

# Facilitator's Guide

## Racism isn't going to change on its own

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# RACISM ISN'T GOING TO CHANGE ON ITS OWN

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## 1. PREVIOUS REFLECTIONS

This exercise is the result of a collective reflection on the identities that cross the small team drafting it - two migrant women activists who undertook the challenge of generating tools to problematize and transform discrimination and racism from our multiple knowledges/experiences. During the process of preparing these workshop activities we could reflect on the spaces in which exclusion is installed and naturalized. It is by problematizing how this takes place, we thought, that we could also discover important tools for resistance. We then began to closely look at the kind of messages delivered to us by social media and different multimedia platforms, which appear as a central social arena nowadays. We often see that these messages do not enable reflection on certain social realities, but rather offer predetermined ways in which we should approach these subjects, as well as how we should position ourselves towards these. We are often told that the closing of borders is justified by the need to be maintaining order and the status quo, and narratives are created for legitimising the failure to guarantee the human right to mobility; we see people being arrested in the name of the law, just for being "undocumented" even though this is not a criminal offense<sup>1</sup>; we also see arrests and forced deportations being carried in the name of economic stability and development. Depending on the position we take on these subjects, we participate in the false belief that certain people are from here, while others are from there. This way, we amplify excluding discourses (to say the least) that we hear and we reproduce them on a daily basis

*1. Translation note: Spanish Law condemns being in national territory without due document as an administrative offense. While being undocumented is not criminal offense (regulated by penal Law) it might expose people living "undocumented" to being imprisoned in a Centro de Internamiento de Extranjeros (CIE, Migrant Detention Center). Later on, depending on contingent aspects such as nationality, they are likely to be deported to their country of origin.*

without reflecting on their possible negative effects.

That is why in this activity we propose to take a close look at media materials, since, although at first sight they may seem harmless, they prove to have a strong influence in the discourses that are later on adopted by civil society. Here we aim at reflecting critically on how these multimedia narratives that are produced from different positions, by different subjects, and at different moments, sustain certain identity formations and promote daily exclusion practices at a community, institutional and structural level. For example, we believe that the materials we propose in this activity, participate in the discourses that sustain the existence of the Law on Foreigners (Ley de Extranjería) in the Spanish territory, a regulation that, in practice, subjects the undocumented migrant population to live without fundamental rights and in precarious social, material, and psychological conditions.

As we consider the Internet as a space for debate, we believe that it is important to carry out the same problematization of the multimedia produced in activist spaces. As opposed to the former cultural products, focused solely on making visible a particular social problem, activist media often make political claims and stand up against injustice, calling for support for the struggles against racialised forms of exclusion. But what are their limits and potentialities? What demands do they bring forward, and what do they demand to us, depending on our own positions and identities? What differences exist in the way these narratives and realities are presented? What aspects do they choose to focus on as opposed to others? These are some of the questions that emerged when interacting with the videos, where we could find similarities and differences, as well as threads that linked political demands and answers. In other words, we consider that using materials and videos that we find on social media opens up a space of debate on modalities of reproduction of racism as well as of resistance to it.

Video available on social media are of course just one of the many spaces in which racism is present and not problematized. Due to the everyday nature of racist narratives and practices, we consider the analysis of videos just as a starting point and an example for many other important discussions to be carried out in other spaces and in particular in the universities. Indeed, more often than not the knowledge produced in academic spaces is distanced from social needs, participating in sustaining colonial and racist practices and relations. Hopefully, the reflection we propose here can also be a platform to interrogate how professional and academic spaces are linked to racist relations, narratives and infrastructures.

## **2. HOW TO PREPARE THE ACTIVITY**

### **A. VIDEO SELECTION PROCESS**

You may find a list of suggested videos below - which are the result of the workshop activity development in Barcelona. We will describe, however, the selection process we followed in case you want to compile your own video list.

We started by searching viral videos that deal with situations of discrimination for reasons of race and/or national origin. We found homemade videos that documented these kinds of episodes in public space, therefore showing the everyday dimension of racism manifested in social relations and institutions, and how difficult it is to separate one from the other. Then, we looked at the comments section of these videos and found different reactions to the ones we ourselves were having when watching them. In many of these comments we could see prejudices and false information. This led us to search for more information on the context and consequences of these videos: interviews, press releases, statements from institutions, trials, demonstrations, etc. This search allowed us to link the virtual manifestations of racism to their material life, and to understand that racism exists in a complex network of dimensions in which we ourselves participate directly or indirectly. Finally, inquired into the spaces for contestation and activism that existed in relation to these kinds of videos and narratives, we found alternative interventions that sought to denounce racist violence while proposing alternative understandings of it.

In short, we used the following selection criteria:

- "Homemade" videos of everyday situations of racism in public spaces.
- Videos that are documented by the press, have been taken to court, or have generated a political response by civil society.
- Videos made by anti-racist activists on everyday situations of racism manifested in social relations or in relation to the country's institutions.

### **B. PRESENTATION OF THE EXERCISE**

Start by introducing the context, objectives and phases of the exercise, as well as the basic Concepts formulated by PAR Barcelona which are linked to it (Identity and Structural Racism).

The facilitator may present the videos as "entry doors" to the problem of racism and discrimination; they portray situations of everyday discrimination and institutional violence, as well as to activist

initiatives that confront them. By taking this into consideration, we can go beyond the sequence of images that we observe. As part of the internet, these videos appear as entangled to many other events and cultural products that draw a particular picture of what racism looks like in our society. This picture may be complemented with elements drawn from your own experience in carrying out the exercise as well as from the Previous Reflections section of this guide.

## **C. ANTI-RACIST INTERPRETATION AND ARGUMENTATION**

It is important that the facilitator is able to guide the collective discussions so that the participants problematise racism and discrimination. Possible reflection points might include the different meanings of belonging, the weight of being regarded as "national" or a "foreigner", the implications of being poor, or being a migrant, among others.

Collective discussions may reflect on the fact that many of these videos and the different social events that follow them participate in specific discourses that we unintentionally reproduce by not paying attention to them or not questioning them. Problematising these discourses may involve reflecting on where they come from and which interests they might serve. After all, this vast amount of information is all available online and at our disposal as long as we have an internet connection - although we are aware this is not always the case for everyone.

To facilitate the discussion and to avoid reaching conclusions that reinforce racism, we offer some questions and key points that can be of help when approaching the videos.

Suggested questions to problematize the videos:

- What do the titles of the videos tell us, how do they present their content, what elements are emphasized over others?
- Which are the main characters appearing in the video? (protagonists, witnesses, observers, institutions, organizations, etc.).
- In the case of activist videos, who are the artists, activists, and/or organizations that appear in them?
- What other variables appear linked to positions of national origin, ethnicity, or 'race'? (ie. gender, social class, age, religion)
- What imaginaries are presented to us about migration, nationality and 'race'? What ideas do they contribute to normalize and what others could they contribute to transform?
- Have any of these videos gone viral, and if so, why do you think this happened?

- What do the comments in the videos (on youtube, for example) tell us about what reactions the video generates?
- Has the video appeared in mass media, and if so, how has the video been approached by them?
- What has been the response of the people who watch the video? Have concrete actions been generated beyond the virtual spaces in which they are displayed?
- Have any institutions involved issued statements or taken action in relation to these videos?
- Do these videos have the same impact on the community? What elements do you think facilitate the circulation of some of them over others?

Suggested self-reflection questions:

- What was your reaction to seeing the video? Did you contribute to its dissemination? Why?
- Have you ever been in these kinds of situations?
- How have you reacted to this type of situation? If not, how would you act?
- Did you know any of these activists, artists or organizations that fight against racism?
- Do you feel your position makes you more qualified to act in comparison to others?
- What does each of these videos promote in society, and in yourself as part of it?

## **Ci. INTERPRETATION OF DISCRIMINATION VIDEOS**

Along with these questions, we offer suggestions for interpretation of controversial videos in order to support facilitators in formulating an anti-racist analysis of them, and avoid reaching mainstream and subtle racist interpretations. These are some examples of possible paths for inquiry that we compiled from the videos in Spanish.

### **New racist incident in the Madrid Metro (Nuevo incidente racista en el Metro de Madrid)**

<https://www.youtube.com/watch?v=5tE4HaUmFkw>

- What does it mean to be a local person?
- What does it mean not to be a local person?
- Does being "from here" give me the right to shout in the subway or public spaces at people from different backgrounds to mine?
- Maybe being "from here" gives me a certain amount of power? A power that people who are not from here do not have?
- What rights does "being from here" give me access to? What rights do I not have access to?

because I am "not from here"?

<https://www.un.org/es/universal-declaration-human-rights/>

But let's go deeper into human rights: fundamental rights that are denied to people outside the EU. Let's read about what it means to be "outside the EU".

In reference to the video: is it OK that a person is called out just because of their race or national origin?

The logic of division and competition between "people who are from here" and "others who are not from here" makes us think that some individuals deserve certain rights and others don't. Can we imagine another way of conceiving our access to social rights?

### **Tension between Manteros and Mossos in Salou (Tensión entre Manteros y los Mossos en Salou)**

<https://www.youtube.com/watch?v=d32SevSaT8Y>

This video shows an episode of conflict in between the so-called manteros, or street vendors and the Catalan regional police of Mossos d'Esquadra.

- Have you ever reflected on what it means to practice "illegal" street selling?
- Have you ever taken the time to think about why people who work in the street, the ones known as manteros, are racialized individuals?

A possible starting point to start collective reflections on the video can be the comments to the video. What can be influencing people who believe Black migrant street vendors are criminals or belonging to organised crime organisations, therefore criminalising them and reducing their access to rights and needs? Black migrants face various problems related to structural racism that make it difficult for the entire migrant community to live with dignity. These include not being able to rent a house even when they can afford it, as racist prejudices often weigh on the landlord's decision; they also face problems in finding work, even if they are qualified for the job; or daily problems of so-called "integration", which often means renouncing on everything that belongs to their background, identities, and cultural practices. We may reflect on how Black manteros are represented, reinforcing racist imaginaries that associate "savagery" with blackness.

## **Tension between Street Vendors and Local Police in Barcelona's Port (Tensión entre Manteros y Policía Local en el Puerto de Barcelona)**

[https://www.youtube.com/watch?v=jw9\\_-gfjExY](https://www.youtube.com/watch?v=jw9_-gfjExY)

These videos dealing with Manteros are an example of the recurring stigmatization of African people in Spain. In most of the comment sections of these videos we found opinions that placed them at the margins of society. However, have you thought about the situations of adversity these people go through in their journey to Europe?

The life of people coming from the ex-colonies (de las ex-colonias - a common trope we use in Barcelona to refer to ex-Spanish colonies in Latin America/Abya Yala) and others who prefer not to identify with such label, are crossed by the Law of Foreigners. This legal regulation has a series of requirements delimiting the conditions in which migrants can reside in the country legally.

Black lives are forced to marginality. Have we stopped to think if the people who travel in a patera (Spanish for small boats crossing the Mediterranean sea) have a safe place where to live? This is frequently not the case, and therefore they face problems to prove their residence to municipalities. The procedure we call padrón is indispensable to be able to prove your residence when applying to legal procedures that can help illegalised migrants. An example of this is the so-called "social integration" report, which in turn is key to being able to get a legal status by proving to the State you are "settled", as we say in Spanish, that we have roots now here. This procedure, arraigo social, is frequently the only option for migrants who are illegalised by the Law on Foreigners.

How can someone register in the municipality's census and get a padrón?

In general, to register on the census it is necessary to provide documentation on the identity of the person carrying out the procedure and on their address. However, the procedure varies depending on whether a person can prove that they live in a fixed address, if they have children in their care, etc. In the case of people who, upon arrival in Spanish territory, find themselves sleeping in the street, they can opt for the so-called empadronamiento sin domicilio (registration without a fixed address). However, this is a procedure only possible in some municipalities such as Barcelona and usually involves a series of complex steps. On many occasions, it is just not possible to do it because there is no such an option.

Civil society organizations such as "Papeles para Todas y Todos" (Papers for Everyone) denounce



this and carry out information campaigns to regulate and guarantee access to the right to register on the census, since this makes it impossible for people to regulate their legal situation in Spain.

### **Racist Aggression against an Ecuadorian Girl (Agresión Racista contra una Chica Ecuatoriana)**

<https://www.youtube.com/watch?v=X6zNNBaz5Es>

What violence do we witness in this situation, what are its characteristics?

In this video you can see how violence takes on particular forms with regard to the interaction between the variables of race, national origin and gender. The violence is not only xenophobic and racist, but also sexual.

"Insulting her, calling her an immigrant." (excerpt from video audio)

In what context can the use of the word "immigrant" be an insult?

In this context, the word immigrant serves to connote negatively people who have decided to move outside their national origin to a European country. This is important since it not only denotes the difference between national/foreigner, but also with regards to so-called "Global South", and "Global North" nations.

The news item closes by stating that the racist offender has a criminal record. This generates the effect of "exceptionalizing" the situation, differentiating good citizens from bad citizens, on the one hand, and good people from bad people, on the other. This is reinforced by the second commentary of the video, which in turn appeals to the homeland and a national identity that is threatened by "the bad Latin American immigrants". In that sense, this video not only contributes to construct a particular image of the immigrant person, but also of the national citizen, which appears to be identified with certain values and behavioural traits. This way, the problem is constructed as lying on a deviant individual rather than on structural formations of racist discrimination. To the contrary, we believe the problem lies in sustaining a narrow idea of nation and culture, as well as a hierarchical relationship and violence between genders.

What repercussions did this racist aggression have?

After an internet search we discovered that the judge in charge of the case acquitted the aggressor for causing injuries, indicating that the aggression did not generate major

psychological consequences in the victim. These consequences were derived, according to the court, from "an overwhelming assessment of the event and a result of the outstanding media coverage of the episode". This statement adds that the court ruling indicates that "there are no reasons to impose the maximum penalty on Martín [the perpetrator] for a crime against moral integrity, which would lead to two years imprisonment, and recalls that, "even if it is a case of a strong mediatic and social repercussion", a sentence cannot be handed down based on that "feeling of repulsion and social alarm" (El Periódico Mediterráneo, March 9, 2009).

We also found another news item indicating that a demonstration of 250 people was held in the Plaza Sant Jaume in the city of Barcelona to protest against racist violence and to demand that this aggression does not go unpunished. See the following link:

<http://www.movimientocontralaintolerancia.com/html/admin/verNoticia.asp?cod=1132&esBusq=True>

### **Security agents beat up a young man in Plaça Catalunya**

<https://www.youtube.com/watch?v=7UaN9ru4-Yg>

"...and what little they dig to him, they'd have to cut off his hand." (audio excerpt)

How do people who witness the aggression by these security agents react? How can certain prejudices justify institutional violence?

Is violence justified in the name of "security"? How do prejudices act in this situation?

A quick review of different comments shows that there is a repeated idea: the person assaulted in the video is a foreigner. Likewise, we see that comments describe the person in the video as a MENA<sup>1</sup>, namely an unaccompanied minor. Where does this idea come from in the first place? How do the different categories of race, origin and age interact with each other? Where does this shared imaginary regarding criminal activities come from?

What do you know about the unaccompanied minors who decide to migrate to Europe? In what ways does their migratory status suspend their rights?

*1. Acronym for Menores Extranjeros No Acompañados - Spanish institutional term for unaccompanied minors. In the last years the acronym MENA has been strongly stigmatised and associated with the imaginary of crime.*

## **Assault of a mantero on a tourist in Barcelona (Asalto de un mantero a un turista en Barcelona)**

<https://www.youtube.com/watch?v=IKZvCMd78RE>

This video is available on Youtube without any kind of contextualization other than the headline that Crónica Global newspaper has given it. The initial images of the video depict street vendors as disorganized, irrational and unpredictable, therefore cultivating fear and stigma towards them. It is important to think about why this video is available on the internet in this way, without any kind of wider framing or contextualisation that can help viewers to obtain a complete picture of what exactly is happening there. Why is the video not being reported as 'violent' to YouTube? Why are the racist comments not being reported by the owner of the YouTube video? What possible interpretations could viewers make when only seeing these decontextualized images?

This video went viral, generating different interpretations of what could be seen in them. As it generated controversies, it is necessary to review it very carefully and remain alert on how it reflects different aspects of racism. However, it is precisely because of its controversial nature that we consider it relevant to incorporate it here, as often it is this kind of ambiguous cultural products that allow racism to circulate undisclosed, tacitly reinforcing a particular subject constructed by racism. For this reason, we suggest focusing more on the video and the effects of presenting the information in this way, rather than on the situation itself.

What imagery is reinforcing the distinction between them/us in this case? In a comment, a user argues that people in the video "should be put into containers and sent to Africa": what is promoting the use of terms such as "cage" and "container"? The reference to the cage is yet one more case of animalising Black people, removing them from their status of humans and thus making possible an inhumane treatment. This modality of constructing Otherness is widely criticised by decolonial activists, as it is a clear reference to the former treatment of native population in America and Africa at the time of colonisation. Likewise, this dehumanization is reinforced by the dismissal that black people engaged in street vending may have been trained in traditional professions (such as Doctors or Engineers) that they are unable to exercise in Spain. Similarly, some of them share characteristics of those attributed to the heteronormative ideal of the typical citizen (like having a family). In this sense, this normative ideal is reserved for those who are considered European citizens, while for those who are outside (the "Others"), only the imaginary of violence remains.

The video also works to reinforce certain imaginaries of racial difference that associate particular individuals with a corresponding national origin. Thus, although many pieces of news mention that the tourist is Latin American, because he is a White person it is somehow assumed he is a United States national. What we can see thus is an internal differentiation between two different kinds of immigrants present in the territory. Clearly, the national question comes into play in the consideration of the White tourist as a victim, as well as the perceived economic contribution to the country that he could make as a tourist. On the contrary, the Black people we can see in the video are assumed to be "illegal migrants" who "do not contribute to the country's economy", but rather "damage its image and stability". How are the different types of migration differentiated based on economic and racial terms? In that sense, this example shows how the geopolitical divisions of the first world/third world are reinforced by ascribing certain traits (such as development/poverty) to certain bodies.

We suggest reviewing the video made by El Salto newspaper together with a member of the Street Vendors Union of Barcelona. This video shows a different side to the story, also pointing out how the media have used this event to criminalize street vendors. This kind of media portrayals not only leave aside the version of the manteros, but also ignore their process of political organization. See "Agresión a un turista en Barcelona: los medios ocultan la versión de los manteros", by El Salto Diario here:

<https://www.youtube.com/watch?v=Tg0-NMP61uc>

It is worth highlighting how a news item might be conceived to serve xenophobic political objectives, instead of problematising - as the Union's spokesperson does - the lack of physical and labour security that street vendors face in administrative irregularity and the responsibility of institutions in offering a solution to solving these basic rights violations.

### **Illegal immigrants enter Spain through Terminal 4 (Inmigrantes ilegales entran en España por la terminal 4)**

<https://www.youtube.com/watch?v=Q6TWnbEStYY>

What's the first thing we think when reading the video's title?

"Entering Spain from any non-European country without passing through the police passport control is as easy as passing through this door", this is how this news program begins.

Can we imagine other forms of transit that do not involve border control? What do we mean by "illegal"

people? Is "illegality" located in people, or rather in a political and legal system that produces it? In your case, if you are "legal", what did you do to become "legal" in this territory?

The video points out that this piece of paper, which includes instructions to find a door that could help travellers bypass border controls, is sold in the countries of origin. At the same time, however, it is stated that the possibility of determining the number of people who enter Spain in this way is impossible.

What information do people have access to about immigration statistics? Do we normally have access to official statistics? Does common knowledge (regarding i.e. ways of entry to the country) match official statistics? Do we normally corroborate our prejudices with this information? Hint: the majority of "illegalised" people in Spain entered Spanish territory legally, through airports, with no need to resort to maneuvers like the one shown in the video.

**Renfe (metropolitan train) guards assault a black passenger because he refused to show his ticket (Vigilantes de Renfe agreden a un viajero negro porque se negó a enseñar el billete)**

<https://www.youtube.com/watch?v=ZwJnwNJh9gc>

We can see that the video begins with a person saying: "If you travel legally [with a ticket] you are not afraid of proving it", therefore naturalising the abuse she's witnessing. Similarly, numerous comments to the video on YouTube normalise the excessive violence of security guards and justify it on the basis of not having paid a train ticket. Do you think that if this person had been identified as "a national" she would have been held by eight security guards? Why are certain bodies more likely to be controlled than others? Complement your reflections with the first minutes of this interview with Daniela Ortiz (<https://www.youtube.com/watch?v=MROEbsoqjuc> - in Spanish), where she makes reference to this video.

**Police violence in La Bisbal de L'emporda in Catalonia (Violencia policial en la Bisbal de L'emporda, en Catalunya)**

[https://www.instagram.com/p/B\\_IJ0aXgVFR](https://www.instagram.com/p/B_IJ0aXgVFR)

**Police violence against Black communities**

This video shows a black person being arrested during the COVID-19 pandemic. Two policemen reduce this person to the ground, kicking her and threatening others with a gun (although in some media

outlets it was said that the weapon was actually pepper-spray).

Why are arrests of black people so violent? How do we normalize this violence? Do you think it may be related to the stigmas we have assumed about Black people?

La Bisbal Town Hall has expressed its "most absolute rejection of any violent, racist, xenophobic, sexist or authoritarian attitude", and has informed that the council "will open the corresponding file to clarify the facts as soon as possible and adopt the definitive measures that may be necessary", considering that the action of the agents was "disproportionate". See the full news item here:

<https://www.20minutos.es/noticia/4232114/0/suspendidos-policias-girona-agredir-jovenes-no-respetaban-confinamiento/>

In this other article we see something unusual. The newspaper El Periódico uses the headline "Two local police officers are suspended in Girona for an alleged racist aggression". We don't usually see headlines like this to talk about an alleged racist attack; as you can see in the videos in the previous section. In the Spanish State, racist crimes fall down to the ultimate criteria of judges, so there is frequently not an effective protection against racist violence.

<https://www.elperiodico.com/es/sociedad/20200418/dos-policias-locales-suspendidos-en-girona-por-presunta-agresion-racista-7932870>

## **CII. INTERPRETATION OF ACTIVIST VIDEOS**

Once we dedicate some time to review racist videos, we suggest to carry out the same exercise with some anti-racist, activist videos. You may have a look at some of the examples we present here (mostly in Spanish) and use them to inquire into the work of organisations or individuals that produced these videos.

### **Réplica / Replay**

<https://www.youtube.com/watch?v=9bQz4pPGg9k>

This video by artist Daniela Ortiz problematises the current presence of monuments that celebrate the Spanish colonial enterprise. Her performance takes place during October 12th, the Spanish

national day for commemorating what is usually referred to as “discovery of America”. In the ‘Columbus monument’ in Barcelona’s Port there is a sculpture showing a native american kneeling before a settler. In the video, Daniela Ortiz kneels down to different people who were on the streets for the public celebration in a reference to the imagery present in Cristopher Columbus statue in Barcelona’s Port. In this way, she aims at showing the ways in which colonial imaginaries, far from being situated in the past, still play a role in the present. Did you know about the Columbus monument in Barcelona? What position is designated to each character in this piece? Is it possible to trace continuities with respect to the positions of privilege and disadvantage that correspond to this representation of the past and the present we are living in? How is Daniela Ortiz challenging these representations in her video?

### **Six racist expressions that escape us every day**

<https://www.youtube.com/watch?v=f7E1V5mqIJU>

This video shows how racism is transmitted daily by the erasure of the historical origins of particular words in the Spanish language. Do you still use this language and why? What other racist expressions do you use?

### **Anti-racism takes the streets (El antirracismo toma las calles)**

<https://www.youtube.com/watch?v=ihFnGoav5K0>

This video shows several examples of anti-racist organising in Spain. It focuses on how structural racism is sustained through laws and institutional practices. In that sense, it points to one of the main problems of migrant communities - the existence of a Law on Foreigners (Ley de Extranjería). Do you know what this law says? To understand racism from a structural point of view is to understand that there are structures that determine people's lives. That is, “irregular migration” (and all the exclusions that this administrative status entails) exists to the extent that this law and its institutions make it impossible for people to migrate freely and safely. “Irregularity” is thus created by Law, and not by migrants themselves.

The video also memorialises some of the last migrant and racialised individuals that were killed by the State. What do we know about the specific detention institutions that target these communities? Do we know what a CIE is (Centro de Internamiento de Extranjeros, migrant detention center)? What could justify having a prison for only certain communities? Do we know the names and stories of these individuals? Is there any space to remember them as victims of state violence?

Let's also pay attention to some of the banners with political messages in the video, such as "My culture is not your disguise." What does that phrase mean? For a long time, it has been normalised that the recognition of migrants goes through the visibility of the "typical elements of their culture" such as traditional dresses, food or dance. This idea of recognition is limited to folklorizing a territory - often supporting the colonial imaginary of the "other-different-savage" - and bypasses the importance of the recognition of the basic political rights of these different individuals. Folklorization also risks adopting a narrow idea of "culture", failing to generate an environment of cultural exchange - as it is often aimed with intercultural policies - sustaining an empty idea of "inclusion" and of Spanish territory as being "diverse".

Finally, the messages against deportations in Spain are very important to consider. If mobility is a human right, why should a person be prevented from migrating? Do we know the causes of deportation and the sanctions it entails? It is important to understand migration also as an act of resistance in itself, a movement against exclusionary systems of mobility control.

**Madremanya: Slow fire, rebellious recipes · Interfaces · Arts Santa Mònica (Madremanya: A foc lent, receptes rebels · Interfícies · Arts Santa Mònica) (in Catalan)**

<https://www.youtube.com/watch?v=8ENYnwjZGpQ>

This video shows a performance dealing with how institutional racism migrant women that work as household and care workers in Spain, focusing on both the Law on Foreigners and the current labour regulations for household and care work.

"The performance makes visible the violence we face from labour regulation as household and care workers. It shows a collective performance in which we make use of silence and each of us chose two words that represent how current labour regulations exert violence against us. We also explore this violence by choosing a particular object linked to it, as well as by reflecting on the relationship between us as union partners".

To learn more about the Independent Union of Domestic and Care Workers, you can visit their network and website ([www.sindillar.org](http://www.sindillar.org))



## **5 Lies About Los Manteros : Mantero Union of Barcelona (5 mentiras sobre los manteros, Sindicato Mantero de Barcelona)**

<https://www.youtube.com/watch?v=JceoQ-J-4Hw>

"Sindicato Manteros Barcelona": The Popular Union of Street Vendors tries to give voice to the manteros to be able to denounce the racism, police persecution and social exclusion that we live in. We have decided to organize and fight for our basic rights, because we are workers and not mafias as some traditional media say.

From this channel we will share interviews and stories of fellow vendors so that society knows our world, who we are and what our struggle is".

## **5 LIES ABOUT MENAS. Unaccompanied Foreign Minors. (5 mentiras sobre los MENAS. Menores Extranjeros no Acompañados)**

<https://www.youtube.com/watch?v=ugkSJZ9nttk>

"In the face of growing violence, racism and discrimination experienced by children, wrongly called MENA, the collective itself deconstructs five of the great false ideas that circulate in order to dehumanize and justify violence against them. Unaccompanied minors are persecuted by the police, the media, and politicians. These ideas aim at justifying the use of violence against them, the repression and punishment of these young people who are only seeking a better life in order to help their families and move forward.

We present this video narrated in first person, in which they explain their experiences and tell us about their own self-image, which does not correspond to the one that the big media has produced of them. It is an attempt to build a new story, to open a window, so that people are aware that young people and/or unaccompanied children have dreams, wishes, desires and, most importantly, that they are the subjects of rights"

## **If you think you're not a racist, watch this video (Si piensas que no eres racista, mira este video)**

<https://www.youtube.com/watch?v=vC4Mdc0p66w>

In this video, Desirée dismantles the racist prejudices that Spanish society has towards African people. Why are African people not respected for their fundamental rights like other people? Why is there a

rumour that these people come and have better conditions (house, subsidies, work) than nationals?

Desirée (Desirée Bela-Lobedde, Barcelona, November 24, 1978) is a Spanish writer and communicator of African descent , an anti-racist activist, and a feminist. She is a columnist for Público.es and author of the book "Ser mujer negra en España" (Being a black woman in Spain). In the following link, she comments on a situation that was generated by this video, which we find very interesting because it relates to the comments that people leave on a platform like Youtube

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

**Performance in denunciation of amendment 6777 , Sindillar 2018 (Performance en denuncia de la enmienda 6777. Sindillar, 2018)**

[https://www.youtube.com/watch?v=ZO\\_KhcDGJYo](https://www.youtube.com/watch?v=ZO_KhcDGJYo)

Performance made by the Independent Union of Domestic and Care Workers, Sindillar- Sindihogar in the year 2018, when the Spanish Senate approved the amendment 6777 in the General State Budget. Again the labor rights of the care workers were denied and left aside.

¡Basta de cuidar, callar y aguantar! (Enough of caring for, shutting up, and putting up with!)

### 3. SUGGESTIONS FOR FINAL REFLECTIONS

Here are some points that may be introduced for the last part of the exercise:

We can find situations of discrimination on the basis of different axes of exclusion (such as race, origin, gender) and, while we may not be the protagonists in them, we do participate in them when making viewing or disseminating these videos. Similarly, the production and circulation of these videos contributes to the visibility of both racist violence and the many activists that struggle against it.

That being said, the fact that these videos of racist violence make an impression on us, do not necessarily imply a latter activation to raise strategies of resistance against them. It is thus important to how racism is reproduced in spaces of daily interaction such as social networks; these discourses show that racism is far from being something we have left behind. This exercise aimed at facilitating self-reflection regarding our participation in these spaces of interaction and the reproduction/transformation of this content.

Some questions that may guide this part:

- Is the circulation of videos sufficient to make visible and act against racism?
- What other alternatives to fight against everyday and/or institutional racism can we think of?
- Do we have agency in the transformation or perpetuation of racism?
- How does our position in the world affect the way we feel challenged by these situations of racism?



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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