INTER Group

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Racism: What It Is and How to Deal with It
A Guide to Talking about Racism

Translated to English by Nancy Konvalinka

Content

Acknowledgements

We would like to express our thanks to all of the teenagers with whom we worked in the Report Racism: A Teenagers' Perspective (see report in the "research" section of the INTER Center: www.uned.es/centrointer)[1]. These teenagers were the first ones to point out the need to open up a dialogue between adults and teenagers on the subject of racism. Many of their opinions are cited throughout this Guide, and their ideas are the ones we used to initiate the discussion and provide food for thought.

We are also indebted to Luz Martínez-Ten and Jonatán Pozo from the FETE-UGT, which commissioned and financed the project, because they are the ones who proposed this project to us, the ones who believed in the idea and supported us, even at times when our confusion made us doubt that we would finish the project in the expected timeframe. Finally, thanks to Luisa Andrade Lobo de Rezende in Vienna who helped layouting this text.

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INTER Center

The INTER Center is conceived as a space for reflection and research into issues of cultural diversity and education. Our point of departure is cultural diversity as a focus of educational discussion and the belief that far from being an exception, it is the norm in all educational settings. Our activities are aimed, firstly, at revising key concepts in education such as culture, quality and educational evaluation. At the same time, we conceptualize and develop the intercultural focus both in its theoretical foundations and its practical implications.

In teaching, we seek to create sensitivity regarding these issues and to propose educational approaches in both formal contexts - compulsory schooling - and non-formal ones such as volunteering or social mediation. The research we conduct is oriented mainly towards gathering evidence concerning these issues.

The group has become consolidated throughout the period from 1995 to the present. As a result of our participation in the INTER Project (Comenius Program of the European Commission) 2002-2005, the group has expanded to include people belonging to different Spanish and European institutions. The INTER Guide and Project has received the prestigious EVENS Award for Intercultural Education 2005. This European Prize is "awarded to a project or organization deemed to have made an outstanding contribution to European social integration in the field of intercultural education, and who have demonstrated determination and creativity". The INTER Guide also was awarded the Premio Aula by the Spanish Ministry of Education for the best educational materials in 2006. The INTER Guide was also published as volume 4 of the navreme publications series.

In February 2005, the formal creation of the INTER Center for research in intercultural education, assigned to the Research Institute at the UNED was approved.

www.uned.es/centrointer/

Introduction to the Guide

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The Guide: Why and For What?

It is not easy to talk about racism. It is a complex reality that is present in our everyday experience, both inside and outside of education centers, although its existence is usually denied. This was one of our first reflections, as a group, when we received the proposal from FETE-UGT, in June 2005, to carry out an exploratory study that would put us in contact with teenagers' perceptions concerning racism. The idea was to make the voice of the boys and girls who live with, suffer, or face racism heard, and to obtain relevant information for preparing a guide, intended for teaching staff and adults in general, as well as for teenagers themselves, a guide that would help them to recognize, understand, interpret and manage situations of racism.

We made contact with teenagers who, because of their characteristics, we prejudged to be possible members of groups that suffer the weight of racism daily: above all, girls and boys who we associate with the category "immigrant." We approached them on the street, in parks, wherever we though that they could share their ideas and experiences in a climate of trust.

We also considered how to approach this complex subject with them without hurting their feelings. The term "racism" seems to provoke rejection and denial: Would it be a good idea to refer to it directly, or should we use some alternative path that would lead us to this issue?

Most important of all, we discovered a few things.

We discovered that teenagers have a clear, broad vision of racism and its implications, and that they are able to distinguish and narrate their experiences of it. We also discovered that our way of thinking is sometimes too limited and biased, that

our representations are often rigid and stereotyped, compared to an extremely complex reality. And we discovered that young people demand that racism be talked about, that it be discussed openly, that their experiences and perceptions be taken into account, and they demand some sort of response from adults.

This Guide is the result of this entire process.

Foundations. What Racism Is and What Racism Is Not

Those of us who make up the group that prepared the Guide have many different opinions and we did not always agree on how to think about and explain so complex a phenomenon as racism, but we did manage to agree on some basic ideas:

- We believe that we are not born racists, but that we all learn to be racists whether we want to or not in this society, so that sometimes, consciously and also unconsciously, we express racist opinions, we act in a racist fashion, and we transmit racist attitudes and ideas.

- How? Our society transmits racist assumptions in an almost imperceptible way, and we accept them without questioning them, sometimes because we are not even aware of this process.

- Why? Because these ideas allow us to legitimize the inequalities among people, and because everyone who belongs to the majority group (the group in power) ends up benefitting from this situation, believing that they deserve more than others.

- What can we do to dismantle these kinds of reasoning? It is only through a continuous process of re-education that we can learn to guard against racism and to develop a critical attitude towards it instead of accepting, as we are used to doing, racist ideas that rest on certain physical and cultural differences among people. These racist ideas serve to prove to us that those of us who belong to certain groups are better and therefore deserve more and to perpetuate the inequality that is based on these ideas.

- What consequences does this re-education process have? This process is difficult and costly, but it helps us to realize that some of us have more privileges than others and that it is almost impossible to give them up even when we consciously reject any argument that places some people above others, independently of their personal merits. This is a process that should never end, and this Guide is determined to initiate it. In this sense, we have taken an idea from one of the teenagers that we interviewed for the project "Racism: A Teenagers' Perspective" and made it our own. This idea is related to our responsibility in the process of producing and reproducing racism. When we asked this teenager his thoughts about what we could do, his answer was: "*Because we can't not make mistakes, but we can know what mistakes we make.*"

Structure

The Guide is articulated around several questions that we consider key issues for understanding and dealing with racism as a social phenomenon. It has a five-module structure that attempts to respond to these issues, but, above all, these modules attempt to encourage processes of analysis, reflection, and action in the people who make use of the Guide, so that they will pursue their own questions and answers.

The Guide was conceptualized as a global document in which each module focuses on one of the key issues, but with its content closely related to that of the other modules, as well as to the glossary.

Module 1 - What is racism? This being a fundamental theme, the module tries to define what we refer to when we talk about racism. After an itinerary that appeals to personal perceptions and experiences of racism, a definition is proposed. In addition, a series of concepts and mechanisms related to racism is presented; these concepts and mechanisms help to understand racism and also orient the development of the rest of the modules in the Guide.

Module 2 - Racism: Why and what for? This module takes on the complexity of racism, with an analysis that emphasizes both the causes and the beneficial consequences that racist behavior has for the people or groups who practice it. Social classification, hierarchy, power and privilege are the ideas around which a series of reasons is articulated to help explain the reasons and purposes of racist behavior and its justification.

Module 3 - How is it produced? Starting from the concept of racism as a social phenomenon, this module analyzes and invites the reader to join in the analysis of the manifestations of racism from two perspectives: the perspective of the factors (personal and social) that favor its appearance, and the perspective of the forms and characteristics of its expressions in different contexts.

Module 4 - How is it reproduced? This module shows and analyzes the mechanisms that serve to perpetuate racism in society, mechanisms such as the communications media or textbooks. It also highlights the importance of becoming aware of how this transmission of racism works in daily life.

Module 5 - How can we deal with racism? Recalling the ideas that have come up in the previous modules, this one considers dealing with racism through three processes: awareness, reflection, and action. The idea that it is necessary to act, to become involved in changing the state of things that makes racism possible, is emphasized.

In accordance with this formulation, the objective of the Guide itself is to respond to racism by following this triple process (awareness, reflection, and action). Different activities of analysis, reflection, collaboration, and action are proposed to this end (see *How to Use the Guide*).

Finally the Guide includes a **glossary** that provides a series of transversal concepts which will be mentioned throughout the different modules.

How to Use the Guide

The Guide is intended to be flexible enough to be used in different educational contexts and with different audiences. Even though it is directed towards both secondary and primary school teaching staff, it was also written with boys and girls in mind, in order to initiate a dialogue with them, as well as with other professional educators in informal contexts -social educators, mediators, etc.- and with anyone interested in the subject. In order to use it effectively and accomplish its objectives, it is necessary to become familiar with the contents and adapt them to the specific educational context. In order to do this, it is of fundamental importance to consider the specific targets, their interests and the interests of the reader, as well as time and space factors.

Using the entire Guide, from beginning to end, is not essential, nor is it necessary to follow the given order of the modules. However, it is always a good idea to start with the first module, where the conceptual bases of what racism is (according to the team that prepared this Guide) are established, and from there go on to apply the modules chosen in the desired order. Full modules can be chosen, or only those ideas that seem most adequate for the group, choosing activities related to these ideas.

At any rate, we recommend following these steps:

1.- Read the introduction carefully.

2.- Read the complete document to get an overview.

3.- Identify the key concepts to discuss according to the type of audience (previous knowledge, expectations, work context).

4.- Use the modules chosen in a flexible way (with the input of all the participants).

Each module has a similar structure, including some or all of the following sections:

The modules begin with a *Critical Incident* which should cause the reader to reflect on the most important ideas that will be dealt with in the rest of the module. This may contain a text on one or more personal experiences, an idea, a quote, a vignette, an image, etc., intended to stimulate thought and review our assumptions about the subjects that will be discussed. We encourage our readers to improve this section, including reflections and experiences of their own.

The section dedicated to ***Information*** was designed to offer the information we believe to be relevant to the subject dealt with in the module. The contents are developed here, as well as the data that are considered useful for discussing concepts and carrying out the activities proposed. Quotes and questions that underline the key ideas are also included.

The section ***Resources*** offers concrete references for obtaining complementary information on the subjects dealt with in each module. These resources are reading material (books, articles, web pages, etc.), audio-visual material (videos, films, photographs, music, etc.), and references for Internet searches. We have tried to select those that we consider to be most appropriate for the contexts in which the Guide will be used (schools and institutes, teacher training centers, associations, NGOs, training centers for social agents, adult education, etc.).

The section ***Food for Thought*** offers issues and strategies for provoking personal or shared reflection on the ideas presented or suggested in the preceding sections.

The section ***Activities to Share*** proposes some activities that require collaboration with others: colleagues, students, school staff, family members, etc. Some can be carried out within the educational program, others are suggestions for activities that can be done in the participants' work contexts (classroom, school, associations, courses, etc.). These activities involve looking for additional information, interviewing different educational agents, using an on-line platform, or debating the main concepts and ideas of each module.

One of our main concerns is to avoid the widespread idea that analyzing racism and dealing with it means adding something extraordinary to the curriculum and doing it separately from the customary activities in the different subjects. This is why the section called ***Working in the Classroom*** proposes activities designed to provoke reflection on the decisions that are made daily in schools and to offer ideas that will allow the reader to work with the ordinary curriculum, including aspects related to the theme of the module in the curriculum. The objective is to link the concepts with the proposals and integrate these in daily school activities.

At the end, there are ***Bibliographic References*** of the material used in the preparation of each module.

We suggest that, when preparing the educational program, some extra time always be planned for each part; experience with other materials has shown us that more time than is initially expected will be necessary. Each module can be used in one or several sessions, according to the time available, although normally more than one session is needed.

How the Guide Was Made

How did we make the Guide? The best way that we knew how: working as a team. We had to read, look for information, resources... but above all what we wanted to do was discuss the issues. In order to do this, we had to find ways and spaces that would allow us to stay in contact and share what each of us had to offer.

From the start, we worked in groups. During our first meeting, the structure of the Guide was decided: what modules there would be and the specific points to be included in each. From there on, we formed small work groups, each one in charge of a specific module. Each person was assigned to their module by choice; each one of us freely chose a subject according to our preferences or previous experience.

The number of people who collaborated on the Guide is large, and we are from different institutions and different countries; thus, the idea of having work groups made it necessary to consider the possibility of on-line meetings. We used the ALF platform (www.innova.uned.es) as a means to share materials, e-mail, and news. The advantage of working this way was that all of the authors could share both the documents and the multiple messages we used to communicate our progress and, most of all, our doubts and disagreements. Together with this way of working, our physical meetings were key moments for "energizing" ourselves and committing ourselves to achieving (or at least trying to achieve) a consensual version in each of the groups for their module.

The meetings were as long and hard a they were stimulating. In a way, we found ourselves faced with an internal evaluation that always ended with suggestions for improvement, contributions, and borrowings from other colleagues, and, of course, with crossing things out and starting over again. But it was necessary to share a common focus, more so concerning the concepts that had to be clarified. That is where the idea of the glossary came from. As a reader, you must believe that it is not there only to make our ideas about certain terms explicit; we ourselves needed it as much or more, in order to understand each other. In this sense, we believe that we are working with the same focus, and that makes it possible for each module to have its own style, to a certain extent. We think that this can be an advantage, or perhaps not, but at any rate, we are different and that is how it turned out. On the whole, we enjoyed learning about this subject and working in this fashion. And we are threatening to continue learning and working.

Some Dilemmas

While preparing the Guide, we ran into some dilemmas that refer both to the audience and to the Guide's contents and application. We would like to share our reflections and the provisional answers that we proposed in each case:

- The Guide targets professors and educators who carry out their activity in school centers, in educational programs, in associations, etc. However, is the Guide meant exclusively for them, or for anyone interested in the subject?

  Even though we expect out main audience to be professors and professional educators, the Guide was conceived as a document aimed at any person interested in the subject. In each section, we included a specific module for "adapting the curriculum" with the purpose of situating the issues discussed in the educational context, but it can also be interesting for any reader who, in one way or another, has had experience with situations like the ones we describe.

- The Guide may often be used in seminars or brief sessions, that is, for a specific purpose or with a very limited amount of time. But it is meant to be a global document in which each module focuses on the subject from a particular perspective, even while it is related to the other modules. The same goes for the glossary.

  Each module was created around a specific issue that gives it its own entity. The contents of each module are linked to those of the rest, but there are cross-cutting subjects that show up in most of them. We think that it is fitting to choose the modules or module to work with according to the conditions and time available (workshop, training seminar, sessions, work group in a center).

- Sometimes the Guide will be used with groups of teachers, orientation counsellors, mediators, educators, other professionals, etc., without previously having had access to significant information about their interests, previous knowledge, and expectation. How can we select, in this case, the proper contents and the most relevant activities?

  We recommend starting by asking the audiences about their ideas on the subject, their expectations about the session/seminar, and their concerns with respect to racism and education. It is also useful to do one of the activities proposed in the Guide for "breaking the ice."

- How can we balance individual reflection and cooperative activities? Seeking this balance can, at times, become a limitation. Often, some people are prepared to read and write, to look for information on Internet, but… they feel it is inappropriate to ask others, interview people, or get involved in activities that require personal contact.

We recommend that you insist on the need to collaborate and participate in a dialogue with others, avoiding work carried out exclusively on one's own, as a way to become aware of, to reflect on, and to act against racism. This idea seems particularly important to us because we are talking about education.

- How can we approach the ambiguity of some of the concepts that are used in the Guide, such as racism, prejudice, stereotype, majority group, power, etc.?

  First of all, it is necessary to acknowledge the polysemic character of the majority of the concepts used in the social sciences, as well as in this Guide. The same concept offers different meanings depending on the theoretical focus from which it is approached. Throughout the Guide, we have been especially careful to make the meaning with which the terms are used clear. In this sense, the Glossary is a very useful tool for clarifying the main concepts and reviewing the stereotyped ideas that we often use them with.

- "Recipes" or general recommendations? This tends to be a common question in training activities. Sometimes people expect something like an instruction book that will let them know what to do in each case, following a specific recipe.

  We believe that we should point out right from the beginning that we do not think recipes are at all useful. Each social and educational context is different and requires specific procedures. We propose that the Guide be used as a tool to challenge our preconceived ideas about racism and its manifestations. We believe each reader to be capable of analyzing its contents, of reflecting, and of making decisions that will improve the way he or she deals with racism.

- Utopia or reality? "This is all utopian," "It's not possible to apply this in the real world…" These or other similar arguments may be used with regard to the proposals that the Guide offers.

  A utopia is defined as an ideal that is impossible to put into practice. For us, "racism-free" education is possible. If it is a utopia, then it is a utopia that is not only necessary, but possible and achievable. We are betting on inventing, imagining, building this reality, a reality that has no room for anything "racial," but with room for everything human.

Module 1 –
What is Racism?

OBJECTIVES OF THE MODULE

> *- To consider what we think racism is and to understand what others think it is.*
>
> *- To provoke reflection on some of the mechanisms related to racism: prejudices, stereotypes, identity, and racism.*
>
> *- To understand that racist behavior translates into privileges and weapons of power for some groups and into disadvantages for other groups.*

1 A Critical Incident[2]

"I'm a girl from a South American country and I'm sixteen years old. I've never talked to Spanish people like that, about why racism exists. To solve racism? That's really hard because, I don't know, the truth is… I think that we have to talk about racism more."

"I came to Spain because my mother married my step-father. But even so, I don't know the real reason she came. Before I came, my friends gave me a big stuffed Garfield this big and a card, but I didn't bring them, I left them there, in my country. I didn't want to bring anything from there. I took it all and on a piece of land my aunt had for fruit trees and everything, I took it all and I buried it there, I didn't bring anything at all from there. The truth is, I

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[2] The opinions included in this section were given by the young people with whom we worked on the racism project: INTER Group: Racism: A Teenagers' Perspective. Results of a Preliminary Research from Madrid (Spain) [El Racismo desde el punto de vista de los adolescentes. Resultados de un trabajo de investigación preliminar realizado en Madrid (España)]. Navreme publications volume 6. Vienna: Navreme. 2007.

didn't come here because I wanted to, they made me come. "

"My first feelings in Spain were that I was really confused. I felt really bad. I didn't like it. I wanted to go to my country, I felt weird and I couldn't sleep. Here, you feel more discriminated against because you're Latino. People looked at me suspiciously. In class, my classmates sent me notes about being an immigrant and all that. In geography class, because I didn't know anything about Spain when I got here, the geography teacher made me work harder than anyone, you know?"

"I've seen several racist incidents. A friend of mine, good heavens! They locked her in the locker room, they stole her gym clothes and didn't return them! Just like that, and I just couldn't believe it. Yes, yes, yes, I mean, they didn't do anything to me, but my friend… She would go to change, they would steal her clothes, they called her all sorts of names and told her to go back to her own country. Another scene that I saw the other day on the subway, that surprised me a lot, was that, there were three seats together, right? And a black girl was sitting in one of them, and next to her there were two seats, so there was an empty one and then another girl. So, another young girl and an older man got on the subway. So the young girl went to sit down, but when she saw there was an older man, she said, 'Do you want to sit down?' And he said, 'No, I don't want to sit next to anyone who is black.' So, out of these two seats, there was one empty one and a girl. So that girl left and the man went to sit down in the seat that was not next to the black girl. So then the young girl sat down and covered up the other seat and said, "Excuse me, but I don't want to sit next to anyone who is racist, either.' And the man left. But I was really surprised that people really are treated pretty badly."

"They tell me when, um... walking down the street 'Fucking *sudacas*.' And no, I don't like that, no. Yeah, the thing is that they've always said that to me, I don't know how many times they've said it to me, about "go back home," or stuff like that. They tell me that I'm illegal, too, that I can't be here, "go and starve." The thing is they're hypocrites, hypocrites, hypocrites. They laugh in my face. My mother's boss told me that I should use something to make my skin whiter. She said: 'Why don't you use a cream?' I got mad, of course. I told her no, because I liked being that color and that's it."

"What I don't like is that they think we don't know anything. Coming from another country doesn't mean that we come to steal, we come to get ahead, to feel more comfortable and all that. I don't like it when they think we are handicapped."

"When someone insults me I keep quiet. Because if they see you're quiet, it's like you're ignoring them. If they see you answer back, they keep it up, sending more notes and insulting you. Well, at first I felt kind of bad because I was really shy. They started to say that to me and I kept quiet, at

first, until I started to cut them off and answer them back, and that was that."

"When someone is racist, there are lots of people they don't like. They don't like all kinds of people. Racists don't want immigrants, they don't accept and they don't like people who come from other countries, especially if they're Asian or African or South American countries. Because of racism, they don't want you because of the color of your skin, or because you're from another country... or because you've got a different accent."

A lot of us know how that is. In order to solve it, we will need to talk about racism some more.

Questions for discussion

What ideas did reading these opinions suggest to you?

Why do you think people emigrate? Does everyone emigrate for the same reasons?

What do you think the process of migration and the process of adapting to a new country or context must be like?

What experiences do you think people who come from other countries have? And not only from other countries: Do boys and girls, the elderly and young people or children, physically or mentally challenged people, homosexuals, gypsies… have different experiences?

What expectations do we have about other "different" people? Do we think that they are better or worse that we are, that they are more or less capable than we are?

How do you think that people in situations of discrimination or racism react (at least on emotional and behavioral levels)?

Why do you think that people behave in a racist fashion? What reasons "move" people to behave in a racist way?

Do you think that you can do anything on the individual level to avoid or reduce the number of these kinds of situations?

2. Information

2.1. What is racism? Visible and invisible characteristics

What does being a racist mean? What is racism?[3] We prefer the ideas that the teenagers we interviewed gave us over any manual on the subject. According to them, racism is:

- discriminating against a person because of their color or race
- not interacting with black people
- fighting with someone because he or she is from another country
- only valuing people from your own group
- associating prejudices with a group that we call a race
- classifying human beings
- classifying human beings using prejudices
- classifying human beings on a hierarchical scale from best to worst
- attributing a series of "good" and "bad" characteristics to a person according to their physical aspect
- hate identified with a series of prejudices
- inferiorizing
- insinuating that we are not the same people as they are

Thinking about racism

You can do this exercise with your work group or individually: What traits characterize racism? What does being a racist mean?

The ideas quoted are very relevant and interesting for understanding what racism is, but the teenagers themselves expanded on these ideas and complicated what they associated with the concept of racism when we asked them to recount situations in their lives that they had perceived as racist or discriminatory. They told us about some direct experiences and about other indirect ones:

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[3] To answer these questions, we offer two activities: Definitions of racism I and Definitions of racism II.

a)   direct experiences:
  - contempt
  - insults
  - expressions such as "go back to your country"
  - physical aggression
  - ridicule
  - denying favors
  - rudeness
  - intimidation
  - harrassment
  - physical threats

b)   indirect experiences:
  - being assigned to a specific group and because of that feeling that people assume that you will behave the same way they have seen other people in this same group behave
  - feeling that teachers undervalue your capabilities or future possibilities, seeing yourself directed more frequently toward training-type academic orientations than toward the university
  - racist statements, such as "Latinos only come here to steal," made in class by the teachers
  - advice to students with immigrant origins to avoid interacting with people from their country of origin, in order to help them to integrate more quickly, as well as the opposite advice, to interact with people from your country of origin
  - the perception that, in schools where immigrants are a minority, they undergo greater discrimination than in schools where there is a larger group
  - the perception that racist behavior tends to take place when the aggressors act as a group
  - the perception that adults with immigrant origins (from their same places of origin) do not have access to all different kinds of jobs and find themselves limited to sectors such as construction
  - establishing a direct relation between immigration in Spain

and the process of Spanish colonization in America, seeing the causes of present-day immigration in the effects of the process of colonization by Spain that their countries underwent in the past

- the perception that these adults with immigrant origins (from their same places of origin) work more hours for lower salaries

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Analyzing the critical incident

How is racism reflected in the critical incident? Directly, indirectly or both? How do you think young people would react to these kinds of racism? What consequences do they have? Is there any difference between a direct act of racism and an indirect one?

This variety of perceptions broadens and refines enormously what the teenagers themselves associated directly with the concepts of racism and discrimination. Now we will attempt to offer a framework of reference that will help us to understand the complexity of these ideas and to relate them to one another.

Reflecting on our own experiences

Before we continue reading, let us stop a moment to think. Write down all the ideas that you associate with racism, without worrying about any apparent order or logic; we are only trying to discover what we relate to experiences of racism. Write down ideas, experiences, feelings, situations, etc.

If you are doing the activity in a large group, you can first do it individually and later share the results, or you can propose a brainstorming session and organize the ideas on a blackboard in order to consider them later. If you are the person stimulating the group, read and reflect previously on the contents that are developed throughout the module.

In order to begin to perceive the complexity of the phenomena to which we are referring, we think the metaphor of an iceberg is useful, where the part that is visible is only a small portion of an enormous mass of ice, the majority of which is submerged under the water and, therefore, invisible. The same thing happens with racism: the majority of its mechanisms work unconsciously and go unnoticed even when people use them against their will, as they often do.

All the direct experiences that the teenagers recounted are comparable to the visible tip of the iceberg, but the reasons for categorizing insults, contempt, agression, ridicule, etc. as manifestations of racist behavior can be found in the part of the phenomenon that remains hidden if we only analyze the surface. The following series of questions can help to establish the relationship between the visible manifestations and the unconscious and, therefore, hidden, mechanisms: When can we consider insults, physical aggression, ridicule, contempt, nastiness, hate, etc. to have a racist intention? Why? What relationship do these perceptions that we have classified as "direct" have to the "indirect" ideas given by the teenagers, such as colonialism, inequality, generalization or undervaluing?

Racism is like an iceberg

You can do this activity with the group: mark the most visible aspects of racism on the upper part of the iceberg and the hidden or unconscious aspects on the submerged part. You can make a drawing or use the one included at the end of the module.

Image obtained at: http://www.culture-at-work.com/iceberg.html

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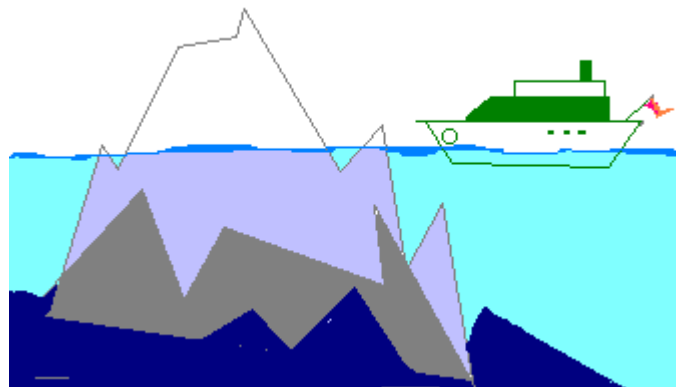
You have probably found yourself discriminated against at some time in your life for some reason: your age, your sex, belonging to a certain group, your origins, your capabilities, your sexual orientation, your social class, or for some other reason. How did you feel? What did you think? In situations such as these, we probably do not feel very good because what is behind these experiences is unfair treatment or a negative perception of what and who we are. And of course nobody likes to be treated unfairly or negatively.

But that is not all; there have probably been other times when we ourselves have discriminated against other people for some similar reason, whether or not we did it

consciously. And we are almost certain to have associated a kind of person with certain ideas, perhaps not very positive ones, about that kind of person, even without realizing it.

What makes us so certain about these assumptions is one essential supposition: *we live in a society, with racist laws and policies, institutions, and practices and with a racist discourse, which often implies prejudice toward other people and groups.* We learn in society, in our context and conditioned by a way of understanding the world and perceiving people and groups. Racism on the social level, as Memmi (2000) would say, could be compared to an atmosphere, everything that we breathe ends up becoming a part of ourselves, somehow.

We would like to propose a definition of racism, pointing out the ideas that we believe are most important for understanding it.

We understand **racism** to mean**:**

a) **Social behavior and the socio-political ideas and institutions that support it,** including a series of different and complex mechanisms learned from childhood onward.

b) **This behavior consists of classifying people in groups,** that is, of using what we believe about a group to refer to individuals, **based on real or imaginary differences;** what is important is that these differences are believable and believed.

c) **These differences are associated with behaviors (also real or imaginary)** of the people in the group **and they are generalized** to all the members of the group.

d) **The objective of the classification is to justify a hierarchy among the groups,** making it seem that some are better than others.

e) **This hierarchy is what makes us accept the privileges of the people in one group over people in another group,** in terms of social goods: power, prestige, and money.

f) **This hierarchy also has the power to make the blame for disadvantages fall on the victim,** because it makes everyone believe the explanation that some people are worth more than others and therefore deserve more and better, simply because they are classified in one group and not in another.

It is important to point out that the kinds of differences used for classifying people into groups vary widely. Physical differences are some of the most frequently used reasons, *because they have the power and efficacy of marking people by sight*. However, in Europe basically, a wide variety of differences, such as religion, mother tongue, place of origin, sex, customs, etc., is used. This is why the use of the term xenophobia has been proposed instead of racism, as an "umbrella" concept in which it

is easier to include differences that are not physical or are not associated with the concept "race," there currently being a broad agreement among the scientific community to reject "race" as inconsistent and lacking validity (see the concept "race" in the Glossary of the Guide).

A matter of terms

But what do you think? Other authors use words such as "ethnophobia" to refer to discrimination based on belonging to a specific ethnic group. Memmi (2000) speaks of "heterophobia" to refer to discrimination based on any kind of difference. One of our colleagues thinks the following:

I think that I already mentioned this idea, but I think it is more appropriate to use the term "cultural racism" than xenophobia. To be honest about it, I think that the term xenophobia is often used as a way of hiding racism. In our contemporary society, talking about racism is taboo. So I think that we try to adapt our language so as not to have to face the racist implications of our acts and our institutions. I think that for young people and for anybody else who has been a victim of racism or xenophobia, what counts is what they feel. If they interpret an act as racist, even if it includes cultural aspects rather than aspects directly associated with the idea of "race," then we should value and recognize the legitimacy of this point of view.

It is hard to reach an agreement. What word or words do you consider to be most adequate? Why? In any case, regardless of the conclusions you reach, the point is to be able to reflect on the breadth and implications of the vocabulary we use.

2.2. Prejudices and stereotypes

On the other hand, we feel the need to make it clear that the association between differences, real or imaginary, and behavior, equally real or imaginary, is established in such a close and automatic way that it is transmitted from one individual to another unconsciously *in the form of **prejudice*** (see the definition of "prejudice" in the Glossary), that is, as *ideas accepted without the intervention of one's own judgment or experience*. Not only are prejudices accepted this way, but *everyone else is assumed to share them* and people act accordingly. Because they are so easy to transmit, prejudices are very hard to dismantle, because we receive them as certainties, without realizing it, and when a personal experience goes against this idea, instead of modifying the prejudice, what we do is treat our experience *as if it were an exception to the rule that the prejudice establishes*, and we keep the same

prejudice, without modifying it at all. At any rate, we have not been able to agree on the subject of prejudice and how to define it, either, and we continue to discuss what each of us believes. What do you think?

Tag Game

(adapted from Ponterotto and Pedersen, 1993)

Objectives

    a) *To try to discover what tag or tags you feel that others assign to you from the way they perceive and treat you, or how you think they perceive and treat you.*

    b) *To realize that we all use stereotypes and prejudices and that we treat and perceive people according to these previous ideas and beliefs.*

Procedure

    1. *Prepare several tags on stickers with positive adjectives (such as friendly, affectionate, cooperative, sexy, generous, etc.). Another alternative is to use tags with different social roles (teacher, woman, priest) or groups (Cuban, Brasilian, Morrocan, man, woman, etc.). There should be enough tags for all the participants.*

    2. *Stick each tag on a student's forehead, or somewhere where they cannot read their own tags.*

    3. *Let the students interact and mix in the room, talking about something that they find interesting or the idea of having or going to a party. Who would you invite?*

    4. *The teenagers should act and treat people the same way they would in daily life or how they think that other people would act according to their tags.*

    5. *The students are not allowed to ask one another what their own tags say.*

    6. *After ten minutes of interaction, the students should try to guess what tag they have and check to see if they are right.*

    7. *During the discussion, the participants should tell how they guessed what tag they had, how they felt they were treated, and what reactions they had to others' attitudes. This is a way of making people conscious that we all have stereotypes and prejudices towards others and that they condition the way we interact with them.*

Prejudices associated with the behavior of groups of people and combined with other prejudices are **stereotypes** (see Glossary). Even though it is very hard for us to agree on this point, some of us think that stereotyping is attributing a specific behavior,

expressed in very simple ideas, to a group; thus, just like with prejudices, stereotypes are very easy to transmit and to accept, but they are also very difficult to change. We tend to use them unconsciously and we believe that they tell us about people's identity, but all they offer us are caricatures of the differences with respect to any group that we identify as *us and them*, the differences that *we think we see and that we want to attribute to the group*. Many times, we create stereotypes, based on our own experience, when we compare the behavior of two or more people from the same group and generalize from these people to the rest, because we associate this behavior with "their culture," their place of origin, their religion, etc., attributing it to everyone.

One of the most dangerous consequences of stereotypes, which we will see later when we talk about social and individual identity, is that we judge people by them, and sometimes, from these ideas, we can even decide their future and their possibilities. They work, basically, like a self-fulfilling prophecy: we have expectations about a group and, in the end, these are confirmed, because if I have the idea X about a group of people and I only notice the times this idea is confirmed, rejecting all the other experiences that do not fit as exceptions, it is hard not to use this idea as a self-fulfilling prophecy.

We all tend to reduce and simplify; it is a lot easier and simpler to manage all the information that surrounds us this way. It is easier to believe that all women have characteristics in common, that all homosexuals are similar in some way, that all gypsies are the same in some way, that all Moroccans are the same, because this way we know what we can expect from them. So we act as if the behavior we have seen from one person were what we should expect from another person from the same group. However, we would like to highlight the opinion of a 15-year-old boy (INTER Group: Racism: A Teenagers' Perspective)[4]:

> *"Well, first, the characteristics that can be attributed to a so-called group or race, quote unquote… even if we know all but one of this group… It seems impossible to me to make a circle: you're outside, you're inside. But anyway, the thing is that if it could be done or if there's anyone who believes that it can be done and does it and knows everyone in the group except one person, even if there are nine million of them, and he's missing number nine million one, and he could say: 'Well, then, now I've got a very carefully formed opinion because I know nine million people, this one won't be any different. Or at least I've got the most general characteristics.' No, no, there's no reason, it's still a prejudice just the same when you don't know the person as they really are. Perhaps, the way we make the groups, maybe they're from certain times or from a series of more or less common circumstances they have experienced, but you see, then, I mean, simply,*

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[4] INTER Group: Racism: A Teenagers' Perspective. Results of a Preliminary Research from Madrid (Spain) [El Racismo desde el punto de vista de los adolescentes. Resultados de un trabajo de investigación preliminar realizado en Madrid (España)]. Navreme publications volume 6. Vienna: Navreme. 2007.

me and my neighbor, you'd probably put us in the same group or lots of people would put us in the same group, because they could even say, maybe we go to the same… to the same school, we've got the same kind of parents, the same type of social class, the same type of neighborhood, the same type of friends, and all that; we're not the same, I mean we're very different. Oh no! But one thing doesn't necessarily lead to the other."

Pictures in our heads

We tend to think that groups of people behave according to a series of characteristics or traits that we use to define the behavior of the people who are in the group. With this activity, we are going to try to make some of these images explicit. What can you say about the following groups? Please be sincere when doing this activity and write the first thing that comes to mind:

-Gypsies are…

-Moroccans are…

-Women are…

-Blacks are…

-Poles are…

Include as many groups as you feel necessary. Reflect on: how fair or unfair these characterizations are and, above all, try to associate these ideas with direct experiences that you have had with people from these groups. If there is a member of any of these groups among the participants in the activity, listen to what they think and whether or not they identify with the ideas that you bring up.

2.3. Building identity

Identity is not the same as personality, but rather a phenomenon that is much more complex than we might initially think; therefore, *it cannot be comprehended by means of simple ideas*. It is useful to think about identity in individual terms *as the set of roles that we play in society throughout our lives*. Some of these roles last longer than others (some examples could be the roles that we play in a kinship relation, such as father/mother or son/daughter, the place we occupy in a social class, the definition that a profession or a hobby involves), but the entire set of roles is what constitutes our social identity, that is, *what tells other people what to expect from our behavior as a function of the roles we play consecutively and simultaneously*.

Each one of us builds an image of him or herself which is, in many cases, conditioned by the sociocultural expectations related to the appearance of belonging to a certain group. We normally belong to more than one group, but we tend to reduce this complexity once again and to create the illusion of belonging exclusively to one single group. Which group would you include yourself in?

My identity

> *Who are you? What groups do you identify with? Choose several words or phrases.*

> *Now try to do the same with a person with whom you are acquainted with superficially or with some member of the group who you do not know personally. Compare both descriptions. What do you notice?*

> *Generally, it is easy for us to describe our identity in a complex way, but it becomes hard for us to do the same when we are describing other people.*

> *Why do you think that we imagine other people in such a simple fashion? How is this way of seeing others related to racism?*

The image of my group, the image of other groups

> *How would you describe your group? This question is probably hard to answer, it is a lot easier when we think about other groups and we establish comparisons with other groups. How are we similar to and different from any other group (choose any one you want)?*

One tendency in the process of building a social identity is to exaggerate the differences between groups and exaggerate the similarities that occur within our own group, but this is only an exaggeration. There are many differences between any two people in a group (think of any two people in your group and think about the differences and similarities between them), just like there are many similarities between people from different groups. On one hand, we not only exaggerate the differences and similarities within one group and between one group and the rest, but we also exaggerate the virtues of our own group and the defects of the rest (Ponterotto and Pedersen, 1993).

This game of belonging also leads us to have an excessively rigid image of our identity, of those traits that are supposed to constitute us and define us. Our own identity changes throughout the years: from contact with people from other groups, from the influence of the communications media, time spent in other places, etc. Our identity is much more complex, multiple, and dynamic than we think. We should be capable of developing contexts that would help us to be more open to external influences, to get everything positive possible out of each place and experience that we encounter. We are under pressure (both from within our own group and from outside groups) to shut ourselves into the shell that supposedly identifies us. This pressure makes it hard for us to adapt to other contexts and it makes it hard for us to grow and evolve personally. But one thing is clear: change does not necessarily have to be perceived negatively.

Clarifying all of these issues of identity is important for understanding what a racist mechanism is, because racist mechanisms *play* with the idea of identity. However they do not use it with its innate complexity, but rather reduce it to a series of outlined, caricatured ideas, that are then generalized to all the members classified in the same group.

This is why, when an identity crisis process, having to do with the relations between groups in society or with the redefinition of the relations between groups, is generated, such as the one provoked by the fall of the Iron Curtain in some European countries or by the process of immigration, it is very "tempting" to resort to mechanisms that *simplify* and *reorder*. Mechanisms that simplify the process of redefinition make it easier and quicker, and those that *reorder* the hierarchy among groups (who is better and who is worse and, therefore, who deserves more or fewer privileges) do so in the most advantageous way for the group with the most power. These situations, therefore, create a "culture medium" for racist mechanisms because they always provide an *easy* and *fast* mechanism for defining relations among groups, a mechanism that is *highly advantageous* for the majority group, in a difficult situation.

2.4. Racism: Maintaining privileges and power

Because of this, one of the most important consequences of understanding what a racist or xenophobic mechanism is must involve acknowledging the privileges that some of us have over others because we belong to groups that are considered to be better or worse by society (see Activity 1. Invisible privileges in everyday life). If we compare our trajectory in life to a race, it is as if we become conscious of the fact that we do not all begin at the same starting line: the privileges of some and the initial disadvantages of others place some of us in an advantageous position and others farther behind with respect to this starting line which is the attempt to reach a specific objective in life. In addition, our personal merits also intervene, afterwards. The privileges and disadvantages that we acquire by using racism as an argument *are previous to* personal merits and capabilities, and they place us *invisibly* ahead or behind with respect to the starting line, *because we do not acknowledge them*. This is because *racist arguments allow us to assume and make everyone else believe that we are all starting out from the same place, that we all have the same opportunities*, they act unconsciously, from the hidden mass of the iceberg.

When we deal with the world of school, work, economy, health, etc., the conditions are not the same for everyone nor do we all have the same opportunities: we do not all have the same possibilities of success in school, we do not all have access to the same job positions.

This might be a good time to return to the questions that we formulated earlier, to relate the *direct* or *visible* manifestations of racist mechanisms, such as insults, physical aggression, ridicule, contempt, nastiness, or hate, to other more *indirect* and *invisible* ones, such as colonialism, inequality, generalizations, undervaluing, in addition to clarifying when, how, and why we can describe behavior as racist or xenophobic. We propose the following explanation: behavior is racist or xenophobic when *the objective is to justify an unequal distribution of privileges, based on the attribution of real or imaginary differences*. This unequal distribution which assigns privileges to some and initial disadvantages to others, is based on *the merits or demerits associated with the differences that we attribute to each of the groups*. In other words, using another metaphor, it is a way of cheating in society, crossing the starting line a few seconds before the starting signal, and no one can catch you, because the victim is always blamed for the disadvantage.

3. Resources

3.1. Films

Crash*:* www.mangafilms.es/crash/

Director: Paul Hagáis.

Length: 100 minutes.

Synopsis: An urban thriller that follows up on a momentary encounter among a group of characters of different origins and attributions who fight to overcome their fears as they enter and exit the lives of others: a policeman with a drug-addict mother and a missing brother, two car thieves who theorize about society, a public prosecutor from the district who doesn't have time for anything, a racist veteran policeman scorned by his younger, more idealistic partner, a successful television director, a person from an immigrant background who buys a gun, a locksmith and his daughter... In the gray area, between white and black, where the characters trade their roles of victim and aggressor, they all 'crash' together in the 36 hours that follow.

The film focuses on the subject of racism and gives a brilliant presentation of the issue of how we can all be victims and aggressors, simultaneously, using the advantages that our differences can give us when they are used in a racist way, showing that, even on the subject of racism, it is useless to divide the world into good people and bad people. We think this is an excellent resource to set up a debate on the subject of racism with teenagers in the classroom.

Race - The Power of an Illusion:

http://www.pbs.org/race/000_General/000_00-Home.htm

3-part documentary that explores the concept of "race" as a social construct.

3.2. Web pages

Intercultural Classroom: www.aulaintercultural.org

This web page contains a section dedicated to racism and xenophobia, gathering current news, analyses, didactic tools, bibliography, anti-racist educational projects, and links, among them the results of the report carried out by the INTER Group on teenagers' perception of race in Madrid.

FRA (European Agency for Fundatmental Rights) www.fra.europa.eu

One of the Agency's objectives is to "provide member states with objective, credible, and comparable information on subjects related to racism, xenophobia, Islamophobia, and anti-Semitism; it can become a tool for designing measures and establishing actions against racism and xenophobia. There is a Permanent Observaotry of Immigration, attached to the Secretary of State of Immigration and Emigration, whose function is to study and analyze the issues and which has the capacity to make proposals for action on the subject of the war against racism and xenophobia:

http://extranjeros.mtas.es/es/general/ObservatorioPermanente_index.html

American Anthropological Association Race Project: http://raceproject.aaanet.org

AntiracismNet: http://www.antiracismnet.org/main.html

3.3. Books

Memmi, Albert (2000): *Racism.* **Minneapolis, Minnesota: University of Minnesota Press**

This book originally written in French, offers a very clear, concise presentation of the issue that gives its name to this module. Several attempts by the author to answer the question are included. It is very rich in ideas and is also simple.

> **Katz, Judith H. (1978):** *White Awareness. Handbook for Anti-racism Training.* **Norman, Oklahoma: University of Oklahoma Press (2nd ed., 2003).**
>
> *In addition to being an excellent introduction to the subject of what racism is, including clear, simple definitions, this book offers a six-step Anti-Racist Education program. It is written for people who want to put the program into practice and includes activities and resources. The only difficulty is that it is written for a United States audience and may not be easily transferable to a European audience. It is, however, worthwhile because of the number of ideas it offers, even if the reader is not interested in following the program.*

4. Food For Thought

> *Activity 1. Invisible privileges in everyday life[5]*
>
> *The objective of the activity is to become conscious of the invisible privileges that we enjoy without even realizing it. Quickly read the list that follows, marking the affirmative answers. Count them when you finish and write a short reflection on the result.*
>
> 1. *If I want to, I can easily seek the company of people I consider to be members of my group.*
>
> 2. *If I want to, I can avoid the company of people who belong to groups that I have learned to be suspicious about or that I think have learned to be suspicious of my own group.*
>
> 3. *I can assume that, if I live in a neighborhood that fits my economic resources, my neighbors will not look at me suspiciously.*
>
> 4. *I can go shopping, enter and leave stores, without feeling like I'm under surveillance or I'm being followed because the salespeople feel that I'm suspicious.*
>
> 5. *I can turn on the television or look at the front page of a newspaper or the cover of a magazine knowing that I will find images of people who look like me.*

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[5] Kate Coder has kindly ceded this activity to us from her program "Intercultural Competence" from Richland College: www1.dcccd.edu/rlc/TOLIsched/actionpage.cfm. It has been adapted to the Spanish context. The original list comes from the article by Peggy McIntosh "White Privilege and Male Privilege: A Personal Account of Coming to See Correspondences through Work in Women's Studies." In: Race, Class, and Gender, An Anthology. Anderson and Collins, eds. Wadsworth. 2001.

6.   The Social Science curriculum taught in schools represents the past of my group in a way that I consider adequate.

7.   I can go to the music section in a department store and find music that my group and I feel represents us.

8.   I don't need to think about protecting my children, in their education, from the institutional racism to which I think they will be subjected in school and in society in general.

9.   I can be sure that if I send my children to school and they follow the school rules, they will not have problems with the teachers, they will not be looked at suspiciously, and their individual capabilities will be fairly evaluated.

10. I can use swear words, wear second-hand clothes, and fail to answer letters without anyone attributing this behavior to the fact that the morality in which I was raised is questionable.

11. No one ever asks me to speak, explain, or give opinions on behalf of all the members of my social group.

12. I can live carefree without having to worry about what the norms and values of minority groups in my society are.

13. I can criticize the government of the country where I live, talk about the behavior of the people who govern and the political measures they take without anyone thinking I'm suspicious because people consider me to be a "stranger."

14. I can be certain that if I ask to speak to "whoever is in charge" I will find someone from my own group.

15. If a police agent stops me, I can be sure that it is not because he or she thinks I look suspicious.

16. I can buy posters, toys, picture books, dolls, postcards, magazines, and films that have images of people from my group who look like me.

17. I can go to different kinds of meetings, for work or socializing, and feel like I belong there, instead of feeling isolated, out of place, a minority, like no one listens to me, held at a distance, looked at suspiciously or like people are afraid of me.

18. My social environment does not force me or teach me to be on the defensive with regard to the power that members of other groups may have over me.

19. I can be sure that my aspect (skin color, the shape of my body, etc.) will not be considered representative of all the members of my group.

20. It is possible for me to worry about issues such as racism, sexism, heterosexism, class discrimination, or discrimination because of my age without everyone else seeing it as a selfish, partisan stance.

21. I can get a job in a selective process that reserves positions for minorities without my companions suspecting that it is due to my sex, my handicaps, or my belonging to a specific social minority.

22. *I can consider social, political, professional, or simply imaginative options without having to wonder if they are really possible for someone from my group.*

23. *I can go to a public place without wondering if people from my group are accepted there.*

24. *It is possible for me to organize my activities in such a way that I am not likely to have to deal with feelings of rejection due to my sex, sexuality, age, physical ability, religion, or social group.*

25. *I can find academic courses and institutions that focus their attention solely on people from my group.*

26. *When I buy "flesh-colored" products, I can be sure that they will be like my skin color.*

27. *I can travel alone or with a partner without thinking that I will be treated hostilely by the people I meet on the trip.*

28. *I have no difficulty in finding neighbors who will agree with my family's lifestyle.*

29. *The textbooks in my children's school contain examples of families like mine or that do not go against our family lifestyles.*

30. *I generally feel welcome and/or "normal" in public, institutional, and personal life.*

31. *I can hold hands, put my arm around his or her shoulder or kiss my partner without people around me thinking that it is unusual or immoral.*

32. *It is possible for me to celebrate the holidays that I learned to celebrate when I was a child knowing that they will generally be work holidays.*

33. *I can dress in public respecting my identity, my cultural customs, or my religion without people looking at me scornfully.*

34. *I may assume that I will be treated with the same respect in a store as a person who looks richer than I do.*

35. *I can think that I will not be judged negatively because of how my clothes or my car look.*

36. *I don't have to worry about my children being treated negatively because of my own lifestyle choices.*

37. *I can be sure that, when I go to a public place, I won't have any problems and nothing will need to be changed because of my physical needs.*

5. Activities to Share

Activity 2. *Racism hidden behind words*[6]

Look up the definitions of the word red, read it out loud, write down the most important ideas. Do the same with the word blue. Finally, do the same for white and black, writing down the most important ideas of both and comparing them in order to discover what kinds of associations are made with one and with the other. Continue the activity using expressions that include the words white and black with the same objective (for example: being blacklisted, the black hand…, black as coal, blacker than soot, the white dove of peace, white as snow…)

Activity 3. *Learning to combat racism*[7]

The participants are asked to write about a racist incident they have been involved in, explaining the role that each of the people involved played. The essays are collected and mixed up, and volunteers are asked to represent the roles described in the stories. Once the representation is finished, the rest of the participants are asked to think about alternative ways of acting in the situation represented. When one story is finished, each of the others are given their turn.

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6. Working in the Classroom

Activity 4. *Definitions of racism I*

In class, ask the students to gather their own definitions of racism in small groups. Then share them with the entire group. Compare them with the definition given in the module. The activity proposed by Katz[8] can be used as a model. This activity consists of providing the groups with sheets of paper with a sun in the center, with

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[6] Adapted from Judith H. KATZ: White Awareness. Handbook for Anti-racism Training. Norman, Oklahoma: University of Oklahoma Press. 1978. p. 113-116

[7] Judith H. KATZ: White Awareness. Handbook for Anti-racism Training. Norman, Oklahoma: University of Oklahoma Press. 1978. p. 177

[8] Judith H. KATZ: White Awareness. Handbook for Anti-racism Training. Norman, Oklahoma: University of Oklahoma Press. 1978. p. 48.

the word "racism" written in the circle of the sun. On the rays that go out from the sun, the participants should write what they associate with this concept. This can be a good method to invite the participants to develop ideas related to this concept, rather than suggesting that they write more elaborate definitions. The two methods can also be combined.

Activity 5. Definitions of racism II

During the past year, we had the opportunity to interview teenagers about their experiences of racism and how they understand racism. Their answers to the question: "In your opinion, what is racism?" were the following:

Question: What do you think being racist is?

Answer: Well, discriminating against a person because of their color or race or anything else. (Interview 3 p.63)

Q: What do you think being racist is?

A: Well, a racist is a person who, mostly they say it about black people, because he's black I don't want to be with him, and that's it. Mostly here, you hear it about black people. (Interview 1 p. 63)

A: The problem with it is the number of prejudices we associate with... simply with the title of this or that race, or with a series of characteristics, physical ones more than anything else; well, physical or maybe economic, social, well, a series of characteristics that we then associate with this kind of race or ethnic group or... all quote-unquote […] Uh… I don't know (Interview 10 p. 64)

Q: What does being racist mean?

A: That you don't accept or you don't like people who come from another country, especially if they're Asian or African countries, or South American ones (Interview 15 p. 64)

A: Well, racism, because they don't like you because of the color of your skin, or because you're from another country… or because you have a different accent, I don't know, all that… (Interview 17 p. 64)

A: What I know… about racism, it sounds to me more like it's a classification to, I don't know how to express it, except inferiorize... to make a kind of scale, who is better, who is worse." (Interview 10 p. 65)

A: That's what it sounds like to me, a classification, negative as much as positive. I mean that... I mean, not that it will benefit us, or maybe it will. But... No, I'm not saying it's good, but that for a group called race, right?

> *The way we're doing it, a series of qualities are attributed to that group, maybe, or characteristics, which can be both good and bad […] And what I'm saying is that good charactertistics, quote-unquote and bad ones too, quote-unquote, are attributed to a series of people; their physical aspect, above all. (Interview 10 p. 65)*
>
> *A: Latinos, with people here from Spain, they think they're not the same because they themselves give us, they insinuate that we're not the same people they are (Interview 1 p. 68)*

Analyze the different definitions and point out what features define them.

Activity 6. Sharing ideas

Gather ideas, descriptions, judgments, both negative and positive, about minority groups in society. Comment on them in class.

Activity 7. Sharing experiences

Ask the students to share with the class their experiences and feelings as people from a minority group in a majority context, in terms of power, not numerical, but power with reference to any criterion: sex, social class, sexual orientation, religion, place of origin, etc..

Activity 8. Concentric circles[9]

Divide the class according to sex *(if the groups are more or less equal, if not, use any other criterion to divide the class in two). Ask the first group to stand up and form a circle, ask the people in the other group to each stand in front of the person they think might be the most different from him or herself.* ***Then the people talk to their partners for two minutes without stopping about the subjects proposed*** *(their partner cannot ask them questions), each in turn, first the outer circle and then the inner circle (the order will change for each subject). Once they have talked about the first subject given, the people in the inner circle move until they are facing the person to their left and they talk to their new partners about the next subject proposed, following the same procedure for turns. Examples of subjects are: a) You are invited to a formal dinner in your social group. What time would you arrive?*

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9 We owe this activity to the kindness of Kate Coder, who has ceded it to us from her "Intercultural Competence" program from Richland College: www1.dcccd.edu/rlc/TOLIsched/actionpage.cfm

*What would you wear? Would you take a gift to your hosts? When would you leave? B) At the same formal dinner, you had something to eat that you liked a lot and the host or hostess offers you more. Would you accept? Would you refuse? Why? What are the rules? C) Talk about the differences that are expected in the roles of brothers and sisters in your family. Are both expected to act/do the same? Are they expected to act differently? Why? D) Talk about the customs for a couple to start going out together. How do you behave? What do you expect from the other person? How do you interpret your behavior and the other person's behavior? Why? At the end of the activity, with these subjects or with others, **ask the participants if they want to comment on anything they have learned talking to the others.***

Activity 9. I want you to know…[10]

The objective of the activity is to talk about your own experiences as a member of a specific group (ethnic, religious, age, sexual orientation, etc.) and give the participants the opportunity to learn something directly from the members of other groups. The class is divided into small groups according to the criteria mentioned; this activity can also be done individually. Each group will have 10 minutes to answer the following questions: a) What do we want other people to know about our/my group? b) What do we want to never ever have to see, hear, or experience again as members of this group? c) What do we want people who are willing to collaborate with our/my group, or who we consider to be our/my allies, to do? The groups take turns sharing what they have written with the class. Some of the following questions may help to have a more in-depth discussion: How did you feel participating in this activity? What group did you learn the most from? What surprised you the most? Did you notice any similarities among the groups?

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[10] We owe this activity to the kindness of Kate Coder, who has ceded it to us from her "Intercultural Competence" program from "Intercultural Competence" del Richland College: www1.dcccd.edu/rlc/TOLIsched/actionpage.cfm

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Module 2 -
Racism: Why and what for?

OBJECTIVES OF THE MODULE

- *To reflect on the complexity of racism.*
- *To present and reflect on the possible causes of racism.*
- *To reflect on the benefits racism has for the privileged groups.*

1. A Critical Incident

Jap
Calendar 2003.
The new world disorder. Coordinadora Solidària de l'Alt Empordà[11]

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[11] http://www.amnistiacatalunya.org/educadors/humor/acudit-01-10.html Text: "It's all your fault we're racists now!"

Ricardo & Nacho
Let's have a really serious laugh about racism. Ed. Presencia Gitana, 1993[12]

"RACISM IS USEFUL, RACISM IS ADVANTAGEOUS"

Do you think being a racist is worthwhile or do you think it is useless?

> *a). I don't think it's worthwhile. It's useless. The only thing you do is lose opportunities to get to know new people. If you're a racist maybe you don't want to get to know them.*
>
> (Interview 17)[13]
>
> b). *Racism is not useless. If racism were useless, we'd quit being racists.*
>
> (Margarita del Olmo)

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[12] http://www.amnistiacatalunya.org/educadors/humor/acudit-01-10.html Text: "No, I don't care about that racism stuff. I'm here to find a maid."
[13] Report "Racism: A Teenager's Perspective. A FETE-UGT project carried out by the INTER Center of Research in Intercultural Education.

> *Do you think racism benefits anyone? In what way? What kind of benefits does it have? If racism were not "useful," would it continue to exist? How is racism useful? Why does it happen?*
>
> *What do the cartoons suggest to you? And the quotes?*
>
> *Write and discuss with your classmates all the ideas that come to mind related to these issues about the origin and consequences of racism.*

2. Information

The starting point of this module is the idea that racism has different causes and "positive" consequences (benefits) that explain its persistence, despite the negative consequences that it also has. But there are no groups that are only victims of racism in all situations, or groups that always practice racism: all of us can be, at a specific moment in time, victims and executioners of racist behavior.

> **Examples**
>
> *A construction company has a person who is responsible (without a contract) for watching over the building site at night, from Monday to Sunday, from 8 p.m. to 10 a.m., and it pays the person 600 euros a month. In turn, this person hands the responsibility over to a third person, who does the job for 500 euros.*
>
> *Can these attitudes be considered to be racist? What do they gain with this attitude? One of the reasons that employers may give for justifying their actions is that they do it "for their good," because they are giving the person a job. What do you think about this answer?*
>
> *Who benefits the most from this? What negative consequences does this situation have? Who are the victims and the executioners in this case?*
>
> *Think of other examples.*

Racism is a dynamic process that depends on many conditioning factors and circumstances, both personal and social. There are no exclusive causes or explanations for racism, because the motivations of people, groups, and institutions are different; however, we have risked identifying a series of justifications that can help to explain racist behavior..

"We are all tempted by racism. All of us have within us fertile ground ready to receive and allow the seed to germinate as soon as we let our guard down."

Albert Memmi[14]

2.1 The tendency to simplify

We all function cognitively with stereotypes and we establish categories; this is a psychological mechanism that helps us to simplify reality and to be able to function in a more agile way in our daily lives.

"Clichés, set phrases, adhering to conventions, standardized codes of behavior and expression fulfill the socially acknowledged function of protecting us from reality, that is from the demands that all the events and facts make on our thinking attention in virtue solely of their existence. If we were always aware of this demand, we would soon be exhausted. "

Hannah Arendt[15]

Although this is the way that social cognition works, we must realize that it is also the starting point for the racist mechanism.

The emphasis on difference and not sameness distances us from those people or groups that we categorize as "others." By establishing categories, we are inevitably making value judgments that lead to a different way of considering each social group, that is, to creating a hierarchy. This differentiation and classification can "blind" us to trying to get to know the other. We take knowledge (either based on previous experiences or using stereotypes about social groups) that annuls our capacity to see who is there. We simply apply the "cliché" and go on to consider the person an individual of class A or class B, without really getting to know them. And this lack of knowledge makes us afraid of the other, it provokes a lack of trust and rejection on our part; or, on the contrary, it provokes admiration and liking.

In the case of immigrants, one of the groups that is a victim of racism, we find that there are different aspects that are valued one way or another (hierarchy), resulting – in some cases- in discrimination: according to the IOÉ Collective[16], the main criteria of differentiation are the following:

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[14] MEMMI, A. (2000). Racism. Minnesota: University of Minnesota Press, pág. 23.

[15] ARENDT, H. (1995). De la Historia a la acción. Paidós, I.C.E. U.A.B.

[16] Colectivo IOÉ. "Actitudes ante los inmigrantes: ¿discriminación o trato igualitario?", in Revista Sal Terrae Nº 1045, 2001, pp. 379-395. Available also at www.nodo50.org/ioe

- Nationality: papers that accredit being a citizen or not of the state in the territory of which one resides. The greatest discrimination is produced in relation to immigrants without papers.

- Culture: System of values, symbols, and practices (including language, traditions, beliefs, etc.) that contributes to giving a certain social identity to its adherents. Discrimination happens in relation to minority cultures when the majority feels superior to them or thinks that their presence could contaminate or weaken the social cohesion that the dominant culture provides. In the case of Spain, for example, gypsy culture has traditionally been discriminated against, and Islamic culture is also often discriminated against.

- Phenotype: Differences in body image, such as skin color, eye shape, or other physical characteristics. The most frequent case of this type of discrimination occurs in relation to people with black skin but it also appears in the case of individuals with brown skin (people from the Maghreb, Native Americans…), with slanted eyes (Asians), etc.

- Economic position: Differences in access to work and work conditions and participation in income are at the origin of different forms of economic and job discrimination, which also affect foreigners. From this point of view, "qualified" immigrants who have good jobs in sound companies are not discriminated against, but only those who make a living alternating between precarious jobs and periods of unemployment.

- Gender: Just like the previous difference, this one affects all groups; in this case, women are the habitual objects of different forms of discrimination.

Gila
A free book. PPC. Madrid, 1996[17]

2.2 Fear of anything different?

Racism and fear are two ideas that many people associate, because a racist attitude seems to be produced as a response to a threat, provoked by fear. Where does this fear come from?

Fear is usually automatically ascribed to differences. It is as if differences, merely because they are unknown, cannot provoke curiosity, admiration, or some other kind of "positive" sentiment, but only put us in an uncomfortable position where we do not know how to react and we substitute our lack of a response with a racist attitude. As the next section explains, racism is learned and we are exposed to it constantly. In the same way, we believe that there are fears that are learned socially and are based on stereotypes. One stereotype that is socially accepted (which does not mean that there are not people who fight against it) is that gypsies cheat and steal, so we are taught to be afraid of them, or at the very least, to be cautious in their presence, not exactly because of the physical and cultural differences we may find, but simply because of a belief.

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[17] http://www.amnistiacatalunya.org/educadors/humor/acudit-01-10.html Text: "So you're a foreigner, but not a soccer player. Wait till you see how hard it's going to be."

Racism is a pernicious mechanism that attacks us imperceptibly from childhood onwards and that makes us assume that we are "superior" to other people. It is so normalized and naturalized that we need to be reeducated in order to realize our advantages and the "racist" use we make of them: they serve to benefit us to the detriment of others.

We consider ourselves equal to, superior to, and inferior to others, all of them different. It may be that it is not the difference that makes us afraid, but the threat of losing our privileges due to an inversion of the social order that is established and assumed to be "natural." Perhaps because of this we do not feel threatened by the immigrants who arrive in Spain from rich countries, because we consider them to be equal to or superior to us and, therefore, they do not bother us or do anything "incorrect" that their social category does not permit them to do; but we do feel threatened by the immigrants we consider to be inferior, who we believe we can abuse, and whose right to vindication we do not acknowledge.

So then, do the differences themselves provoke fear, or do we respond with racist attitudes each time people who we consider different and inferior threaten the established order of things?

The question remains... we invite you to debate it.

2.3 Racism is learned

"Racism is a cultural discourse that surrounds us from infancy, it is in the air that we breathe, in our parents' advice and their ways of thinking, in cultural rites. We are exposed to it at school, in the street, and in the newspapers, and even in the works of people we are supposed to admire and who can, in fact, be admirable."

Memmi [18]

Racism is learned, it is normalized, institutionalized, transmitted and possibly prosecuted less forcefully than other forms of violence. As Teun van Dijk (2003, p. 23) says, "the authorities and the police are much less effective combating these kinds of acts than when they face other acts of terrorism."

Society and institutions, which we consider entities different from us, protect us and exempt us, apparently, from the racist and/or unfair paths they may take. These are the circumstances in which we say things like "*society is racist, but I'm not.*"

Module 4 of this Guide will give more information on how racism is learned through the discourse of the communications media, through textbooks, and in everyday life.

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[18] MEMMI, A. (2000) Racism. Minneapolis, MN: University of Minnesota Press. P. 112

2.4 Powers and privileges

The idea of power and privilege always comes into play, in one way or another, in the mechanism by which racism works. The people who practice racism are in a situation of superiority or domination over their victims (whether the control is real or perceived, conscious or unconscious), which is exactly what helps to justify the way they act.

The establishment of social categories which, in the cases presented in this Guide, degenerates to inequality due to the different valuation of groups (hierarchization) places people in different positions, privileged or unprivileged, with respect to resources, power, or social consideration. The rights of some clash with the rights of others, and inequality based on differences becomes naturalized. We can represent the steps from stating difference to the justification of racism as follows:

| Difference/ Diversity | Social category | Hierarchi- zation of groups | Racist behaviour | Justification of racism |
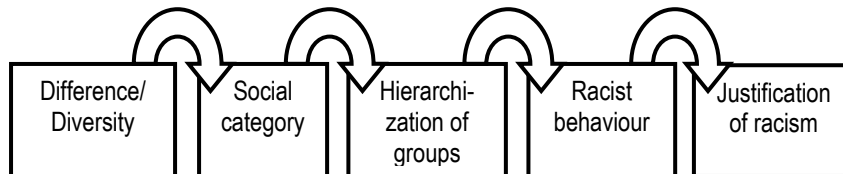
But what privileges are we talking about? In activity 1 of the previous module, in the section "Food for thought," we saw a list of situations that are everyday occurrences for part of society but that are privileges if they are analyzed from the point of view of other sectors whose daily life is quite different. Enjoying the so-called welfare state, feeling safe in society, feeling that you are treated and acknowledged as a person, as a citizen, are normal life experiences for part of the population, but not for another part. This is one of the keys to understanding the complexity of racism: the normalization or naturalization of privileges for one series of people and groups, that is, the fact that they are not perceived as privileges; while, at the same time, other social groups are denied access to or have a hard time acceding to these privileges/rights.

If we consider this logic of privileges/superiority, we can analyze what situations racist behavior happens in. Going back to the previous diagram, we will try to see what happens to make us, at a specific moment, reach boxes four and five.

Think about your experiences

In what situations have you felt that you were in a privileged position in relation to other people/groups? When have you felt yourself in a disadvantaged position?

> *What is our behavior in each case? When does racist behavior occur? What does it have to do with privileges? When do we speak of rights and when do we speak of privileges? How is this perceived from the point of view of the people with the privileges? And from the point of view of the disadvantaged people?*

We can say that racist behavior is conservative, that it seeks to maintain the status quo, the privileges of the people and groups that exhibit this behavior. If having certain rights, customs, lifestyles, and privileges is considered natural, we can find the favored groups and people showing racist behavior in the following cases:

If there is competition for resources, above all on the material, most tangible level: if material resources are perceived as becoming scarce and acquired rights or privileges are lost, fighting behavior to maintain these rights or privileges is activated, and it can take on racist tones

If privileges are questioned, not so much, or not only, on the material or economic level, but on the cultural or axiological ones: if minority groups question the status quo, if privileged groups perceive their way of life as being questioned, or if other alternatives arise, racist behavior can be triggered as a justification for defending cultural universes that are considered superior.

Even if none of the above circumstances acts as a trigger, if a dominant group exercises its power ostentatiously: whether it is unconsciously, due to inertia or to the normalization of the situation of inequality, or consciously in order to maintain control and repress any attempt on the part of the victims to vindicate a fairer situation, racist behavior is involved.

> *Recently in Spain, we have been seeing cases of racist conduct associated with material resources such as school lunchroom aid and nursery school admissions.*
>
> *Could we describe the commentaries of native families that blame immigrant families for monopolizing all the resources as racist commentaries? What responsibility do institutions have in these cases? Is the fact of being an immigrant or not a priority criterion for granting a scholarship or a public position?*

These cases where there is competition for material resources (social benefits, job positions, aid) may be easier to identify than the second type of situation: when it is not a matter of competition for access to privileges but of competition for more subtle aspects: aspects of culture, identity, values. That is, when the lifestyle considered "normal" is questioned.

> *Can we interpret the opposition of certain sectors of society to homosexual marriage from this perspective?*
>
> *There is a series of social rights (protection of the family, widow/widower pensions) associated with marriage, and in the case of homosexuals, the acknowledgement of these rights could create a situation of competition for resources, just like in the previous example. But homosexual marriage involves another series of considerations: broadening the concept of family, of the couple, models of living together. This means questioning the more traditional positions, in the case of Spain, and implies legitimizing other life options. From a racist logic, we can interpret the opposition to homosexual marriages as a struggle to maintain power and privileges, based on the perception and belief that some ways of life are "normal," "superior," "better" than others and must, therefore, be protected against others that question them.*

All people and groups can be in a privileged or disadvantageous situation in relation to other groups. While it is true that there are social groups or categories that traditionally, in our society, are located at one end of the line of power and privileges or the other (generally, being a man as opposed to being a woman, being white as opposed to being black, being heterosexual as opposed to being homosexual, being gypsy as opposed to being non-gypsy), it is also true that each particular case can place us in situations of inferiority or superiority, of control or submission, of domination or subjection. This is the complexity of racism.

2.5 It's your fault

> *… these Spanish people, they start to say: 'Oh, no! It's their fault for coming here, why don't they go to their own country to turn the country to shit…'*
>
> Ecuatorian youth, 15 years old[19]

Racism always exists, but it becomes more evident when the groups become visible. If we think, for example, about commentaries by teachers such as "No, there's no

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[19]INTER Group: Racism: A Teenagers' Perspective. Results of a Preliminary Research from Madrid (Spain) [El Racismo desde el punto de vista de los adolescentes. Resultados de un trabajo de investigación preliminar realizado en Madrid (España)]. Navreme publications volume 6. Vienna: Navreme. 2007.

racism in my school because there are no foreigners" or "…because there are no immigrants." This way of thinking, very frequent in school contexts, harbors dangerous ideas:

- On one hand, it reinforces the idea that the presence of foreigners/immigrants, in this case, leads to racist situations.
- Everything outside of the classroom or the school is not a subject that needs to be dealt with, it is not important. (We should at least put quotation marks around the "socialization" function that the school carries out. Does it prepare us to interact with everyone? Or does it subtly prepare us to interact with "equals"?)
- Consequently, racism and anti-racist education will not be discussed simply because there is no conflict in the school. The thoughts and attitudes that can be the seed of racist situations are not considered: the valuation of groups as inferior or the confusion of terms such as "right" and "privilege."

n other words, all the seeds of racism are already there, although they are so automatic that they habitually fall outside of the area of awareness and analysis. The situation explodes when those "others" are present. Commentaries such as "we didn't used to be racist; they're the ones who provoke racism" are part of everyday language. As the minority group starts to grow in size, the perception of the group as a threat grows, with the appearance of organizations, petitions, demands, rights, obligations… That is, the majority group perceives the established order of "our" society as beginning to falter.

Thinking about the conditions and contexts in which this kind of opinion occurs, we can state that in many cases it is associated with situations that involve competition:

- Competition for the distribution of goods, whether material, job, social, or political goods. From access to healthcare, education, and services, to doing a job or the right to vote, these issues are experienced as rivalry.
- Competition for power, understood as influence and as control. The worry about "contamination," concerning ideas as well as habits or values, is part of a common discourse where there is no room for integration. It is experienced as "their ideas against ours" and as a threat of losing domains and privileges.

3. Resources

3.1. Films

¡Mezquita no!: http://www.aulaintercultural.org/article.php3?id_article=1018

Director: Alberto Aranda and Guillermo Cruz

Length: 30 minutes.

Synopsis: A documentary on the conflict in the city of Santa Coloma de Gramenet in October-November 2004. The installation of a Moslem place of prayer on the ground floor of an apartment building unleashed the protests of neighbors who complained that the premises were not prepared to house a center of worship. In the conflict among the neighbors, the city hall, and the Moslems, several people from the cultural center Ateneu de Sta. Coloma intervened, asking for the neighbors' respect toward those who were praying, defending the consititutional right to freedom of worship. Finally, the atmosphere became too heated, and the Mossos d'Esquadra (autonomous community police) had to intervene.

With the conflict over, with the relocation of the center of worship on a piece of open land on the outskirts of Sta. Coloma, "¡Mezquita no!" tries to be a documentary of the dialogue and a reflection on the events, on the causes and consequences of a case that was not the first and will not be the last of its kind, an event that proliferates increasingly in Spanish society, a society that receives a great number of immigrants.

American History X: http://www.aulaintercultural.org/article.php3?id_article=1018

Director: Tony Kaye

Length: 115 minutes.

Synopsis: The film attempts to describe the attitude of young neo-Nazis in the United States and the causes that lead them to become skinheads. A young man who belongs to a racist group goes to jail and when he is released he meets up with his old friends.

The film reflects three processes of change: that of the main character in jail, that of the group of friends (including, particularly, his younger brother) during this same time period, and the clash of opinions and attitudes once he is free again.

East Is East http://edualter.org/material/cinema/peliculas.pdf

Director: Damien O'Donnel

Length: 92 minutes.

Synopsis: George Khan (his children have nicknamed him 'Ghengis') is a proud Pakistani, owner of a typically British fish and chips shop, and he governs his family with an iron hand. He believes he is raising his seven children to be respectable Pakistanis, but they live in Salford, northern England, in 1971. Ella, George's English wife, even though she loves and tries to honor her husband, also wants her children to be happy. Ella and George's children resist falling into the trap of arranged marriages. They aspire to be citizens in a modern, liberated world.

3.2. Web pages

http://www.sosracismo.org

The Association SOS Racism – Bizkaiko SOS Arrazakeria arose from a platform created in 1991 to fight for the integration of immigrants in our society. The web page offers information on the association's activity, the current state of the society in which we live, and news on other movements. There is access to MUGAK: Center of Studies and Documentation on racism and xenophobia of SOS Racism: www.mugakmed.efaber.net/gunea. The association edits the journal Mugak, which can be consulted online.

Materials from the campaign to sensitize people, "Your prejudices are the voices of others" http://www.gitanos.org/conocelos/web/conocelos.php?s=0&p=0 promoted by the Foundation of the Secretariat for Gypsies. The commercial spot, the video clip, the radio spots, and the posters are good materials for introducing or presenting activities in the classroom.

Report "Discrimination and gypsy community" 2006

http://www.gitanos.org/publicaciones/discriminacion06/

The annual Discrimination and Gypsy Community Report is the direct consequence

of collecting cases and advising victims, and its main objective is to show, with demonstrable facts, the daily existence of ethnic discrimination, as well as to make it clear that social entities and the public powers should be more actively involved in promoting equality in the treatment of ethnic minorities.

Amnisty International Catalonia. Consult the specific section of Education in Human Rights. http://www.amnistiacatalunya.org/educadors/es/index.html. *The resources selected, classified by subject, with racism being one of them, are particularly interesting: literature, film, music, graphic humor.*

Open Classroom, Journal of Critical Educaiton. Materials published on the web by the ESCUELA LIBRE collectivity for Critical Education. http://www.escuelalibre.org *On this page, we can find a specific section on intercultural and anti-racist education, that offers educational materials and proposals for classroom activities.*

3.3. Books

van Dijk, Teun A. (2003). *Racismo y discurso de las élites*. Barcelona: Gedisa[20]

This work analyzes the role that various elite groups (political, academic, business, communications media elites) carry out in reproducing racism and perpetuating the privileges of the privileged groups. It focuses on discourse as the element by means of which racism manifests and reproduces itself.

Ben Jelloun, Tahar. (1998). *Papá ¿qué es el racismo?* Madrid: Alfaguara[21]

Story-essay that reproduces the dialogue between a girl and her father on racism. A good introduction to begin to think about what racism is, how it is produced, and how it manifests itself.

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[20] Van Dijk, Teun A. 1993. Elite Discourse and Racism. Newbury Park, CA: Sage.
[21] Ben Jelloun, Taher. 1998. Racism Explained to My Daughter. NY: New Press.

> **Ryan, William. (1971).** *Blaming the Victim.* **New York: Random House**
>
> *An excellent book that develops the ideal of "blaming the victim" in different aspects. The reasoning is based on analyzing each of the cases in which society turns the social victims of racism into those guilty for their own process of victimization. This is the way society "washes its hand with impunity" insofar as its own responsibility is concerned. The idea goes something like this: poor people cause their own poverty in different ways (because of their behavior, because of mistakes they make, etc.), and the process has nothing to do with the fact that the rest of the people enjoy privileges that they do not have. In this way, the people who do enjoy the privileges can do so without feeling guilty for having appropriated the rights that correspond to others.*

4. Food For Thought

> **Choosing schools – student admission in educational centers supported by public funds**
>
> *The objective of the activity is to reflect on the consequences of our current system of choosing educational centers for mandatory levels of education. In order to do this, we will start out by reading some fragments of the article Elección de la escuela, clase social y fuerzas del Mercado (Choice of School, Social Class, and Market Forces), indicating some of the reasons that caused the parents interviewed to choose a school for their children, within the network of schools supported by public funds. In order to do this, four categories of schools were established, based on the interviews carried out with the students' parents. Some of the reasons given for choosing a school were:*
>
> *Some reasons that the parents choose subsidized schools more frequently:*
>
> - *Certain ethical values linked to discipline and obedience, more than specifically religious values.*
>
> - *A higher level of academic pressure on the students, together with greater guarantees of social success. This must not be confused with a higher quality of education, because the term quality is very complex and has nothing to do, in mandatory education, with the academic pressure on the students. It could be said that this is the stereotype that private education has marketed best to society.*
>
> - *The non-existence of conflictive social groups. Almost all of the parents and teachers insisted on the idea that this is an important variable for*

parents, that the idea that there be no marginal population "that could lower the level" was a widely shared opinion.

- *Parents' expectations and experience. A very important variable was the parents' condition as former students of the school, to the extent that in some classes over 60% of the students are children of former students. This is one of the keys of the marketing system, the ideology of the marketing system is partly based on the expectations and previous experience of the parents, which condition what the children are going to do and what they seek for their children afterward.*

Some reasons that parents choose public schools – middle class:

- *Non-conflictive social atmosphere, non-existence of a marginal population, good sociocultural and family environment. The teachers in the school themselves acknowledge that "this school is very selective, not only because of the area but also due to its prestige. There are also many distinctions among public schools: a public school in a marginal area is not the same as one in an area like...".*

- *The school's renown and prestige.*

- *Ideology that "a public school provides a lay education." It could be said that the parents who move in this micromarket are the ones who agree with the variables in private schools but do not want the religious option. This is why some parents insist on the idea that the experience they had in private schools had conditioned them not to send their children to them.*

- *Parents' expectations and experience. Having studied in public schools. "I studied in public schools and everything went fine, I'm happy with it and I will send my children to public schools."*

In public schools:

- *Plurality of student body, reflecting social reality. Some parents consider the social and cultural differences among the students to be worthwhile. "Public schools prepare them for life, there are problematic people and really good people, the spectrum of kinds of people that you can find in a public school is very broad. In a public school, they are educated for the way life is, for social reality. "*

- *The school's fame and prestige, always by word of mouth of people, neighbors, as they do not usually go to the school to ask.*

- *Lay ideology.*

- *Parents' expectations and experience.*

- *...parents don't even think about where to send them, they send them to the closest school and that's it, just because of the proximity. In the school studied, according to the director of the school, maybe only 5% think about sending their children because of public school conviction, the rest are doing enough just sending them to school. There is no consideration of educational intentions or of developing certain values, partly because they are families that move on the lowest levels on the Maslow intention scale. Their daily obsession is just to survive the best they can. The school, shall we say, fulfils a social function of keeping the children for a certain amount of time, children who would otherwise become delinquents ahead of time. It's hard to accept, but that's the reality.*

Extract from Bernal, J.L. (1999) Elección de la escuela, clase social y fuerzas del mercado, en *Anuario de Pedagogía* http://didac.unizar.es/jlbernal/Choiceschool.pdf

- *Do you agree that this school typology exists?*

- *Where does it lead us?*

- *Do schools' systems for selecting their students have anything to do with all of this? Think for a moment about these two criteria that are used to select students:*

  - *Area of influence (4 points) – neighboring areas (2 points) Do all the schools in the same area have the same areas of influence and neighboring areas? Is the zoning reviewed according to demand? What does this lead to?*

  - *Freely designated criteria (1 point, given by the school). What is usually evaluated under this heading? Is this criterion decisive for determining whether a student will be admitted or not?*

- *Do you think the parents have racist motives for choosing their children's schools? And do the schools have racist motives for choosing the students?*

5. Activities to Share

Keys of racism

"There is an abyss separating having a society with a **historical heritage** in which racist events are unknown and having a society that has historical antecedents plagued with antisocial behavior, precisely the distance that separates the members of different generations in this society from being racist or not.

Similarly, **learning** is a determining factor, and it is, in turn, influenced by the historical heritage that the members of the society possess. From educating a child in a context of respect for others, that is, of accepting others with their virtues but also with their defects, from teaching a child from infancy to know how to see the differences in others but also to be predisposed to feel that this difference is positive because of all the new things it can provide to the collectivity, to teaching a child that whoever is different from the members of their own group should be considered an enemy. This is what will determine that the future orientation of the society in which this learning happens will follow paths of social justice and **equality** for all, or paths of racist discrimination.

Individuals' and societies' **conflict of interest**, colored in most cases with the decaying tone that presides the relations of the powerful over the weak, of the rich over the poor, of the educated over the illiterate, in a framework of inequality not only of groups but also of people as individuals, consolidates racism to degrees of degradation of the human condition that prevent ethics from leading the climb.

Intolerance, **superiority**, **prejudice**, and **phobias** are four keys that, like shields, protect from any weakness and from the possible doubts that could appear at the moment that racist behavior materializes.

As if this were not enough, the **vicious circle** feeds the entire process, constantly revitalizing it, sometimes too much, with the result that, on some occasions, when some of the keys noted earlier are overfed, it favors waves of racial violence.

Society's lack of **awareness**, not being conscious of antisocial behavior or accepting it as normal or even necessary, acts as insulation against any contact coming from non-racist individuals and groups.

In short, ten keys for understanding the phenomenon of contemporary racism."

Montoya, Maria Ángeles. (1998). *Las claves del racismo contemporáneo*. Madrid: Ediciones Libertarias. Extract of the conclusions, pp. 140-141.

Reflect, as a group, on the keys of racism highlighted in boldface in the previous text. How do they work? Think about examples in which these keys are identifiable as plausible explanations for racist situations. Thinks about examples from your daily life. Do you agree with this presentation? Might there be other keys that could help us to understand racism that are not included in this text?

Racism as an instinct - racism as learned

"You see, in olden times, in the societies we call primitive, man's behavior was almost like animals' behavior. If you observe a cat, the first thing it does is mark its territory. If another cat or another animal tries to steal its food or take away one of its babies, the cat, who feels like the space is its own, will defend itself and protect its own with its claws. Man is the same. People like to have their houses, their lands, their goods; and they fight to defend them. It's natural. Racists believe that all foreigners are going to steal their things. And so, they don't trust them, without even stopping to think about the reasons. They do it by instinct, just like the animals. An animal only attacks if it is attacked. But sometimes, man attacks a foreigner even though the foreigner never even thought about taking away his things."

Ben Jelloum, Tahar (1998). Papá ¿qué es el racismo? Madrid: Alfaguara. p. 24

-... Culture teaches us to live in society, to understand that we are not alone in the world, that there are other peoples with other traditions, other ways of life that are as valuable as ours.

- So culture is the same as education. And racism is learned.

- Of course, no one is born a racist, people become racists! It all depends on the education you've been given in your home or at school."

Op. c. 25

"Racism is not a 'natural' tendency for any human group, but a social invention to hold power and maintain a privileged situation over others whose origin, appearance, or culture are different."

Van Dijk, Teun (2003). *Racismo y discurso de las élites. Barcelona*: Gedisa. p. 227

These quotes, taken from one work by Ben Jelloum and another by Van Dijk, could be interpreted as opposites, in the sense that they seem to

defend two different positions concerning racism: racism as an instinct and racism as learned. What is your position? Why? What personal or social experiences are your basis for one position or the other? What consequences does treating racism from one perspective or the other have?

6. Working in the Classroom

Doctor Drew Activity

The objective of the activity is for the students to fill out a questionnaire with information on Doctor Charles Drew. We have three sheets with different, complementary information on Doctor Drew. Divide the students in three groups and give the members of each group one of the sheets (sheet A to one group, B to another, and C to the other) and give them the questionnaire about Charles. Each student fills out as much of the questionnaire as possible using the information on their sheet, with the help of the other members of the group. We break each group up into groups of two or three, and they mix with the other groups, so that each new group has members with sheets A, B, and C. In order to find additional information for filling out the questionnaire, the students have to ask each other questions. Once all the questionnaires have been completed, have a discussion about the important aspects of Charles Drew's life, about how the students felt when they discovered them, on the different ways the information was presented on the sheets, and on the consequences for producing a more or less partial view of the situation.

Before carrying out this activity, the teaching staff should reflect on the following issues:

1. Which of the sheets could be described as anti-racist? Why?

2. How would you use these sheets with your group of students? What issues would you present in the debate with the students?

3. What causes would explain different people's behavior concerning Doctor Drew?

4. What analysis can you make of the role of teaching history in anti-racist intercultural education?

Sheet A Notes on Charles Richard Drew

Charles Richard Drew was an African-American scientist. He invented the blood bank, a way of keeping blood so that it can be used by people who need transfusions.

He was born in 1904. He was one of five siblings. He studied medicine at Brown Univeristy and later went to the Montreal General Hospital. He worked with Doctor Beattie, who was researching blood transfusions. Drew became very interested in the work. He realized that it was very important to find a way to keep blood so that it could be used later. He found that blood could be stored if it was collected carefully and refrigerated. His discoveries saved many lives in World War II. He died in 1950 as a result of a traffic accident.

Sheet B Notes on Charles Richard Drew

Charles Richard Drew was an African-American scientist. He invented the blood bank, a way of keeping blood so that it can be used by people who need transfusions.

He was born and lived in a Washington ghetto. At the university, he became aware of racism. He was an athlete on the university team. He went to a hotel after a game. The hotel did not allow black people from the team. In World War II, the Red Cross established places for people to donate blood. The army said that it would not allow black blood to be used for the soldiers. There were many protests. Finally, black blood was taken, but it was stored separately from white blood. When Drew had a car accident, he was not far from a hospital. The hospital, in Alabama, was using his discoveries. It did not admit black patients. Drew died.

Sheet C Notes on Charles Richard Drew

Charles Richard Drew was an African-American scientist. He invented the blood bank, a way of keeping blood so that it can be used by people who need transfusions.

He was a very good athlete in his youth. He played basketball, football, he was a good swimmer. After he had been at the Montreal Hospital, he went to work at Howard University Medical School and he became a surgeon. Many people died after operations and accidents. The patients lost blood, and there was no blood to give them. It took a long time to find someone with the right blood type and give it to the patient. During World War II, many people died because there was no blood to give them. Drew found a way to store blood plasma. After the war he became a professor. He won many prizes for his scientific work before he died.

Questionnaire about Charles Richard Drew

BIRTH - When? – Where?

SIZE OF FAMILY

SPORTS INTERESTS IN YOUTH

UNIVERSITY- Which?

DEGREES- Which?

WHAT HAPPENED TO MAKE HIM AWARE OF RACISM?

GENERAL HOSPITAL GENERAL - Which?

WHO DID HE WORK WITH?

WHAT WAS HE INTERESTED IN?

WHAT DID HE TRY TO DISCOVER?

UNIVERSITY MEDICAL SCHOOL- Which?

WHAT DID HE BECOME?

WHY DID MANY PEOPLE DIE AFTER ACCIDENTS AND OPERATIONS?

WHAT DID HE DISCOVER?

WORLD WAR- Which?

WHO SET UP PLACES FOR DONATING BLOOD?

WHY DID THE ARMY COMPLAIN ABOUT THE BLOOD?

WHAT FINALLY HAPPENED?

WHAT DID CHARLES DREW BECOME AFTER THE WAR?

WHAT DID HE WIN?

DIED- When? – Where? – Why? – How?

Activity adapted from Antonouris, George (comp.). (1989).
Multicultural Anti-racist Topic Work.
Trent Polytechnic Nottingham, Faculty of Education. Pp. 19-23.

Film Forum I

A debate is proposed after viewing the documentary ¡Mezquita no! with the students.

In order to break the ice and generate an exchange of ideas, we suggest taking

some extracts from the participants in the documentary themselves:

- The voice of the Delegate and Commissioner of the plan for coexistence of the City Hall of Santa Coloma:

"The mayor's intervention is very clear. The premises fulfill the necessary conditions and if the Moslem community does not wish to leave, the City cannot close the premises."

(The City Hall changes its opinion for the fifth time in a month.)

"How did this come about? By transferring a parcel, large enough in square meters, in an enclosed place, so that there will be some protection, so that there will be differentiation."

> *Discuss the initial discourse and the final solution adopted by the City Hall. Analyze the interest in votes and its implications for the final decision. Do you know of any other similar examples?*

- The voice of the spokesperson for the Moslem community of Singuerlín:

"We, as citizens, have our rights, and our being denied a constitutional right is something to think about."

"The City Hall opted for a solution that is fashionable lately, it can be seen that, deep down, Moslems are seen as lepers. So you have to isolate the people. What happened to the discourse on integration?"

> *Consider some right that nobody has ever questioned you about and that is denied to other groups. Are we talking, then, about rights or privileges?*

> *Have you ever been isolated so that you can do something that others do freely? How do you think the Moslem community feels?*

- The voice of the member of the Shelter for Immigrants:

"I think that the Administration has come out badly, here, even though they think they've come out on top. They lost the chance to show all the foreign members of the Santa Coloma community that they have the same rights as everyone else."

What is your opinion?

- The voice of the spokesperson for the neighbors of Singuerlín:

"I understand how it is that people call us racists. We knew the risk we were running. This is a fight and you have to accept that."

To what point is racism a point of pride?

Film Forum II

The film American History X is a good resource for dealing with the issue of juvenile bands associated with racist activities. The questions and reflections that we indicate are taken from the proposal presented on http://www.edualter.org/material/intcine/indexe.htm:

- *Comment on this quote by David McKenna, screenwriter of the film: "I wanted to write something about the merchants of hate. What I tried to underline in the script is that people are not born racists. This feeling is acquired through the environment and the people who surround us. What intrigued me is why people hate and how we can change so much."*

- *How does the film explain the way the main character acquires his racism? How is Derek's hate transmitted? What do you think of that?*

- *The director of the school where Danny goes proposes a solution to the conflict. What is it? What is your opinion about it? How would you describe his attitude?*

- *Derek changes in prison. How? What is the process that tranforms him? Who and what intervene in this process? What does he learn?*

- *How would you characterize the Vinyard family? What adjectives would you use to define each member?*

- *The skinhead phenomenon is relatively recent and exists currently. Look for news items about this subject in the different communications media.*

- *Where do you think the ideological inspiration for Nazism comes from? What specific values and principles do you think such a violent and intolerant way of thinking responds to?*

- *Recall the end of the film. Taking stock of what happens in the film from beginning to end, what conclusion do you reach? Do you think that any conclusion can be established? What do you think the director wants to explain to us with this story?*

Attitude and opinion survey

Below are some questions taken from the November 2005 CIS opinion Barometer (http://www.cis.es/cis/opencms/-Archivos/Marginales/2620_2639/2625/e262500.html), which ask the degree of agreement/disagreement with each of the following statements:

> ➢ ***In general, salaries go down as a result of the arrival of people who come to live and work in Spain.***

> ➢ ***In general, the arrival of people who come to live and work here is more prejudicial to the economic perspectives of poor Spaniards that to those of rich Spaniards.***

> ➢ ***The people who come to live and work in Spain make it possible to fill job positions for which the workforce is insufficient.***

> ➢ ***If someone who comes to live and work here is unemployed for a long time, they should be expelled from the country.***

> ➢ ***People who have come to live in Spain should have the same rights as everyone else.***

> ➢ ***If someone who has come to live here commits a serious crime, he or she should be expelled from the country.***

- *What bias do you find in the way these questions are presented? Are they more oriented to highlighting positive aspects or negative ones?*

- *What objective is the survey trying to analyze? Would you ask the same questions in order to analyze this objective?*

Now analyze, using the following table, the results obtained after consulting around 2,500 people (the data are expressed in percentages and we have omitted the ones corresponding to the 'does not know/does not answer' response because they were not very significant).

	Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
In general, salaries go down as a result of the arrival of people who come to live and work in Spain.	13.6	33.4	7.0	29.5	10.8
In general, the arrival of people who come to live and work here is more prejudicial to the economic perspectives of poor Spaniards that to those of rich Spaniards.	20.9	47.2	5.2	15.9	5.3
The people who come to live and work in Spain make it possible to fill job positions for which the workforce is insufficient.	16.7	48.7	8.7	16.5	4.3
If someone who comes to live and work here is unemployed for a long time, they should be expelled from the country.	6.5	19.6	10.7	38.8	14.8
People who have come to live in Spain should have the same rights as everyone else.	24.3	54.6	7.8	7.9	1.8
If someone who has come to live here commits a serious crime, he or she should be expelled from the country.	47.7	31.4	4.9	9.0	3.9

- *What prejudices are shown? And reciprocally, what privileges are hidden?*
- *What use do you see for these data? What purpose do you think is behind these studies?*

JOIN THE DISCUSSION

There are years of difference between these two images and what is written in them, but are they really so different? What do they suggest to you? We encourage you to make your own graffiti, with the first thing that comes to mind and then... reflect.

GET OUT OF THE ARGENTINIAN HOMELAND!
THOUSANDS OF DIRTY GALLEGOS
WHO STEAL OUR JOBS

THEY ARE THIEVES AND ASSASSINS,
THEY PROSTITUTE THEMSELVES
AND SELL DRUGS TO OUR CHILDREN

WE DO NOT CARE IF THEY EXIST
AS LONG AS IT IS FAR AWAY FROM HERE

THEY MUST GO BACK TO THEIR OWN COUNTRY!

Taken from González Yuste, Luis. (no date). In Tierra Extraña. Educación Antirracista para una sociedad intercultural. In *Aula Abierta, Revista de Educación Crítica*, num. 1.
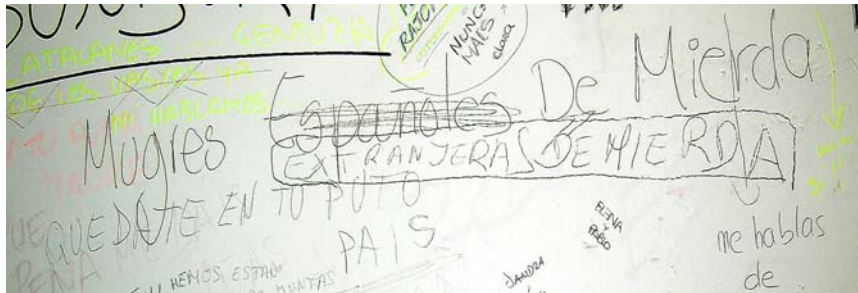
Graffiti on one of the doors of the women's restroom at a university.[22]
Photographed in October 2006.

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[22] Graffiti: Dirty. Stay in your own fucking country. Shitty foreigners. Shitty Spaniards.

Activity on privileges:

The objective of this activity is to provoke reflection on the benefits that we attribute to belonging to certain groups in order to achieve a specific objective.

The activity consists of reaching a goal starting out from the same point. We will place the participants in a line and they must reach the wall. Symbolically, the wall represents the goal, which could be one of the following:

- *Getting good grades in school*
- *Achieving a management position in a company or institution*
- *Feeling safe alone in the subway at midnight*
- *…*

Invent another goal that you believe fits the situation of the group

Once the goal is established, the participants will be able to advance toward it or step back from it according to how they think belonging to the following groups may help or hinder their progress. They will thus evaluate the experience that they have of, or attribute to, being:

- *Man*
- *Woman*
- *A religious person*
- *Moslem*
- *Foreigner*
- *Child of immigrants*
- *Having parents with university degrees*
- *Young*
- *Gypsy*
- *Spaniard*
- *Married*
- *Homosexual*
- *Heterosexual*
- *Jewish*
- *Snob*
- *Rasta*
- *…*

Use whatever you consider fits the proposed goal best.

- *What benefits you most? Can you consider it to be a privilege? Why?*
- *In which situations did you have to step backward? What did you think of that? How did you feel?*
- *What have you gotten out of this activity?*

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Module 3 -
Racism: How Is It Produced?

OBJECTIVES OF THE MODULE

> 1. *To become aware that racism is a social phenomenon. There are social, cultural, and institutional factors that create, maintain, and promote different forms of racism and discrimination.*
>
> 2. *To analyze different psychological theories about how the "racial" concepts that support, justify, and mask racist behavior develop.*
>
> 3. *To identify and describe some contemporary manifestations of racism: what they consist of, how they work, what consequences they have.*

1 Critical Incident

> *"Why do they say it's illegal and all that... they say go back to your own country, you're illegal, you can't be here... go and starve…"* (Interview 2)

Beyond its most violent expressions (insults, agression), racism works in a less evident fashion in the form of prejudices that are expressed and identifiable in social discourse, and in the form of situations of segregation and discrimination that we tend not to relate directly to racist attitudes and behaviors. Racism wears masks, it puts on makeup, it disguises itself, it takes on different forms. In democratic societies, it is hard to justify or "tolerate" discrimination and segregation based on "racial" or "cultural" differences; so the reasoning and mechanisms that guarantee the maintenance of discrimination are different ones. One of the most subtle hides behind "legality." There is talk about "illegals," people "without papers," "immigrants," people who in fact live and work around us but whose basic rights are not acknowledged and whose "illegal" situation facilitates and promotes different kinds of situations of exploitation and abuse.

The clash between "immigrants' rights" and "citizens' rights" is a recurring one in

political and media discourse.

> … The immigrant is a special citizen, whose rights can never be compared in some aspects to those of native citizens. First of all, the immigrant has joined the host society by their own decision, a decision which is, in addition, imposed unilaterally: the first act of the immigrant in his or her new society is usually the violation of its immigration laws. This way of entering has long-lasting repercussions on their situation: for example, in the area of linguistic or cultural rights in general. The immigrant cannot demand that the State give him or her the same protection in these aspects as original citizens can, immigrants do not have the right to receive a guarantee that public means will be used to maintain their own cultural, linguistic, or religious framework …

> José Mª Ruiz Soroa. *Extranjería y Ciudadanía ¿Deben votar los inmigrantes en las municipales?* El País

The first difficulty is in defining who is an "immigrant." The Manual for Designing and Managing Social Action Projects with Immigrants (*Manual para el diseño y gestión de proyectos de acción social con inmigrantes*) of the Ministry of Work and Social Affairs offers the following definition of the term "immigrant":

> *IMMIGRANT: Term with no legal content. Public opinion generally believes that an immigrant is a person who has three characteristics: a person who comes to Spain with a certain intention to stay, who lives from salaried work or self-employment and occupies the lowest sectors of the job market. The families of the previously defined immigrants who move with them are also considered immigrants.*

- *Who is an "immigrant"? In what conditions and for how long is a person an immigrant? Is "immigrant" a hereditary category?*
- *How is an "immigrant" defined and how is a "citizen" defined? Can we speak of different degrees of citizenship? What function do you think the use of this gradation has?*
- *Are immigrants citizens also? In what way are they, or can they be, citizens? To what extent is categorizing people as immigrants a racist behavior?*

The legal framework around "immigration" (remember that this is a term with no legal content) can constitute a manifestation of structural racism.

> *Everyone has the right to recognition everywhere as a person before the law.*
> (Universal Declaration of Human Rights. Article 6)
>
> *Everyone has the right to leave any country, including his own, and to return to his country.*
> (Universal Declaration of Human Rights. Article 13.2)

2 Information

When we considered, in our group, the issue of how racism is produced, different ideas about "how" and different types of answers arose. On one hand, we tried to inquire into the origins of racist behavior, resorting to research developed from psychology along these lines. On the other hand, we also understood the question of "how is it produced" as an invitation to analyze the different ways in which racism is expressed or manifested. Many of these faces of racism come up in the rest of the modules that make up the Guide; here we hope to name them explicitly and offer some reflections that will allow us to unveil their mechanisms of action.

2.1. How "racist" concepts develop

The theories of *cognitive development* that follow Piaget's ideas and attempt to know and discover the origins of racist concepts and how they develop, focusing on the first stages of children's development, begin with a series of assumptions. Among these assumptions, one, not the least important of them, is children's limited comprehension of abstract concepts such as racial concepts. On the other hand, children are considered to be ingenuous subjects focused on themselves, with little capacity for managing complex abstractions in social interactions. Authors such as Wardle (1992) state that, until the age of 7, children have a limited capacity in relation to complex ideas about racial identity, and the idea that they are not capable of using "racial" concepts in the way adults do derives from this. The deduction follows that the conception that children have of concepts such as racism is neither positive nor negative, in contrast to adults. Children do not give a special meaning to terms relating to color or other differences that later will become charged with meaning.

Research carried out from this perspective of cognitive development does not provide an answer to certain findings and problems that come up both on the level of behavior and with the tests carried out that lead to these conclusions. Many investigations show how children consistently prefer to interact with their own group, more than with any other, from a very early age. Children often do not try to interact with children from other groups unless they are pushed to do so by a teacher or in directed activities. There is a great deal of testimony that shows how each individual, during adolescence, interacts with subjects of his or her same group.

We will find a second group of problems in this section in the assumptions of the research itself. The studies are carried out from the adult perspective, with their assumptions, stereotypes, and prejudices, while what they should focus on is capturing what happens in the subject's everyday life. Conclusions are made on how racism develops in a child, with the child conceived of as deficient in intellectual capacity, incapable of using abstract concepts, only capable of progressing as he or she advances in age, in environments proposed by the person carrying out the study. No one really listens to the subject of the research or takes into account the child's own natural environment, observing him or her in it.

We should avoid falling into these ideas that make children only capable of understanding and developing complex concepts such as those that we are interested in insofar as they are similar to standard ideas predetermined by the adults, and we should try to find out what really happens in life situations. This is the only way that we will be able to understand how these complex concepts really develop from the earliest ages. How individuals, at any age, define, interact with, and see different groups. Their own group and other groups. It is not a matter of finding the prejudices as the adult has previously defined them, but rather of finding the prejudices that are defined, in practice, for each age group and for each individual. It is not a matter of the subjects responding to predefined agendas on ethnic or "racial" subjects, but of seeing how they define themselves in practice regarding these subjects. Rather than obtaining responses that can be reproduced, it is a matter of finding out how they define practice regarding these subjects.

In many cases, the individuals know what the appropriate answers are, the ones they need to give to an adult who is "evaluating" them. In order to find out what happens, this limitation must be overcome. A "response" level that really reflects what the person is thinking and the answer that he or she gives when there is no adult "evaluator" nearby must be achieved. It is necessary to get to know what the person thinks.

An understanding of how the development of these concepts takes place from the cognitive perspective should allow us to know what is really occurring in the individuals, to approach their attitudes and behavior, shedding the limitations of our own prejudices in order to gain access to what happens in children and young people. We must consider how to approach the different age groups, questioning the pertinence of tests or questions drawn from notions focused on adult thinking. Any approach to the world

of teenagers/young people must try to understand how prejudices develop and the variety of ethnic/racial distinctions and concepts that exist or may exist among them. It is necessary to avoid superficial approaches that, in some cases, are also limited, if the atmosphere in which they are carried out indicates to the subject that he or she should answer what is socially understood to be correct.

From this perspective, we can draw the following ideas to put into practice:

> *a. It is necessary to know how people produce ideas about complex subjects, such as racism, stereotypes, and prejudice, as well as how different groups apply them to everyday reality.*

> *b. We must be able to distance ourselves from adult assumptions when we approach the ways different groups have of knowing and acting.*

Another perspective from which we can try to respond to the question of how racism is produced is the one presented by **sociocentric theories**. These theories try to analyze people in their natural environments and to find out how the subjects create their own meanings in interaction with the other, in everyday life. The starting point is that knowledge is the result of a process that takes place in the interaction with equals and/or people who are older. From this perspective, human knowledge develops in social interaction and is determined by social memory and the experiences and interpretations that, in turn, result in a "social mind" that helps individuals to interpret, analyze, and even justify moral norms, hierarchies, inequalities…

From this sociocentric perspective, the subjects, from the earliest ages, are capable of learning from social interaction and, in the context of this interaction, they decide on complex actions. Interaction is important for analyzing how racism is produced. Thus, activities that are, initially, external to the subject become internalized by means of mental reconstruction, incorporating and recreating events. So experience results from interaction and, by analyzing interactions, it is possible to decipher, in part, how racism is produced.

> *And don't you think, kind of, that that's what's happening with the gypsies? To think that just because you're a gypsy…*

> *Yes, but some of them really earn it, I'm telling you.*

> *Yes, but for example, the guy from the corner store might think the same as you, he says, "the thing is they really earn" our thinking they come to steal.*

> *The thing is that all Spanish people think that about gypsies.*

In this example, we can see how the person interviewed justifies his own way of thinking using a generalized reasoning: if society thinks like this, I have to think the same, too. Throughout the interviews with teenagers, contradictions tend to come up

between what they think about their own group and what they think about other minority groups. Contradictions between what is known and what is known by reference or only because of some specific encounter.

Vygotsky's ideas follow this line, paying more attention to the contexts of collaboration and interaction in which children learn. For this author, the greatest part of a child's mental and conceptual development occurs in his or her relations with other individuals. Interaction is important, if not critical, for an individual's development. The individual interiorizes external activities by means of mental reconstruction, thus incorporating social events. For this author, participation in social and cultural activities allows the individual to learn the necessary tools that will later allow him or her to act.

In this process of socialization, on one hand, the child imitates adults. Adults are models for the child. The child synthesizes elements from preexisting models in his or her environment, family, friends, other social groups, communications media. But the subjects are not passive receivers in this socialization process. The subjects can invent and be original in their responses, and they can experiment in original ways with the tools with which they have been provided. They are able to evolve in their responses, more so if they are provided with a variety of tools. Teenagers can have ethnic and "racial" information from their environment and experiment with it and use it in their everyday interaction.

The sociocentric perspective shows us two interesting aspects for seeing how racism is produced:

> *a. One aspect refers to how exchange-imitation-mimicry are produced on each occasion with the different socializing agents that influence the individual.*

> *b. The importance of the subject not being a passive-receptive agent, but rather an agent that creates and adapts what he or she receives, and the capability of creating new responses from the ones that the environment provides.*

2.2. The social construction of racism

Sociology and Anthropology present **racism as a social construct**. Racist behavior arises in the context of a discourse, a belief system, and a social structure that naturalizes inequality, exclusion, and discrimination.

One of the theses concerning how racism (a term[23] that comes into use during the 20th

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[23] The definition of racism offered by the Critical Dictionary of the Social Sciences (Diccionario crítico de las ciencias sociales) (http://www.ucm.es/info/eurotheo/diccionario/R/racismo.htm) locates the origin of the term

century) is produced points to **science's contribution to the construction of racism** (Wieviorka, 1992). The natural sciences, in this thesis, would have created and conceptualized the notion of "race," and the social sciences would have used this concept, considering it a category capable of explaining social structure or social change; they would, thus, have contributed to the invention of racism in its doctrinal, erudite formulation, providing "scientific" reasoning to justify discrimination.

We can also consider that it is not only through the invention and use of the concept "race" that science contributes to the production and reproduction of racism. Science often presents itself as a global explanation of reality with pretensions to truth, as a superior cosmovision, together with its correlate, technology, and the associated notion of progress. This is how it works as an ethnocentric ideology that de-legitimizes and inferiorizes other world visions.

On the other hand, scientific discoveries are presented with a stamp of unquestionability that makes them resistant to refutation and change. One example is the very concept of "race" itself. Apparently rejected by the scientific community, it nevertheless remains in the social discourse: legally, there are allusions to non-discrimination by reason of race, in healthcare people are still classified according to race, on the inscription papers for newborns, for example, etc. And research that tries to relate groups' biological characteristics with attitudes and behavior proliferate: papers that try to characterize men and women, for example, according to lobe activity, brainwaves, brain hemispheres, etc., are frequent.

The "scientific" creation of the notion "race" has shown the great survival capacity that some concepts have.
We must be capable of relativizing and casting doubt on the "scientific results" that are sold to us as "truth."
We must become used to analyzing the content and weighing its value and the consequences that it involves.

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in the mid-20th century. It is then used in a pejorative way to refer to the doctrines and praxis of the German National Socialist regime regarding the superiority of some races over others. One of the first times that the term is found in academic circles, in a specific sense, to refer to the dogma of the superiority of some races over others, is in the work of the anthropologist Ruth Benedict, Race and Racism (1942).

2.3. The manifestations of racism

An object of many faces

> *"They say about being black to me a lot. I don't know why people, because they're white, are better, right? It doesn't matter."* (Interview 8)
>
> *"My mother's boss told me that I should use something in order to be white. She said: 'And why don't you use a cream?' I got angry, sure. And I said no, because I like being this color and that's all there is to it. If she's white she's white, and if I'm brown, I'm brown, but that's it. But no one's said anything else to me."* (Interview 1)

Racism doesn't change, it doesn't evolve, it only manifests itself with different faces.

Biological racism exists and persists, independently of the demonstration that there are no significan genetic differences among different groups and that the physical differences that are used as guides are not connected to other intellectual, moral, or ethical differences.

However, we speak of **"new racism"** as a contemporary phenomenon. Giménez and Malgesini (2000) define it, in contrast to the racism that justifies or legitimizes inequality and hierarchy based on "racial" or biological differences, in terms of culturalist differentialism, using the idea of the impossibility of the coexistence of different cultures. Officially, biologicist-type prejudices are rejected at the same time as the contents of the principles of justice and equity are closely felt. But interest in those moral and ethical values of which each "culture" is the bearer also appears. This leads to the perception that "foreigners" or "others," with their own moral and ethical values, do not manage to incorporate themselves into "our" value system.

Whatever the real reasoning may be, racism can manifest itself explicitly or in the form of **aversive racism** (also called "attitudinal duality"). It originates in the negative social consideration of racism, but in a situation in which the anti-prejudice or anti-racist norms are not clear, so the subjects are more likely to express and manifest negative feelings toward other groups. A characteristic of these negative responses is that they go unnoticed by the people involved in the racism. Acknowledging the racism would threaten their own self-image.

Example 1: The position that should be taken with regard to the massive arrival of emigrants by sea is unclear. And what may be a discussion on laws in force and their fit or lack of fit to needs can trigger racist manifestations and infect other terrains.

Example 2: The entry of children with immigrant origins into the educational system, especially in certain non-mandatory levels, such as infant education, where the supply does not currently cover the demand and where, because of their characteristics, they have more justified access because of their weak economic standing, can trigger racist

commentaries in the group that finds itself relegated. The same can be said for the distribution of goods that goes along with this enrolment in school (lunchrooms, school supplies, etc.).

Example 3 : This kind of racism can occur in situations in which, due to the distribution of students in schools, there are few or no children from other groups enrolled in some schools. Separation can be justified as a way of avoiding problems for the students or because of the impossibility of teaching students who come with a different preparation. The issue would be to justify the segregation of children in certain schools.

In addition to the different kinds of racism analyzed, another very extended term that can also speak to us of how racism is produced is **ethnocentrism**. Even though the term only indicates people's capacity to feel identified with the society in which they are born and live, it can become the other face of racism when the valuation of one's own group means an attitude that consists of considering our own cultural patterns not only as the best, the most valuable, but as the most "natural" and the only ones that are completely human, and, therefore, that the rest of the "cultures" are "subcultures" or "infracultures." In this way, others and their referents are seen as wrong and inferior, if not dangerous for humanity's development.

Reality as a whole is analyzed, recounted, valued, and judged in relation to one's own models, considered to be the only valid ones for explaining or accounting for any phenomenon belonging to any cultural sphere. In this way, the cultural framework itself is used as an exclusive criterion for interpreting any human behavior. This is, therefore, an intransigent position with respect to the values and reference models of the other, subjected to categorizations within the framework of inferiority, dependency, or subjugation.

Ethnocentric expressions can cover anything from paternalism, assimilationism, and ethnic segregation, to different forms of colonialism, imperialism, domination, and exploitation. Ethnocentrism can even attempt to eliminate, neutralize, or annul cultural diversity, if it is considered prejudicial for human development.

Reflect on the numerous terms and synonyms for racism that specify and delimit the different groups or collectivities against which racist behavior is directed: xenophobia, sexism, homophobia, anti-Semitism, etc. Some of these are defined in the Glossary. Are they different names for the same phenomenon? Do they have specific characteristics? Why do you think that this specialization in language appears? Does it have any function?

2.4. The complexity of the fact of racism

Words such as "race," racism.... suggest that there is some type of behavior in relation to which individuals either are "racists," or are "not racists." But when we try to analyze the reality around this type of concept and event, we see that things are much more complex. This complexity is one of the aspects to be considered in analyzing the origin

of what we call racism. Throughout the Guide, we have insisted on the idea that racism is not an essential characteristic or quality of certain individuals or groups, but rather a structural component that suffuses social relations, sometimes explicitly and other times subtly, something which we all must face, although to a different degree and alternating roles in the game.

A person can be against "affirmative action" (positive discrimination) or be in favor of a closer control of immigration, without being a racist, because his or her opposition is motivated by a wide variety of factors; one of these may be the belief that all individuals should be treated equally, without taking "race" or ethnicity into account. Similarly, someone who expresses their agreement with policies that propose not taking into account individuals' skin color (*color blind policies*) can behave in a racist way if they support negative stereotypes about legally penalized behavior by cultural groups that are different from their own. It is necessary to keep in mind that, on a multitude of occasions, what people say can differ broadly from what these very same people do. And in the end, the difference is in the different consequences that are produced in each case.

Racist attitudes or ideologies take on different forms and are motivated by different factors. We must keep this kind of complexity in mind and avoid the simplification that is sometimes used to focus on racism, ignoring economic, political, and power (economic, political and social) factors and the consequences of acts that are carried out routinely by institutions at present, prolonging previous behavior.

Racism can occur both in attitudes and in behavior.

- A racist attitude may not translate into racist behavior, if the individual in question has no opportunity to carry it out.

- On the other hand, a non-racist attitude can lead to racist behavior, if the result of this behavior is a discriminatory situation.

- Racism manifests itself in the consequences.

2.5. Spheres in which racism is produced today

The term "racialization" is used to refer to specific, historical, political, and ideological processes, as well as the structures that accompany them. Throughout history, different groups have come to be defined as "white race" and "black race" (at certain moments) and "other races" or "other groups" in general. But in order to define and really understand a phenomenon well, the institutional agreements and dispositions that have accompanied and continue to accompany these processes must be taken into account. Even though, in the case of slavery and segregation, laws were finally created that made them illicit and abolished them, giving the right to vote to groups to

whom it had previously been denied, this did not mean the end of segregation. It only meant a historical variation of the meaning and significance that is given to "whites," "blacks," and "other groups," a meaning which, in general, varies from one historical moment to another and, currently, from one context to another.

Our starting point is that, at present, we have apparently gotten past the concept "race", even though it is, in fact, still in use. Scientifically, the existence of "races" cannot be demonstrated and the supposed usefulness of the classification of humanity in "races" has demonstrated not only its uselessness but its "evilness," because it made it possible to justify social hierarchies.

No one speaks of discrete groups any longer. And rather than trying to define concepts so that they will have a universal scope, it is doubtless more useful to examine the intentions, contents, and results of actions and ideologies and the impact they have on the groups gathered in each place and at present under the title of "racism."

n addition, we have to keep in mind that today, in the relations among groups, not only does the concept of racism have an impact, but it is difficult to separate it from others such as gender, class, family economy... These concepts all have similar histories, and accompanying effects, even if the relations that are of interest are the ones that are centered on the relations between different ethnic, "racial," cultural groups... We are interested in knowing and being aware of the structures, images, and ideologies that systematically place obstacles in the path of other groups' legitimate aspirations. What we call racist barriers, "racial" hostility... It is a matter of analyzing the activities of key institutions and the actions of those who work in them, activities and actions that result in the exclusion or victimization of certain groups. The identification of racist behavior cannot be reduced to violent actions or explicit agression, but must be extended to those attitudes and actions in which the intention and/or the results mean a prejudice, a clear disadvantage for certain groups.

The idea of racist structures has two key components:

- One that refers to the distribution of resources, such as political power, jobs, education, and housing.

- One that refers to the normal, repeated, routine procedures of institutions that determine and limit daily life, for example:

  o Political institutions: voting, political representation

  o Economic institutions: jobs, employment

  o Education

  o Health: healthcare, access to resources

  o Social: family, music, sports

  o Other life spaces

These behaviors and actions directed toward the distribution of resources can mark the "frontiers" between groups and can determine disparities among these groups,

provoking different kinds of segregation or discrimination:

- housing segregation
- school and educational segregation
    o differential access to different levels of education
    o problems derived from promotion to different levels
- segregation in access to resources
- segregation in type of employment or in lower income for the same job
- problems with the law
    o real
    o "racialized" (news)

The teenagers we interviewed narrated numerous experiences of racism that they had suffered and observed, sometimes with evident forms and manifestations and other times more subtle. We propose listening directly to their voices, telling their own experiences:

A) Educational discrimination

> "And what do they think? Well, that we're handicapped, that we're unable to continue with upper secondary school, I mean, what he was saying to me, and I told him, I'm going to continue with upper secondary school and he said, no, I'll give you some advice, it would be better for you to follow a training course, because the thing is it won't be as hard for you as upper secondary school… But no, I did upper secondary school just to fuck them, also because I was interested in doing it, well, that's what I'm in now and up to now it's going fine, I don't see that it's so hard...

> …well, with the teachers, I've had some run-ins, with the history teacher, because I noticed that she was a little... that she doesn't like a Latino being in first or second year, she didn't like it...

> …The thing is, I think that Spanish teachers, or like the Spanish students, it bothers them that Latinos, that foreigners come and have a higher intellectual (unintelligible) than they do." (Interview 12)

Aguado et al (2006) point out how educational policies continue to mark and reflect students with immigrant origins as a category unto themselves, whose needs should be seen to only if they do not dominate the Spanish language or if they do not fulfill the academic requirements; they seem too ready to identify "problems" and treat them like "deficiencies" that must be compensated, generally with measures focused on treatments that are carried out separately from the rest of the class.

Some other examples of educational discrimination:

- Differences in the distribution of children in public and subsidized schools or among different schools for different reasons, among which religious differences can be highlighted (an excuse that does not work for the majority of the groups and which, in the end, should be a decision made by the parents).

- Rejection (not in admissions but in the atmosphere that can arise) produced in public schools with the excuse of demanding that children of other nationalities be distributed among schools.

- Exodus of the native group in schools that accept children from other groups. Schools can effectively become segregated even though the norms do not work in this direction.

B) Discrimination in access to resources (health, housing)

R: My experience? Well, I don't know, when I arrived here everything was really different from how I had lived, and… man, at first it seemed strange to me, it seemed different, strange, even the number of people who live here in the apartments.

I: The number of people who live in the city?

R: No, in an apartment, a lot of people live in one apartment, and that seemed strange to me, but anyway, time goes on and there's nothing for it but to adapt and, well, at first, it seemed bad to me that so many people lived in one apartment…

I: So when you got here, your whole family, five people, well, not your cousin, he didn't live with you, there were five of you in one room, and another woman from Ecuador, with two daughters, also, and they stayed in another room… were there two rooms or how many were there?

R: There were two rooms, and they were in the other one, but of course, they were more comfortable, it was bigger, it had more beds and everything.

I: And it had fewer people.

R: Fewer people, too, yes, well, we spent eight months there, really uncomfortable, but...

I: And she didn't want you to use the bathroom all the time.

R: All the time, the kitchen, the dining room, the television.

I:You couldn't watch the television in the living room, you had to watch it in your room…

R: In my room, listening to music or whatever. For eight months. Eight long months.

C) Discrimination in access to the job market

"*Yes, but what's more, how can I explain it, they pay no attention to Ecuatorians, depending on the profession…*

…I don't know, that's the way I think. They think we're less advanced. I haven't seen any Ecuatorian engineers here, from Ecuador, they give people from other countries more opportunities here, French people, Italians, they give them more opportunities. I don't see that here."

"*…and it's always unfair because a Spanish person always works the established number of hours, in contrast, they increase a Latino's hours and pay him less. A Spanish person makes them respect his schedule and they have to pay him fairly.*"

"*Because of problems… family problems, above all, it all depends on the internal aspect of the family, you understand, it's all a matter of society rejecting foreigners, why? Because they think they are taking Spanish people's places, I don't know, taking jobs away from Spanish people, causing unemployment for Spanish people, and that the state, the government is supporting foreigners more than the Spanish people, which causes conflicts among… among people themselves, and, well… it is also because the Spanish people generalize a lot …*"

"*Well, in a way. But, it's not that they arrive and say 'we're going to take it away from them, whatever.' They come looking for an opportunity and they have to work somehow. There are many who can't even get access to a job, but they're in the street with the 'top manta'[24] or stuff like that, or illegal stuff..*"

"*They're workers, they watch over their children, in order to have something more that they can't have in their own country. That...*

…Yes, I think so. Because, for example, in Carrefour[25], you go there and they're all Latinos, in the Día[26], you go and they're all Latinos. They're all Latinos here. I don't know, I think so, because, well, the other day I was there watching TV and they said that without the Latinos, Spain would be nothing, that the Latinos do all the hardest jobs, longer hours and everything."

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[24] Illegal street sale of burned CDs and DVDs on a blanket in the streets or in the subway.
[25] A big food market chain in suburban areas.
[26] Supermarket in urban areas.

"No, because the majority of the Spanish people work in offices. The people who come from other countries come to work in construction and all those things. Very few people come to work as lawyers, the majority come to work in construction and all those things."

D) Prejudices that are socially manifested (the press, the media)

"I.- I don't know...because... Once, I, this... I... eh... I talked, once I talked with a… Nazi, on the phone... [laughter] […] because he said he liked Latino girls! [laughter] and he called me, and I said to him why was he a racist, and he told me because they were invading his country… and that they don't want that, the thing is he says that now there are a lot of… there are a lot of blacks and all that… Eh mmm that he doesn't want blacks here...."

"And then… nothing… that… and that's it… Then, too, we always bring up these subjects, don't we? About... and I'm sick of it becuase... the truth is, the gangs... the violence, they relate it to immigration, and that bothers me a whole lot... So, I don't relate it …"

"Yes, they're suspicious. They think we're delinquents or something."

"A Dominican, since he was wearing white and black, black and yellow, they thought he was a Latin King, and they caught him and stabbed him, and they caught some who weren't guilty, some friends, and they weren't in any gang, the thing is that the police, the ones who were around there, they were dressed like rappers and that's why they caught them, and they were there and they caught them, my friends, and that is a police error, too."

"They see us with a mobile phone and think we've stolen it, they see us on the corner and they're already calling the police because they think we're going to rob some place."

Inf.: … for example, there was one night that we were at Atocha and there are a lot of … [ ] I see… I was waiting right by the entrance… and the police decided… well, come on, you know what I'm saying?... that they, for example, they see a boy who looks South American with... with bandanas or a cap or those pants that they wear …

Int.:   The wide ones…

Inf.: …the wide ones… well, right away they call them and they do everything to them… everything… Sometimes they're boys, maybe nice clean ones, who like to wear that fashion… but well they really go over them all…

Int.:   Go over them means that... they asked them… or they look for …

Inf.:   They search their clothes, like, everything…

Int.:   To see if they've got knives… like knives… eeh… that… axes and

everything…

Inf.: They're usually bad. Because I lived in a gypsy neighborhood and they were. They're real mafiosos. Seriously.

Int.: And would you say that all gypsies are mafiosos?

C. Well, not all, because we're not all the same, right? But I think the majority are.

"The thing is, I don't know, but gypsies are kind of strange, they're not good people, because they're always looking for trouble."

3 Resources

3.1. Films

Driving Miss Daisy

Director: Bruce Beresford

Intimist, well-constructed story about the relationship of an elderly lady with her chauffeur. Well constructed and nice, perhaps a bit superficial, it nevertheless stands up and is built around the stereotypes of the white (rich) woman and the chauffeur in a sweetish manner. The eternal stereotype of the black chauffeur, present in the collective imaginaire, can be analyzed in this film.

Ghosts

Great Britain. 2006. 96 minutes

Director: Nick Broomfield

Film based on real events. On February 5, 2004, twenty-three illegal Chinese immigrants drowned on the northern coast of England while they worked collecting seafood. One of the few survivors of this tragedy, Ai Qin, personally relates his trip from China to England and the difficult working conditions he has to face in order to try to make a better life for his son. The film provides keys for reflecting on the phenomenon of immigration as the new slavery of the 20th century.

http://www.uhu.es/cine.educacion/cineyeducacion/emigracion.htm

Poniente 2002
Director: Chus Gutierrez - Spain 95 min.

Lucía, a young teacher who lives in Madrid, returns home with her daughter Clara after her father's death. There she re-encounters the town of her childhood, "La Isla." In this mixture of universes, there is a pluriethnic world that is the result of successive migrations, some people who have just arrived, others who arrived years ago, some of whom have returned to their place of origin and seem to have lost the memory of their exile. Fear is in the air, fear of the other, fear of difference. The plot focuses on the problems of the immigrants without papers who do piecework picking tomatoes on the coast of Almería. In reality, the nucleus of the climax was inspired by events in the town El Ejido.

El muro del silencio

(ECOE)
Morocco-Spain. VHS. 37´. 1996. Spanish.
"Sos racismo-Sueños de la hormiga roja".

In this video, the conflict immanent to the Spanish-Moroccan frontier, the problems associated with it, and the situation of the immigrants who try to cross over to Europe are analyzed. Issues such as violations of Human Rights, police repression, and social-health deficiencies are brought up. In addition, the lack of effective international policies that would allow a "normalization" of the problem is underlined. Very clarifying document.

Trafficombo

OjoRojo Producciones (Ecuador)

By means of an interesting combination of the documentary genre with fiction, it provides keys for analyzing and understanding the circumstances in which migrations take place, offering a new and different perspective on the phenomenon and, above all, on the people involved in it: the circumstances in which migrations take place, the uncertainty and the risk that the protagonists take, the manipulation and depersonalization of which they are the object, the affective, family, and economic implications of their departure, and the social and cultural transformations that massive emigration, such as Ecuador is suffering at present, cause in the country of origin.

The documentary can be seen at:

http://apliweb.mec.es/documentos/creade-doc//archivos_secciones/130/trafficombo_01.html

3.2. Web pages

Permanent Observatory of Immigration (Observatorio permanente de inmigración). MTAS

http://extranjeros.mtas.es/es/general/ObservatorioPermanente_index.html

MUGAK: Center of Studies and Documentation on Racism and Xenophobia of SOS Racism

http://www.mugak.eu/gunea

3.3. Comics

Persépolis

Author: Marjane Satrapi

Persépolis is the autobiographical story of the Iranian Marjane Satrapi in comic form. It tells how she grew up in a fundamentalist Islamic regime that ended up causing her to abandon her country. The comic begins in the year 1979, when Marjane is ten years old, and, from her perspective as a child, she witnesses a social and political change that put an end to more than fifty years of the reign of the Shah of Persia in Iran and led the way to an Islamic republic.

There you go!

Text and illustrations by Oren Ginzburg, published by Survival International, 2006 (48 pp.)

There you go! offers a radically new approach to the issue of "development" and its impact on indigenous peoples, using beautiful illustrations and a biting humor to transmit its message. Described by Mashen Ashini, spokesperson of the innu people of Labrador as "a book that tells the truth," *There you go!* questions present-day development policies and emphasizes how destructive they can be for indigenous and tribal peoples.

Available at:

http://www.survival-international.org/allavamos.php

What? Me? A Racist?

Text and illustrations by Sergio Salma and Mauricet, published by the European Commission, 1998 (31 pp.)

Pamphlet in comic form designed for use by educators as a tool to approach the subject of racism with teenagers and young people.

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4 Food For Thought

Activity 1

Once you have read the information section, reflect on the following statements and try to define to what extent you agree or disagree:

- The presence of other cultures in schools makes them less safe.
- The presence of immigrants enriches the classroom.
- Immigrants take up school slots at some levels that Spanish children should occupy.
- The majority of immigrants who receive school aid could get along without it if they tried.
- Many politicians worry about the school situation of immigrants but do not worry enough about Spanish citizens.
- It is hard enough to find school slots at some levels for Spanish people, much less to have to give them to immigrants.
- We should leave school slots open on all levels in order to be able to be able to enroll children from other cultural groups at any moment.
- The presence of children from other cultures is too high in some schools.
- The presence of immigrants increases conflict and delinquency in many areas.
- It's the immigrants who don't want to integrate or participate in the community.
- It's hard for young people from other groups to integrate because they are naturally different.
- If the immigrants tried a little harder, they could be as comfortable in the classroom as the Spanish students.

- Marginalization is only the result of cultural differences.
- Immigrants should take jobs that Spanish people don't want.

Activity 2. Institutional racism

Dealing with racism in education necessarily involves acknowledging institutional racism exercised by means such as selecting, assigning, and grouping students in schools, programs, and groups. We propose a reflection on what the criteria and procedures are for carrying out this selection and classification of students. As examples, among others that you may be able to describe, we would indicate these:

- The following are habitual criteria for assigning students to public schools: a) proximity to home or parents' workplace, b) siblings already enrolled in the school, c) handicap, either in the family or the student him or herself, d) declared income.

- At the beginning of the school year, the head teacher requests that each teacher fill out a form indicating which students in the group have learning difficulties, development and learning difficulties, problems with attention, memory, personal or social adaptation. This information allows the school to assign some students to specific programs: compensatory programs, reading aid, curriculum adaptation, etc.

One form used in a primary school for the teachers to indicate which students need specific attention during the year includes the following:

Special educational needs	Compensatory				Gifted
	Gypsies	*Immigrants*		*Inadapted*	
		2 years behind program	Lack of knowledge of school language		

5 Activities to Share

Activity 3. What language hides

The following table includes different terms that all mean "foreigner," but whose significance and, above all, social valuation, are very different. The idea is to reflect, as a group, on what image each term evokes, how they are defined and valued and what consequences this valuation has.

Activity 4. Racism and education. A day to learn about the persistence of racism in education

We propose spending a day dedicated to talking, thinking, learning, and teaching about the persistence of racism in education. We are following the experiment carried out by the Center for Integrative Anti-racism Studies (CIARS) of the University of Toronto (Canada) in February 2006. The focus of the program is on two areas of experience: the experiences of students and parents in schools, and the experiences of students and teachers in relation to teacher training.

The program is organized in two large blocks. In the morning, the participants share their experiences of racism in the school system, specifically those of students and parents. In the afternoon, they share experiences of racism in teacher training from the perspective of the students and the teachers who are in training programs. These two subjects allow the people who attend to become aware of the multiple ways in which racism manifests itself: in the treatment of immigrant students, in interactions among students, among teachers and school staff, in the curriculum, and in educational administration.

The people who cannot participate personally send their written declarations and they are read in the sessions. A final report is prepared on the discussion and proposals are made regarding the people involved in the school, the training program, etc.

6 Working in the Classroom

Activity 5. A moral dilemma

Objective: To analyze racist situations in our surroundings.

Faced with a moral dilemma, it is necessary to choose among the different options available.

The idea is to read some news item in which behavior toward immigrant groups is reflected and to try to make the causes of the different behavior explicit, taking a stand at the end.

Once the news item has been read, the following issues are considered:

- *Underline in red the issues or interventions that are considered racist and in black the ones that are not considered racist.*

- *Make two columns, one for the racist interventions and the other for the non-racist ones.*

- *Each person in the group should define whether each intervention is racism or problems of coexistence.*

- *If instead of groups of...(Latinos, Rumanians...) they were ... (people from the Maghreb, gypsies...), what position would you take? (repeat the experiment with new data)*

- *Who do the ideas you defend come from? Do your parents think that way? Your friends? Spanish people? And what if this had happened to a person from your group?*

Activity 6: Racism is my business

Divide the classroom in two with an imaginary line and ask the participants if they think that, at some time in their lives, they have felt that they were the object of discrimination. Those who answer affirmatively must stand on one side of the line, the others on the other side. Those who have felt discriminated against are asked to tell their experience, voluntarily, and explain how they felt and how they dealt with it.

Then the game is repeated, but asking all those who are aware of having discriminated against others on some occasion to stand on the other side of the line. Again, those who wish are asked to tell their experience.

The idea is to understand the extent to which racism is an issue that involves us all.

Activity 7: Images of immigration

Compare the negative and positive images of immigration. Create a debate on the way the communications media deal with immigration.

The debate could begin with the following question: Which images are the ones you have seen most frequently in the media? Are immigrants actively participating in our city? The following images could be used:

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Module 4 -
Racism: How is it reproduced?

OBJECTIVES OF THE MODULE

a. To discover the mechanisms and strategies that serve to reproduce, maintain, and transmit racism. Learning to be aware of them is the first, necessary step to combating them.

b. We will focus on three specific contexts: on textbooks, on the communications media, and on contexts in everyday life.

1 Critical Incident

This image is part of the new publicity campaign for the
Sony PlayStation Portable console, the PSP White, launched in the Netherlands.

> *What does this image suggest to you? What does it remind you of?*
>
> *What ideas do you think the publicity campaign uses to sell its product?*
>
> *How do you think people react when they see this image? How do you feel about this image? Who do you think it benefits/harms?*
>
> *Why do you think the publicity agencies use these kinds of images?*

On July 5, 2006, the newspaper El País published an article that points out the debate about the supposedly xenophobic tone of the PSP advertisement that we just saw. The article highlights the following:

"A Sony representative has already defended the images, assuring the public that they do not contain any kind of racist message, and that the polemical image does not represent the broader campaign that it is part of: **'Over 100 images created for the campaign were designed to show the contrast between the two PSP models and they have no other type of message or purpose.'"**

> *Do yo think that the images of this campaign were designed to show the contrast between the two PSP models and have no other kind of message or purpose, as the Sony representative assures us?*
>
> *Observe ads in magazines, on televisión, and on billboards. Do they reflect the diversity that is present in society? What kinds of people appear most frequently? How are these people shown, and how are those who appear less frequently shown?*

2 Information

2.1 Presenting the subject

The reproduction of racism, just like that of other aspects of social life, must be understood in the framework of the processes of socialization: human beings,

coexisting, have created values, beliefs, norms, customs, etc., that are learned and transmitted throughout time and through socialization processes. This "modus vivendi" must be understood as something dynamic and changeable.

Racism is a mechanism that is transmitted socially through the system itself. We learn to be racists from childhood and, imperceptibly or perceptibly, we teach others to be racists. But how is racism reproduced? What factors intervene so that we maintain it instead of getting rid of it because it is useless or "unfashionable," the way we do with other things we learn in childhood?

Racism is reproduced in all the communications media, in music, in our language, in videogames... That is, in everything that surrounds us, which gives it feedback again and again, allowing it to persist as something natural and acceptable. We will analyze this process in three different areas, out of all the possible areas that could be studied:

1) textbooks

2) communications media

3) contexts of everyday life

However, even though we will focus on textbooks as an important source, other didactic material in the school sphere and in different contexts of formal learning should be considered, as well as mechanisms for transmitting racism through the so-called hidden curriculum. We are referring to aspects such as the way students are grouped, the way they are assigned to special groups, testing, classroom and school organization, teachers' and other educational agents' expectations, the selection of these agents in the institutions, etc. Discrimination can be exercised over certain people through these dimensions, and it is crucial to keep them in mind. Some activities will be proposed in Module 5 to work on this aspect.

2.2. Textbooks

n textbooks, with the contents proposed by the curriculum, there is information about society, groups of people, populations.

Pay attention to which entities appear (groups, societies, populations …) and analyze the information provided about them; this is the way to perceive how textbooks, with what they tell and how they tell it, are mechanisms for reproducing racism.

In general, these materials present two problems:

1. The problem of representation, because the majority group is always present and minority groups are present only exceptionally.

2. What is represented is not represented on equal terms, because the majority group always appears associated with more positive characteristics than the minority groups.

In the analysis presented here on the communications media and textbooks, the Us/Them dichotomy is used to distinguish between the "majority" group[27] and other groups. Because this is the way these analyses have been carried out, these two categories are maintained in the description.

Research on racism in textbooks used in recent decades has discovered the following typical characteristics:

➔**Exclusion***: Immigrants and minorities do not appear or hardly appear in textbooks.*

➔**Difference***: If the minority groups are represented in any way, they are described with emphasis on the differences.*

➔**Exotism***: Among these differences, anything that is emphasized as positive is identified with exotism.*

➔**Stereotype***: The representations of minority groups tend to be stereotypical, schematic, and fixed.*

➔**Positive self-presentation of the majority group***: Technologically advanced, democrartic, well-organized, informed, etc.*

➔**Negative representations of the differences***: With preferential use of negative stereotypes.*

➔**Negation of racism***: Racism is generally represented as part of the past (slavery) or something from somewhere else (for example, the United States or South Africa), and very seldom as something present here and now.*

➔**Lack of voice***: Not only are minority groups represented in a stereotypical, negative way, but they are also represented as passive and lacking a voice. We talk and write about them, but we seldom listen to them, nor are they represented speaking or giving their own opinion, and even less frequently criticizing "us."*

➔**Text and Images***: Many of the characteristics mentioned are not only shown in the form of written text but also in images.*

➔**Tasks***: The didactic dimensions of textbooks generally assume the exclusive presence of students from the majority group and are not directed towards the rest.*

T. v. Dijk [28]

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[27] The group in power at a specific moment, not necessarily the most numerous group (see Introduction).

[28] Teun van Dijk: Racismo, Discurso y Libros de Texto, published online at http://www.iaeu.es/e-textos

Discover your textbooks

Do you recognize any of these characteristics in the textbooks you use? Which ones?

After this analysis, do you think that textbooks are a mechanism for reproducing racism?

2.2.1. The representation of space: Maps

In addition to books, other didactic resources and materials such as maps also directly or implicitly reflect a favorable image of "us."

Mercator Projection

Figure 4. Peters' demonstration that Mercator misplaces the Equator, giving a false impression of the centrality of Europe.

Maps with this projection were very successfully used in the colonial period. The Mercator projection tends to place Europe at the center of the world and distorts the relative size of the continental masses, inflating the northern zones to the detriment of the equatorial regions.
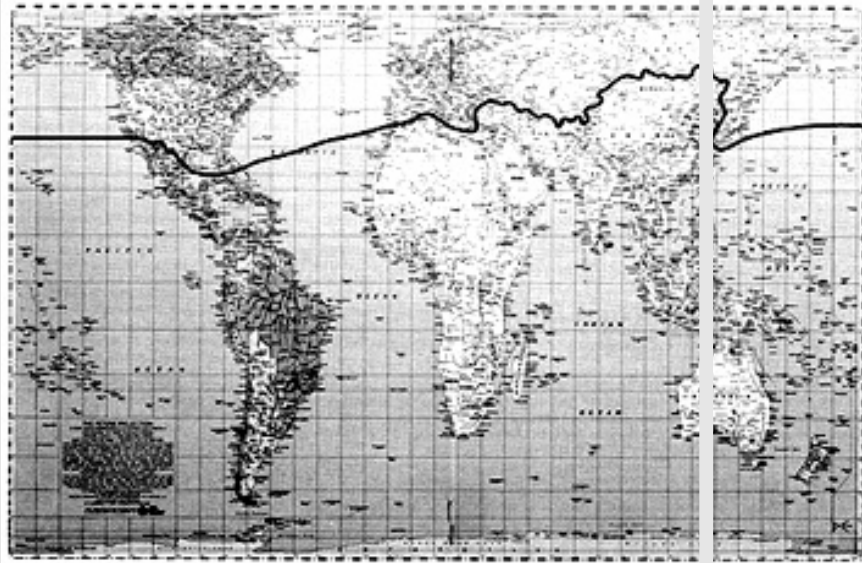
Peters Projection

Fig. 10
The Peters Projection of the World Map, because it is area-accurate, can be used to show modern economic and geopolitical facts in a realistic way. On this map "North" (above the line) represents 31 percent of the world's land occupied by 25 percent of its people, "South" (below the line) represents 69 percent of the land mass and 75 percent of its people.

This projection reflects the continental masses better, although   presents other deformations.

Observe these maps and compare the images of Europe and Africa.   In order to take a deeper look at their contrasts, visit the web page cited where you will find the debate.

In the film "Anna and the King"[29], there is a sequence where the representation of the Kingdom of Siam provokes a discussion with the European teacher, regarding its representation and size.

Ref: Prof. J.B. Krygier. Ohio Wesleyan University. http://nivel.euitto.upm.es/~mab/203_cart 2/peters/

2.3. The communications media

Just as in the case of the textbooks, the mass media are also instruments that maintain and reproduce racism: when they provide information about certain groups of people,

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[29] 1999, USA. Dir: Andy Tennant.

they select unfavorable or pejorative aspects and negative stereotypes, without comparing sources or the protagonists' point of view. When we look at the newspaper, listen to the radio, or watch television, we are constantly receiving messages that reproduce racism. Sometimes they are more explicit, but most times they go by unnoticed. In this section, we will give some examples to consider.

Read and analyze the following article taken from Internet (plugging "news immigrants newspapers" into Google) the day we were writing this section.

Spain receives 35,481 immigrants by sea, three times more than in 2005

08.11.2006 - 12:56:32. Archived in **Current News**, Canary Islands, Immigration

The data are significant, over 35,481 immigrants have arrived in Spain by sea. Enough to create an important city, as the chief of the Central Unit against Immigration Networks, **José Moreno**, stated this Wednesday. In addition, he specified that 139,090 foreigners have been arrested for different offences.[30]

The news item is reductionist in character, because it associates the word "immigrant" with the situation of a small group of people, leading us to create a stereotyped, negative mental image of immigration: it takes the part for the whole and directs our thinking toward this association. On the other hand, the situation of these specific people has nothingto do with the statistics on delinquency; by introducing both pieces of information in the same context, our thinking associates the concepts of immigration

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[30] http://blogs.periodistadigital.com/emigrantes.php

and delinquency. In the following text, read the recommendations in the style manual on ethnic minorities prepared by the Catalonian College of Journalists and make an in-depth critical analysis of this article.

Style manual on ethnic minorities of the Catalonian College of Journalists (extract)

- *Do not include the ethnic group, skin color, country of origin, religion, or culture if it is not strictly necessary for the global comprehension of the news item.*

- *Generalities, Manicheisms, and simplification of information must be avoided. Non-EEC foreign residents are as non-homogenous as native residents*

- *The best way of avoiding this situation is by consulting the people involved to find out how they want to be named, as individuals and as a group.*

- *Negative and sensationalist information should not be encouraged. Creating conflicts for no reason and dramatizing them must be avoided. The search for positive news should be promoted.*

- *Impartiality in sources of information. Institutional versions need to be compared with other versions. The ethnic minorities themselves must be promoted and special care must be taken with information regarding country of origin. The publication of corrections as elements that affect the quality of the news media.*

- *Professional responsibility. The importance of the physical placement of the information. «The domino effect.» Use of graphic material.*

- *Journalistic militance: toward an enriching multi-interculturality for all. Promotion of positive information. The influence of the communications media on the vision society has of reality requires a stronger commitment on the part of the professional journalist to the task of reflecting the positive aspect of multi-interculturality.*

Ref: **MUGAK: Centro de Estudios y Documentación sobre racismo y xenofobia de SOS Racismo/SOS Arrazakeria.** http://www.mugak.eu/gunea/obsmedios/

In addition to this subtle way of reproducing racism, it is possible to find explicit messages of racism in some communications media, for example, on Internet.

2.4 The contexts of everyday life

In everyday life, racist attitudes and behaviors are manifested in many situations, whether consciously or unconsciously. These situations can be considered to be

transmitters or generators of racism, sometimes hidden, other times explicit. For example, through comments, jokes, or our actions and behavior. We will now give some examples of expressions that use different kinds of stereotypes, some situations in which racism is reflected, and finally we will gather the testimony of teenagers who have been victims of racism or who have exercised racism.

2.4.1 Stereotyped expressions

We can find several kinds of stereotypes in sexist and racist expressions and jokes. In Module 3, we worked with the concept of stereotype and prejudice; here we are interested in taking up these concepts again because of the role they play in transmitting racist attitudes, due to the frequency with which they are used. These expressions are heard at home, at work, on the street, without questioning their contents and without thinking about the people that they can hurt…

| *Social and sexual:*

Those that refer to gender, to social position, to geographical origin, to physical aspect, to age, etc... | • *Women drive worse than men.*
• *A successful woman must be pretty, sexy, a good housewife, a good mother, etc...*
• *A successful man must be a great professional, a great lover, have a good car, etc...*
• *Women do not know how to fix things around the house or use electrical equipment.*
• *Men do not know how to do housework and only think about women and soccer.*
• *Fat people are nice and fun.*
• *Well-built guys are either gay or married.*
• *"Last one's a fag."*
• *Lesbians are mannish and ugly.*
• *Gays are effeminate.*
• *Once you retire, you are not worth anything any more (simply "understood" in many cases).*
• *All the stereotypes about different Autonomous Communities in Spain:*
    o *Catalans are cheap.*
    o *Andalusians are lazy.*
    o *Basques are brutish.* |

	o *People from Madrid are cocky.*
	
	 o *People from the Canary Islands are lethargic.*
	
	 • *All the stereotypes about other countries:*
	
	  o *The Germans, British, and Russians are drunkards.*
	
	  o *The French are "chauvinists."*
	
	  o *The Italians are great lovers.*
	
	  o *People from the United States are like little kids (infantile and dumbs).*
	
	  o *The Swiss (and the Germans) are very precise.*
	
	  o *Etc...*

Ethnic:	• *Gypsies are delinquents or drug dealers or thieves.* • *"Moros" are all very machistas.* • *Immigrants are uncultured.* • *Gypsies are dirty (Moroccans, South Americans, etc., also).* • *Immigrants from poor countries keep having more and more children.* • *Black people live in tribes.* • *Black people are better athletes than whites because they are used to running around in the jungle.* • *Japanese people all carry cameras and video cameras.* • *Working like a nigger or like a Chinaman.* • *Jews are loud and pushy.* • *Smell like a gypsy (because of the smoke from being close to a campfire).* • *Look like a gypsy (when, for example, your car is loaded with things or you are very dirty).* • *"Acting like a wild Indian."*

Which of these expressions have you used at some time? Which have you heard? Think of other expressions that you have used or heard on some occasion. Do you think it is necessary to use them to describe specific situations, or to refer to the people involved? Sometimes we even use these kinds of expressions in front of our students, reinforcing the stereotypes they already bring, or even adding new ones. Have you

ever thought who this harms? What do we gain by using these expressions, apart from transmitting and reinforcing racist attitudes?

2.4.2 Everyday situations

Next we will present testimony about situations in which racist stereotypes and attitudes are present.

The testimony of a cultural mediator:

'(...) my husband (Algerian) and I (Spaniard) went out to have a beer with a couple from El Ferrol (Galicia). They were really impressed because I wasn't wearing the hiyab, they thought: -this "Moor" isn't like the rest. He's really become westernized because his partner is from the west-…People think that everything related to the Arab world involves contempt and power abuse toward women. It seems to me that this is a stereotype, because they categorize people like that: Arab = machista. So I ask, isn't "Spaniard" machista? People should learn to include the category "it depends" in their repertoire of responses.'

'Recently I applied for "social action aid" that I have a right to because I'm an interim government employee at the JCCM[31]. The aid consists of a certain amount of money for covering nursery school expenses. When I handed in the application, I gave in the family book (a listed requirement). My daughter has a double name and last names, half Arabic and half Spanish. Unluckily, I forget one of the papers at the photocopier and I sent the application in incomplete (without realizing it). Two months later I got a call from the government employee who processes the aid, and in a nasty tone of voice she informed me that my application for aid was going to be rejected and that I didn't have a right to the aid.

A co-worker of mine called her back, taking an interest in the matter, and the employee told her that a paper was missing and that the name was too strange.

Indignant, I personally took my family book in to her, because it seemed like she doubted that it was authentic. I asked her why she had taken such a negative attitude with me (and why she had given my co-worker the explanation of the problem but she hadn't given it to me); she confessed that she thought the document was false, because "with foreign names (particularly Arabic ones) you have to be especially strict, because there are a lot of falsifications."

She also admitted that Spanish people falsify bills. This person believes that all foreigners falsify documents in order to obtain social aid and that is why her attitude was initially negative, even to the point of doubting a document legalized by her own administration.'

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[31] Government of Castille-La Mancha Autonomous Community.

Experiences of foreign students:

- A Colombian professor who was doing a graduate degree in Spain, when asked about his experiences as a foreigner, commented that he had perceived how people on the subway or the bus, when they notice foreigners, take special care to protect their purses and wallets.

- Another Latin American student told her experience:

One Sunday she was looking for a restaurant where she was meeting some friends for lunch. She was nearby but couldn't find the street and asked a couple about the restaurant and they told her how to get there. Ten minutes later, when she was arriving at the restaurant, the husband came walking fast and asked if she was looking for a job, because they lived nearby and one of his daughters was looking for a worker for her home.

- A 12-year-old boy who is keeping Ramadan goes to the school lunchroom even though he is not going to eat the meal. According to the teachers, the boy is nervous, anxious, and creates problems because he is unsettled, especially when the rest of the children go to the lunchroom. Because of this situation, they called the parents and told them that, under the circumstances, the boy could not keep Ramadan.

Why do you think these situations happen? Try to empathize with the protagonists, put yourself, hypothetically, in their place and "look at it through their eyes," describing how they feel. Think about situations in which you have felt discriminated against for some reason.

In the 3rd example, what strategies do you think the school could put into practice?

- A teacher who studied part of secondary school (Bachillerato[32]) in different educational systems (United States and Colombia) had to have her degree ratified in order to enroll in a Spanish Institute (3rd year of BUP and COU[33]). Her grade average from the previous years was a 9. However, the Ministry of Education and Science, when it gave the ratification, assigned a grade average of 5 to her studies (this practice probably continues at present), thus lowering the grade average of her record drastically. Luckily, she wanted to do a degree that did not have a high cutoff grade, so it didn't damage her chance to go to the university, but if she had wanted.

This is a clear example of institutional racism. A student's academic results were being given a much lower value simply due to the fact that she had come from another country, without taking into account the real grades and their equivalence with Spanish grades. Why should her grades be given a value of 5, when the average was a 9? Would the same thing happen if she had come from a European country? It is clear that

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[32] Last years of secondary school.

[33] Equivalent to last year of secondary school and preparation for university.

this rule is also applied to one of the so-called "rich" countries, but the discrimination exists nonetheless. What do these political decisions indicate to us? Obviously, the quality of education in other countries is undervalued and this is causing serious harm to the people who are the victims of these decisions.

Do you know any other cases of people who have suffered this kind of institutional discrimination?

2.4.3 Teenagers' testimony

In this section, we have collected some extracts from interviews of teenagers in the report *Racism: A Teenagers' Perspective*.

The protagonists tell about situations in which they have felt discriminated against or in which they have discriminated against other people:

"Int.:   So, is there, is there a big separation between groups, at the institute?

Inf.:   Yes, we... we only go around with Ecuatorians or such... and there are others who go with Spanish peopel, or such... but never... you never see an Ecuatorian with a Spaniard there at school… never …"

…"I've seen, no, my mother's boss, the way she treated her, if she invited her to a cup of coffee she had to wash it with bleach."

"That's happened to me lots of times. Even with my mother, it happened to me once when I was around El Carmen doing the shopping and a group of Spanish kids started to shout at me and I told her, 'Look, mom, how they're fucking with me' and she said, 'Don't you pay any attention to them, don't say anything.' And I kept quiet and I went on and when we were further down I met my uncle and my uncle did get involved, why, and I don't know what all, if we're humans why are you like that, and they said: No, it's that I'm white and he's black, I don't know. They say that about being black to me a lot. I don't know why people are better because they're white, right? It doesn't matter."

"And whenever someone arrives like that, not punctual, or they don't go, it's normal to get angry, but you don't start saying stuff: "Ay! These South Americans, these 'sudacas'[34], these 'Guaramos,' I don't know what all... And sure, once... it was a Spanish woman who did it …" "

In class, yes, we started to talk to a teacher... oh, it's going to fall… [laughter] We started to talk with a, a religion teacher, and they started to talk about the Latino gangs… There's violence all over the world, the teacher said, and everything, but then the kids… these Spanish kids started to say, 'Oh, no! The thing is it's their fault because they came here, why don't they go to their own country to turn their own country into shit…'"

Inf.:   Yes, but… the thing is that they said they're Nazis and everything… but nothing happened, [ ] and they scared me…

Int.:   Yes.

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[34] An expression referring to Latin American people in a pejorative way.

> *Inf.:*   *They wrote in my books "I know where you live," "You'll shit yourself," and all that... and they scared me and… [ ], well…*
>
> *Int.:*   *And what did you do?*
>
> *Inf.:*   *Watch, all the... watch my back all the time…*
>
> *Int.:*   *Didn't you tell anybody that you thought…?*
>
> *Inf.:*   *My friends…*
>
> *Int.:*   *The teachers, or…*
>
> *Inf.:*   *In the tutorials I said that someone wanted to beat me up, but that I didn't want to say names, and…*
>
> *Int.:*   *Yeah… and was it always the same… the same people who did this? No? [silence] I mean that... lots of people who…*
>
> *Inf.:*   *And some... and sometimes now... they try and everything, but now they don't…*
>
> *Inf.:*   *Yeah…*

"When the teachers are there everybody behaves well. The thing is the teachers always go against the Latinos more, nothing happens to the Spaniards. They have the idea that all we Latinos are bad news, that we do bad stuff, that we come here to steal and all that …

…Yes, some do. Yesterday a teacher, a social science teacher, told me that we Latinos only come here to steal, we come to keep Madrid from progressing, I don't know what all. "

"Yes, I, the... the first thing that the teachers said to me, and I'll never forget, is that they... they took me and said: "Well, you try not to make friends from your own countries…""

3 Resources

3.1. Internet

Intercultural classroom: a portal where you will find all sorts of resources on intercultural education.

http://www.aulaintercultural.org

Contaminame. In this association, you will find many different resources for working in the classroom http://www.contaminame.es/dinamicas.htm).

Edualter. Network of resources on education for peace, development and interculturality. http://edualter.org/

MUGAK: Center of Studies and Documentation on racism and xenophobia of SOS Racism/SOS Arrazakeria. Information and documents on the web page: http://www.mugak.eu/gunea/obsmedios/

Tolerance: English language portal where you will find a lot of information and resources on tolerance.

http://tolerance.org

Foundation of the Gypsy Secretariat (Fundación Secretariado Gitano): Web page of the association where you can find reports, materials, projects, resources... related to interculturality and cultural diversity in general, in addition to the gypsy collectivity in particular. The name has changed, having previously been *Foundation General Gypsy Secretariat*, which explains their use of the initials FSGG in their publications previous to the change, and on the web.

http://www.fsgg.org

3.2. Video

Vientos de Agua. A series which can be aquired on Internet.
Director: Juan José Campanella

SYNOPSIS: This series is an excellent example of empathy. "Vientos de agua" narrates two parallel stories: an Asturian miner who is forced to emigrate to Argentina in 1934 and the story of his son, a middle-aged Argentinian architect who emigrates to Spain in 2001.

3.3. Books and didactic material

✶ Morales Puertas, Manuel (2000). *Convivencia, Tolerancia y Multilingüismo. Educación Intercultural en Secundaria.* Colección Materiales 12/16 para Educación Secundaria. Madrid: MECD/Narcea.

Folder with back-up materials that include orientations for developing the curriculum, Didactic Units, suggestions for work, different activities, etc. for working on interculturality and preventing racism. It has four notebooks:

> 1.- Intercultural Education: Introduction, context, and resources.

> 2.- Proposals for Intercultural Education: Strategies for Sociocultural Cohesion and Tolerance.

3.- Proposals for Intercultural Education: Multilingualism. Educational Strategies.

4.- Proposals for Intercultural Education: Multiculturality based on reading.

Module 2 includes activities on alternative press, images in advertising media, comics, and materials for working on these aspects.

Although we, the authors who have prepared this Guide, do not agree with the use of the term *Tolerance* when talking about interculturality and racism, because of the negative connotation it has and the imbalance of power it assumes, the materials present diversity as an enriching factor, dealing with different aspects in a clear and well-structured way. Different activities are provided to work in the classroom.

✱ Buxarrais, M. Rosa; Carrillo, Isabel; Galceran, M. del Mar; López, Silvia; Martín, M. Jesús; Martínez, Miquel; Payà, Montserrat; Puig, Josep M.;Trilla, Jaume and Vilar, Jesús (1993). *El interculturalismo en el currículum.* **El racismo**. Materiales para la acción educativa. Barcelona: Dossiers Rosa Sensat / MEC.

This practical work presents a series of reflections and proposals for activities that attempt to answer the following questions: How can school contribute to the integration of different communities? What should education do to take advantage of the wealth that cultural plurality contributes? What can we do against racism and xenophobia?

✱ Foundation General Gypsy Secretariat (Fundación Secretariado General Gitano) (2003*). Escuelas de Colores ¿Por dónde empezamos?* Madrid: Área de Educación FSGG.

✱ Foundation General Gypsy Secretariat (Fundación Secretariado General Gitano) (2003). Enseñar y aprender en clave de diversidad cultural. Madrid: Área de Educación FSGG

These two texts form part of the materials developed in the project "Training and support to the teaching staff of schools with cultural diversity," financed by the European Commission within the Socrates Program. The first one is a brief notebook in which key ideas and concrete strategies are suggested for creating an educational environment where the acknowledgement and respect of all students, boys and girls is favored through participation. The second text is a longer book that presents, in an introductory fashion, a general vision of the educational situation of gypsy boys and girls and other minorities in the different countries that participated in the project, and then proposes different lines of action and basic strategies to work from an intercultural focus in school.

4 Food For Thought

Algeria has undergone 10 years of "terrorism" that we could call a "hidden civil war." Everyone knows that the terrorists have carried out ignominious massacres of the civil population. When the television reports an attack in Algeria, I have often heard the following comment here: "the thing is that they're bloodthirsty, they're hotheaded, they kill each other…"

When there is an attack by ETA in Spain, the insult is directed at ETA, not at the Basques or Spaniards.

When a woman is a victim of domestic violence and the aggressor happens to be an immigrant, this behavior is attributed to his culture and not to individual causes, as would be the case if the aggressor were Spanish.

There have been cases of school violence resulting in death in the secondary school context. If the assassin was a South American, the discourse was directed toward explaining the events based on the "Mafia origins: gangs" of the South Americans. If it was a Spaniard, he was a "problematic kid."

In addition to families and communications media, we have seen that the school medium is a source that transmits racism. In the information section, there is a specific section on textbooks, but the influence of the hidden curriculum is also mentioned in this process. Read the following recommendations made by the Foundation Gypsy Secretariat (FSGG, 2003):

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*It is necessary to review **"being teachers,"** considering that students learn from everything the teaching staff says and does. They are their direct and continuous reference; and that also includes values, ways of thinking, ways of acting, etc. (...). It is important that none of the decisions made be arbitrary, one should always reflect on intentionality:*

    a)   Regarding school culture and the curriculum:

        - on the previous decisions about <u>what</u> will be taught

        - on the real academic tasks that are carried out

        - on the way they are linked to the internal life of the classroom

        - on the way the contents of the lessons relate to the outside world

        - on the relations in the group

        - on the use and exploitation of the material

        - in the practice of testing...

> b) *Regarding the teaching staff and the curriculum:*
>
> - *the language the teaching staff uses*
> - *the attitudes and values concerning ethnic or cultural minorities or any type of diversity*
> - *the examples used to explain any subject*
> - *the attitudes toward social relations among the students*
> - *relations between teacher and students*
> - *the ways the students are grouped*
> - *play outside of class*
> - *the stereotypes that are spread through textbooks or educational material in general*
> - *how testing is set up*
>
> *When the time has arrived to introduce aspects that favor interculturalism into the curriculum, the most significant elements to consider are:*
>
> - *the organization of space and the rhythms of learning*
> - *designing motivating and meaningful activities*
> - *the academic contents themselves*
> - *methodology in the classroom*
> - *social interaction in both formal and informal (recess, etc.) spaces and times*

Think about your daily tasks and reflect on these aspects. Mark the ones that you already take into account in your work, and the ones that you don't. In your next classes, try to incorporate these elements of reflection and action that are missing.

5 Activities to Share

In your surroundings, there are probably people who lived during the Spanish emigration to Europe in the decades of the 1950s and 1960s. You could interview one of them and try to get them to tell you the experiences of the Spanish emigrants in this process, both their arrival and sojourn in their destinations, and the messages that they received from the inhabitants of the countries they arrived in. If possible, recover information about what the inhabitants said and thought about the Spanish immigrants.

Make a press dossier (use more than one newspaper) with significant news items about what you consider to be minority groups. Divide into groups with other people and work on these news items. Analyze the information with the indications given in the Module and share your reflections.

Together with your colleagues, prepare recommendations to be used in selecting books and teaching materials for the classroom that respect the principles dealt with in this module.

With other colleagues, prepare a didactic unit from the Social Science program that reflects the diversity of the society that is the subject of the unit.

6 Working in the Classroom

We will now offer activities for working on the three subjects we have analyzed in this module: textbooks, communications media, and everyday life.

Textbooks:
As we have seen, textbooks help to maintain and reproduce racist ideas and attitudes. One idea that we should take into account is that the textbook is not the curriculum. The current curriculum in force not only allows flexibility but actually requires it so that the contents can adapt to and include everyone, with their differences, interests, and needs.

Text from Spanish Education Law (LOE[35], 2006):

> *"Mandatory secondary education should combine the principle of a common education with attention to student diversity, allowing the centers to adopt the organizational and curricular measures that best fit the characteristics of their student body, in a flexible way and exercising their pedagogical autonomy."*

Text from Spanish Education Law (LOGSE[36], 1990):

Chapter 2: BASIC CURRICULUM DESIGN (primary school)
2.1. Nature and Functions of Basic Curriculum Design

> *"The functions of the curriculum clearly highlight its dynamic character. This character involves renouncing an objective of curricular homogenization and unification. The design of the curriculum can and should orient educational practice, but it is impossible to decide and close it completely, because, as it has to offer valid principles for any specific situation, it cannot simultaneously take into account the specific aspects of each educational reality.*
> *Its open and flexible character will allow respect for cultural pluralism and the presentation of an educational response that takes the diversity of students' capacities, interests, and motivations into account.*
> *Vindicating a school with this egalitarian, comprehensive tone never means demanding uniformity for all its students, but rather educating the students to respect the peculiarities of each student in the conviction that the motivations, interests, and capability to learn are very different among students, due to a complex set of interacting factors, both individual and with sociocultural origins."*

In these activities, we propose you start with the official curriculum in order to design various programs and activities of your own, with the intention of thus including all of our students by presenting a heterogeneous reality. By emphasizing what makes us similar instead of what makes us different, being critical concerning everyone's, not just some people's, attitudes, and giving the mute a voice, stereotypes will be broken and prejudice prevented.

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[35] LOE (Ley Orgánica de Educación) is the "Organic Law of Education" in Spain (4 May 2006)
[36] LOGSE (Ley General de Ordenación del Sistema Educativo) is the "General Law of the Structure of the Education System"in Spain (3 October 1990)

Area	Content blocks	CONCEPTS	PROCEDURES	ATTITUDES	OTHER CONTENTS, EXCLUDED FROM TEXTBOOKS
SCIENCE	PHYSICAL ENVORONMENT	Water and the shaping of the landscape (rain, rivers, lakes, oceans) The uses of water (consumption, irrigation, hygiene, industry, etc.).	Use of direction-finding techniques by observing the elements of the physical world (sun, stars, trees, sunshine, shade, etc.).	Valuing water as a precious, scarce good and the responsible use of water.	Inclusion and similarity Importance of migrations throughout the history of the world in the use of water and more specifically in Spain.For example, Moslems: water mill, irrigation ditch,... Importance of the astronomic contributions "imported" or developed by other peoples: Aztecs, Mayans, Egyptians, Nubians, Mesopotamians, Arabs (Peru, Mexico, Iran, Iraq, Egypt, Sudan…)
LANGUAGE AND LITERATURE	ORAL TEXT	The oral text as the transmitter of subjects and vehicle of emotions in a specific social and cultural context. Literary and non-literary texts: * Oral tradition literary texts: songs and ballads, stories and popular legends, other forms. * Non-literary texts: recordings of different kinds (dialogues, short presentations, etc.), radio programs, TV commercials, musical recordings, etc.	Association of oral texts with one's own experience and one's own social and cultural context. Recitation and representation of literary and non-literary oral texts.	Valuing language as a "live" and changing instrument of communication and respect for forms in disuse Valuing oral language as a vehicle for emotions, motifs and subjects belonging to a concrete social and cultural context. Valuing the traditional cultural elements that belong to the community in which the student lives and that are reflected in the oral tradition literary texts.	Inclusion Loud and clear, we are all interested in: Knowing different versions of stories in different places and looking for similarities and differences regarding form, moral, characters... etc. Reciting strings of words, tongue-twisters in the students' different languages. Comparing terms in Spanish that have fallen into disuse with current terms in America and Spain. Playing with different languages and applying rhetorical figures of speech in creating interlinguistic poetry.

Now it's your turn or, even better, the turn of the whole group: prepare your own program. We encourage you to work with other colleagues from other areas or subjects regarding a specific subject. Something wonderful is sure to come out of it.

Area	*Content blocks*	*CONCEPTS*	*PROCEDURES*	*ATTITUDES*	*OTHER CONTENTS, EXCLUDED FROM TEXTBOOKS*
					Inclusion*: Breaking down stereotypes, Similarities, Loud and clear, We all say it, Positive image of others.*

7 Bibliographical References

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LOGSE. LEY ORGÁNICA DE ORDENAMIENTO GENERAL DEL SISTEMA EDUCATIVO, 1/1990, October 3.

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Module 5 -
Racism: How can we deal with it?

OBJECTIVES OF THE MODULE

1. *To offer elements for recognizing racism and combating it in any situation, especially in educational situations.*

2. *To support one another, to cooperate in order to become involved in effective actions that will change things.*

3. *To propose ideas and strategies for promoting human spaces that are "racism-free."*

1 Critical Incident

We have been looking for examples of how to deal with racism. Among other sources, we have searched for web pages and, although it seems strange, there are very few that offer examples of concrete actions against racism. One exception that could be a good reference for us is:

http://www.zara.or.at

ZARA is an organization in Vienna (Austria), that works to combat racism. It offers information and technical advice to people who have suffered racism and it helps others to identify racism and deal with it in different contexts.

ZARA **Zivilcourage und Anti-Rassismus-Arbeit**

Aktuell   Materialien   Trainings   Shop   Über

Kontakt

STOPP RASSISMUS   ZARA braucht Ihre Unterstützung!
Werden Sie förderndes Mitglied oder spenden Sie!

What is ZARA?

NOTICE: ZARA constantly updates this website in German– due to constraints of time and personnel, it is not possible to offer more than this basic information in foreign languages. If you have any questions, please contact us in German, English, French, Turkish, or Hungarian. If you contact us in another language, we will get the text translated and will try to answer your question.

Racism is an aspect of everyday life in Austria.

When faced with racism, information, support, and technical (legal) advice are necessary in order to know how to proceed.

ZARA was founded in 1999 and we are devoted to all aspects of anti-racism work:

Advice for victims and witnesses of racism: office@zara.or.at

Information on advice for organizations and companies: dieter.schindlauer@zara.or.at

For an appointment, please call us or send us an e-mail (office@zara.or.at).

To avoid delays, please do not come to the office without an appointment.

For press contacts, communications media research, and other Public Relations affairs: presse@zara.or.at

To obtain a copy of the Racism Report, please use the order form from our website. You can also check out the complete current version (in English, pdf format).

ZARA Zivilcourage und Anti-Rassismus-Arbeit • Luftbadgasse 14-16, 1060 Wien •
Tel. +43 (1) 929 13 99 • Fax +43 (1) 929 13 99-99
BA-CA • Kto. 05211362800 • BLZ 12000 • IBAN AT25 1100 0052 1136 2800 • BIC BKAUATWW
ZARA ist gefördert von der MA 17

Advice for victims and witnesses of racism

Anyone faced (directly, or indirectly) with racism in Austria can contact the ZARA office:

- The ZARA advisory team offers information about the legal steps, and other types of steps to be taken after a racist incident.
- The ZARA team supports its clients and assists them in the procedure agreed upon.
- ZARA systematically documents all the incidents reported by witnesses.
- Advice from ZARA is free of charge.

Racism Report

The Racism Report (Rassismus Report) is the only source of information about racist incidents and structures in Austria.

The annual "Racism Report " for 2004 can be downloaded for free in English

Training, courses, and workshops

One of the tasks of ZARA is to disseminate information and increase our society's sensitivity. ZARA offers training courses for commercial and educational institutions as well as a yearly course on anti-racism work.

The modules offered cover the following subjects:

- sensitization
- civil courage
- rights/ laws in force
- (ab)use of language

We adapt the modules to the needs of each individual group: the success of this strategy is clear in the Zara reference list and the favorable reactions of the participants.

For more information and to reserve sensitization training sessions, courses, or workshops: training@zara.or.at

Advice for organizations and commercial enterprises.
Promoting and ensuring a work environment without discrimination.

Between October 2002 and March 2005, ZARA participated in the EQUAL »Equal chances at work« project. Together with six model companies, the team proposed to eliminate discrimination in the workplace. ZARA has in-depth knowledge in the pertinent area and has contributed main ideas to the subject.

ZARA offers the following to organizations and commercial enterprises:

- Specific evaluation of the company with regard to discriminatory structures and behaviors

- Initial joint analysis via workshops carried out in the company

- In situ development of structures and a code of behavior adapted to the individual needs of the company

These measures procure essential support for the companies that undertake the evaluation of their discriminatory attitudes. Self-evaluations of this type allow a better understanding of the progress achieved, the success of anti-discriminatory activities carried out in the company. In this way, a continuous process of improvement is initiated.

The main ambition of ZARA is:

To increase civil courage and promote an Austrian society free from racism. To fight against all forms of racism. To promote legal and de facto equality for all people living in Austria regardless of skin color, language, appearance, religion, nationality, or origin.

The main principles of ZARA are:

(2 definitions, 2 bases, 5 principles)

ZARA's definition of racist discrimination:

Racism is the act of discriminating against a person and/or a group in some way, because of skin color, language, appearance, religion, nationality, or origin.

ZARA's definition of civil courage:

Civil courage begins with the perception of injustice and the sense of responsibility that leads to actions of civil courage. This means: having the courage to defend people who are suffering injustice. These actions may involve the risk of experiencing disadvantages oneself and they may go against state and social rules and tendencies.

ZARA initiates activities based on two mandates:

1. If the individuals affected by racist discriminations request that ZARA act in their name.
2. ZARA acts on its own initiative with the objective of promoting a society free from racism.

In the work based on the aforementioned mandates, ZARA commits itself to the following 5 principles:

Principle 1: Racism affects us all. Racism is a social phenomenon that we must all face and combat, whether we belong to a minority or to the majority.

Principle 2: Internal diversity of ZARA. Direct personal experience of racist discrimination is considered an important qualification. This is taken into account both in ZARA's hiring policy and in the choice of ZARA's counterparts, experts, and allies.

Principle 3: ZARA does not have a policy of representation. The people affected by racism and the minorities discriminated against, according to the aforementioned definition, receive support from ZARA if they so desire. Their empowerment is one of ZARA's objectives.

Principle 4: Formation of alliances and active creation of a network of connections with representative groups. The knowledge of people directly affected by racism is a vital resource. Through the exchange of information and experiences, we attempt to avoid, as far as possible, work that is isolated or goes against other organizations.

Principle 5: Mainstreaming Gender. ZARA declares itself in favor, in the sense of mainstreaming gender, of the equity of men and women. This means that in the organization, the conception, and the execution, as well as in the evaluation of all measures, the different conditions, situations, and needs of men and women are systematically taken into consideration. All activities are created in a way that foments gender equity.

- *Why do you think that we have chosen this web page as the critical incident for this module?*
- *What does the information supplied suggest to you?*
- *Do you know of other similar initiatives? What do they mean? Why do they exist?*
- *Do you participate or do you propose activities in your work context that have similar objectives to the purposes and principles of ZARA?*
- *What functionality do you see in the page and the proposals presented for combating racism?*
- *To what extent would the contents of this web page be useful to you or applicable in your everyday reality?*

2 Information

In order to combat racist behavior, we must first ask ourselves where it originates and question our own behavior as individuals and as a group. As we have been able to see, contemporary racism is a much more "camouflaged" racism than that of other historical periods and, therefore, fightint it becomes much more difficult and complex. Nevertheless, it is as present as in other periods. Even if it may previously have been associated with extreme attitudes, today it is like a film that invades everything, that undermines our capacity to relativize what makes us different from one another. On the other hand, in a society in which the act of thinking, of reflecting, has fewer and fewer followers, the fight against racism has become something more than a difficult business.

The only antidote to racism is to make ourselves think, to use our capacity to reflect, to critique, to become aware, and, of course, our capacity to act. It is not only, or not basically, a matter of fighting against racism, but of intentionally generating spaces with the awareness that if we do not generate these spaces, their place will be taken by a breeding ground for racism.

Despite the difficulties, we believe it is possible to recognize racism, including the racism that we ourselves practice, and fight against it. This fight means not only reacting when we recognize it, but generating "racism-free" spaces.

As we have seen throughout the Guide, we all have racist attitudes, behavior, thoughts, and prejudices. What leads us to this condition? Fear, lack of knowledge, the need to construct a manageable world for ourselves, etc.; these are some of the answers we could give. Following Hanna Arendt (1995), our response for putting up a fight against racism will develop around three processes: becoming aware, reflection, and action.

2.1 Becoming aware

Etymologically, *consciousness* comes from the Latin word "conscientia," which means self-knowledge. From the area of philosophy, we would define consciousness as the immediate knowledge that the subject has of himself or herself, of his or her representations and of his or her actions (Sánchez Meca, D. 2001). In a way, becoming conscious is knowing oneself, getting to know our mechanisms of thought and action, a necessary first step for change. At the same time, this becoming conscious (self-consciousness) can enable us to become conscious of other people's situations, of other people's attitudes, and to promote, as educators, a change in thoughts and attitudes.

How can we manage to become conscious of things? By observing, reading, travelling, talking, coexisting.[37] And what should we become aware of? We become conscious of the distance between the ideas and the images we have of people and things and what we discover about them by travelling, observing, talking...

"I had never travelled to Latin America, and even though on TV they always talked about them like our Latin American brothers and sisters, to tell the truth, I didn't feel very close to them, except for a certain feeling of fondness I've always had for them. Recently, I took a trip to Mexico and the direct contact with people there has completely changed the feelings they produced in me. Contact with their reality and their experiences (so close, on many occasions, to ours) have made me rethink a whole series of conditioning factors that I was living with but was hardly aware of." (Doctoral student, UNED)

Because it is difficult to imagine yourself in that situation if no one has experienced it, and if you don't put yourself in that situation, maybe you can't know what is best for it. Even if you have experienced it, it might not be, it might still be very difficult, or maybe you don't consider it any more, then other things, yes, trips, I've seen other ways of thinking, other kinds of rankings, of classifications, of… or ways of living, things that there's no reason why they should make me think… I don't know, no, not that, I think that maybe also... no, no, I don't know, I think that, trips, having lived somewhere else, and seen other people's points of view, opinions of other people who haven't had the chance to travel or who have used their opportunities in a different way, they've learned other things from them or they have managed these life experiences in a different way, or they simply took them along the same path, but the road is still different.[38]

We are all made up of multiple identities, or rather of an identity that is multiple. Our personality, the way we are, is the sum of our experiences, of our encounters throughout life, of our reading, and also of our cultural referents.

"From the moment we conceive of our identity as integrated by multiple belongings, some linked to ethnic history and others not, some linked to a religious tradition and others not, from the moment we see in ourselves, in our origins, and in our trajectory,

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[37] In section 3, you will find resources to help you in this task.
[38] Almost all of the interviews quoted in this module belong to the Report on Racism that has already been cited (INTER Group 2007). When this is not the case, it is explicitly stated.

different decisive elements, different contributions, different hybridizations, different subtle and contradictory influences, a different relation is established with the rest and also with our own tribe."

Amin Maalouf. Identidades asesinas.
Alianza Editorial

Ethnographic map

1. Make a map with the origins of the last three generations of your family using your generation (for example, yourself or a sibling of yours) as the generational basis. On your map, your mother's side and your father's side, with their respective origins identified, should be represented.

2. Identify the migratory movements of the members on the map.

3. Analyze the description given in the previous sections, taking into account Maalouf's reflection in the quote above.

In our everyday coexistence, we continually use and hear phrases and expressions that manifest rejection toward behavior, people, and attitudes that we feel do not fit our canons of behavior, dress, attitude, etc. Expressions such as "What a gypsy you are," "Stop talking like that, you sound like a woman," are used naturally and without full awareness of what they involve. If someone recriminates our use of these terms, we quickly reason that they are not racist terms at all, but socially and culturally set phrases, that are no more than a "simple joke or comment."

However, this is not true. These expressions, that we have interiorized so much, really do reflect an opinion and an attitude about the whole of the group we are talking about. We use them to disaccredit the behavior of others, behavior that we "do not accept" or "do not understand" and with this judgment we are placing ourselves above the other, we situate ourselves in a situation of superiority. The problem is that they feed the disqualifiaction of the other from an attitude of innocence (Maalouf, A., 1999).

These phrases are not innocent and, as Amin Maalouf expresses, these kinds of expressions contribute to perpetuate prejudices that have shown their great capability to provoke clashes throughout history.

"Well, a scene I saw the other day on the subway, that really surprised me, was that, there were three seats together, right? And in one there was a girl who was black and next to her there were two seats, then an empty one and then another girl. So a young girl and an elderly man got on the subway. So the young girl went to sit down but when she saw the older man, she said to him 'Do you want to sit down?' and he said, 'No, I don't want to sit next to anybody who's black."" So, out of those two seats, one was empty and then there was the girl. So this girl left and the elderly man went to sit down in the seat that was not next to the black girl. So the young girl sat down and covered up the other seat and said, 'Excuse me, the thing is I don't want to sit next to anyone who's a racist, either" and the man left. But what surprised me a lot is that, yes, they treat people pretty badly"

On the other hand, the construction of prejudices and stereotypes is also another way to create a reality for ourselves out of a larger reality that sometimes presents itself as hard to cover as a whole. It is impossible to have empirical knowledge about all the realities that exist. Prejudices and stereotypes[39] help us to shape an idea of these realities. Hanna Arendt points out that prejudices and stereotypes serve to protect us from reality, to carry out an exercise of comprehension on the broad complexity of our surroundings (Arendt, H., 1999).

Newspaper headlines. What is written with capital letters.

The journalist writes the news, the chief editor decides on the headline.

Collect articles, headlines, web pages on Internet, for a week and pay attention to the news and radio programs, also pay attention to bits of conversations with colleagues and friends. From the information you obtain, compare the body of the news article to the headlines offered. If possible, do this same exercise with another colleague so that you can later exchange and contrast the information detected.

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[39] You will find this term in the glossary.

3 Resources

3.1. Books and other printed materials

MAALOUF, Amin. *Identidades asesinas.* Alianza Editorial, Madrid, 1999. A very short, easy-to-read book that tries to explain the meaning of identity and the way it is used. It is an attempt to comprehend why self-affirmation has always meant the negation of the other, in the history of humanity.

COETZEE, J. M. *Disgrace. Secker and Warburg*, 1999

David Lurie is forced to quit his job as a professor at Cape Town University when his relationship with a female student is discovered. He decides to visit the farm where his daughter lives by herself on Western Cape in South Africa. Little by little, he discovers the atmosphere Lucy moves in. An atmosphere that hides a lot of hatred toward white people and, in particular, toward the presence of a woman on her own in the rural context. An interesting book because of the culture clash that underlies the entire tale and explodes in violence that is sensed but unexpected. This is considered a portrait of the new South Africa, which searches for a new path between colonialism and the deepest roots of Africa.

MUÑOZ MOLINA, J.A, *Sepharad.* Harcourt, 2003.

Different stories are narrated in this novel, but they all have a common denominator: the loneliness, the marginalization, the exclusion of different groups, some minority groups, others less so, carried out by a majority with the capacity to exercise power and decide the fate of the rest. The struggle for survival is the common denominator in all the stories.

3.2. Electronic resources

www.juntadeandalucia.es/averroes

AVERROES. Red Telemática de Andalucía. Offers a diversity of resources for training teaching staff and an interconnected network of centers that have periodic activities. The resources are organized by subject and educational stage, offering links to didactic units, publications, materials, and convocations. Links of interest are offered, such as the Proyectos MEC-CCAA for Internet in the Classroom: digital educational contents, for all and among all. We can also find different didactic units to download in pdf format, such as *A Single Race: The Human Race. Didactic Unit for Secondary Education against Racism, Xenophobia, and Intolerance (Una sola raza: la humana. Unidad didáctica para educación secundaria contra el racismo, la xenophobia y la intolerancia)*. Adapted from the unit prepared by Education without Frontiers and edited by the Council of Education and Science in 1997, in celebration of the European year against racism. Also, there is access to convocations for aid for preparing digital

educational resources, a reading room, convocations, contests, and other links of interest (associations, NGOs, universities, acts related to racism, to the new technologies, or to leisure and free time).

http://www.aulaintercultural.org

This is a portal for intercultural education, where we can find interesting digital tools for intervention, a digital library that includes different articles and experiences, and didactic tools against racism and xenophobia. In this module, we believe it would be interesting to consult the didactic unit *Your Neighborhood, a Thousand Different Faces* (*Tu barrio, mil rostros diferentes*), by REDPAZ (Network for Education and Research for Peace, Red de Educación e Investigación para la Paz), House of Peace (Casa de la Paz), Seville. This is a proposal for working on intercultural education in the classroom; specifically, interesting activities are suggested for bringing students together with the different cultures that coexist in their cities. Plural coexistence is fomented through games and values, and empathy is encouraged, as well as critical and creative analysis experiences for resolving intercultural dilemmas.

http://portal.unesco.org

Page of the United Nations Organization for Education, Science, and Culture. Here we can find a lot of information on a wide range of areas: Education, Social and Human Sciences, Technologies... Of all the subjects dealt with, the most interesting for this module are the Cultural Diversity and Intercultural Dialogue links. There are interesting events, breaking news, and recent publications on the subject, in addition to interesting resources that can be used in the classroom or in informal educational spaces. Similarly, this page offers resources regarding cultural diversity, incorporating experiences from all the countries of the world. *The cultural wealth of the world is its dialoguing diversity.* With this philosophy, we can find different resources on this web page: innovations, projects, convocations, activities, events, and even contacts with professionals and institutions that will enrich our everyday experience. Consult the pages of the different offices in Spain, Madrid, Catalonia, Andalusia, because very different information can be found on the different pages.

www.sosracismo.org

The association sosracism (sosracismo) fights for human rights and anti-racism. The web page offers ideas and resources for denouncing, reflecting on, and initiating actions against xenophobia and racism in their different manifestations. It is a good example of how to deal with racism and how to unite with others in this struggle. Some of the territorial sections of the association include documents that can be used with teenagers and young people. You can contact with the section that corresponds to your location and access the contents.

<u>www.edualter.org</u>

Edualter is a resource network of Education for Peace, Development, and Interculturality (Educación para la Paz, el Desarrollo y la Interculturalidad). A space for sharing resources for a transforming education that will lead to social transformation. Among other interesting resources, there are documentary holdings with documents, activities, books, films, videos, etc., for facing up to racism in society and in education. We recommend consulting this web page in order to become familiar both with associations and groups and with the resources available.

<u>http://www.enar-eu.org/fr/index.shtml</u>

European Network against Racism (in French and English). This network unites several European NGOs that work against racism in the different member states. ENAR works closely with the European institutions and one of its objectives is to influence the policies on racism and equal rights and opportunities adopted by the states and strengthen dialogue between civil society and the governments. It has a trimestral Information Bulletin that includes different articles about particular countries and about general areas. Its page of links to different organizations and institutions can also be very useful.

<u>http://www.pangea.org/ddhh/tematic3.html</u>

This address is interesting because here we can find references to web pages of associations, governmental organizations of different countries, international organisms, etc. In addition to the address, there is a brief description of the site to orient our use. Some of the addresses included are: Association of the Gypsy Secretariat (Asociación Secretariado Gitano), Crosspoint, Anti Racism, European Roma Right Center, Magenta, etc.

3.3. Films

Yentl. Director: Barbara Streisand 1983. 128 minutes
Plot: In the early 20th century, in an eastern European country. Yentl, a Jewish girl educated in the strictest religious discipline, discovers that her future is totally conditioned by the fact that she is a woman. Her religion relegates her to the background. After her father's death, she decides to dress like a man, in order to have access to the intellectual education which, due to her condition as a woman, is denied her.

Cry Freedom. Director: Richard Attenborough. 1987.
Plot: Donald directs a newspaper in South Africa and is, in addition, white. A woman puts him in contact with Steve, a black leader who peacefully advocates the

coexistence of the two races. Donald and Steve get along well and the newspaper begins to publish news from the black community, written by black journalists. Steve is confined, which basically means that he is being watched twenty-four hours a day. Donald, more and more committed to the work, is threatened and may go to jail.

Jungle Fever. Director: Spike Lee. 1991. 135 minutes

Plot: Flipper Purify, a young black architect, begins to go out with his secretary, a white girl with an Italian background who has to take care of her father. But Flipper also has to take care of his brother, a drug addict. The couple decides to play it straight and tell their respective families what is going on. The consequences are tremendous. Flipper's wife throws him out and forbids him to see his daughter. Meanwhile, Angela's father, Catholic and racist, beats her and throws her out, too.

L'esquive. Director: Abdellatif Kechiche, 2004, 117 minutes

Plot: In a government funded housing complex on the outskirts of Paris, Lydia, a teenager, rehearses the play "Games of Love and Fortune," by Marivaux, for the end-of-the-year school festival, out on the street. Her classmate Abdelkrim, alias Krimo, is captivated by Lydia. This fifteen-year-old who wanders around the neighborhood, bored, with his friends suddenly discovers love. But Krimo is not very talkative and he has a reputation to uphold. How can he tell Lidia of his love without looking ridiculous? There is only one solution: to convince his friend Rachid, who shares a scene with Lydia, to give him his role as Harlequin. This way, with the words of Marivaux, he will be able to express what he finds impossible to confess. But this astute strategem ends up becoming a titanic job for Krimo, overwhelmed by the magnitude of the text and the implacable severity of his language teacher. Behind the story of teenage love, there hides the sordid, abandoned environment of the Parisian outskirts, where important riots broke out in 2005. The abandonment of the school and of the public institutions in general, parents who are worn out and disillusioned, teenagers with no expectations, and repression as the only element used by the government turn this film, which *premiered in 2004, into a kind of prophecy of what would happen the following year.*

3.4. Others

The following are two web pages where you will be able to find videos, music, photographs, etc., put up by users the world over. We suggest you analyze their contents from the perspective developed in the Guide.

www.youtube.com
http://www.twango.com

4 Food For Thought

Reflection is turning thought back on itself in a conscious way. It involves a certain unfolding of the I or conscience. Arendt gives a fundamental role to thought in preventing evil. For her, preventing great evil comes through exercising reason (Arendt, H., 1999). Reflection involves a dialogue with ourselves, with what we like and what we don't like, a positioning, the acquisition of one's own criteria according to the information we have.

We can carry out the exercise of reflection individually, working with our own ideas, or in a group. Here, **communication** is presented as a very important element in the process of reflection. Talking, exchanging opinions and points of view with others always contributes new, enriching elements to our thinking.

The object of our reflection can be varied but, for example, we could reflect on the school curriculum, what its objectives are, if we really think that it attends to the diversity we may find in the classroom, how it conditions us, and how we can distance ourselves from these conditioning factors. We can reflect on how identities originate, what they are; on our own behavior in everyday situations in which our condition at that moment, as father/mother, teacher, company director, or soccer referee puts us in a privileged situation with respect to the other and we use this privilege for imposing our criterion, subjecting the other. Similarly, we will identify situations in which we have felt ourselves to be victims of an action carried out by others because they have placed themselves in a situation of privilege with regard to work, socially, and economically, with respect to us.

THE DISCOURSE

Imagine that you are a famous politician or a prestigious professor who has to give a speech to an audience on EQUALITY AMONG PEOPLE [40]. You must first take whatever notes you wish to help you in your speech. In this activity, there are fundamental quotes in favor of and against racial discrimination. They all belong to famous writers, philosophers, etc. In your notebook leave room so that, using them or refuting them, you can take the notes you need to make a speech.

OBJECTIVES

- *Identify and discriminate among messages in favor of and against racism.*

- *Sharpen your critical spirit, conjugating your own thoughts and opinions with those of other thinkers and protagonists.*

- *Increase your capacity for oral expression.*

QUOTES

Ample tolerance is essential for both scientific and social progress and for the moral and spiritual development of the individual.
(J.S. Mill, 1859)

The nation is based on the community of blood and on the fatherland.
(Herder, 1744-1803)

What gives unity to the life and culture of a people are the pure and original men of that people.
(Herder, 1744-1803)

The countries of the European Council commit themselves to guarantee treatment equal to national citizens to the workers who are in their territory legally.
(European social charter, 1961)

No distinction shall be made based on the political, legal or international situation of the country or territory under whose jurisdiction a person comes.
(Universal Declaration of Human Rights, 1984)

No one should cause injury to another in his life, liberty, or property.
(Locke, 1639)

The human world is like the animal world: the strongest survives.
(Vacher de Lapouge, 1899)

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[40] In the exercise, the subject "equality among men" was replaced by "equality among people," making the sexism of language patent.

All equally prepared men should be given the same things.
(Aristotle, 384-322 A.C.)

When a civilization enters into decadence, it is due to the mixture of races.
(Gobineau, 1855)

Mental characteristics are inherited, just like physical ones.
(Buffon, 1707-88)

The dignity of the person, the inviolable rights inherent to him, the free development of his personality, respect for the law and for the rights of others are the basis of political order and social peace.
(The Spanish Constitution, Art. 10.1, 1978).

Men are united in blood and spirit.
(Hippolyte Taine, 1828-93).

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are Life, Liberty, and the pursuit of happiness.
(American Declaration of Independence, 1776)

One race is superior to another because it is better prepared biologically. The inferior race will disappear because the fittest one must survive.
(Vacher de Lapouge, 1899)

Everyone has the right to leave any country, even their own.
(International Pact of Civil and Political Rights, 1966)

Variations in physical characteristics indicate the existence of mental, psychological, and cultural differences.
(Lamarck 1744-1829)

If negros inherit the color, their "lazy, negligent" character must be equally inherited.
(Popular European belief. 18th, 19th centuries)

Because men are men, the social institutions must be designed to underline and reinforce the common humanity that unites them, not the differences that separate them.
(R.H. Tawney, 1880-1962)

The yellow race lacks imagination. The black race, intelligence, and the Aryan race possesses love for Freedom, honor, and cultivates spirituality.
(Gobineau, 1855)

Originally, men were equal and free by nature; differences of rank, wealth, or power turned man into a selfish, competitive, "social man."
(Rousseau, 1712-78)

Often, the rhythm of life we have, the continuous conditioning factors that come up while we carry out our professions prevent us, for example, from reflecting on the treatment we give our students, those people we are supposedly forming. How do we interact with them? What person is it that is standing in front of the class? Is it really that enthusiastic teacher who finished his or her studies wanting to change the world? Is it that professional who has found teaching to be nothing more than a way to make a living? Do we ever wonder how the people we stand in front of every day perceive us?

"So I was passing the exams, and the math teacher thought I was making hidden copies, cheat sheets, that I was making cheat sheets in order to pass her exams, well it was a lie, the truth is that I, since I did understand it, the class and everything, I went and passed the exam, and since the rest of the students didn't pass the exam she thought that I had learned four or five techniques and had a cheat sheet that I took along to pass the exam, and once I went to ask for my grade the teacher was kind of angry, I don't know why, and she took it out on me and said: What are you going to do, are you going to do a training module or are you going to do bachillerato, because I advise you to do the training module so that you can finally start to work in this country, and because bachillerato is going to be really hard for you with the grades you've got."

" When I went to enroll for the bachillerato, I mean, he didn't tell me that he wanted me to take a training course, but that the department of studies had studied my case and there was an 'x', that Antonio Rodríguez (fictitious name) was better prepared for a training course, and I say, but I don't want that, and my mother doesn't either, no, I don't want that, and he told me to take the social science or art bachillerato, and I took social science because I can't do the science one, you've got physics, chemistry and all those things and I don't… so the teachers this year… because you know, the first trimester of the first year, last year, I failed almost everything, everything, I only passed physical education, the only thing, I failed seven of the eight ones there were, and they thought that I was lazy, because I was the only Latino and I ended up with a really bad image, after Christmas, the second trimester, I started to study and I only failed two, and in the end I failed three and this year I've had two exams, both failed, it's more difficult than last year… there they do give me Spanish history and I don't know anything about that, and I'm sure to fail that because I'm not going to learn that… and on top of it I want to continue at the university, I want to learn economy, or industrial design or law, one of those things."

Why do you think that the student feels that he is being undervalued? How do we make decisions about students' futures? Is this part of the process of teaching? Research demonstrates that when there is no specific inforamtion about the student's cognitive or academic competence, the evaluation that the teacher makes of him or her is a function of his or her control of the language, physical aspect, clothing style, whether or not he or she receives some kind of social subsidy. On the other hand, there are norms, selection and assignment criteria for the students that mark a difference regarding their real possibilities of promotion, or lack of them, in the educational system and of achieving other social resources. Some of the activities proposed later provoke reflection in this sense.

The importance that thought and reflection acquires is crucial if we consider them to be indispensable instruments for creating our own criteria. As has been shown, the communications media, the political parties, organizations of different kinds, launch continuous messages about events, situations, and measures. The danger we are in if we do not reflect on them is that we may accept, in a random way, what is offered to us as "good or bad."

"When you remove people from the dangers of critical examination, they are taught to immediately adhere to whichever of the rules of behavior are in effect in a particular society and at a particular moment... In other words, they get used to never making any decisions."

Hannah Arendt. *De la Historia a la acción*

Paidós, I.C.E. U.A.B.

Thought and reflection on what goes through our heads does not ensure correct behavior anyway, but it allows us to stay alert about everything that surrounds us and the events in which we also are actors.

Action

We will define action, distinguishing it from the following elements: a subject that is an agent, an end or future state of things towards which this subject is oriented, a starting situation that is different from the end pursued, and a certain number of relations among these elements that have been described (Sánchez Meca, D. 2001). That is, action would be an operation carried out with the objective of provoking a situation different from the present one.

The initial awareness and later reflection must cause a reaction on our part. What should this action be directed toward? Action to stand up to racism must be directed toward all those situations in which racism manifests itself as a discriminatory power relation, independently of whether the motive is skin color, sex, religion, or economic status.

As we understand it, an important element for acting is the capacity we have to empathize with others, to comprehend what they are living, experiencing. What do we mean by empathy? Empathy can have different interpretations. There are authors who believe that it is a genetic attribute, that there are people who are born with the possibility of developing empathy and people who are not. We must distance ourselves from this assumption. We think that empathy can be taught, learned, developed, and practiced. We understand empathy as the perception of the subjective world of another person "as if" we were that other person, without losing sight of the fact that it is, however, only an analogous, "as if," situation. The capacity to be empathetic involves, for example, feeling the sorrows or joys of another person the way he or she feels them, and perceiving the cause as he or she perceives it, without ever forgetting that they are the experiences and perceptions of another person. If this last condition or idea of action is lacking, it is no longer empathy, but identification (Carl Rogers and G. Marian Kinget, Psicoterapia y relaciones humanas, 1976). Nor should we confuse empathy with other capabilities such as sympathy or comprehension. We would define sympathy as an affective inclination, which is generally spontaneous and mutual, while comprehension is the capacity to understand things.

Empathy involves a mental effort, it is never spontaneous, and we must not confuse it with what we ourselves would feel if we were in the other person's place.

Can you think of a situation in which you have experienced empathy toward another person? Or the opposite, can you think of any situation in which you have felt empathy or comprehension from another person?

In any case, in a situation of empathy, beliefs, interests, experiences, feelings... are shared. Having lived or experienced similar situations acquires relevance, giving us information about the situation. Similarly, our capacity for comprehension, of understanding what is happening to the other person, also intervenes, or the other person's capacity to understand what is happening to us, the feelings, reaching the person (by means of what is expressly said and of what is left unsaid, of gestural behavior, body position, relaxation, openness to the other), and trust in the other person.

We propose an analysis of the following example. A student, talking about the difficulties she had at the beginning when she arrived at school, told us the following:

Q. The other boy we were with before said that they said to him: "You! Get out of here."

A.- Yes, "go to your fucking country" and all that

Q.- Wow... they say that kind of stuff to you? And why do you think that people… are like that?

A.- I don't know...

Q.- No, huh? And these are, boys from here at the institute[41], or aren't they?

A.- Yeah, some of them.

Q.- Some, right?

A.- Not so much any more, last year, yeah, a whole lot! Well, the year before, because I stayed back in 1st year, and um... when, the first time I got here it was really bad, they picked on a friend of mine… and they beat her up once…

Q.- Really? Wow, you must have had a really bad time, didn't you?

A.- Yes.

Q.- And then you had anxiety attacks? At home, or…

A.- Yes, I told my mother, and once my mother came here to talk to the teacher, that this was intolerable... and the teacher told her to go to the police [laughs a little]."

How should we act against racism? One example would be the one in the Critical Incident of this Module, an association, in this case ZARA, that acts by offering support, advice, and information to people in cases of racism, as an aspect of everyday life. Among other initiatives, we propose the ones they carry out (see p. 120).

And when do we act? Both when we recognize racist situations and when we take initiatives to promote racism-free social and educational spaces.

Sometimes as teachers we feel that we lack control, that we have no capacity to change things. We say that the law and the norms control us. In some cases this is so, but not always. Sometimes we do not change things precisely because we feel impotent, isolated, lacking control. Empowering educators involves, as we have been saying, helping them to become aware of what happens in schools and in classrooms. Some of the activities that are proposed later are meant to achieve this.

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[41] High school or secondary school.

5 Activities to Share

Activity 1. Helping to take stereotypes apart

We will now study some cases. Looking at the following quotes from interviews[42], detect positive and negative messages that the people in your classroom or your school share.

My mother's boss told me to use something in order to be white. She said to me, "And why don't you use a cream?" I got angry, of course. I told her no, because I like being this color, and that's all there is to it.

Why do you like meeting new people?

- To see different ideas. I don't like to stick to one kind of people. I like to meet people, and then when I know lots of different kinds of ideas of what people think, well, then I adapt to the one I like the best.

I think that racism is often a lack of knowledge, and it's fear. So, when they see different behavior, different cultures, at first, I think that, simply because of a lack of knowledge, lots of people can feel a kind of rejection. Maybe if you think about it a little more calmly... Lots of times I think that that..., that tranquillity, afterwards, of thinking, it just isn't there; you just stick with the first rejection and that's it: "I don't like it because it doesn't coincide with what I'm used to seeing." But maybe, if you actually analyze it, well, you realize that maybe your way of life, your ways of thinking, your schemes, are as different for the other person as theirs are for you. But the rejection often arises from a lack of knowledge and from fear, I think. (Interview with a teacher and head of studies, Madrid)

Can girls do anything?

- They have less physical strength, but that's all.

- Almost the same, a woman can do lots of things well in a job, and men, no, and men can do things well in a job, and women, no.

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[42] Opinions gathered for the project Racism: A Teenagers' Perspective
http://www.aulaintercultural.org/article.php3?id_article=1491

Since there are so many gangs and all that, well then you judge them just by how they dress and then since you see people dressed like rappers, well, they just think they are from some gang. I kind of understand it, too, right? All the Spanish people I know, when they look at them suspiciously, I say, why? They aren't like that. The Spanish people who know me and know that I go around with them, they respect me just the same and they don't look at them suspiciously or anything any more.

My mother has told me that everyone's the same, whether they're brown or talk differently, from one place or another, we're all the same. That we're all the same, whether someone's missing an eye, a leg, we're all the same (...). My friends, I think they think the same way, that we're all the same. Well, some, some don't think like that, they think that, well, the Latinos, compared with people from here, from Spain, they think that they're not the same, because they themselves insinuate that we're not the same people as they are.

One student hits another and hurts him and, then, we consider it a serious offence. So, we open up a file on him. What does a file mean? Well, then, an examining magistrate is named, who's a member of the teaching staff, with no relation to the incident, that is, someone who's not the boy's tutor, who wasn't present… someone who's, like, not involved in the incident. So then the examining magistrate opens a procedure and, then, the boy is interviewed, the one who was hurt, the aggressor, the families, and you get a series of facts from this investigation. And then, at the end, there's a… a sanction *is proposed, a sanction that goes to the School Council; the School Council ratifies it or not, says if they agree or not. And a file opened like that, shall we say, legally established, with the school council involved, with the examining magistrate…, is something that goes, like, on the boy's school record. So, wherever he goes, he can be seen as a conflictive student.* (Interview with teacher and head of curriculum of the school, Madrid)

Activity 2. Behavior that announces future events.

Some behavior announces future events and we can describe it. We propose a reflection on behavior reflected in a film, a book, the simple knowledge that people have of everyday life. We can use a novel, a news article, a film, for example. This behavior that we see daily and we fail to notice sometimes "announces" situations of violence, of confrontation, even the annihilation of the other, which surprise us when they happen. Why wasn't it noticed before? Why don't we pay attention to these everyday messengers?

Activity 3. Signs of racism in the teaching staff

In this activity, we ask you to do an exercise in which you reflect on your trajectory as a teacher, as well as the practices carried out in the classroom. The purpose is to detect the most relevant keys that will allow an understanding of the profession, as well as others that have detracted from it or have mimicked it. This will permit us to become aware of racism, to detect racist behavior in ourselves and to break the stereotypes.

> *First part. Reflecting on our trajectory as teachers. What do we take from the profession and what does the profession take from us?*

Based on the following statement, we propose that you analyze your own professional development:

In the process of becoming teachers, dominant norms and behavior are imposed.

- To what extent has this happened to you?

- What are the norms, behavior, or actions that have taken priority in your case?

- Have you felt that some are imposed, and are contradictory to your way of understanding or conceiving the profession?

- What qualities, of those that are "imposed" in the profession, do you, as a teacher, think have been positive?

- What qualities of your own, as a person, have you left behind in the process of becoming a teacher?

- Why have you had to give up these qualities? What conditions or factors have led to this? (this requires reflection on the school context itself, on the institution itself)

- What feelings have you experienced? How have you felt?

- This experience of "loss," "abandonment," "renunciation," "leaving behind," to what extent do other colleagues share it?

- Which of the qualities that you have given up do you think are necessary for the profession?

- Have you maintained some genuine qualities of your own, of you as a person, in your being as a teacher, despite the difficulties? Why? What difficulties have you had to overcome? What costs have there been?

Define the racism you have experienced, give it an explanation, make it patent, present. This is the starting point for understanding it and acting in the face of racist behavior in the teaching profession.

> *Second part. A reflection on our teaching practice.*

Taking the first part of this activity as a reference point and based on the following quote, we suggest a series of issues for reflection.

"Clichés, set phrases, adherence to convention, standardized codes of behavior and

expression fulfill the socially acknowledged function of protecting us from reality, that is, from the requirements that all the events and facts exercise on our thinking attention in virtue of their very existence. If we were always sensitive to this requirement, we would soon be exhausted."

<div align="right">

Hannah Arendt. *De la Historia a la acción*
Paidós, I.C.E. U.A.B.

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- Do you carry out your teaching practice (everyday or daily activity in the classroom) according to your understanding of teaching and learning, to the way you really understand this process and think it should be? Why?

- Make a list of aspects that mark a distance between what you think teaching practice should be and what really happens.

  - What do you think is happening?

  - What part is, in fact, conventional?

  - What do you feel is imposed?

  - What do you think could be done and is not?

  - Why? What do you feel limited about?

  - What do you really think could be done differently?

Why don't we try to do it? We can start to change with little things.

This activity can be used, for example, to work on the methodology or resources that we use in each subject. If we make a note of the methodological principles or we start with the resources you use, we can consider the same issues, making an analysis of concrete aspects of our own practice.

Considering the points of view presented in the information section of this module, answer true or false to the following statements.

When you finish this activity, give reasons for your answers and reflect on them.

	M	W
As a teacher, I have preconceived ideas about the student body. The school ideology affects my teaching practice, it makes me modify my behavior as a teacher.		
Doing things differently from the rest of the school teaching staff is a problem for me.		
When I see racist messages and detect them, I sometimes remain impassive.		
Holding preconceived ideas about the students affects their learning and also teaching.		
When some conflict comes up in the classroom, I always try to consider the different points of view of the students.		

Activity 4. The interview. Who's there?

Following Gabrenya, W. The Intercultural Interview, in Singelis, T. (Ed.) (1997): Teaching about Culture, Ethnicity and Diversity. Thousand Oaks, CA: Sage, we propose doing an interview as a very useful experience for relating to people who are not part of our group of friends and who we perceive as outside or distant from our personal referents. The procedure would be as follows:

- Find a person who fulfills the previous requirements.

- Establish a relationship and a way of interacting with this person.

- Acknowledge the possibilities and the limitations derived from both peoples' language and their communicative ability.

- Carry out the key task of intepreting the meaning that what we have discussed has for the person who narrates it.

The experience of the interview forces us to establish contact with someone in an intentional focussed way, something which would be hard to produce in any other way.

Suggestions for debate

The usefulness of this exercise can be multiplied if the participants present their results to the rest of the group, in general, for less than fifteen minutes each group. Not everyone needs to make a presentation in order for this strategy to be effective. Participants are invited to volunteer to present the results in as flexible a sharing activity as possible.

Activity 5. Experiencies of interaction. The other "I".

Participants will keep a detailed diary of their experiences. Each of them selects a person who, as in the previous case, is not involved in their habitual relationships and who they believe responds to behavior, experiences, visions of things that do not coincide with their own. The selection will follow a discussion of the interactions proposed and the justification of the one chosen. (Singelis, T. (Ed.) (1997): Teaching about Culture, Ethnicity and Diversity. Thousand Oaks, CA: Sage)

The participants should develop interactions with their colleagues that respond to the following considerations:

1. Provide opportunities for learning about the other's world view.

2. Provide opportunities for mutual comprehension, as well as for comprehension of the diversity of their experiences.

3. Provide shared opportunities and experiences such as meals, social events, and visits to the home and family of the other.

4. Respond to specific needs in specific circumstances (for example, information, experimental learning, specific problems with organisms or customs) including the colleague's needs.

It is a good idea to establish a specific number and type of experiences of interaction according to the time available. The final report will be presented to the group, guaranteeing the anonymity of the specific people, but the information provided will be precise and trustworthy. The purpose of the report is to share important visions, information related to communication, experiences, and any other ideas developed throughout the training activity and/or use of this Guide.

Suggestions for debate

The debates could mainly focus on the following subjects:

1. Personal conflicts and respect for the other. Reflection on one's own referents.
2. Perceptions and expectations, including stereotypes and attributions.
3. The role of context and individual characteristics.
4. Experiences of racism in their various manifestations.

Activity 6. Alliances among groups

This exercise is proposed to help participants identify the potential areas of conflicts among groups. It provides the opportunity to discuss subjects in relation to existing conflicts, discriminations, and racism, as well as to identify ways of establishing alliances among groups. The responses or commentaries of one group can be hard for the others to listen to; but it is important for both groups' concerns to be heard in order to open up lines of communication between those involved. (X. Zúñiga, A. Nagda Biren, A. Monroe-Fowler and G. Stewart; 1993).

Instruction

The large group is divided into two groups.These groups are established according to social, professional, gender, class, sexual orientation, or religious categories, or any other distinctions that the group points out. In the case of teacher training, it can be academic training, age, geographic origin, the function carried out in education. Each group answers the following statements (forty minutes), writes down the answers, and informs the whole group.

a) When your group tries to learn something about my group, the most frequent statements are..........................., which are offensive/uncomfortable/hard for my group to hear.

b) My group is very reticent about discussing our experiences concerning.......................................with you if you say things like...................................

c) I, as.......................... feel.......................when I hear some of the things that you say about us or when I see something that you are doing................................. At this moment, I interpret you to be saying...............................about us.

d) When my group tries to learn something from your group, the statements you make or the questions you ask, such as...................are difficult and uncomfortable for us.

e) What actions or statements interfere with the possibility of constructing ties or coalitions with the other group?

Comments on the process

During the activity, it is important for the participants to be very specific. The behavior and visions that constitute problems between the groups should be explicitly defined at the beginning so that each one knows exactly what is blocking the relations between the groups. Both groups must have the chance to compare their responses to each question without interruption.

6 Working in the Classroom

Activity 7. Groupings and textbooks

In a training seminar that some of the authors of this Guide participated in, one of the people who intervened told how, when she was a student, one of her teachers did something that deeply modified the relations and hierarchies that existed in the class.

What the teacher did was to modify the grouping of the students and to do without the single textbook in class. We can apply this double recommendation and translate it into, on one hand, flexible groupings depending on objectives, contents, nature of the tasks, and, on the other, using varied information sources and resources. We can escape the tyranny of the single textbook for transmitting information and carrying out teaching.

We propose analyzing the textbooks with attention to the biases that underlie the images offered of certain people and groups. This is the case of the texts and illustrations that appear on the page www.ub.es/hvirt/index.htm. Analyze these documents, taking what has been presented in this module about how to deal with racism into account.

Activity 8. The laws and norms of the administration

Comment on these two normative provisions. One is national and the other is autonomic in range. What are their implications regarding what has been reviewed in this module? What kind of student does each text make you imagine? What are the consequences in terms of students' educational opportunities and school achievement?

The schools will prepare a pedagogical proposal for the mandatory education stage based on the condition of attention to diversity and access of all the students to a common education. Similarly, methods will be determined that will take the different learning situations of the students into account, promoting the capacity for self-motivated learning and promoting team work.

(Organic Law of Education, 2006 (Ley Orgánica de Educación, 2006), www.mec.es/mecd/gabipren/documentos).

Compensatory education classrooms will be established for disadvantaged students in the ESO[43] who turn 15 in the natural year in which the corresponding course begins and who, in addition to accummulating significant curricular gaps in the majority of areas, value the school framework negatively and present serious difficulties in adapting to it, or who have had a late or very irregular educational process, which has made their incorporation and promotion in this stage difficult.
(General Direction of Educational Promotion, 19th).

Activity 9. Racism in teaching science

Science is not a neutral sphere when we talk about racism in education. If it were, how could we explain the slight historical representation of certain groups (women, among others) in the technical and scientific professions? Naturalistic scientists are satisfied with their objectivity and the suggestion that they may be involved in any kind of racial

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[43] Corresponds to the last two years of primary school and the first two years of secondary school, ages 13-17.

discrimination is always badly taken and provokes passionate protests. It is, therefore, crucial to analyze the data and experiences that can explain this discrimination against certain groups in carrying out these sciences. Could you give an example of this state of things? How can it be explained?

Activity 10. Invisible privileges

In module 1, in section 4 "Food for thought," we were given a list of invisible privileges that some people enjoy and others do not. These are privileges that we are so used to that we are not even conscious that some people do not enjoy them. They are indicators of more or less explicit racism. This time we will present a list of privileges focused on the school context and we will refer to students, families, and teachers.

1. My teachers expect me to do advanced studies or to choose a profession in accordance with my interests and preferences.
2. When my parents talk to my teachers, they are sure that their concerns are heard and understood.
3. When my parents do not attend school meetings, it is understood that they are busy and not interpreted as a lack of interest or concern.
4. My parents understand the notes that the teacher sends home, as well as the response that is expected to these notes.
5. My parents' jobs and my family's situation is similar to that of my classmates. I do not feel inferior when my classmates talk about their houses, their lives, and their families.
6. I have access to more or less the same things that my classmates have.
7. My teachers value the things I know and have learned with my family and other schools.
8. There are people I can share ideas and experiences with, without having to explain my life and circumstances each time.
9. When I talk, people don't point me out or make me explain my accent.
10. I feel that it is possible, or even easy, to make friends at school.
11. I can participate in the normal school activities without wondering and asking others if I know any of the classmates who are in these activities, after having been at the school for a certain time.
12. I can speak my language without being despised or reprehended.

Can we make any more questions? Go ahead!

Some teachers also have privileges with respect to others. How could we reflect this in a list of invisible privileges?

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Glossary

Culture

What dictionaries tell us about *culture* (i.e. intellectual and artistic achievement or expression) is just a tiny part of what anthropologists think *culture* is, which includes not only what a small and "refined" group of people do, but what everybody thinks or does as a social being. Starting with Edward Burnett Tylor's definition from the 19th century in the first paragraph of his Primitive Culture (1871): *"Culture…is that complex whole which includes knowledge, belief, arts, morals, law, custom, and any other capabilities and habits acquired by man as a member of society,"* anthropologists have been re-defining and reformulating *culture* until the point there are at least as many definitions of culture as there are anthropologists (one of them, for example, is: culture is the whole set of beliefs, values, and norms which let any member of a society understand and partly predict other people's behavior). Nevertheless, since the 1990s, serious arguments have arisen, even opposing the very use of the term culture.

Anthropologists are today split in two groups, one against the use of the term to avoid making clusters out of people and by doing this making three mistakes:

1. Assuming that people of the same culture must have the same ideas and beliefs, as if there were no relevant differences among them.

2. Assuming also that they must be relevantly different from other groups, and in this way overlooking similarities.

3. Thinking that cultural differences have a meaning of their own, and for that reason freezing them in time, as if differences always had the same meaning in spite of the context we identify them in and the people we compare them with.

In spite of all these arguments, a group of anthropologists prefers to keep the term, using the concept cautiously, taking into account the following:

1) It is better to use the term in the plural and avoid the singular form.

2) The acknowledgement that cultures do not have clear borders.

3) There is as much diversity within a culture as there is between one culture and another.

4) The awareness that cultures are never static, they are always changing.

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Discrimination

Discrimination involves different treatment for people or groups, normally negative or unfair treatment. Discriminatory behavior tends to be based on preconceived, stereotyped ideas that we have of different groups; based on the membership a person is assumed to have in a certain group, we treat him or her in one way or another and we offer greater or lesser chances of access to or development of social goods and rights. Continued discrimination ends up generating inequality on the social level (see glossary: inequality).

From this point of view, discrimination is based on preconceived ideas that we have and valuations that we make of different groups (see glossary: prejudices and stereotypes). The opposite relation does not always hold, that is, we can have stereotyped images of people and groups and not maintain a negative or unfair behavior toward them.

Discrimination has both a behavioral and individual character and an ideological character. Many of the discriminatory practices that are maintained on the social and institutional level are based on specific beliefs about different groups. Discriminatory practices are maintained on the institutional level without our being wholly conscious of them and without the intention of discriminating. This is why it is so necessary to keep a watchful eye on established practices and the rules and norms that uphold them.

We can also talk about affirmative discrimination. With affirmative discrimination measures, we attempt to minimize the consequences and the permanent inequality that a group has suffered systematically throughout history, with the intention of managing to make the rights of the discriminated groups equivalent to those of group that have not suffered discrimination.

Diversity

Dictionaries define the term diversity as "variety, dissimilarity, difference." Also as "abundance, large quantity of several different things." Variation and plurality make us diverse. We are diverse according to our previous experiences, our skin color, the place we are from, the way we talk, dress, think, or feel. Diversity has its origin in social, geographic, economic, ethnic, religious, and gender factors. This diversity is present in society, although it is not always accepted. The teaching staff knows it has a diverse student body in the classrooms, and there are multiple aspects of variety among the teachers, too.

Diversity is defined, sometimes, as difference, when these terms are actually contradictory. Starting with the differences implies starting from a different situation, from different positionings, which implicitly includes a distance, a dichotomy between good and bad, between positive and negative, between what is valid and what is not. Difference has been approached as opposed to equality in order to vindicate the concrete values of a certain group (Aranguren and Sáez, 1998; Espín, 2002; Pilcher

and Whelehan, 2004). If we are different, our difference as opposed to the other is valid. This, which can, initially, be a defence mechanism, leads us to generate more discrimination. The other, different, comes to be perceived as a threat. Therefore, the magnifying glass we look through, our perception, our image, is different, we do not start out from the same point. Difference carries inequality, not similarity, with it. So one of the keys for defining diversity is from variety, multiplicity, infinity, complexity, or plurality (Juliano, 1993).

If diversity is a quality or a state that makes us varied, one of its most relevant characteristics is that is incorporates the possibility of change in any of its possibilities, forms, or faces (The Oxford English Dictionary). The same way we have different physical features, we have personal qualities or characteristics that make us unique, diverse beings. Being varied, having different tastes, preferences, or ways of being, is not a negative value, but quite the contrary. The great problem for defining and accepting diversity is based on society itself, on how it is constructed, organized, and oriented, on how wealth is distributed, on which values are dominant or prevail. Diversity has always existed, but is has not been acknowledged socially. This has continued to foment the way the educational institutions, despite dealing with a diverse student body, have treated them in a homogenizing fashion, following a hegemonic conception of the processes of teaching-learning, turning its back on this diversity. Acknowledging and accepting diversity, as well as acting from diversity as a reality, means "acknowledging the necessary conditions for change and creation" (Téllez et al., 2005:16).

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Expectations

Expectations are imaginative anticipations and actualizations of coming events. They act like schema that allow us to predict the behavior of the people with whom we interact, in order to adapt to the relation. We often use these schema and models in an inexplicit, not very conscious way, that is, we do not explain them or share them. So that we act according to what we expect from the other person and not according to what the other is or does. Not only do we create expectations with respect to the rest of the people, but also with respect to ourselves, and these expectations do not always derive from who we are or who we can become, but rather from what others say we are or can become.

In education, expectations have been analyzed from studies such as the widely divulged study on the "self-fulfilling prophecy," in which the teachers were given certain information about their students. For this purpose, two randomly distributed groups of students were created, one of them the "slow" students, the other the "smart" ones. The teachers assigned to each group generated expectations according to the evaluation they had been given. The results of the study show how the students from whom the teachers expected more received better grades. The interpretation of these findings insists on the idea that the teacher interacted in a more efficient way when he or she expected more of the students. So the initial prophecy confirms itself.

Expectations are beliefs acquired by direct observation, by the imitation of models of behavior, or by formal or informal communication. Expectations are maintained by a combination of two factors: a) the degree of estimated probability that we attribute to what we expect – Is it very likely that this will happen or not? and b) the degree to which the person believes that the consequences of what they expect will be positive or negative – does continuing to expect what I expect have positive or negative consequences? We hold on to those beliefs that help us to achieve our objectives.

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Gender

"*Gender*" or sexual role, in a broad sense, is the role that society attributes to men and women according to their sexual differences, and how a person's opportunities, roles, responsibilities, and relations define this fact.

While sex is biological, "*Gender*" or sexual role is *socially defined*. Our understanding of what it means to be a woman or a man evolves throughout the course of our lives; we were not born knowing what is expected from our sex: we learn it in our families and in our communities throughout the generations. Therefore, these meanings will vary according to the culture, the community, the family, and the relations, and with each generation and throughout the course of time.

From these "*genders"* come *gender stereotypes*, which are the set of beliefs that exist about the characteristics that are considered appropriate for men and for women.

Feminist research in the 70s shows that the concept of sex is not valid for explaining the differences in activities between men and women in different cultures throughout history. So the concept of gender was created and introduced as an analytic category that allows us to differentiate and separate what is biological, attributed to sex, from what is cultural, determined by gender.

Gerda Lerner points out that gender "is the cultural definition of the behavior considered appropriate to the sexes in a specific society and moment."

In short, gender and, consequently, gender relations, are "social constructs" that vary from one society to another and from one time to another and, therefore, as such, they are susceptible to modification, reinterpretation, and reconstruction.

Gender is used as an analytic category in sociology and anthropology, denoting a set of norms and social conventions of people's sexual behavior. So "*Gender Studies*" study the social construction of sexual differences in a given historical time or place.

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Homophobia

Homophobia is the hostile attitude, aversion, hate, fear, prejudice, or discrimination with respect to homosexuals, both men and women. It combines the Greek words *phobia* (fear) with the prefix *homo* (equal), an apocope of homosexuality, which means "sex with one who is the same" (not to be confused with the Latin prefix *Homo* which means "man").

In its most explicit form, homophobia includes different active forms of physical or verbal violence and victimization; in its more subtle form, it means a silent rejection of homosexuals.

Together with xenophobia, racism, anti-Semitism, etc., it can be considered an arbitrary manifestation that consists of pointing to the other as contrary, inferior, or abnormal. Although there are similarities between homophobia and other types of discrimination, there are also clear differences: for example, people who suffer racial, cultural, ethnic, or religious discrimination usually have family support. Homosexuals suffer oppression in a more isolated form (this may be the explanation for the creation of a kind of "homosexual community"), and they are often discriminated against within their family sphere, also.

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Inequality

Inequality is the lack of equality.

One essential value to be considered and pursued by all democratic societies should be to guarantee the real equality of opportunities (of access, of process, and of results) for all people, independently of their origin, place of residence, capacity, sex, skin color, group membership, age, sexual orientation, ideology, religion, social class, etc.

These characteristics, and probably others that we have forgotten to mention, have been used to categorize society in different groups throughout history, involving an unequal distribution of privileges and rights. Inequality exists when people do not have the same opportunities of access to education, to health services, to housing, to the world of work; when there is a clear differentiation on the economic level, when people have fewer possibilities for social presence and participation in decision-making

processes. Inequality implies differences in rights and duties according to membership in one group or another.

Inequality involves a process of social stratification that is produced on different levels: in our own context, for example, people belonging to different social classes or, on the world level, where the distribution of natural wealth and goods is totally patent, unsustainable, and unfair.

Racist mechanisms seek to maintain the processes of social stratification and inequality, thus making it possible for some and not others to hold a series of privileges. Inequality is the result of subtle and explicit processes of discrimination (see glossary: discrimination).

Migrations

Movements of populations and/or people, from one place to another.

Migrations, together with natural movements, shape population dynamics: they allow us to explain the growth of cities, the composition of the majority of the countries, the wealth of some places, or the industrial development of others. Migrations are closely linked to the history of humanity. They have always occurred and are indispensable for explaining how people have populated the different areas of the planet. There are several causes for these displacements, but they always include the "*search for a better life*."

Within the concept of migration, we can differentiate between what is called *emigration*, when we are talking from the point of departure, and *immigration*, when we are talking from the point of arrival. In addition to this differentiation, migrations can be classified in different ways, for example:

> a) according to time: permanent or definitive, temporary, seasonal, pendular or daily …

> b) according to whether they take place within a country or between countries: interior/exterior, international or intercontinental …

> c) even according to the will and decision of the person who emigrates: voluntary or forced, among others.

There are many, varied reasons that a place becomes a receptor of immigrants, but it always offers better expectations to those who arrive than the expectations in the place they left, favorable political/economic situations, a better socioeconomic level, and growing wealth. If these conditions do not exist, the emigrants do not choose these places.

The consequences for the country where the immigrants arrive are an increase in the population and possibly the rejuvenation of the population, which also involves an increase in the birth rate. In addition, the immigrant population is an active population, which is not distributed in an egalitarian way in all the economic sectors: attitudes such

as racism or xenophobia in the society where they arrive relegate them to the least valued, most dangerous, and worst paid jobs. In short, the jobs the autochtonous population despises, independently of the immigrants' training and abilities.

In the country that they leave, logically, the opposite occurs: young working-age, productive population is lost. In exchange, the country receives remittances of money that can, at first, help to compensate the trade balance of the country and raise the standard of living of certain sectors of the population that are directly related to the migrants and to the services that they require.

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http://www.united.non-profit.nl/pages/info13.htm

Power

The word power comes from the Latin *potere*. Max Weber gave the classic sociological definition: power is "the likelihood that an actor in a social relation will be in a condition to make his will prevail even against resistance, independently of the basis on which this likelihood rests." (That is, independently of whether the exercise of power is just or unjust, legitimate or not.) Schematically, power is the A's capability of making B do C (assuming that C is what A desires), whether or not B wishes to.

Power is a universal dimension in all social situations, although it takes on different aspects in each case. It exists between parents and children, lovers, friends, enemies, comrades, coreligionists, rivals; it also exists between social classes, religious, economic, political, and cultural institutions, and, naturally, within the institutions themselves: companies, administrations, churches, political parties. It is, then, one of the basic dimensions of society. Because of this, PARSONS speaks of it as a "general medium of exchange."

It is common in sociology to distinguish among three different modes of power: (a) Power as force, which includes brute force, repressive and oppressive, which, in society includes material sanctions, such as the attribution of resources or the capacity of those in power to take them away. (b) Power as influence, which includes the capacity to manipulate the conditions surrounding certain people so that they behave the way whoever is exercising the power wants them to. Power exercised through

publicity, political propaganda, or journalistic representation of ideas, for example, is this kind of power. (c) Power as authority, the power possessed by reason of tradition, charisma, moral ascendency, public office, or other causes, and which is not exercised with violence. Very often these three kinds of power occur together in reality, but they can be separated.

The Weberian definition takes people more into account than it does structures. There is, in effect, also a structural power that is set up by the social classes, by the institutional order of economic enterprises, by political organization, and so on. Individuals' power, in these cases, is determined by their position in the social structure and in the hierarchies that permeate them. In any case, power is always relational: no one "has power" in a vacuum. It is always exercised over or against someone, whether it is a benign, fully justified guardianship (adults' power over children or the ill) or not (a tyrant's power over his vassals, a husband's power over his wife and children). This all reminds us that there are almost always situations of reciprocity in the exercise of power. Without obedience or without a minimum of consensus, power is delegitimized. Power crises (from class conflict to revolution) also involve crises of legitimacy, processes by means of which a group, class, or entire sectors of the population disobey, overthrow, or simply ignore those who try to possess authority and control (the word control is used today as a synonym for power in many cases).

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Prejudice

The definition of prejudice, according to the New English Dictionary and cited by Allport is: "Favorable or unfavorable feeling with respect to a person or thing, previous to or not based on a real experience."

Allport (1954), in turn, defines prejudice as a "hostile, suspicious attitude toward a person who belongs to a group, simply because of his membership in said group" (p. 22).

Another author, Ashmore (1970), uses the following characteristics to define prejudice:

- It is an intergroup phenomenon, processes oriented toward the relation among groups.
- It has a negative orientation toward the object of prejudice and may involve aggression, avoidance, or other negative behaviors.
- It is unfair, biased, and incurs in excessive generalization.
- It is an attitude.

For Ashmore, it is an attitude of rejection toward the members of a group, an unjustified evaluative reaction to a person, when it originates exclusively in membership in a certain social group.

Oskamp (1991) defines prejudice as an unfavorable, intolerant, unfair, or irrational attitude toward another group of people.

For Devine (1995), prejudice includes, in addition to feelings, cognitions and behavior. Malginesi and Jiménez (2000), on the other hand, see prejudice as shaped in the process of socialization by which a person is incorporated as a social subject into his or her society and culture. The different agents of socialization, family, school, peers, surroundings, communications media… are key agents in the formation of prejudices.

Based on these definitions, different processes can be said to occur in prejudice: processes that are psychological (cognitive, categorizational), affective (negative feelings), group (they are shared and their object is the members of another group), and social (they are influenced by the laws and norms of a certain society as well as the historical flux that occurs among groups).

Wierviorka (1992) says that at present there has been a movement from declared prejudices to more subtle forms that constitute symbolic racism. Rough stereotypes and obvious discrimination are rejected.

This is a prejudice that is related to reality, which it distorts without separating itself from it. The agent of prejudice shows a certain capacity to create rational explanations of the situation that remit to the idea of real social problems. For Wierviorka, if prejudice is correlated, even if only in a limited way, with concrete relations, it is less opaque to consciousness than if it comes from imaginary registers.

On the other hand, Mertens and Pettigrew (1992, 1997) and Pettigrew and Mertens (1995) distinguish between manifest prejudice and subtle or latent prejudice. In both kinds of prejudice, an unfavorable attitude is manifested toward the group that is the object of the prejudice, although this manifestation happens in different ways. While, in the case of manifest prejudice, the manifestation is direct and the subjects are considered biologically inferior, in subtle prejudice, the defense of the traditional values that other groups do not share or enact is justified by exaggerating the cultural differences between "our group" and "the other" or "other groups." In subtle or modern racism, positive emotions toward the other group are denied, although negative emotions are not manifested toward it, either. Subtle prejudice implies a negative evaluative or emotional response toward members of other groups in which the feelings are not so much feelings of hate and manifest hostility (as in traditional prejudice) as a certain discomfort, insecurity, and even fear, which cause the avoidance of contact with members of the other group rather than the manifestation of destructive or hostile behavior. There is an attempt to explain why there is discrimination, appealing to causes such as the differences in values or the involvement of the members of other groups in criminal acts, even though there are assurances that no one hold any prejudices toward them. The person may or may not be aware of this "subtle" prejudice or of the discriminatory behavior it can lead to. This prejudice serves to mask and justify discrimination toward other groups.

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"Race"

The concept of race is a racist category for classifying human beings, because it is based on physical and biological differences to distinguish groups among people. The final function of this distinction is to make a hierarchy of groups, from best to worst, and extend these assessments to the members of this group. THIS IS WHY WE, THE AUTHORS OF THIS GUIDE, HAVE PREFERRED NOT TO USE THE WORD "RACE" AND, WHEN WE HAVE BEEN UNABLE TO AVOID IT, WE HAVE PUT IT IN QUOTATION MARKS.

On the other hand, the idea of racism is closely associated to the concept of "race," even though, throughout this Guide, we have defended the idea that sex, place of birth, religion, etc., can be used in the same way. Some authors prefer to consider this racism based on multiple reasons as a "new racism," while others propose the use of the word xenophobia.

The concept of "race" was developed by the naturalist *Linnaeus* to classify human beings; the development of this kind of classification has always implied a hierarchy among groups, considering some better and others worse from different points of view (intelligence, physical ability, etc.).

However, today's scientific community, although this is not unanimous, has discarded

this classificatory criterion as invalid, concluding that all human groups belong to a single species, and arguing that the physical differences that can be observed between people cannot be used to establish categories, as the variety within each category is greater than the variety that exists among the different categories. It is impossible to establish a line that clearly delimits where one group ends and where the other begins, and that is the reason that the racial classifications formulated throughout history are completely disparate: some thinkers limited the classifications to four or five, while others established eighteen.

The concept of race, however, has an unarguable social meaning and different societies continue to contemplate it as a criterion for classifying groups (see, for example, the United States Census or Social Security in Spain) and, despite the rejection of its scientific foundation, it has very concrete social consequences, which are the subject of this Guide.

Racism

A social behavior (and the socio-political ideas and institutions that support it) that consists of classifying people in groups, on the basis of real or imaginary differences, that are associated with behaviors, with the purpose of justifying a hierarchy among the groups, leading to the belief that some are better than others. This hierarchy is what makes us accept the privileges of the people of one group over those of another, in terms of social goods: power, prestige, and money. This hierarchy has the power of blaming the victim for his or her disadvantage, because it makes everyone believe the explanation that some people are worth more and therefore deserve more and better. This definition is broadened and clarified throughout Module 1 of the Guide.

Sexism

This refers to the discrimination of people of one sex because they are considered inferior to people of the other sex. In general, it is associated with the discrimination exercised against women (machismo), which socially favors men.

Sexism is a structured set of beliefs about the attributes that men and women possess that produces situations of inequality. These beliefs are shared within a culture and, in a way, are "naturalized." The different consideration of men and of women and of the roles that they supposedly should carry out in society, lead to attitudes and behavior of domination and dependence (paternalism-submission, limits in decision-making), abuse (rape, harrassment, sole responsibility for household tasks), exclusion (difficulty in access to and in keeping jobs).

Sexism, which shares working mechanisms with xenophobia and racism, is generally more extended in everyday life than these, given that there are men and women in all contexts, but there is not necessarily a large enough critical mass of cultural groups considered different to unleash generalized discriminatory processes. Sexism,

however, affects all the population, and its most subtle, everyday, and less "serious" manifestations tend to be perceived as normal and with a certain social tolerance: for example, that women take on exclusive responsibility for household tasks, that they quit work in order to care for the children or the elderly, or that they are fired because of this, that their physical image is more valued that other qualities, or that the female identity is seen as defenceless, willing to make sacrifices, needful of protection.

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Social Class

Social class is a kind of social stratification in which an individual's social position is determined by economic criteria, as opposed to forms of social classification based on castes and estates. The class system is typical of modern industrial societies. In this kind of society, there is greater social mobility than in other systems of social stratification, That is, every individual has the chance to climb or ascend in social position by merit or other factors. The consequence is the break with estate organizations where each person is placed by tradition in a specific stratum, normally for life. Nevertheless, despite these possibilities for rising, the class system does not question inequality itself, above all in countries where there are combinations of classes and estates, revealing the colonial ethos of these combinations. **The social class that an individual belongs to determines his or her opportunities and is defined by aspects that are not limited to the economic situation.** Ways of behaving, tastes, language, and opinions are also included, among other factors. Even ethical and religious beliefs tend to correspond with a social status (or social position). Max Weber contributed to explaining western social complexity in the 20th century (the appearance of the middle classes, bureaucracy, etc.) and understanding it from a logic of social action and rationality. Weber distinguishes among "social classes," "status groups," and "political parties," different strata that correspond, respectively, to the economic, social, and political orders.

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Stereotype

Lipman (1922) introduces the term in social psychology, highlighting its character as a filter of the perception of reality as well as its defensive, simplifying function.

The different definitions of stereotype refer to:

- cognitive constructions that refer to the personal attributes of a social group
- preconceived opinions
- simplified, overgeneralized mental images, about a group or object
- attribution of features without taking differences into account
- mental image insufficiently founded on experience
- erroneous or inferior way of thought that does not coincide with reality and obeys defensive motivations
- rigid way of thinking linked to ethnocentrism

Allport (1954) defines stereotype as an "exaggerated belief associated with a category. Its function is to justify (rationalize) our behavior in relation to a category." This author points out the importance that the process of categorization has in stereotypes, underlining, in addition, the connection with prejudice.

Campbell (1967) highlights the factors that contribute to stereotypes that come from both the group that is the object of the stereotype and from the individual who holds the stereotype. He speaks of the influence that the context in which the comparison occurs has on the choice of the features that make up the stereotype. He sees the origin of this selection in the interaction among groups and the roles that the different groups play in society. The contents of the stereotypes of a group depend on the groups with which the relation is established. (Oakes and Turner: 1990).

Tajfel (1969) relates the stereotype with cognitive aspects such as assmilation, categorization, and the search for coherence. For this author, the conditions required for stereotypes to be produced are: the need to explain serious social events, the justification of actions committed against exogroups, the positive differentiation of the endogroup, especially in situations in which the status quo becomes evident.

The definition of the stereotype as well as the explanation of its origin and persistence can be differentiated according to whether the individual or the group is taken as a reference. Thus, the definition can be related to individual dimensions (categorizing the universe, defending individual values) or social dimensions (consensus, conflict of interests among groups, social learning...)

The social functions that the stereotype is recognized as having are: explanation of social facts, justification of actions against groups, intergroupal differentiation, social control, defense of a certain social order....

Brigham (1971) speaks of unjustified over-generalization and Ashmore and Del Boca (1981) speak of beliefs maintained by the individual in relation to the group. Tajfel

speaks of "consensus" of opinion on features attributed to a group and Harding and his collaborators speak of belief without an adequate basis, a belief that is partially exact and maintained with considerable certainty by many people.

The characteristics included in the stereotypes vary equally from one author to another. Some speak of generalizations about a class of people according to what differentiates them from others. But the differentiation can be made choosing very frequent but very insignificant characteristics, or infrequent but highly differentiating ones.

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Xenophobia

From the Greek *Xenos*: foreigner/stranger and *Phobos*: hate, fear, suspicion, refers to hate, repugnance, or hostility toward foreigners. More broadly, it is an ideology of rejection and exclusion of all cultural identity outside of one's own.

It is based, just like racism, on prejudices toward groups considered to be different (immigrants, foreigners). It leads to behavior and manifestations of rejection (aggressions, threats, insults) and/or exclusion (segregation, difficulty in accessing resources, ethnic cleansing), justified by the dominant (xenophobic) group in terms of maintaining its own cultural identity, perceived as superior.

In addition to the motives of "protecting their cultural identity," some of the causes and aggravating circumstances of xenophobia can be found in economic motives of competition for access to resources and jobs. The perception of immigrants as competitors increases xenophobic attitudes and behavior toward them.

At present, and given that the concept "race" does not hold up scientifically, the term xenophobia is presented as an alternative to racism, to refer to all kinds of discrimination related to national, cultural, or ethnic origin.

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