



3 RACISM

ENTRE TERRES

Educational guide on migration
in the Mediterranean

RACISM, A FORM OF INEQUALITY

Nowadays, in the society in which we live, few people openly consider themselves racist. However, everyday life is replete with discriminatory ideas, behaviours and words, with racism feeding on one of the hallmarks of the way in which our societies are built: inequality.

Racism is the discriminatory classification of people into groups on the basis of skin colour and/or country of origin. It is founded on the arbitrary assignment of negative characteristics to an entire group, in order to justify their unequal treatment and legitimize their social exclusion. As such, racist thinking justifies discrimination, social segregation and/or the economic exploitation of one or more communities.

But racism is not a definition, nor is it an abstraction: it is a concrete reality that causes everyday harm, a series of actions and behaviours that infringes upon people's rights and undermines their wellbeing and dignity.

Precisely because racism is one of the mechanisms used to justify certain social inequalities, emigrants, and especially those who find themselves in more vulnerable socio-economic situations, are the ones who end up facing racist discrimination.

**Islamophobia is a
form of contemporary
racism based on
cultural prejudices
against Muslim people**

I am Muslim, this does not mean that I'm a

TERRORIST

holding a bomb. I'm civilized just like you are



Ahmed Yousri on Terrorism via Gecko&Fly

The fear of change and difference

Various factors lie behind racism, as do the processes of social change taking place across the globe.

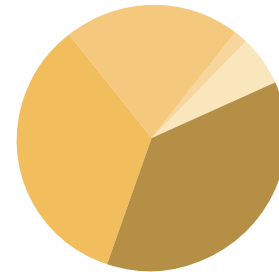
Global capitalism drives accelerated change in many areas of life, and is behind drastic cultural and socioeconomic crises. In this context, immigration is sometimes presented as the source of social problems that have complex causes often completely unrelated to migration: job insecurity, crime, terrorism, weaknesses of the welfare state, the breakdown of traditional identities, etc.

Consequently, migrants often become the scapegoat for social unrest, and racism emerges as a defensive mechanism against the uncertainties and insecurities of the contemporary world.

The migrant population represents **10% of the total** population of Spain. In times of crisis, it has helped sustain the welfare state through the contribution of social security payments and taxes.

Our attitude towards immigration

The number of immigrants is ...?



Prejudice, the root of discrimination

Prejudice describes those points of view founded on pejorative and negative perceptions of someone on account of the simple fact that they belong to a particular group, which translate into hostile and distrustful attitudes.

Prejudice is a combination of emotions that encourage us to discriminate against people on account of a number of stereotypes.

Stereotypes are generalizations that attribute qualities to a person owing to their being a member of a group, impeding them from being valued individually. First prejudices, and then stereotypes, provide fuel for discriminatory discourses and behaviours. For this reason, it is very important to debunk the rumours and common assumptions that lead to unfair judgements of people who make up a given group.

Xenophobia is the feeling of hatred, disgust and hostility towards migrants, especially racialized migrants. It is based on pejorative and erroneous beliefs about migrants, and is manifested in hostile attitudes and behaviours, as well as contempt for people of different origin.

It can also manifest in discriminatory attitudes and thoughts, and in physical and/or verbal aggression. While xenophobia differs from racism as a concept, in practice they often go hand-in-hand. We can consult the [CEAR dictionary](#) to see the link between them.

It is useful to address the concept of aporophobia, so as to better understand the aforementioned concepts. Aporophobia is the rejection of poor people for the simple fact of being so. The term first appeared in publications by the Spanish philosopher Adela Cortina, with the aim of creating a word with which to differentiate this phenomenon from xenophobia. Aporophobia reinforces the marginalization of people in a vulnerable position, and exists side by side with racism and xenophobia towards migrants.

One way to combat aporophobia is to promote an anti-essentialist view of poverty, that is, not to link poverty to the “essence” of those who suffer it, but to the way in which poverty, for various reasons, forms part of their lives. It is also important to do this without normalizing poverty, as if it were something inevitable, and inherent in all societies.

Growing up together, learning to live together

In teaching both diversity and equality, there are two key pedagogical perspectives: intercultural education and anti-racist education. Interculturality highlights the interconnections between cultures, and their dynamic nature. It is a useful model for combatting ethnocentrism and discovering that, despite cultural differences, there are also universal elements shared by all human societies: celebrations, play, and artistic expression, to name a few. But interculturality cannot be understood in isolation from power relations and structural inequalities linked to people's backgrounds. The legal and socio-political factors of exclusion must be taken into account. This is where anti-racist education comes in, placing cultural diversity in the context of social inequality. Anti-racist education promote equal rights and equality of opportunities for all people. That is to say, it seeks to combat the factors behind inequality.

Racisme als centres educatius. *Eines per prevenir-los i combatre'ls*. Eumo Editorial-Fundació Bofill
(adapted text) / NÚRIA VIVES



“No one is born hating another person because of the colour of his skin, his background, or his religion”

Nelson Mandela

MASKED DANCE

We are all born into a community and a society that has its own cultural characteristics. We also come into the world with specific physical traits, determined by the genetic make-up of our parents. These biological and social factors, however, are only one part of who we are. Every human being is singular and diverse, absolutely unique and at the same time the product of multiple dynamic identities that influence our way of seeing and inhabiting the world and that, in addition, can change during the course of our lives. This activity aims to show that people are diverse, and that classifying each other for just one of our characteristics is limiting and unfair. In addition, it also gives space to reflect on the way in which we welcome diversity.



Recommended age: From 9 to 12 years.



Approximate time: 2 or 3 hours. It can be done in one or more sessions.



Educational objectives

- Reflect on how we behave when faced with difference
- Become aware of the plurality of identities that make up our personality and that of other people
- Appreciate human diversity as a source of enrichment



Necessary materials

- Red ribbons
- Blue face paint
- 1 or several matryoshkas (Russian dolls)
- Card
- Markers and colours
- Rubber band

1. Bonobos and koalas

We split up into two large groups: the bonobos and the koalas. We move as far away from the other group as possible and read our instructions. Then we spend some time behaving and playing like real bonobos or koalas. After a while, a randomly chosen koala and bonobo will leave their group and go to the other without receiving any prior explanation of the rules of the new community.

Instructions for being a bonobo	Instructions for being a koala
<p>We tie a red ribbon around our heads.</p> <p>Each of us chooses a name that begins with <i>bono-</i>.</p> <p>We greet each other by covering our eyes and showing our tongues.</p> <p>We make friends by holding hands in a circle and jumping towards the middle, sticking our bellies out and shouting <i>bono, bono, bono</i>. Then, we jump back, sticking our bums out and screaming <i>obo, obo, obo</i>.</p> <p>We play the following game: in a circle, we pass a ball to the right. The tenth time the ball is passed, the bonobo receiving it must throw it with great energy to a random member of the group. The moment the bonobo receives the ball, the one on their left must jump up and down like a monkey.</p>	<p>We paint two blue lines on our cheeks.</p> <p>Each of us chooses a name that starts with <i>koa-</i>.</p> <p>We greet each other by standing back to back and rubbing our shoulders.</p> <p>We make friends by holding our elbows in a horizontal row. We jump very high, as if we want to touch the sky, and shout <i>koalas!</i>, then we sit down quickly on the floor. We repeat the action.</p> <p>We play the following game: in a circle, we pass a ball to the left. Whenever a koala wants to, they can reverse the direction in which we are passing the ball, or pass the ball to a random member of the group. The moment this koala receives the ball thrown to them, those who are next to them must join arms and lift them up in the air, and the koala must sit in between them without the ball falling to the ground.</p>
<p>*The rules of each group can be changed, but the opposing team must not discover them. The more crazy they are, the better.</p>	



Let's think about it

- How did the bonobos and koalas feel when a newcomer came to the group? Did we give them a good welcome?
- How did the bonobos and koalas that had to leave for another group feel? Did they feel that they were welcomed?
- How might someone feel when they arrive in a country where they don't know the language, social customs, or anyone from that place? What attitude should the host society take with newcomers?

2. Matryoshka masks

In pairs or in small groups, we sit close together. We take one matryoshka, we open it and pass its contents to the partner next to us. In this way, we discover all the figures that are hidden, in layers, inside the largest figure. We ask ourselves this question: do we also have different people (or identities) within us?

We take this opportunity to explore the different identities or social characteristics that make up who we are: gender, age, language or languages spoken at home, the town or neighbourhood where we live now, hobbies, etc.

For example: I'm a 10-year-old girl, at home I speak Fula because my parents are from Mali, in my local area and at school I speak Catalan, I'm in the junior Diables, I like strawberries, etc.

Lastly, we put a face to our identities, and draw all the faces of our personality on card to make beautiful, fun masks!



Let's think about it

- Although some aspects of who we are are different from others, we always have things in common with many people and groups. Which of our faces match those of our classmates? Which are different?
- Think together about the fact that, when we look at a person, we often look at only one of their faces, but we forget all the others. In fact, the word "person" comes from a word meaning "mask", and we all wear a lot of them! We should always keep an open mind, and not limit ourselves to valuing people only for one of their characteristics. It's clear that, although at first someone may seem different, we have a lot in common.

SILHOUETTES

Sometimes we judge people on their appearance, the language they speak, or the country they come from. These judgments are usually based on distorted images that have been socially constructed and promoted by the media out of a lack of empathy or a deliberate interest in discrimination. This activity aims to bring to light the prejudices that we have built into our outlook and to dismantle stereotypes in order to understand that, at the end of the day, behind the shadow of appearance all people are equal in dignity, humanity and human rights.



Recommended age: from 13 to 16 years



Approximate time: 1 hour and 30 minutes for both sections



Educational objectives

- Become aware of the prejudices which often shape how we look at people
- Understand how, beyond the different ways we look, all human beings are equal in rights and dignity.
- Learn to look at those around us with respect and tolerance.



Necessary materials

- Internet connection
- White wall or sheet for silhouettes
- Flashlight or spotlight
- Printouts of the photographs in section 2

1. Silhouettes

We split into groups of three or four people. Each group searches the internet for information about what silhouettes are and how to make them, and prepares the representation of two or three figures with their hands. Then we regroup and play at guessing the figures.



Let's think about it

- Does the figure that we project through our silhouettes correspond to reality?
- Behind all the figures we have made is one common element: our hands. When we look at people, do we sometimes focus more on how they look different from us than on the common traits shared by all human beings?

2. Can looks be deceiving?

Let's look at the people featured in the image collage on the next page. First individually, and then together, we say the first adjective that comes to mind when we look at each of these people. We write them down and put them together. Then we try to imagine who this person is and what they do.

Then we read the factsheet associated with each person and discuss it together.

<p>1</p> <p>French. Lives in Paris. Biology student.</p>	<p>2</p> <p>Iranian. Lives in Washington. University Professor of Geo- graphy. Father of two children.</p>	<p>3</p> <p>American. Lives in Oklahoma. Shop assistant.</p>	<p>4</p> <p>Chinese. Lives in Madrid. Translator. Mother of one girl.</p>
<p>5</p> <p>English. Lives in London. Graphic design student.</p>	<p>6</p> <p>Ethiopian Lives in Addis Ababa. Restaurant worker. Mother of three children.</p>	<p>7</p> <p>Ukrainian. Lives in Barcelona. Art gallery owner.</p>	<p>8</p> <p>Dutch. Lives in Amsterdam. Football coach. Father of two children and grandfather to one.</p>

💡 Let's think about it

- Did what you think about the person match the description?
- Does a person's appearance influence who they are and what they do?
- Do you think appearances make some people better than others? Why?
- Do you think your first impression was conditioned by anything in particular?
- How do you think stereotypes are constructed?



1



2



3



4



5



6



7



8

POWER AND RACISM: A DANGEROUS PAIRING

Racist discourses and behaviours can be found in many walks of life, and are always harmful. However, they are especially pernicious when they emerge in political administrations and discourses, because their impact in the media and society at large is amplified. This educational unit analyzes institutional racism and xenophobic political discourses. To close the activity, students are encouraged to participate in a *cyberaction* to speak out against hate speech and discrimination on social media.



Recommended age: from 17 years



Approximate time: between 1 and 2 hours



Educational objectives

- Gain understanding of the concept of institutional racism and analyze some of its features.
- Learn to detect xenophobic political discourses and adopt a critical attitude towards them.
- Carry out a cyberaction on social media aimed against stereotyping and discriminatory discourses.

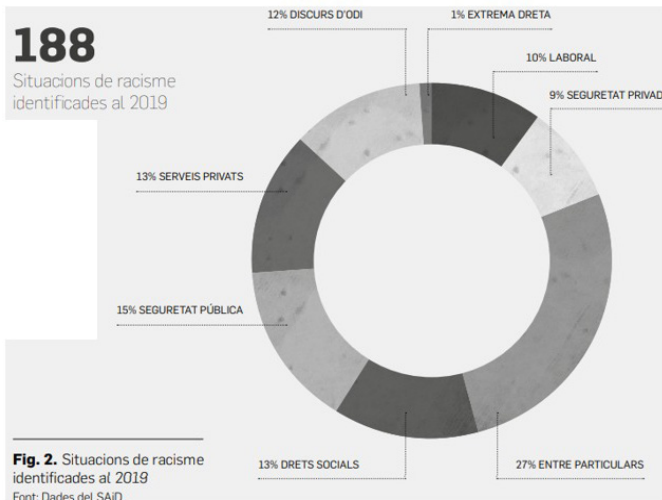


Necessary materials

- Device with internet connection or video playback system
- Notebooks, papers and pens

1. The racism of power

We read [this article](#) published in the fortnightly newspaper La Directa, and then we look at the following statistics from the 2019 InVisibles report “L’estat del racisme a Catalunya”.



Let's think about it

- What is the predominant type of discrimination? What does it consist of? How can it be fought?
- In the case described by La Directa, what kind of prejudice conditioned the action that security forces took? In what way can we say that this is an example of racist prejudice?
- After doing research on public prosecutors for hate crimes and discrimination, what role do we think they can play in combating what we call “institutional racism”?
- When racist attitudes appear in a society's political institutions and public services, how democratic is that country?

D'aquestes 188 situacions

60

Casos NO denunciats
32% del total

128

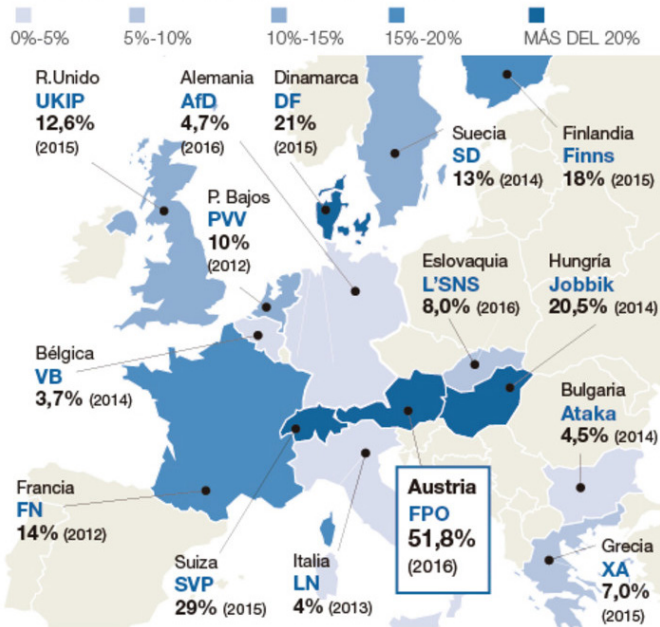
Casos denunciats
68% del total

2. Hate speech

In 2016, discourses advocating the rejection of migrants and refugees, and advocating openly racist policies, gained ground in a number of European countries. Such discourses are founded on false (racist) arguments, which feed on the prejudices and stereotypes that circulate in European societies. We read the factsheet below and discuss together:

Auge de los partidos de extrema derecha

% DE VOTO EN LAS ÚLTIMAS ELECCIONES LEGISLATIVAS DE SU PAÍS



Fuente: BBC

@elperiodico / @EPGraficos

1. What kind of arguments do racist discourses depend on to place the blame on migrants, or people of certain ethnicities, for social problems? Look for information online, such as this video, to gain an understanding of the situation.
2. During the twentieth century, what phenomena occurred in Europe in terms of racist and xenophobic political ideas? What were the consequences? Given what we know, why is it important to question and criticize these ideas?

3. Racism on the street

To combat hate speech and racist stereotypes that cause certain people to be arrested when going about their daily lives, the “**Pareu de parar-me**” (Stop Stopping Me) campaign has been launched. After looking at the website and the various campaigns, testimonials and activities, we reflect on what has had the biggest impact on us or surprised us the most, and why.

We then discuss what the campaign consists of, what it speaks out against and why, what it proposes and, individually and/or collectively, we assess whether it seems like a good idea. We also discuss whether we would like to join and/or create our own campaign to challenge xenophobic political discourses and racist behaviour and acts. We brainstorm to gather proposals, actions and measures to help take apart the alarmist and racist discourses of some political leaders, and raise social awareness.



Let's think about it

- How can we put these ideas into practice? Which one should we choose and carry out?



4. Racism engraved in public space

In early 2020, the umpteenth racist murder by US police, of a black man named George Floyd, sparked a [wave of protests across the US and worldwide](#), led by the global anti-racist movement. In several places, demonstrators took down statues and street names that paid tribute to political and business leaders linked to the area's colonial and racist past. This questioning of how public homage is paid to historical figures closely linked to racist and colonial acts is not new, but it is now more widespread than ever before. Here in our country - although we may only be aware of Christopher Columbus - there are numerous streets, statues and monuments dedicated to key figures of the slave trade and the entire colonial past and present of where we live.

Indeed, [in 2018 the statue](#) dedicated to the slave-owner and businessman Antonio López was removed, although [the proposal](#) to henceforth name the square where it was situated Plaça Idrissa Diallo did not come to fruition. Idrissa Diallo was an immigrant who was interned in the CIE in the Zona Franca, where he died shortly after being detained. The debate over what to do remains open: [deconstruct or dismantle](#), as some anthropologists say.

The anthropologist Sergio Yanes has created the website [“La Catalunya Negrera” \(The Slavetrading Catalonia\)](#), where we can find information about numerous historical figures linked to Catalonia's slave-trading past, and which includes a map with the locations of streets, statues, monuments and buildings that bear their names. We invite you to take a look, and to think if you know of any other figures that are not featured, and/or if you have or can find more relevant information about those that are. If you want to find out more, see the articles in [this edition of La Directa](#). You can also look at [this route](#), which focuses on the colonial past of Barcelona's emblematic buildings from a critical standpoint.



Let's think about it

- In what context and period of history were these statues erected? Does this justify their continued presence today? What message does this convey to society?
- What do you think is being honoured? Why do you think they are given recognition?
- How do you think racialized people and/or people from migrant backgrounds may feel about their presence on streets, statues and monuments? Why has this feeling been marginalized for so long?
- How could it be that there are still so many statues and monuments that remain intact, even when some of the people who make up Barcelona City Council are against this?
- When we hear talk of “maintaining the neutrality of public space,” what do you think that means? What is the implication of remaining “neutral” when faced with racist monuments or places? Is this “neutrality” realistic, or even possible?



Statue of Antonio López / AGENCIA EFE

**“In the CIE are the grandchildren of the slaves
who they hunted down and took on boats to
sell in the plantations like animals”**

**Lamine Sarr, spokesman for the Syndicat Populaire de Vendeurs Ambulants
(Popular Street Vendors Union)**

ANNEX: TRANSLATED GRAPHS

Graph 1: Statistics from the 2019 Report "L'estat del racisme a Catalunya"

188 cases of racism documented in 2019

Of these 188 cases

60 were NOT reported to police (32% of the total)

128 reported to police (68% of the total)

Fig.2. Cases of racism documented in 2019. Source:

Data from SaiD

10% workplace

9% private security

27% between individuals

13% social services

15% police and public safety

13% private services

12% hate speech

1% far-right

Graph 2: Growth of far-right parties

% of the vote in the most recent legislative elections by country

United Kingdom: UKIP 12.6% (2015)

Germany: AfD 4.7% (2016)

Denmark: DF 21% (2015)

Sweden: SD 13% (2014)

Finland: Finns 18% (2015)

Hungary: Jobbik 20.5% (2014)

Slovakia: SNS 8% (2016)

Netherlands: PVV 10% (2012)

Belgium: VB 3.7% (2014)

France: FN 14% (2012)

Switzerland: SVP 29% (2016)

Italy: LN 4% (2013)

Austria: FPO 51.8% (2016)

Bulgaria: Ataka 4.5% (2014)

Greece: XA 7% (2015)

Source: BBC

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**Ajuntament
de Barcelona**



"Sow good ideas in children, even if they don't understand them. The years will take care of deciphering them in their understanding and make them blossom in their hearts"

Maria Montessori