

ROMANIAN NATIONAL REPORT

Together Against Antigypsyism Online

Project: Together Against Antigypsyism Online (TAAO)

Programme: Citizens, Equality, Rights and Values Programme (CERV-2023-EQUAL)

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Project Leader: Amaro Drom e.V. (Germany)

National Partner: Nevo Parudimos Association (Romania)

Countries involved: Belgium, Bulgaria, Czech Republic, Hungary, Slovakia, Romania

0. Foreword

The *Together Against Antigypsyism Online (TAAO)* project began from a simple yet powerful belief: that young people can make a real difference when they choose to speak openly against hate and injustice in the online space.

Between October 2024 and September 2025, the Romanian team monitored and analysed **552 cases** of online hate speech directed against Roma people. Before the monitoring phase started, all participants attended a two-week online training coordinated by **Assoc. Prof. PhD habil. Ileana Rotaru** and **Daniel Grebeldinger**, where they learned how to recognise,

categorise, and reflect on hate speech content in line with ethical and methodological standards.

Throughout the process, the team received continuous feedback and supervision from the coordinators. Later, **Simona Andreea Stanciu** provided ongoing technical and emotional guidance, ensuring cohesion, motivation, and mutual support among monitors.

Simona also took part in the **Training for Trainers** organised in Bulgaria (September 2024), which contributed to the solid implementation of the monitoring phase in Romania. That training explored not only the technical aspects of identifying hate speech but also the emotional and social dynamics between aggressors, victims, and bystanders.

The experience was not always easy. Many times, monitors reported extremely offensive posts that remained online, regardless of their hateful or violent content. It was frustrating and disheartening, yet the team chose to stay engaged — supporting each other through dialogue, reflection, and shared learning. The internal WhatsApp group became a genuine support network where members shared frustrations, insights, and small victories.

No monitor withdrew for emotional reasons, which shows both the strength of the team and the value of collective resilience.

Through this journey, we learned how easily hate can start — often not through direct insults, but through *a joke*. A seemingly harmless comment can plant the seed of exclusion. As illustrated by the **Pyramid of Hate** (*Anti-Defamation League (ADL) Reference – Pyramid of Hate. Anti-Defamation League. (2019). Pyramid of Hate. ADL Education Department. Retrieved from <https://www.adl.org/resources/tools-and-strategies/pyramid-hate>*), these “innocent jokes” represent the first layer of prejudice. Left unaddressed, they may grow into discrimination, hostility, or even violence.

That is why early recognition and response are essential.

This report is not only about numbers or statistics. It is about people — a team that chose to stay, to learn, and to face the uncomfortable side of the online world with honesty and courage. It is about what happens when young people decide that silence is no longer an option — and that awareness and prevention are the most powerful tools for change.

Real change begins at a personal level: by observing when we, consciously or not, spread stereotypes, make offensive jokes, or amplify negative narratives. Together, we discovered that every reaction matters, every conversation helps, and that transformation begins when we choose awareness over anger, and empathy over indifference.

0.1 Abstract

The *Together Against Antigypsyism Online (TAAO)* project, funded by the **Citizens, Equality, Rights and Values Programme (CERV-2023-EQUAL)**, addresses one of Europe's most persistent and under-documented forms of racism — **antigypsyism**. Its main objective is to identify, analyse, and understand how antigypsyist hate speech circulates online, how it is framed by users and media outlets, and how digital platforms react to such content.

The project, coordinated by **Amaro Drom e.V. (Germany)** and implemented by partners from six EU Member States — **Bulgaria, Czech Republic, Germany, Hungary, Romania, and Slovakia** — contributes to the EU's priority of protecting fundamental values and rights by combating hate crime and hate speech, with a specific focus on antigypsyism in digital environments.

Within this framework, national teams of at least five trained monitors per country collected and analysed antigypsyist hate speech cases following a shared European methodology. In Romania, the monitoring team identified and categorised **552 cases** between **October 2024 and September 2025**, covering various online sources such as social media platforms and news portals. The collected data were classified by topic, discourse type, level of aggressiveness, and platform reaction time.

The Romanian contribution builds upon four Synthesis Reports, corresponding to four monitoring phases, which together compiled 552 **Monitoring Tools (MTs)** — the project's main research instrument. Details regarding the structure and use of the MT are provided in **Annex 1**.

The analysis highlights the persistence of antigypsyist narratives that reinforce negative stereotypes, delegitimise Roma identity, and normalise exclusion. Many posts relied on coded

language, irony, or humour to disguise discrimination, revealing how subtle and culturally coded forms of hate can remain unchallenged and socially accepted within digital environments. The results also expose major differences in the responsiveness of online platforms, ranging from immediate removal of hateful content to complete inaction.

By producing structured national data and comparative insights, the TAAO project contributes to a deeper understanding of how hate speech functions online and how antigypsyism adapts to new digital communication patterns. The findings aim to support policymakers, educators, and civil society actors — both Roma and non-Roma — in designing more effective tools for prevention, reporting, and counteraction.

This report was prepared within the framework of the *TAAO* project under the coordination of **Assoc. Prof. PhD habil. Ileana Rotaru (West University of Timișoara)** and the research team of **Nevo Parudimos Association**. The **Romanian National Report** was elaborated by **Simona Andreea Stanciu**, with the support of the Romanian monitoring team and Ileana Rotaru.

Special thanks go to the Romanian monitoring team — **Alexandru Ghiță, Denisa Constantin, Simona Andreea Stanciu, Valentin Baroi, Daria Antal, Cristina Felicia Constantin, V. (21, Bucharest), and R. (28, Bihor)** — for their professionalism, commitment, and valuable contribution to the national dataset.

General project coordination and quality management were ensured by **Daniel Grebeldinger**.

1. Introduction

1.1 Background and Context

The **Romanian National Report** is part of a multi-country study conducted in six EU Member States — **Germany, Bulgaria, Czech Republic, Hungary, Romania, and Slovakia** — under the *Together Against Antigypsyism Online (TAAO)* project. Coordinated by **Amaro Drom e.V. (Germany)** and implemented with the support of national partners, the project is funded by the **Citizens, Equality, Rights and Values Programme (CERV-2023-EQUAL)** and runs from **March 2024 to February 2026**.

The main objective of *TAAO* is to combat online hate speech against Roma people through coordinated monitoring, awareness-raising, and advocacy actions at both national and European levels. The project seeks to strengthen civic responsibility in the digital environment by promoting awareness, empathy, and respect for human dignity.

In Romania, the monitoring activity was implemented by the **Nevo Parudimos Association** between **October 2024 and September 2025**. The national team consisted of **nine trained monitors** who collected and analysed **552 cases** of antigypsyist hate speech identified online.

Before the monitoring phase began, all participants took part in a **two-week online training** led by **Assoc. Prof. PhD habil. Ileana Rotaru** and **Daniel Grebeldinger**, focusing on understanding the research methodology, data collection process, and ethical standards of online monitoring.

Throughout the project, **monthly online coordination meetings** were held with representatives from all partner countries to exchange progress updates, align methodologies, and share experiences. When a team member was unable to attend, updates were provided through meeting recordings or individual follow-up calls.

In **September 2024**, a **Training for Trainers** took place in Bulgaria, exploring how online hate speech emerges, escalates, and can be countered through awareness and education. From Romania, **Simona Andreea Stanciu, Ciprian Nodiş, and Alina Răzăilă** participated in this session.

Subsequently, between **18–23 July 2025**, they facilitated a **national capacity-building training** in Brebu, Romania, attended by **22 participants**. The sessions aimed to help young people and facilitators identify the roots of hate speech, understand their own biases, and develop conscious, responsible ways to communicate and act online.

From **July 2025** onward, the Romanian monitoring team continued with **eight active members**, after one monitor (**R., 28, Bihor**) withdrew due to new professional commitments. Despite this, the monitoring process remained consistent and methodologically coherent.

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1.2 Significance of the Study

The TAAO national study is particularly relevant in the current digital context, where online interaction has become an essential part of daily life. As time spent online increases, so does exposure to hate speech, stereotyping, and subtle forms of exclusion — and the Roma community remains one of the most targeted groups in this regard.

Throughout the one-year monitoring process, the Romanian team observed a high frequency of hate expressions between Roma and non-Roma users, often rooted in fear, misunderstanding, and inherited prejudice. Many users displayed a visible need to distance themselves from being mistakenly identified as Roma, revealing persistent stigma and social anxiety surrounding ethnic identity. Others projected negative emotions — such as frustration, fear, or anger — onto Roma people, transforming discomfort into digital hostility.

The monitors often reported frustration regarding the inconsistent way online platforms handled hate speech. Posts containing explicit slurs, threats, or dehumanising language were frequently left online without moderation. In one case, two posts initially deemed acceptable were deleted only after an appeal — illustrating the arbitrary and unreliable nature of moderation mechanisms and the limited attention given to antigypsyist content specifically.

The study also revealed that hate speech does not always appear in overt or violent forms. Often, it begins with a *“harmless joke,”* an ironic meme, or a stereotype masked as humour. These are particularly dangerous because they normalise prejudice and create the foundation for more explicit hate. According to the *Pyramid of Hate*, such everyday expressions represent the first layer of discrimination which, if ignored, can escalate into exclusion and violence.

Between **2024 and 2025**, the most frequent online narratives associated with Roma people in Romania referred to **poverty, begging, criminality, dependency on social welfare**, and **TikTok videos mocking Roma lifestyles**. These narratives reinforce the lower layers of the hate

pyramid, perpetuating normalized stereotypes that shape public perception and justify marginalisation.

During the project, the team also attended online sessions with legal experts who explained the complexity of procedures for filing official complaints about online hate speech. Although these mechanisms exist, they remain **bureaucratic, slow, and discouraging** — cases can take up to two years to be resolved, which deters many potential complainants.

An important step forward in the national context is **Law No. 2/2021**, which defines antigypsyism as a criminal offence, including the public promotion of antigypsyist ideas or the creation of antigypsyist organisations. This law provides a necessary legal framework, yet **its practical enforcement remains limited**.

Beyond legal aspects, this study highlights a deeper need for **education and awareness** — for understanding where stereotypes and prejudices originate, and how each individual can contribute to breaking this cycle. As the Romanian team observed, real prevention begins not only through regulation, but through reflection: by recognising personal bias, questioning normalised narratives, and cultivating empathy both online and offline.

Recent Legislative Developments (2023–2025)

Since the conclusion of the *PECAO* project (2021–2022) and throughout the implementation of the *Together Against Antigypsyism Online (TAAO)* initiative, both European and national legal frameworks related to online safety, hate speech regulation, and the protection of minors in the digital environment have undergone several notable updates.

At the European level, the adoption of the **Artificial Intelligence Act (AI Act)** in 2024 marked a significant milestone. As the first comprehensive legal framework on artificial intelligence worldwide, it establishes clear obligations for online platforms and AI developers, prohibiting systems that could generate discrimination, emotional manipulation, or profiling based on ethnicity, religion, or other protected characteristics. By promoting algorithmic transparency and accountability in digital content dissemination, this regulation contributes indirectly to the prevention of antigypsyist hate speech.

In Romania, the **“Digital Age of Majority” Law**, adopted by the Senate in 2025, introduced new measures to strengthen the protection of minors online. The law requires parental consent for minors under 16 years of age to access social media platforms and obliges these platforms to implement enhanced safety protocols — including restrictions on harmful or hate-promoting content. This measure aligns with the educational and awareness-raising objectives of *TAAO*, supporting a safer and more responsible digital environment for young users.

Furthermore, starting in 2024, the **National Audiovisual Council (CNA)** extended its competences to include the monitoring and sanctioning of online content published on websites and social networks that incite discrimination, hatred, or undermine human dignity. This regulatory expansion was accompanied by strengthened cooperation between CNA, civil society, and European initiatives such as *Better Internet for Kids*, which promotes the accreditation of **trusted flaggers** — organisations authorised to report illegal or harmful content directly to social media companies. In Romania, *Save the Children Romania* was officially recognised as a trusted flagger in 2024.

At the same time, the **National Council for Combating Discrimination (CNCD)** continued to play a central role in addressing hate-speech-related cases, though its authority over content moderation on private platforms remains limited. Collaboration with projects such as *TAAO* has provided CNCD and other institutions with relevant data and analytical insights to improve national policy design and educational initiatives addressing online hate speech.

Taken together, these developments illustrate a **consolidated European and national effort** to reinforce digital responsibility, ensure the protection of fundamental rights online, and promote a more inclusive, transparent, and respectful digital public space.

The *TAAO* project therefore plays a key role in bridging the gap between legislation and lived experience. It not only documents antigypsyist hate speech but also invites reflection, empathy, and dialogue. Behind every statistic lies a story — a person, a wound, and a chance for change. Understanding these stories is the first step toward awareness, healing, and the creation of a digital space where respect and humanity prevail.

2. Methodology

2.1 Purpose and Design

The research conducted in Romania within the *Together Against Antigypsyism Online (TAAO)* project was designed as a **mixed qualitative–quantitative content analysis** of antigypsyist hate speech in online environments.

The study covered the period between **October 2024 and September 2025**, applying a shared European methodology and using the **Monitoring Tool (MT)** as its main research instrument.

The objectives of the research were to:

- identify explicit and coded forms of antigypsyist hate speech;
- analyse the discursive repertoires through which Roma people are represented online;
- observe the reaction time and consistency of digital platforms when responding to reported hate content;
- reflect on the emotional and social impact of online antigypsyism and promote awareness among young people and digital citizens.

A total of **552 Monitoring Tools (MTs)** were collected and analysed during the reporting period.

The data were synthesised in **four Synthesis Reports**, corresponding to four monitoring phases:

1. *October – December 2024* → submitted on **30 January 2025**
2. *January – March 2025* → submitted on **30 April 2025**
3. *April – June 2025* → submitted on **30 July 2025**
4. *July – September 2025* → submitted on **30 October 2025**

Although no formal pilot phase was organised, the monitoring process was gradually refined during the first months through team discussions, feedback, and clarification sessions, ensuring methodological coherence and reliability across all data collected.

2.2 Participants

The Romanian monitoring team was composed of **nine young monitors** from various regions of the country — including **Vrancea, Bihor, Bucharest, Caraş-Severin, Buzău**, and Romanian **students studying abroad (Budapest)**.

The group reflected diversity in educational background, professional experience, and personal perspective.

In **July 2025**, one member (**R., 28, Bihor**) withdrew from the team after taking up full-time employment, while the remaining eight monitors continued their activity until the end of September 2025.

Before the monitoring phase began, all monitors participated in a **two-week online training** coordinated by **Assoc. Prof. PhD habil. Ileana Rotaru** and **Daniel Grebeldinger**, where they learned to identify, categorise, and report hate speech content in line with ethical and methodological standards.

Additionally, in **September 2024**, a **Training for Trainers** took place in Bulgaria, with Romanian participation by **Simona Andreea Stanciu, Ciprian Nodiş, and Alina Răzăilă**. Following this international session, the three trainers facilitated a **four-day national capacity-building training in Brebu (18–23 July 2025)** attended by **22 participants**, focusing on understanding hate speech mechanisms, prevention strategies, and conscious online behaviour.

Simona Andreea Stanciu was responsible for maintaining communication within the Romanian team, monitoring monthly submissions, and ensuring peer support and coordination among all participants.

2.3 Tools and Measures

The research was based on the **Monitoring Tool (MT)** — a structured content-analysis instrument adapted from the methodology previously developed in *PECAO (2022)*.

The MT allowed monitors to **record, evaluate, and reflect** on online posts containing antigypsyist discourse.

Each month, every monitor reported an average of **five cases** of online hate speech.

All cases were recorded in **Google Forms**, while at least **three per month** were also completed in **Word format**, following the MT structure included in **Annex 1**.

These Word reports enabled more detailed **qualitative reflection**, including the monitor's personal observations, contextual notes, and platform responses.

Most monitored content originated from **social media platforms** (Facebook, TikTok, Instagram, YouTube) and **online news portals**, where posts and comments targeting Roma people were publicly visible.

The Monitoring Tool included six main analytical sections:

1. **General information** (author, recipient, platform, reach);
2. **General topic** (themes and triggers of the post);
3. **Type and style of content** (visual, textual, emotional tone);
4. **Intensity and levels of hate** (explicit or coded hate speech);
5. **Counteraction** (reporting, counter-speech, or response type);
6. **Personal observations and follow-up** (monitor's reflections and platform feedback).

All Monitoring Tools were reviewed and synthesised **quarterly** in the four **national Synthesis Reports**, which contributed to the consolidated European dataset coordinated by *Amaro Drom e.V.*

3. Results

3.1 Quantitative Component

3.1.1 General Overview

The Monitoring Tool (MT) used within the *Together Against Antigypsyism Online (TAAO)* project in Romania was structured in six analytical sections and allowed for both quantitative and qualitative exploration of antigypsyist hate speech online. The **552 monitoring forms** collected between **October 2024 and September 2025** provide a comprehensive overview of how antigypsyist narratives circulate on social media and online media outlets.

This section presents the main results corresponding to the six dimensions of the Monitoring Tool:

- (1) general information;
- (2) general topic and appearance;
- (3) content type and style;
- (4) non-textual elements and visuals;
- (5) intensity and levels of hate; and
- (6) counteractions and emotional responses.

The data represent the monitoring activity of **nine trained young monitors**, coordinated at the national level by **Asociatia Nevo Parudimos** under the guidance of **Assoc. Prof. PhD habil. Ileana Rotaru**, as part of the European consortium led by **Amaro Drom e.V.** It is important to underline that the results reflect the **monitors' personal choices and experiences** in selecting posts and comments, rather than a statistically representative national dataset. Their work aimed to identify tendencies, recurring patterns, and linguistic or visual strategies used in antigypsyist communication.

Most of the analysed posts originated from **Facebook** and **TikTok**, confirming that these are the most influential platforms among young audiences in Romania. Other monitored environments included **Instagram, Twitter (X), YouTube**, and various **online**

news

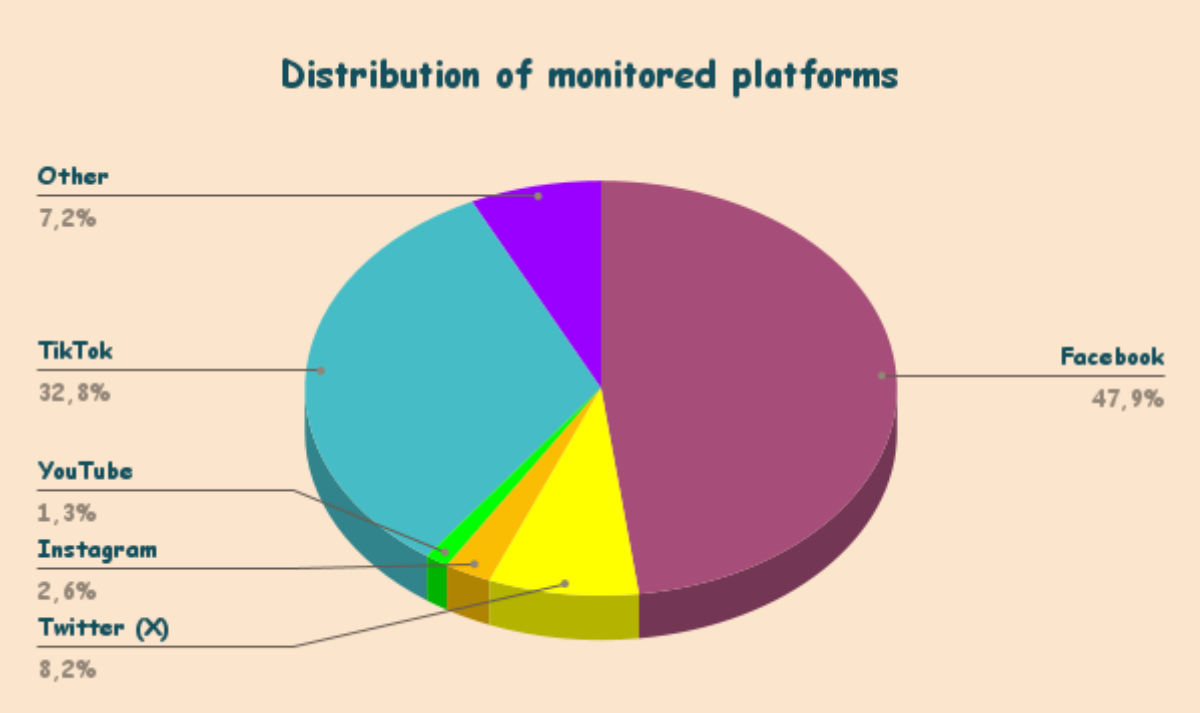
portals.

Discussion forums and private groups were only partially accessible, as Roma users with real profiles were often excluded or blocked from explicitly racist spaces.

As shown in *Figure 1 (Distribution of monitored platforms)*, **Facebook (47,9 %)** and **TikTok (32,8 %)** dominated the dataset, followed by **Instagram (2,6 %)**, **Twitter (8,2 %)**, **YouTube (1,3%)**, and **other sources (7,2 %)**.

Figure 1: Distribution of monitored platforms

This distribution reflects current digital habits among young Romanians and the growing role of visual, short-form media in amplifying antigypsyist narratives.



The aim was to determine not only **what issues** were most frequently associated with Roma, but also **how** these topics were framed — whether in a positive, neutral, or negative way.

Across the 552 analysed posts, several recurring themes emerged, illustrating the persistent patterns of antigypsyist discourse in Romania. As shown in *Figure 2 (Main Topics of Hate Speech)*, the most common topics were related to **crimes allegedly committed by Roma** and **social aspects** such as poverty, welfare, and housing. These themes reinforce old stereotypes linking Roma identity to deviance, marginality, and social dependency.

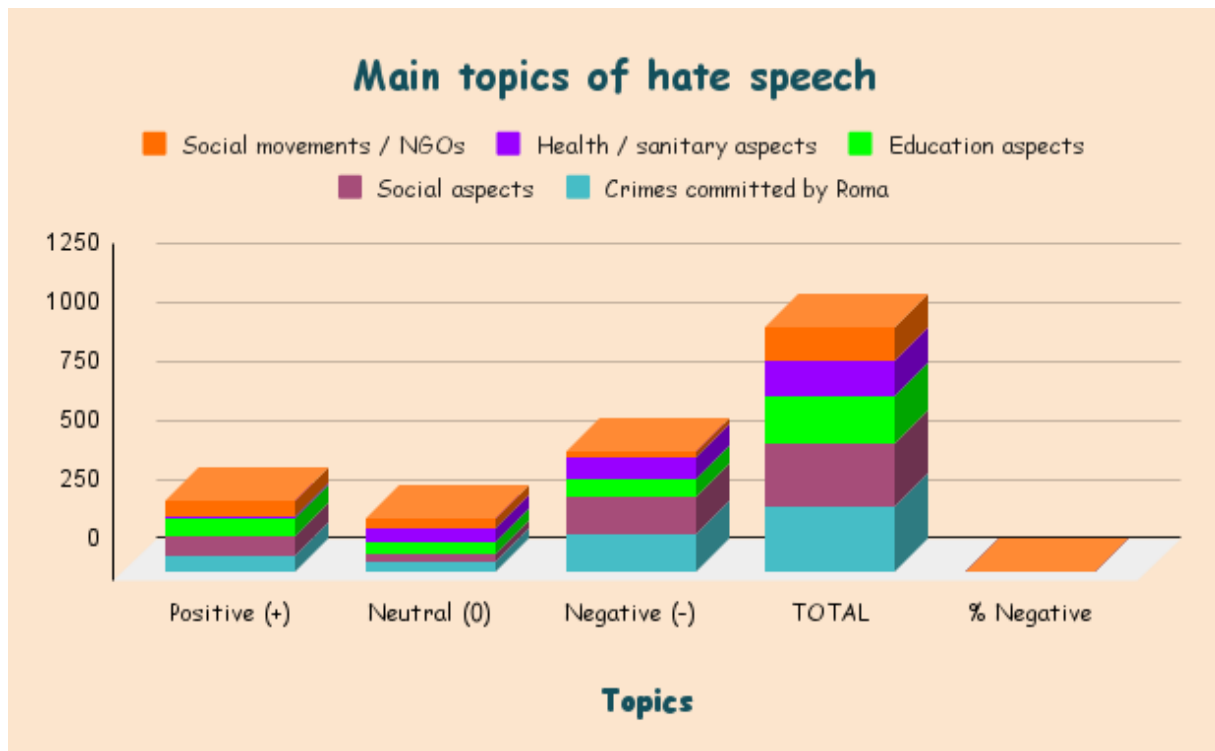
Education- and health-related topics were also present but often framed in negative or paternalistic tones — focusing on drop-out rates, “lack of hygiene,” or limited access to public services — rather than showcasing positive examples or systemic causes. Conversely, cultural and sports-related topics were the **least visible**, and when they appeared, they were often treated superficially or accompanied by mocking language and ironic comments.

A small share of posts referred to **Roma leaders or NGOs**, usually in relation to social movements or human rights initiatives, though these were sometimes attacked as “privileged” or “manipulative.” Political themes, such as representation and participation, generated polarised reactions, especially when public figures of Roma background were involved in debates or media appearances.

While the proportion of explicitly *positive* representations was minimal, a small number of neutral or constructive posts appeared in contexts related to **civil rights, cultural events, or community advocacy**. These cases demonstrate that counter-narratives exist, but they remain overshadowed by dominant negative discourses.

Overall, the framing of Roma in Romanian online spaces continues to reproduce systemic bias and exclusion. The emphasis on criminality and social dependence reinforces the idea of “otherness” and sustains public hostility towards Roma communities. This framing also confirms that antigypsyism in digital media is not an isolated phenomenon, but part of a broader social and cultural logic that normalises discriminatory attitudes.

Figure 2: Main Topics of Hate Speech



3.1.3 Content Type

The third dimension of the Monitoring Tool explored the **type of content** through which antigypsyist narratives were circulated.

This category refers to how messages were structured and delivered — whether as news, opinions, entertainment, or informal online discussions.

As shown in *Figure 3 (Content Type)*, the majority of analysed cases took the form of **personal points of view**, representing **56.4%** of the total monitored posts. This finding confirms that hate speech against Roma is not limited to institutional communication or traditional media outlets, but is **predominantly generated and amplified by individual users**, who often treat discrimination as a matter of opinion or humour.

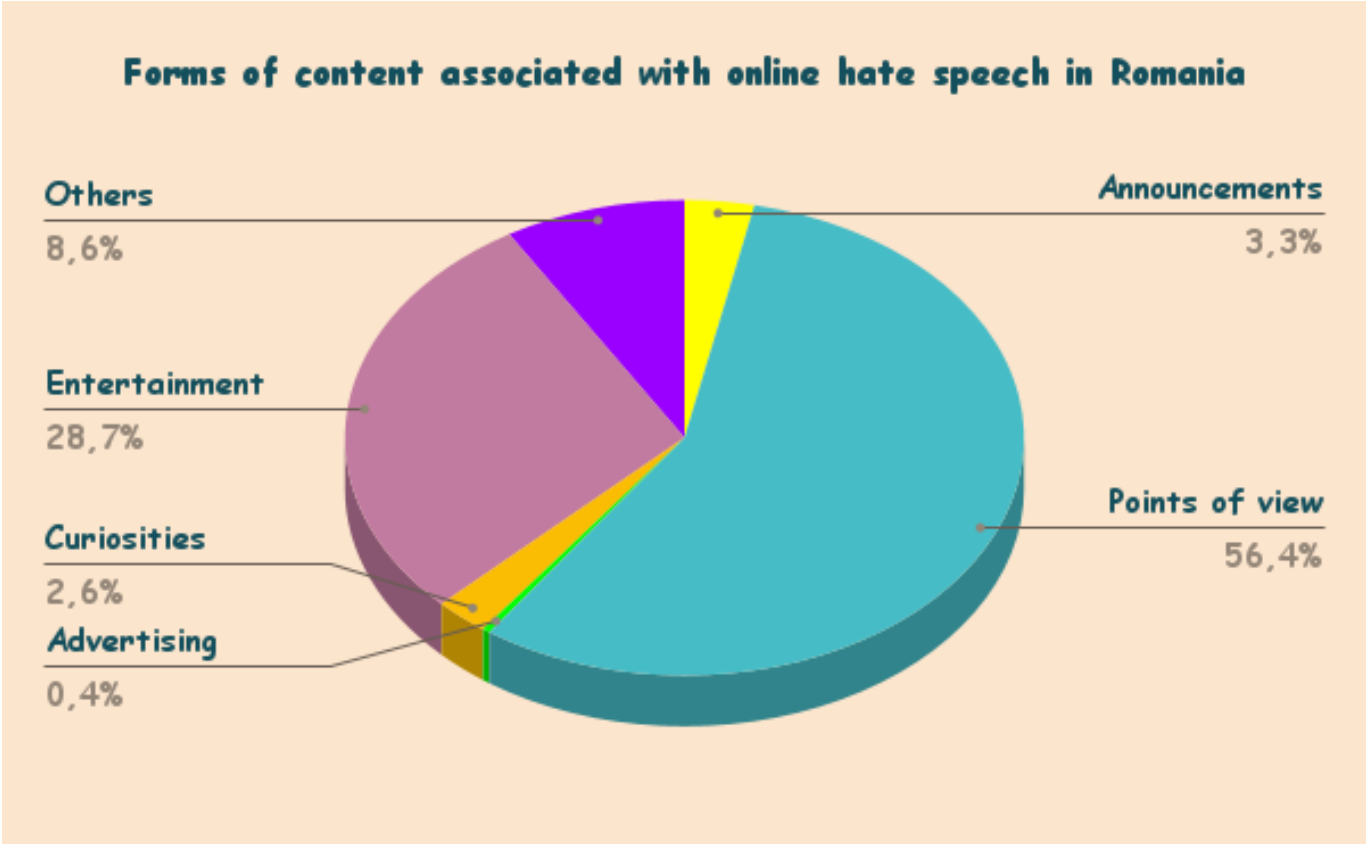
Entertainment content, including memes, short videos, or humorous commentaries, accounted for **28.7%** of the cases. Although these materials are often perceived as “harmless jokes,” many contained racist undertones, dehumanising associations, or mockery directed at Roma people. This trend illustrates how **humour has become a socially acceptable vehicle** for hate speech, masking discrimination behind irony and exaggeration.

Announcements, curiosities, and “other” categories — including mixed formats such as viral reposts, pseudo-news, or emotional reactions — represented smaller shares, ranging between **2% and 9%** of the total. Advertising or promotional content was almost absent (**0.4%**), which is consistent with the limited economic visibility of Roma in mainstream online spaces.

Overall, the dominance of opinion-based and entertainment formats suggests that antigypsyism in the digital environment thrives not only through hate-driven actors, but also through **casual, everyday participation** in discriminatory discourse. This makes it more difficult to regulate and more pervasive in its social impact, as such content circulates quickly, attracts engagement, and reinforces algorithmic visibility.

Figure 3: Content Type

3.1.4 Content Style



The **content style** dimension of the Monitoring Tool referred to the tone, formality, and communicative intent of each analysed post. This indicator provided insight into the rhetorical and emotional mechanisms that sustain antigypsyist narratives in the online environment.

As illustrated in *Figure 4 (Content Style)*, the most prevalent tone identified across the 552 monitored cases was the **“funny” or ironic style**, with **266 entries**. Humour and sarcasm were often used to disguise discriminatory messages, making them appear harmless or socially acceptable. These posts typically relied on jokes, memes, or double meanings that ridiculed Roma people or reinforced negative stereotypes under the guise of entertainment. While they may not always include explicit hate speech, their repetitive and viral nature normalises prejudice and desensitises audiences to racist content.

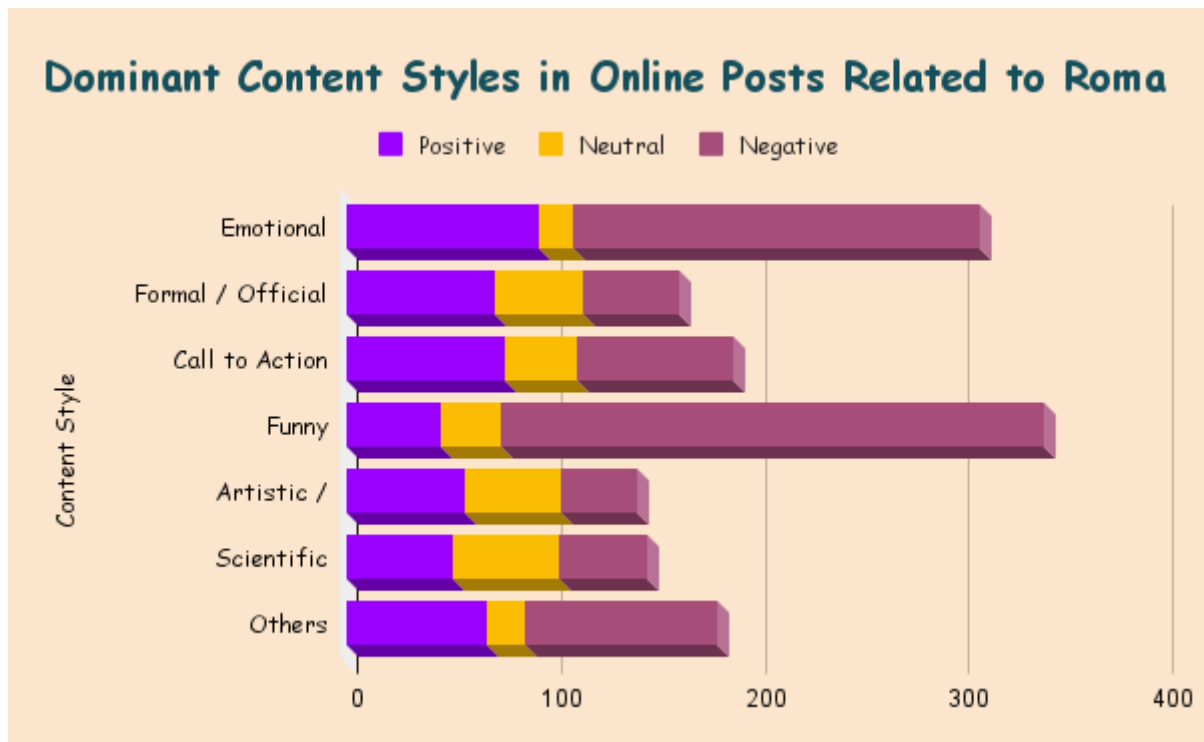
The **emotional** style ranked second, with **200 cases**, representing posts marked by indignation, fear, or moral outrage.

These were often connected to social or political triggers, such as alleged crimes, welfare debates, or news items portraying Roma as a social problem. The emotional load of such content amplified polarisation, encouraging reactions from both supporters and opponents, and contributing to the escalation of online conflict.

A smaller but significant proportion (**77 cases**) adopted a **call-to-action** tone — explicitly urging readers to act, share, or react against Roma communities. These posts frequently included nationalist rhetoric, appeals to “protect society” or “defend normality,” and are among the most dangerous, as they may lead to offline consequences.

The **formal or official** tone (**47 cases**) appeared mainly in online news portals or institutional posts that shared biased information without openly aggressive language but subtly reinforced stereotypes through framing or omission. Similarly, **artistic/fictional** (47 cases) and **scientific** (42 cases) tones occasionally served as platforms for symbolic or pseudo-academic justification of antigypsyism — for instance, through distorted references to “culture,” “genetics,” or “statistics.” Finally, **94 posts** were classified as **other**, including neutral or mixed tones that combined irony, emotion, and moral judgment.

Overall, the stylistic diversity of antigypsyist hate speech shows its adaptability: from overtly aggressive to apparently harmless tones, from emotional appeals to ironic detachment. This flexibility allows such discourse to circulate widely across different online communities, adjusting its register according to the audience and platform.



3.1.5 Non-textual Elements and Visuals

Visual and non-textual elements play a crucial role in the construction and dissemination of antigypsyist discourse online.

The Monitoring Tool recorded whether the analysed content contained **images, videos, memes, animations, or multimedia materials**, and assessed their **presence, type, and potential emotional impact**.

As shown in *Figure 5 (Non-textual Elements and Visuals)*, the distribution of visual formats was relatively balanced, with a clear predominance of **photographs (26.5%)** and **multimedia posts (25.6%)**, followed by **videos and memes (each 16.2%)**, and **animations (15.4%)**.

Photographs were typically used to visualise alleged “problems” attributed to Roma people, often taken out of context or accompanied by captions suggesting criminality, disorder, or poverty.

Multimedia materials (such as combined video-photo collages or interactive stories) were

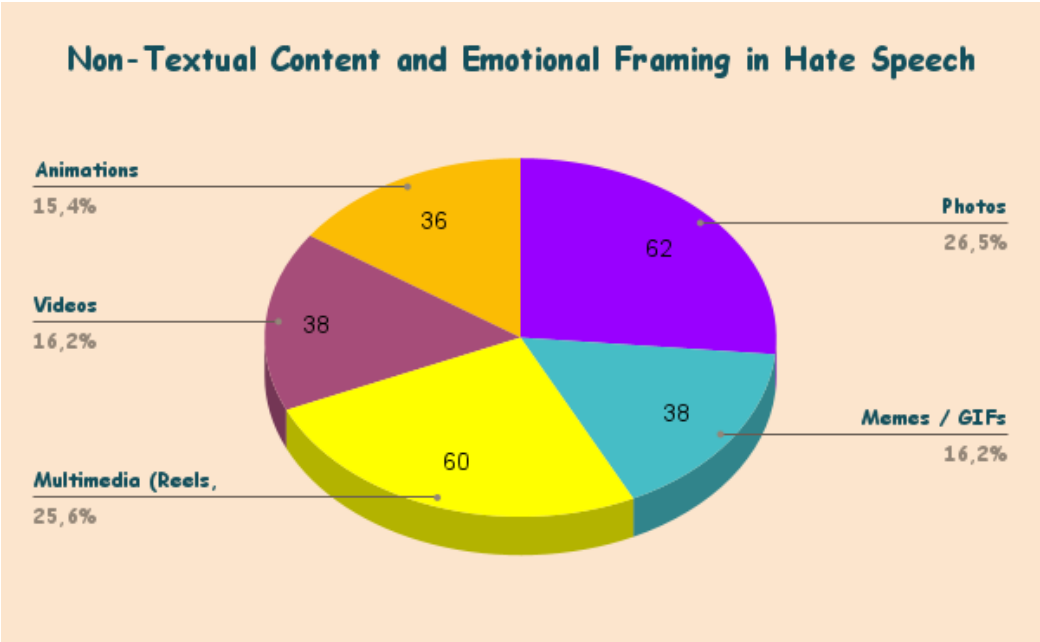
frequently used in local online groups to dramatize or exaggerate events, producing a strong emotional impact on viewers.

Videos were also common, especially short clips taken from TikTok or Facebook, where humour and irony intertwined with prejudice. Memes represented one of the most effective carriers of antigypsyist stereotypes: concise, emotionally charged, and easily shareable. Although their tone was often framed as “funny,” their repetitive use in combination with racialised imagery reinforced collective stereotypes and normalised everyday discrimination.

Animations and edited visuals were less frequent but particularly problematic due to their creative use of exaggeration and dehumanising features (e.g., portraying Roma people as animals or caricatures). Such visual distortions increase the emotional distance between the viewer and the represented group, facilitating mockery and contempt while reducing empathy.

Overall, the data highlight that **visual rhetoric** remains a powerful amplifier of hate speech. Images and videos are often used strategically to provoke emotional responses rather than rational reflection, creating a persuasive ecosystem where antigypsyism circulates under the guise of entertainment or “viral content.” This demonstrates that any future counter-speech and awareness campaigns must also address the visual and symbolic dimensions of online hate, not only the textual ones.

Figure 5: Non-textual Elements and Visuals



3.1.6 Intensity and Levels of Hate

This section focuses on the degree of hostility and the rhetorical forms through which antigypsyist hate speech manifested in the monitored online spaces. The Monitoring Tool distinguished between **explicit** and **coded** expressions of hate, assessing the **level of aggressiveness** and the **linguistic strategies** used to conceal or amplify discrimination.

As presented in *Figure 6 (Intensity and Levels of Hate)*, both **open and coded hate speech** coexisted throughout the analysed material, often overlapping within the same post or thread.

The six most frequent forms identified were:

- **Irony (coded)** – 170 mentions
- **Race supremacies** – 139 mentions
- **Crude epithets** – 93 mentions
- **Dehumanising utterances** – 120 mentions
- **Appeals to violence** – 76 mentions
- **Mockery and sarcasm** – 162 mentions

The results show that irony and sarcasm were among the most pervasive mechanisms of online antigypsyism.

Humour and coded irony often served as tools to express exclusion or contempt without overtly violating community standards, allowing hate messages to circulate freely. Phrases like “we just joke about it” or “it’s not racism, it’s just the truth” were common rhetorical shields used by authors to avoid accountability.

Posts invoking **racial supremacy** or **national purity** appeared particularly in connection with political debates or nationalist pages.

These narratives framed Roma communities as threats to the social order, “undeserving citizens,” or “non-Europeans,” thus justifying exclusion under a pseudo-patriotic logic.

Dehumanising utterances and **appeals to violence**, though less frequent numerically, were the most severe in content.

They ranged from metaphoric comparisons (“they are like animals”) to direct calls for harm or extermination.

Such extreme expressions, while representing a minority of the dataset, reflect the persistence of radicalised hate online and the ease with which these narratives can re-emerge during social tensions.

Finally, **crude epithets** and **mockery** maintained their role as linguistic constants of antigypsyism.

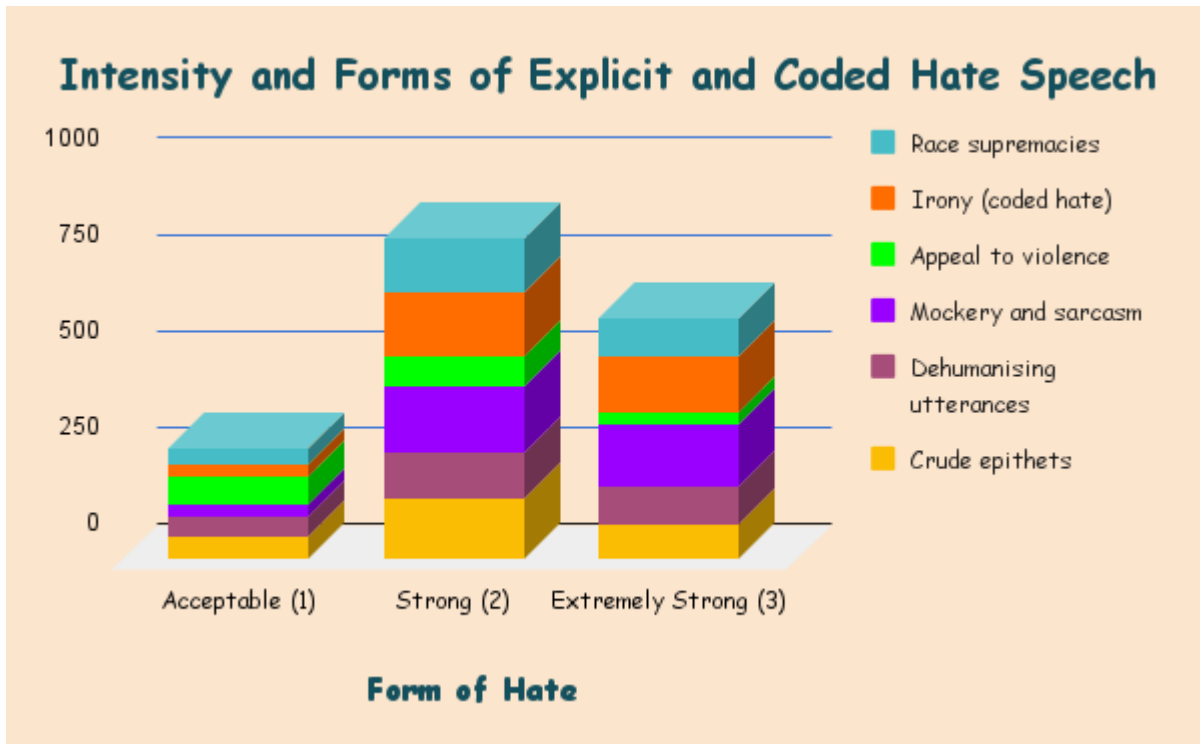
Their repetitive use across comment sections and memes contributes to the internalisation of stigma and the banalisation of hate speech within the Romanian online environment.

Overall, the findings indicate that **coded hate speech** has become the dominant form of antigypsyist expression online.

Instead of explicit racist slurs, discrimination often hides behind irony, false humour, or exaggerated “honest opinions.”

This linguistic shift reveals not a decline in racism, but an adaptation of hate to platform moderation rules — making detection and counteraction increasingly complex.

Figure 6: Intensity and Levels of Hate



3.1.7 Toxic Effects and Narrative Patterns

The analysis of the toxic effects and recurrent narrative patterns reveals how antigypsyist discourse evolves and perpetuates itself through emotional, symbolic, and ideological mechanisms.

Rather than isolated expressions of prejudice, the monitored posts show a coherent structure of **narratives** that reinforce exclusion and normalise discrimination in the digital public sphere.

As illustrated in *Figure 7 (Toxic Effects and Narrative Patterns)*, the most frequent toxic dynamics identified by monitors were:

- **Reinforcing stereotypes** – 310 mentions
- **Entrenching polarisation** – 276 mentions
- **Justifying exclusion and inferiorisation** – 213 mentions

- **Reinforcing exclusivist national identity** – 181 mentions
- **Spreading myths** – 157 mentions
- **Spreading disinformation** – 72 mentions

These categories reflect how hate speech operates as a **social and emotional ecosystem**, not only as a linguistic phenomenon.

Reinforcing stereotypes emerged as the most recurrent mechanism. Typical examples included portraying Roma people as criminals, lazy, or dependent on social welfare.

Such simplifications reduce individual identity to a collective stigma, reproducing the same narrative across different contexts — from comments on news portals to viral TikTok videos.

Entrenched polarisation refers to posts or comment threads that clearly divide users into antagonistic groups (“us vs. them”), often escalating into hostile debates. This phenomenon was particularly visible in local community pages and political discussions, where antigypsyist rhetoric intersected with populist or nationalist discourses. These “echo chambers” amplify negative sentiment and create environments where racism becomes a socially accepted norm.

Justifying exclusion and inferiorisation appeared in narratives suggesting that Roma people “bring it upon themselves,” “refuse to integrate,” or “don’t belong in Europe.” This framing denies structural inequality and shifts the responsibility of discrimination onto the victims themselves.

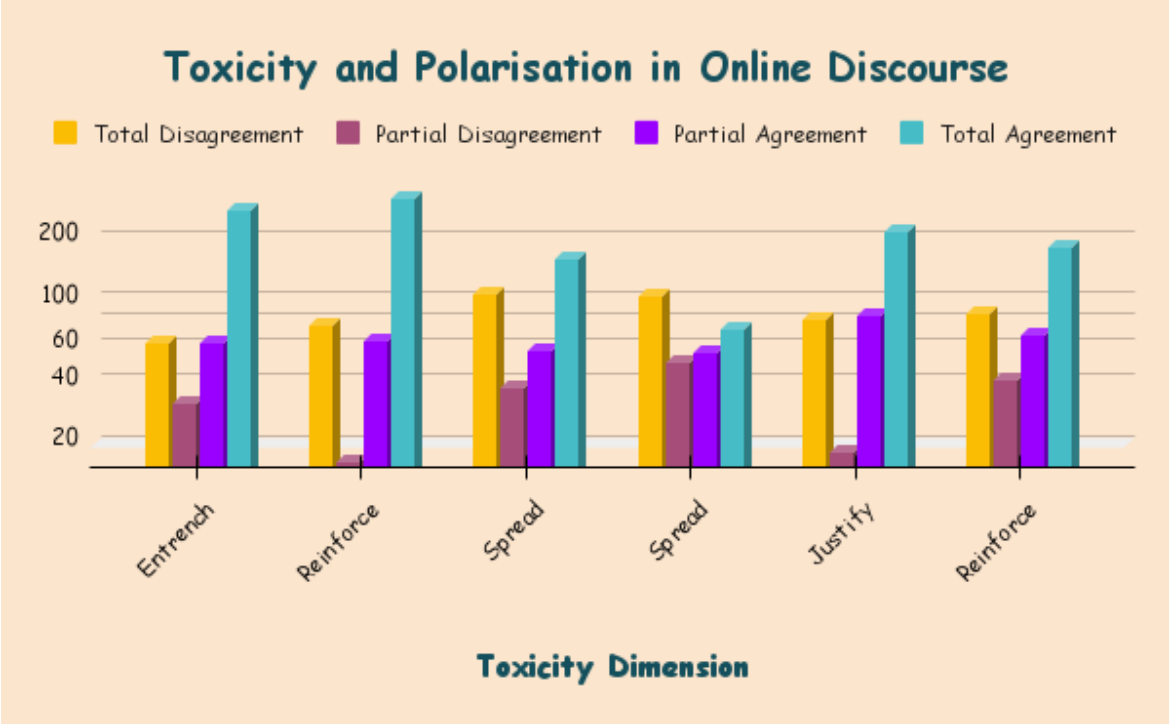
Spreading myths and disinformation frequently involved pseudo-statistical claims and conspiracy theories — for instance, about the alleged criminality rate among Roma or their supposed misuse of public funds. These false narratives were rarely questioned by other users and often accumulated thousands of interactions, revealing the vulnerability of audiences to manipulative content.

Reinforcing exclusivist notions of national identity was a recurring discursive strategy that associated “Romanian-ness” or “European-ness” with ethnic purity. By contrast, Roma were described as “outsiders,” “parasites,” or “guests,” whose presence supposedly threatens cultural cohesion. Such narratives not only sustain racism but also encourage broader intolerance toward minorities and migrants.

Taken together, these patterns demonstrate that antigypsyism online is a **multilayered system of narratives** rather than a sum of individual insults. Its strength lies in repetition, emotional contagion, and the ability to disguise hostility within humour or political commentary.

From a social perspective, these findings underline the need to approach hate speech not only through moderation or legal measures but also through **education, media literacy, and counter-narratives** that challenge misinformation and promote empathy.

Figure 7: Toxic Effects and Narrative Patterns



3.1.8 Platform Reaction and Counter-Speech Actions

The Monitoring Tool also collected data on the **responses and counteractions** applied by the monitors or observed on the platforms after reporting antigypsyist content. This section highlights both the **formal reactions of platforms** and the **personal strategies** developed by young monitors when facing online hate speech.

As presented in *Figure 8 (Platform Reaction and Counter-Speech Actions)*, the majority of monitors preferred **institutional or platform-based reporting**, followed by actions of **exposure** and **critique**. Only a small proportion engaged directly in dialogue with authors or attempted counter-speech through comments.

The most frequent actions reported were:

- **Reporting the post or author to the platform's system** – the most common response, reflecting users' trust in existing mechanisms and their awareness of reporting procedures.
- **Critiquing or exposing the author's tactic/argument** – often applied when posts contained misinformation, stereotypes, or manipulative rhetoric.
- **Mocking or ironic replies** – used occasionally, especially by younger monitors, as a form of reclaiming humour to defuse hostility.
- **Reporting to institutions or NGOs** – relatively rare, reflecting limited public trust in the effectiveness of institutional responses.
- **Engaging sincerely or starting dialogue** – the least frequent, as monitors perceived online debates with hate-speakers as emotionally draining or futile.

Overall, **reporting to the platform** was perceived as the most efficient action, both due to its accessibility and its immediate visible results (temporary blocking, content removal, or warning labels).

However, several monitors noticed inconsistencies in the platforms' enforcement of their

own rules: while some posts containing clear hate speech were deleted within hours, others remained online despite multiple reports. This uneven moderation highlights the continuing gaps between policy and practice in the digital regulation of hate speech.

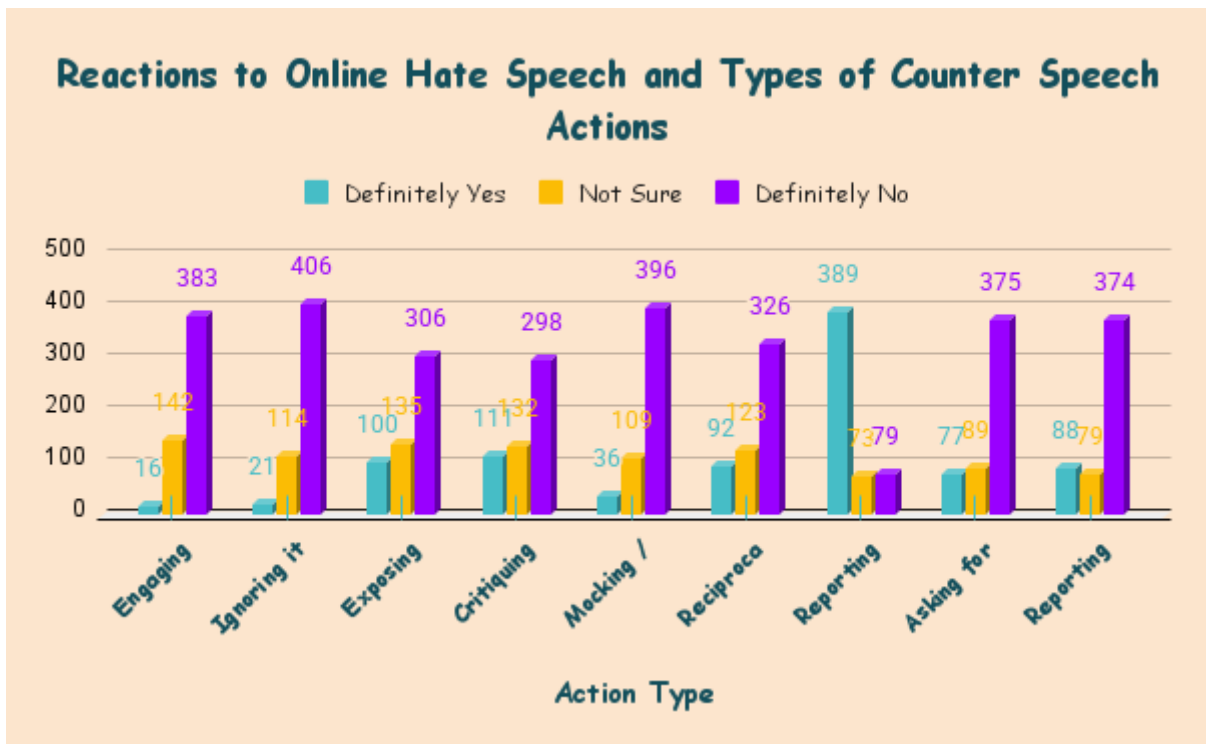
In a few cases, monitors described positive experiences, where their reporting was followed by the removal of the post or public apology from the author. Yet, in most cases, **no feedback was received**, leaving monitors uncertain whether their reports had been reviewed or ignored. Such experiences reflect a broader issue of transparency and accountability among major social media companies.

Beyond formal reporting, a few monitors expressed a desire to take more proactive steps. One monitor suggested forming “a task force of commentators who could post anti-racist messages and support each other’s interventions.” This idea, though not formally implemented during the project, shows a growing awareness of the need for **collective counter-speech** and solidarity-based online activism.

Interestingly, while most monitors felt emotionally resilient—possibly due to previous familiarity with antigypsyist rhetoric—the **training participants in July 2025** reported a stronger emotional impact when analysing similar content for the first time. This contrast indicates that exposure and analytical distance can reduce emotional vulnerability but might also normalise repeated contact with hate speech.

These insights emphasise the dual responsibility of platforms and users: social media companies must ensure consistent moderation and transparency, while civil society actors, educators, and youth networks can play a key role in promoting counter-speech and empathy-based digital engagement.

Figure 8: Platform Reaction and Counter-Speech Actions



3.2 Qualitative Component – The Narrative

The qualitative component complements the quantitative findings presented in the previous sections by highlighting the contextual, emotional, and interpretative dimensions of antigypsyist hate speech as experienced by the Romanian monitoring team. Beyond numeric data, the narratives of the monitors reveal the complexity of hate content circulating online, its emotional impact, and the perceived limitations of current reporting mechanisms.

3.2.1 Key thematic patterns

Analysis of the 552 recorded cases reveals a persistent recurrence of several intertwined narratives:

- **Normalization of antigypsyism through humour and irony.**

Posts and comments disguised as “jokes” or “funny memes” often carried an underlying message of exclusion and dehumanization. The light, apparently harmless tone masked deeply rooted stereotypes about intelligence, morality, and belonging, reinforcing collective biases in subtle ways.

- **Association of Roma identity with criminality and lack of education.**

Many monitored cases included direct correlations between ethnic identity and alleged negative behaviours — particularly theft, violence, or political manipulation — often framed as “common sense” or “truths everyone knows”.

- **Emotional polarization and moral hierarchy.**

Online discourses often divided communities into “us versus them,” portraying Roma as inherently different or inferior, while legitimizing aggression, control, or exclusion in the name of morality or patriotism.

- **Persistence of hate under the label of freedom of expression.**

Several users and online pages justified the publication of hateful content as “personal opinion” or “satire”, exploiting ambiguities within platform guidelines and national legislation.

3.2.2 Case-based insights

Among the 552 cases monitored in Romania, several examples stand out for their illustrative value regarding both content and platform reaction:

- **Case 1:** A public Facebook post that called for direct violence against Roma artists (“blood must flow”) was initially considered acceptable by Facebook moderation systems, yet removed only after a second review. The one-month delay between the two responses highlights the limits of automated detection and the need for human contextual analysis.
- **Case 2:** A similar post containing racist slurs and dehumanizing language remained online after being reported, indicating inconsistencies in moderation and the blurred boundaries between “hate” and “opinion” within platform algorithms.
- **Case 3:** A local public page from Târgu Jiu mocked Roma voters and associated their political choice with “low education levels.” Although the post accumulated over 600

interactions and reinforced stereotypes, it was not removed. The identical timestamps of the report and response (same minute, different days) suggest that many evaluations were likely automated and therefore superficial.

Collectively, these cases underline that **explicit hate is sometimes more likely to be removed** than **coded hate**, which continues to spread with minimal scrutiny. Less than **10% of all reported cases** were deleted after the initial review, and only a small number of those following re-review procedures.

3.2.3 Emotional and cognitive effects on monitors

Although the Romanian monitors were trained and aware of the potential exposure to harmful content, repeated contact with racist narratives, ridicule, and calls to violence generated visible emotional strain. Some monitors described feelings of **helplessness** (“we can see the problem but cannot change the system”), while others emphasized frustration toward the apparent tolerance of hate by platform algorithms.

Humorous hate speech, in particular, was perceived as **the most emotionally exhausting**, since it required constant interpretative effort to distinguish irony from malice. Several monitors pointed out that such posts, precisely because they provoke laughter, have the strongest potential to normalize prejudice and influence collective perceptions.

3.2.4 Observations on the ecosystem of hate

During the monitoring process, the team identified **several interconnected online ecosystems** that continuously reproduce antigypsyist narratives. Notably, the website *Incorect Politic* hosted a category explicitly titled “Problema țigănească,” functioning as a repository of antigypsyist discourse. The site, now connected to other extremist domains, claims to be a space of “free expression” while promoting xenophobic, antisemitic, and nationalist propaganda.

The Romanian monitors discussed potential pathways for action beyond platform reporting

— including referral to **the National Audiovisual Council (CNA)** or other competent institutions — as digital self-regulation alone appeared insufficient.

3.2.5 Emerging counter-speech and collective response

In the later stages of the monitoring process, the team initiated internal discussions about forming an informal “**counter-speech task force**” — a small group of monitors coordinating online responses to visible cases of hate speech through constructive commenting, fact-based argumentation, and mutual support.

While the initiative remained at a conceptual stage, it demonstrated a gradual shift from **passive observation** to **collective civic engagement** and showed the monitors’ motivation to act proactively against antigypsyism online.

3.2.6 Summary

The narrative evidence gathered in Romania illustrates how antigypsyist hate speech persists through humour, coded language, and pseudo-rational discourse, escaping automatic moderation mechanisms. It also shows the emotional cost of confronting such content repeatedly, even for trained observers.

These qualitative insights reinforce the need for:

- more transparent and human-centred moderation protocols;
- clearer legal definitions of online hate speech;
- long-term psychological support for young monitors and activists;
- and sustainable civic initiatives capable of counteracting hate through informed digital citizenship.

4. Discussion

The findings of the national TAAO research in Romania demonstrate the persistence of antigypsyist hate speech in online environments and reveal significant gaps between existing legislation, platform moderation systems, and the actual digital experiences of users.

While quantitative data illustrate the patterns and forms of hate content, the qualitative evidence deepens the understanding of how this phenomenon operates on psychological, social, and algorithmic levels.

At the same time, the analysis shows that beyond the technical dimension of moderation, the issue carries a profoundly human and educational component — linked to how prejudice, stereotypes, and the lack of empathy manifest and perpetuate themselves within the digital space.

4.1 Interpretation of results

The monitoring data confirm that antigypsyist narratives remain deeply embedded within Romania’s digital discourse, adapting flexibly to social trends and platform dynamics. Although explicit hate speech (calls to violence, racial slurs, dehumanising language) continues to appear frequently, an increasing proportion of the monitored content relies on coded, ironic, or pseudo-argumentative forms. These expressions evade both legal classification and automated moderation tools, effectively normalising racism under the guise of “humour,” “freedom of expression,” or “personal opinion.” This trend reveals not only the technical limitations of platforms but also the urgent need for digital education that cultivates moral discernment and empathy among users.

The prevalence of such discourse is amplified by platform algorithms that prioritise engagement over ethics. The more controversial or emotionally charged a post is, the greater its visibility and interaction metrics. Consequently, hate becomes both content and commodity—sustaining online visibility while eroding social cohesion. Therefore, combating hate speech cannot rely solely on algorithms or platform policies; it

requires the conscious involvement of every user in recognising and deconstructing personal biases and stereotypes.

At the same time, the extremely low percentage of removed posts (below 10%) raises serious doubts about the effectiveness and transparency of platform reporting systems. The data reveal a strong reliance on automated responses and limited human review capacity. Even when appeals are submitted, content removal occurs inconsistently and without clear explanation, leaving users disempowered and distrustful of the process. This lack of transparency undermines public trust and discourages civic engagement, reinforcing the perception that the online space is one of impunity rather than shared responsibility.

These findings highlight the need for coherent cross-sector strategies that integrate education, regulation, and empathy, while also rebuilding trust in relevant institutions. Strengthening transparency and accountability would not only increase the effectiveness of counter-hate mechanisms but also enhance young Roma and non-Roma citizens' confidence in public institutions and democratic values.

4.2 Policy relevance and implications for stakeholders

The findings of this study carry several implications for policymakers, online platforms, and civil society actors.

For online platforms:

- Improve moderation accuracy through hybrid systems that combine AI detection with human contextual review, particularly for coded hate speech and “humorous” antigypsyist content.
- Increase transparency by providing users with clear feedback on moderation decisions and the criteria used for rejection or approval.

- Collaborate with Roma-led organisations to co-design training materials for moderators and to develop context-sensitive flagging mechanisms.
- Introduce more detailed reporting categories, allowing users to specify the exact nature of the violation. The more general the options, the harder it becomes to ensure the removal of harmful content.
- Implement preventive filters that automatically block posts containing certain hate-related keywords or visual symbols, regardless of format (text, image, video, or audio).
- In the long term, the goal should not only be the removal of hateful content but also its prevention through education, smart filtering systems, and digital responsibility.

For national institutions:

- The National Audiovisual Council (CNA), the National Council for Combating Discrimination (CNCD), and the Ministry of Research, Innovation and Digitalization (MCID) should strengthen cooperation protocols for handling online hate, ensuring that severe cases can be escalated rapidly and with legal consequence.
- Create an integrated national online platform where citizens and NGOs can report hate-based content and track the status of complaints in real time. This system should reduce bureaucratic delays and provide clear, transparent feedback on case outcomes.
- Introduce continuous training programmes for law enforcement officers and public servants on recognising antigypsyism and cyberhate, in line with EU standards.

For civil society and educational actors:

- Promote participatory monitoring and digital civic engagement models that cultivate awareness, empathy, and intercultural dialogue.
- Provide emotional support and safe reflection spaces for individuals involved in digital education and monitoring activities, recognising the psychological impact of repeated exposure to hostile content.
- Support projects that bring together Roma and non-Roma participants of all ages in inclusive, cooperative activities carried out on an equal footing, fostering dialogue and mutual understanding.
- Encourage educational and cultural initiatives that address the root causes of discrimination — the awareness and transformation of stereotypes, prejudices, and the escalation of hate.
- Promote respect for the traditions, values, and cultures of each community, contributing to a balanced, empathetic, and inclusive social climate.
- Such initiatives can transform monitoring and reflection into exercises of personal and collective responsibility, where education and self-awareness become the main tools for change.

4.3 Broader European context ?

As the comparative analysis among the partner countries is still in progress, the conclusions regarding the broader European context will be integrated once all national reports are finalised and published.

Nevertheless, based on the findings from Romania, the results suggest that the phenomenon of online antigypsyism extends beyond national borders and aligns with a wider pattern of digital discrimination observed across Europe.

The TAAO project therefore provides a shared framework for reflection and learning, connecting locally collected data to a European understanding of the issue, and contributing to the formulation of coordinated policies and actions.

4.4 Limitations

As with any research of this nature, the present study faces certain limitations:

- The sample was **non-probabilistic**, based on the monitors' personal social media networks and the content encountered in their daily online activity; therefore, the results cannot be generalised to all online environments.
- **Reporting tools and moderation responses** varied significantly across platforms, sometimes limiting comparative consistency.
- **Emotional and cognitive biases** may have influenced the subjective interpretation of certain coded expressions.

Despite these limitations, the dataset remains valuable for understanding the **structure, rhetoric, and consequences of antigypsyist hate speech** in online spaces.

4.5 Key Takeaway

The research highlights not only the urgent need for a **shared European framework** that integrates education, regulation, and empathy in countering antigypsyism online, but also the necessity for a **shift in perspective** — from reaction to prevention.

The focus should move beyond deleting or penalising hate content — a process often resembling a “fight against windmills” — toward addressing the **root causes** that generate such narratives in the first place.

Education plays a central role in this transformation. It involves nurturing individual awareness of how stereotypes and prejudices are formed, transmitted, and can be changed. Recognising that each of us has the potential to reproduce or reinforce discrimination, even unintentionally, is the first step toward genuine change.

This educational component must be complemented by **firm yet preventive legislation**, capable of limiting the appearance of discriminatory content from the very moment of publication. The creation of **ethical filters and automated safeguards** should not be seen as censorship, but rather as a **collective protection mechanism** designed to preserve the moral health of the digital space.

Ultimately, this is about **restoring social and human balance** — about our collective ability to notice when society is moving toward destructive paths and to consciously change direction before irreversible damage occurs.

5. Conclusion

The national research conducted within the framework of the **Together Against Antigypsyism Online (TAAO)** project provides essential insights into the forms, dynamics, and persistence of antigypsyist hate speech within Romania’s digital space. Over the course of one year (October 2024 – September 2025), **552 cases** were systematically monitored, analysed, and categorised, combining quantitative indicators with qualitative reflections from young monitors.

The study shows that antigypsyism continues to adapt to contemporary online environments, circulating through **memes, humour, coded expressions, and pseudo-rational justifications**. While explicit hate remains visible, it is increasingly complemented by more subtle, algorithmically rewarded discourses that disguise discrimination under the guise of entertainment or “freedom of expression.”

Only a small fraction of the reported cases — **less than 10%** — were removed by the platforms after being flagged, revealing significant gaps in moderation processes and the limited efficiency of automated systems.

The monitors involved in the research demonstrated **emotional balance and reflective awareness**, turning the monitoring process into an exercise in observation, empathy, and critical thinking. Rather than experiencing fatigue or desensitisation, they emphasised the importance of recognising the underlying mechanisms of hate speech and observing their own emotional responses — a necessary step toward developing digital resilience and responsibility.

At the same time, the monitoring process fostered **civic motivation and constructive engagement** among participants. The emergence of initiatives such as a “counter-speech task force” illustrates a shift toward proactive involvement, peer cooperation, and critical digital citizenship. These developments demonstrate how youth participation can transform observation into meaningful action, contributing to the creation of safer and more inclusive online spaces.

5.1 Main findings

- Antigypsyist narratives in Romania remain present across all major social media platforms, particularly Facebook and TikTok, often disguised as humour, irony, or cultural commentary.
- Reporting mechanisms proved inconsistent and frequently ineffective, as automated moderation systems failed to identify subtle or coded forms of hate speech.
- The monitors involved in the project demonstrated strong emotional awareness and adaptability, maintaining a balanced approach when exposed to antigypsyist content. While repeated exposure to such material can cause discomfort or feelings of

helplessness, the team managed these situations through dialogue, collective reflection, and mutual support.

- The online ecosystem of hate continues to be sustained by a network of interconnected websites, public pages, and forums that amplify each other's messages and visibility, creating a normalization effect of discrimination.
- In an ideal context, improving the process of countering hate speech requires that each of us — those who are aware of the *Stereotype → Prejudice → Discrimination* cycle — take conscious steps to break it. By spreading awareness of these mechanisms and using educational models such as the *Pyramid of Hate*, we can generate a snowball effect that fosters collective awareness and responsibility.
- Through this lens, more people may begin to notice how ignorance — even in its subtle forms — can lead to destructive actions and exclusion. Understanding these mechanisms and assuming personal responsibility for change represent the first and most essential steps toward genuine transformation — both individual and societal.

5.2 Recommendations

To online platforms:

- Strengthen human-based moderation capacities for culturally specific hate speech such as antigypsyism.
- Establish transparent and accessible appeal processes, providing detailed explanations for moderation decisions.

- Collaborate with Roma organisations to develop lexicons, training materials, and early-warning systems for hate detection.
- Introduce more detailed reporting categories so that users can clearly specify the reason for reporting. The more general or vague the category, the harder it becomes for a post to be removed.
- Create automated filters and keyword-based systems that prevent the publication of discriminatory content — regardless of its format (text, video, audio, meme, etc.).

To public authorities:

- Improve interinstitutional coordination between the **National Council for Combating Discrimination (CNCD)**, the **National Audiovisual Council (CNA)**, and the **Ministry of Research, Innovation and Digitalisation (MCID)** through its specialised agency, the **Authority for Digitalisation of Romania (ADR)**.
- Establish a **national reporting and referral mechanism** for online hate speech, where cases can be submitted and tracked in real time, and resolutions are issued within months instead of years.
- Support public awareness campaigns on online responsibility and the dangers of normalising discriminatory narratives.

To civil society and educational actors:

- Promote youth-led initiatives, peer-to-peer education, and training in countering hate speech to encourage conscious and responsible online participation.
- Provide emotional support and safe spaces for reflection to those involved in monitoring and digital education activities who are exposed to sensitive or hostile

content.

- Support projects that bring together Roma and non-Roma people of all ages in joint activities carried out on equal footing, based on dialogue, cooperation, and mutual understanding.
- Encourage educational and cultural initiatives that address the roots of the phenomenon — awareness and transformation of stereotypes, prejudices, and the scale of hate.
- Promote respect for the traditions, values, and cultures of all communities, contributing to a balanced, empathetic, and inclusive social environment.

To European stakeholders:

- Integrate antigypsyism as a specific focus within EU digital policy frameworks addressing online hate and misinformation.
- Ensure sustainable funding for transnational monitoring networks such as TAAO, which combine grassroots civic action with academic research.
- Support projects and awareness campaigns that explore how stereotypes and prejudices shape discriminatory behaviour — often unconsciously — and encourage mindset transformation for future generations to grow within an inclusive culture.

5.3. Final Remarks

The Romanian contribution to TAAO confirms that combating antigypsyism online is not solely a technical or regulatory task, but a cultural and moral one. The digital space mirrors the values of society: when exclusion is tolerated online, it quietly legitimises discrimination offline. By documenting, analysing, and confronting hate speech, this project reaffirms the power of civic vigilance and empathy as tools for justice. The voices of the young monitors—critical, resilient,

and hopeful—represent not only a research outcome, but a promise for the future of Europe’s digital democracy.

At the same time, the most important level of transformation remains the personal one. Beyond laws, algorithms, and institutional reactions, real change begins when each of us becomes aware of the stereotypes and prejudices that shape our own perceptions and behaviour. Observing these inner mechanisms and choosing consciously to act differently—whether in daily life, online spaces, or in our communities—creates the foundation for authentic inclusion.

Perhaps it sounds idealistic, but once we transform the roots, the fruits will inevitably change as well. When the mindset and the way of seeing and acting in the world evolve, the external environment and our relationships will follow. In this sense, every act of awareness, empathy, and responsibility is not only an individual gesture, but a contribution to a collective healing process that redefines what coexistence, respect, and humanity mean in the digital age.

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*Annex 1 Monitoring Tool

7. Appendices

MONITORING TOOL FOR CONTENT ANALYSIS OF ONLINE HATE SPEECH

I. General information

Social Media platform	Type				
	Personal/ Private accounts	Online Media * outlets (news, magazines etc.)	Institutional Public accounts**	Public figures** *	Social Media Influencers
Facebook (Meta)					
Twitter (X)					
Instagram					
YouTube					
TikTok					
Other (please, specify)					

*Official page

** governmental institution (Police, Ministry of Education, Governmental Agencies etc.), municipalities, companies, nongovernmental organisations (including church, schools, cultural)

*** politicians, reputed professors/scientists, artists, musicians, journalists

Name (of the site/account/publication/channel)	
Date of publication:	
Link or print screen	
Private or public	Public
Author (if the case)	

Reach (numbers)

Likes (appreciations)	Dislikes (including fury or sadness)	Share s	Comment s	Visualisations (Views)

II. General Topic

Main topic	Explain
Crimes committed by Roma	
Social aspects (housing, welfare, poverty, immigration etc.)	
Education aspects (drop-out, schooling conditions, scholarships etc.)	

Health/ sanitary aspects (pandemia, access to hospitals, abortion etc.)	
Social movements (protests, civil rights, representation) and NGOs	
Politics (representations, political parties, elections)	
Roma leaders (including women)	
Cultural events (music, films, theatre etc.)	
Sports events (contests, games)	
Other (about Roma)	

On a scale how do you appreciate the general frame of the topic:

Positive +	Negative -	Neutral 0

*please, multiply the rows as many times as needed for each of the topic identified

Content Type	Positive +	Negative -	Neutral 0
Mass-media information (reports, news etc.)			
Invitation (cultural/sports events, concerts webinars etc.)			
Announcements (daily activities info, press release)			
Points of view (editorial type, journals, impressions, comments)			
Advertising & Recommendations (sales, promotions, jobs, travel etc.)			
Curiosities (special/ extraordinary facts, stories)			
Entertainment (music, videos, films)			
Others			

Content Style	Positive +	Negative -	Neutral 0
Emotional			
Formal/ Official			
Call to action			
Funny			
Artistic/ Fictional			
Scientific			
Others			

Does it include visuals?	
Yes	No

Please, indicate the non-textual forms used (and their number, if more than one)	
Photos	
Memes/ Gifs	
Caricatures	
Multimedia materials (reels, stories)	
Videos	
Animations	
Others	

On a 3 level scale how do you appreciate the general frame of the visuals:

Positive +	Negative -	Neutral 0

*please, multiply the rows as many times as needed if there are more than 1 visual form in the post

II. Online Hate Speech – Intensity and levels of hate

Forms of explicit online hate speech	Levels of hate		
	1 acceptable	2 strong	3 extremely strong
Crude epithets			
Racist slurs			
Dehumanising utterances			
Saturated emotions (anger, indignation, hostility)			
Mockery and sarcasm			
Appeal to violence (including killing)			
Other			

Forms of coded online hate speech	Levels of hate		
	1 acceptable	2 strong	3 extremely strong
Using slang			
Irony			
Ambiguity			
Pseudo-scientific references (genetics, bogus statistic)			
Race (White) supremacies			
Specific rethorics (metonyms, circumlocutions, ambiguity))			
Other			

Using slung= using Roma language/ words to amplify the community membership

Circumlocutions = talking around (“lots of misery in our area”, “so dark in this block of flats”)

Irony = see also sarcasm and mockery (“they cannot go to heaven are too heavy to fly” ...for how many jewellery they stolen)

Ambiguity = using some punctuation marks in order to make rhetoric remarks (“should they be sent to concentration camps, or not?!”)

Pseudo-scientific references (genetics)/ Bogus statistics = using statistical data that are not official, some obscure scientific sites or researches; 80% of Roma do not want to work
Whataboutery = “what about our own”, the referring to us and them, the dialectical common gasp between us and they
Metonyms = “religion of cheating”, expressions that are used to replace the direct referring to Roma (not specifying the word as it is)

Does the content convey the next messages? In what extent?

Frozen vs. motile online hate speech (Lentin 2016)	Levels of (hate) toxicity			
	Total disagreement	Partial disagreement	Partial agreement	Total agreement
Entrench polarisation				
Reinforce stereotypes				
Spread myths				
Spread disinformation (fake news)				
Justify exclusion, stigmatisation and inferiorisation				
Reinforce exclusivist notions of national belonging and identity				
Other				

Entrench polarisation = us vs. they

Reinforce stereotypes = especially the negative ones (lazy, dirty, illiterate etc.)

Spread myths = supernatural powers, sorcery etc.

Fake news = they spread the diseases by their travelling, way of living

III. Types of Counter speech

1. Does the post violate the common-sense rules? **Yes/No**
2. What type of actions would you do?

Counter speech Actions (Smith 2018)	Definitely yes	Not sure	Definitely no
Engaging sincerely			
Ignoring it			
Exposing the author's tactic/strategy			
Critiquing the effectiveness, success or quality of the author's arguments and behaviours			
Mocking and making fun of it (or author)			
Reciprocating in kind			
Reporting it (the author) to the platform's system			
Asking for legal help (civil society)			
Reporting to the authorities (institutional)			
Others			

In case you decide to counter act, please give evidence of your activity:

Type of evidence	Activity (short description: what, whom, why, date)	Examples (link or print-screen)
Text (comment to the post)		
Text (reporting to the platform)		
Text (reporting institutionally)		
Visual (Photo/ print screen)		

In case, there are (just) **comments** of the post/ article/ image, please provide us some details:

Comments analysis	Frequency	Examples (if the case)
Number of comments		
Number of authors of the comments		
Type of language (aggressive vs. peaceful) – scale 5 levels		
Fake accounts (hidden identities)		
Intensity of the comments		
Persistence (insists in commenting with one or more persons)		
Types of popularity and influence of the comment (likes/ favourite/ shares) – 3 level scale		

IV. Reporting (personal observations):

Reporting - your personal observation. Please, write in a short paragraph some answers to the next guiding questions:

- What were your recommendations? to whom (platform, to the author, to the institution)
- What and when was the answer received? (mention if you not receive any)
- How was the decision made? (apologies were formulated, the post was erased; the author was blocked, the author was held accountable etc.)
- Are you satisfied or not with the answer/action? Explain why.

Background information:

Country:	
Name of the organization:	
Data collected by (name):	

email address:	
Date of the analyse:	
Date of the report submitted (in case of point IV):	

Annex 2

Examples of visuals

facebook.com/photo.php?fbid=943491211142642&set=pb.100064453162495.-2207520000&type=3

Cine se ducea inainte la Paris

SKANDAL

Cine se duce azi la Paris

Printzi & Printzese
13 octombrie la 14:53 · 🌐

👍 😂 🤔 66

👍 🗨️ 🔗

Cele mai relevante ▾

👤 Irina Stegariu

👤 Zzile 🤔 Îmi place Răspunde

Este selectat modul de ordonare Cele mai relevante ca unele comentarii să nu apară.

👤 Adaugă un comentariu ca Sir

🗨️ 😊 📷 📺 🗑️

Viorel Victor Vasilescu
1zi · 🌐

Cazanul si codrii, la tigan

Eminescu către tigan :
Cazanul asta nu-i de aramă
Țiganul :bine că is codrii tăi !!!

primariabuzau.ro

Fotografii [Vezi toate fotografiile](#)

Informații despre Statistici pentru Pagini · Confidențialitate · Condiții de utilizare · Publicitate · Opțiuni pentru reclame · Module cookie · Mai

Constantin Toma
1zi · 🌐

Dragi buzoieni,
Am citit cu mare emoție un articol de pe [G4Media.ro](#) de Dan Tăpălagă, care se numește „De la chirpici la stele”, povestea Alinei Șerban, o copilă romă cu tatăl decedat și mama în pușcărie, ajunsă la o casă de copii.

Recent, această copilă a câștigat premiul de „cea mai bună actriță a Germaniei”. Alina Șerban este prima actriță romă care a bifat o serie de premii internaționale, dar care cu o voință incredibilă și cu mult noroc a studiat la New York și Londr... **Vezi mai mult**

Postarea publicată de Stoenica Sorin



Stoenica Sorin

22 aprilie la 18:09 · 🌐

Îi pot înțelege pe țigani, e de-al lor... Îi pot înțelege pe ANALfabeți, e de-al lor... Dar pe bune, atât de mulți ??? Noi ce vină avem ???



**Să plece HOȚII
că vin IDIOȚII**

👍👏 10

2 distribuiri

👍 Îmi place

📤 Distribuie



Mariana Orțan

4h · 🌐



Astia sunt oamenii lui Simion. Tigani borati si smardoi. Din cauza acestor jeguri umane, romanii care muncesc cinstit sunt etichetati gresit. Tigantul ala smardoi statea in usa, ca sa vada cum voteaza fiecare. Victima a sesizat presedintele ca nu e ok sa se intample asta. A asteptat sa iasa si a inceput sa il ia la rost pe votant. Apoi vedeti ce fac boratii astia in Franta. Sa fiti mandri, asta va fi Romania cu Simion presedinte.





Dr.Eugen Brîndaș

18 mai la 17:07 · 🌐



Eugen Ene "Ba borfasule!"

Uratule, cutie craniana goala cu ecoul picaturilor de ploaie ce suna pentru a confirma lipsa creierului!

Bai, "Eugen politistu" ce sa ne facem cu unul ca si tine?

Vezi ca Dr. Brindas Eugen, (adica eu, tigan), nesimtitule, am realizat in viata asta si multi alti tigani ce tu nu ai sa poti realiza nici daca te mai nasti de o data!!!

Cumparti draq un creier, nici prea greu, nici prea usor, nici ieftin tare , nici scump rau! Cauta-l in asa fel incat sa se potriveasca perfect in cutia ta craniana, sa nu te dilesti mai rau de cat esti dar nici destept tare ca iti va lua organele razna.

Inainte sa-l pui la loc, curata "focu" bine si sterge cuvantul ! DISCRIMINARE !

A, iarta-ma!

Un sfat asa de la un doctor, slabeste draq, obezitatea - risc inalt pentru bolile cardio-vasculare!

Nu uita de prostata, ca la ce fata pe care o ai, 100% ai peste 45 de ani!

Totusi, iarta-ma (sa nu zici ca sunt needucat) pentru cuvintele mele acidulate!

"UUU tiganii"



Adaugă un comentariu ca Simona Andreea Stanciu



Pov: Se iau unii de tine

Tig@nul pe care l-ai lăsat
să dea o tura cu bicicleta
să-ți arate o schema :



5,560



6



19



drssvid

Original audio drssvid · 01

Follow

nu te lasa niciodata la greu 😞 #romania ...

Liked by theo0o4 and 5,559 others



Postarea publicată de Atena Micu



🤔👎 2

2 comentarii 3 distribuiri

👍 Îmi place

💬 Comentează

➦ Distribuie

Cele mai relevante ▼



Tamara State Nemtanu

Ce rusine!!

Cum sa mai spui ca esti Român u asemenea specimene !!!

6 zile Îmi place Răspunde



Autor

Atena Micu



Targu Jiu · Urmărește

21 iunie la 19:20 · 🌐



Astăzi a poposit în Gorj cel mai toxic și insalubru personaj din istoria post-decembristă a României. O creatură născută public după 36 de ani de prostie, de incultură, de OTV și Capatos și TikTok. Din nefericire, această pubelă cu chip de om a fost votată de 2 din 3 gorjeni, la alegerile prezidențiale, Gorjul fiind pe primul loc din țară în clasamentul votanților aurii. 😬

2 din 3 gorjeni au considerat că un coate-goale, un mardeiaș cu 40 de cuvinte în vocabular, un atârname care n-a avut niciun loc de muncă real în viața lui, merită să fie întâiul om al statului român...

Astfel de țigani gargaragii n-ar trebui luați nici la munca cu ziua, că nu-s buni nici de salahori, plus că riști să fugă și cu scroafa din coteț sau ceva...

Dar 2 din 3 gorjeni au fost de altă părere!

Zilele trecute, au fost afișate rezultatele la examenul de Bacalaureat. Județul GORJ se poziționează antepenultimul județ din țară din punct de vedere al ratei promovabilității. Adică al 3-lea din coadă. Se leagă de rezultatul votului, oare? Voi să spuneți!

Poți mai mult, Gorjule! Puteți mai mult, gorjeni!



👍 Îmi place

💬 Comentează

➦ Distribuie



Dragomir Marius

8h · 🌐



Cum minte presa de la noi: acolo e un sat de țigani, iar ăia așa trăiesc de sute de ani. Nimeni n-a violat nimic, alea-s deja măritate după tradiția țigănească.



👍 1

2 distribuiri

👍 Îmi place

➦ Distribuie

Postarea publicată de Romulus Popescu



Romulus Popescu

9h · 🌐

Nățiune de PORCI și HOȚI, CACANARI MAFIOTI, cu "BOLITIA" LOCALA MINĂ ÎN MINĂ, ÎN CRISTOSII SI MORMÂNTUL MA-MII VOASTRE DE CURVE !
LA CUSCA FUTUVA-N RASA VOSTRA DE TIGANI 🤢



YOUTUBE.COM

Asta-i Romania (06.07.2025) - De la sporul de hemoroizi, la austeritate!



Adaugă un comentariu ca Simona Andreea Stanciu



Postarea publicată de Toader Toma



Toader Toma 🙄 se simte zurliu.
6h · 🌐

11 Iulie -Ziua Mondială a Populației. De ce nu se poate face recensământul populației la țigani? Pentru că în timp ce este înregistrat un țigan se nasc trei.

👍👎🙄 10

15 comentarii 1 distribuire

👍 Îmi place

💬 Comentează

➦ Distribuie

Cele mai relevante =



Adaugă un comentariu ca Simona Andreea Stanciu



Postarea publicată de Gabriela Meyermann



Gabriela Meyermann

11h · 🌐

Nu faceti confusion, romanii nu sunt tigani,pup you all!!!



YOUTUBE.COM

GITANO SOY - COVER BY DANY KRASTAN

GITANO SOY - COVER BY DANY KRASTANVideo : Tanito SanchezEsta es mi pagina de Facebook! T...





Cornelius Iuga
Ieri la 12:30 · 🌐

"RRROMÎNI" de vită nobilă 🙌.
Țigani, dă-i dracu dă șaori 🤢.

← **VERITAS X NECE** 25.4K subscribers

Pinned Message
🇷🇴🇷🇴🇷🇴 AMNEZIA COLECTIVĂ...

colaborari WhatsApp Telegram Urmare Colete Ro...

ip video Acasă Live Reel-uri Explorează Clipuri video salvate Urmărești

Caută clipuri video

Bella Bella · Urmărește
17 septembrie la 14:11 ·
Ciao Bella, Shubi Du · Mădalin · 🌐

Prezentare generală Comentarii

Romani si tigani # #minciuni

Cele mai relevante ▾

Bar Simona · Urmărește
Ce ai pățit de ești așa supărată pe români?

WOW!

Adaugă un comentariu ca Simona Andreea Stanciu

Romani si tigani # #minciuni

👍 Îmi place 🗨️ Comentează 🔄 Distribuie

👤 4 · 2 comentarii · 313 Redări



Bella Bella · Urmărește

Reels · 17 sept. · 🌐



**Nu vă imaginați ce ură 🤢 am
pe toti rom-â-n-i 🤢**



Vas stränge cu menghina jur!

Romani si tigani # #minciuni

Mădălin · Ciao Bella · Shubi [

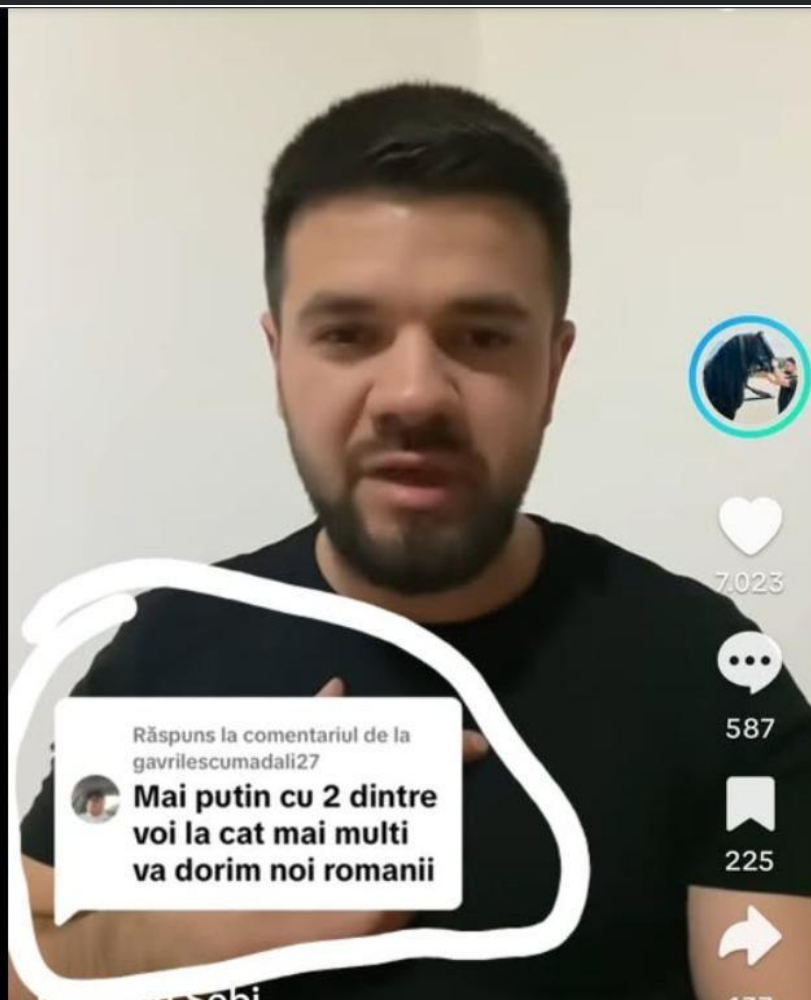


Sebastian R. Plavea

9h · 🌐



Înainte să faceți glume proaste în preajma altor oameni să știți că unii țigani sau jumătate țigani, au pielea albă, părul bălai, chiar și pistrui și vorbesc și scriu mai corect în limba română decât o să o faceți voi vreodată 😊 Într-o lume plină de a tot știutori, într-o lume plină de "carieriști", într-o lume atât de modernă, într-o lume în care în permanență ți se impune subtil cum să fii, cum să arăți, cum să vorbești e atât de eliberator să aparțin unei etnii care mă face să mă simt atât de... EU.
[#freedomispower](#) [#donttradeyourtruthformembership](#) [#lgogipsy](#)



Răspuns la comentariul de la
gavrilescumadali27



**Mai puțin cu 2 dintre
voi la cat mai multi
va dorim noi romanii**

