right to marry without discrimination.
4. The refugee crisis highlights the necessity of the right to seek asylum.
5. Environmental activism links the right to health and well-being to a safe and sustainable environment.

LESSON 3: HANDOUT

Case Studies on Civil and Political Rights

Case Study 1

Right to Life and Security

Background:

In some European countries, Roma communities have faced significant challenges related to security and discriminatory policing practices. There have been incidents where Roma individuals or families have been subject to violence, threats, or harassment either by local authorities or others in the community, with limited intervention or protection.

Example:

In 2020, a Roma man in Slovakia died after reportedly being violently handled by police officers during a routine check. The incident sparked national outrage, with many calling for justice and better protection of Roma rights.

Outcome:

Public outcry led to an investigation, but the case highlighted systemic issues related to the treatment of Roma by law enforcement. Activists demanded policy changes, including improved training for police on cultural sensitivity and anti-discrimination practices.

Discussion Points:

1. How does discrimination against vulnerable groups affect their right to security and protection?
2. What impact does such an incident have on trust between the community and law enforcement?
3. How can systemic changes improve the security of vulnerable communities?

Case Study 2

Freedom of Assembly

Background:

Freedom of assembly is a key civil right that allows people to gather and protest peacefully. However, Roma and other marginalized communities often face obstacles when organizing protests, including restrictions and heightened scrutiny from authorities.

Example:

In Bulgaria, Roma communities organized a peaceful protest in 2018 to demand equal access to education for their children, as they often faced discrimination in local schools. However, the protest was met with heavy police presence and restrictions on where they could gather, which many felt was an attempt to suppress their voices.

Outcome:

Although the protest was ultimately allowed to proceed, the restrictions and heightened scrutiny discouraged many potential participants from attending. The incident underscored the difficulties Roma communities face in exercising their right to assemble and highlighted the need for fair treatment.

Discussion Points:

1. Why is freedom of assembly important, especially for marginalized groups?
2. How do restrictions on peaceful protests affect a community's ability to advocate for their rights?
3. What can be done to ensure that all groups have equal access to their right to assembly?

Case Study 3

Right to a Fair Trial

Background:

The right to a fair trial ensures that all individuals receive unbiased treatment in the judicial process. This is particularly critical for communities who may face prejudices, as it affects their access to justice and fairness.

Example:

In Hungary, a Roma man was wrongfully accused of theft based on minimal evidence and without thorough investigation. During the trial, witnesses indicated bias against him due to his ethnicity, and he was not provided adequate legal representation. The case drew attention to the disparities in legal representation and the influence of bias in the judicial process.

Outcome:

Advocacy groups appealed on his behalf, eventually leading to the man's release and sparking dialogue on judicial reform. This case underscored the importance of fair legal representation and the dangers of bias in the justice system.

Discussion Points:

1. How does bias in the justice system affect individuals and communities?
2. Why is the right to a fair trial critical in protecting against wrongful convictions?
3. What measures can be implemented to ensure impartiality in the judicial process?

General Discussion Points for Case Studies

Social Impact: Discuss how each incident affects not only the individuals involved but also the wider community, particularly in terms of trust, perception of safety, and social cohesion.

Advocacy and Systemic Change: Explore how advocacy groups or communities responded to these incidents and whether their actions led to policy or systemic change.

Lessons Learned: Reflect on how these case studies demonstrate the importance of civil and political rights and the ongoing challenges in protecting them for vulnerable communities.

HANDOUT:

Civil and Political Rights Debate

International Covenant on Civil and Political Rights

(Unofficial summary)

Debate Topic *Should Ethnic Data Collection Be Allowed to Improve Services for Roma Communities?*

Background:

Ethnic data collection involves gathering information on ethnicity to identify and address inequalities in areas such as education, employment, and healthcare. Some argue that collecting ethnic data could improve policies and services for marginalized groups, including the Roma, by providing evidence of disparities. However, others worry that such data could be misused, leading to privacy violations or reinforcing stereotypes.

Debate Positions:

Pro: Advocates argue that collecting data on ethnicity helps identify gaps in services, allowing governments and organizations to implement more targeted support for Roma communities. They claim that without data, it's challenging to prove discrimination or measure the effectiveness of policies aimed at improving equality.

Con: Opponents raise concerns about privacy and the potential misuse of data, especially given the historical discrimination against Roma. They argue that data collection could lead to further stigmatization, and that protections against misuse are insufficient to prevent harm.

Discussion Points:

1. **Privacy and Security:** What safeguards are necessary to protect individuals' data, and can they realistically prevent misuse?
2. **Historical Context:** Given the history of discrimination against Roma, is data collection a risk worth taking, or could it reinforce biases?
3. **Effectiveness in Policy Making:** Can meaningful change for Roma communities occur without ethnic data collection, or is it a necessary tool for accountability?

This Covenant was adopted by the United Nations General Assembly on 16 December 1966 and entered into force on 23 March 1976. By May of 2012, the Covenant had been ratified by 167 states.

The Covenant elaborates further the civil and political rights and freedoms listed in the Universal Declaration of Human Rights.

Under Article 1 of the Covenant, the states commit themselves to promote the right to self-determination and to respect that right. It also recognises the rights of peoples to freely own, trade and dispose of their natural wealth and resources.

Among the rights of individuals guaranteed by the Covenant are:

Article 2

The right to legal recourse when their rights have been violated, even if the violator was acting in an official capacity.

Article 3

The right to equality between men and women in the enjoyment of their civil and political rights.

Article 6

The right to life and survival.

Article 7

The freedom from inhuman or degrading treatment or punishment.

Article 8

The freedom from slavery and servitude.

Article 9

The right to liberty and security of the person and freedom from arbitrary arrest or detention.

Article 11

The freedom from prison due to debt.

Article 12

The right to liberty of movement and freedom to choose residence.

Article 14

The right to equality before the law; the right to be presumed innocent until proven guilty and to have a fair and public hearing by an impartial tribunal.

Article 16

The right to be recognised as a person before the law.

Article 17

The right to privacy and its protection by the law.

Article 18

The freedom of thought, conscience and religion.

Article 19
The freedom of opinion and expression.

Article 20
Prohibition of propaganda advocating war or national, racial or religious hatred.

Article 21
The right to peaceful assembly.

Article 22
The right to freedom of association.

Article 23
The right to marry and found a family.

Article 24
The rights for children (status as minors, nationality, registration and name).

Article 25
The right to participate in the conduct of public affairs, to vote and to be elected and access to public service.

Article 26
The right to equality before the law and equal protection.

Article 27
The right, for members of religious, ethnic or linguistic minorities, to enjoy their culture, practice their religion and use their language.

The Covenant is legally binding; the Human Rights Committee, established under Article 28, monitors its implementation. The First Optional Protocol establishes an individual complaint mechanisms for the ICCP. By May 2012, the protocol had been ratified by 114 states. The Second Optional Protocol entered into force in 1991 and aims at the abolition of the death penalty. By May 2012 it had been ratified by 74 states.

The Universal Declaration of Human Rights

Summary

Article 1
Right to Equality.

Article 2
Freedom from Discrimination.

Article 3
Right to Life, Liberty, Personal Security.

Article 4
Freedom from Slavery.

Article 5
Freedom from Torture and Degrading Treatment.

Article 6
Right to Recognition as a Person before the Law.

Article 7
Right to Equality before the Law.

Article 8
Right to Remedy by Competent Tribunal.

Article 9
Freedom from Arbitrary Arrest and Exile.

Article 10
Right to Fair Public Hearing.

Article 11
Right to be Considered Innocent until Proven Guilty.

Article 12
Freedom from Interference with Privacy, Family,

Home and Correspondence.

Article 13
Right to Free Movement in and out of the Country.

Article 14
Right to Asylum in other Countries from Persecution.

Article 15
Right to a Nationality and the Freedom to Change It.

Article 16
Right to Marriage and Family.

Article 17
Right to Own Property.

Article 18
Freedom of Belief and Religion.

Article 19
Freedom of Opinion and Information.

Article 20
Right of Peaceful Assembly and Association.

Article 21
Right to Participate in Government and in Free Elections.

Article 22
Right to Social Security.

Article 23
Right to Desirable Work and to Join Trade Unions

Article 24
Right to Rest and Leisure.

Article 25
Right to Adequate Living Standard.

Article 26
Right to Education.

Article 27
Right to Participate in the Cultural Life of Community.

Article 28
Right to a Social Order that Articulates this Document.

Article 29
Community Duties Essential to Free and Full Development.

Article 30
Freedom from State or Personal Interference in the above Rights.

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The Universal Declaration of Human Rights

Preamble

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Now, Therefore **THE GENERAL ASSEMBLY** proclaims **THIS UNIVERSAL DECLARATION OF HUMAN RIGHTS** as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

Article 1.

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2.

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. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3.

Everyone has the right to life, liberty and security of person.

Article 4.

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5.

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6.

Everyone has the right to recognition everywhere as a person before the law.

Article 7.

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8.

Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9.

No one shall be subjected to arbitrary arrest, detention or exile.

Article 10.

Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11.

(1) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.
(2) No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12.

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13.

(1) Everyone has the right to freedom of movement and residence within the borders of each state.
(2) Everyone has the right to leave any country, including his own, and to return to his country.

Article 14.

(1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.
(2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15.

(1) Everyone has the right to a nationality.

(2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16.

(1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.
(2) Marriage shall be entered into only with the free and full consent of the intending spouses.
(3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 17.

(1) Everyone has the right to own property alone as well as in association with others.
(2) No one shall be arbitrarily deprived of his property.

Article 18.

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19.

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 20.

(1) Everyone has the right to freedom of peaceful assembly and association.
(2) No one may be compelled to belong to an association.

Article 21.

(1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.
(2) Everyone has the right of equal access to public service in his country.

(3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Article 22.

Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Article 23.

(1) Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.
(2) Everyone, without any discrimination, has the right to equal pay for equal work.
(3) Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.
(4) Everyone has the right to form and to join trade unions for the protection of his interests.

Article 24.

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article 25.

(1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.
(2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26.

(1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory.

Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

(2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

(3) Parents have a prior right to choose the kind of education that shall be given to their children.

Article 27.

(1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

(2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

Article 28.

Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

Article 29.

(1) Everyone has duties to the community in which alone the free and full development of his personality is possible.

(2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

(3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Article 30.

Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

LESSON 4 & 5: HANDOUT

Example Case Studies on Rights of Vulnerable Groups

Lesson 4 : Check out the open educational resources, you will find a PowerPoint explaining the topic.

Lesson 5:

Case Study 1

Workplace Harassment Against Women

Case:

In Italy, a Roma woman working in a retail store reported persistent discrimination from her colleagues and manager, who openly made derogatory comments about her ethnicity. Despite her complaints, the management took no action, leading her to eventually leave her job due to emotional distress.

Challenges Faced:

Harassment based on both gender and ethnic background.
Lack of employer intervention and support.

Potential Solutions:

Strengthening anti-discrimination laws and enforcing workplace harassment policies.
Training employers and employees on diversity and inclusion.
Establishing a support network or HR reporting system for employees facing discrimination.

Case Study 2

Housing Discrimination Against Refugees and Roma

Case:

In France, Roma families and refugees face barriers to accessing stable housing due to discrimination from landlords. Many landlords refuse to rent to Roma or refugees, citing fears of property devaluation or tenant reliability issues. This has forced many families into overcrowded temporary shelters or informal settlements with poor living conditions.

Challenges Faced:

Lack of affordable housing for marginalized groups.
Stereotypes and xenophobia affecting housing opportunities.

Potential Solutions:

Local authorities enforcing anti-discrimination housing policies.
NGOs working to mediate housing applications and provide legal support.
Increasing affordable housing options with social integration programs for vulnerable groups.

Case Study 3

Education Access for Children with Disabilities

Case:

In Hungary, a Roma child with a mild learning disability was denied enrollment in a public school due to inadequate facilities and lack of special education support. The parents were advised to seek private schooling, which was financially inaccessible. The child's educational needs were neglected, leading to social isolation and limited learning opportunities.

Challenges Faced:

Barriers to inclusive education due to lack of school resources.
Economic burden on families for specialized schooling.

Potential Solutions:

Government funding for inclusive education and teacher training.
Implementation of mandatory accessibility standards for schools.
Advocacy by civil society groups to ensure children's educational rights.

Case Study 4

Public Harassment Against LGBTQ+ Individuals

Case:

In Poland, LGBTQ+ Roma individuals report frequent harassment and discrimination in public spaces. In one incident, a young LGBTQ+ Roma person was harassed by bystanders while waiting at a bus station. When they reported the incident to the police, their complaint was dismissed as trivial. This experience left them feeling unsafe in their own community.

Challenges Faced:

Intersectional discrimination based on both ethnicity and sexual orientation.
Lack of legal protection for LGBTQ+ individuals in certain public spaces.

Potential Solutions:

Implementing strict anti-harassment laws in public spaces.
Training police and public service workers on discrimination sensitivity.
Community awareness campaigns to promote inclusivity.

Discussion Questions:

What legal protections are available or needed for these cases?
How can community organizations and governments support these individuals?
What role can education and awareness play in addressing these challenges?

Reference:

- ¹ European Roma Rights Centre (ERRC), reports on cases involving Roma women in workplace discrimination across Europe <https://www.errc.org/>
- ² European Union Agency for Fundamental Rights (FRA) reports on Roma and refugee housing discrimination in Europe <https://www.errc.org/news/eu-calls-for-action-on-housing-segregation-while-many-roma-live-from-expulsion-to-expulsion>
- ³ United Nations Children's Fund (UNICEF) reports on inclusive education challenges in Eastern Europe, focusing on Roma children https://www.unicef.org/eca/media/1566/file/Roma_education_position_paper.pdf
- ⁴ ILGA-Europe and ERRC reports on LGBTQ+ Roma issues in public spaces <https://www.ilga-europe.org/blog/roma-and-lgbti-a-spotlight-on-lived-experiences/>

HANDOUT:

Rights of Vulnerable Groups - Additional Activities

Activity 1

Group Discussions

Objective:

- Develop targeted strategies for promoting inclusion and addressing discrimination faced by your group.
- Share your insights and proposed solutions with the larger class.

Instructions:

- Break into small groups, each focusing on one vulnerable group (Women, Children, LGBTQ+ Individuals, Refugees).
- Discuss the specific challenges faced by your assigned group and brainstorm actions to promote their inclusion.

Discussion Points:

- What are the primary challenges this group faces in society?
- What specific actions can be taken to promote inclusion and protect their rights?

Activity 2

Guest Speaker

Objective:

- Gain first-hand insights from an expert on discrimination and inclusion.
- Speaker Topics:
- The guest will discuss personal experiences with discrimination.
 - They will share stories of overcoming barriers and offer strategies for inclusion from their professional perspective.

Follow-up Discussion:

Reflect on the key takeaways from the speaker's talk. Consider these questions:

- What challenges resonated with you?
- How did the speaker's story deepen your understanding of discrimination?
- What strategies or actions would you like to incorporate into your life or community?

Activity 3

Role Play

Objective:

- Practice empathy, assertive communication, and advocacy skills by responding to scenarios involving discrimination.

Scenarios:

- Hiring discrimination: A qualified candidate is denied a job due to their ethnicity.
- School bullying: A student is bullied for their sexual orientation or ethnic background.
- Workplace age discrimination: An older employee is excluded by younger colleagues in a project.
- Gender pay gap: Two colleagues performing the same job are paid differently based on gender.
- Racial profiling: A Roma person is stopped by police without a valid reason.
- Religious discrimination: A coworker is ostracized for wearing a hijab.
- Disability accommodations: A student with a disability is denied proper accommodations in school.

Activity 4: Video Clips

Objective:

- Use visual storytelling to connect with real experiences of vulnerable groups and discuss their emotional impact.

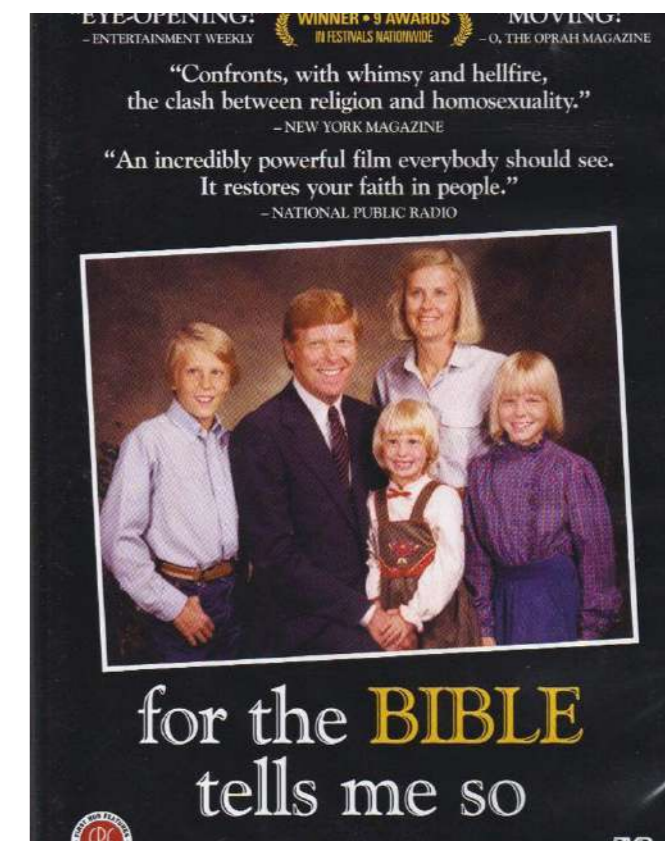
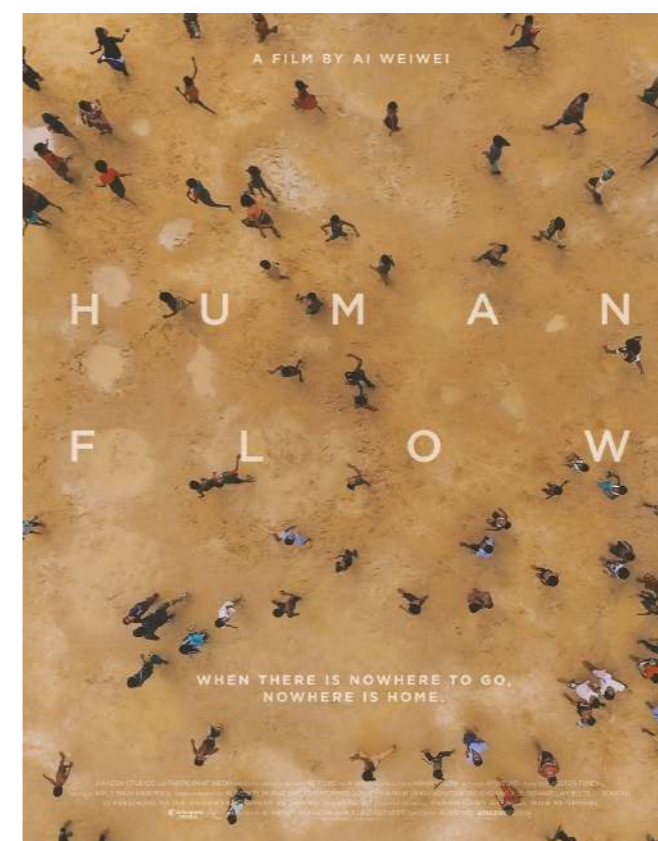
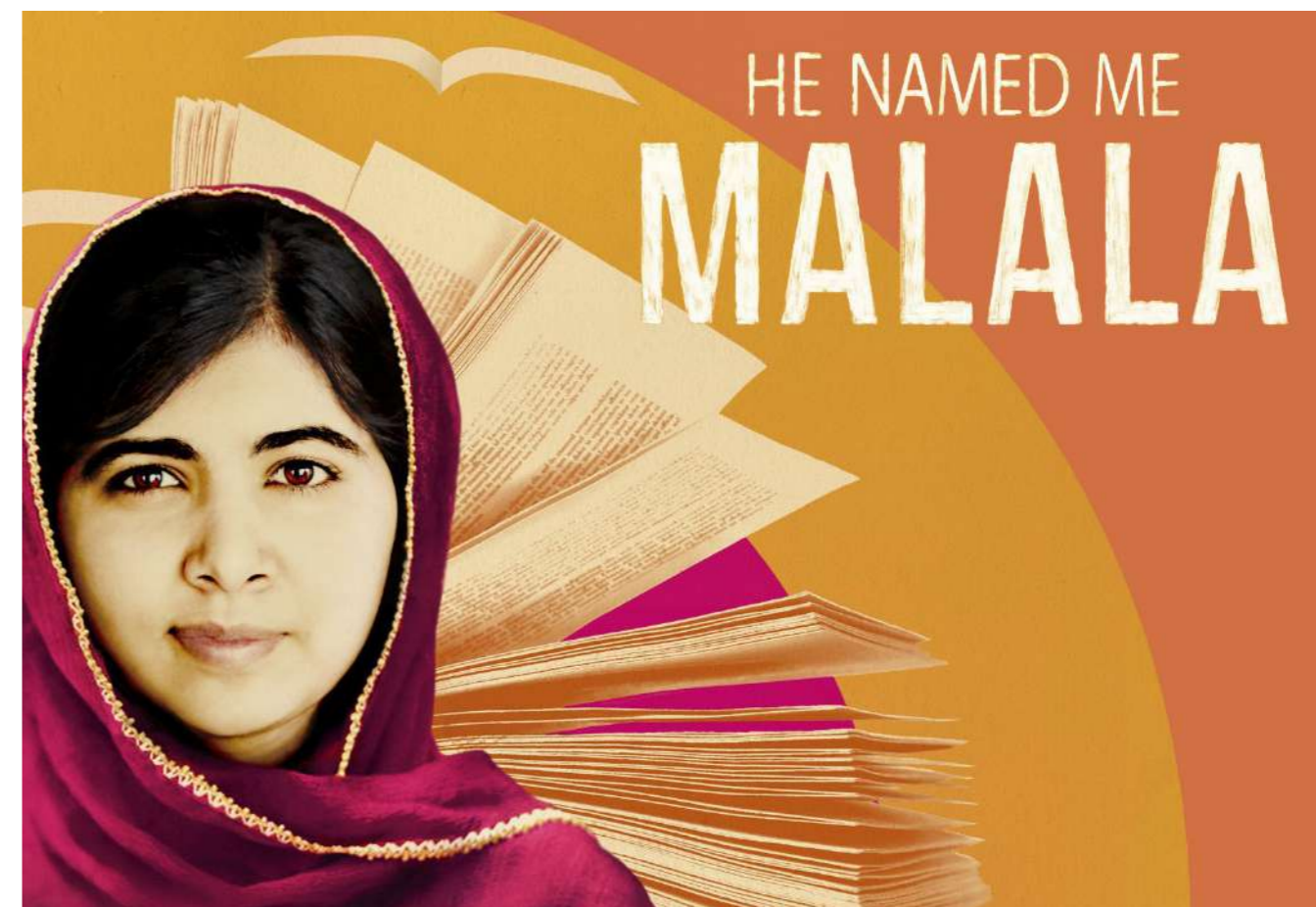
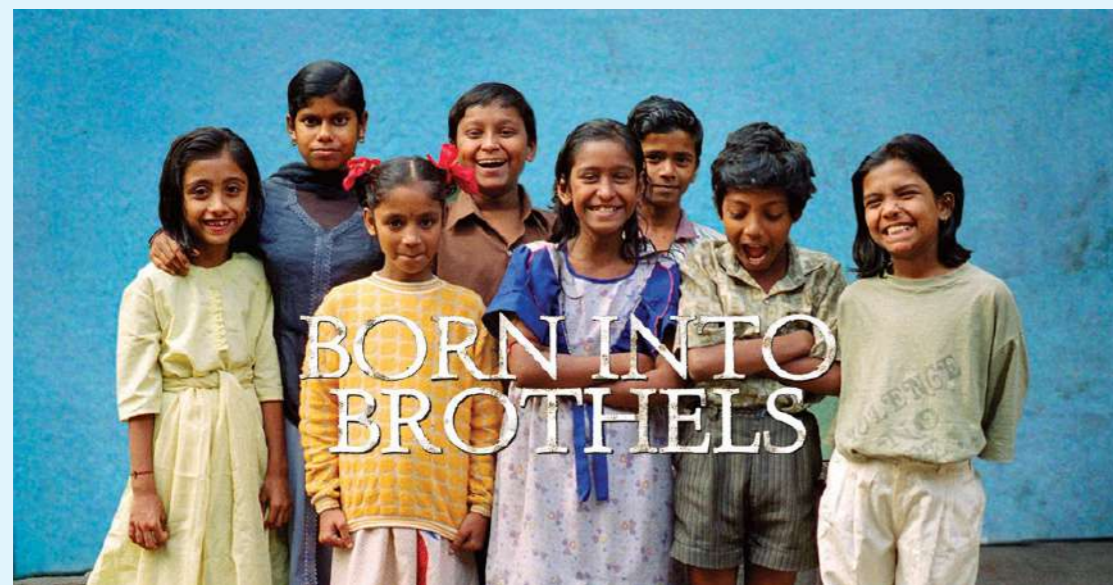
Suggested Films:

- "He Named Me Malala" - Explores the rights and challenges of women, particularly in the realm of education and activism.
- "Born into Brothels" - Highlights the struggles and aspirations of children in marginalized communities.
- "For the Bible Tells Me So" - Examines the intersection of religion and LGBTQ+ identities, with stories from families navigating faith and acceptance.
- "Human Flow" - Captures the global refugee crisis, illustrating the displacement and hardships of refugees worldwide.

Reflection:

After each video, discuss the emotions and insights gained. Consider these questions:

- How did the film portray the experiences of the vulnerable group?
- What challenges and barriers stood out to you?
- How can we, as a community, support similar efforts or bring awareness to these issues?





**EMPOWERING WOMEN
THROUGH UNDERSTANDING
AND ADVOCACY FOR
THEIR RIGHTS**



INTRODUCTION

The theme “*Empowering Women Through Understanding and Advocacy for Their Rights*” aims to shed light on the importance of women’s rights, promote awareness, and equip individuals with the knowledge and skills needed to advocate for gender equality. This theme recognizes the historical and ongoing struggles faced by women in various aspects of life and seeks to foster a society that values and respects the rights of all individuals, irrespective of their gender.

Objectives:

1. To enhance awareness about the significance of women’s rights and gender equality.
2. To provide participants with a comprehensive understanding of key women’s rights issues.
3. To develop the competences required for effective advocacy and support for women’s rights.
4. To encourage participants to actively engage in promoting gender equality within their communities and beyond.

Competences:

1. **Knowledge** of historical and contemporary women’s rights movements.
2. **Understanding** of the legal frameworks and international conventions related to women’s rights.
3. **Ability to analyze** and critically evaluate gender disparities and discrimination.
4. **Skills in advocating for women’s rights** through effective communication and collaboration.
5. **Empathy and sensitivity** towards diverse women’s experiences and challenges.



CONTENTS

Session 1: Introduction to Women's Rights

Exploring the concept of women's rights and gender equality.
Historical overview of women's struggles for rights and empowerment.

Session 2: Legal Frameworks and International Conventions

Examination of key international conventions and treaties related to women's rights.
Understanding domestic laws and policies aimed at promoting gender equality.

Session 3: Gender Discrimination and Intersectionality

Identifying different forms of gender-based discrimination.
Exploring the concept of intersectionality and its impact on women's experiences.

Session 4: Women's Rights in Education and Employment

Analyzing challenges and disparities in education and the workplace.
Strategies for promoting equal opportunities in education and employment.

Session 5: Reproductive Rights and Health

Discussion on reproductive rights, maternal health, and access to healthcare.
Addressing common misconceptions and promoting informed choices.

Session 6: Combating Gender-Based Violence

Recognizing various forms of gender-based violence.
Strategies for prevention, support, and advocacy.

Activities:

- 1. Group discussions** on case studies related to women's rights violations.
- 2. Role-playing** scenarios to practice advocating for women's rights in different contexts.
- 3. Guest speaker sessions** featuring activists, scholars, and legal experts.
- 4. Film screenings** and analysis of documentaries highlighting women's rights issues.
- 5. Workshops** on effective communication and social media advocacy.

Evaluation:

Participants' progress will be evaluated through:

- 1. In-session engagement** and participation.
- 2. Completion of assignments**, case studies, and group activities.
- 3. Individual or group projects** focused on advocating for a specific women's rights issue.
- 4. Quizzes or assessments** to measure understanding of key concepts.
- 5. Peer and instructor feedback** on advocacy skills demonstrated throughout the theme.

By the end of this theme, participants will be equipped not only with a deeper understanding of women's rights but also with the tools and competences needed to actively contribute to the advancement of gender equality within their communities and beyond.

SESSION 1

Introduction to Women's Rights

Objective

To provide students with a foundational understanding of women's rights and gender equality, including the concept, historical context, and key struggles for women's rights and empowerment.

Competences

1. Knowledge: Understand the concept of women's rights and gender equality, and recognize their historical significance.
2. Critical Thinking: Analyze the challenges faced by women throughout history and their impact on society.
3. Communication: Express ideas clearly and engage in discussions about women's rights and gender equality.

Activities:

Activity 1: Concept Exploration (20 minutes)

- Start with a class discussion: What do students understand by "women's rights" and "gender equality"?
- Explain the definitions of both terms, differentiating between women's rights as specific rights for women and gender equality as equal treatment of all genders.
- Engage students in a brainstorming session about why these concepts are important for society.

Activity 2: Historical Timeline (30 minutes)

- Divide students into groups and assign each group a historical period (Ancient, Medieval, Enlightenment, Suffrage Movement, Post-World War II, Second Wave Feminism, Contemporary).

- Each group creates a timeline of key events, figures, and movements related to women's rights and gender equality during their assigned period.
- Groups present their timelines to the class, highlighting significant milestones and challenges.

Activity 3: Case Study Analysis (25 minutes)

- Provide students with a case study of a notable historical figure involved in the women's rights movement (e.g., Mary Wollstonecraft, Susan B. Anthony, Sojourner Truth).
- In pairs or small groups, students analyze the figure's contributions, motivations, and the impact of their actions on the movement.
- Present their findings to the class, discussing how these figures advanced the cause of women's rights.

Activity 4: Discussion and Debate (20 minutes)

- Organize a structured debate on a contemporary issue related to women's rights, such as pay inequality or reproductive rights.
- Divide the class into two teams, assigning one team to argue in favor of a particular viewpoint and the other team to argue against it.
- After the debate, facilitate a class discussion on the points raised, encouraging critical thinking and respectful discourse.

Evaluation:

Individual Presentation (30 points)

- Each student prepares a short presentation (5-7 minutes) on a specific historical period related to women's rights and gender equality.
- Presentation should cover key events, challenges, and notable figures from that period.
- Evaluation criteria: accuracy of information, clarity of presentation, engagement with the topic.

Group Timeline and Analysis (40 points)

- Each group's timeline and analysis will be evaluated based on accuracy, inclusion of key events, figures, and movements, and ability to convey the historical context.
- Debate Participation and Discussion (30 points)
- Active participation in the debate and subsequent class discussion, demonstrating understanding of different viewpoints and ability to engage in respectful dialogue.

Homework Assignment (10 points)

- Write a short reflection paper on the relevance of historical struggles for women's rights to contemporary gender equality issues.
- Evaluation criteria: depth of analysis, critical thinking, coherence of writing.

Overall Engagement and Participation (20 points)

- Active engagement in class activities, discussions, and collaborative work throughout the lesson.

Total Points: 130

Resources:

- 1 <https://www.un.org/en/global-issues/gender-equality#:~:text=a%20human%20ri ght-,Gender%20Equality%20was%20made%20part%20of%20international%20 human%20rights%20law,Assembly%20on%2010%20December%201948.>
- 2 <https://www.globalfundforwomen.org/womens-human-rights/#:~:text=Women's%20 rights%20are%20the%20fundamental,a%20fair%20and%20equal%20wage.>
- 3 https://en.wikipedia.org/wiki/Women%27s_rights
- 4 Compass Manual for Human Rights Education with Young People <https://www.coe.int/en/web/compass>

SESSION 2

Legal Frameworks and International Conventions:

Examination of key international conventions and treaties related to women's rights and understanding domestic laws and policies aimed at promoting gender equality

This session, delves into the essential legal frameworks and international conventions related to women's rights. It also explores how these global agreements influence domestic laws and policies aimed at promoting gender equality.

Objectives:

1. Understand the significance of international conventions and treaties in safeguarding women's rights.
2. Explore key international conventions and their provisions related to gender equality.
3. Examine the impact of international agreements on domestic laws and policies.
4. Foster critical thinking about the challenges and progress in achieving gender equality.

Activities:

1. Interactive Discussion: Start with a discussion on the meaning of gender equality and its importance.

2. Case Studies: Analyze real-life cases where international conventions influenced domestic laws and policies.

3. Group Activity: In groups, research and present on one of the key international conventions related to women's rights.

4. Debate: Engage in a debate on a current gender equality issue, considering both international and domestic perspectives.

5. Q&A Sessions: Open discussions after each topic to address questions and concerns.

Competences:

By the end of this lecture, participants should have developed the following competences:

- Knowledge:** Gain knowledge about the major international conventions and treaties addressing women's rights.
- Analytical Skills:** Develop the ability to critically analyze the impact of international agreements on national policies.
- Communication:** Enhance your communication skills through group activities, presentations, and debates.
- Critical Thinking:** Cultivate critical thinking skills by discussing the challenges and achievements in promoting gender equality.
- Legal Awareness:** Acquire an understanding of the legal frameworks that protect women's rights globally.

Evaluation:

Participation: Actively engage in discussions, activities, and debates.

Group Presentation: Effectively present your assigned international convention.

Case Analysis: Analyze a case where international conventions influenced domestic laws.

Debate Performance: Contribute meaningfully to the debate.

Final Assessment: A written assignment on the challenges and progress in achieving gender equality.

Let's start by discussing the concept of gender equality and its significance on both a global and domestic scale. Feel free to ask questions along the way, as active engagement is encouraged throughout this lecture.

Resources:

- ¹ <https://ijrcenter.org/thematic-research-guides/womens-human-rights/>
- ² <https://www.womankind.org.uk/international-agreements-on-womens-rights-a-framework-for-action/>
- ³ <https://www.un.org/womenwatch/daw/cedaw/>
- ⁴ Compass Manual for Human Rights Education with Young People <https://www.coe.int/en/web/compass>

SESSION 3

Gender Discrimination and Intersectionality:

Identifying different forms of gender-based discrimination and exploring the concept of intersectionality and its impact on women's experiences

This session, delves into the various forms of gender-based discrimination that exist and explore the concept of intersectionality, which plays a pivotal role in understanding the complex experiences of women. Gender discrimination remains a persistent issue in societies worldwide, affecting individuals in various ways. By grasping the concept of intersectionality, we can better appreciate the interconnected nature of discrimination and its impact on different aspects of women's lives.

Objectives:

1. By the end of this lecture, participants should be able to:
2. Define various forms of gender-based discrimination.
3. Understand the concept of intersectionality.
4. Recognize how intersectionality impacts women's experiences.
5. Reflect on the importance of addressing gender discrimination intersectionally.

Activities:

Activity 1: Exploring Gender Discrimination (20 minutes):

Divide participants into small groups.

Each group discusses and provides examples of different forms of gender-based discrimination (e.g., sexism, gender stereotypes, sexual harassment, workplace inequality, gender-based violence, unequal pay, limited access to education).

Groups report their findings to the larger group.

Facilitator provides additional insights and clarifications.

Activity 2: Introduction to Intersectionality (15 minutes):

Facilitator explains the concept of intersectionality - how different aspects of identity (race, class, sexuality, etc.) intersect to create unique experiences of discrimination.

Show a brief video or share personal stories illustrating intersectionality.

Activity 3: Mapping Intersectionality (20 minutes):

Participants are given scenarios of women facing discrimination.

They identify various aspects of identity (e.g., race, socioeconomic status) that intersect with gender in each scenario.

Discuss findings as a group, emphasizing the complexity of discrimination.

Activity 4: Impact of Intersectionality on Women (15 minutes):

Facilitator discusses how intersectionality affects women's experiences, access to resources, and opportunities.

Participants share their thoughts and observations.

Activity 5: Reflecting on Solutions (10 minutes):

Participants brainstorm ways to address gender discrimination intersectionally.

Discuss the importance of inclusive policies and advocacy.

Competences:

Critical thinking: Analyzing different forms of gender-based discrimination and their intersectional aspects.

Communication: Sharing findings and insights with peers.

Empathy: Understanding the diverse experiences of women.

Evaluation:

Quiz: A short quiz assessing participants' understanding of gender discrimination and intersectionality.

Group discussion: Participants share one key takeaway from the lecture.

Feedback: Encourage participants to provide feedback on the lecture's content and delivery.

Note: It's important to create a safe and respectful environment during this lecture, as discussions about discrimination and identity can be sensitive. Facilitators should be prepared to address any emotional or challenging reactions from participants and ensure that all voices are heard and respected.

Resources:

- 1 <https://www.savethechildren.org/us/charity-stories/how-gender-discrimination-impacts-boys-and-girls#:~:text=Gender%20discrimination%20means%20any%20exclusion,full%20and%20equal%20human%20rights.>
- 2 <https://www.humanrightscareers.com/issues/what-is-gender-discrimination/>
- 3 <https://www.undp.org/bosnia-herzegovina/blog/what-intersectionality-and-why-it-important-gender-equality>
- 4 <https://www.coe.int/en/web/gender-matters/intersectionality-and-multiple-discrimination>
- 5 Video: https://www.youtube.com/watch?v=O1isLM0ytkE&t=13s&ab_channel=PeterHopkins
- 6 <https://medicamondiale.org/en/violence-against-women/womens-rights-are-human-rights/sexism-discrimination-against-women-and-girls>
- 7 Compass Manual for Human Rights Education with Young People <https://www.coe.int/en/web/compass>

SESSION 4

Women's Rights in Education and Employment:

Analyzing challenges and disparities in education and the workplace and strategies for promoting equal opportunities in education and employment

This session, explores the challenges and disparities that women often face in both education and the workplace. It also discusses strategies to promote equal opportunities for women in these domains.

Objectives:

1. To understand the historical context of women's rights in education and employment.
2. To identify the challenges and disparities women encounter in education and the workplace.
3. To explore strategies and policies aimed at promoting equal opportunities for women.
4. To encourage critical thinking about gender equality and its importance in society.

Activities:

1. **Historical Overview:** Provide a brief history of women's rights in education and employment. Discuss key milestones and individuals who played pivotal roles.
2. **Group Discussion:** Divide the class into groups and assign each group a specific challenge or disparity that women face in education or employment. Have them research and present their findings.
3. **Case Study Analysis:** Analyze real-world case studies of organizations or countries that have successfully implemented policies to promote gender equality in education and employment.
4. **Debate:** Divide the class into two groups for a debate. One group argues in favor of the statement: "Gender should not be a factor in educational and employment opportunities," while the other group argues against it.

5. **Guest Speaker:** Invite a guest speaker who is an expert in gender equality or women's rights to share their experiences and insights.

Competences Developed:

Critical thinking and analysis: Evaluating challenges and disparities critically.

Research skills: Investigating historical and contemporary issues.

Communication skills: Presenting findings and participating in debates.

Empathy and awareness: Understanding the experiences of women in education and employment.

Policy analysis: Examining strategies and policies for gender equality.

Evaluation:

Assessment will be based on the following criteria:

- Participation in class discussions and activities.
- Quality of group presentations and case study analyses.
- Performance in the debate, including the ability to articulate and defend arguments.
- Written reflection on the significance of gender equality in education and employment.
- Understanding of historical context and awareness of current issues.

In conclusion, this lecture aims to shed light on the challenges and disparities women face in education and employment, as well as the strategies and policies that can help create a more equitable society.

Resources:

- 1 <https://www.brookings.edu/articles/the-history-of-womens-work-and-wages-and-how-it-has-created-success-for-us-all/>
- 2 <https://www.xpheno.com/blogs/women-in-education-employment-and-expowerment/>
- 3 https://link.springer.com/chapter/10.1007/978-3-031-14360-1_12
- 4 https://genderequalitystrategy.undp.org/?gclid=CjwKCAjwrranBhAEEiwAzbhNtfb2Yr0OZGo5wfoepuBLHWsj9J1BH-uP3G_36x9i57Iot8D08FdxghoCG7QQAvD_BwE
- 5 [Compass Manual for Human Rights Education with Young People https://www.coe.int/en/web/compass](https://www.coe.int/en/web/compass)

SESSION 5

Reproductive Rights and Health:

Discussion on reproductive rights, maternal health, and access to healthcare and addressing common misconceptions and promoting informed choices

This session explores the concept of reproductive rights, discusses maternal health, access to healthcare, and dispels common misconceptions to empower individuals to make informed choices.

Objectives:

- To understand the concept of reproductive rights.
- To recognize the importance of maternal health in reproductive rights.
- To discuss access to healthcare as a critical component of reproductive rights.
- To address common misconceptions surrounding reproductive health.
- To empower individuals to make informed choices regarding their reproductive health.

Activities:

1. Interactive Discussion: Engage the audience in a discussion about their understanding of reproductive rights and health. Encourage sharing of personal experiences or stories related to the topic.

2. Case Studies: Present real-life case studies to illustrate the impact of reproductive rights, maternal health, and access to healthcare on individuals and communities.

3. Group Work: Divide participants into small groups and provide them with scenarios related to reproductive rights. Ask each group to discuss the ethical and legal aspects and present their findings.

4. Myth Busting: Share common misconceptions about reproductive health and engage the audience in debunking these myths with evidence-based information.

5. Guest Speaker: Invite a healthcare professional or expert in reproductive health to share their insights and answer questions from the audience.

Competences:

Critical Thinking: Analyzing case studies and myths to make informed decisions.

Communication: Expressing thoughts, ideas, and concerns related to reproductive rights.

Ethical Awareness: Understanding the ethical dimensions of reproductive health.

Collaboration: Working in groups to solve problems and discuss scenarios.

Empathy: Developing a deeper understanding of the challenges faced by individuals regarding reproductive rights.

Evaluation:

Participation: Assess active participation in discussions, group work, and questions posed to the guest speaker.

Case Study Analysis: Evaluate the group's ability to analyze and discuss case studies related to reproductive rights.

Myth Busting: Assess the accuracy of information provided in the myth-busting activity.

Presentation: Evaluate group presentations on ethical and legal aspects related to reproductive rights.

Reflection Essay: Assign a reflective essay where participants discuss what they've learned, how it has influenced their perspective, and how they plan to apply this knowledge in their lives or work.

Resources:

- ¹ <https://www.ohchr.org/en/women/sexual-and-reproductive-health-and-rights>
- ² <https://www.hrw.org/topic/womens-rights/reproductive-rights-and-abortion>
- ³ <https://www.tampabayabortionclinics.com/resources/common-sexual-misconceptions/>
- ⁴ <https://www.bcm.edu/community/healthcare-outreach/teen-health-clinic/teen-health-clinic-services/sti-screening-treatment/sexual-health-myths>
- ⁵ [Compass Manual for Human Rights Education with Young People https://www.coe.int/en/web/compass](https://www.coe.int/en/web/compass)

SESSION 6

Combating Gender-Based Violence

Recognizing various forms of gender-based violence and strategies for prevention, support, and advocacy

This session explores the different types of gender-based violence, delves into strategies for prevention, discuss methods of providing support, and highlights the importance of advocacy. Gender-based violence is a grave issue that affects individuals and communities worldwide. It encompasses various forms of harm and discrimination inflicted upon individuals based on their gender identity, often targeting women and marginalized genders.

Objectives:

By the end of this lecture, participants should be able to:

- Define gender-based violence and identify its various forms.
- Understand the psychological, emotional, and societal impacts of gender-based violence.
- Explore strategies for preventing and addressing gender-based violence.
- Recognize the role of support systems in helping survivors.
- Comprehend the significance of advocacy in combating gender-based violence.

Activities:

1. Group Discussion: Break participants into small groups and provide them with case scenarios related to different forms of gender-based violence. Have them discuss the potential impact on survivors and possible ways to support them.

2. Interactive Presentation: Share real-life stories of gender-based violence survivors to create empathy and awareness. Encourage participants to ask questions and engage in discussions throughout the presentation.

3. Role-Play: Divide participants into pairs and assign them roles, such as survivor, friend, counselor, or advocate. Ask them to enact a scenario where they are providing support to a survivor of gender-based violence.

4. Case Study Analysis: Distribute case studies that highlight successful prevention and

advocacy initiatives against gender-based violence. In groups, have participants analyze these cases and extract key strategies that contributed to their success.

Competences:

Knowledge: Participants will gain a comprehensive understanding of different forms of gender-based violence and their implications.

Empathy: Through real-life stories and role-play, participants will develop empathy towards survivors and understand their emotional experiences.

Communication: Group discussions, interactive presentations, and role-play activities will enhance participants' communication skills.

Problem-Solving: Analyzing case studies will enable participants to identify effective strategies for prevention, support, and advocacy.

Collaboration: Group activities will promote collaboration and the exchange of ideas among participants.

Evaluation:

Quiz: A brief quiz at the end of the lecture to assess participants' understanding of different forms of gender-based violence and related concepts.

Group Activity Assessment: Evaluation of group discussions, role-plays, and case study analyses based on the depth of understanding and the quality of ideas shared.

Q&A Session: Participation in the Q&A segment, where participants can ask questions about concepts discussed during the lecture.

Reflection Essay: Participants will be asked to write a short reflection essay on the significance of combating gender-based violence in their communities, incorporating the strategies and insights discussed in the lecture.

In conclusion, combating gender-based violence requires a multi-faceted approach involving recognition, prevention, support, and advocacy. By raising awareness and equipping ourselves with the tools to address this issue, we can contribute to creating safer and more equitable societies for everyone.

Resources:

<https://www.coe.int/en/web/gender-matters/types-of-gender-based-violence>

https://eige.europa.eu/gender-based-violence/what-is-gender-based-violence/forms-of-violence?language_content_entity=en

<https://commission.europa.eu/strategy-and-policy/policies/justice-and-fundamental-rights/gen->

LESSON 1 : CASE STUDY

Women's Rights

Case Study 1

Mary Wollstonecraft (1759–1797)

Background:

An English writer, philosopher, and early advocate for women's rights, Wollstonecraft is best known for her book, *A Vindication of the Rights of Woman* (1792).

Contributions:

- Advocated for women's education, arguing that women should be educated equally to men.
- Emphasized that women are not inferior to men but appear so due to a lack of access to education.
- Suggested that educating women would benefit society as a whole, as women could contribute meaningfully beyond the domestic sphere.

Motivations:

- Wollstonecraft's experiences of financial instability and limited educational opportunities motivated her drive for reform.
- She witnessed how societal structures restricted women's lives and was determined to challenge these norms.

Impact on Women's Rights and Social Change:

- Wollstonecraft's ideas were foundational, influencing feminist thought in the 19th and 20th centuries.
- Her emphasis on education paved the way for later reforms in women's access to schooling and professional opportunities.

Case Study 2

Susan B. Anthony (1820–1906)

Background:

An American social reformer and prominent figure in the women's suffrage movement, Anthony dedicated her life to advocating for equal rights for women, especially the right to vote.

Contributions:

- Co-founded the National Woman Suffrage Association (NWSA) in 1869 alongside Elizabeth Cady Stanton.
- Worked tirelessly for women's suffrage, organizing campaigns, delivering speeches, and lobbying government officials.
- Anthony's efforts contributed to the eventual passing of the 19th Amendment in 1920, which granted women the right to vote in the U.S.

Motivations:

- Anthony was inspired by the injustices she saw in her work as an abolitionist and her own experiences with gender discrimination.
- She was motivated by a strong belief in equality and democracy, which she argued should extend to women's rights.

Impact on Women's Rights and Social Change:

- Susan B. Anthony's activism was instrumental in the women's suffrage movement and inspired generations of activists.
- Her advocacy for political equality laid the groundwork for women's continued engagement in public and political life.



Case Study 3

Sojourner Truth (1797–1883)

Background:

An African American abolitionist and women's rights activist, Sojourner Truth was born into slavery and later gained her freedom, becoming a powerful voice for both racial and gender equality.

Contributions:

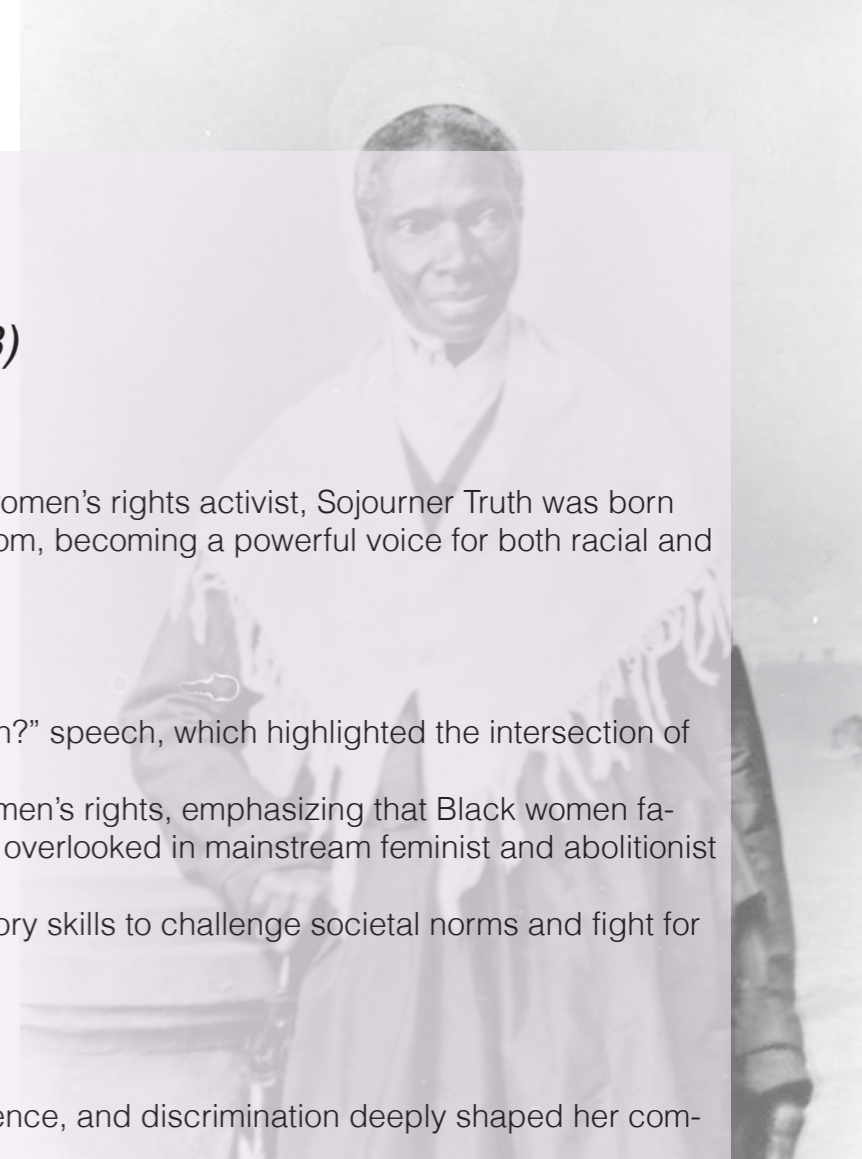
- Famous for her 1851 "Ain't I a Woman?" speech, which highlighted the intersection of race and gender discrimination.
- Advocated for both abolition and women's rights, emphasizing that Black women faced unique challenges that were often overlooked in mainstream feminist and abolitionist movements.
- Used her life story and powerful oratory skills to challenge societal norms and fight for justice.

Motivations:

- Truth's experiences with slavery, violence, and discrimination deeply shaped her commitment to social justice.
- She was motivated by her strong Christian faith, which she saw as a source of guidance in her fight for equality.

Impact on Women's Rights and Social Change:

- Truth's advocacy expanded the women's rights movement to include women of color and inspired conversations around intersectionality.
- She remains an iconic figure in both the abolitionist and feminist movements, remembered for her powerful voice and enduring legacy.



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HANDOUT

Women's Rights Debate

Debate Topic: Gender Pay Inequality

Background:

Gender pay inequality refers to the ongoing disparity in wages between men and women, often seen across various sectors and roles. Studies indicate that, on average, women earn less than men for similar roles, with differences influenced by factors like industry, occupation, education, and experience. However, even when accounting for these variables, a pay gap persists, suggesting a structural inequality in compensation. The gender pay gap is a contentious issue, with debates around its causes, implications, and methods for closing the gap.

Pro Arguments (In Favor of Focusing on and Addressing Gender Pay Inequality):

- Advocates argue that everyone should be paid equally for equal work, and pay inequality is an unjustifiable form of gender discrimination.
- Closing the gender pay gap would increase women's economic independence and reduce gender-based poverty rates, benefiting society as a whole.
- Fair compensation for women could improve job satisfaction, productivity, and employee retention, positively impacting organizations.
- Many countries have laws mandating equal pay for equal work. Enforcing these laws strengthens adherence to principles of justice and fairness in the workplace.
- Focusing on pay equality encourages companies to examine and eliminate any discriminatory hiring or promotion practices that contribute to the gap.

Con Arguments (Against the Focus on Gender Pay Inequality as the Primary Issue):

- Opponents argue that the pay gap is influenced by complex factors like career choices, education, work experience, and part-time vs. full-time employment, making direct comparison difficult.
- Some argue that differences in pay are often the result of women choosing careers or roles that pay less but offer more flexibility or work-life balance.
- Others claim that wages are determined by market forces, and addressing pay inequality may disrupt the free market or lead to unnecessary regulation.
- Some believe the priority should be on helping women gain skills and education in higher-paying fields rather than solely addressing pay disparities within their current roles.
- Requiring companies to focus on equal pay might impose financial and administrative burdens, especially on small businesses, that could affect hiring and growth.

Discussion Points:

1. Impact of Gender Pay Inequality on Society:

How does pay inequality affect individuals, families, and communities economically and socially?

2. Role of Legislation:

Should governments play a more active role in regulating wages to ensure gender pay equality?

What impact could government policies have on organizations?

3. Cultural and Structural Factors:

How do cultural expectations and norms affect career choices and advancement opportunities for women?

Are biases within companies a significant factor, or is the gap mostly due to personal choices?

4. Long-term Implications:

How might persistent gender pay gaps affect future generations, both men and women? Could reducing the pay gap positively influence the overall economy?

5. Possible Solutions:

What are some viable solutions to reduce the gender pay gap without causing undue burden on businesses?

Could increased transparency in pay help address the issue?

6. Balancing Equity with Market Forces:

To what extent should market forces be balanced with equitable practices?

Is it possible to achieve both free market fairness and pay equality, or are these ideas in conflict?

LESSON 2: CASE STUDY

Women's Rights

Case Study

North Macedonia's Legislation on Gender-Based Violence and CEDAW's Influence

Background on CEDAW Influence:

North Macedonia ratified the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) in 1994. This ratification obligated the country to align its legal frameworks with CEDAW's provisions, especially regarding the prevention of gender-based violence and workplace harassment. CEDAW emphasizes the need for comprehensive legal measures to protect women from all forms of violence, advocating for policies that prevent domestic abuse, support survivors, and ensure accountability for offenders.

CEDAW's Influence on Domestic Laws

Domestic Violence Law (2004, amended in 2014):

In line with CEDAW recommendations, North Macedonia enacted a specific law addressing domestic violence. This law defined domestic violence, included protections for victims, and established penalties for offenders. Amendments in 2014 expanded these protections by setting up clear procedures for police, social services, and health providers to support victims.

Law on Protection Against Harassment in the Workplace (2013):

Inspired by CEDAW's call for gender equality in workplaces, North Macedonia introduced legislation aimed at preventing harassment, including sexual harassment. This law requires employers to implement preventive measures and provides a framework for employees to report harassment.

Amendments to the Criminal Code (2018):

Following CEDAW's recommendations and those of the Istanbul Convention, North Macedonia broadened the definition of domestic violence to include economic and psychological abuse. These changes made it easier to prosecute cases and provide resources for victims.

Case Study Example

Reform in Response to CEDAW's Recommendations

A landmark case in North Macedonia in 2015 highlighted gaps in domestic abuse protection and prompted significant reforms. The Case of "A.B." involved a woman who suffered years of abuse from her husband, with limited response from law enforcement due to lack of concrete evidence under the existing domestic violence law. When she reported the abuse, her case was initially dismissed, but following support from women's rights NGOs, her appeal went to the Committee on the Elimination of Discrimination Against Women, a body that monitors CEDAW compliance.

The Committee reviewed her case and concluded that North Macedonia's legal framework fell short in protecting her rights under CEDAW. Following this ruling:

- **Enhanced Protections:** The government introduced protocols for quicker response times by law enforcement and set up shelters with adequate resources.
- **Mandatory Training:** Police and social workers received training on handling domestic violence cases, focusing on victim sensitivity and support. This case prompted further reforms and raised awareness in the region, leading to more proactive measures to prevent domestic violence. It highlighted how CEDAW serves as a powerful tool in promoting women's rights, as North Macedonia strengthened its domestic laws to ensure better protection for women in both private and public spheres.

¹ <https://eca.unwomen.org/en/where-we-are/north-macedonia/ending-violence-against-women>

² <https://eca.unwomen.org/en/stories/news/2023/06/new-amendments-in-north-macedonias-criminal-code-expand-protection-for-various-forms-of-violence-against-women>

³ [https://www.theadvocatesforhumanrights.org/Res/North Macedonia UPR Information Gender-based Violence.pdf](https://www.theadvocatesforhumanrights.org/Res/North%20Macedonia%20UPR%20Information%20Gender-based%20Violence.pdf)

LESSON 3

Scenarios on Intersectionality

Scenario 1

Employment Discrimination

Background:

A young Black woman with limited financial resources works in a predominantly male, high-paying corporate environment.

Intersecting Identities: Gender, race, socioeconomic status.

Challenges:

- She experiences both racial and gender bias, with colleagues doubting her abilities due to stereotypes associated with her race and gender.
- Her financial background limits her access to higher education, putting her at a disadvantage compared to peers with more advanced qualifications.
- The lack of diversity in the workplace means fewer role models and mentors, impacting her career progression and sense of belonging.

Scenario 2

Education and Accessibility

Background:

A Latina woman with a disability is pursuing a university education while managing part-time work to support her family.

Intersecting Identities: Gender, race, disability, socioeconomic status.

Challenges:

- She faces barriers due to her disability, such as inaccessible classrooms and limited accommodations.
- She also experiences stereotypes associated with her ethnicity, with some instructors assuming she is less academically prepared.
- Her family's financial limitations mean she struggles with tuition costs, adding financial stress to her academic challenges.
- Balancing her part-time job to support her family creates additional strain, impacting her ability to focus on studies.

Scenario 3

Health and Healthcare Access

Background:

An older Indigenous woman living in a rural area seeks medical treatment for a chronic illness.

Intersecting Identities: Gender, age, race/ethnicity, geographic location.

Challenges:

- She encounters healthcare providers who may carry biases against Indigenous people, leading to unequal treatment.
- Living in a rural area means limited access to specialized healthcare, requiring long travel times and costs for advanced care.
- Her age brings additional health concerns, which are sometimes dismissed or minimized due to both age and gender biases in medical settings.
- Language barriers and lack of culturally sensitive care contribute to feelings of isolation and mistrust in the healthcare system.

LESSON 4: CASE STUDY

Women's Rights in Education and Employment

Scenario 4

Access to Education and Social Services

Background:

A young Roma woman, who is a single mother, lives in a marginalized neighborhood with limited access to social services and education opportunities.

Intersecting Identities: Gender, ethnicity (Roma), socioeconomic status, and parental status.

Challenges:

- She faces ethnic discrimination and stereotyping, with local schools and service providers often harboring biases against Roma communities. This impacts her ability to access quality education and support services for herself and her child.
- Her low-income background limits her access to resources like reliable transportation and childcare, making it challenging to attend educational programs or job training.
- Being a young single mother adds to the social stigma she experiences, as others often stereotype or judge her based on her marital status and parental role.
- Due to these intersecting identities, she encounters unique barriers in accessing support programs that could help her improve her financial situation and educational prospects. These overlapping challenges make it difficult for her to break the cycle of poverty and exclusion.

Case Study 1

Nordic Countries' Gender Equality Policies

Overview:

The Nordic countries (Sweden, Norway, Finland, Denmark, and Iceland) are internationally recognized for their robust gender equality policies and high rankings in the Global Gender Gap Index.

Strategies Implemented:

- Parental Leave Policies** – Generous parental leave is available for both mothers and fathers, promoting shared responsibility in child-rearing. For example, Iceland mandates that each parent takes a minimum of three months' leave, with additional shared months.
- Childcare Support** – Heavily subsidized childcare allows both parents to pursue their careers. In Sweden, the government provides affordable childcare, making it easier for parents to balance work and family.
- Quotas in Leadership** – Norway was the first country to introduce quotas, mandating that 40% of corporate board seats be held by women in publicly listed companies.
- Equal Pay Legislation** – Extensive measures have been introduced to reduce pay disparities, such as mandatory pay audits and transparency reports.

Impact:

- Workforce Participation** – High levels of female labor force participation across Nordic countries.
- Leadership Representation** – Increased representation of women in top leadership positions.
- Reduced Gender Pay Gap** – Consistently one of the lowest gender pay gaps worldwide.

Lessons Learned:

Nordic policies demonstrate that governmental support for work-life balance and inclusive leadership can foster an equitable workforce, leading to stronger economies and improved quality of life for both men and women.

Case Study 2

Equal Pay Policies at Salesforce

Overview:

Salesforce, a global technology company, is a leading example in the corporate sector for implementing equal pay policies to bridge the gender pay gap.

Strategies Implemented:

Regular Pay Audits – Salesforce conducts annual company-wide audits to identify and rectify pay disparities between male and female employees.

Budget Allocation – In 2015, Salesforce invested \$3 million to ensure equal pay for its employees, adjusting salaries to eliminate discrepancies.

Transparent Reporting – The company has committed to openly sharing its progress in equal pay and has pledged to continue investments as needed to maintain pay equity.

Diverse Hiring and Promotions – Salesforce has also focused on creating equitable hiring practices and supporting career advancement for women through mentorship and leadership programs.

Impact:

Pay Equity – Salesforce has achieved consistent pay parity within its workforce, with ongoing adjustments as necessary.

Positive Corporate Culture – Their commitment to gender equality has contributed to a more inclusive work environment, increased employee satisfaction, and a reputation as a leader in diversity, equity, and inclusion.

Industry Influence – Salesforce's policies have inspired similar actions in other tech companies, highlighting the impact corporate leaders can have on industry-wide change.

Lessons Learned:

Regular pay audits, transparent policies, and significant budget commitments are effective strategies for achieving equal pay within a company. Salesforce's example shows that proactive measures and transparency can drive positive change.

Case Study 3

Educational Scholarships for Women in STEM (U.S. Department of State's TechWomen Program)

Overview:

The U.S. Department of State's TechWomen program provides scholarships, mentorship, and career development opportunities for women in science, technology, engineering, and math (STEM) from developing countries.

Strategies Implemented:

Mentorship Programs – TechWomen pairs emerging female STEM leaders from Africa, Central Asia, and the Middle East with mentors from top U.S. technology companies like Google, Facebook, and LinkedIn.

Financial Scholarships and Grants – The program provides financial support to enable women to participate in technology training and professional development in the United States.

Global Network Building – Participants gain access to a global network of professionals and alumni, promoting peer support and knowledge-sharing.

Project-Based Learning – Participants work on specific projects that tackle real-world issues, allowing them to apply STEM skills in ways that benefit their communities.

Impact:

Skill Development and Career Advancement – Graduates of the program have secured leadership positions in their fields, contributing to innovation and economic development in their home countries.

Increased Representation in STEM – By supporting women in these traditionally male-dominated fields, the program has increased the visibility of female STEM leaders globally.

Community Impact – Alumni often return to their communities to implement projects that promote gender equality and STEM education for young girls.

Lessons Learned:

Targeted scholarships and mentorship programs can significantly boost women's participation and success in STEM fields. TechWomen demonstrates the power of financial support, mentorship, and network-building in fostering gender equality in education and employment.

References:

- ¹ <https://nordics.info/show/artikel/childcare-infrastructure-in-the-nordic-countries>
- ² <https://www.weforum.org/stories/2018/12/nordic-countries-women-equality-gender-pay-gap-2018/>
- ³ https://nikk.no/wp-content/uploads/2020/09/NIKK_Equal_Pay_in_the_Nordic_Countries.pdf

HANDOUT

Women's Rights in Education and Employment Debate

Debate Topic

Should Gender Be a Factor in Educational and Employment Opportunities?

Background

The debate on whether gender should influence educational and employment opportunities touches on issues of equality, fairness, and social equity. While many argue for gender-neutral policies, others believe that gender-conscious strategies are crucial to address historical disparities and support underrepresented groups, especially women and marginalized genders.

Key Definitions:

Gender-neutral policies: Approaches that ignore gender differences, treating everyone the same regardless of gender.

Gender-conscious policies: Approaches that consider gender disparities and implement measures to support equal opportunities and representation.

Arguments For (Team A): "Gender Should Not Be a Factor"

Pros:

Equal Treatment: Gender-neutral policies treat everyone as individuals, reducing biases that stem from stereotypes.

Merit-Based Opportunities: Opportunities should be based solely on skills, talents, and qualifications rather than gender, ensuring that the most qualified candidates advance.

Reduction of Bias: Avoiding gender as a factor may reduce implicit biases that can come with labeling and identity categories.

Fosters Individual Responsibility: A focus on personal achievements and skills emphasizes individual growth, encouraging all candidates to strive for excellence.

Evidence and Examples:

Some companies that have adopted gender-neutral hiring practices report improvements in diversity, as roles are filled based on competencies alone.

Arguments Against (Team B): "Gender Should Be a Factor"

Cons:

Addressing Historical Inequities: Women and other marginalized genders have faced systemic barriers; gender-conscious policies are necessary to level the playing field.

Promotion of Diversity and Inclusion: Gender diversity leads to varied perspectives, which can improve team performance and innovation.

Representation Matters: Seeing diverse role models in education and employment encourages younger generations to pursue their goals, regardless of gender.

Tailored Support: Women, especially in male-dominated fields like STEM, often face unique challenges. Policies considering gender can provide necessary support and accommodations.

Evidence and Examples:

Nordic countries' gender equality policies have improved female labor force participation and pay equity.

Initiatives like scholarships for women in STEM address the underrepresentation and provide more equitable opportunities.

Discussion Points

- Does Gender Equity Require Gender-Conscious Policies?
- Should we consider gender to overcome structural inequalities, or does this approach reinforce gender divisions?
- Impact of Gender-Neutral Policies on Minority Genders : How might a gender-neutral stance affect not just women but also non-binary individuals in education and employment?
- Role of Role Models and Representation: Does representation in certain fields matter? What impact does it have on gender-specific barriers and ambitions?
- Balancing Merit and Equity: How do we balance merit-based selection with equity-based support? Should one take precedence over the other?
- Future of Gender Policies: As we move toward greater equality, at what point (if ever) will gender-conscious policies no longer be necessary?

LESSON 5: CASE STUDY

Reproductive Rights

Case Study 1

Maternal Health Access in Rural Communities

Scenario:

In a rural area of Sub-Saharan Africa, pregnant women often have to travel long distances to reach healthcare facilities. The lack of transportation, coupled with scarce healthcare resources, results in a high rate of maternal and infant mortality. A woman named Amina, pregnant with her third child, had to walk over 10 kilometers to reach a clinic. Due to delays and lack of timely medical intervention, Amina lost her baby, and her health suffered severely.

Analysis Points:

Ethical Implications: Is it ethical for healthcare systems to lack sufficient support for rural maternal health?

Social Implications: What are the societal impacts when communities face limited access to maternal healthcare?

Personal Implications: How might this experience impact Amina's views on healthcare and her future family planning?

Case Study 2:

Reproductive Rights and Legal Barriers

Scenario:

In El Salvador, strict abortion laws penalize women who seek abortion services, even in cases of medical necessity. Ana, a 19-year-old woman, was diagnosed with a high-risk pregnancy that endangered her life. Despite medical recommendations, the law prevented her from accessing a safe abortion. Ana was forced to carry the pregnancy to term, enduring physical and psychological suffering.

Analysis Points:

Ethical Implications: How should a country balance legal restrictions with individuals' right to life-saving healthcare?

Social Implications: What message does the criminalization of abortion send to society, particularly to young women like Ana?

Personal Implications: How might Ana's experience affect her trust in healthcare systems and future reproductive choices?

Case Study 3

Misconceptions and Stigma in Accessing Contraception

Scenario:

In a conservative part of South Asia, 22-year-old Meera faces social stigma for using contraception, as it is often associated with promiscuity in her community. Meera and her husband decide to use contraception to space their children, but they avoid seeking information from healthcare providers due to the fear of gossip and judgment. This lack of guidance leads to inconsistent contraceptive use, resulting in an unplanned pregnancy.

Analysis Points:

Ethical Implications: How should healthcare systems address cultural sensitivities while ensuring access to contraceptives?

Social Implications: What are the broader societal effects of stigmatizing contraception?

Personal Implications: How might stigma affect Meera's long-term choices about family planning?

Case Study 4

Barriers to Reproductive Healthcare for Roma Women in Eastern Europe

Scenario:

In a small Eastern European town, Maria, a 27-year-old Roma woman, faces persistent challenges in accessing reproductive healthcare. Due to widespread discrimination against Roma communities, local health facilities often provide substandard services to Roma women, and healthcare workers sometimes exhibit biased attitudes. When Maria sought prenatal care for her first pregnancy, she was denied immediate service and faced delays, which resulted in her developing complications. Lacking trust in local facilities, she later chose to avoid seeking further medical help. Maria's experience reflects a common issue in her community, where many Roma women are reluctant to access healthcare due to fear of mistreatment and discrimination.

Analysis Points:

Ethical Implications: Should healthcare systems be held accountable for failing to provide equitable treatment to marginalized communities, such as the Roma?

Social Implications: What is the societal cost of discrimination in healthcare settings, especially for women's and maternal health?

Personal Implications: How might Maria's negative experience affect her long-term approach to reproductive health, family planning, and her perception of medical professionals?

References:

- ¹ [https://www.who.int/home/search-results?indexCatalogue=genericsearchindex1&searchQuery=maternal health in rural africa&wordsMode=AnyWord](https://www.who.int/home/search-results?indexCatalogue=genericsearchindex1&searchQuery=maternal+health+in+rural+africa&wordsMode=AnyWord)
- ² <https://www.hrw.org/news/2024/06/17/human-rights-watch-amicus-curiae-case-beatriz-and-others-v-el-salvador>
- ³ <https://www.guttmacher.org/>
- ⁴ <https://fra.europa.eu/en>

LESSON 5

Scenarios on Reproductive Rights

Scenario 1

Access to Contraception in Adolescents

Scenario:

A 17-year-old girl in a conservative community wants to access contraception to avoid an unplanned pregnancy. However, the local clinic has a policy requiring parental consent for contraception services to minors, and she is afraid her parents will react negatively. The girl approaches the clinic without her parents and is turned away.

Discussion Points:

Ethical: Should adolescents have autonomous access to contraception, or is parental consent necessary for minors?

Legal: What laws or policies should be in place to balance youth rights with parental involvement in reproductive health?

Social: How can healthcare providers navigate cultural and familial beliefs when offering reproductive healthcare to minors?

Scenario 2

Discrimination Against Roma Women in Maternity Care

Scenario:

A 25-year-old Roma woman, pregnant with her second child, visits a local hospital for prenatal care. She is treated poorly by the staff, who assume she does not understand her healthcare rights or medical needs. She receives less attention and care than other patients and fears going back for further checkups, which may put her and her unborn child at risk.

Discussion Points:

Ethical: Is it fair or justifiable for healthcare providers to deliver lower-quality care based on a patient's background?

Legal: What legal protections could help ensure equal access to quality maternity care?

Social: What are the societal implications of discrimination in healthcare, especially for marginalized communities?

Scenario 4

Cultural Beliefs and Family Planning

Scenario:

A young couple from a cultural background that discourages contraception is considering family planning options. However, they feel pressure from their families to have children right away. They visit a healthcare provider but are met with judgment about their cultural beliefs, which complicates their decision.

Discussion Points:

Ethical: How should healthcare providers approach family planning in culturally sensitive situations?

Legal: What are the couple's rights to confidential and judgment-free healthcare?

Social: What role should healthcare systems play in addressing cultural beliefs that may limit reproductive choices?

Scenario 3

Safe Childbirth for a Young, Unmarried Woman

Scenario:

A 19-year-old, unmarried woman in a rural town is close to giving birth. Her community has strong social stigmas against unwed mothers, and she is concerned about being treated poorly by local medical staff. She wants to give birth in a safe and supportive environment but feels she may face judgment and neglect at the clinic.

Discussion Points:

Ethical: Should healthcare providers' personal beliefs influence the care they provide?

Legal: What are the patient's rights to unbiased care, and how can clinics ensure a respectful environment for all patients?

Social: How can communities work to eliminate stigma around unwed mothers seeking healthcare?

Scenario 5

Access to Abortion for Medical Necessity

Scenario:

A woman in her early thirties has a high-risk pregnancy and learns from her doctor that continuing the pregnancy could endanger her life. However, she lives in a region where abortion laws are strict and medical professionals fear legal consequences. She faces barriers to accessing the procedure and feels helpless.

Discussion Points:

Ethical: Should a woman's health take precedence over restrictive abortion laws?

Legal: What legal provisions should exist to allow for abortion in life-threatening cases?

Social: How might restrictive laws affect a woman's ability to make health-related decisions?

Scenario 6

Information Access on Reproductive Health in Schools

Scenario:

A high school teacher wants to introduce basic reproductive health education, including information about contraception, in a health class. However, some parents in the community strongly oppose this, claiming it encourages promiscuity. The school administration is hesitant, fearing backlash from parents.

Discussion Points:

Ethical: Should students have access to information about reproductive health, even if it conflicts with some parents' beliefs?

Legal: What are the rights of young people to receive comprehensive health education in schools?

Social: How can schools balance parental concerns with the educational needs of students?

Scenario 7

Fertility Treatment and Financial Access

Scenario:

A couple in their early thirties wants to pursue fertility treatments but cannot afford the high costs. Their health insurance doesn't cover these procedures, and they cannot access financial assistance. They feel that access to fertility treatments should be available to all, not just those who can afford it.

Discussion Points:

Ethical: Should fertility treatments be accessible as a basic healthcare service?

Legal: What policies could support broader access to fertility treatments?

Social: What are the implications of restricting fertility treatment access based on income?

LESSON 6

Activities Scenarios and Case Study on GBV

Activity 1

Group Discussion – Case Scenario

Scenario:

Sara, a 22-year-old Roma woman, lives in a rural community and has experienced physical abuse by her partner for several years. Due to cultural stigma, she feels unable to leave the relationship, fearing judgment from her community and lack of support from family. She has limited access to financial resources and doesn't know how to navigate available support services.

Key Points for Discussion:

What emotional and physical impacts might Sara face?

What immediate forms of support would be beneficial to her?

What long-term resources or community support could assist her in safely recovering and becoming self-sufficient?

Activity 2

Interactive Presentation – Survivor Story

Story:

In a Roma community in Eastern Europe, Maria, a 29-year-old mother, experienced verbal and physical abuse from her husband, who also controlled the family's finances. Maria eventually sought help from a local women's shelter, where she received counseling and assistance in building job skills. Through these services and support networks, she found a path to independence. Her journey highlights the importance of shelter access, psychological support, and financial independence programs in helping GBV survivors rebuild their lives.

Reflection Questions:

How did the support systems, like the shelter and counseling, impact Maria's journey?

What insights can this story provide on the needs and barriers that Roma women face when seeking help?

Activity 3

Role-Play – Support Scenario

Scenario:

One participant takes on the role of Nadia, a Roma teenager who confides in a friend that she's experiencing harassment and bullying from classmates because of her ethnicity and gender. Another participant plays the friend who listens to her and offers support. The friend must decide how to help Nadia and whether to seek assistance from a school counselor or a community advocate.

Reflection Points:

What words or actions helped Nadia feel supported?

What was challenging about offering support in this scenario?

How can we better prepare to provide support for young survivors facing both gender-based violence and racial discrimination?

Activity 4

Case Study Analysis – Successful GBV Prevention and Advocacy Project

Case Study:

Project Name: Roma Women's Voices for Change

Location: Hungary

Overview:

This project was established by the Roma Women's Rights Initiative to address domestic violence and gender discrimination faced by Roma women. The initiative provided legal aid, access to counseling, and community-based advocacy workshops that included Roma and non-Roma women. Through training on legal rights, self-advocacy, and connecting women to local resources, the program enabled participants to understand and utilize their rights. Additionally, the initiative raised community awareness by conducting workshops on the intersection of gender and ethnic discrimination, which helped build a coalition of allies and strengthened support for Roma women experiencing violence.

Questions for Analysis:

What prevention and advocacy strategies were effective in this case?

What challenges did the project encounter in addressing GBV within the Roma community, and how were they overcome?

How can similar strategies be applied to support Roma women in other regions?

References:

- ¹ <https://www.errc.org/>
- ² <https://www.unfpa.org/>



CONTENTS

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INTRO- DUCTION

This course module on Public Policies, Gender Equality and Roma Inclusion is designed to help you understand how these policies have evolved, their current state, and what needs to be done to improve them for everyone. The policy document's primary focus is on the development and implementation of effective public policies addressing gender equality and the inclusion of the Roma community at the European level.

This document is intended for a diverse range of stakeholders, including policymakers, Roma women's rights organizations, Roma women policymakers, Roma women gender equality experts, and any individuals or groups aiming to influence or understand the policymaking process. The paper aims to support stakeholders in understanding the unique challenges faced by Roma women and promoting an inclusive policy environment. Additionally, this paper serves as a valuable resource for advocacy, contributing to the broader goal of achieving social justice and equality for all marginalized communities in Europe.

In summary, this policy paper is an essential tool for anyone committed to advancing gender equality and the rights of the Roma community, providing a clear roadmap for creating impactful and sustainable policy changes.

2. Public Policies on Gender Equality and Roma Inclusion in Romania

2.1 Gender Equality in Romania - Overview

During the communist regime under Nicolae Ceauescu, gender roles were strictly defined. While women were encouraged to join the workforce to boost productivity, they also faced stringent reproductive policies, notably Decree 770, which banned abortion to increase the birth rate. This period saw women juggling dual roles as workers and primary caregivers, with limited support for their reproductive rights (Vincze, 2006).

The fall of communism in 1989 marked a significant shift as Romania transitioned to a democratic government and market economy. The initial years of transition saw a regression in gender equality due to economic instability and the resurgence of traditional gender roles. Since 2006, Eniko Vincze, professor on social anthropology and gender studies at Babes-Bolyai University has recommended integrating ethnicity into policy frameworks and gender mainstreaming in public policies, particularly those concerning Roma communities (Vincze, 2006).

Romania's accession to the European Union in 2007 brought substantial legislative and policy changes. The adoption of EU directives mandated equal pay for equal work, anti-discrimination laws, and policies supporting work-life balance. These changes brought progress in gender equality, although challenges such as the lack of intersectionality within these laws and policies have led to persisting experiences of violence and discrimination in access to education, health, housing, and employment for Roma women (Gheorghe & Mocanu, 2021).

Romania has implemented several laws to promote gender equality, including the Equal Opportunities Act (Ministry of Justice) and the Anti-Discrimination Law (Ministry of Justice). These laws aim to eliminate gender-based discrimination in various spheres, including employment, education, and public life. The National Agency for Equal Opportunities between Women and Men (ANES) was established by Law 202/2002 and plays a crucial role in implementing gender equality policies and programs (Government of Romania, 2015).

2.2 Roma Inclusion in Romania - Overview

The Roma community in Romania has a history of 500 years of slavery and centuries of discrimination and marginalization. During the communist period, there were efforts to assimilate Roma people, often through forced measures that resulted in the loss of cultural identity (Achim, 2004). This historical discrimination and marginalization set the stage for ongoing challenges in social inclusion strategies. The post-communist era saw increased visibility of Roma issues. However, this period also witnessed heightened discrimination and social exclusion.

Romania's EU membership brought a heightened focus on human rights and inclusion. The EU Framework for National Roma Integration Strategies provided a blueprint for national policies aimed at improving the socio-economic conditions of Roma people (European Commission, 2012).

Romania has implemented several laws and policies to support Roma inclusion, including the Anti-Discrimination Law (Ministry of Justice) and the National Roma Integration Strategy. These frameworks aim to address 4 pillars of intervention; anti-discrimination and promote equal opportunities in education, employment, healthcare, and housing (Government of Romania, 2015). The most recent law adopted by the Romanian government is the Anti-Gypsyism Law, enacted in 2021.

The National Agency for Roma coordinates the implementation of policies and programs aimed at Roma inclusion. This agency works with various stakeholders, including government bodies, NGOs, and international organizations, to promote Roma rights and socio-economic development (National Agency for Roma, 2020).

3. European-Level Policies on Gender Equality and Roma Inclusion

3.1 European-Level Policies on Gender Equality

The European Union (EU) has been a significant driver of policies aimed at promoting gender equality across its member states. Gender equality has been a foundational principle of the European Union since its inception. The Treaty of Rome (1957) included a provision for equal pay for equal work, marking the EU's first legislative effort towards gender equality (European Union, 1957). Over the decades, the EU has expanded its gender equality policies. The Treaty of Amsterdam (1997) further reinforced gender equality as a core objective, leading to the establishment of more comprehensive policies and frameworks (European Union, 1997).

The EU has implemented several directives to promote gender equality in the workplace, including the *Directive 2006/54/EC* on the implementation of the principle of equal opportunities and equal treatment of men and women in matters of employment and occupation. This directive addresses issues such as the gender pay gap, harassment, and discrimination in the workplace (European Parliament and Council, 2006). As well as the *Directive 2010/41/EU* on the application of the principle of equal treatment between men and women engaged in self-employment activities (European Parliament and Council, 2010).

The EU has also focused on policies promoting work-life balance, recognizing the importance of shared responsibilities between men and women. The *Directive 2019/1158/EU* on work-life balance introduces measures such as parental leave, paternity leave, and flexible working arrangements (European Commission, 2019).

It is important to note that none of these directives aimed at promoting gender equality in the workplace use the intersectional approach, there is no mention of Roma women or other women suffering discrimination based on race or ethnicity within the European Union.

The Gender Equality Strategy 2020-2025 focuses on areas such as ending gender-based violence, challenging gender stereotypes, closing gender gaps in the labor market, achieving equal participation in decision-making, and ensuring gender mainstreaming across all policy areas (European Commission, 2020). This is the first strategy implemented by the EU on gender equality to mention the “intersectionality of gender with other grounds of discrimination” (Gender Equality Strategy 2020-2025).

In May of this year, the EU introduced its first law specifically aimed at combating violence against women and domestic violence. The *Directive 2024/1385/EU* criminalizes certain forms of violence against women, both offline and online, across the EU. Additionally, it requires that Member States implement comprehensive measures for prevention, protection, access to justice, support, and coordination and cooperation between authorities (European Commission, 2024).

Institutional mechanisms play a vital role in promoting gender equality across the EU. *The European Institute for Gender Equality (EIGE)* is instrumental in this effort, providing essential research, data collection, and policy recommendations to support the implementation of gender equality initiatives (EIGE, 2020). Additionally, the EU funds various programs and initiatives aimed at promoting gender equality, such as the Rights, Equality, and Citizenship Programme, which supports projects designed to combat violence against women and promote gender equality at the European Union level (European Commission, 2020).

Civil society organizations also play a crucial role in advocating for and implementing gender equality policies at the European level. For example, the European Women’s Lobby (EWL), an umbrella organization, is one of the most influential women’s organizations at the EU level regarding policies and laws on gender equality. However, it is essential to critique that gender policies often reflect the priorities and approach of these organizations, which can sometimes leave behind the most vulnerable women, failing to address their specific needs and challenges comprehensively.

3.2 Roma Inclusion Policies at the European Level - Overview

The EU has recognized the marginalization and discrimination faced by Roma communities and has made efforts to address these issues by developing frameworks focused on social inclusion and anti-discrimination measures.

However, many of these frameworks consist of recommendations rather than directives/laws specifically targeting Roma inclusion. As a result, they do not mandate immediate actions by states but rather recommend steps to ensure equal rights, it implies that there are no consequences/sanctions against the countries which do not implement such measures or actions or do not achieve the objectives.

In 2011, the EU adopted the *EU Framework for National Roma Integration Strategies* to guide member states in developing and implementing strategies for Roma inclusion. The framework focuses on four key areas: education, employment, healthcare, and housing (European Commission, 2011). Each member state, including Romania, is required to develop and implement a National Roma Integration Strategy aligned with the EU Framework. These strategies outline the measures and actions taken to improve the socio-economic conditions of Roma communities (European Commission, 2012). In 2020, the European Commission introduced a new strategic framework that builds on previous efforts and aims to further enhance Roma inclusion by focusing on combating discrimination, promoting equal opportunities, and supporting Roma empowerment (European Commission, 2020).

Despite these efforts, challenges remain in the effective implementation of Roma inclusion policies. The European Court of Auditors has highlighted issues such as insufficient funding, lack of coordination among stakeholders, and inadequate monitoring and evaluation mechanisms as factors contributing to the limited success of Roma inclusion initiatives (European Court of Auditors, 2017).

4. Understanding Policy Making at the European Level on Gender Equality and Roma Inclusion

4.1 Key Stages in Policy Making

4.1.1 Agenda Setting

The agenda-setting stage involves identifying issues that need to be addressed and placing them on the policy agenda. This stage often involves lobbying by stakeholders, media coverage, and political advocacy. For example, Roma inclusion and gender equality issues may be highlighted through reports from NGOs, academic research, and public campaigns.

4.1.2 Policy Formulation

During this stage, specific policy proposals are developed. Policymakers, experts, and stakeholders collaborate to create detailed plans and strategies. For gender equality, this might involve drafting legislation or creating action plans, while for Roma inclusion, it could involve developing specific integration programs and measures.

4.1.3 Decision Making

Decision-making involves the approval of policy proposals by relevant bodies. This may include national governments, the European Parliament, or other legislative bodies. For example, the European Parliament might vote on directives related to gender equality or Roma inclusion.

4.1.4 Implementation

Once policies are approved, they need to be implemented. This stage involves translating policy proposals into concrete actions and programs. Implementation may require coordination among various agencies, allocation of resources, and development of monitoring systems.

4.1.5 Evaluation and Monitoring

Evaluation involves assessing the effectiveness of implemented policies. This stage helps determine whether the policies have achieved their intended goals and identifies areas for improvement. Evaluation can be conducted through research studies, monitoring reports, and feedback from stakeholders. The monitoring of EU policies and strategies on gender equality and Roma inclusion is carried out by several key institutions. *The European Institute for Gender Equality (EIGE)* plays a central role in tracking progress on gender equality across member states by providing data, research, and analysis. Additionally, the *EU Agency for Fundamental Rights (FRA)* conducts research and reports on gender equality and Roma issues, providing valuable insights into the impact of EU policies. For Roma inclusion specifically, the *European Commission* monitors the implementation of the EU Framework for National Roma Integration Strategies, evaluating member states' progress and offering recommendations. However, for the Roma inclusion strategy there is another monitor body which is the Roma Civil Monitor (Central European University). FRA also focuses on the situation of Roma communities, reporting on issues of discrimination and social inclusion and gender equality. Finally, the *European Network of Equality Bodies (Equinet)* supports national equality bodies in monitoring and addressing equality issues affecting Roma communities.

4.2 Key Stakeholders

Key stakeholders in the policy-making process include:

Government bodies: National and European government institutions play a central role in developing and implementing policies. For example, the European Commission drafts legislative proposals, while the European Parliament and the Council of the EU are responsible for adopting and amending them.

Civil society organizations: NGOs and advocacy groups provide valuable input, raise awareness, and mobilize support for policy initiatives.

Academic experts: Researchers and academics contribute to policy development through evidence-based analysis and recommendations. They provide insights into the impact of policies and suggest improvements.

International organizations: Institutions such as the United Nations and the

Council of Europe provide frameworks and guidelines for addressing issues related to gender equality and Roma inclusion.

Media: Media outlets play a role in shaping public opinion and bringing attention to policy issues. They can influence the policy agenda and hold policymakers accountable.

5. Recommendations

To advance the effectiveness of policies on gender equality and Roma inclusion, the following recommendations are proposed:

1. Ensure that both gender equality and Roma inclusion policies explicitly address the intersection of gender with ethnicity, race, class, sexual orientation, disability, and other forms of discrimination to better support Roma women and other marginalized groups.
2. Engage diverse stakeholders, including marginalized communities, in the policy development process to ensure that policies reflect their needs and experiences.
3. Participatory approach, conduct consultations with Roma women and gender equality experts when drafting policies related to Roma inclusion.
4. Run awareness campaigns to challenge stereotypes and educate the public about the issues faced by Roma communities and gender inequalities.
5. Improve monitoring and evaluation mechanisms by increasing funding, strengthening coordination among stakeholders, and developing robust metrics to assess the impact of policies on Roma inclusion and gender equality.
6. Encourage greater collaboration between government bodies, civil society organizations, and the Roma community to ensure that policies are developed and implemented in a participatory and inclusive manner.
7. Conduct awareness campaigns and provide training for policymakers and practitioners on the specific needs of Roma women and the importance of intersectional approaches to gender equality and Roma inclusion.
8. Allocate more resources and funding to support the implementation of Roma integration strategies and gender equality initiatives, ensuring that financial support is sufficient to meet the objectives of these policies.
9. Share successful examples and best practices from member states that have effectively addressed challenges related to gender equality and Roma inclusion to encourage the adoption of effective strategies across the EU.

6. Conclusion

Understanding the historical context, existing frameworks, and mechanisms for influencing policy is crucial for stakeholders to effectively advocate for and implement meaningful and positive changes. The historical experiences of marginalization, discrimination, and social exclusion faced by Roma communities, coupled with the evolving landscape of gender equality, highlight the necessity of a nuanced and informed approach to policy advocacy and implementation.

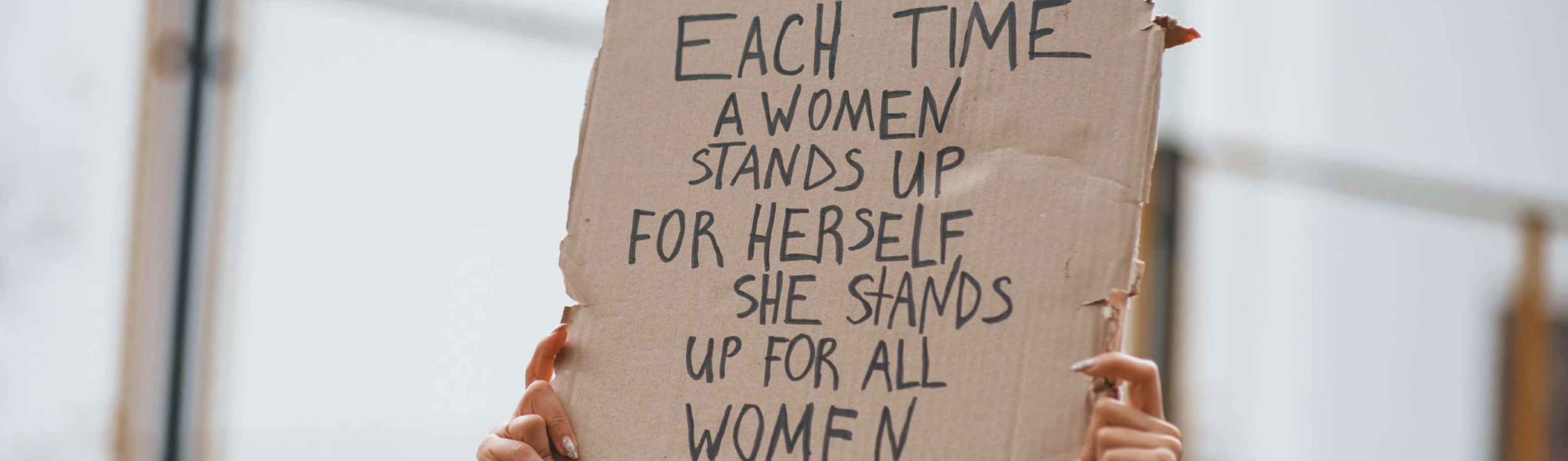
The integration of gender equality from an intersectional perspective into all policy areas is essential for achieving truly inclusive and equitable outcomes. An intersectional approach recognizes that gender inequality cannot be fully understood or addressed in isolation from other forms of discrimination and disadvantage, such as those based on ethnicity, race, class, sexual orientation, disability, or socioeconomic status. Specifically, for Roma women, this means acknowledging the compounded effects of gender and ethnic discrimination and addressing these through targeted and holistic policy interventions.

Ultimately, achieving gender equality and effective Roma inclusion requires a commitment to addressing both historical and contemporary issues through well-informed, intersectional, and inclusive policy frameworks. By understanding and applying these principles, stakeholders can drive meaningful progress towards a more just and equitable society for all marginalized communities.

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A close-up photograph of a woman's hands holding a piece of torn, brown cardboard. The cardboard has a message written on it in black marker. The background is a blurred outdoor setting with a white wall and a wooden post.

EACH TIME
A WOMEN
STANDS UP
FOR HERSELF
SHE STANDS
UP FOR ALL
WOMEN

ROMANI WOMEN ON VIOLENCE PREVENTION

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INTRO- DUCTION

1.1 Welcome speech

Dear Roma woman, welcome to this handbook dedicated to the prevention of violence. This manual is intended for you - a Roma woman who wants to empower herself, understand and protect herself from violence in all its forms. Regardless of your age, knowledge, experience and the environment you are in, we believe that you deserve everything, and above all, safety and respect.

Together we will explore different aspects of violence and provide you with useful knowledge, examples and information to confront violence and build healthy relationships for yourself and your environment in any situation. Violence is a serious problem faced by women all over the world, including us Roma women.

Often violence remains hidden and silenced due to fear of judgment, feelings of helplessness, insufficient support and knowledge of what you can do. This handbook aims to empower you and your community to act together against violence and create a safer and more supportive environment for all.

1.2 Presentation of the manual

This manual is the result of many years of work with the Roma community on the problem of violence. It was created in response to the needs of Roma women who often do not have access to adequate resources and support in the prevention of violence.

We believe that every Roma woman has, above all, the right to a safe life, full of respect and love.

The manual is divided into several chapters, each with its objectives and activities.

1.3 Why is it important to talk about violence?

Talking about violence can be difficult and painful, but it is extremely important.

Many Romani women, like many other women, face violence in various forms, but for various reasons, they often remain silent and do nothing. Through this manual, we want to show you that you have no reason to suffer violence and that you deserve the right to a safe and respected life. Violence knows no borders - it affects women from all walks of life and education. Regardless of whether you are young, elderly, married, a single mother or a girl just starting her life's journey, we have a common goal - to ensure the safety and dignity of every Roma woman.

This handbook will provide you with the information, skills and support you need to recognize violence and empower yourself to take steps towards a safer future. Safety is not a privilege, but a basic right of every woman, including you.

2. OBJECTIVES

2.1 Understanding the concept of violence

Violence is defined as any behavior that harms, injures or intimidates a person or group. Violence can be present in different forms, and the most common forms of violence are:

Physical violence is any use of force that can cause injury, pain or discomfort. This includes hitting, slapping, pushing, kicking, choking or using a weapon to cause injury.

Verbal violence is a form of violence in which verbal aggression, insults, swearing, belittling or threats are used to control, hurt or intimidate another person.

Emotional violence is manifested through the manipulation of emotions, humiliation, isolation from family and friends, threats of abandonment or spreading false information to cause emotional suffering to another person.

Sexual violence includes unwanted sexual contact, coercion into sexual relations, sexual abuse, sexual blackmail or exploitation of one's sexuality.

Economic violence is a form of violence in which financial control is used to control another person, force economic dependence, or prevent a person from achieving independence.

2.2 Identification of different forms of violence

Identification of different signs and patterns of behavior that indicate violence. Recognizing the signs and patterns of behavior that indicate violence is crucial for timely action and support for victims. Recognize different forms of violence and how they manifest because they can manifest in different ways and different contexts.

Here are some examples of patterns that may indicate violence:

Signs of physical violence: visible injuries, bruises, scratches, withdrawal, fear of the partner or the person doing the violence.

Signs of verbal abuse: low self-esteem, constant apologizing, humiliation and insults by the partner or the person doing the violence.

Patterns of behavior that indicate emotional violence: control, isolation, manipulation of emotions, threats, intimidation.

2.3 Empowering Roma women to respond to violence

Empowering yourself and your community to stand up to violence and break its cycle To stand up to violence and break its cycle, the following steps need to be taken:

Education: Education about the different forms of violence and their consequences is crucial to raise awareness of the problem. Organizing workshops, lectures and training on violence prevention can empower your community.

Support for victims: Timely and adequate support for victims of violence can be key to breaking the cycle of violence. It encourages the community to provide a safe environment and support for victims of violence.

Promoting equality and respect: Promoting a culture of equality, respect and non-violence can contribute to creating a healthier and safer society. It encourages dialogue and exchange of ideas about the importance of respect and tolerance.

Engagement of institutions: Encourage cooperation with local institutions, organizations and the government to ensure effective protection against violence and promote a support system for victims. Empowering and informing Roma women and their community is key to preventing violence and creating a safer environment for everyone. Work together, support each other and become agents of positive change in your community.

2.4 Encouraging joint action against violence

Encouraging joint action against violence refers to activities undertaken within the community so that all its members are actively involved in the fight against violence. This type of action implies cooperation, support and engagement to prevent violence through collective efforts. Encouraging joint action against violence is a key step toward creating a safer and more respectful life.

Through this approach, Roma women can unite and work together to prevent violence, provide support to victims and promote a culture of nonviolence.

Joint action means sharing knowledge, resources and experiences, to create a strong and long-lasting impact on reducing violence in the community.

Examples of good joint action with successful results:

- 1. Forming a support network:** Roma women can form support networks within their community, which will provide emotional support to victims of violence and help them feel less isolated.
- 2. Training of local members and volunteers:** The organization of training for local leaders and volunteers enables the transfer of knowledge about the prevention of violence and its consequences to the wider community.
- 3. Organizing campaigns on non-violence:** Romani women can organize campaigns that promote non-violence, gender equality and respect for diversity to raise awareness of these issues throughout the community.
- 4. Cooperation with non-governmental organizations and institutions:** Roma women can establish cooperation with relevant non-governmental organizations and institutions to jointly work on the prevention of violence and provide support to victims.

3. COMPETENCES

3.1 Recognizing signs of violence

Recognizing the signs of violence refers to the ability to identify and understand the presence of violence in different situations and environments. Signs of violence are often the consequences of violence and show how it can affect your health and well-being. Violence can have serious consequences for victims, both physical and emotional.

Here are some of the signs of violence:

Physical consequences: injuries, pain, scars, fractures, but also long-term health problems such as headaches, digestive problems and sleep disorders.

Emotional consequences: low self-esteem, depression, anxiety, PTSD, feelings of guilt or shame.

Economic consequences: financial dependence, loss of job, inability to provide for oneself and family.

3.2 Use of effective communication skills

Using good and effective communication is about being able to express our needs, feelings and boundaries clearly. This kind of communication enables Roma women to avoid conflicts and aggression in communication. Instead, it encourages open and honest communication that promotes mutual understanding. Effective communication, which can be developed and learned, includes active listening, asking clear questions, expressing your feelings with an "I message" and setting boundaries without being aggressive.

3.3 Setting boundaries and strengthening self-confidence

Setting boundaries and strengthening self-confidence enables Roma women to recognize their boundaries and values, and to set them with respect toward others, which enables them to feel safe in setting boundaries and protecting their interests. Setting boundaries means recognizing what is acceptable to you and what is not, and making that clear to others. It means saying "no" when something doesn't suit you, without guilt or shame.

3.4 Use of Community Support Resources

The use of community resources for support refers to the recognition and use of available knowledge, information, resources, services and organizations that provide support to victims of violence. In this way, Roma women can find support, information and help when they face violence or when they want to help others. This can be knowledge and information that deals with violence prevention and can help with counseling, legal protection, safe houses and other services.

Examples: Call the violence phonenumber if you witness or are a victim of violence. Consulting a local non- governmental organization that provides support for victims of violence for advice and information.

4. VIOLENCE

4.1 Understanding violence: Definition and forms of violence

Violence is a life you do not want to live, it is inhumane, unethical behavior that violates all the rights and dignity of every person and can have serious consequences for victims. Understanding different forms of violence helps Roma women to recognize and distinguish the signs of violence in different situations. Recognizing the signs of violence is key to protecting yourself and others.

Physical violence can include bruising, injury or the use of force. Emotional abuse includes humiliation, control and threats.

Sexual violence includes unwanted sexual contact or coercion to have sex. Economic violence means controlling finances and preventing independence.

Romani women can react by talking to trusted persons, calling for help and seeking support from organizations or institutions. By empowering ourselves and others in the community, we can collectively break the cycle of violence.

4.2 Violence in the family and partner relationships

Domestic and intimate partner violence includes physical or emotional abuse of children, the elderly, or other family members by parents, guardians, or other family members. It also includes violence between partners in intimate relationships.

Now we will see how it is for each form of violence:

Domestic violence: Domestic violence can include physical or verbal abuse of children, elders or other family members by parents, guardians or other family members. Some examples are:

Physical violence against children: it can be physical punishment, such as hitting, slapping or mutilation. Children can be victims of violence by parents, guardians or other family members. Verbal abuse of children: Verbal abuse of children can be manifested through insults, belittling, humiliation or verbal threats. These types of abuse can leave deep emotional wounds on children and negatively affect their development.

Older family members as victims of violence: Older family members, such as grandparents or other older relatives, can also be victims of violence by other family members. This can include physical violence, abuse, neglect or financial exploitation.

partner relationships: Violence in partner relationships can be verbal abuse (insulting, belittling, shouting...), controlling your partner (frequent calls, asking her to know how you spend your time, where you are at all times, forbidding you to go somewhere or with someone...), economic abuse (all the money is with your partner, he gives you money for what he thinks you need and how much he thinks you need, he doesn't allow you to work, you have your own money or your money is with your partner and you can't decide how to use it...), physical violence (hitting different parts of the body, hitting with hands, feet, head or different objects...) or sexual abuse (pressing on sexual intercourse, using objects in a relationship without your consent and desire, violent and painful intercourse...).

4.3 Violence in the workplace

Workplace violence can include verbal abuse, mobbing, rumor-mongering, and physical abuse by superiors or colleagues. Some examples are:

Verbal abuse by superiors: Incorrect communication, insults, belittling and humiliation by superiors towards employees can be a form of verbal violence in the workplace.

Mobbing: Mobbing is a form of violence that includes intentional bullying, intimidation, isolation or ostracism of an employee by colleagues or superiors. This can lead to serious consequences for the mental and physical health of the victim.

Spreading rumors and gossiping: This kind of behavior can be a form of verbal violence and can damage the reputation and integrity of the employee. It is very common.

Physical abuse by colleagues: Physical violence between colleagues can occur in extreme situations, which includes physical conflicts and attacks in the workplace.

4.4 Violence in the community and society

Violence in the community and society refers to the impossibility of decent living in society, the violation of human rights of individuals or groups, as well as emotional consequences, fear and stigmatization. Violence in the community and society can be manifested through discrimination, abuse, violence against certain groups, and leave lasting consequences on the community.

Examples:

Violence against minority groups refers to physical, verbal, emotional or structural violence directed against minority ethnic, religious, linguistic, sexual, gender, social or cultural groups. Minority groups usually have fewer numbers and/or less political and economic power than majority groups in society. Some of the forms of violence include: not communicating with the group, insults, physical violence, etc.

Violence against women and girls in society refers to any form of violence directed against women and girls based on their gender, can be manifested in different spheres of their lives, including the family home, the educational system, the workplace and public space. Some of the forms of violence against women and girls in society include: insulting, humiliating, not giving them the right to make decisions, banning education, forcing them into marriage, and the like.

Violence against marginalized groups refers to various forms of physical, verbal, emotional or structural violence directed at people or groups who are socially marginalized, discriminated against and often have less power and influence in society. These marginalized groups may include people based on race, ethnicity, gender, sexual orientation, gender identity, disability, social status, religious belief, or other characteristics.

ACTIVITIES

5.1 Workshops on recognizing violence

The purpose of recognizing violence is multiple and plays a key role in protecting the individual and the community from the negative consequences of violence.

Recognizing violence allows us to:

Protect personal safety: By recognizing violence, an individual can take steps to protect themselves from further harm and danger. Preventing the spread of violence: Recognizing violence allows us to identify potential situations or individuals who may be exposed to violence and intervene before violence spreads further.

Encouraging behavioral change: We recognize violence as a problem and take steps to address it, which can change the behavior of individuals or institutions that support violence.

Protecting the rights and dignity of victims: By recognizing violence, we can provide support and protection to victims, ensuring they have access to the resources and help they need.

Reducing stigma and empowering the community: By recognizing violence, we raise awareness of this problem in the community, reduce the stigma that can be associated with exposure to violence, and empower people to fight against violence as active members of the community. Overall, recog-

nizing violence plays a key role in creating a safer and more respectful society, where every individual has the right to live without fear of violence and threats to their physical and emotional well-being.

5.2 Exercises to strengthen self-confidence

We could present self-confidence as a feeling of faith in oneself and one's abilities. When you have self-confidence, you feel confident in your opinions and actions, which helps you face challenges and obstacles in life. It's like having an inner sense of strength and conviction that you can achieve what you want.

Building up your self-confidence when you are exposed to violence can be a challenging process, but it is possible to gradually strengthen your sense of self-worth and strength.

Here are some helpful steps you can take:

Seek support: Connect with people you trust and with whom you can share your feelings and experiences. This may include friends, family members or professional advisors. Talking to someone who trusts and understands you can be liberating and help you feel less alone.

Education about violence: Find out about different forms of violence, how it affects people and how you can recognize the signs of violent behavior. A better understanding of the situation can help you reduce feelings of guilt and develop an awareness that the violence is not your fault.

Set boundaries: When you are exposed to violence, it is important to set boundaries with the bully. You can do this by clearly expressing what you are not comfortable with and what you will not tolerate. Assertive communication, which we will explain later, can be useful in this process.

Focus on the positive: Try to focus on your positive traits and talents that you can work on. Identify your strengths and successes, regardless of the difficult situations you are going through. Setting small goals and achieving them can help you gradually increase your confidence.

Practice self-care: Pay attention to your physical and emotional well-being. Practice relaxation, meditation or deep breathing techniques to reduce stress and anxiety.

Connect with activities that fulfill you and bring you joy.

Consider seeking professional help: Therapy can be extremely helpful for people who have been exposed to violence. A professional therapist or counselor can help you develop coping skills, consider your feelings, and understand your worth.

Strengthening self-confidence plays a key role in recognizing violence, reacting and protecting yourself for several important reasons:

Increases awareness of self-worth: When we have built self-confidence, we more easily recognize our value and dignity as a person. It allows us to better understand that we deserve respect and that violence is not something we have to endure.

It empowers us to set boundaries: With strong self-confidence, we believe in our feelings and needs, which allows us to set clear boundaries in relationships. When we recognize violence, it is easier for us to decide to set a boundary and protect ourselves from further hurt.

Increases the courage to react: When we are confident in ourselves, we dare to react to violence. Instead of keeping silent or tolerating violence, we will stand up decisively to defend ourselves and our rights.

Reduces feelings of fear and helplessness: Self-confidence reduces the feelings of fear and helplessness that often accompany victims of violence. Feeling confident can empower us to confront the abuser and seek help.

Encourages taking steps to protect yourself: When we have strong self-confidence, we are more likely to take steps to protect ourselves, such as seeking help from friends, family or professional institutions.

Reduces the likelihood of repeat violence: People with high self-esteem are often less inclined to stay in harmful and violent relationships. They recognize the value of their well-being and are aware that they deserve safety and respect.

By strengthening self-confidence, Roma women will be better equipped to be aware of violence, react to it and protect themselves from potential dangers. It is the foundation for empowering individuals and communities to combat violence and create a safer and more respectful environment for all.

5.3 *The role of communication in the prevention of violence*

Communication plays a key role in the prevention of violence and allows us to better respond to potentially violent situations for several important reasons:

Recognizing the signs of violence: Through open and honest communication with others, we can more easily recognize the signs of violence in our environment. By exchanging experiences and information with friends, family or community, trusted persons, we can learn about situations of violence that are happening and be more aware of potential dangers.

Dialogue with bullies: Communication can be useful in trying to talk to people who are violent or aggressive. By understanding their motivations or problems, we can help prevent further violence, provide advice or encourage them to seek professional help.

Assertive response: Effective communication allows us to respond assertively to violence. When we have developed assertive communication skills, we express our feelings, needs and boundaries more easily, which can prevent further violence and set clear boundaries. More about what assertive communication is will be in the rest of the manual.

Finding support: Communicating with family, friends or professional organizations can give us access to the support and resources we need. If we witness violence, reporting or sharing information with relevant institutions can contribute to preventing violence and protecting victims.

Prevention of recurrence of violence: Through open communication with victims of violence, we can provide support and encouragement to reach out for help or protection. Feeling listened to and supported can reduce victims' feelings of shame or guilt and prevent repeat violence.

Awareness of available resources: Communication with local organizations or the community can inform us about available resources for prevention and protection from violence. In this way, we can learn where to look for help and support if we are faced with violence. Through effective communication, Roma women can improve their ability to recognize violence, better understand the situations in which violence occurs, react to violence assertively and find support in the community.

Communication is a key tool in preventing violence and creating a safer and more respectful environment for all.

Assertive communication allows us to express our desires, needs and boundaries in a way that respects both ourselves and other people. This means that we express ourselves with confidence, but without being aggressive or overly withdrawn. By using assertive communication, we can strengthen our relationships with others and resolve conflicts productively.

Example: Let's say you're in the grocery store and you're looking for a promotion that's advertised, but when you pick up the package, you notice that it doesn't have the same number of vegetables as advertised. An assertive reaction would be to politely bring this fact to the employee's attention. You can say, "Sorry, I noticed that there are no fresh vegetables in the package as advertised. Could you please add them or offer me some other substitute?" In this way, you have expressed your dissatisfaction politely, without being aggressive, and you have asked a question that will help resolve the situation. Assertive communication does not only mean expressing negative feelings or dissatisfaction, but also expressing positive feelings towards others. You can express gratitude, praise, or support to others in a sincere way.

Example: If your colleague does a good job on a project, an assertive communication would be to say: "Congratulations on your excellent work on the project! Your contribution was very important and I am delighted with your involvement." Assertive communication also involves active listening. This means that we not only express our opinion, but also show interest in other people's opinions and

views. Active listening can improve understanding and support between people.

Example: When talking to a friend about his/her problems, you can use assertive communication by showing empathy and listening without interrupting. You can say, "I'm sorry you're going through this. Please tell me more about it. I want to help you in any way I can." Here you have expressed empathy and offered support, showing that you are interested in his/her feelings and needs.

The basic principles of assertive communication include:

Directness: Expressing one's thoughts, feelings or desires openly and clearly.

Respect: Showing understanding and consideration for others' opinions and feelings. Express needs and boundaries: You can set boundaries and express what you need without guilt.

Self-esteem: You have the confidence to express your opinions and feelings without fear of judgment.

Empathy: Showing empathy towards others, showing understanding and compassion. In contrast to assertive communication, there is also passive communication (when suppressing one's attitudes and feelings) and aggressive communication (when expressing opinions in a harmful and offensive manner).

Knowledge of assertive communication is possible and will be extremely useful in situations where you are exposed to violence or are often in contact with the abuser for several reasons: Protection of personal boundaries, reduction of the possibility of escalation, preservation of your safety, knowledge of rights and possibilities.

5.4 Developing a support network in the community

Developing community support is extremely important in preventing violence for several key reasons:

Solidarity and sense of belonging: Through community support, an individual feels connected to others, which creates a sense of solidarity, belonging and togetherness. The feeling that we are not alone in the fight against violence gives us the strength and courage to act.

Exchange of experiences and information: As part of the support, people can share their experiences and information about the violence that occurs in the community. This exchange enables the recognition of problems and the identification of necessary preventive measures.

Prevention and intervention: By developing support, the community can work together to prevent violence through education, campaigns and education. Also, support allows the community to intervene and provide support to victims of violence.

Encouraging a change in the culture of violence: When an entire community supports non-violent behavior and condemns violence, an atmosphere is created in which violence is less acceptable. This can contribute to changing the culture of violence in the community.

Helping victims of violence: Developing support enables victims of violence to access resources, help and protection. A sense of support can reduce the feelings of isolation and powerlessness experienced by victims of violence.

Strengthening awareness and responsibility: Developing community support can increase awareness of the problem of violence and the responsibility of all community members to act against violence. This can contribute to creating a safer and more respectful environment for all. Overall, developing community support plays a key role in preventing violence, assisting victims, and promoting nonviolent behavior. By working together, we empower each other and build a safe and respectful society.

EVALUATION

6.1 Monitoring progress and achievements

To make a change and change everything that does not give you the right to live as you want, and above all without violence, the key thing is to take the first step. That's the purpose of this manual, and how small that step seems to you makes all the difference. The goal is that by understanding and using this manual, you can better protect yourself from potentially violent situations, create and strengthen a sense of security and self-confidence, and know how you can bring about a change in behavior and relationships in the community. Roma women who are empowered and trained to recognize and prevent violence can become leaders in the fight against violence and encourage others to become actively involved, which creates a healthier environment providing everyone with much better living conditions.

6.2 Self-evaluation and assessment of personal growth

Self-evaluation is a process where we analyze and reflect on our actions, skills, knowledge and progress in a specific area, such as violence prevention. It is when a person honestly and objectively looks at himself and his actions, thinks about his strengths and weaknesses and identifies achievements and areas for improvement.

Do a short self-evaluation through the following questions:

1. How well do I recognize different forms of violence in my environment?
2. Do I know how to assertively oppose violence and protect my rights?
3. Am I able to clearly express my needs and boundaries?
4. How confident am I when facing difficult situations and how does this affect my reactions to violence?
5. How engaged am I in the prevention of violence in my community? Do I participate in activities that promote peace and tolerance?
6. How familiar am I with my rights and how do I protect them in case of violence?
7. What are my strengths in violence prevention and what are the areas in which I want to improve my skills?
8. How do I react to stressful situations and how can this affect my response to violence?
9. What goals do I want to achieve in violence prevention?
10. How do I plan to achieve them? List the first 3 things (steps) I will do.

6.3 Feedback and manual improvement

To make the best use of this manual, we will ask you to send it to us within a month, and if you want, you can do it again after that, according to the following example:

Violence Prevention Feedback Form

Name and surname: _____

Date of filling out the form: _____/_____/_____

Questions:

1. Which parts of the manual did you find most useful and why?
2. How did you apply what you learned from the manual in your everyday life? (Give specific examples)
3. How did the manual help you recognize the signs of violence in different situations? (Describe the situations if possible)
4. How did you apply the communication skills from the manual in conflict resolution? (give an example)
5. How did you use assertive communication and in which situations?
6. Have you been able to develop a support network in your community? How did you achieve that? (Describe the steps you took)

Thank you for taking the time to fill out this form.

Your feedback is very important to us and helps us improve our work and program.

Please send the completed form back to the attached e-mail address by (date) at the latest. Your answers are confidential and available only to responsible persons, they will not be shared further, nor will any other party have the possibility of insight.

APENDIX

References to resources

7.1 Contacts for support and assistance

In case Roma women face violence or witness violence, it is important to know who they can turn to for support and help. Here are some key contacts:

Police station: In emergencies, calling the number 192 will ensure quick police intervention and protection from violence.

Reporting domestic violence 0800-100-600 (0-24h, free call)

National SOS line for women victims of violence 0800-222-003, works under the Center for the Protection of Infants.

Children and Youth, Belgrade SOS number for reporting violence in schools 0800-200-201, free call, weekdays from 8:30 a.m. to 4:30 p.m.; outside of that time, calls are registered by an automatic answering machine; calls are answered by an expert of the Ministry of Education, Science and Technological Development, National Children's Line NADEL - SOS number for help to children 0800-12-34-56, free call; every day 24 hours.

National SOS line for suicide prevention 011 7777-000, works within the Clinic for Psychiatric Diseases "Dr. Laza Lazarevic", Belgrade,

7.2 Addresses of safe places and centers

Counseling center against domestic violence - SOS phone and safe house 0800- 011-011, free call, weekdays 10:00-19:00 011 2769-466, weekdays 10:00-19:00 062 304-560, nights 19:00-10:00h.

Victims' Society of Serbia (VDS) 011 630-3022, 011 2288-040, weekdays 09:00- 16:00h.

Autonomous Women's Center - SOS phone 0800-100-007, weekdays 10-20h, ASTRA Action against trafficking in women - SOS phone 011 785-0000, 065 3347-817, available 24 hours.

European number for missing children 116-000 Incest trauma center - SOS phone 011 3441-737, 011 3861-332, available 24 hours a day, No mobbing - SOS against abuse at work 064 2127-880, every day from 8 am to 10 pm.

7.3 Other relevant materials and publications

There are many useful materials, publications and resources on the topic of violence prevention, self-help and protection of victims of violence.

Here are some useful examples:

1. National platform for the prevention of violence involving children:
<https://cuvamte.gov.rs/sr/o-nama/o-nacionalno-j-platformi-za-prevenciju-nasil-ja-koje-ukljujuje-decu/>

2. Website of the Ministry of Justice in the fight against violence
<https://iskljuci-nasilje.rs/>

3. Manual for the prevention of gender-based violence <https://www.unicef.org/>

org/serbia/publikacije/priru%C4%8Dnik-za-prevenciju-rodno-zasnovanog-viol-sija

4. Women's Support Center <http://www.cpz.rs/publikacije-cpz/#>

5. Autonomous Women's Center - Manual Violence against women and health consequences: http://www.womenngo.org.rs/zensko-zdravlje/Prirucnik_za_zdravstvene_radnike.pdf



8. Additional Content

8.1 Analysis of social causes of violence

Social causes of violence include various factors in society, culture and institutions that can contribute to the occurrence of violence. These include inequality, poverty, unemployment, traditional gender norms and stereotypes, low education and more. Inequality and discrimination against Roma women create more risks of violence for several reasons. Roma women are often socially marginalized and face stigmatization, which makes it difficult to access basic services and housing opportunities, making them more vulnerable to violence. Discrimination in the labor market reduces their economic independence, making them less able to leave a violent situation. Double discrimination, due to gender and ethnicity, exposes them to traditional gender stereotypes and roles that encourage violence. Lack of access to justice and support in the community makes reporting violence and seeking help difficult. All these injustices create an environment that increases the risk of violence against Roma women and makes it difficult to fight against violence in their lives. Social norms and gender stereotypes play a key role in increasing violence against Roma women for several reasons. In traditional society, Roma women are often limited in their role and expected to be submissive to men, making them vulnerable victims of violence without complaint. Also, strict controls over their life and role in the household make it difficult for them to leave the violence or seek help.

Stereotypes about male aggression can lead to the normalization of violence, while violence can become a means of control and domination over them. Lack of social support and fear of judgment make it difficult for Roma women to seek help. By changing social norms, empowering Roma women and promoting positive models, we can create a society in which violence is unacceptable and provide support to victims of violence. Economic insecurity and poverty can increase the likelihood of violence and make it difficult for victims of violence to access resources for several reasons. If the victim is economically dependent on the abuser, the fear of losing financial support may force her to stay in the abusive relationship. Poverty can prevent a victim from providing basic needs for themselves and their children, making it difficult to leave an abusive situation. Losses at work due to violence further worsen the victim's economic situation. Lack of financial support and access to justice makes it difficult for victims

to become independent and get justice. Poverty also limits access to support such as counseling and safe houses. To reduce the likelihood of violence and enable access to resources, it is necessary to provide financial assistance and social support for victims of violence, training for employment, promoting gender equality in the labor market and ensuring access to justice and support regardless of economic status. Raising societal awareness of the link between economic inequality and violence is also crucial to create support and solidarity for victims of violence.

8.2 Gender equality and the role of women in society

Gender equality implies equality of rights, opportunities and resources for all persons regardless of their gender. This means that women and men have equal chances for education, employment, political participation, access to health care and all other spheres of society. Gender equality is not only a matter of formal laws and policies but also involves changing social norms and stereotypes that perpetuate inequality.

For Roma women, who often experience double discrimination due to ethnicity and gender, gender equality is essential for creating a society without violence. Through gender equality, Roma women would have better access to education and information about violence, which would enable them to recognize violence and know how to protect themselves. Also, by empowering Roma women and promoting their active participation in society, a strong and supportive community is created that advocates against violence. In a society that promotes gender equality, Roma women would be encouraged to get out of situations of violence, and to seek help and support without fear of condemnation or discrimination. Also, through equal access to resources, such as legal support, counseling centers and safe houses, Roma women would have the means to deal with violence and build safer and healthier lives. Empowerment of women plays a key role in the prevention of violence against Roma women. Through education and support, Roma women develop greater awareness of violence, recognize the signs and know how to protect themselves. In addition, empowerment helps them develop self-confidence, which encourages them to end abusive relationships and seek help. Through the creation of support networks, Roma women support each other and reduce the stigma around reporting violence. Through empowerment, Roma women become active participants in the community, which contributes to the fight against violence and the creation of a social climate that condemns violence. This also has a positive impact on children, because seeing empowered mothers they have a better

chance of growing up in a safer and non-violent environment. Through empowerment, Roma women become less susceptible to violence and can actively contribute to the creation of a violence-free society.

8.3 Legislation and the rights of victims of violence

The legal framework and legislation represent a system of laws, regulations and legal regulations that regulate the behavior and organization of society. This includes all laws and rules adopted at different levels of government, such as national laws, local regulations, international treaties and conventions. The legal framework determines the rules that citizens must follow, which are designed to ensure order, security and justice in society. The legislation defines the rights and obligations of citizens, as well as the relations between various institutions and organizations. It also represents the basis for the functioning of the judicial system and the realization of justice in society. In the context of the protection of victims of violence, the legal framework and legislation play a key role in ensuring the rights and support of victims. They define what is considered violence, how to report violence, what are the sanctions for abusers, and what resources and services are available to victims. The legal framework ensures that victims have access to justice, protection and support in the fight against violence. The main law in the fight against violence in the Republic of Serbia is the Law on Prevention of Domestic Violence, which is also by the Council of Europe Convention on the Prevention and Combating of Violence against Women in the Family (Istanbul Convention). Other legal acts and documents define further procedures and concrete steps by this Law.

8.4 Building leadership and community activism

Leadership refers to an individual's ability to take initiative, motivate others, and take responsibility for achieving goals and changing society. A leader is a person who inspires, guides and influences others to achieve common goals, be it personal, professional or social goals. For Roma women, fostering leadership is of great importance for several reasons:

Empowerment and self-confidence: Through leadership, Roma women develop greater self-confidence and a sense of self-worth. They become more aware of their abilities and opportunities to influence positive changes in society.

Changing social norms: Roma women who take leadership can become positive role models for other women and girls in their community. This can lead to a change in social norms and gender stereotypes, which can reduce the risk of violence.

Influence on decision-making: Through leadership, Roma women can have a direct influence on decision-making in their community and society. This enables them to promote policies and initiatives that support equality, human rights and violence prevention.

Developing solidarity and support: Women leaders can promote solidarity among Roma women and create support networks that help victims of violence and provide support to those in need.

Contribution to society: Through leadership, Roma women can contribute to positive change in their community and society. Their contribution can include education, awareness, promotion of equality, rights and protection of victims of violence. Encouraging leadership among Roma women is key to creating a society that is prone to violence prevention, equality and respect for the rights of each individual. Through leadership, Roma women can become strong actors in the fight against violence and build a safer and fairer society for all. Encourage the participation of all community members, including men, to work together to prevent violence. Encourage dialogue and exchange of experiences through the organization of round tables, panel discussions or group discussions on the topic of violence to enable Roma women to share their experiences, support each other and develop joint strategies for violence prevention. They can also be very interesting and creative activities, for example through art, where educational content can be presented constructively and in a pleasant environment through painting, writing and poetry workshops. Here are suggestions on how community activities can be implemented:

Community workshops: Organize interactive and accessible workshops in Roma settlements, led by experts using simple language and visual materials. These workshops should focus on recognizing the signs of violence and the basic steps victims can take to protect themselves.

Some of the workshops can be:

Drama and role-play: Use role-play and drama workshop methods to simulate violent scenarios. This allows Roma women to practically learn how to respond and ask for help in real life.

Role-play exercises: Use role-play to simulate situations of violence in different situations. Roma women can practically learn how to position themselves and react effectively to potential challenges.

Picture stories: Create picture stories that show situations of violence and how it can be overcome. This helps to understand and remember information more easily.

Conflict management workshops: Organize workshops that focus on developing effective communication and conflict resolution skills in critical situations. These skills will help them avoid escalating conflicts and violent situations.

Simple promotional materials: Create promotional materials that include basic guidelines for communicating and setting boundaries. These promotional materials can be shared in a community, closed group, or among trusted persons.

Homemade materials: Create educational brochures, comics or audio materials in a language understandable to people with basic education. These materials can be distributed in Roma settlements and read during joint meetings.

Involvement of volunteers: Invite volunteers from the community to help organize workshops and convey information about violence prevention to their neighbors in an accessible way. By providing simple and inclusive methods of education, Roma women who do not have access to webinars or edu materials, as well as those who do not have an education, can acquire knowledge and skills on how to recognize violence and seek help in their environment.

Literature

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A Guide to Human Rights Communication from a Decolonial Feminist Perspective

UNDERSTANDING COMMUNICATION

At its core, communication is an act of sharing meaning and a process of expressing or exchanging information, thoughts, ideas, feelings through speech, sound, signs, behaviors etc. It has a common root with "commune" and "community" thus we can understand communication as an act of coming together.

"Communication is dialogue in which there is a respectful exchange of ideas, where all participants are both speakers and listeners, and where the goal is mutual understanding and transformation rather than domination."

Paulo Freire, Pedagogy of the Oppressed (1970)

Following Brazilian educator and philosopher Freire's definition, communication is a relational and situated practice that involves the co-creation of meaning through dialogue, where power dynamics, cultural contexts and historical legacies determine how voices are heard, silenced or marginalized. It is not simply the transmission of information, but a transformative process that can challenge dominant narratives, amplify racialized feminist perspectives, and foster solidarity across difference.

The inherently capitalist, patriarchal and racist nature of Public Relations

The inherently capitalist, patriarchal and racist nature of Public Relations (PR) is revealed when analyzing its function as a tool of control and manipulation at the

service of the dominant power. Like fascism, as described by Hannah Arendt in *The Origins of Totalitarianism*, PR operates by constructing unifying narratives that suppress diversity of thought and reinforce existing hierarchical structures. Arendt points out that totalitarian regimes rely on propaganda to create an alternative reality that justifies their authority and silences dissent. Similarly, PR seeks to shape public perception to serve corporate and political interests, thus perpetuating systems of capitalist, patriarchal and racist oppression.

A paradigmatic example is Edward Bernays, considered the father of PR, who used psychological manipulation techniques to influence public opinion, promoting consumerism and consolidating the power of the elites. Bernays, inspired by the theories of his uncle Sigmund Freud, understood that control of the masses was not achieved through brute force, but through the engineering of consent, a tactic that reflects the fascist logic of domination through persuasion and control of information. Thus, PR, like fascism, not only reinforces structural inequalities, but also normalizes submission to an oppressive social order.

Decolonial feminist principles for communication

Communication from a decolonial feminist perspective seeks to challenge the capitalist, patriarchal and racist power structures that have historically silenced racialized communities, sexual and gender dissidents, etc. These principles propose a transformative approach that prioritizes justice, equity and inclusion, recognizing the interconnectedness between oppressions and the need to decolonize communicative practices.

The key principles are presented below:

Community over individualism: Prioritize collective well-being and solidarity networks over individual interests, recognizing that liberation is a community process. Focus on collective achievements and community stories rather than individual success.

Intersectionality: Understanding that oppressions of gender, race, class and other identities are interrelated, and that communication must reflect this complexity. Consider the varying impact on different social groups within a system of intersecting power and structures of oppression.

Historical context and colonial legacy: Recognize how colonialism has shaped current power structures and how communication can perpetuate or challenge these dynamics. Develop narratives and images focused on empowerment and agency while avoiding stereotypical representations of exploitation.

Epistemic justice and knowledge production: Valuing the knowledge and voices of indigenous communities, challenging the hegemony of Western knowledge. Prioritize and incorporate indigenous and local knowledge.

Resilience, agency and empowerment: Focus on communities' resilience and capacity for action, avoiding portraying them as passive victims and highlighting their active role in the struggle for justice and social transformation.

HOW TO DEVELOP A MOVEMENT IDENTITY

Creating a strong identity for a social movement or collective is essential to communicate its purpose, attract more people and generate a lasting impact. This identity is built through values, vision, personality, voice and visual identity.

Below is a breakdown of the key elements and how to develop them:

1. Fundamental values

Key questions:

What principles and beliefs guide our collective action?

What kind of feminism do we advocate (e.g., decolonial, intersectional, communitarian feminism)?

What do we mean by inclusion, who do we include and how do we do it?

Example:

Values: Social justice, equity, intersectionality, decolonization, solidarity.

Beliefs: Liberation is collective, indigenous voices must be at the center, traditional knowledge is valid.

2. Vision and objectives

Key questions:

What is our long-term dream or goal?

What do we want to change or achieve as a movement?

Example:

Vision: A world free of patriarchal, colonial and capitalist oppressions.

Objectives: Decolonize narratives, build community support networks.

3. Personality

Key questions:

What human characteristics reflect our values?

How do we want to be perceived?

Connecting values with personality:

Value: Inclusiveness Trait: Empathy (showing understanding and compassion towards diverse experiences).

Value: Resilience Trait: Resilience (being strong and persevering in the face of adversity).

Value: Justice Trait: Firmness (to be clear and decisive in the fight for fairness).

4. Voice

Key questions:

What language do we use (e.g., close, academic, poetic, direct)?

What tone do we use (e.g., hopeful, combative, inspirational)?

Connect personality with voice:

Empathetic personality ___ Warm and welcoming tone.

Resilient personality _____ Hopeful and motivational tone.

Firm personality _____ Clear and direct tone.

5. Visual Identity

Key questions:

What colors, images and symbols represent our values and personality?

How can we visually communicate our struggle and hope?

Example of visual identity:

Colors: Earth tones (connection with nature and the ancestral), purple (feminism), green (hope).

Symbols: spirals (resistance and continuity)

Style: Images showing collective action and joy in the struggle.

Practical example

Decolonial Feminist Movement

Values: Intersectionality, decolonization, justice, solidarity.

Vision: A world where all identities are valued and free from oppression.

Personality: Empathetic, resilient, assertive, collaborative.

Voice: Warm but direct tone, inclusive and accessible language.

Visual identity: Purple and green colors, symbol of spirals, images of diverse women in action.

HOW TO CREATE A COMMUNICATION STRATEGY AND/OR ACTION PLAN

A communication strategy is essential for a movement or collective to achieve its objectives, connect with its audience and generate impact. The following is a step-by-step guide to developing a communication strategy and action plan:

1. Define clear objectives

Key questions:

What do we want to achieve with our communication (e.g., raise awareness, mobilize, educate, fundraise)?
What are our short-, medium- and long-term objectives?

Examples of objectives:

Increase the visibility of the movement in social networks.
Educate on key issues (e.g., decolonial feminism).
Mobilize the community for a specific action (e.g., a march or campaign).

2. Identify and segment audiences

Key questions:

Who do we want to reach (e.g., youth, activists, academics, marginalized communities)?
What needs, interests and values do these audiences have?

Audience segmentation:

Primary: People directly affected by the cause (e.g., women and non-binary gypsies).
Secondary: Allies and related organizations (e.g., feminist collectives).
Tertiary: Decision makers and media.

3. Develop key messages

Key questions:

What do we want to communicate?
How do we adapt our messages to each audience?

Elements of an effective message:

Clear: Easy to understand.
Relevant: Connects with the needs of the audience.
Emotional: Inspires empathy, hope or action.
Actionable: Include a call to action (e.g., "Join our campaign").

4. Choose communication channels

Key questions:

Where is our audience (e.g., social media, traditional media, community events)?

Which channels are most effective for our messages?

Possible channels:

Digital: Social networks (Instagram, web pages, newsletters, etc.).

Face-to-face: Workshops, marches, community meetings.

Traditional media: Press, radio, television.

EXERCISE

Developing a compelling narrative for a campaign for Roma women's rights (focusing on the essential aspects of narrative development):

I give them the idea of the campaign and they develop the narrative.

Individual

Participants write a short narrative for a campaign.

Steps:

1. Select a central theme or story for the campaign
2. Outline key points (introduction, problem, solution, impact)
3. Elaborate the campaign narrative: a short and convincing speech (150 words):

- Clear, concise, emotionally appealing
- That is empathetic and emphasizes community empowerment
- Focus on incorporating emotional elements to evoke empathy



**SOCIAL, CIVIC, INTERCULTU-
RAL DEVELOPMENT.
ROMA FEMINISM**

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INTRO- DUCTION

In this unit, we address a central axis for building better lives, debating and learning about Roma feminism.

We urgently need to talk about Roma women, about Roma feminism, about Roma women's organisations and associative and protest movement, about racism, about gender antigypsyism and, in short, about the history and proposals of Roma women.

The exclusion of Roma women from mainstream feminist discourses has led to the development of strategies to claim the rights of Roma women based on their ethnic identity. The invisibility of Roma women and hegemonic feminism has meant the need to build an intersectional, class, gender and race/ethnic Roma feminism¹.

2. OBJECTIVES

Raise awareness of gender and identity.

Understand the concepts of multiple discrimination and intersectionality.

Learn about the history of feminism.

Enhance appreciation of feminist movements.

To analyse some features and characteristics of feminist movements, with an emphasis on Roma feminism.

Raise awareness of the need for Roma women to organise and associate in order to defend their rights.

To know the demands and contributions of feminism and Roma feminism.

3. COMPETENCES

In this topic, we shall work on social and civic skills and learning to learn.

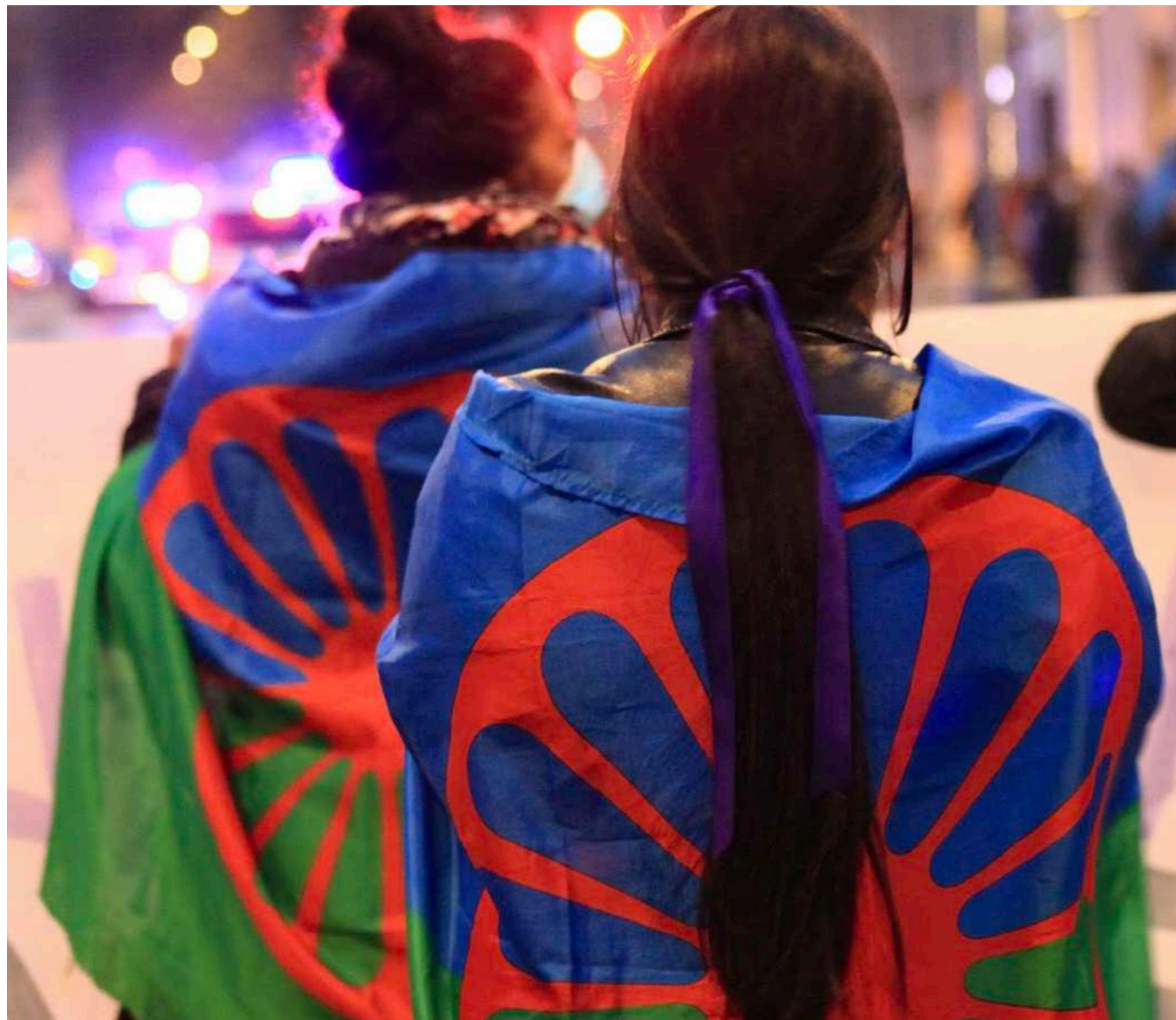
These fundamental competences will enable students to understand how to learn, to develop their ability to continue learning. To improve the ability to organise, tasks, time, individual and collective work through training and information on concepts such as feminism, equality and Roma feminism. The students should be able to understand and identify their abilities to overcome learning challenges.

Social and civic competences refer to the ability to relate to people, society and democratic participation in social and civil life. With this unit on Roma feminism, we aim to make Roma women aware of the need to participate and build

a fairer and more democratic society in which they are also included. By raising awareness of Roma women, history and organisation, they will understand the need for social and civil engagement.

The students should be able to develop interpersonal, intercultural and social competences, such as civic competences. The idea is to convey the need for the participation of Roma women in the construction of social and professional life.

This unit is fundamental to ensure civic, active and democratic participation, primarily through the knowledge of the notions and social and political structures (democracy, justice, equality, citizenship and civil rights) of Roma women and their organisation and defence of these.



4. CONTENTS

Our history

The absence of historical memory of the Roma people reveals the ignorance and neglect to which the history of the Roma population, of Roma women, has been subjected to. This is why it is necessary to carry out and contribute to the historical recovery by also making Roma women visible, their contributions to the construction of organisation, demands and the struggle for the rights of Roma women.

It is necessary to recuperate memory in order to build a feminist genealogy, reclaim Roma protagonists in order to broaden and revalue their experiences, understand and write history.

It is essential to mention and reclaim the place of Roma women both in collective feminist memory and also in our story as People. It is necessary to trace a thread with the past in order to learn about and build the present and guide the future. To contribute to and extend collective feminist memory to the always forgotten women, the “other” women, who have always been present but always ignored. To incorporate the experience of Roma women organising and defending their rights to historical and feminist memory. (To preserve collective memory, recuperating it as historical memory), thus questioning the traditional androcentric and racist narrative. And thus, making Roma women visible through the biographical genre as a legitimate way of constructing history².

The under-representation of women in research, as studied by Henrietta L. Moore (1999), distorts the society that is being studied. Research projects portray the own ideas of the researcher, the object of study is distorted and the analysis is carried out from the ideological bias, typical of the West. The feminist perspective proposes a new paradigm where ethnocentrism and androcentrism do not bias the object of study or its analysis.

Colonialism, ethnocentrism, racism and androcentrism define the starting points and the interpretation that all social disciplines - history, sociology, etc.

have made of Roma population, women and gender relations (race and class). “*Romanologists*” studies on the Roma people have gone through different phases. At first, when their arrival on the European continent was detected, they aroused a fascination due to Europe’s attraction to the Orient. During Romanticism, studies viewed “*the Roma*” as bohemian and related it to the naturalist ideal. During the construction of the nation-states in Europe, studies on Roma people began to construct a negative stereotype, presenting them as antisocial, without any interest in assimilating themselves to the emergence of national identities or to the societies in which they live, self marginalised, and thus legitimising and “naturalising” social inequalities. Women have also been “re-presented” (under-represented, distorted...) in these studies.

Representations of Roma population and Roma women have varied over time, responding to ideological and political interests. From then until today, stereotypes and prejudices in studies of the Roma population have been constructed negatively. From romantic to negative interpretations, the Roma woman has been represented as a mother, sorceress, witch, magician, artist, fortune teller, healer, the incarnation of sexuality and sensuality, pure and chaste, passionate and fiery, vagabond, ragged, out of society, free, submissive... to current stereotypes and representation of thief and immigrant.

Feminism identifies with women, but “*not with women situated in different social and historical contexts, but with women who are part of the same sociological category*” (Moore, 1991:24).

The history of Roma women is also the history of women’s oppression. The perception and importance of women, and of Roma women throughout history, has not been taken into account or studied in a rigorous or scientific way by historians.

Among the demands of the Roma associative movement is the need for the historical study of the Roma people and Roma women, in an attempt to avoid the Eurocentric, patriarchal and racist bias that operates in the hegemonic thinking of academia. Constructing history from the respective historical contexts and elaborating their own foundations, thus positioning themselves as subjects of thought, ceasing to be objects of analysis and elaborating and legitimising the production of knowledge as situated (Donna Haraway, 1995).



A Brief History of Feminism or White feminism

In this section we will briefly review the history of western feminism, the most relevant contributions and theories throughout its history. Feminist theoretical discourse is a cultural construct that is the product of a bourgeois and Western social and cultural context from which “other women” were excluded for decades.

Feminism³ as a theory, social practice, politics and thought aims to raise awareness and put an end to the oppression of women, thus achieving a fairer society.

As Ana de Miguel explains⁴, there are three main periods in which feminist theories and practices are developed⁵. Premodern feminism, modern feminism and contemporary feminism, where Roma feminism would come.

Premodern Feminism

Premodern feminism covers the period from the first manifestations of “feminist polemics” to the Enlightenment. There are manifestations of these in the classical past, the sophistic enlightenment puts forward the idea of equality between the sexes. The Middle Ages were a period of obscurantism for women, who

could be accused of witchcraft and executed at the stake. The Renaissance introduced the concept of autonomy, but it did not include women. The debate on the sexes was opened. Christine Pisan's "*The City of Ladies*" (1405) already attacked the idea of women's inferiority, praising "feminine" virtues, but it was not until the 18th century that the idea of equality was formulated.

In the words of Ana de Miguel, the historical recuperation of feminist memory is still in progress. Research adds new names. From the new feminist perspectives, it is claimed that this historical construction of premodern feminism is not unique and exclusive to white Western women, so that authors such as Mernissi rescue women with rank and power throughout the centuries from the forgotten history of the East and the West, black women reconstruct their history from "the black point of view", indigenous women maintain and care for their legends. Roma women reclaim romni studies to be able to investigate, learn about and reconstruct their history in order to decolonise the construction of the history of the Roma people, Roma women by Romanologists, from an exhaustive and objective analysis without the bias of the outside gaze, both androcentric and racist, stereotyped and prejudiced in its interpretations.

Modern feminism

Modern feminism began with the Enlightenment, when a new political and social order took shape. Poulain de la Barre's "*On the Equality of the Sexes*" (1673) is considered the first work based on the inequality of the sexes. The Enlightenment affirms that people are born free and equal, with the same rights, therefore Feminism would be the radicalisation of the Enlightenment project of equality.

During the French Revolution, when women were excluded as they were during the Enlightenment, strong demands for sexual equality were generated by writing "*Cahier de doléances*"⁶, women's clubs were created, they took part in the armed popular movement, they defended their participation in the army. Olympe de Gouges wrote "*The Declaration of the Rights of Women and Citizens*" (1791), Wollstonecraft wrote "*A Vindication of the Rights of Women*"⁷ (1792). She claimed concrete political and civil rights in addition to the demand for women's individuality and the ability to choose.

For Ana de Miguel, "*the French Revolution was a bitter and probably unexpected defeat for feminism*".⁸ The Jacobins closed the women's clubs and prohibited women's participation in political movements, with the guillotine or exile

being the solution to the problem of trying to surpass the laws of "nature" and attempt to be "statesmen".

It was during the 19th century that feminism reappeared with greater force as a social and international movement. The claims of the enlightened feminists for egalitarian principles were reflected here in order to provide a solution to the problems brought about by the Industrial Revolution and capitalism. Inequality, misery, poverty, exploitation, women were denied civil and political rights, the working class and working-class women did not benefit from the achievements of the Industrial Revolution. It is this context that leads to the development of emancipatory and social theories. The movement re-emerges in the face of another new offensive against women as a consequence of capitalism. Proletarian women are massively entering the labour market, as Angela Davis points out:

*"Yet the incipient industrialisation of the economy was simultaneously eroding women's prestige in the home—a prestige based on their previously productive and absolutely essential domestic labour. Their social status began to deteriorate accordingly. An ideological consequence of industrial capitalism was the shaping of a more rigorous notion of female inferiority".*⁹

While in the bourgeoisie women spent more time at home, women organised themselves to demand the universal right to vote, a cross-class demand. In the United States, they also joined the struggle with the abolitionist movement, in 1848 the "*Seneca Falls Declaration*" was approved, the¹⁰ first convention on women's rights in the state of New York, the fundamental text of suffragism, where women declared their independence from the authority exercised by men and from an oppressive system, and proposed resolutions to improve women's rights. The critique of black feminists in the words of Angela Davis:

*"The Seneca Falls Declaration proposed an analysis of the female condition which disregarded the circumstances of women outside the social class of the document's framers"*¹¹

In 1866 Stuart Mill presented the first petition for women to vote in the English parliament, in Spain the debate did not take place until the Second Republic, in 1931, same as in Portugal (but during Franco's dictatorship the right to vote was lost). In France in 1944, after the Second World War, in Romania since 1948.

In the well-known socialist feminism, it was the utopian socialists who analysed the situation of women on the basis of the analysis of the economic and social situation of the working class. Fourier, Owen, Saint Simon, Flora Tristan “Unión Obrera” (1843). They conceived the institution of marriage as a repressive institution.

Marxist socialism developed theories on the origin of women's oppression, establishing that the cause of inequality was social and not natural. Private property and the sexual division of work exclude women from social production, relegating them to the private sphere, so one of the ways of emancipation was their incorporation into production and economic independence. For Marxist socialism, gender unites women and class divides them. They supported the suffragette demands for tactical reasons, criticising the fact that bourgeois women did not take into account the situation of proletarian women. The emancipation of women is impossible under capitalism. The struggle of women is the struggle of the working class. Kollontai in her works “*The Social Basis of the Women's Question*” (1907), “*Sexual Relations and the Class Struggle*” (1911).

Theorising about equality and the situation of women in capitalism, she elaborates an emancipatory strategy through three areas, work, family and relations between the sexes. Clara Zetkin promotes a women's socialist movement by organising an international women's conference in 1907. They analyse the intersections of oppression, gender and class. They add the class perspective and class struggle to the analysis. Patriarchy and capitalism go hand in hand.

The anarchist movement as a social and political movement also included women who participated in the struggle for equality, although it did not have as extensive a theoretical elaboration as Marxist socialism. Anarchist free women rebelled against hierarchy, authority and the state (neither god, nor master, nor party). They did not attach importance to the struggle for the vote, nor did they, like the socialists, consider the need for a regulating state.

They do not participate in the suffragette demands.

Contemporary Feminism ¹²

During the interwar period, feminism declined due to political, economic and social circumstances. Simone de Beauvoir's “*The Second Sex*” (1949) attempts to construct an explanatory theory of women's subordination, starting from the question “What does it mean to be a woman? She argues that you are not born a woman, you become one.

Betty Friedan¹³ in “*The Feminine Mystique*” (1963) analyses the situation of women's dissatisfaction, they cannot realise personal projects due to the role of mother and wife and those who are not content with this role assignment are blamed.

Black or Roma women for example, due to their situation of marginalisation and exclusion, and because of the need to survive, hadn't been relegated to the domestic sphere. Whether as live-in maids in North America (Black women) or due to the situation of persecution, marginalisation and imprisonment (Roma women) they have always been forced to find means of subsistence outside the domestic sphere. So, the debate and the struggle for socio-labour inclusion for them is more tied to getting to jobs that are neither precarious nor marginalised. The jobs they occupy, or the form of subsistence has the same characteristics as that of their partners, they carried out similar jobs (slavery, street vending, scrap metal, etc.) Post-war women were, after having joined the labour market, were excluded from the public space and the labour market, relegated to the domestic sphere. Hence the call for the inclusion of women in the public sphere. During the 1960s, the inequalities of the system -classist, sexist, racist, imperialist, etc.- came to the surface and feminism organised itself independently. This led to a split between radical feminism, the “political feminists” who claimed that the origin of women's oppression was capitalism, and the “feminists” who were critical of the sexism of the left. Kate Millet's “*Sexual Politics*” and Shulamith Firestone's “*Dialectic of Sex*” (1970) are key works that introduce concepts such as patriarchy, gender and sexual caste. Awareness-raising groups are created.

Feminism of difference ¹⁴ argues that inequality is the patriarchal characterisation of women and the efforts of feminism of equality are not necessary as women neither want nor can equalise men in a world made by men.

Feminism in the 1970s differentiated sex from gender, the biological from the culturally constructed. The construction of the sex-gender system does not make the difference between women visible. The rejection of monolithic, universalist, elitist and elitist visions that lack cultural, racial and sexual plurality and

that ignore the situations and causes of women's oppressions.

The “*third wave feminism*”¹⁵ or feminism of the 1980s emphasises the diversity of women. They question the term “woman”, as essentialist and homogenising. It focuses on the variables of the diversity experienced by women. The analysis is based on the variables and intersections of gender, race, ethnicity, sexual orientation, country of origin. They claim feminism should pay attention to race-ethnicity, class, sexual orientation, as it has reduced the category of analysis assuming heteronormativity and heterosexist assumptions, in opposition to the “*modern colonial gender system*” (Lugones, 2008).

“Decolonial” feminism takes on the critiques of “classical” feminist thought made by women that come from the margins, the subaltern, the other voices of feminism.

Classical feminist thought has been elaborated by white women, who have occupied a privileged social status due to their class and racial conditions.

Every different moment of theoretical and practical elaboration of feminism responds to the situations of oppression perceived by women in the historical context in which they live. Latin American women, Black women, impoverished women, migrant women, women from impoverished countries, do not begin their struggle demanding equality or the difference between genders, they fight against discrimination, poverty, marginalisation, social injustice. Once these situations have been overcome, men and women will be freer and more equal, and it is then that one of the basic premises of feminism, equality, can start to be partially realised. The difference or addition to this “wave” is that women are aware of the unique challenges they face, socioeconomic status, religion, origin, migration, “race”, equality with men from their own culture.

The main criticism of classical feminist theory is that this theory does not serve to interpret the reality of oppression of all women (racialised, impoverished, lesbian, immigrant, Muslim, indigenous...).

We are witnessing the “fact of the pluralisation of feminist theorising”.¹⁶ This fact of theoretical pluralisation that occurs between the different intersections, gender, sexual orientation, “race”, culture, class, etc, emphasises the “social ethics” of feminism by denouncing other prejudices and discriminations that are added to sexism (racism, ethnocentrism, homophobia, classism, etc).

Feminist critique focuses on how gender influences the production of knowledge and how sexism constructs bias in this production. Gender does not opera-

te independently, as it does not account for the multiple forms of oppression to which other women are subjected. This point of view assumes that the category “gender” represents all women. This is what some critical decolonial feminist theorists propose to call “gender racism”.¹⁷

The “other” feminists, the Roma feminists, highlight the intersection between the structures of domination between the androcentric system, racism, coloniality, heteronormativity, etc.

Feminism has not taken up the demands of all women, it has been constructed drawing from a specific history and specific women who belong to the majority culture, consequently it needs to revise its principles and it has brought the emergence of “other” feminisms by ethnic minorities.



Intersectionality.¹⁸ Voices and experiences of Roma women.

In order to understand the situation and the analysis of Roma women, it is necessary to understand and deepen our understanding of the concepts of sex, gender, “race” and class: these are categories of analysis that intersect their social, cultural and identity reality.

<https://www.youtube.com/watch?v=hOnVo78-6b0>

Intersectionality is the concept that focuses on the multiple identities of individuals in a system of jointly interfering oppressions.

It was coined by Kimberlé Crenshaw in 1989, a Black feminist woman, professor of Law at the University of California. It is very important to know that intersectionality has its roots in Black feminism.

Crenshaw explains intersectionality analysing how Black women are discriminated against in the labour market without having access to the jobs that white men and Black men have.

Over time, the concept of intersectionality has been given more definitions and has been complemented by more identities, different perspectives and different life experiences, which have made the notion more complex. The most important thing to know is that intersectionality focuses on the voices of the most vulnerable groups that are part of society.

We may think that intersectionality is challenging to put into practice, and yes, it is. The systems of oppression that affect individuals based on their multiple identities, such as gender, race, class, sexuality, age, religion, colour, systems such as racism, sexism, classism, are not easy to deal with either.

Why is it essential for feminist movements today?

It is essential because intersectionality theory helps us to see the inequalities that exist in the societies which we are a part of. It emphasises the differences between women, the diversity of people's identities, the struggle for empowerment, solidarity and at the same time shows very clearly the power relations in society, community, oppressions and privilege.

As feminists, the proposal is to balance the scales of the different systems of inequalities so that we are all aware of how we use our privileges, step back and bring the most vulnerable voices to the forefront.

Only in this way will the feminist struggle be successful in achieving gender equality.

How can an intersectional perspective be incorporated and developed?

It is necessary to know that there are multiple identities and multiple struggles which means that for some of us it is more difficult to obtain equal opportunities.

Women are discriminated against based on the intersection of their identities. Identities cannot be viewed separately; for example, a Roma woman is discriminated against because of her gender, ethnicity and class. It is impossible to choose a single identity. Also, muslim women are discriminated against on the basis of gender and religion, black trans women are discriminated against on the basis of their gender, race, colour, sexuality. So we must address the problem by considering all the identities without reducing the person to a single one and creating intersectional policies.

Listen to the voices and needs of those most affected by the oppressive system. Step back and support them to speak for themselves and their communities, create partnerships and alliances with Roma women working at local levels. Develop projects and campaigns that enable access to resources and spaces where Roma women can participate for themselves.

An understanding of the evolution of the concepts of race and gender is necessary to understand antigypsyism in order to pinpoint the intersections and oppressions faced by Roma women. In the unit "**CULTURE AND INCLUSION: Identity, stereotyping, prejudice and antigypsyism**", we focus on gender antigypsyism.

CHALLENGES OF INTERSECTIONALITY: VOICES AND EXPERIENCES OF ROMA WOMEN. Carmen Gheorghe https://fb.watch/6rb_KHj2oG/



Roma Feminism

Unlike Western feminism, and especially European feminism, Roma women have maintained a double militancy, connecting their work for women's rights to the struggles for the dignity of their community and for the defence of their civil rights, hence their interest in continuing to participate in Roma non-governmental organisations. This double militancy, however, has had to overcome a lot of resistance, both from the feminist movement and from the Roma movement. Both movements have been influenced. On the one hand, feminist organisations have seen the need to incorporate cultural diversity into their analyses of gender inequality and, on the other hand, the Roma movement has had to contemplate the demands and aspirations of Roma women and add them to their demands regarding racism and classism suffered by the Roma community. Since the 1980s, in the field of social anthropology, gender definitions already had introduced the concept of cultural diversity.

It is precisely the same paternalist, universalist, ethnocentric and essentialist ideology that underlies Western feminist movements, that stimulates insurmountable prejudices -in this case, Roma culture is seen as the generator and cause of gender inequalities. Feminists advocate for cultural rupture and for "consciousness-raising" of women from other cultures, while Roma women retreat in the face of these ethnocentric attacks. In this situation, Roma women are often unable to recognise what "hegemonic", white, gadjo feminism has meant in their lives.

"We consider our feminism to be a matter of social justice".¹⁹

This phrase connects the struggle of Roma women and the denunciation of the situation of Roma people. It is these women who face difficulties and are faced with the challenge of constructing a feminist discourse that is permeable and accepted by Roma women where patriarchy and racism meet, and that at the same time is based on their own experiences and cosmovisions. Roma women's struggles for emancipation are linked to economic, social and cultural demands due to the shared experiences of racism, marginalisation and exclusion that have shaped their gender identities. Roma culture and Roma women are perceived and represented as submissive to the patriarchal order, with the only viable model of emancipation being "conversion" to the civilised, gadjo world.

Demands for equality cannot imply the homogenising "equality" of other women from other cultures. Likewise, defining Roma cultural identity is complicated, due to the heterogeneity within the group, which is one of the characteristics of the identity itself.

For decades, administrations, associations and NGOs that assume "gender policies" have tried to work with Roma women based on ethnocentric analyses, in an attempt to assimilate Roma women. These practices have had a low impact on the transformation and emancipation of their lives and the situations they suffer.

These women continue to be constructed and perceived as passive subjects, victims of patriarchy and/or capital. Their struggles, both internal and external, are never taken into account, nor are they represented as active subjects in the construction of their communities and the emancipation of women, even though surveys and sociological analyses consider them the driving force for change and transformation of the society, due to the cascade effect they have over them and their approaches of "modernity", recognising their importance and value in their environment.

Feminism, understood as an ideology and a practice of opposition to patriarchal power, has not been exclusive to the West, nor has it been exclusive to white women. The construction of feminism from the perspective of Westernism has resulted in "colonisation". Coloniality has also penetrated feminism, thus converting the discourse of Roma women (as is the case with women in Latin America, Africa) into the object and not the subject of their demands, history and experiences. There is thus "another" history, another part of history, theory, movement and feminist practices that have not been taken into consideration or have had little importance for academic study.

Feminism has not taken up the demands of all women, it has been constructed with a specific history and specific women belonging to the majority culture, which has meant a revision of its principles and the emergence of "other" feminisms by ethnic minorities.

Our starting point is the social position of Roma women; as a group, they are shaped by the intersection of, at the very least, ethnic, gender and class inequalities, facing multiple discrimination.

The relevance of gender in understanding anti-Roma racism and the importance of gender for the Roma movement in general are topics of debate among Roma women activists and in their interactions.

Some forms of discrimination, exclusion and violence affect Roma women disproportionately or exclusively.

Their emancipatory and equality models don't pretend to copy gadjo feminist models; they pretend to change and create new models through their own culture.

Roma women vindicate the changing nature of their cultures, the history to be rewritten by their own people, and they reject assimilation or other forms that attack their dignity and culture. It is a double struggle: to maintain their cultural difference from the majority society and at the same time the struggle to change the uses and customs that they consider contrary to their rights as women. Their struggle, like that of other women who don't belong either to the "majority" or "dominant" culture, is the right to reconstruct their history and culture, to confront it and to be able to construct their options from the cultural pluralism to which they belong.

Present Times

Roma women are currently "building bridges" between the different struggles they are involved in by having to participate in the various movements, feminist, Roma and LGTB, by the importance of racism (in the first one), the relevance of feminism (in the second one) and of diversity (in the third).

From a culturally situated gender perspective, Roma women discuss sexism and "Romanism" with some Roma or pro-Roma organisations and question academic feminism that has not taken them into account in its analysis by not including the intersectional analysis of the multiple axes of discrimination to which their lives are exposed and of which they are aware.

The demands and forms of struggle and organisation of Roma women are giving rise to the emergence of a new Roma feminism, which coincides with the demands of mainstream feminism but differs in some respects. The specific ways in which their gender identities are constructed, due to their cultural identity, history, relations with the majority society and class position or socio-economic situation mark these differences. The Roma women's movement, at national, European and international level, is calling on academic feminism to build a more inclusive and intercultural feminism that takes into account cultural specificities and respect for difference. At the same time, they are fighting within the Roma movement and trying to ensure that it takes up the specific struggles of women from the ranks of the broader demands for human rights for their people and creating spaces for the exchange of experiences, struggles and agendas.

The creation of spaces and meetings for Roma women, who also find the need to self-organise, fight and make visible their situation, their identity, and analyse the factors of inequality, has favoured the construction and demands of Roma's rights and Roma feminism.

Roma feminists are doing feminist intervention in communities, developing theory and contributing to feminist thinking by expanding their knowledge, advocating and supporting Roma communities and Roma women. They aim to ensure diversity by putting the experiences and problems faced by Roma girls and women at the centre of political and policy agendas.

Within the demands, we also find successes and advances of Roma feminism: In Romania, the concept of multiple discrimination was first introduced into Romanian law in 2006. The initiative came from a group of Roma feminist activists who fought for gender equality legislation to recognise the discrimination faced by Roma women and other women of other ethnicities, women with disabilities, etc.

In Spain, the Congress of Roma Feminism was held in 2017. There, Roma activists and academics from around the world debated on Roma feminism.

In Portugal, they are Roma feminist women who have taken the lead in the Nao Engolimos Sapos²⁰ campaign and multiple activities for the continuity of formal training, the empowerment of women and the fight against racism and stereotyping. In France, they commemorate and celebrate the Romani Resistance Day by reclaiming memory, struggle and dignity.



ACTIVITIES

Activity 1

Does it Happen Every Day? Multiple Discrimination

This activity will help students to express and verbalise the daily violence they face due to their condition as impoverished Roma women. It will help teachers to understand better the students' context, experiences and life perspectives.

We introduce the concept of multiple discrimination and intersectionality. Afterwards, we propose to the students to write and/or express situations they have experienced or have been told about that can be identified as situations of discrimination and multiple discrimination and they develop and present them to the large group. Define multiple discrimination in your own words. Following the exercise, in another session, we presented and developed Together we rewrote Florica's story.

A bus driver physically assaults a Roma woman with a broom when she tries to get on the bus. The case became known after one of the bus passengers filmed the incident and posted it on social media. After the aggression Florica called the emergency service, but the operator not only did not take her seriously, but insulted her, "You talk like a crow! You must have driven him crazy! (referring to the driver) Go to hell!"

<https://www.libertatea.ro/stiri/rasismul-de-la-112-o-operatoare-sts-injura-o-femeie-romabatuta-vorbiti-ca-ciorile-trazni-v-ar-du-te-dreacu-2736227>

From 2020 Florica can access housing through a campaign to buy a home. Florica's story reveals all the forms of discrimination to which Roma women are subjected: racism, sexism, classism, etc. A person like Florica is denied all rights: access to housing, property rights, housing conditions. And unfortunately, many women like Florica go through situations like this on a daily basis. The system is not set up to support them, but the solidarity you have shown has strengthened and given us and Florica hope, because we felt that we were not alone in the struggle against oppression. (E-romnja)

The outcome of feminist solidarity. Phenjalipen.

Again we return to the large group to discuss the news and how life has developed after the intervention and support of Roma feminist solidarity to discuss the needs for organisation, advocacy, mutual support.

Materials: paper, sheet of paper, projector to project news and images of Florica.

Duration: 2 sessions of 2 hours



Activity 2

The Strength of my Women

This exercise allows students to learn about their own life history and the genealogy of their women's struggle. For teachers, it will allow them to learn about the historical context and life of Roma women.

The activity consists of establishing a historical line of women relatives, their historical context, and their different life struggles. They shall draw a family tree, which can be in the form of a tree or boxes and lines of kinship. The names of women from previous generations, family members, close relatives, whether or not they are related by blood (mothers-in-law, neighbours, cousins...) are written in these boxes.

Once the tree has been established with the familiar and close women, we will tell a brief story of their lives, their context and their struggles or courage at the time, emphasising their strengths. We will describe each one in 3 sentences. Then we will put all these phrases together and finally put them in each student's box as a compilation to remember that we are the sum of all that they were.

The activity is done individually, but by talking and sharing ideas with the group, there may be women who are referents and family members of the same group and shared stories may emerge.

Teachers can make a comparison with their family structure and the lived context of their family experience in order to verify or not the historical privileges they have enjoyed. Review their life experience and that of their family members. Contextualise Roma women's lives and access to rights.

Materials: poster board, sheets of paper, colours, pencils... perhaps a projector to project an example of a family tree drawing, poster board with a pre-designed tree...

Duration: 2 sessions of 2 hours each

Activity 3

Let's Draw Feminism

This activity offers the possibility of creating a feminist timeline and of seeing the conquests made by women in the West in a visual way and in a mural. It provides students and teachers with a vision and knowledge of the improvements and achievements in women's rights against patriarchy.

In this activity we will make a mural with historical milestones in the struggle for women's rights.

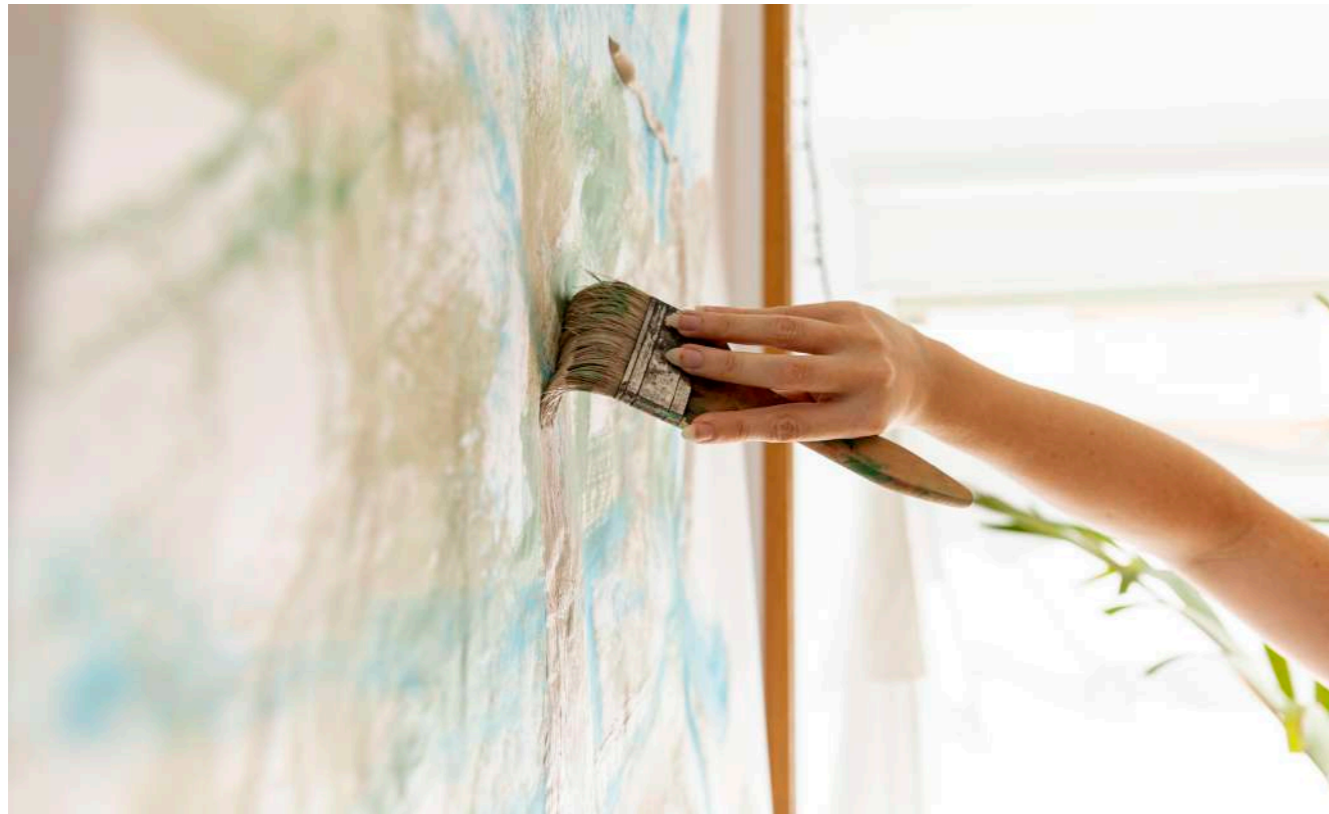
We propose a series of events that mark the history of feminism.

<i>Premodern Feminism</i>	<i>Modern Feminism</i>	<i>Contemporary Feminism</i>	<i>Roma Feminism</i>
<p>Debate "Feminist Controversies".</p> <p>Middle Ages: Witchcraft</p> <p>Renaissance: "The Book of the City of Ladies" (1405) by Christine Pisan</p>	<p>Illustration: Poulain de la Barre "On the Equality of the Two Sexes" (1673)</p> <p>French Revolution: Olympe de Gouges writes the "Declaration of the Rights of Woman and of the Female Citizen" (1791).</p> <p>Wollstonecraft wrote "A Vindication of the Rights of Woman" (1792).</p> <p>Suffragism: Women's right to vote. (Year of the country) 8th March. International Working Women's Day. Women and the labour movement.</p>	<p>Interwar period: Simon de Beauvoir "The Second Sex" (1949)</p> <p>Betty Friedan "The Feminine Mystique" (1963)</p> <p>"Third Wave Feminism": Women's Diversity, Black women, Indigenous women, Intersectionality.</p>	<p>Intersectionality. Multiple discrimination.</p> <p>Privileges</p> <p>Gender/Race/Class/...</p> <p>Georgiana Lincan Carmen George</p> <p>M^aJosé Jimenez Carmen Fernández</p> <p>Maria Gil...</p> <p>16 May: Romani Resistance Day</p>

The aim of the mural, the exhibition, is to represent relevant moments throughout history with drawings and a poster made with the artist's own words. The mural ends with the interpretation or representation of Roma feminism.

Materials: Paint, projector, photocopies, sheets of paper, posters, continuous paper, stencils, pencils, etc., necessary to make a mural.

Duration: 3 sessions of 2 hours



Activity 4

We Draw our Feminism

This activity will help both students and teachers to get to know and recognise the genealogy and demands of Roma feminists, projecting their history in a visual way.

In this activity, as in the previous one, we will make a mural with the historical milestones in the fight for Roma women's rights. We will propose a series of milestones for the drawings, the mural, and the text. The students can also propose specific local or national events that they consider relevant. They can also propose figures and references to be included in the mural.

As proposals we can count on the women we present on the website: www.skolaromani.org.

<https://www.skolaromani.org/personalidades-feministas/>

Materials: Paint, projector, photocopies, sheets of paper, posters, continuous paper, stencils, pencils, etc., necessary to make a mural.

Duration: 2 sessions of 2 hours each



Activity 5

Are Women Born or Made?

This activity will allow students and teachers to reflect on the sex-gender system, the weight of culture and the construction of the concept of gender.

The exercise consists of a reflection around the question posed by Simon de Beauvoir in “The Second Sex” (1949) when she attempts to construct an explanatory theory of women’s subordination.

What does it mean to be a woman?

Are women born or made?

What does it mean to be a Roma woman?

Do all women suffer the same oppressions? Why?

Materials: Classroom or space to discuss in a circle.

Duration: 1 session of 2 hours

Activity 6

Reflections on Privilege

In this assignment, students and teachers will be able to reflect and discuss the idea of privilege, how it manifests itself, who has more privilege and why.

We will do an individual reading of the text, then we will read it aloud together in the group, each student reading one paragraph (depending on the level of the group).

Following the text, we shall now proceed to the debate on:

How do they feel? What is your opinion about the author’s experience and statement? What do they understand by privilege?

TEXT

OPINION - “I am a Roma and I feel privileged because my skin is white”. An editorial about a relatively unknown reality.

-“In my community in Mizil, I always heard people say: “Dikta, mandro kai si, penes che si gadji!” (“Look how pretty she is, she looks like a Romanian girl!”)

By Georgiana Lincan

- Even though I am part of a marginalised Roma community in Mizil, I nevertheless have white skin. Most of the time I can pass as “gadjie” (non-Roma).

- I have Roma friends who don’t want to stand out in the sun, so that they don’t get tanned, or who buy skin bleaching cream.

- I think I need to talk more about white skin privilege.

Georgiana Lincan is 24 years old and has been working for 6 years for E-Romnja, an NGO working to promote Roma women’s rights.

I am Roma, from a “traditional” Roma community in Mizil. From the age of six months until I was eighteen years old, I was raised by grandmother whose only source of income were my uncle’s disability pensions. I was supported by different people throughout my life, both financially as well as spiritually, until I completed my Master’s degree in political science.

I have been working for E-Romnja for six years – The Association for the Promotion of Roma Women’s Rights. Through this work I try to offer to Roma women growing up in similar communities the same support I received.

As a Roma woman coming from a very precarious community, I can say that the access to education is not only dependent on your will to achieve something in your life, but also on an entire context: the parents’ mentality, the family’s financial situation, the home environment, the educational system, sexism, discrimination, unequal opportunities, etc.

I realised I needed to speak more about the privilege of white skin once I got to the U.S.

Even though I come from a marginalised and stigmatised Roma community, I nevertheless have white skin. I didn’t realise how important it was for me as Roma to talk about “white privilege”, meaning the privilege you can hold purely

on the basis of having white skin, until last month, when I visited the U.S.

I visited the U.S. through the “Professional Fellows Program”, an exchange experience for burgeoning leaders financed by the U.S. State Department and coordinated by Ce-Re (The Center for Resources for Public Participation). The duration of the program is a month and a half and targets people in Eastern Europe who work or would like to work in community organising.

Colorism is a subject that is not often discussed in Europe; however it is quite well-known and important in the U.S. “Colorism refers to discrimination based on skin color. Colorism disadvantages dark-skinned people while privileging those with lighter skin,” writes American journalist, Nadra Karem Nittle.

“Dikta, mandro kai si, penes che si gadji!” (Look at how pretty she is, she looks like a Romanian girl!)

Because I have white skin, I mostly pass as “gadjie” (non-Roma). Even if I strongly take hold of my ethnicity, because I am proud that I am a Roma and that I am a part of the community in Mizil, my identity is often questioned.

Many times, non-Roma (the majority population) tell me I am an “exception”, Roma activists I meet tell me I am too white to be Roma, and in the community, where everyone knows me, I often hear “Dikta, mandro kai si, penes che si gadji!” (“Look at how pretty she is, she looks like a Romanian girl!”) from many people.

The Roma have internalised the racist perspective that white skin is automatically a sign of physical beauty and have lower self-esteem if their skin is darker. “To be white” becomes synonymous with “to be beautiful”, therefore “to be beautiful” is equal to “to be in the majority” in a white European country. Consequently, it can be understood that a person coming from an ethnic minority, who is affected by colourism, is prone to developing an inferiority complex in regards to the majority.

In the book “**Black Skin, White Masks**”, Franz Fanon explains that “In a white society, from early childhood, a person learns to associate “blackness” with “wrongness”. And when children of colour are exposed to such experiences, they will develop a childhood trauma as a mental wound that affects their personalities. Those affected by colourism will often feel reduced to just their dark skin.

Girls with white skin who are about to become brides are valued much more than those with darker skin

I know cases where arranged marriages are still planned, and girls with white skin who are about to become brides are valued much more than those with darker skin.

I have Roma friends who don’t want to stand out in the sun, so that they don’t get tanned, or who buy skin bleaching cream as a reaction to the beauty standards fixed by the majority society, and are met with negative attitudes from the majority society in public spaces.

The feeling of guilt will always put you in a defensive, selfish position

I am certainly not trying to suggest that in becoming aware of one’s own privilege causes someone to feel guilty because you are white or part of the majority. The feeling of guilt will always put you in a defensive, selfish position, while actually and more importantly, those who are underprivileged are in need of alliances and allies.

When I was in the U.S., I spoke with African-American and Hispanic women about their work and the problems they encounter in their communities and found that there were many similarities between our communities: they also face challenges in terms of discrimination, racism, sexism, and segregation in schools and cities. They, like us, wish to get involved in more activities, yet family life occupies a lot of their time.

I resonated with a lot of the problems and barriers that the African-American community faced, yet, however much I can understand all the systems of oppression, I will never feel discrimination in the same way as African-American women, or in the way that Roma girls and women in my community with darker skin do.

Materials: Text by Georgina Lincan “**I am Roma, and I feel privileged because I have white skin**”.

Duration: 1 session of 2 hours

6. GROUP DISCUSSIONS AND REFLECTIONS

6.1 *Group discussions*

At the end of each session, we discuss in the group what we have learnt and what we have been able to do during the training about feminism and Roma feminism.

What did you think of the topic, and did you know about feminism and Roma feminism?

What did you learn during the activities, and were your expectations met?

How has your perspective on feminism changed?

Do you think this could be the answer to the current situation of Roma women?

7. EVALUATION CRITERIA

In this topic, the assessment will be continuous throughout the activities and focused on the collective discussions and reflections and the group learning and debates. Together with the teachers, the students will reflect and expose themselves throughout the activities.

As an evaluation instrument, we propose to observe attitude, involvement, and participation. Follow-up the proposed tasks.

The final presentation about the strength of their women and history, and their argument and reflection on their struggle will be considered for the unit assessment. We will also evaluate the participation in the debate about privilege.

8. LEARNING OUTCOMES

The learning outcomes pursued in this unit are recognising the feminist struggle and the specificities of Roma feminism as a tool and instrument for the organisation and defence of Roma women's rights.

To develop a capacity and a historical vision of women's struggle and the conquest of rights.

To recognise the historical moment and the concrete struggle of the moment.

Develop the tools to analyse ethnicity, gender, class and other oppressions.

WEBGRAPHY

Some interesting websites where you can find information:

ID Talks Intersectional by Georgiana Aldessa <https://www.youtube.com/watch?v=hOn-Vo78-6b0>

ID Talks Intersectional: We are all so different in different ways.
<https://www.salto-youth.net/downloads/4-17-4178/IDTalksIntersectionalArticle.pdf>

The urgency of intersectionality. Kimberlé Crenshaw
<https://youtu.be/akOe5-UsQ2o>

<https://www.womankind.org.uk/intersectionality-101-what-is-it-and-why-is-it-important/> <https://www.vox.com/the-highlight/2019/5/20/18542843/intersectionality-conservatism-lawrace-gender-discrimination>

Crenshaw, Kimberle (1989) Demarginalising the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics.
<https://chicagounbound.uchicago.edu/cgi/viewcontent.cgi?article=1052&context=uclf>

FEMINIST COLLECTIVE LA REVUELTA. Two categories of analysis provided by feminist theory: patriarchy and gender.
http://www.larevuelta.com.ar/articulos/ST_2010_01_31_c.html

JABARDO VELSACO, MERCEDES. (2013) "Apuntes para una genealogía del pensamiento feminista negro" nº56 de Pueblos. Revisya de información y debate. April 2013. <http://www.revistapueblos.org/?p=14081>

CHALLENGES OF INTERSECTIONALITY: VOICES AND EXPERIENCES OF ROMA WOMEN.
Carmen Gheorghe
https://fb.watch/6rb_KHj2oG/

Carmen Fernández and Sara Olvera. Movimiento ruidoso de mujeres gitanas feministas
<https://www.youtube.com/watch?v=SNarrzRc1js>

Nao engolimos sapos
https://elpais.com/internacional/2019/07/08/mundo_global/1562589607_950398.html

<https://www.facebook.com/naoengolimossapos/>

<https://www.lavoixdesrroms.com/>

www.skolaromani.org

<https://www.skolaromani.org/personalidades-feministas/>

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CURIEL, OCHY (2009) "escolonizando el feminismo: una perspectiva desde América latina y el Caribe" Coloquio latinoamericano sobre Praxis y Pensamiento Feminista. Buenos Aires.

DAVIS, ÁNGELA (1981) Women, Race and Class.
DE MIGUEL, ANA. "eminismos" in 10 palabras clave sobre Mujer. Directed by Celia Amorós. Ed. Verbo divino. 1998.

GREGORIO GIL, CARMEN (2009) "ujeres inmigrantes: Colonising their bodies through procreative, ethno-cultural, sexual and reproductive borders" Viento Sur N° 104, pp. 42-54.

GREGORIO GIL, CARMEN. (2006) Contribuciones feministas a problemas epistemológicos de la disciplina antropológica: representación y relaciones de poder. AIBR. Revista de Antropología Iberoamericana, Ed. Electrónica 1 (1): 22-39.

KÓCZÉ, ANGÉLA. (2009) MARIA POPA, RALUCA. (Col). "Missing intersectionality Race/ethnicity, Gender, and Class, in current research and policies on Romani Women in Europe" Policy Studies Series. Center for policy studies central European University. Budapest.

MOORE, HENRIETTA L. "Antropología y feminismo" Cátedra. Madrid, 1991.
STOLCKE, VERENA (1999) "¿Es el sexo para el género como la raza para la etnicidad?" Cuadernos de debate Na6. Programa de Investigaciones Socio-culturales en el Mercosur. Instituto de desarrollo Económico y Social. IDES.
English version: Stolcke, V. (2013). Is sex to gender as race is to ethnicity? In Gendered Anthropology (pp. 17-37) <https://doi.org/10.4324/9780203413234>

Día de la Resistencia Romani

El 16 de Mayo de 1944
alrededor de 600 mujeres
romanas en el campo de
concentración Austriach II
se enfrentaron a
los nazis con sus propias
manos combatiendo
el genocidio.



"Si odiamos perdemos Si amamos nos enriquecemos"

**GOOD PRACTICES FROM PUBLIC INSTITUTIONS,
WHERE WE CAN LEARN ABOUT EXAMPLES OF
WORK BY A LOCAL MUNICIPAL ENTITY ON IS-
SUES OF EQUALITY AND ROMA WOMEN, AD-
DRESSING IT FROM A NON-WELFARE OR SOCIAL
SERVICES PERSPECTIVE**

EXAMPLE OF GOOD PRACTICES IN LOCAL ADMINISTRATION: DIVERSITY UNIT

What is Unity?

It begins its journey in April 2019, making visible women with different cultural, ethnic, racial and / or sexual identities, designing actions aimed at renewing the dialogue between citizens and the administration, with the intention to know and value the legitimate demands of the different diverse communities of Cartagena.

Betting on the visibility and organization of women with different cultural, racial, ethnic, gender and sexual identities around objectives, measures and actions that the protagonists themselves consider, in order to show the social and economic capital that diversity represents for a more equitable and just society.

Objectives:

Strengthen public equality policies in accordance with the principles of intersectionality in order to have an equal impact on all citizens.

Establish a different and diverse dialogue with the population of Cartagena based on flexibility, efficacy and efficiency, attending to new action strategies that come from the communities themselves with different identities.

Fostering social cohesion

To offer tools for construction, reconstruction, and social resignification within the structure of this Department and of the administration in general.

Purposes:

To make visible women leaders and referents with diverse cultural, ethnic, sexual, and racial identities.

Promote identity recognition.

Promote social and political co-responsibility.

Raise public awareness of basic democratic principles such as: Anti-racism, Diversity and Equity.

Actions performed:

- Formations.
- Educational workshops.
- Design of campaigns to raise awareness and visibility of racialized communities from an intersectional and anti-racist perspective.
- Designs actions, conferences, meetings and other types of interventions demanded according to the objectives set by the Unit.
- Promotes social and civic participation.
- Creates social awareness regarding gender equality and equal treatment.
- https://www.youtube.com/playlist?list=PLgsnV-XhYWjhDwElaN35tQr5ATC_5zDa1

ACTIONS CARRIED OUT WITHIN THE FRAMEWORK OF THE EUROPEAN PROJECT:

Annual social awareness campaign against anti-Gypsyism:

Different murals have been made to recognize the European History of the Romani People making visible references and different historical periods such as May 16, day of the Romani Resistance, the following women have been portrayed: Papuzsa, Ceija Sotika, Miryam Amaya, Carmen Amaya and Paquera de Jerez.

https://igualdad.cartagena.es/noticia_detalle.asp?id=78132

https://www.facebook.com/photo/?fbid=825454436295535&set=pcb.825454969628815&locale=ur_PK

<https://www.instagram.com/p/C7B25BmMfEu/>

https://www.instagram.com/p/DAnkn4FtOBw/?img_index=1

Impact:

The location of the murals is in a busy pedestrian street, next to bars and stores that are obligatory to pass through the city, this implies that the population in general will visualize and know the history of the Roma people at European level, since the murals also have a narrative content and a QR where they can consult the biography of the Roma women portrayed and their historical moment.



COLLABORATION WITH THE LGBTIQ+ COLLECTIVE IN THE ORGANIZATION OF PRIDE, INCLUDING GYPSY WOMEN IN THE LINE-UP OF PERFORMANCES:

https://www.instagram.com/p/C8t-g_xsmP4/

https://www.instagram.com/concejaliadeigualdadcartagena/?img_index=

Impact:

In Cartagena is the first time that the Pride is starred by gypsy women, the message imparted through music puts in the spotlight the anti-Gypsyism and strategies to counteract it, in turn makes visible the empowered and diverse gypsy women against all prejudice and stereotypes.

In-house training in the Department of Equality.

https://www.instagram.com/p/DAiTsAaNqMI/?img_index=1

Impact:

dissemination of the Erasmus + project and Leadership School in the different departments of Equality.

Other actions of this

Gender equality campaigns applied to the general population from an intersectional perspective:

- "We are Feminists "
- "Non-sexist toys "
- 8 M
- "Lesbian visibility "
- If you feel suffocated, it's not love."

Conference:

- Around the 29 N : "Against male violence, walking together makes us stronger
- Siñelamos Cali "Women, Resilience, Transformation and Future".
- "Romani Resistance, yesterday and today".

Workshops in secondary and primary schools:

Cajón Diverso, History of the Romani People and Romani Women Leaders.
https://igualdad.cartagena.es/programas_educativos.asp

Festivals in Cartagena including gypsy women in the billboard.
https://igualdad.cartagena.es/programas_educativos.asp

Training course for civil servants in relation to Anti-Gypsyism.

Anti-racist audiovisual productions.

https://www.youtube.com/watch?v=fpRfaWaG8Lw&list=PLgsnV_XhYWjhd-wElaN35tQr5ATC_5zDa1&index=3

CONCLUSIONS

The impact of this unit has meant a transformation of the equality service, including an intersectional perspective in all its actions.

In the educational centers it has introduced diverse referents from the Roma and other communities.


It has had an impact on Cartagena's furniture, including Roma references, influencing the imaginary of the citizens, transforming it and breaking prejudices and stereotypes.

It has influenced the administration in general through trainings and workshops for civil servants and other professionals, providing a strategy for reconstruction according to an anti-racist perspective.

It has made Romani women visible through radio, TV, networks, audiovisual productions... counteracting prejudices and stereotypes.

The actions initiated from this unit in 2019 have created expectations in the citizens themselves according to their campaigns and actions and have meant the expansion of the objectives and annual continuity of campaigns, workshops and conferences and have also marked a pattern of action in awareness, necessary to maintain over time to achieve the objectives set.

This unit is currently considering new actions that are being designed for execution in the year 2025, in addition to those that have already been set annually and are continuing.



*La historia del Pueblo Gitano es también Historia de España.
En 1749 se decretó el genocidio del Pueblo Gitano.
Rosa Cortés lideró la resistencia junto a otras 50 mujeres gitanas.
(Josefa Goyola, Lucía Navarro, María Moya)*

Actualmente

*El antigitanismo está tipificado como delito de odio en el código.
Aunque la pena será menor con prisión y sancionada económicamente.
Ley 15/2012 de 12 de Julio integral para la igualdad
de trato y la no discriminación.*

**ROMA FEMINIST LEADERSHIP;
ROMA
COMMUNITY RESPONSIBILITY**

INTRODUCTION

Roma women are and can be community leaders contributing to social change and transformation in their own communities.

For centuries, the leadership and subsistence of Roma communities has been exercised through their women in a dialogical way, sharing and debating within the community while transmitting the values and cosmogonies of the Roma people.

When we talk about leadership, we, from the Roma communities and from the neighbourhoods mainly inhabited by Romany women, cannot talk about or make reference to the leadership that the white, western world proposes for individual success and personal promotion. For this reason, certain aspects and criteria must be taken into account when working on and promoting or strengthening these leaderships.

Leadership within the Roma community can manifest itself in a variety of ways, from traditional community leaders to prominent figures in social and political spheres. Roma leadership is often characterized by a dialogical and relational approach, seeking the well-being of the community and promoting equality and human rights.

In Roma communities, older people are respected and listened to for their knowledge, experience, and wisdom. Older women (Bibi, Tía) have played a crucial role as respected women. What they have called from outside is the matriarch or patriarch as a reference of authority, ignoring and reinterpreting the value that the community places on them from within.

What is a female leader for the Roma community?

When we refer to Romani feminist leadership, we are talking about Roma women who are aware of and have developed a critical analysis of their situation in terms of class, gender and race. They are also women who participate in the daily life of the community and are recognised as such by the community.

This leadership cannot be developed by women who are Roma outside the communities, as they may simply express their concerns outside the communities with little impact on the communities.

The organisation of Romani women is carried out in an egalitarian way and in support of the community, therefore our best way of defining and conceptualising Romany feminist leadership is that of community responsibility.

Their voices and their word must be recognised by their environment and not by the majority society that sometimes erects and promotes imposed leaderships in their relationship with the community.



Unlike gadge leadership, the leadership role of Roma women is an equal and shared one. When we speak of women leaders, we are not referring to women who have been successful and economically successful in business or who have imitated the male style of power. For us, they are those women who, even without education or training, can be part of the responsibility for the success of their own community, not merely individual and focussed on work and economic success. Our wellbeing is centred on the wellbeing of all our people, not only our own, which is also important, but it is nothing if we do not collectively solve the situation we face, as we have done throughout history.

We start from identity and cultural values as positive values. Roma pride and our own identity, to transform the situations we find ourselves in, are the only ways for this to work, since we cannot export foreign models and expect them to work the same way. Each culture evaluates and manages its worldview differently.

How we understand Roma feminist leadership: Roma community responsibility

There is a need to be aware of exclusion and the potential it holds for improving communities and neighborhoods. This fact is directly related to their current commitment to change and improving learning, as well as to the relevance of their involvement and leadership in promoting the improvement of their community.

As characteristics we would define it with a dialogic and relational approach, centered and based on the community, interaction with others and the search for joint solutions. The main objective is the well-being of the community and the improvement of the living conditions of the community, its women and girls.

Romani feminist leadership is characterized by a dialogic, community-based approach focused on improving the living conditions and opportunities for social participation of Romani women. This leadership seeks to empower Romani women by building support networks and promoting their active participation in society.

Dialogic:

Leadership is based on communication and dialogue with others, both within and outside the Roma community.

Communal:

Leadership focuses on improving the community and creating opportunities for all Roma women and girls

Empowerment:

Leadership seeks to empower Roma women so they can exercise autonomy and make decisions about their lives.

Intersectional:

Leadership recognizes the importance of the intersection between ethnicity, class and gender, addressing the inequalities and oppressions Roma women face.

Goals of Roma feminist leadership:

Promote gender equality:
Promote equal rights and opportunities for Roma women.

Combat discrimination:

Fight the racism and discrimination faced by Roma women.

Promote social participation:

Empower Roma women to actively participate in political, social, and economic life.

Strengthen Roma identity:

Reaffirm Roma identity and preserve traditional culture, while striving for gender equality.

Examples of Roma feminist leadership:

Asociación Gitanas Feministas por la Diversidad:

This association fights for the rights of Roma women and works to make visible the diversity of experiences and perspectives within the Roma community.

Skola Feminista Romani:

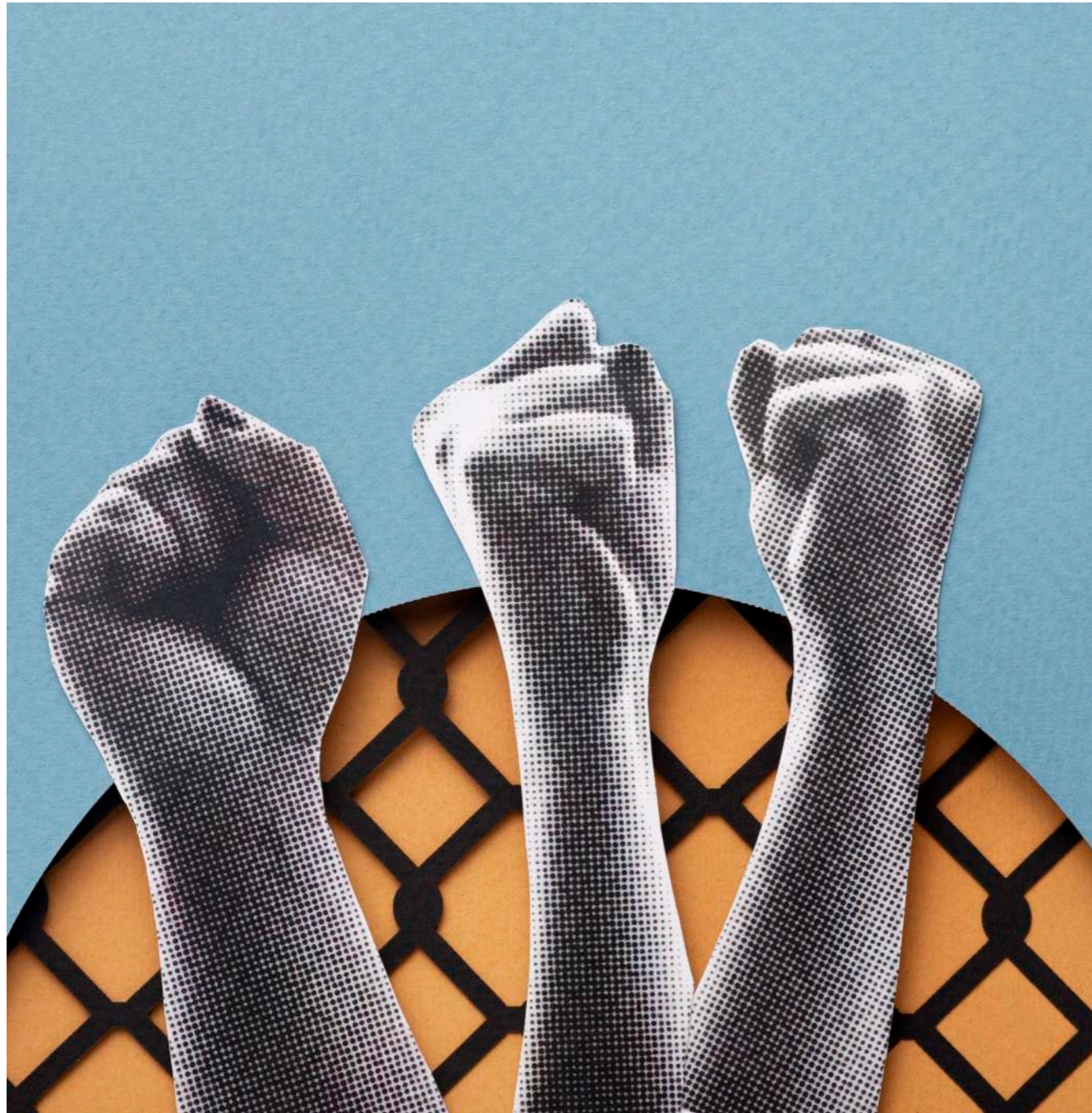
This initiative promotes Roma female leadership through training and the creation of support networks.

Leadership and community responsibility have a great capacity to adapt to social change and the new situations in which they find themselves.

We talk about situations involving gender violence, anti-Gypsyism, sexual dissidence, ideological orientations... the survival of the group is greater and hence the adaptation of the group and the capacity of women to maintain it through conversations and oral knowledge specific to each community and/or neighborhood.

In short, Roma feminist leadership is an approach that focuses on social transformation, gender equality, and the defense of Roma women's rights, while recognizing and strengthening Roma identity.

With a Roma structure, horizontal and participatory. The path is racist and sexist, but the struggle is in our blood and we will not falter. We are the descendants of the survivors of extermination, persecution, assimilation, and colonization. The Roma people have resisted, and we protect our heritage. Proud to be Roma women.



OUR PROPOSAL

We believe that sustainable change begins with those most affected by all kind of injustices.

The core of leadership is based on roma women's own lived experiences, which are often neglected by the traditional institutions.

When we talk about empowerment, self-esteem, self-confidence of Roma women, we cannot start from the white idea of these concepts. The situation faced by Roma women is not due to or is not a consequence of their self-esteem or their capacity for empowerment. We do not enjoy white privilege in such a way that our self-esteem or empowerment is the determining factor in our situations.

Our situation is due to structural racism and historical anti-Gypsyism that has not allowed us to be part of power and decision-making spaces.

“Roma women are not a problem to be solved — we are an extraordinary resource for society.”

(Saska at Pal Meeting 2025)

Roma-led groups, face deep underfunding and often work without institutional support. We called for structural changes:

- Long-term funding for grassroots work
- Scholarships and training for Roma girls and women
- Support for cultural and professional development
- Political recognition of Roma feminist spaces

We believe that change must be led by Roma communities themselves. we commit to supporting community-driven leadership that challenges antigypsism, empowers youth and women, and transforms systems from within.

