

MODULE 10.

RACIALIZATION AND RACISM

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Learning outcomes

What is racialization, and what impact does it have in terms of racism, discrimination, marginalization and social exclusion? In this capsule, we will learn to identify the processes of Otherness that are founded upon 'racial' categories, and familiarize ourselves with their impact on the lives of racialized and minority populations. We will also learn about how these phenomena emerge both from a shared past of social and institutional worldviews based on and spread via slavery, colonization, and imperialism and, at the same time, in different ways in distinct political and historical contexts. In addition, we will also reflect on how racialization intersects with other axes of present-day social discrimination and inequality, such as gender, social class, geographical origin, sexual orientation, etc.



KNOWLEDGE

- Gain knowledge of Otherness and racialization, their forms, and their social and individual consequences in terms of racism, discrimination and social exclusion.
- Gain knowledge of the historical origins of racism and its contemporary configurations.



SKILLS

- Analyze how Otherness and racialization are constructed, and how they and their impacts on individuals and groups change over time.
- Apply an intersectional outlook in the analysis of these processes.



ATTITUDES

- Develop an interest in and a critical perspective regarding the social construction of racial categories and of the Other.
- Encourage commitment to fighting for equality, and against racism and discrimination.

Contextualization

The first two decades of the 21st century have been marked by the rise of racism and xenophobia resulting from the growth of far-right parties that openly defend racist and xenophobic ideology, as well as by the violent persecution of minority groups and migrants perpetrated by supposedly democratic states and extremist groups.

Nevertheless, when we talk about racism, it is often as a one-off event, an individual matter or one associated with marginal and extremist political groups, and as the result of hatred, ignorance, or even - according to some - a struggle for scarce resources. These 'one-off events' or 'coincidences' are very rarely considered in relation to one another, to what happens at systemic and institutional levels where racial categorizations and hierarchies are formulated, or to the labels of 'majority' and 'minorities' through which the norm is always represented by whiteness, explicitly or otherwise.

These racializing and racist mechanisms have daily and enduring long-term effects, some more visible than others. Only the most immediate or shocking events such as hate crimes and hate speech are afforded the consideration of 'racism', whereas everyday (micro)racism, both on a social and institutional scale, is hidden by a veil of normalization which the 'majority' - white and likely middle- or upper-class - does not call into question.

In the past decade, and particularly since the birth of the Black Lives Matter (BLM) movement - a political and social movement that seeks to highlight the racism, discrimination, and inequality experienced by black people, particularly in instances of police brutality and racial violence against black African Americans (see pictures 1, 2 and 3) - in the United States in 2013, these issues have gradually become more visible on the European continent, which has long been "colourblind", according to Professor Fatima El-Tayeb (2021), regarding issues of race.

Image 1.

Commemoration of the anniversary of the assassination of Michael Brown, the Ferguson Rebellion, and the Black Lives Matter uprising. New York, 9th of August, 2015.

Source: The All-Nite Images / Wikipedia Commons.





Image 2.
Black Lives Matter. 5th of
June, 2020.
Source: Taymaz Valley /
Wikimedia Commons.



Image 3.
#JusticeForGeorgeFloyd
Demonstration. London,
6th of June, 2020.
Source: Socialist
Appeal Flickr.

Race vs. racialization and racism

La «raça» com a categoria biològica o genètica, com bé ho ha explicat In scientific terms, "race" as a biological or genetic category has no basis whatsoever. Nevertheless, the racial classification of the world's populations — and their resulting hierarchization and dehumanization — has served for centuries as a justification for colonization, slavery, extermination, violence, and human and material exploitation. It continues to be used today to classify, prioritize, dehumanize, dominate, exploit, encourage material and symbolic violence, segregate socially and geographically, and cause fear.

The idea of race arose with racism as a modern ideology and social phenomenon. From a doctrinaire and religious point of view, racism has its origins in the theological debates of the 15th century, in the context of colonization and slavery imposed by Europe on America and Africa. The monogenous theory, based on the idea that all humans are descended from Adam and Eve, was the first to emerge. According to this worldview, Native Americans were considered inferior beings, rather than descendants of Adam and Eve, and soulless. They were, therefore, not assumed to be human. Later, colonial theology regarding the African population justified slavery on the basis that black people were the children of Ham, the son rejected by Noah, arguing that he had been born black as a curse and that, by divine choice, he was destined for servitude and slavery. These ideas were maintained for centuries in the Judeo-Christian tradition. (Curiel, 2017).

In Spain, for example, from the 19th to the beginning of the 20th century, entire villages from the African continent or other "exoticized" locations were transplanted and exhibited like animals in a zoo for the entertainment of the local bourgeoisie, as part of colonial exhibitions in which they were pilloried by the public (see image 4) (March, 2021; López Sanz, 2017).

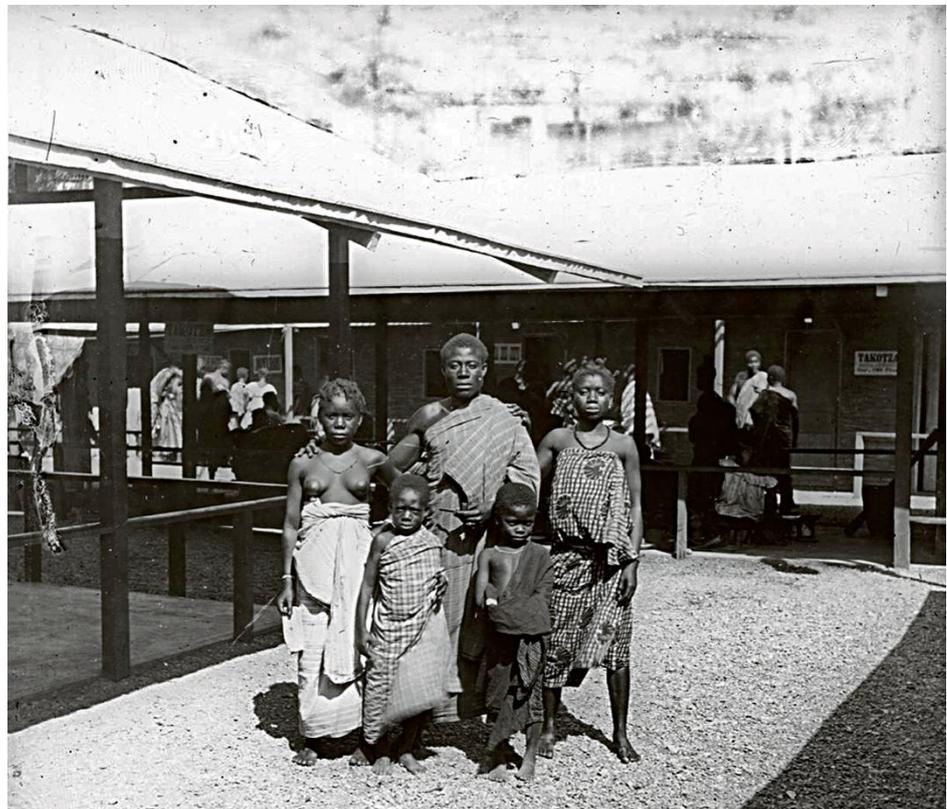


Image 4.
Ashanti village on the Ronda
Universitat.
Source: March (2021)

The Franco dictatorship also held an ideological belief in a clear racial hierarchy, part of a "eugenics of Hispanicity" and "regeneration of the race" (see [image 5](#)) which were underscored by the primacy of the Catholic religion - according to some, a legacy of the Reconquest or, for others, the fall of al-Andalus in 1492 - as well as the expulsion of the Jews from Spain of the same year by the Catholic Monarchs, the persecutions of the Roma people from 1499 onwards, or decrees ordering the expulsion of the Moors (1609-1614).

Image 5.
Cover of the book by Antonio Vallejo-Nágera (1937)
Eugenics of Hispanicity and the Regeneration of the Race.
Editorial Española, S.A. Burgos.
Source: [La Sexta](#).



In Spanish society, the embeddedness of this outlook, founded on several centuries of the inferiorization, submission, violence towards and exploitation of the Other, can be seen in contemporary society, as exemplified - far from exclusively, of course - by certain advertisements from the time (see [image 6](#)).

Image 6.
Advertisement by a well-known soap company (c. 1914).
Source: [Todo Colección](#)



Today, the use of the term 'race' remains rather unclear (the "gypsy race," the "black race," etc.), and has been replaced in some contexts by the more politically correct term 'ethnic group', taking a cue from areas in which the use of the term is frowned upon. However, this newer term also often carries with it the same depictions and hierarchical baggage as the past — either explicitly or implicitly — in terms of both colonial history and the racialization of Roma peoples, and the effects of this have rarely been questioned.

Proof of this are the controversies that arise every year regarding the use of "blackface" (theatrical makeup used to represent black people) in the annual Three Kings parades on the 5th of January across Spain (see pictures 7 and 8). Further evidence comes from the lack of self-critical reflection in Spanish society regarding the treatment of Roma people in the news media.



Image 7.
Blackface as part of the Three Kings parade. Igualada, January 2022.
Source: [Regió 7](#).



Image 8.
Collective blackface: "Els negrets", 200 pages at the Three Kings parade, Alcoy (Valencia). January 2019.
Source: Paco Grau/[elDiario.es](#)

This lack of critical analysis of historical racial categories and their contemporary manifestations can be seen in present-day debates concerning the Other, the Foreigner, and the Different. For example, when the topic of 'integration' is discussed, for example - how the Other "does not integrate" or "does not want to/cannot integrate" - the focus is always on the newcomer, that is, the person who is considered 'different' on account of certain physically observable traits. Difference is attributed to the minoritized subject according to assumed characteristics of diversity - phenotypic, geographical origin, nationality, social class, or "culture" - which are even, on occasion, presented as being irreconcilable with those of the majority. The subject is saddled with an 'original' guilt which, at best, is to be rectified through a long and painful process of abandoning their original identity and taking on a new one.

José Luís Moreno Pestaña, in his prologue to the indispensable book by Ismael Cortés *Sueños y sombras sobre los gitanos* (2021), clearly explains how this works in the case of the Roma population: "anti-Roma attitudes welcome exceptions, and mainstream society does not cease to celebrate them, as behind the praise for every exception lies a shadow: the high value of the Roma subject who is good, and therefore innocent, in perhaps in spite of their Roma nature and culture." Immigrants, racialized minorities, and the descendants of those who were once migrants are similarly affected. The presumption of guilt of those belonging to minority and racialized groups is a burden that accompanies them in their daily lives, with psychological and social effects that, as yet, have not been sufficiently investigated.

At best, formulas are sought through which these people might 'integrate' into mainstream society, without ever questioning the systemic and institutional frameworks in which such integration occurs. With few exceptions, this 'integration' is barely distinguishable from unilateral assimilation.

Such discursive, social, and political praxis are representative of particular political and economic processes related to questions of power, and these must be addressed if we are to fundamentally change course and move away from the current towards fascism and xenophobia that is occurring across Europe. The sociologists Frisina, Farina and Surian (2021) explain this very clearly: "race as a social fact, as a tool of human hierarchy, is not something we can get rid of unless we call it for what it is, because, whatever its forms, it plays a crucial role in social and political structures". As the researchers Omi and Winant (1986) pointed out more than 35 years ago, "opposing racism requires that we notice race... [and] that we afford it the recognition it deserves and the subtlety that embodies".

What is racialization? How does it generate Otherness?

The use of the term "racialization" instead of race seeks to avoid strengthening the idea of race as a biological or natural category, and helps to shift attention towards the processes that shape 'racial' categorizations and, particularly, hierarchies.

Therefore, we consider it necessary to focus on "racialization", i.e.

the extension of racial meaning to a previously unclassified relationship, social practice, or group. (Omi and Winant, 1986).

In other words, racialization begins with the attribution of racial significance to people's identities and, in particular, to their relationship with social structures and institutional systems such as housing, employment, and education. Racialization arises from the creation of a hierarchy in social structures and race-based systems that are a consequence of power imbalances between a white 'majority' group and groups that constitute a minority. The visible effects of racialization are the racial inequalities embedded within social structures and systems.

Racialization is a matter of "how meanings are attached to a series of experiences. Racialization cannot be understood as static; it involves change and ongoing practices that attach racial meanings to people. It is thus born of social dominance and power. (Gonzalez-Sobrinó and Goss, 2019: 507).

In this sense, race is a product of other social phenomena, or a dimension of power relations, and one can study the political and social processes and the historical context in which it develops, who defines it, what meanings are attributed to it, and how it is used to create and reproduce racism. This is essential to shift the focus of analysis and also of attention currently placed on racialized groups (black, Roma, Muslim and Arabic people, and so on) towards those who *racialize*, that is, the white 'majority' that obtains symbolic and material benefits from the creation of human hierarchies and the inferiority and dehumanization of others.

Racialization can be defined as a composition of two elements: first, a historical, political, legal and social construction of Otherness as a category which draws a line between the supposedly 'majority' group of the population and the 'minority', or rather, minoritized group, inasmuch as this process of tagging and 'racial' classification is a human trend and not a naturally occurring one. Thereupon, a hierarchy of different groups emerges from these racial categories (both of longstanding or recent creations), with white people at the top, and those who are racialized and minoritized below them, in a varying order.

This hierarchy clearly affects the distribution of material and symbolic power within society. Likewise, being at a lower rung on the ladder of racial hierarchy can even result - as we have explained - in the undermining of a subject's humanity, and the questioning to a greater or lesser extent of whether they deserve to be respected, and their human, social and political rights defended. In addition, it should also be taken into consideration that

race is something only applied to non-white peoples, [while] white people are not racially seen and named, they/we function as a human norm. [...] The point of seeing the racing of whites is to dislodge them/us from the position of power, with all the inequities, oppression, privileges and sufferings in its train, dislodging them/us by undercutting the authority with which they/we speak and act in and on the world. (Dyer, 1997, 152-153).

Finally, as black and subaltern feminisms have clearly highlighted since the 1980s, it is necessary to consider how racialization intersects with other existing axes of discrimination and inequality in society, such as gender, social class, geographical origin, sexual orientation, and so on. (Davis, 2006; Curiel, 2017; Rodó de Zarate, 2019; Hellgren, 2019; Hellgren and Gabrielli, 2021)

An analysis of racialization in Europe and in Spain

The process of analysis and deconstruction of the legal, political, economic and social mechanisms of racialization by academics and civil society is a recent one.

Such an analysis of the historical social, political, and legal construction of race began primarily in the United States and Latin American countries (or Abya Yala, as referred to by some activists).

In the United States, this began with reflections on race and racism, the political movements of the 1970s (Black Panthers and others), and the reflections on the intersection of gender, race and social class made by African-American thinkers and activists such as James Baldwin (2021) and Angela Davis (2006). In Abya Yala, it began with Lipschütz's idea of "pigmentocracy", or "colourism" (Lipschütz, 1975) - the notional grounding of the stratification of Spanish colonization in America and subsequent socio-racial structural hierarchies on skin colour - as well as the "decolonial" theories of the Grupo modernidad/colonialidad composed of Ramón Grosfoguel, Walter Dignolo, Enrique Dussel and Anibal Quijano, among others.

Echoes of the Black Lives Matter protests in Europe have given new impetus to debates concerning racialization which are gradually becoming more visible and having a greater impact on the Old continent (El Tayed, 2021; Virdee, 2021; De Genova, 2018; Lentin 2008; Silverstein, 2005). That notwithstanding, they still meet with very strong systemic and political resistance. In France, for example, some members of the current government have harshly criminalized certain researchers who use this analytical approach. In Spain, several leading political figures continue to deny the inherent violence and plundering that colonialism brought in its wake, even going so far as to highlight its alleged historical benefits. In any case, it is noteworthy that each time the tables are turned to race and racism - which is to say, when the focus is changed and placed on the racializer through the introduction of the concepts of "Whiteness" and white privilege - resistance emerges with astonishing force even from more ostensibly progressive political sectors, in what Robin diAngelo calls "white fragility" (diAngelo, 2021).

Stephen Small (1994), comparing racism in the United States of America with that in Europe, explains that the major difference is that, in the

USA, it is perpetrated through policies and laws aimed directly at black people who were firstly enslaved, then segregated and afforded limited rights. In Europe, racism has been built primarily through ideologies, ideas, and stereotypes related to colonialism and geopolitical relations with Africa. Nevertheless, this fails to take into account, for example, that European racism also targets different racialized groups, such as Roma, Muslims, and others.

If we look, for example, at the racialization of the Roma population in Spain, a long timeline unfolds, stretching back at least six centuries - according to official figures - to their arrival in Spain, supposedly from Asia, in 1425 (Motos, 2009: 58). The construction of the Roma people as an Other has occurred through different political, legal and social mechanisms over time. Some texts point to the primacy of legal mechanisms in driving the Otherness, or racialization, of the Roma population. Motos (2009), Vázquez García (2009), and more recently Filigrana (2020), defend this position, and locate the genealogy of the figure of the “gypsy” in the various laws which have specifically targeted this group. They coincide in pointing to a law from 1499, known as the *Pragmática de Medina* - which some consider to be part of the birth of biopolitics in Spain - as the starting point of this process¹ (Vázquez García, 2009: 80). The last piece of racist legislation explicitly targeting the Roma population in the country was repealed in 1978 (Motos, 2009), after nearly 500 years of such laws on the statute books. During this time, the Roma population came to be associated with various stereotypes: vagrants, hucksters, cheats, delinquents, thieves, tricksters, child snatchers, layabouts, ne'er-do-wells and criminals (Motos, 2009; Vázquez García, 2009). It is not surprising to see all of this echoed in contemporary stereotypes of the Roma population in Spain.

¹ This concept, introduced by the philosopher and sociologist Michel Foucault, unites the Greek word *bios* (βίος), or life, with politics, and defines the way in which power is exercised over the lives and bodies of individuals and populations.

In both Spain and Catalonia, there is notably less attention paid to this issue than to others (Angone 2018; Bayo 2021; Bela-Lobedde, 2018 and 2021; Cortés et al., 2021; Cortés 2021; diAngelo, 2021; Douhaibi and Amzian, 2019; Hellgren and Gabrielli, 2021; Motos Pérez, 2009). With little visibility, but on the basis of solid evidence, analysis of the historical construction of the Other and its current manifestations is being spurred on by a variety of figures and political groups from minoritized communities, such as Afro-descendant communities, immigrant collectives, Roma organizations, and anti-Islamophobia groups, among others. The increasingly combined impact of these perspectives and struggles show that, more than the fictitious characteristics assigned to racialized groups, the key is in directing attention towards the mechanism of racialization put in place by majority groups, as well as to the common experiences of minoritization and collective fightback.

Racialized subjects, in addition to being affected by these mechanisms, are social actors with their own subjectivity and political activism who, often unheard, are standing up for their humanity and dignity, and calling for the dismantling of "white privilege."

We must draw our attention towards these processes , primarily in order to recognize - as painful as this may be - the racism we have carried within us since birth, on account of our socialization in European societies, and thus be able to begin a long process of social and political questioning both on an individual and a collective scale. Moreover, having these conversations is also helpful insofar as it brings into question and demystifies the supposed historical homogeneity of European societies - for example, those of Spain and Catalonia - as well as shedding light on how the Other has been used in different historical contexts and periods to fabricate an imaginary community (Benedict Anderson, 2007 [1983]) in which the 'us' is constructed through and in opposition to the Other. Ultimately, the identity of the Other emerges not from the characteristics of the group they ostensibly belong to, but rather from not being 'white'. In addition, this overlaps with other forms of Othering and marginalization - as intersectional theory teaches us - on the basis of gender, social class, sexual orientation, etc.



SELF-LEARNING ACTIVITY

1. You can read the following text by the writer Rosa Montero, published in the newspaper El País (17/5/2005)

«El negro»

We find ourselves in the student canteen of a German university. A blond and unequivocally German student picks out her dinner from the menu at the self-service counter and then sits at a table. Suddenly she notices that she has forgotten her cutlery, and gets up again to get it. When she returns, to her astonishment, she sees that a black guy - going on appearances, from sub-Saharan Africa - is sitting in her place and eating from her tray. At first, the girl feels bewildered and humiliated. But she takes a deep breath and thinks: maybe the African is not accustomed to European notions of private property and privacy? Or perhaps he just doesn't have enough money to pay for his own food...even though it is cheap as far as prices in our country goes. So the girl decides to sit down in front of him and smile at him, as a gesture of friendship. He responds with an equally big smile. Then, the German girl begins to eat from the tray, making it seem like the most normal thing in the world, sharing it with this black fellow in a show of generosity and courtesy. And so they continue: he takes the salad, she goes for the soup; they both nibble away at the same plate of stew until it's done; one finishes off the yogurt, and the other, the piece of fruit. All the while, they remain at pains to smile politely at each other. The boy, shyly. The girl, straining to show encouragement and comprehension. After eating, the German girl gets up for a coffee. It is only then that she sees. One table further back, her own coat hangs on the back of a chair, and on the table itself, an untouched tray of food.

I dedicate this delicious - and true - story to all those Spaniards who, deep down, are wary of immigrants and consider them inferior. To all those people who, despite meaning well, look upon them with condescension and paternalism. We'd do well to rid ourselves of our prejudices if we don't want to make a fool of ourselves, just like the poor German girl, who thought herself the pinnacle of civilization, while the tremendously polite African lad let her eat from his tray, perhaps thinking to himself: "These Europeans really are odd".

You may wish to reflect on the stereotypes which, even though we might not realize it, condition our way of looking at the world, and at black people - be they Spanish, Catalan, or migrants - as well as Roma people, Muslim people, and people from Latin America, Asia, North Africa and the Middle East.

2. Choose a news story about events involving a Roma person, Muslim, immigrant, or child or grandchild of migrants. Do you think that the person/people's background would be so prominent in the story if they were white and non-racialized/non-minoritized? Do you notice a bias in how the story is told? Do you see any prejudice, either explicitly or implicitly? When it comes to racist attacks, is the question of racial background treated the same as when other types of crime are discussed? Is racism approached as a one-off, isolated event - the result of an individual or radical group's decision - or is the influence of institutional and/or systemic racism also mentioned? Are racialized people given a voice?



ACTIVITAT D'AUTOAPRENTATGE

3. Do you see the same things when looking at certain political discourses on issues of racism, "immigration management", or the integration of immigrants and minorities/minority groups?

4. You may wish to look for historical depictions of the Other — gypsies, African slaves, the colonized indigenous peoples of Latin America, *Moors*, Muslims, etc.— in paintings, photographs, novels, and older texts, and compare them with today's representations in the press or in political discourses surrounding Roma gypsy and Muslim people, and migrants from the African continent, Latin America, Asia, the Middle East, etc., as well as those identified as second or third-generation migrants.



WHAT CAN YOU DO ABOUT IT?

Participate in spaces in which you can talk about social and structural racism in contemporary society, as well as whiteness and white privilege. Bring these conversations to your own environment (school, work, neighbourhood, friends, family, etc.).

Races do not 'exist' - they are a social and political construction that carries serious consequences for people who suffer from the creation of hierarchies based on racial categories, and from the racism that occurs as a result.

This is why calling out, understanding and dismantling racialization is fundamental in the fight against racism. This also means undertaking a difficult and sometimes painful exercise in self-criticism to dismantle the racism and racist stereotypes that is so deeply internalized among white people that it is difficult to see. Understanding how white privilege affects the non-white population, and favours the white population, is also essential. To do all of this, "white fragility" must be deconstructed.

— The online magazine Afroféminas poses eight questions to help you find out if you suffer from "white fragility":

1. Do I get defensive when a racialized person says "white people"?
2. Do I get angry when someone tells me that being white affords me certain privileges?
3. When a racialized person talks about racism, do I get defensive because they describe some of things I do or say as racist?
4. Am I annoyed or bothered by the above questions?
5. Do I draw comfort from responding with phrases like "not all white people" when someone calls out a white person or white people for something?
6. Do I expect an apology when I believe I have been unfairly accused of racism?
7. Do I try and convince racialized people that they are wrong about racism, by pointing out that there are people from a similar background as them who agree with me?
8. Do I feel the need to talk about the difficulties my ancestors had, or to explain my own difficulties, when a racialized person talks to me about their oppression?

In addition, there are many online resources:

— [The Spanish Observatory on Racism and Xenophobia - OBERAXE](#), which reports to the Secretary of State for Migration, collects information about projects, surveys, resources, reports and studies endorsed by the Secretariat and other ministerial departments, bodies and agencies, in order to provide a platform for knowledge, analysis and promotion of the work being done to combat racism, racial discrimination, xenophobia and other forms of intolerance, including abuse and hate crimes.

— In Barcelona, [Espai Avinyó](#) frequently organizes activities on difference, racism and other related topics.

— [L'espai t.i.c.t.a.c](#) (working space for critical militant transfeminist anti-racist action) is also very active in organizing activities and conversations regarding racialization.

— [Office for Non-Discrimination](#) (Barcelona City Council).

Reflect on racial/racist microaggressions

According to the Columbia University professor of psychology Derald Wing Sue², racial microaggressions are "brief and commonplace daily verbal, behavioral, or environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory, or negative racial slights and insults toward people of color" (Sue et al, 2007).

These aggressions are "micro" not because of their effects, which are significant and have potentially serious consequences, but because they often occur in private situations or in small groups. According to Sue, there are three main types of racial microaggressions:

— **Microattacks:** the most direct and intentional form of verbal or non-verbal microaggression. These are sometimes seen as vulgar or 'old-fashioned' racism: using racial epithets or abusive and derogatory names, telling racist jokes, mocking another language, or mistreating non-white people in shops or offices, among other forms. Microattacks are relatively direct forms of prejudice and discrimination, while the remaining two are usually less direct and intentional.

— **Microinsults:** these can be humiliating and damaging to a person's self-esteem, albeit less directly. At times, those who proffer microinsults may even think they are being complimentary. For example, phrases such as "you're

² Sue, D. W., Capodilupo, C.M., Torino, G.C., Bucceri, J.M., Holder, A.M.B., Nadal, K.L., & Esquilin, M. (2007). [Racial microaggressions in everyday life: Implications for clinical practice](#). *American Psychologist*, 62 (4), 271–286

such a nice person for a gypsy", "you're so beautiful for an African", "you're so trustworthy for an Arab", "you don't look like a gypsy", etc. These phrases express surprise at the personal traits of the racialized person, since the standard they are held up to is always that of whiteness, even if this is not made explicit. Other examples could be crossing the street when a racialized person comes the other way, not sitting next to them on public transport, subjecting them to over-the-top and constant surveillance in shops, and so on. Racist stereotypes lead to a certain presumption of guilt or invalidity.

— **Microinvalidations:** denying the experiences, feelings, and experiential reality of racialized people, claiming to be "colour blind" and affirming that we live in "post-racial" times, that white privilege or supremacy doesn't exist, or that racialized people should "stop being so sensitive" or "race isn't everything". Other common examples are asking a racialized person "where are you from?", or saying "you speak our language well" or "how do you say that in your language?" These forms emerge from the norms of whiteness and white experiences, which are often the only ones afforded weight.

Fight racism and discrimination

The fight against racism and discrimination is key to building a more egalitarian and inclusive society. There are many ways to do this, in addition to those already mentioned.

— You can use the book **ABC of Racist Europe**, by the artist and activist Daniela Ortiz, to study the issue in-depth with younger people, and to reflect on them together with children, teenagers and adults. Through a combination of collage, image and text, this publication casts an eye over the various words that form the vocabulary of the European migration control system and colonial racism, as well as the history of anti-racist and anti-colonial resistance. It is available online [here](#) (and is also on sale in bookshops).

— SOS Racism has developed the "**Pareu de parar-me**", or **Stop Stopping Me Campaign**, to speak out against (illegal) racist police stop-and-search practices based on ethnic profiling. As SOS Racism explains: *"Racial profiling is the use of a standardized criterion in stopping and identifying members of the public, in which ID is requested of members of the public exclusively on account of their physical appearance. This is to say, they are not stopped because of what they have done, but because of their physical traits, which are seen to differ from those of the majority. These searches are carried out wholesale and with total impunity, both in public and private spaces, to such an extent that they have been normalized and are part of everyday life in our towns and cities. But they are not normal: they are illegal, and treat innocent people like criminals."* There

is also a mobile application that you can download from the same website, and which you can use to report racist stops and searches.

— You can get involved in the [BCN Antirumors Network](#), which brings together members of the public, associations, agencies, facilities, programmes and municipal services, together with Barcelona City Council, to work collaboratively and in conjunction to dismantle myths and stereotypes regarding cultural diversity, and to foster relationships based on equality, respect and mutual recognition in the face of the multiple forms of discrimination that hinder coexistence in the city.

Be an ally and support the struggles of racialized individuals and groups

Remember that if you are a 'white' person, you are not the central character of this struggle, but an ally in it.

There are three key elements to consider:

— **Listen:** Listen to the experiences of racialized people. They are not all the same.

— **Learn:** In addition to blatant racism, which is more visible and easier to recognize, racialized people face daily (micro) aggressions which are much less visible and indicative of more internalized and unwitting prejudices.

— **Talk:** In addition to solidarity, being a white ally means speaking up when racialized people are not present. Don't avoid having difficult conversations with your friends and family about these topics.

Demand that the media stop reproducing racializing stereotypes and pecking orders in their social, political and news reporting

The media very often reproduce, consciously or otherwise, racial and racist biases and stereotypes in their reporting, rarely giving a voice to racialized people in stories concerning them.

The [Islamophobia Observatory's](#) 2020 report on the media points out that only 25% of news stories about Muslim people rely on them as sources. Ainhoa Nadia Douhaibi and Salma Amazian (2020) have also detailed the deep-rooted structural racism towards the Muslim population in terms of anti-terrorism policy.

In the case of Roma people, the situation is equally problematic. The Federation of Roma Women's Associations FAKALI, in its 2020 [Romaphobia Observatory Report](#), underlines the indiscriminate abuse and social stigmatization of Roma people by certain media outlets.

The Secretary of State for Social Services and Equality has made "[recommendations](#) for the treatment of the Roma community in the media".

In 2014, the Net-Kard project published a similar [guide](#) to combatting anti-Roma discrimination in the media.

Participate in the fight against racist migration and border control policies through shared spaces which deal with social and structural racism in contemporary society.

You can take part in the fight against institutional racism, in particular, against racist national border control policies, including Frontex, and the outsourcing of control to non-European countries.

— The British civil society organization Statewatch maintains an [active observatory of Frontex's activities](#).

— There are several campaigns against racist and illegal European border policies: the [Abolish Frontex campaign](#) and the [Frontexit platform/campaign](#).

— The [European Migreurop platform](#) also monitors European border control policies and the outsourcing of migration control.

— Demand the repeal of the Immigration Act, which poses serious difficulties for migrants, and call on the state to provide genuine asylum and reception policies for refugees and migrants.



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ALTRES RECURSOS D'INTERÈS

Web i blocs

[Afroféminas](#) (website dedicated to Afrodescendant feminisms)

[Virtual Museum of the Romani People in Catalonia](#) (history, culture and reflections on contemporary experiences of Roma people in Catalonia)

«[El desván del museo](#)» (Roma opinion blog)

«[Prendemos gitanizar el mundo](#)» (Twitter blog and website)

[t.i.c.t.a.c](#) - working space for critical militant transfeminist anti-racist actions (autonomous political space)

[ACATHI](#) (association formed by culturally diverse LGBTQI +, including migrants and refugees, providing support to LGBTQI + people)

[Black Lives Matter – BLM](#) (website of the global movement fighting for freedom, liberation and justice for black people)

[SOS Racisme](#) (independent and democratic grassroots association working to defend human rights through anti-racist action)

[Sindicato Popular de Vendedores Ambulantes. Top Manta](#)

[Cooperativa Periferia Cimarronas](#) (cultural events space with an Afrofeminist and anti-racist focus)

[Black Barcelona](#) (cultural collective and festival by/for the Afrodescendant and black population in Barcelona). Facebook: [BlackBarcelonaColectivo](#).

[Silvia Albert Sopale](#) in CTXT magazine

"[Desenredando](#)", a blog by Desirée Bela-Lobedde in the newspaper Público

[Florencia Brizuela González](#), column in La Directa

Public sector resources

[Espai Avinyó](#) (Barcelona City Council, Acció Intercultural)

[Barcelona Interculturality Plan 2021-2030](#)

[BCN Anti-Rumor Network](#)

[Office for Non-Discrimination](#) (Barcelona City Council)

[Spanish Observatory on Racism and Xenophobia \(OBERAXE\)](#)

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