Module 3: Racism

CLIO

Challenging Hostile Views and Fostering Civic Competences

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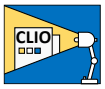
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TABLE OF CONTENTS

THE CLIO PROJECT

Clio is a project for the prevention and coping with right-wing extremism at vocational schools. Teachers and headmasters should be enabled to recognize and understand the corresponding positions among their students and to stand up for democratic values without fear. For this purpose, interdisciplinary experts from Austria, Poland, Croatia and Germany are developing various materials for vocational school teachers in close cooperation with the target group, such as an app, a blended learning training and a podcast. The main focus of this project is to build synergetic networks with other stakeholders in the individual countries in order to strengthen the schools and provide them with knowledge and professionally created material.

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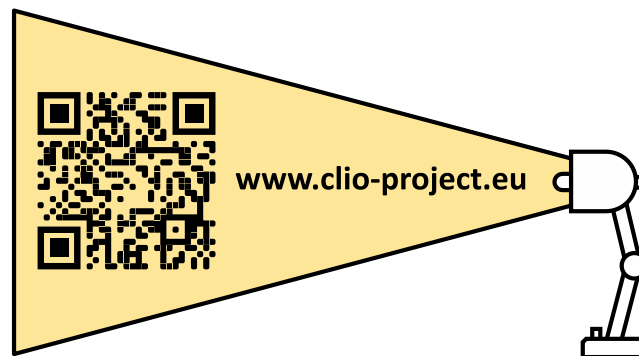
1. OVERVIEW

In this module you will learn…

> *… basic definitions of racism*
> *… the historic context of racism*
> *… how you can recognise different forms of racism*
> *… why racism is dangerous for democracies*

At the end of the text, you will find exercises you can use while teaching about racism. The Module also provides useful resources for further information or help in concrete situations as well as "further reading", if you would like to learn more.

Self-assessment question

"'Races' are a product of racism and not the other way around. In other words, there are and were no 'races', racism creates them."[1]

This quote is from the German social scientists Iman Attia and Ozan Z. Keskinkılıç. What does this quote mean? What do you think about it?

Have you encountered racism in your daily life? Would you say it is an issue in our society?

Brainstorming exercise: The danger of a "single story"

"My roommate had a single story of Africa. A single story of catastrophe. In this single story there was no possibility of Africans being similar to her, in any way. No possibility of feelings more complex than pity. No possibility of a connection as human equals. […] This single story about Africa ultimately comes, I think, from Western literature. […] Show a people as one thing, as only one thing, over and over again, and that is what they become. It is impossible to talk about the single story, without talking about power. […] Power is the ability not just to tell the story of another person, but to make it the definitive story of that person. […] When we reject the single story, when we realize that there is never a single story about any place, we regain a kind of paradise."[2]

This quote is an excerpt from Chimamanda Adichie's Ted Talk "The danger of a single story" (https://www.youtube.com/watch?v=D9Ihs241zeg).

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[1] Iman Attia and Ozan Z. Keskinkılıç (2017): Rassismus und Rassismuserfahrung. Entwicklung – Formen – Ebenen, S. 116-136, S. 118. In Institut für Demokratie und Zivilgesellschaft (eds.) „Wissen schafft Demokratie – Schwerpunkt Diskriminierung"

[2] Adichie, Chimamanda (2009): Die Gefahr einer einzigen Geschichte. (https://www.youtube.com/watch?v=D9Ihs241zeg). Accessed: 24 September 2020. (Transcript: https://www.hohschools.org/cms/lib/NY01913703/Centricity/Domain/817/English%2012%20Summer%20Reading%20-%202018.pdf). Accessed: 24 September 2020).

Are there any single stories that exist in your society or in your private environment about a certain group, a certain country etc.? Can you think of some examples for these single stories? Why do you think that these single stories exist and do you see any problems regarding them? What are the problems according to Chimamanda Adichie? And can you think of a synonym to Adichie's wording "single story"?

2. WHAT DOES RACISM MEAN? DEFINITIONS

Not least since the recent protests against racist police violence in the US and many countries in the world, heated and highly emotional public debates about racism are held. These debates often reveal that there is no broad societal consensus about the concept of racism. The opinions to questions like "What constitute racist behaviour and racist language?" and "Who is affected by racism?" are divided. Furthermore, it is conspicuous that in Germany and Europe, racism is often only associated with the historical period of National Socialism and not with other forms of racism in history such as colonial history or in the present e.g., institutional racism.[3] In the following section different definitions of racism will be presented and discussed. You will also be provided with information about the historical context of racism and the conceptual history of the term itself.

Parenthesis: the term "xenophobia"

Another term used in connection with the topic of racism is xenophobia, which derives from the Greek language and means "fear of the stranger". It is often used as a synonym for racism. This term however is problematic because the focus is on the feeling of fear. In fact, the negative attitude towards the "stranger" is not primarily influenced by fear, but rather by hate and stereotypes. The discrimination that comes along with this is therefore concealed and xenophobic people adopt the victim's role. The actual victims, namely the affected group of "strangers" (often refugees, migrants or people looking somewhat "different") and the effects of hostility and discrimination against them are hidden. Furthermore, the term also suggests accepting the classification of who is seen as the "stranger" or "foreigner" in a society. Thus, People of Colour who were born in the respective country might still be referred to as "strangers".

Like in public debates, there is also no universal perception of racism in science. The classic understanding of racism however is "[...] the belief that humans may be divided into separate and exclusive biological entities called "races"; that there is a causal link between inherited physical traits and traits of personality, intellect, morality, and other cultural and behavioral features; and that some races are innately superior to others."[4]

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[3] Cf. Koller, C. (2009): Rassismus. Paderborn: Ferdinand Schöningh, p. 7.
[4] Smedley, A. (2020): Racism. (https://www.britannica.com/topic/racism). Accessed: 17 August 2020.

Within the sphere of social sciences, there are different approaches to numerous attempts to define the term, which are constantly being developed further. Some focus on the content of racism, whereas others focus more on how it works.[5] How a social phenomenon is defined has an immense impact on how the solutions to problems regarding this phenomenon are shaped. Therefore, the scientific community has a great responsibility as their definitions influence politicians, other decision-makers and of course private individuals.

Exercise: definition

Read the article "Racism definition: Merriam-Webster to make update after request" on BBC News (https://www.bbc.com/news/world-us-canada-52993306) and answer the following questions:

• What will be the differences between the current and the updated definition?

It can be noted that racism goes beyond the belief that there are differences between ethnic groups that are permanent and unchangeable. Apart from this component of "difference", racism also has a structural and historical component. The US-American historian Fredrickson defines racism by combining the aspects of "difference" and "power". There is a "social and political side of the ideology — its linkage to the exercise of power in the name of race and the resulting patterns of domination or exclusion. To attempt a short formulation, we might say that racism exists when one ethnic group or historical collectivity dominates, excludes, or seeks to eliminate another on the basis of differences that it believes are hereditary and unalterable".[6]

The critical race theorist Philomena Essed shares a similarly broad definition of racism. According to her, "[…] racism must be understood as ideology, structure, and process in which inequalities inherent in the wider social structure are related, in a deterministic way, to biological and cultural factors attributed to those who are seen as a different 'race' or 'ethnic' group."[7]

In other words, racism is a wide-ranging phenomenon. Racism occurs when the diversity of people, which is an inevitable side effect of the modern societies we live in, is attributed to biological and cultural factors. This process of attributing biological and or cultural characteristics however does not affect everyone. It affects those who are seen as the different "race" or the different "ethnic group". The other side of the same coin is that not everyone can attribute these characteristics but only those who are not seen as the different "race" or the different "ethnic group".

It is like Chimamanda Adichie said (see "Brainstorming exercise: The danger of a single story"), it is impossible to attribute characteristics to people – or in her words – to tell a single story about another

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[5] Cf. Koller (2009), p. 8.

[6] Fredrickson, George M.: (2015) Racism: A Short History (Revised Edition), p. 170.

[7] Essed, Philomena (1991): Understanding Everyday Racism. An Interdisciplinary Theory. (Orig.: Diss. Univ. Amsterdam, 1990), 43.

person without including the aspect of power: "Power is the ability not just to tell the story of another person, but to make it the definitive story of that person."[8]

Hence, racism can only work in a system that provides the structures for racist ideology, racist prejudice and racist behaviour[9]. These structures are shaped by power, hence by the group that is in the position of hegemony in a society. The privilege to be in this position of hegemony and to exercise this power has been shaped historically (see below).

3. HISTORY

Conceptual history

The term "racism" is relatively young. The adjective "racist" was first used in the French language by nationalists as a self-designation in the 1890s. In the 1920s, the term "racist" was a translation for the "völkisch" oriented German parties. The noun racism emerged also in the 1920s as a slogan in the anti-racist context in order to find a name for the phenomenon that anti-racism was fighting against.

Much older however is the term "race", which forms the basis for the terms "racism" and "racist". It is not clear where the etymological origin of the term lies; possibly it derived from Arabic. In the 13th century, the term denoted family membership in the Romance languages. At the end of the 15th century, Jewish people were called a "race" for the first time in Spain. This led to Jews being excluded from the Spanish society not only due to their religious beliefs but also because the term "race" suggested that their lineage was different from that of the rest of the Spanish population. In the 16th century France, the hereditary nobility used the term to distance themselves from aristocrats who were not noble by birth. The meaning that the word "race" has today emerged in the 18th century during the age of Enlightenment in an attempt to classify mankind. "Race" became a defining concept in anthropology and ethnology leading to positive and negative attributions to the different "races". In the 19th century, the terms "race", "nation" and "people" became increasingly mixed. In addition, the understanding developed that nation is a community of descent. Nationalism and racism thus merged to some extent, even if they do not mean the same thing. This pseudo-scientific concept of human "races" justified political ideologies and theories on the basis of which horrible atrocities were committed. With the establishment of genetics as a scientific discipline, the existence of human "races" became disputable and was refuted. [10] Even if the idea of human "races" has long been outdated, the term "race" is still sometimes used in official texts. In Germany for example, the government decided only recently in 2020, to remove the word "Rasse" from the German constitution (where it is used in the

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[8] Adichie, Chimamanda (2009): Die Gefahr einer einzigen Geschichte. (https://www.youtube.com/watch?v=D9Ihs241zeg). Accessed: 23 September 2020.
[9] Taguieff
[10] Cf. Koller (2009), pp. 9/10.

paragraph about the principle of non-discrimination) in order to prevent the further reproduction of the idea of different "races" by the persistent use of the term in legal texts (see Module 1).[11]

It is however important to understand that even though the German word "Rasse" clearly refers to the biological difference of ethnic groups, the term has different meanings and connotations in other languages. While the term has a similar meaning in Croatian and Polish language as the German term, the English term "race" in contrast, also includes social components of the concept of ethnic groups and therefore makes it clearer that "race" is a social construct and not a genetic or biological "given".

Historical context

The history of racism is even more complex than the conceptual history of the term. Scholars argue whether racism already existed before the concept of human "races" was constructed in the 18th century. Historians often use the term quasi- or proto-racism to describe these premodern forms of racism.

Whatever term is used to describe this phenomenon, the oppression of people because of their alleged inequality goes far back in the history of mankind. Conquering people in war have often created structures to distance themselves from the people they subjected. An example for this is the conquest of North India by Aryans in 1500 B.C. The Aryans created a caste system based on descent and skin colour. The ancient state of Sparta was also characterised by the oppression of one ethnic group over others.[12] By constructing different "races" within a hierarchy (one's own "race" being on top, of course), discrimination and violence against other humans is legitimised and easier to accept.

Another important step in the development of modern racism was probably the establishment of the principle of the "purity of the blood" ("limpieza de sangre") during the time of the "Reconquista" in Spain in the 15th century. In the course of the Christian conquest of Spain, which was largely populated by Muslim "Moors" at the time, Jewish (and Muslim) people were persecuted and legally discriminated.[13] (see Module 4)

The creation of human "races" is undeniably linked with the history of colonialism from the 16th to the 19th century. With the global hegemony of the European sea powers and the colonisation of North, Central and South America, the structures of transatlantic slave trade were created. In this period, ten to twelve million African people were sold into slavery in America. The transatlantic slave trade was the actual motor of globalisation in the early modern period.[14] In this emerging American society of European colonists from different social classes and the suppressed African slaves and Native Americans, the colour of the skin became an elemental social characteristic of classification. Since the late 17th century, the North American colonists identified themselves as "white". The principle of equality in the young American democracy did not apply for the enslaved African people who were denied these civil rights. To justify this unequal treatment, Africans were deprived of their status as humans

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[11] Cf. ZDF (2020): Pläne der Bundesregierung - Grundgesetz: Begriff "Rasse" wird gestrichen.
(https://www.zdf.de/nachrichten/politik/grundgesetz-rasse-lambrecht-100.html). Accessed: 12 February 2021.
[12] Cf. Koller (2009), pp. 15/16.
[13] Cf. Koller (2009), pp. 16-18.
[14] Cf. Koller (2009), pp. 18-20.

and were classified as an inferior "race".[15] Even though slavery in different parts of America was abolished by the end of the 19th century[16], racist theories about the alleged "natural" inequality of people were an integral part of modern societies and political systems such as National Socialism and endured throughout the centuries until today.

Scholars furthermore point out that the creation of human "races" was also reinforced and promoted in the period of Enlightenment. Because the ideas of Enlightenment led to the primacy of science, the disparities between ethnic groups became "scientised" so that the alleged superiority of the "white race" could be justified on "scientific" grounds.[17]

To summarise, the history of racism is very complex and its origins are rooted far into the history of mankind. Furthermore, the history of racism is linked with the emergence of other **ideologies of inequality** e.g., anti-Semitism. Due to the fact that racist theories are scientifically unsustainable, other explanations for the alleged inequality of people have been constructed, so that today rather cultural explanations are presented (racism without "races", neo-racism or cultural racism).[18]

4. FORMS OF RACISM: WHAT DOES RACISM LOOK LIKE IN OUR DAILY LIVES?

Exercise: Forms of racism

Write down all types and forms of racism you know. Then read the text below and add all forms of racism that are not on your sheet of paper. Use a different colour for this.

Answer the following questions for yourself:

• Did you know the forms of racism that you have added or are they new to you?

• Would you have thought that there are so many types and forms of racism?

There are different forms of how racism may occur and how the racist discrimination is legitimised. A possible categorisation is the following:[19]

- Biological racism
- Cultural racism or neo-racism
- Everyday racism

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[15] Cf. Smedley, Audrey/Smedley, Brian D. (2005): Race as Biology Is Fiction, Racism as a Social Problem Is Real. Anthropological and historical perspectives on the social construction of race. American Psychologist, 60 (1), 16–26. (https://pdfs.semanticscholar.org/c4ca/5bcd7bf7d92e500369858cd505a082597c70.pdf). Accessed: 18 August 2020, p. 19.

[16] Cf. Koller (2009), p. 20.

[17] Cf. Auma, Maureen Maisha (2017): Rassismus. (https://www.bpb.de/gesellschaft/migration/dossier-migration/223738/rassismus). Accessed: 19 February 2021.

[18] Cf. Koller (2009), p. 89.

[19] Cf. Barskanmaz (2019), p. 51.

- Institutional racism

Biological racism

As stated above, this initial form of modern racism originated in the 17th century and was widely prevalent throughout the following centuries. Alleged human "races" were distinguished by biological attributes such as skin colour, face and nose shape or even the structure of hair. The idea of a white, red, yellow and Black "race" for example was shaped by the Swedish natural scientist Carl von Linné in the 18th century and was wrongly scientifically approved at the time. Crimes against humanity like genocides during the time of colonialism such as the Herero and Namaqua genocide between 1903 and 1908 and the Holocaust were justified on the grounds of this form of racism. In the light of these committed atrocities, the UNESCO released a statement called "The race question" in 1950, in which biological theories about the superiority and inferiority of certain ethnic groups are considered unscientific and unsustainable. The existence of human "races" is described therein as a "social myth" rather than a biological phenomenon[20]. Nevertheless, the discrimination on the basis of biological racism continued throughout the second half of the 20th century in systems with institutionalised racial segregation such as the Jim Crow laws in the US until 1965 and the apartheid in South-Africa until the early 1990s.

Cultural racism

Because of the atrocities committed on the grounds of the belief in supposedly "biological races", the concept of biological racism has become less significant since the second half of the 20th century. Hence to further justify the supposed inequality of people, biological theories have been complemented with cultural theories since the 1970s. Cultural racism means that instead of biological differences, cultural differences between people are emphasised and that some cultures are believed to be superior to other cultures. Even if cultural racism does not make direct use of the concept of "race", the discrimination that results from it, is nevertheless racist. Therefore, this phenomenon is also called "racism without races". An example for this form of racism is the right-wing extremist call for the segregation of different cultures in the context of the so-called refugee crisis (see Module 1). According to right-wing extremist thinking, the "Western culture" is endangered by "foreign cultures". In the present Western societies, especially Muslim people are affected by cultural racism (see Module 4).[21] One of the central functions of racism to legitimise the discrimination of certain groups of people based on some "unchangeable" characteristics is also fulfilled by cultural racism.

Everyday racism

The critical race theorist Philomena Essed coined the term "everyday racism" in the 1980s. She defines everyday racism as "a process in which (a) socialized racist notions are integrated into meanings that make practices immediately definable and manageable, (b) practices with racist implications become in themselves familiar and repetitive, and (c) underlying racial and ethnic relations are actualized and

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[20] Cf. UNESCO (1950): The race question. (https://unesdoc.unesco.org/ark:/48223/pf0000128291). Accessed: 07 September 2020, p. 8.
[21] Cf. Barskanmaz (2019), pp. 54-59.

reinforced through these routine or familiar practices in everyday situations."[22] It is therefore the implementation of racist notions in everyday life.[23] This socially learned racist knowledge is reproduced every day and is often not even perceived by the ones who are not affected by it because it is so "normal". An example for everyday racism is the seemingly harmless question "Where are you actually from?" because it excludes the addressed person from the (white) community living in a country. The affected persons are subtly reminded that they do not belong to the respective country. Sayings like "I have nothing against Turks/Black people etc., but ..." are also typical of everyday racism. Even if everyday racism might seem harmless to people who are not affected, it helps to maintain, normalise and legitimate racist behaviour.[24]

Exercise: Everyday racism

Watch the "BBC Three" video "Everyday racism – The things I hear every day" on YouTube (https://www.youtube.com/watch?v=Q0vTzgOBC9A).

• Note some of the experiences the people in the video made with everyday racism. Give reasons for each example why the experiences can be classified as racist.

• Can you make out other forms of devaluation that the people in the video experience?

• In the video, the term "micro aggression" is used. Have you ever heard of this term? How would you define micro aggression with your own words?

Video in German: https://www.youtube.com/watch?v=ZdPk-vfD-iM

Questions:

-Can you think of three aspects in your life where people of different skin colour might have different experiences? (Hobbies, Job,...)

-Pick one of the persons in the video, put yourself in her shoes and imagine how you would react to the form of racism they have experienced. Write a short text.

-For the people in the videos, everyday racism had impacted their life to a huge extent. What are the actual consequences they suffered from being disregarded because of racist motives? Name three.

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[22] Barskanmaz (2019), p. 59.
[23] Cf. Barskanmaz (2019), p. 60.
[24] Cf. Barskanmaz (2019), p. 60.

Video in Croatian:

ttps://vimeo.com/45324940?fbclid=IwAR1eAGDoNsiYnp_GMVopx5CIb9HHBevwUOcA2or_TkZh7BU
HxA8Di8LmoAQ

Questions:

-What are the similarities and/or differences among the two actors in the story?

-How would you class the ideologies of inequality showed in this video?

-Can you name an example/situation from everyday life/from (social) media when racism/antizigan-
ism occurred?

Video in Polish:

https://kultura.trojmiasto.pl/Moje-cialo-jest-zbyt-czarne-by-byc-polskie-Ogi-Ugonoh-o-problemach-
Afropolakow-n161405.html

Questions

-Why did the four people want to share their experience?

-What experiences could these have been?

-What examples of everyday rasism do they talk about in the film?

-What other examples of everyday rasism can you list?

Institutional racism or structural racism

Institutional racism is closely related to everyday racism. While the focus of everyday racism is on the daily experiences of those affected, the focus of institutional racism is on the social institutions from which racist discourse and behaviour originate. Racist discrimination is systematically (re-)produced and strengthened by institutions, laws, education systems and structures that are inherent in our society.[25] This means that white privilege is systematically woven into the very functioning of society, bureaucracy, laws, politics and ultimately in our everyday lives and believes. This form of racism is more difficult to recognise and to fight, because it is more subtle. Institutional racism affects everyone. Whether people profit or suffer from it, however, depends on their skin colour or their perceived "cultural" and religious affiliation.

A definition for institutional racism that is often quoted originates from the so-called Macpherson study, an expert report on why police forces have failed to properly investigate the murder of a Black

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[25] Cf. Barskanmaz (2019), p. 61-62.

teenager in the UK in 1999. Institutional racism is therein defined as „[t]he collective failure of an organisation to provide an appropriate and professional service to people because of their colour, culture, or ethnic origin. It can be seen or detected in processes, attitudes and behaviour which amount to discrimination through unwitting prejudice, ignorance, thoughtlessness and racist stereotyping which disadvantage minority ethnic people."[26]

The focus here is on the collective character of racist discrimination, but institutional racism can also be carried out by individuals who – consciously or unconsciously – feel "allowed" to discriminate or act violently.[27] An example for this is the racist police violence as seen in the case of Gorge Floyd in 2020 in the United States. . Floyd's death while in police custody received a lot of media attention around the world and caused nationwide protests. Racist police violence however happens every day and the victims of this institutional form of racism are numerous. In Europe, "racial profiling" is also a widespread practice of law enforcement. Racial profiling means that police officers, for example, suspect individuals only on the basis of their skin colour, ethnicity or presumed cultural background.

Exercise: Experiment in Talk Show

Watch the episode "Jane Elliott's Blue Eyes / Brown Eyes Anti-Racism Exercise" of the Oprah Winfrey Show (https://www.youtube.com/watch?v=ebPoSMULI5U) and answer the following questions:

• Which parallels to past and current racist practices do you know?

• Pay attention to Jane Elliott's language. What are the arguments against blue-eyed people? Do you see any overlaps with racist language that is directed against people of colour?

• How do you rate the experiment? Do you find it successful or not? What criticisms do you have? How do you rate the criticism of the people from the audience?

• Would you use this exercise in your class? Why or why not?

5. WHY IS RACISM DANGEROUS FOR DEMOCRACIES?

Exercise: the UNESCO statement "The race question" from 1950

Read the excerpts from the UNESCO statement "The race question" and answer the following questions.

• What is the historical context of the UNESCO statement?

• How does the UNESCO define racism? Which aspects are important for you?

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[26] Home Office (1999): The Stephen Lawrence Inquiry, Rn. 6.34. Quoted after Barskanmaz (2019), p. 62.
[27] Cf. Barskanmaz (2019), p. 62.

- Keeping in mind the excerpts of the UNESCO statement and what you learned about racism in this module, why do you think racism is dangerous for democracies? Include your idea of democracy in your answer.

"The importance which the problem of race has acquired in the modern world scarcely needs to be pointed out. Mankind will not soon forget the injustices and crimes which give such tragic overtones to the word "race". It was inevitable that Unesco should take a position in a controversy so closely linked not only with its goals but also with its very nature. For, like war, the problem of race which directly affects millions of human lives and causes countless conflicts has its roots "in the minds of men". The preamble of Unesco's Constitution, adopted in 1945, specifically named racism as one of the social evils which the new Organization was called upon to combat. Moreover, the Constitution declares that "the great and terrible war which has now ended was a war made possible by the denial of the democratic principles of the dignity, equality and mutual respect of men, and by the propagation, in their place, through ignorance and prejudice, of the doctrine of the inequality of men and races".

[…]

From the biological standpoint, the species Homo sapiens is made up of a number of populations, each one of which differs from the others in the frequency of one or more genes. Such genes, responsible for the hereditary differences between men, are always few when compared to the whole genetic constitution of man and to the vast number of genes common to all human beings regardless of the population to which they belong. This means that the likenesses among men are far greater than their differences.

[…]

These are the scientific facts. Unfortunately, however, when most people use the term "race" they do not do so in the sense above defined. To most people, a race is any group of people whom they choose to describe as a race. Thus, many national, religious, geographic, linguistic or cultural groups have, in such loose usage, been called "race", when obviously Americans are not a race, nor are Englishmen, nor Frenchmen, nor any other national group. Catholics, Protestants, Moslems and Jews are not races, nor are groups who speak English or any other language thereby definable as a race; people who live in Iceland or England or India are not races; nor are people who are culturally Turkish or Chinese or the like thereby describable as races.

[…]

The biological fact of race and the myth of "race" should be distinguished. For all practical social purposes "race" is not so much a biological phenomenon as a social myth. The myth "race" has created an enormous amount of human and social damage. In recent years it has taken a heavy toll in human lives and caused untold suffering. It still prevents the normal development of millions of human beings and deprives civilization of the effective co-operation of productive minds. The biological differences between ethnic groups should be disregarded from the standpoint of social acceptance and social action. The unity of mankind from both the biological and social viewpoints is the main thing. To recognize this and to act accordingly is the first requirement of modern man.

[…]

According to present knowledge there is no proof that the groups of mankind differ in their innate mental characteristics, whether in respect of intelligence or temperament. The scientific evidence indicates that the range of mental capacities in all ethnic groups is much the same.

[...]

Lastly, biological studies lend support to the ethic of universal brotherhood; for man is born with drives toward co-operation, and unless these drives are satisfied, men and nations alike fall ill. Man is born a social being who can reach his fullest development only through interaction with his fellows. The denial at any point of this social bond between man and man brings with it disintegration. In this sense, every man is his brother's keeper. For every man is a piece of the continent, a part of the main, because he is involved in mankind.

The democracies we live in are shaped by liberalistic and pluralistic ideas. This means that these democracies must ensure free elections, the separation of powers, enforce the rule of law as well as human and civil rights that guarantee the equal treatment of all people while acknowledging the diversity in a society at the same time. This also entails the protection of minorities. The very foundation of the democracies we live in is the belief in the equality of all people that is enshrined in the respective constitutional texts.

Racism undermines all these principles. It originates from the exact opposite perspective because it propagates that people are unequal because of biologically or culturally immutable traits and that some people are superior or inferior. Because of racism, which is institutionalised and reproduced in everyday life, people are being discriminated. This racist discrimination reinforces social inequality, which, in turn, increases the polarisation in a society. This polarisation weakens the social cohesion. In consequence of this, the very legitimacy of the state is undermined because it cannot fulfil the protection and equal treatment of all people that is guaranteed by its constitution. Racism thus triggers a chain reaction with fatal consequences and is therefore a great danger for democracies.

The belief that all people are equal and ensuring that everyone is treated equally before the law does not necessarily mean that everyone has the same needs. While the idea of different human "races" is unscientifically and inhuman, "race" as a social phenomenon is real. Because of institutional racism, individuals are treated differently in a society, for example on the housing market, in terms of job opportunities and the access to public services like health care or education. This means that not everyone can "fully participate in the social, political, and economic mainstream".[28] Therefore, public policy cannot ignore the factor "race" in addressing social problems. There are no human "races", but racism constructs them and makes them a powerful category of our social reality.[29] Thus, "race" can have a similar effect like other categories of discrimination such as gender (identity) and sexual orientation (see Module 5), age, religious affiliation (see Modules 2 and 4) or social class.

6. EXERCISES YOU CAN USE WHEN TEACHING ABOUT RACISM

1. All students are standing; a part of the classroom remains free. The teacher asks the students various questions. Anyone who wants to answer the question with a yes goes to the empty part of the room.

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[28] Smedley A./Smedley B. (2005), pp. 23/24.
[29] Cf. Smedley A./Smedley B. (2005), pp. 23/24.

Anyone who wants to answer with a no stays in the same place. The questions should be trivial in the beginning and get more depth later. The students should learn from this exercise that similarities and differences are often distributed differently to what they think. They can also see that all people think the same way about the really important questions.

Possible questions could be:

- Who has a piercing?
- Who would like to live by the sea?
- Who likes to play computer or cell phone games?
- Which one of you smokes and wants to quit?
- Who has ever cried while watching a movie?
- Who has had very difficult times in their lives?
- Who has ever seen someone else need help but hesitated to help?
- Who has ever needed help but received none?
- Who believes that everyone should have a roof over their heads?
- Who knows what it is like when you cannot make your own decisions?
- Who has ever been insulted because of their skin colour, religion or appearance?
- Who would like to be evaluated according to their actions and not according to their appearance or religion?

The entire class then reflects on the exercise.

2. Impro theatre

Two participants start the impro theatre by starting a dialogue on the topic of "racism". The subject and location of the scene are specified here, for example school, cinema, interview, etc. In the impro theatre, participants can adopt positions with which they do not agree. As a result, discussions can be particularly interesting and fruitful. The rest of the participants watch the scene, as soon as someone wants to add another aspect, the person steps forward and touches the dialogue participant whose role they want to take over. This is the sign to exchange and the person who has been discussing so far becomes a spectator. The teacher should motivate and encourage the learners to participate in the impro theatre. For example, he/she can give a sign if he/she wishes the performers to change. One way to take away the timidity of the participants is to distribute cards that contain different statements or terms about the topic. The statement or term must be included in the conversation. The cards also help the participants come up with ideas for a possible course of the conversation.

Self-assessment question:

- What have you learned about racism?

- Do you feel like you have learned something new?

- Has racism been a topic that you have often been concerned with before?

- Do you think you will be more attentive to racism now?

7. WHERE TO TURN TO? NGOS & NETWORKS THAT CAN HELP YOU LEARN MORE

Austria:

- ZARA: Civil courage and anti-racism work (www.zara.or.at/de/)
- Counselling center for migrants (www.migrant.at/)
- Klagsverband: NGO against discrimination (www.klagsverband.at)
- Bundeskanzleramt: Hotline gegen Diskriminierung und Intoleranz ([https://www.bundeskanz-leramt.gv.at/service/hotline-gegen-diskriminierung-und-intoleranz.html](https://www.bundeskanzleramt.gv.at/service/hotline-gegen-diskriminierung-und-intoleranz.html))
- Die österreichischen AnwältInnen für Gleichbehandlung im Bundeskanzleramt ([www.gleich-behandlungsanwaltschaft.at](www.gleichbehandlungsanwaltschaft.at))

Germany:

- advd: Antidiskriminierungsverband Deutschland (https://www.antidiskriminierung.org)
- Mobile Beratung gegen Rechtsextremismus ([https://www.bundesverband-mobile-bera-tung.de/](https://www.bundesverband-mobile-beratung.de/))
- Schule ohne Rassismus, Schule mit Courage (https://www.schule-ohne-rassismus.org/)
- Bündnis für Demokratie und Toleranz (https://www.buendnis-toleranz.de/)
- Gelbe Hand (https://www.gelbehand.de/)

Poland

- Nigdy Więcej Association (https://www.nigdywiecej.org/)
- Instytut Bezpieczeństwa Społecznego (https://www.fundacjaibs.pl/)
- Ośrodek Monitorowania Zachowań Rasistowskich i Ksenofobicznych (https://omzrik.pl/)
- Centrum Wielokulturowe, Warszawa (https://centrumwielokulturowe.waw.pl/)
- Krajowe Biuro Międzynarodowej Organizacji ds. Migracji w Polsce (https://poland.iom.int/)
- Fundacja na Rzecz Różnorodności Społecznej (https://frs.org.pl/)
- Polskie Forum Migracyjne (https://forummigracyjne.org/)

Croatia:

- Inicijativa mladih za ljudska prava – Hrvatska (http://yihr.hr/hr/)
- Centar za mirovne studije (https://www.cms.hr)
- Okusi doma (https://www.okus-doma.hr/en/tekstovi/okusi)
- Centar za istraživanje etničnosti, državljanstva i migracija (CEDIM) Fakulteta političkih znanosti Sveučilišta u Zagrebu ((https://www.fpzg.unizg.hr/znanost_i_istrazivanje/centri/cim/cedim))
- Društvo Afrikanaca u Hrvatskoj (DAH) (https://hr.usembassy.gov/hr/)
- Kuća ljudskih prava (https://www.kucaljudskihprava.hr)
- Udruga Pragma (https://www.udruga-pragma.hr)

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