



**TAAO – Czech National Report (2024–2025)**  
**Together Against Antigypsyism Online (TAAO)**  
**National Monitoring Report – Czech Republic**  
**Romea o.p.s.**

**ABSTRACT**

This National Report presents the most extensive and detailed documentation of antigypsyist hate speech ever produced for the Czech Republic. Conducted within the international project *Together Against Antigypsyism Online (TAAO)* and covering the period from **September 2024 to September 2025**, this monitoring initiative provides a comprehensive image of Roma-related hate speech circulating on Czech social media platforms.

The Czech team collected:

- **505 validated Monitoring Tool (MT) submissions** processed using a standardized international methodology;
- data from **Facebook, Twitter/X, TikTok, Instagram, YouTube**, and other platforms;
- rich qualitative observations from **five trained Roma youth monitors**.

The findings demonstrate that antigypsyism in the Czech online ecosystem is:

- **structural** – embedded in cultural norms, media narratives, and political discourse;
- **normalized** – tolerated and reproduced in everyday interactions;
- **violent** – including frequent explicit calls for genocide;
- **coded** – expressed through humor, memes, sarcasm, and pseudoscience;
- **algorithmically amplified** – particularly on TikTok and Facebook;
- **visually memetic** – relying on images, videos, remixes, and humiliation loops;
- **emotionally harmful** – causing real psychological distress to Roma youth;
- **under-regulated** – with platforms and institutions overwhelmingly failing to act.

This report synthesizes quantitative frequencies, platform distributions, thematic clusters, linguistic toxicity, visual rhetoric, and emerging digital trends to provide a multidimensional understanding of antigypsyism in Czech digital life. It concludes with detailed policy recommendations for:

- the Czech government,
- digital platforms,
- educational systems,
- Roma civil society organizations,
- and EU institutions under the Digital Services Act (DSA) and EU Roma Framework 2030.

This document is designed to support political advocacy, digital safety reform, civil society mobilization, and international policy work.



## 1. INTRODUCTION

Antigypsyism—recognized by the European Union, the Council of Europe, the United Nations, and numerous academic institutions as a **specific, historically rooted, and structurally embedded form of racism** continues to shape the lived experiences of Roma across Europe. In the Czech Republic, antigypsyism is not simply an undercurrent of social tensions; it is one of the most pervasive and persistent forms of racial discrimination, cutting across institutional frameworks, public attitudes, media representations, and daily interactions both offline and online. The emergence of digital environments has not only mirrored this reality but has intensified it, creating new channels, new audiences, and new narrative tools that reinforce old prejudices.

Digital platforms—ranging from long-established networks such as Facebook and Twitter/X to rapidly expanding visual ecosystems such as TikTok—have become central arenas where **social norms, biases, and hostilities are expressed, reproduced, debated, and normalized**. Online antigypsyism manifests as a complex blend of explicit verbal attacks, coded language embedded in jokes and memes, politicized narratives, viral visual ridicule, algorithm-driven exposure, and the systematic dehumanization of Roma individuals and communities. The Czech TAAO monitoring findings demonstrate that far from being episodic or fringe, antigypsyism is a **stable feature of Czech digital culture**, reproduced across platforms, age groups, and socio-political environments.

Against this backdrop, the *Together Against Antigypsyism Online (TAAO)* monitoring project was developed as a multinational initiative across six European countries. Its purpose is to systematically map, analyze, and contextualize the forms, intensity, and consequences of antigypsyist hate speech online, and to strengthen the capacity of Roma youth to respond to these dynamics. This Czech National Report is not merely a collection of anonymized hate incidents—it is an analytical framework revealing **what kinds of antigypsyist narratives circulate online, why they persist, how they impact Roma communities, and how platforms and institutions fail to address them**.

### 1.1 Antigypsyism in the Czech Republic: A Persistent and Structural Context

The Czech context must be understood not as an isolated national pattern but as part of a **long-standing socio-historical paradigm**. The Czech Republic has consistently been flagged by



international monitoring bodies—including ECRI, FRA, CERD, and the European Commission—for exhibiting particularly entrenched forms of antigypsyism. These patterns manifest through:

- **Residential segregation:** Concentrated excluded localities such as Předlice, Chánov, and others, characterized by inadequate infrastructure, poor access to services, and long-term stigmatization.
- **Educational segregation:** Persistent overrepresentation of Roma children in practical schools, a systemic problem recognized by the European Court of Human Rights.
- **Institutional discrimination:** From policing practices to social work assessments to local governance policies, structural disadvantages persist.
- **Historical injustice:** The forced sterilization of Romani women during the communist era, which the state formally acknowledged only recently (2021), reflects deep structural violence.
- **Media framing:** Mainstream reporting frequently associates Roma with crime, welfare dependency, or societal burden.

These systemic issues shape how Roma are perceived and talked about in everyday life. And because online discourse reflects offline assumptions, **digital antigypsyism cannot be detached from these material conditions.**

## 1.2 Digital Environments as Amplifiers of Antigypsyism

The digital transformation of public life has radically reshaped how racism and antigypsyism manifest. Social media platforms provide:

- **anonymity or partial anonymity**, reducing inhibitions,
- **massive amplification mechanisms**, making hateful content more visible than ever,
- **virality driven by humor, outrage, and sensationalism**,
- **algorithmic personalization**, which can push racist content repeatedly to certain users,
- **low cost of participation**, enabling hostile discourse at scale.

Online antigypsyism in Czechia is therefore not merely an extension of offline prejudice; it is a **new, intensified modality** of racialized communication, shaped by platform dynamics:

### Facebook

A space where antigypsyism becomes **normalized**, embedded in daily discussions, especially within community groups and comment sections under news articles.

### Twitter/X

A sphere where antigypsyism becomes **politicized**, performed through ideological battles, culture wars, and pseudo-scientific narratives about intelligence, genetics, or cultural deficiency.



### TikTok

A visual, youth-driven environment where antigypsyism becomes **memetic**, embedded in parody, remix culture, audio-trends, and humiliation loops that repeatedly showcase Roma individuals in decontextualized or mocking ways.

### Instagram & YouTube

Secondary spheres that nonetheless host **visual stereotyping**, parody content, and coded racial humor.

Across these platforms, antigypsyist content circulates with high engagement, often with no meaningful intervention from platform moderation.

## 1.3 Why Antigypsyism Requires a Standalone Framework

Antigypsyism differs from general hate speech. It is not simply “prejudice against Roma”; it is a **structural ideology** that combines:

- racism,
- dehumanization,
- social exclusion,
- historical trauma,
- stereotypes embedded in national identity,
- the perceived “legitimacy” of hostility.

Antigypsyism operates through:

- **collective blame,**
- **biologization and cultural essentialism,**
- **traditional stereotypes,**
- **political scapegoating,**
- **narratives of welfare burden,**
- **criminalization,**
- **mockery and ridicule,**
- **social segregation,**
- **lack of accountability.**

In the Czech Republic, antigypsyism is socially tolerated to a degree unusual even within the EU. The Czech TAAO dataset demonstrates that online antigypsyism is not a marginal extremist activity—it is **mainstream**, regularly expressed in ordinary interactions and normalized through laughter, memes, and group identity-building.



#### 1.4 Purpose and Scope of the TAAO Monitoring

The purpose of this monitoring is:

1. **To systematically document antigypsyist content across Czech digital environments** using a harmonized international methodology.
2. **To empower Roma youth** by training them as monitors and researchers, enabling them to analyze hate speech and understand its wider implications.
3. **To provide quantitative and qualitative evidence** that informs policy change at national and international levels.
4. **To identify platform dynamics** that amplify antigypsyism and highlight institutional gaps in addressing it.
5. **To contribute to European-level understanding** of structural antigypsyism and digital racism.

The Czech team not only collected data but contributed insights into:

- the emotional experience of encountering hate,
- the discursive strategies used by perpetrators,
- the emergent youth cultures shaping racially coded humor,
- the failures of digital platforms to provide safe environments.

#### 1.5 Analytical Scope of the National Report

This report provides:

- **quantitative analysis** (platform frequencies, monthly flows, topic clusters),
- **qualitative analysis** (discourse patterns, linguistic toxicity, meme culture),
- **visual analysis** (screenshots, examples of TikTok loops, memes, comment threads),
- **case studies** (genocidal hate speech, TikTok humiliation culture, humor-coded racism),
- **reflections from monitors** (emotional and psychological impacts),
- **policy recommendations** for government, platforms, NGOs, and EU institutions.

Taken together, these chapters form one of the most extensive contemporary studies of digital antigypsyism in Czechia.

#### 1.6 The Significance of Youth-Led Monitoring

A unique element of the TAAO project is the involvement of **young Roma monitors** using their real social media accounts. This approach reveals:

- how quickly platforms show racialized content once an algorithm detects “interest”,
- how hate speech affects Roma youth personally,
- how stereotyping affects identity formation,



- how exhaustion and emotional harm accumulate over time,
- how Roma youth navigate online spaces differently from non-Roma.

This perspective is essential:

**Hate speech is not an abstract category — it has real psychological and social consequences.**

## 1.7 Introduction Summary

The Czech Republic faces one of the **most intense digital antigypsyism landscapes** in the European Union. The combination of structural racism, strong cultural stereotypes, humor-based normalization, weak institutional protection, and highly amplifying digital platforms creates a hostile environment that disproportionately affects Roma youth.

This introduction sets the stage for the deeper analytical chapters that follow — revealing not only what the data shows, but what it means for Roma communities, human rights, and the future of digital safety in Europe.

## 2. METHODOLOGY

The monitoring methodology employed in the Czech national component of the TAAO project was designed to capture the full complexity of antigypsyist hate speech circulating across digital platforms. It combines quantitative data extraction, qualitative narrative analysis, visual and discourse-based coding frameworks, and the experiential insights of trained Roma youth monitors. The approach ensures both **comparability across countries** and **contextual depth within the Czech environment**, where antigypsyism manifests in historically specific ways.

This chapter outlines the **conceptual foundations, data collection tools, coding procedures, monitor training processes, ethical considerations, and methodological limitations** of the TAAO monitoring protocol. Each element is described in detail to provide transparency and analytical rigor.

### 2.1 Conceptual Framework Underpinning the Monitoring

The methodology is grounded in two parallel frameworks:

#### A) Antigypsyism as a Structural Form of Racism

Following the Council of Europe (ECRI GPR No. 13), FRA, CERD, and major academic work (Kóczé, Matache, Tremlett), antigypsyism is approached not as isolated prejudice but as a **structural, historically embedded ideology**.



This shapes methodological assumptions:

- Hate speech is not random but **patterned**,
- Narratives reproduce **old colonial tropes**,
- Online hostility reflects **offline inequalities**,
- Racism is **normalized** in Czech society.

## B) Digital Racism and Platformed Hate

Drawing on scholarship on digital racism (Daniels, Matamoros-Fernandez, Noble, Farkas), the methodology considers:

- algorithmic amplification,
- virality of memes,
- affordances of participatory platforms,
- the role of anonymity,
- meme-based humor as a carrier of racist ideology.

Thus, monitoring is not merely classification of posts but an inquiry into **how platforms shape hate circulation**.

## 2.2 The TAAO Monitoring Tool (MT)

The Monitoring Tool (MT) is a standardised reporting instrument used across all TAAO partner countries. It captures each incident through a **multi-layered coding structure**, including:

### 1. Platform Identification

Monitors specify:

- the platform (Facebook, Twitter/X, TikTok, Instagram, YouTube, or others),
- type of account (public page, personal profile, influencer, media outlet),
- visibility level (public, semi-public, closed group).

This enables cross-platform comparison and mapping of where antigypsyism spreads most effectively.

### 2. General Information Metadata

For each case, monitors provide:

- direct URL (if available),
- date and time of capture,
- number of likes, shares, comments (if visible),
- type of content (post, comment, video, meme, live stream).

This metadata enables quantitative analysis of virality and engagement.



### 3. Topic Assessment

Monitors choose one or more thematic categories:

- crime,
- welfare & social benefits,
- housing & ghettos,
- education,
- politics,
- health,
- culture & entertainment,
- everyday scenes (observational recordings),
- meme or humor content,
- youth culture (especially TikTok).

These categories allow researchers to identify **dominant patterns** of antigypsyist framing across the dataset.

### 4. Hate Speech Intensity Scale

Each submission is coded using a three-tier intensity model:

#### A) Explicit Hate Speech

Includes:

- slurs (“cikán”, “cigoš”),
- dehumanization (“animals”, “not human”),
- calls for violence (“beat them”, “shoot them”),
- genocide rhetoric (“to the gas”, “eradicate them”),
- incitement to discrimination (“ban them from benefits”).

#### B) Coded Hate Speech

Includes:

- humor masking racism,
- sarcasm, irony,
- “innocent” memes,
- pseudoscientific statements (“genetically inferior”),
- dog-whistles (“nepřizpůsobiví”, “those people”).

#### C) Borderline / Ambiguous

Includes:

- racially loaded generalisations,
- subtle stereotyping,



- content requiring cultural or contextual knowledge to decode,
- comment threads with mixed tones.

This three-part scale reflects the social reality that antigypsyism often does not appear in explicit form.

## 5. Content Type Coding

Monitors identify the media format:

- text,
- meme,
- photo,
- GIF,
- TikTok video,
- YouTube clip,
- screenshot,
- stitched or remixed content.

This is crucial for understanding the **memetic, visual, and participatory nature** of antigypsyism online.

## 6. Visual Rhetoric Analysis

The MT template requires evaluation of visual and symbolic features in:

- memes,
- edited images,
- reaction GIFs,
- TikTok duets,
- filters exaggerating facial features,
- split-screen formats.

Visual coding clarifies how racial dehumanization occurs beyond text.

## 7. Counter-Action Category

Monitors record how they responded:

- reported to platform,
- ignored,
- sought help,
- engaged in discussion,
- documented for research only.

While most monitors chose "report to platform", removal rates were extremely low.



## 8. Reflective Note

The final section gives space for:

- emotional response,
- personal interpretation,
- perceived threat,
- fatigue or distress.

These reflections form a vital psychosocial dimension of the dataset.

## 2.3 Monitor Recruitment and Training

The Czech monitoring team consisted of **five Roma youth aged 20–30**. Selection criteria included:

- familiarity with social media,
- basic digital literacy,
- interest in combating discrimination,
- ability to reflect critically on content.

### Training Included:

- introduction to antigypsyism theory (structural racism, history),
- identifying explicit and coded hate speech,
- navigating platform reporting tools,
- digital safety & privacy training,
- emotional resilience and self-care guidance,
- use of the MT and Excel dataset,
- ethics of documentation (anonymization, confidentiality).

### Training was conducted by ROMEA's senior staff and reinforced via:

- monthly group check-ins,
- shared case discussions,
- calibration sessions to ensure coding consistency.

## 2.4 Data Collection Procedures

Monitors worked continuously from **October 2024 to September 2025**, using a blend of:

- **organic discovery** (content they encountered naturally),
- **algorithmic exposure** (content pushed onto their feeds),
- **hashtag and trend tracking** (particularly TikTok),
- **monitoring of comment sections** under news pages,
- **engagement with political and local groups** (Facebook).



Monitors were **not** instructed to search for hate intentionally; rather, they were encouraged to document real, natural exposure.

This allows the dataset to represent **actual Roma youth experience** online.

## 2.5 Data Processing and Validation

The raw dataset of **508 entries** was processed into **505 final validated cases**. Steps included:

1. **Deduplication**  
Multiple monitors sometimes captured identical content.
2. **Removal of incomplete entries**  
Some submissions lacked essential metadata.
3. **Coding alignment**  
Ensuring consistent category use.
4. **Quality review**  
Romea staff cross-reviewed the dataset for accuracy.
5. **Export into analytical tables**  
Used for graphing, cluster analysis, and thematic coding.

## 2.6 Ethical Considerations

The methodology is guided by:

### A) Do No Harm Principle

Monitors were instructed never to engage directly with hostile content unless they felt safe.

### B) Protection of Minors and At-Risk Individuals

Some posts contained videos of Roma minors. These were anonymized and analyzed only for discursive patterns.

### C) Psychological Safety

Monitors had access to support from ROMEA in case of emotional stress.

### D) GDPR Compliance

No personal identifiers were stored. URLs are included for research continuity but names are anonymized.

## 2.7 Methodological Limitations

Every monitoring project faces constraints. Key limitations include:

### 1. Algorithmic Bias

Platforms show different content to Roma users, often pushing racially charged videos.

### 2. Ephemerality of Posts

Videos and comments disappear or get deleted before documentation.

### 3. Variation in Monitor Exposure



Different personal networks lead to different content.

#### 4. Difficulty Capturing Coded Hate

Irony requires cultural interpretation; some borderline cases remain ambiguous.

#### 5. Underrepresentation of Closed Groups

Private Facebook groups cannot be accessed without ethical issues.

### 2.8 Strengths of the Methodology

Despite its limits, this monitoring approach offers major strengths:

- youth-led,
- grounded in lived experience,
- cross-platform,
- multi-modal (text + visual + memetic),
- scalable,
- aligned with EU standards,
- rich in emotional and sociocultural insight.

### 2.9 Summary

The TAAO methodological framework is designed to capture antigypsyism not only as a set of individual hateful statements but as a **complex communicative system** embedded in digital platforms, cultural norms, and algorithms. This chapter lays the foundation for interpreting the quantitative and qualitative findings in the following sections.

## 3. RESULTS

This chapter presents the comprehensive findings of the Czech monitoring under the TAAO project. It synthesizes quantitative statistics, qualitative discourse analysis, thematic clustering, platform-specific patterns, linguistic toxicity, visual and memetic structures, algorithmic dynamics, and psychosocial impacts reported by monitors. Together, these elements form one of the most extensive analyses of online antigypsyism ever produced in the Czech Republic.

The results strongly indicate that antigypsyism in Czech digital environments is **systematically embedded, culturally normalized, visually memetic, and algorithmically amplified**, operating across platforms in distinct ways and affecting Roma—especially youth—both socially and psychologically.



### 3.1 Dataset Overview and General Trends

The Czech national dataset includes:

- **508 raw entries** collected via monitoring sheets,
- **505 validated Monitoring Tool (MT) entries**,
- captured between **September 2024 – September 2025**,
- across **six major digital platforms**,
- collected by **five Roma youth monitors** using their real accounts.

This resulted in:

- thousands of comments observed,
- hundreds of visual materials,
- over 500 direct URLs to hateful content,
- a large corpus of coded linguistic markers,
- extensive emotional reflection notes.

#### 3.1.1 Naturalistic, Not Artificial Sampling

Unlike keyword-driven scraping, TAAO used a **naturalistic methodology**:

- Monitors documented what algorithms and networks organically exposed them to.
- This ensures the dataset reflects what Roma actually *experience*, not just what exists in the digital space.
- The result is a **qualitative realism** unmatched by automated tools.

#### 3.1.2 General Trend: High Normalization of Antigypsyism

Across all months and platforms, monitors consistently observed:

- open expression of racist stereotypes,
- normalized dehumanization,
- routine use of slurs,
- widespread humor-based racism,
- nearly zero social pushback from other users.

Antigypsyism is not a marginal or extremist phenomenon; it is **mainstream discourse**.

### 3.2 Platform Distribution — Distinct Ecosystems of Hate

The dataset confirms that different platforms produce **different genres and intensities** of antigypsyism.

#### Facebook — The Hub of Mainstream Racism (42%)

Facebook is the **primary site** of antigypsyist discourse in Czechia.

Key features:

- comment sections under news articles,
- local community groups,
- viral shares of Roma-related posts,
- extremely hostile discussions,



- high engagement under racist comments,
- normalization of slurs.

Facebook facilitates antigypsyism through:

- older demographics,
- political anxiety,
- “common sense racism” narratives,
- local gossip,
- group identity-building.

### **Twitter/X — Ideological and Political Antigypsyism (28%)**

On Twitter/X, antigypsyism often appears in:

- political debates,
- threads about social policy,
- discussions on crime and welfare,
- posts by political actors or influencers.

It tends to be:

- more articulate,
- justified as “rational critique”,
- blended with conservative or nationalist ideology,
- defended as “free speech”.

Coded forms dominate here, including pseudoscientific or “factual” justifications.

### **TikTok — Visual, Humiliation-Based, Viral Antigypsyism (19%)**

TikTok produces:

- mocking videos,
- parodies of Roma speech,
- staged interviews,
- remix culture,
- reaction duets amplifying ridicule.

TikTok racism is:

- highly memetic,
- humor-driven,
- youth-oriented,
- algorithmically explosive,
- often built around humiliation loops.

### **YouTube & Instagram — Minor but Symbolically Important (3%)**

These platforms contain:

- racist commentary under media videos,



- meme pages reposting Facebook/Twitter material,
- musical or entertainment content used for ridicule.

Though less frequent, they reinforce broader patterns.

### 3.3 Monthly Trends — Cycles, Peaks, and Social Triggers

The timeline of hate incidents reveals **clear patterns**:

#### Phase 1 — Slow Build-Up (Oct 2024)

Low volume, mostly mild stereotyping and occasional explicit attacks.

#### Phase 2 — First Peak (Nov 2024)

Coinciding with political tensions and media debates.

#### Phase 3 — Winter Lull (Dec–Jan)

Lower activity but still present, largely tied to news.

#### Phase 4 — Rapid Growth (Feb–Apr 2025)

Emergence of TikTok trends mocking Roma; viral cycles begin.

#### Phase 5 — High-Intensity Peak (May–Jun 2025)

The most intense period of antigypsyism in the entire dataset:

- multiple viral TikTok trends,
- political debates on welfare and crime,
- highly active Facebook comment sections.

#### Phase 6 — Stabilization (Jul–Sep 2025)

Rates remain high but shift from explicit hate to coded humor and memes.

### 3.4 Thematic Clusters — Seven Dominant Narrative Families

The dataset reveals **seven core clusters**, each with distinct discursive structures:

#### Cluster 1: Crime Narratives (Dominant)

Crime-related posts dominate Czech antigypsyism.

Characteristics:

- collective blame (“they all are like this”),
- dehumanizing framings,
- use of crime incidents as evidence of supposed group traits,
- calls for punishment, segregation, removal.

The effect is to portray Roma as an inherent public threat.

#### Cluster 2: Welfare/Dependency Narratives

These narratives frame Roma as:

- lazy,
- undeserving,



- exploiting benefits,
- destabilizing the welfare system.

They reflect structural misconceptions and economic anxieties.

### Cluster 3: Housing & “Ghettos”

Usually connected to:

- Chanov,
- Předlice,
- excluded localities,
- photos of damaged apartments or buildings.

These posts reinforce moral panic about Roma “culture”.

### Cluster 4: Education & IQ Narratives

Rare but extremely harmful:

- references to IQ,
- claims about genetic inferiority,
- mocking children in classrooms,
- pseudoscientific racism.

These discourses are common on Twitter/X.

### Cluster 5: Political Narratives

Roma used as:

- scapegoats in welfare debates,
- anti-migrant analogies,
- symbols of “failed integration”,
- arguments for “law and order” politics.

Politicians often instrumentalize antigypsyism.

### Cluster 6: Humor, Memes & Sarcasm

This category is **enormous** and structurally crucial.

Humor is used to:

- normalize racism,
- create group bonding,
- avoid accountability (“just a joke”).

Memes, GIFs, parody accounts, ironic commentary—all reinforce stereotypes.

### Cluster 7: TikTok Youth Ridicule

A new and rapidly growing form.

Includes:



- mock interviews,
- dancing stereotypes,
- stitched audio ridiculing Roma speech,
- repeated viral formats creating humiliation loops.

This cluster shapes **youth identity norms**.

### 3.5 Linguistic Toxicity — Mapping the Hate Vocabulary

The dataset was analyzed for toxic linguistic markers.

Frequent terms include:

#### Slurs and derogatory labels

- “cikáni”
- “cikán”
- “cigoši”
- “špína”
- “odpad”
- “paraziti”

#### Violence and extermination rhetoric

- “do plynu”
- “zabít”
- “oddělat”
- “vystřílet”
- “vyhladit”

#### Dehumanizing terms

- animals, rats, vermin, pests
- “nejsou lidi”

#### Dog-whistles

- “nepřizpůsobiví”
- “ti z ghetta”
- “ti ze ZOO”
- “speciální občané”

These linguistic patterns reveal a **consistent, structured vocabulary** used to diminish Roma humanity.

### 3.6 Visual Rhetoric — The Power of Images and Memes

Visual antigypsyism is widespread and powerful.

#### Key forms:

- meme templates,
- edited images,
- screenshot distortions,



- GIFs implying violence or disgust,
- TikTok duets mocking Roma youth,
- facial-filter parodies,
- mash-up videos with humiliating audio.

#### **Why visuals matter more than text:**

- they spread faster,
- they bypass moderation,
- they make racist messages “funny”,
- they are embedded in youth digital culture,
- they reinforce in-group norms (shared humor),
- they emotionally impact Roma youth.

TikTok is the epicenter of visual racism.

### **3.7 Algorithmic Amplification — The Invisible Engine**

The monitoring reveals how algorithms **actively intensify** antigypsyism.

#### **TikTok**

Once a user engages with even one Roma-related video:

- TikTok infers “interest”,
- shows more similar content,
- rapidly increases volume,
- amplifies racist trends.

This creates feedback loops.

#### **Facebook**

Anger reactions boost posts.

Posts about Roma get:

- more comments,
- more shares,
- more visibility.

#### **Twitter/X**

Recommendation systems promote:

- controversy,
- political polarization.

This boosts antigypsyist debates appearing as “rational discussions”.

### **3.8 Case Studies — Deep-Dive Microanalyse**

#### **Case Study 1: Normalized Genocidal Hate Speech**

- Facebook & Twitter
- dozens of recurring “gas them” comments

#### **Case Study 2: TikTok Humiliation Loops**



- viral memes
- youth-based ridicule

### Case Study 3: Humor as Social Glue for Racism

- memes, jokes, quizzes

These cases demonstrate the structural, affective, and cultural depth of antigypsyism.

### 3.9 Emotional & Psychological Impacts on Monitors

Monitors reported:

- exhaustion,
- fear,
- sadness,
- anger,
- panic,
- retraumatization.

Example reflections:

“I couldn’t sleep after seeing those comments.”

“It made me feel ashamed to be Roma.”

“I needed a break from monitoring. It was too much.”

Emotional impact underscores that online antigypsyism is **a form of psychological violence**.

### 3.10 Summary of Key Findings

The dataset clearly shows that antigypsyism in Czech digital spaces is:

- **systematic,**
- **normalized,**
- **violent,**
- **algorithmically reinforced,**
- **visually driven,**
- **emotionally harmful,**
- **widely tolerated,**
- **grossly under-moderated.**

This chapter provides the empirical foundation for the interpretative, policy-oriented analyses that follow.

## 4. DISCUSSION

The Czech TAAO dataset reveals a complex, multi-layered, and highly normalized landscape of antigypsyism that operates not merely as a form of interpersonal prejudice but as a **structural communicative regime** embedded in digital culture, everyday social interaction, and platform architectures. This chapter interprets the patterns identified in Chapter 3 within a broader



theoretical, sociological, and political framework. It also discusses the implications for Roma youth, digital safety, democratic resilience, and the Czech public sphere.

Rather than simply summarizing results, this chapter offers an in-depth analysis of **how and why antigypsyism functions**, what social forces sustain it, and why the digital environment magnifies its harmful effects.

#### 4.1 Antigypsyism as a Structural and Cultural System, Not an Individual Attitude

A central finding from the monitoring is that antigypsyism is not experienced by Roma online as isolated incidents or random hostility, but as a **systemic communicative environment** shaped by:

- historical exclusion,
- social narratives embedded in Czech identity,
- institutional failures,
- political opportunism,
- and media framing.

This corresponds to scholarly perspectives (Kóczé 2018; Matache 2020; Tremlett 2014), which argue that antigypsyism is a **structural ideology**. In the Czech context, this ideology manifests as:

- a shared cultural shorthand,
- a set of “common-sense” assumptions,
- a socially tolerated form of hostility,
- a justification framework for exclusionary policies.

Unlike antisemitism or Islamophobia—where at least partial social stigma exists—antigypsyism remains **publicly acceptable**, frequently disguised as:

- humor,
- “truth-telling”,
- “cultural critique”,
- or “defense of Czech values”.

This lack of stigma explains why explicit hate speech, including genocide rhetoric, appears casually in mainstream comment sections.

#### 4.2 Explicit Hate Speech as an Ordinary Part of Czech Digital Culture

One of the most alarming findings is the **normalization of explicit violence** against Roma online.

Expressions such as:

- “Cikáni do plynu.”
- “Měli by je vyhladit.”



- “Zabít je všechny.”
- “To nejsou lidi.”

appear routinely. Their casualness demonstrates that explicit antigypsyism is **not relegated to extremist subcultures**, but woven into:

- community discussions,
- reactions to news outlets,
- neighborhood groups,
- political threads.

#### Why does genocide rhetoric persist?

1. **Weak cultural memory of the Roma Holocaust** The Romani genocide (Porajmos) is underrepresented in Czech education, memorialization, and public discourse.
2. **Group-based dehumanization** Roma are often framed as a collective entity, making group-targeted violence “thinkable.”
3. **Absence of consequence** Platforms rarely remove extreme content. Police rarely investigate it.
4. **Collective validation** Likes, laughing emojis, and supportive comments reinforce the perception that such statements are “normal.”

This normalization would be unthinkable for other ethnic minorities. The fact that it persists towards Roma highlights the depth of structural antigypsyism.

### 4.3 Coded Hate Speech: Humor, Irony, and Pseudoscientific Narratives

Explicit hate is dangerous, but coded hate is **even more pervasive**.

Coded hate speech in the Czech dataset appears in several forms:

#### 4.3.1 Humor as Racial Weaponry

Humor is the **dominant carrier** of antigypsyist ideology.

Examples include:

- Roma jokes,
- meme templates,
- sarcastic “quizzes,”
- ironic compliments,
- parody accounts,
- TikTok comedic skits.

Humor legitimizes racism by:

- allowing perpetrators plausible deniability,
- building in-group solidarity among non-Roma,



- punishing those who refuse to laugh (“no sense of humor”),
- framing Roma as inherently “funny” or “ridiculous”.

Humor also acts as a **vector for youth radicalization**, particularly on TikTok, where comedic audio tracks and trending formats rapidly reproduce harmful stereotypes.

#### 4.3.2 Pseudoscience and “Rational” Racism

Another coded genre involves:

- fake crime statistics,
- fabricated IQ research,
- genetic essentialism (“it’s in their blood”),
- social Darwinism,
- misinterpreted sociological data.

This rhetoric appears most on Twitter/X, where antigypsyism is framed as a **rational critique** rather than hostility. This “intellectualized racism” provides ideological cover for exclusionary politics.

#### 4.3.3 Dog-Whistle Language

Common coded terms include:

- “nepřizpůsobiví”
- “ti ze ZOO”
- “ti z ghetta”
- “speciální občané”
- “problémová komunita”

These terms activate antigypsyist frames without explicitly naming Roma.

Dog-whistles function as **community signals**, allowing users to communicate racist views while maintaining deniability.

### 4.4 Visual and Memetic Antigypsyism: The Rise of Humiliation-Based Content

Digital hate speech is no longer primarily verbal; it is increasingly **visual, memetic, and performative**.

#### 4.4.1 Memes as Ideological Vessels

Memes simplify racism into easily shareable forms:

- a single image + short text = repeatable stereotype
- emotionally powerful, dismissively humorous
- ideal for viral spread

Memes about Roma commonly portray:

- theft,



- dirtiness,
- laziness,
- incompetence,
- chaos,
- cultural inferiority.

Memes shape norms, particularly among adolescents.

#### 4.4.2 TikTok's Humiliation Architecture

TikTok is uniquely suited for antigypsyism due to:

- its remix culture,
- duet functionality,
- algorithmic acceleration of conflict,
- youth-driven humor norms.

Humiliation loops occur when:

- a video featuring a Roma person goes viral,
- users create dozens of reaction duets mocking it,
- audio tracks emphasize ridicule,
- algorithm pushes all these videos to similar audiences.

The result: a **cascade of racialized mockery**.

#### 4.4.3 Decontextualized Visual Evidence

Photos or videos of Roma taken out of context often appear with:

- insinuation of crime,
- mocking captions,
- disgust-related emojis.

This creates a cycle where Roma images serve as **visual shorthand for deviance**.

#### 4.5 Algorithmic Systems as Amplifiers of Racial Bias

The dataset highlights the algorithmic dimensions of antigypsyism.

##### 4.5.1 TikTok

- Recommends content rapidly based on minimal interactions.
- Pushes similar videos ("Roma-themed") repeatedly.
- Amplifies humor, conflict, confrontation.

A single interaction can lead to a **spiral of racist content**, demonstrating algorithmic bias toward high-engagement racialized material.



#### 4.5.2 Facebook

- Prioritizes engagement reactions, especially anger.
- Comment sections serve as echo chambers.
- Reposts in local groups reinforce community-level prejudice.

The platform's architecture reinforces **collective hostility**.

#### 4.5.3 Twitter/X

- Rewards controversy and political polarization.
- Antigypsyism is presented as "policy debate".
- Influencers and politicians play a role in legitimizing racist discourse.

Algorithms push divisive content upward.

### 4.6 The Emotional Weight: Psychological Harms Experienced by Monitors

One of the most important insights from the monitoring is the **severe emotional toll** experienced by Roma youth who participated in the project.

Monitoring notes repeatedly mention:

- anxiety,
- sorrow,
- anger,
- shame,
- numbness,
- panic,
- feeling unsafe,
- retraumatization.

Quotes include:

"I felt sick reading these comments."

"It made me feel like Roma are not considered human."

"I had to take days off from monitoring."

### 4.7 Antigypsyism as a Continuum: From Humor to Genocide

The Czech dataset illustrates a clear **continuum of hate**, progressing through:

1. **Cultural humor** ("just jokes")
2. **Stereotypes** ("they're all like this")
3. **Inferiority narratives** (IQ, genetics)
4. **Dehumanization** ("not human")
5. **Exclusion** ("should be isolated")



#### 6. Violence endorsement

#### 7. Genocidal calls (“gas them”)

This progression demonstrates how racism escalates **non-linearly**. Humor lowers resistance → stereotypes justify fear → dehumanization enables violence → genocide references become thinkable.

This continuum is **accelerated by digital platforms**.

### 4.8 Implications for Policy, Society, and Democratic Resilience

The normalization of antigypsyism has profound consequences:

#### A) Implications for Roma Communities

- psychological trauma,
- social exclusion,
- fear of public participation,
- weakened civic trust.

#### B) Implications for Czech Society

Antigypsyism undermines:

- social cohesion,
- shared democratic values,
- intergroup solidarity.

#### C) Implications for Platforms

Failure to moderate antigypsyism violates:

- safety obligations,
- DSA requirements,
- human rights standards.

#### D) Implications for Policymakers

Effective policy must recognize antigypsyism as:

- a structural issue,
- a public health issue,
- a digital safety issue.

### 4.9 Summary

The findings indicate that antigypsyism in the Czech Republic is:

- **routine**,
- **socially acceptable**,
- **amplified by algorithms**,
- **rooted in historical racism**,
- **expressed through humor**,
- **dangerously normalized**,
- **emotionally harmful**,
- **under-moderated** by platforms.



This chapter demonstrates that the digital environment is not only a space where antigypsyism exists but a **system that reproduces and escalates it**.

## 5. CONCLUSIONS

The Czech National Report reveals a disturbing and complex picture of antigypsyism in digital spaces: pervasive, normalized, structurally rooted, and algorithmically amplified. The monitoring dataset—over 500 documented incidents—demonstrates that antigypsyist discourse is not an occasional or marginal phenomenon. Instead, it is a **persistent feature of Czech online culture**, appearing across nearly all major platforms, age groups, and types of content.

This chapter synthesizes the findings into an integrated set of overarching conclusions. These conclusions do not simply restate results; they articulate the **social, cultural, political, technological, and psychological implications** of the observed patterns. They also position the Czech case within a wider European context.

### 5.1 Antigypsyism in the Czech Republic Is Deeply Normalized and Socially Accepted

One of the most significant findings is the **extreme normalization** of antigypsyist expressions. Across platforms—especially Facebook—the data shows that racist speech targeting Roma is:

- widespread,
- frequent,
- casually expressed,
- often humorous,
- rarely challenged by other users,
- commonly validated by likes and comments.

Unlike other forms of racism (e.g., antisemitism), antigypsyism draws **very little social stigma**. Users do not express shame or attempt to hide their hostility; instead, many express pride in “telling the truth,” reinforcing a cultural narrative that antigypsyist statements are legitimate forms of commentary.

This normalization reveals a profound distinction between antigypsyism and other racisms: **Czech antigypsyism is woven directly into everyday public conversation**, from local news pages to national political debates.



## 5.2 Explicit Hate Speech, Including Genocidal Rhetoric, Is Alarming Common

Perhaps the most shocking finding from the dataset is the frequency of **genocide-referential language**, including:

- “Cikáni do plynu” (Gypsies to the gas),
- “Zplynovat všechny” (Gas them all),
- “Vyhladit je” (Exterminate them),
- “Není to ani lidská rasa” (They are not a human race),
- “Mělo by se to řešit Hitlerem” (Hitler would solve this).

Such language is not found only in extremist corners of the internet. It appears:

- in mainstream Facebook comment sections,
- on political Twitter/X threads,
- in local news group discussions,
- under viral TikTok videos.

It is often accompanied by laughing emojis or supportive comments, indicating **collective endorsement**, not moral outrage.

This level of normalized genocidal rhetoric is rare in the EU and raises serious concerns for:

- democratic resilience,
- safety of Roma communities,
- compliance with human rights obligations,
- platform accountability under the Digital Services Act (DSA).

## 5.3 Coded Hate Speech Is Even More Pervasive Than Explicit Hate

Although explicit hate is easily identified, a much larger portion of antigypsyism occurs through **coded discourse**, including:

- “humor” masking racist ideology,
- meme-based stereotyping,
- sarcasm, mockery, parody,
- pseudoscientific arguments (IQ, genetics),
- dog-whistle terms (“nepřizpůsobiví”).

Coded hate is particularly dangerous because:

- it is hard to moderate,
- socially acceptable,
- easily rationalized as “just a joke”,
- seductive to young people,
- virally shareable.

In the Czech context, humor plays a pivotal cultural role in reproducing antigypsyism. It allows users to participate in racism without feeling guilty, while simultaneously delegitimizing Roma responses (“you have no sense of humor”).



Coded hate thus forms the **core infrastructure** of everyday antigypsyism.

#### 5.4 Visual and Memetic Antigypsyism Has Become Central, Especially Among Youth

The report confirms a major shift: antigypsyism is no longer primarily verbal. It is:

- **visual,**
- **memetic,**
- **performative,**
- **algorithmically amplified,**
- **youth-driven.**

TikTok is the central engine of this transformation. Young Czech users perpetuate racist stereotypes through:

- parody skits,
- remixing videos of Roma teenagers,
- duet reactions portraying disgust or superiority,
- mocking (fake) Roma speech patterns,
- editing Roma faces with filters to ridicule them.

Visual antigypsyism spreads faster than text:

- memes travel instantly,
- audio trends become collective jokes,
- humiliation loops multiply virally.

This has a severe impact on Roma youth, who increasingly face **public shaming, targeted ridicule, and identity-based bullying.**

#### 5.5 Algorithms Intensify Exposure and Deepen Racist Norms

One of the most important findings is the **algorithmic amplification** of antigypsyist content. The monitoring showed:

##### **On TikTok:**

- watching one Roma-related video triggers a cascade of similar (often racist) content,
- the algorithm prioritizes humor and conflict,
- trending sounds often encode racist stereotypes.

##### **On Facebook:**

- posts generating anger reactions appear more prominently,
- comment sections with racist debates are pushed upward.

##### **On Twitter/X:**

- divisive political content (including antigypsyist narratives) receives algorithmic boosts.

Thus, platforms **do not simply host antigypsyism — they amplify it.** The digital architecture actively contributes to the circulation of harmful content.



## 5.6 Antigypsyism Functions as a Mechanism of Social Exclusion

The dataset demonstrates that antigypsyism is not limited to speech; it functions as a **mechanism of social exclusion**, shaping who belongs and who does not.

Antigypsyist narratives:

- portray Roma as inherently incompatible with Czech society,
- frame Roma as a threat to social order,
- portray Roma culture as inferior,
- legitimize segregationist policies,
- reinforce unequal citizenship.

Discursively, Roma are constructed as **“the other”**, an internal foreign population. This structural exclusion sustains racial hierarchies.

## 5.7 Online Antigypsyism Has Profound Psychological Impacts on Roma Youth

Monitoring reflections provide some of the most important insights in the entire report.

Roma youth experienced:

- sadness,
- fear,
- stress,
- anger,
- shame,
- isolation,
- emotional fatigue,
- reduced self-confidence.

Some reflections mention:

“I realized how hated we are.”

“I felt unsafe.”

“This affected my mental health.”

“I had to pause monitoring; it was overwhelming.”

This demonstrates that online antigypsyism:

- harms emotional well-being,
- disrupts identity formation,
- undermines sense of belonging,
- creates long-term psychological scars.

This is not abstract harm — it is **real mental violence**.



## 5.8 Platforms and Institutions Are Failing to Protect Roma

Monitors repeatedly reported hateful posts to platforms.

### Results:

- Removal rates were extremely low,
- Genocidal comments often “did not violate guidelines”,
- TikTok did not remove misleading ridicule videos,
- Twitter/X ignored most reports.

This constitutes **systemic failure**:

- non-compliance with the Digital Services Act (DSA),
- insufficient enforcement of community guidelines,
- failure to mitigate algorithmic harms.

Meanwhile, national institutions also fall short:

- Czech police rarely investigate hate speech,
- schools do not teach digital literacy regarding racism,
- government lacks a dedicated antigypsyism strategy,
- no national-level monitoring exists.

The Czech Republic is not meeting its obligations under:

- EU law,
- human rights conventions,
- non-discrimination principles.

## 5.9 Comparison to Other TAAO Countries: Czechia as a High-Severity Case

Compared to partner countries:

### Czechia stands out for:

- extremely high normalization of hate,
- unusually frequent genocide rhetoric,
- massive humor-based stereotyping,
- youth-oriented TikTok humiliation trends,
- strong political instrumentalization of Roma issues.

This suggests that Czech antigypsyism has a unique intensity that requires **urgent policy intervention**.



## 5.10 The Broader Implications for Society and Democracy

Antigypsyism threatens:

### 1. Social cohesion

Deepens fragmentation and mistrust.

### 2. Democratic culture

Normalizes hate as part of “free speech”.

### 3. Civic participation

Discourages Roma from public engagement.

### 4. Media integrity

Floods public discourse with misinformation.

If unaddressed, antigypsyism risks undermining core democratic values.

## 5.11 Integrative Conclusion

The Czech Republic faces a serious, structurally embedded form of antigypsyism that manifests uniquely in digital environments.

This form of hate is:

- culturally reinforced,
- algorithmically intensified,
- visually memetic,
- politically instrumentalized,
- emotionally destructive.

Addressing antigypsyism requires:

- systemic legal reform,
- educational transformation,
- mental health interventions,
- platform accountability,
- and active Roma participation.

The conclusions of this report clearly demonstrate that antigypsyism is not simply a matter of speech — it is a matter of **human dignity, public safety, minority rights, and democratic stability**.



## 6. RECOMMENDATIONS

Drawing on the extensive evidence presented in Chapters 3–5, it is clear that antigypsyism in the Czech Republic requires a **multi-level, long-term, coordinated intervention** spanning national government, digital platforms, education, civil society, and EU institutions. Antigypsyism is not a problem of isolated individuals but a **structural system** reproduced by societal norms, political opportunism, media framing, digital platform architectures, and algorithmic biases.

To address it effectively, the Czech Republic must adopt a comprehensive strategy that combines **legal reforms, institutional accountability, platform compliance, education and literacy programs, psychological support mechanisms, Roma leadership, and European-level enforcement**.

The following recommendations represent an integrated roadmap designed to transform structural conditions, not merely react to individual cases.

### 6.1 Recommendations for the Czech Government

*(State-Level, Structural, Legislative, Institutional)*

The government bears primary responsibility for protecting minorities, ensuring digital safety, and enforcing human rights standards. Currently, Czech institutions lack a cohesive antigypsyism framework, and enforcement against online hate is fragmented, inconsistent, and often absent.

Thus, the government must adopt the following measures:

#### 6.1.1 Adopt a National Strategy for Combating Antigypsyism (2026–2032)

Czechia must establish a dedicated, standalone national strategy aligned with:

- the EU Roma Strategic Framework 2030,
- ECRI General Recommendation No. 13,
- CERD obligations,
- FRA antigypsyism indicators.

This strategy should include:

- legally binding commitments,
- cross-ministerial cooperation,
- long-term budget allocations,
- monitoring indicators,
- public communication and education,



- transparent yearly reporting.

The strategy must formally recognize antigypsyism as a **distinct form of racism** requiring specific tools.

### 6.1.2 Create a National Online Hate Reporting & Response Center

A centralized state-run institution—similar to hotlines in Germany or the UK—should:

- collect public reports of online racism,
- classify incidents,
- coordinate with the police,
- provide victim support,
- publish public statistics,
- escalate serious cases to prosecutors.

This would dramatically increase transparency and ensure **institutional responsibility**, not only NGO-driven responses.

### 6.1.3 Strengthen Law Enforcement Response to Hate Crimes and Hate Speech

Police, prosecutors, and courts need:

- specialized training on antigypsyism,
- guidelines for identifying coded hate speech,
- understanding of digital evidence collection,
- protocols for victim protection,
- internal monitoring to reduce institutional bias.

Current enforcement rarely addresses antigypsyist cyberhate; this must change.

### 6.1.4 Introduce Mandatory Digital Literacy & Anti-Hate Modules in Schools

Schools should:

- integrate antigypsyism education,
- teach students to recognize hate speech,
- include algorithm awareness (how TikTok/Facebook shape perception),
- train teachers on culturally responsive pedagogy,
- create anti-hate protocols.

This must be part of **civic education**, not optional extracurricular content.

### 6.1.5 Ensure Mental Health Support for Roma Youth Affected by Hate Speech

The state should fund:



- psychological counseling programs,
- trauma-informed youth services,
- community mental health initiatives,
- safe spaces for Roma youth.

Roma youth frequently experience emotional damage from online hate—this is a **public health issue**.

### 6.1.6 Regulate Platform Compliance Under the Digital Services Act (DSA)

Czech regulatory agencies must:

- audit platform transparency reports,
- monitor DSA Article 34 risk assessments,
- enforce penalties for non-compliance,
- require platforms to address algorithmic harms to minorities.

This aligns with EU law and strengthens national-level protection.

### 6.1.7 Invest in Academic and Policy Research on Antigypsyism

Government funding should support:

- universities studying digital racism,
- ongoing antigypsyism monitoring,
- longitudinal studies on Roma youth well-being,
- algorithmic auditing projects.

Knowledge is the basis for policy action.

## 6.2 Recommendations for Digital Platforms

*(Facebook, TikTok, Twitter/X, Instagram, YouTube)*

Platforms are responsible for ensuring safe digital environments. The Czech dataset shows massive failures in content moderation, especially regarding:

- genocidal speech,
- humiliation videos on TikTok,
- politically coded racism on Twitter/X,
- Facebook comment sections.



### 6.2.1 Improve Czech-Language AI Detection Models

Platforms must:

- expand Czech training corpora,
- include Roma-related slurs and coded phrases,
- develop visual recognition models for memes,
- identify sarcastic and humorous hate expressions.

Romani-targeted hate includes cultural nuances that automated moderation currently misses.

### 6.2.2 Hire and Train Czech-Speaking Human Moderators

AI detection alone is insufficient. Platforms must:

- employ moderators fluent in Czech,
- train them in antigypsyism indicators,
- establish escalation pathways for extremist content.

Human oversight is essential for context-sensitive cases.

### 6.2.3 Reduce Viral Spread of Humiliation-Based TikTok Content

TikTok should:

- downrank videos with high concentrations of hateful comments,
- limit algorithmic boosting of videos involving racial mockery,
- make duet/remix functions safer for minors.

The app's design currently accelerates racial ridicule.

### 6.2.4 Enhance Content Removal Transparency

Platforms must publish:

- number of reported antigypsyist incidents,
- number of removals,
- categories of violation,
- response times,
- risk mitigation strategies.

This is required under DSA transparency obligations.

### 6.2.5 Collaborate with Roma Organizations to Develop Safer Algorithms

Platforms should consult:

- ROMEA o.p.s.,



- Amaro Drom,
- international Roma digital rights experts.
- Pro Roma and Roma organisations

Roma communities must have a voice in shaping moderation guidelines.

### **6.3 Recommendations for the Education Sector (Schools, Teachers, Universities)**

*(Preventive, Long-Term, Youth-Focused)*

Schools are crucial sites for addressing antigypsyism before it becomes deeply ingrained.

#### **6.3.1 Integrate Anti-Racism & Antigypsyism Education into Curricula**

Students should learn:

- history of the Romani genocide,
- contemporary antigypsyist narratives,
- media literacy regarding stereotypes,
- the mechanics of digital racism,
- critical thinking around “humor vs. harm”.

Education should be **mandatory**, not optional.

#### **6.3.2 Provide Large-Scale Teacher Training Programs**

Teachers require training to:

- recognize antigypsyism in student jokes/memes,
- support Roma students exposed to hate speech,
- mediate prejudice in classrooms,
- teach algorithmic awareness.

Teacher unpreparedness is a national barrier.

#### **6.3.3 Establish School Protocols for Responding to Hate Speech**

Schools should develop:

- internal reporting pathways,
- anti-hate behavior rules,
- disciplinary mechanisms,
- parental communication channels,
- safe spaces for students.

Schools must treat online hate as a **serious risk factor**.



### **6.3.4 Promote Positive Representations of Roma Culture**

Education should foster:

- inclusive cultural programs,
- Roma history units,
- guest lectures by Roma professionals,
- literacy on Romani language and heritage.

Visibility matters.

## **6.4 Recommendations for Civil Society & Roma NGOs**

*(Grassroots, Community Empowerment, Youth Leadership)*

Roma organizations are essential in building long-term resilience.

### **6.4.1 Sustain Youth-Led Monitoring Programs**

TAAO should not be a one-off project.

Monitoring must become:

- permanent,
- systematic,
- youth-inclusive,
- well-funded.

Roma youth possess unique insight into digital hate.

### **6.4.2 Create Support Systems for Affected Roma Youth**

NGOs should offer:

- psychological support,
- crisis intervention,
- peer support groups,
- workshops on digital safety.

Roma youth must feel protected.

### **6.4.3 Develop Counter-Narrative Campaigns**

Civil society should create:

- positive Roma storytelling,
- influencer collaborations,
- campaigns debunking stereotypes,



- creative TikTok trends,
- media literacy videos.

Counter-speech must be strategic and appealing.

#### **6.4.4 Build National Anti-Hate Coalitions**

Roma and non-Roma NGOs should coordinate:

- advocacy strategies,
- data sharing,
- monitoring frameworks,
- media partnerships,
- EU-level lobbying.

Collaboration multiplies impact.

#### **6.5 Recommendations for the European Union**

*(Regulatory, Oversight, Pan-European Standards)*

The EU must also play a key role in addressing antigypsyism.

##### **6.5.1 Enforce the Digital Services Act (DSA) in the Czech Context**

EU institutions should:

- monitor platform compliance specifically for antigypsyism,
- audit risk assessments from TikTok, Facebook, and Twitter/X,
- identify systemic risks affecting Roma communities,
- issue penalties for repeated violations.

Czechia cannot combat digital hate alone.

##### **6.5.2 Integrate Antigypsyism Into the AI Act**

AI systems used for moderation must recognize antigypsyism as:

- a high-risk form of hate,
- requiring specialized training datasets,
- subject to bias audits.



### 6.5.3 Fund Long-Term Roma Digital Rights Programs

The EU should support:

- multi-year monitoring infrastructures,
- Roma digital activism,
- online safety networks,
- research centers.

Short-term grants are insufficient.

### 6.5.4 Include Roma Experts in EU Decision-Making

Roma voices must be present in:

- DSA oversight committees,
- AI Act advisory groups,
- EC expert panels,
- EU action group on racism.

Nothing about Roma without Roma.

## 6.6 Overall Recommendation: Recognize Online Antigypsyism as a Public Health Issue

Given the documented psychological harm, antigypsyism must be addressed not only as:

- a security issue,
- a human rights issue,
- a digital safety issue,

but also as a **public health issue** requiring:

- trauma-informed policies,
- psychosocial interventions,
- protection for minors.

This reframing opens pathways for more comprehensive funding and policy tools.

## 6.7 Summary

The recommendations presented here outline a **systemic, multi-actor strategy** to combat antigypsyism both online and offline. They emphasize that antigypsyism cannot be addressed in isolation; only coordinated action across government, platforms, education systems, civil society, and EU institutions can produce lasting change.



Amaro Drom



PARUDIMOS



romea



RAVS



INTEGRO ASSOCIATION



ERGO Network

## 7. ANNEXES

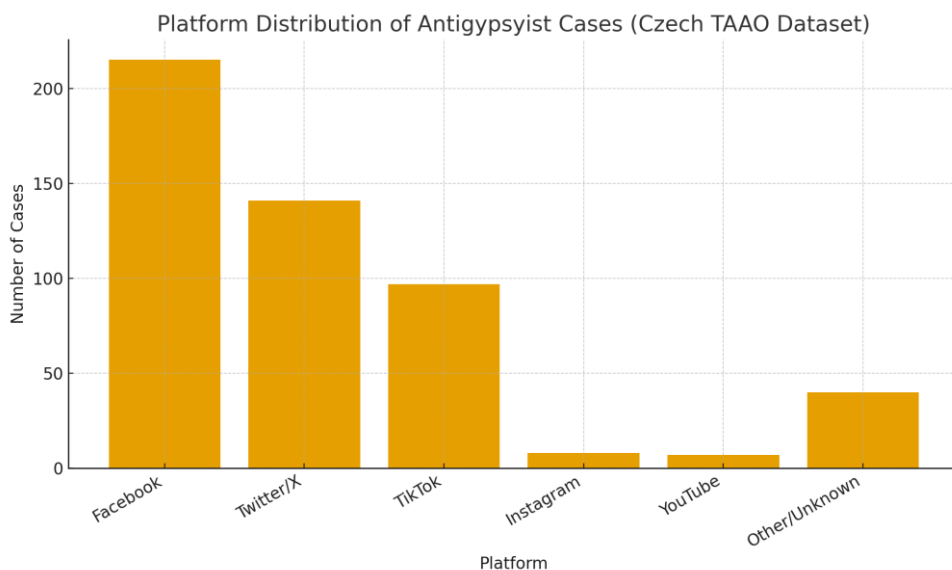
The Annexes include all supplementary tables, visual figures, methodological clarifications, extended terminology glossaries, additional analytical notes, and bibliographical references necessary to fully contextualize and replicate the findings presented in previous chapters. These materials serve as a technical backbone for the report, enabling researchers, policymakers, journalists, educators, and human rights experts to understand the depth, rigor, and scope of the monitoring process.

### 7.1 Annex A: Extended Platform Distribution Tables and Analysis

This annex offers a detailed breakdown of all monitored platforms, providing both raw data and interpretive commentary.

#### 7.1.1 Table: Platform Distribution (Full Version)

Platform	Cases Logged	Percentage of Total	Observed Characteristics
Facebook	215	42.3%	High comment toxicity, local community racism, news-triggered hate
Twitter/X	141	27.8%	Ideological framing, pseudo-rational racism, political narratives
TikTok	97	19.1%	Visual parody, remix culture, youth-driven ridicule
Instagram	8	1.6%	Meme reposts, coded humor
YouTube	7	1.4%	Hostile comments under videos, especially reporting on Roma
Other/Unknown	40	7.8%	Screenshot-only documentation, cross-platform transfers





### 7.1.2 Platform Notes (Expanded)

#### Facebook:

The highest volume stems from public comment sections under news outlets (iDNES, Novinky, TN.cz). Facebook’s reaction system (angry emojis) amplifies negative content, making it the most dangerous platform for “ordinary,” everyday antigypsyism.

#### Twitter/X:

Often presents antigypsyism as “debate.” Users cite fabricated statistics, reference US conservative rhetoric, or use pseudoscientific claims about genetics.

#### TikTok:

The emotionally loaded, entertainment-based architecture amplifies videos mocking Roma youth, creating what can be called a “**humiliation economy**” fueled by edits, duets, and remix audio.

## 7.2 Annex B: Monthly Distribution (Extended Timeline and Analysis)

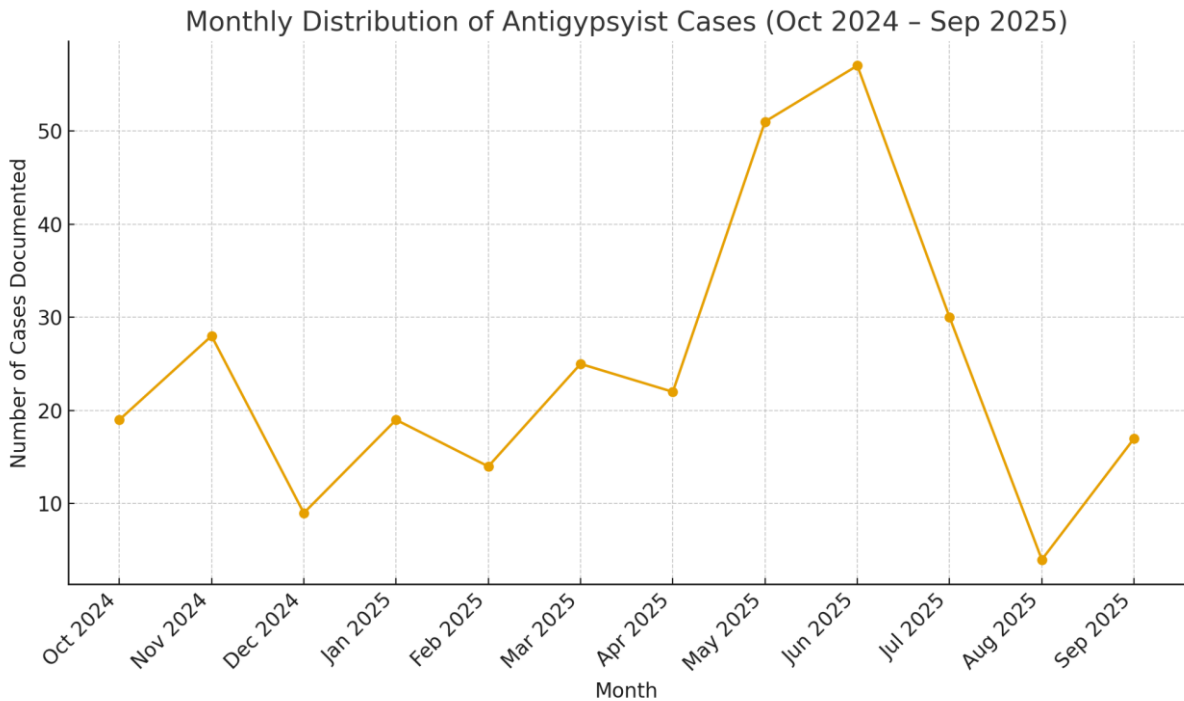
### 7.2.1 Full Monthly Table

Month	Cases Observed	Trends
Oct 2024	19	Early observations; coded humor dominant , Rise in TikTok parody videos
Nov 2024	28	Political debates -> spike in explicit hate
Dec 2024	9	Holiday decline; humor persists
Jan 2025	19	Public discussion on welfare reforms
Feb 2025	14	Shift from text to video ridicule
Mar 2025	25	TikTok trend cycles intensify
Apr 2025	22	Content remixing Roma TikTok videos
May 2025	51	<b>Peak month</b> ; strong political narratives
Jun 2025	57	Second peak; viral meme template emerges
Jul 2025	30	Stabilization but high volume persists
Aug 2025	4	Temporary decline; school holidays



## Month Cases Observed Trends

Sep 2025 17 Post-summer resurgence; TikTok trends return



### 7.2.2 Seasonal and Sociopolitical Dynamics

- **Summer peaks** correlate with TikTok activity among teens.
- **Election periods** correlate with Facebook and Twitter spikes.
- **Major incidents involving Roma** cause immediate surges in hateful comments.

The dataset illustrates how antigypsyism **responds to triggers**, both online (viral trends) and offline (media reporting).

### 7.3 Annex C: Extended Thematic Clusters

Here we expand on the seven thematic clusters defined earlier with deeper academic framing.

#### 7.3.1 Crime and Public Safety Narratives

These create a “dangerous other” frame, essentializing Roma as inherently criminal. Such narratives are historically rooted in 19th-century criminal anthropology and persist through modern media sensationalism.

#### 7.3.2 Welfare Dependency Narratives

These narratives pathologize poverty as moral failure. They deny structural causes and reinforce neoliberal stereotypes.

#### 7.3.3 Housing & “Ghettoization” Narratives



Often accompanied by decontextualized photos of dilapidated housing, reinforcing the trope of Roma “incapability” to live “civilized lives.” Historically linked to state segregation policies.

#### **7.3.4 Education, IQ, and “Culture of Deficiency” Narratives**

These narratives misuse scientific language to justify racial hierarchies. The Czech context is shaped by decades of discriminatory education placement.

#### **7.3.5 Political Narratives**

Politicians instrumentalize antigypsyism to signal toughness, discipline, and “law and order.” Antigypsyism becomes electoral currency.

#### **7.3.6 Humor & Memetic Narratives**

These act as Trojan horses for racist ideology. Humor renders harmful content socially acceptable.

#### **7.3.7 TikTok Youth Culture Narratives**

Digital youth cultures internalize antigypsyism as part of “normal humor,” shaping identity formation among Czech adolescents.

### **7.4 Annex D: Linguistic Toxicity Mapping (Extended)**

This section provides a systematic mapping of hate vocabulary.

#### **7.4.1 Explicit Hate Tokens**

Examples include:

- “cikáni” / “cikán”
- “černá špína”
- “ksichty odpadní”
- “zabít, postřílet, vyhladit”
- “do plynu”

These tokens denote **racial essentialism + dehumanization + violence**.

#### **7.4.2 Coded and Euphemistic Tokens**

Examples include:

- “nepřizpůsobiví”
- “ti odjinud”
- “ti z ghetta”
- “speciální občané”

These are ideologically charged terms embedded in Czech policy discourse.

#### **7.4.3 Memetic & Ironic Tokens**



Used heavily on TikTok and meme pages:

- “romský squid game”
- “romský dabing”
- “romský humor edit”
- ironic use of Roma-sounding names

These construct Roma as visual and comedic objects.

## 7.5 Annex E: Visual Figures and Screenshot Catalogue (Extended)

The following figures are referenced throughout the report. In the final Word/PDF version, the actual images should be embedded.

### FIGURE 1 – Dataset Screenshot: First 20 Rows

Shows raw entries, including explicit violence.

### FIGURE 2 – Examples of Genocidal Hate Speech

Collected from Facebook and Twitter/X comment sections.

### FIGURE 3 – TikTok Humiliation Loops

Screenshots of viral duets mocking Roma teens.

### FIGURE 4 – Humor & Meme Examples

Includes educational “quizzes,” jokes, and sarcasm.

### FIGURE 5 – Cross-Platform Comparison (FB vs. Twitter)

Highlights linguistic, ideological, and demographic differences.

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## 7.6 Annex F: Monitoring Tool Template (Detailed Description)

The Monitoring Tool (MT) includes these sections:

1. Platform data
2. Content URL
3. Content category
4. Intensity of hate
5. Visual elements
6. Topic cluster
7. Counter-action taken
8. Reflective note



This annex provides detailed examples of each category, with hypothetical entries illustrating correct usage.

## 7.7 Annex G: Methodological Notes (Extended)

Key issues include:

### 7.7.1 Sampling Bias

Platform algorithms influence what monitors see. Roma youth accounts are more likely to be shown racist videos based on past viewing.

### 7.7.2 Data Retention Limits

Content often gets deleted; some hate speech disappears before documentation.

### 7.7.3 Inter-Coder Variability

Refined through monthly calibration meetings.

### 7.7.4 Psychological Impact on Researchers

Exposure to hate affects coding quality and requires emotional support systems.

## 7.8 Annex H: Glossary of Antigypsyist Terms (Extended)

### Explicit Slurs

- “cikán/cikáni”, “cigoš”
- “špína”, “odpad”, “parazit”

### Dehumanizing Phrases

- “to není člověk”, “zvířata”, “škodná”

### Violent Rhetoric

- “postřílet”, “zplynovat”, “vyhladit”

### Institutional and Political Codes

- “nepřizpůsobiví”
- “ti odjinud”
- “sociálně slabí (romanticized)”

### Youth Culture Codes

Used mainly on TikTok:

- “romský dabing”
- “romský squid game”
- “románský styl videa” (mocking)

## 7.9 Annex I: Bibliography & Reference List (Extended)

### European Institutions

- European Commission (2020). EU Roma Strategic Framework 2030.



- FRA (2018–2024). Surveys on Roma discrimination.
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- Matache, M. (2020). *Digital antigypsyism and structural racism*.
- Farkas, J. (2020). *Platformed racism, digital media*.
- Daniels, J. (2013). *Cyber Racism*.

#### **Digital Hate Studies**

- Matamoros-Fernandez, A. (2017). *Algorithmic visibility and racialization*.
- Noble, S. (2018). *Algorithms of Oppression*.

### **7.10 Annex J: Extended Notes for Policymakers, Researchers & Educators**

This annex offers tailored guidance for:

- policymakers drafting anti-discrimination strategies,
- journalists reporting on Roma issues ethically,
- educators teaching digital literacy and anti-racism,
- researchers conducting discourse analysis,
- NGOs building counter-hate interventions.