



A **toolkit** for **diversifying knowledge** and **tackling discrimination** through **civil society participation** in universities.

Facilitator's Guide

Stories of

Structural Racism

FACILITATOR'S GUIDE

STORIES OF STRUCTURAL RACISM

1. CONSIDERATIONS REGARDING THE ACTIVITY
2. HOW TO FACILITATE THE ACTIVITY
 - A. INTRODUCTION
 - B. METHODOLOGY FOR STORY AND CARD CREATION
 - C. IDENTIFY DISCRIMINATORY COMMENTS
3. SUGGESTIONS FOR FINAL REFLECTION
4. MATERIAL AND RESOURCES FOR FURTHER WORK

1. CONSIDERATIONS REGARDING THE ACTIVITY

- In order to build a respectful and caring environment, carry out this exercise in situations where there is already a bond between facilitators and participants.
- It might be helpful to introduce part of the content of the activity in previous sessions or meetings. This might include brief overviews of human rights regulations related to migration, refuge and asylum, as well as of existing national laws managing migration.
- Foster heterogeneity when splitting participants into smaller groups.

2. HOW TO FACILITATE THE ACTIVITY

A. INTRODUCTION

Human rights relating to migration, refuge and asylum

The activity can be presented and introduced by introducing students to key notions on human rights relating to migration and asylum, as well as on existing laws regulating migration.

B. METHODOLOGY FOR STORY AND CARD CREATION

Below are recommendations for creating your own cards based on each context:

Stories

The process of selecting and creating the different Story Cards should consider the way in which these are representative of different elements of structural racism in that particular national context. It is recommended that the cards include a variety of situations reflecting different levels of access to citizenship, and therefore different degrees of access to (and violation of) rights through existing

migration laws. Examples may reflect unequal access to, for example, the right to work, the right to rent, etc. Stories do not have to correspond exactly to reality and, if they do include real data, they should be anonymised to protect the integrity of the people involved.

Concept cards

The concepts will refer to aspects that are important for understanding the life situation of these people. These could be key aspects of sections of the national laws or regulations dealing with migration, that determine the particular development story as it is told. Examples could be "labour rights for migrants", "application for asylum", or "residence card". The information contained in the concept sheet should be a brief summary of what is stipulated in the relevant legislation so that it is easy to understand.

C. IDENTIFY DISCRIMINATORY STATEMENTS

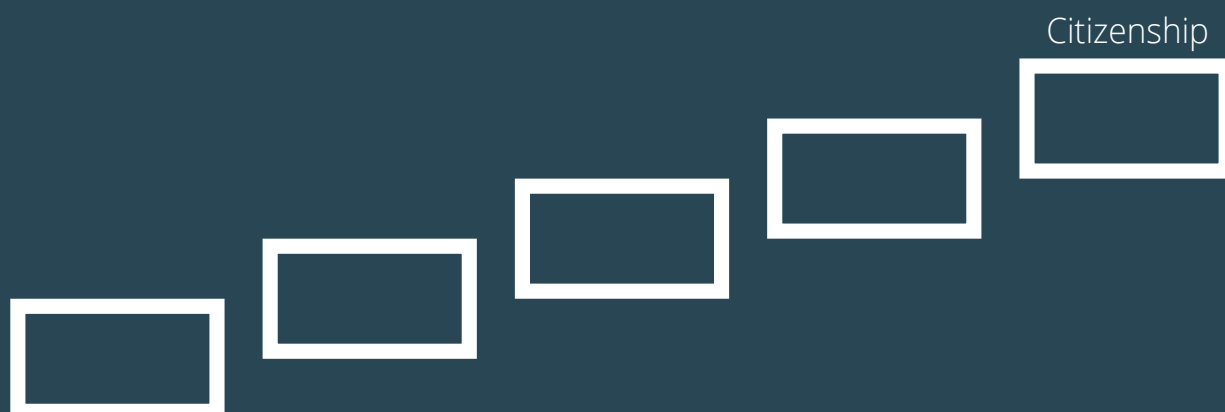
It is important to identify and counter-argument any discriminatory attitude and redirect them towards a human rights perspective. You do not have to be an expert in anti-racism. Here again it is important to explain to participants how rumours are frequently behind these discriminatory discourses, which are then converted into concrete actions.

3. SUGGESTIONS FOR FINAL REFLECTION

This section takes up the questions for reflection proposed in the description of the exercise and proposes ideas for reflection in response to them.

The citizenship staircase:

Once the plenary has discussed the possible connections between the stories they have worked on, the facilitator proposes to draw a "citizenship staircase" as a way to visualise the different levels of access to rights that people have according to the positions they are granted by the citizenship regime. Draw a staircase with a variable number of steps:



If we could locate the different characters of your Story cards, who would be on each of the steps of this staircase and why?

This exercise allows us to visually capture the different "social statuses" derived from the different "legal statuses" that migration regulations generate, thus visualizing different levels of access to rights. There is no unique "solution" to the order of the Stories in the staircase, but rather the exercise is thought to provoke reflection on these different hierarchies. That being said, if we consider how current regulation affect migrants, its likely that undocumented people are located on the lower steps, followed by those with "residence permits", then those with temporary residence and work permits, then those with "permanent permits", and finally those who currently hold the nationality of the country they reside in.

This set of questions, it is important that the reflection shows that the laws stipulated for migration are the ones that have led to the creation of different degrees of citizenship linked to its productivity within the economy, always based on the sense of productivity. Thus, those in an irregular situation are forced to work informally, which continues to develop the country's economy based on the violation of rights and exploitative working conditions.

Do you think that there are different types of citizens? Some with more rights than others? "First" and "second class" citizens? Why?

Yes, there are different degrees of access to "citizenship" status, so those who are closer to full citizenship have more access to rights than those who are further away. Thus, in practice, "first", "second" and "third" class citizens are generated.

How do the various steps relate to different access to rights?

Yes, different degrees of citizenship imply different degrees of access to basic rights.

What effect does this classification have for people on the lower steps?

This differentiation allows for the exploitation and discrimination of those located on the lower steps.

What subjective experiences can this staircase entail for people in each of the different steps?

These will depend on their personal situation, including the social network they have, their level of knowledge of the local language, etc. In general, people at the bottom of this "staircase" may face anxiety, frustration and, in general, a feeling of struggle against bureaucracy that seems to never end, since the process of "climbing this staircase" (regularisation and obtaining residence permits) is

slow and complicated. However, going through this also implies developing strategies for survival and resistance to racism. People develop their own forms of empowerment to cope with this bureaucracy and what these laws mean for them, as they have no choice but to deal with structural racism in order to develop their lives in many basic ways.

Which spaces of political and social participation are enabled or hindered depending on the position in this staircase? Why is it so?

This question refers to how the different spaces for participation are not facilitated to the same extent for all of us. For example, while it is contemplated that everyone must work, it is not contemplated that everyone can have the possibility to participate in institutional politics, if they wish, as most people coming from outside of the EU do not have the right to vote in national elections.

Do you think there's a balance in between the rights that migrants are granted by states and duties they are required? Why?

Although migration laws are often understood as an effective way of guaranteeing the rights of all persons residing in the territory, in practice the opposite is true. For example, people born in Spanish territory who are the children of immigrants do not have the right to the nationality of their place of birth, and from their childhood they have been subject to procedures to access the guarantee of their most basic rights.

In the case of domestic and care work, it is important to emphasise that this is a kind of work that is often based on the trust and affection generated with the people with whom one works. This means that on many occasions it becomes an informal working space, generating only verbal agreements and, therefore, not having the guarantee of labour rights that other professions enjoy. This prevents people from making claims to improve their working conditions, taking maternity or sick leave, or giving up work with benefits. In this way, the laws and social policies that regulate domestic work do not have a gender perspective and often violate fundamental human rights for the people who perform them. This type of work is considered to arise from "love and affection". The people who do it are considered family members for some things, but to guarantee their rights they are not.

Interpellation to participants: university, exclusion and transformation actions

This block of questions focuses on generating reflections on structural racism in the university and generating discussion about inclusion/exclusion in the university. It also aims to make visible the

contributions of migrant struggles and give them a place of recognition.

Where do the participants of the activity locate themselves in this staircase of citizenship?

This question invites each participant to do a self-analysis and become aware of where they stand on the ladder of citizenship. It also allows them to visualize what the reality of the group is as far as this aspect is concerned.

Are all of the steps we previously discussed represented in the university? Why/Why not?

In this case, the aim is to make visible which levels of citizenship are represented or not in the university, who reaches that space and what this reality entails.

What actions to fight the exclusion of migrants in the university do you know? And in society in general?

The aim is to make visible and publicize existing initiatives to break down the exclusion of migrants in the university and in society in general.

What examples of anti-racist organising do you know? Who leads them? Are any of them led by migrants? What do you think is motivating migrants to participate and lead this struggle?

The intention is to foreground experiences of the anti-racist struggle, specially those led by migrants. It is important to recognize migrants as having agency in their own lives, and in spaces of social and political participation.

4. MATERIAL AND RESOURCES FOR FURTHER WORK

Some of the cases we have worked with are real examples of people who have survived different aspects of structural racism. Materials linked to stories close to these cases are shared below to close the activity.

Video experiences of household workers

<https://youtu.be/-MP53sltzhA>

Poem: "Home" by the Somali poet Warsan Shire (writer, poet, editor and teacher)

English

<https://www.facinghistory.org/standing-up-hatred-intolerance/warsan-shire-home>

Spanish

<http://www.amnistiacatalunya.org/edu/2/dudh/dudh-w.shire.html>

Interview with a street vendor (in Spanish)

<https://www.youtube.com/watch?v=J4TeaW5vteo>

Registration on the municipality without fixed residence (in Catalan)

<https://www.youtube.com/watch?v=sQzcNfsBQFE>

Network of resources to work in education (in Spanish)

<http://nova.edualter.org/ca>

Anti-rumor Network of Barcelona's Town Council (Catalan/Spanish)

<https://ajuntament.barcelona.cat/bcnacciointercultural/ca/estrategia-bcn-antirumors/xarxabcnantirumors>



This document is part of the BRIDGES Toolkit, a set of tools and strategies for addressing and dismantling structures of exclusion in Higher Education curricula. The Toolkit has been developed in the context of the Erasmus+ project **BRIDGES: Building Inclusive Societies: Diversifying Knowledge and Tackling Discrimination through Civil Society Participation in Universities**, whose working team consists of the following entities:

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