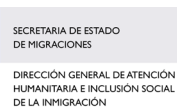


DIALOGUE WITH AFRICAN AND AFRO-DESCENDANT PEOPLE

2021

Creating the future for the construction of its own narrative



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Authors:

Patricia Rocu. Complutense University of Madrid
Fernando Barbosa. Complutense University of Madrid
Nuria Lores. CIDALIA diversity consultancy
Jesús Migallón. CIDALIA diversity consultancy
(*). Afroespaña Web Design: Carlos Donaire

Edited and distributed by: Observatorio Español del Racismo y la Xenofobia
María de Guzmán, 52, tercera planta. 28003 Madrid
Email: oberaxe@inclusion.gob.es
Web: <https://www.inclusion.gob.es/oberaxe/es/index.htm>

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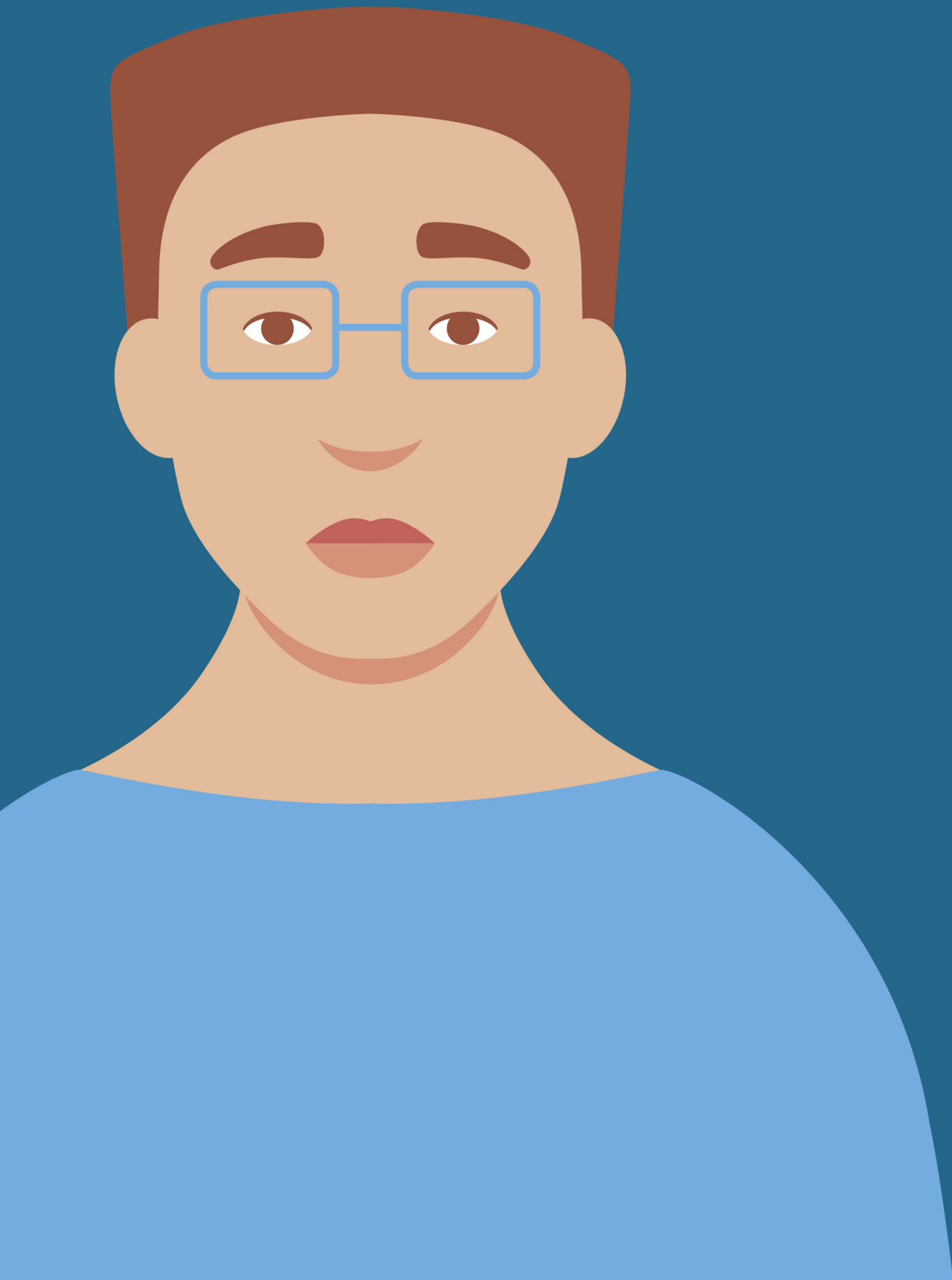
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PRESENTATION

In 2018, the Working Group for Dialogue with African and Afro-Descendant People was established with the support of the State Secretariat for Migration. It includes representatives of various organisations of African and afro-descendant people, as well as academics. Since then, the group has been working under the coordination of the Spanish Observatory of Racism and Xenophobia (OBERAXE) and has published several texts such as the “*Study for the knowledge and characterisation of the Afro-descendant and African immigrant community*”, in 2019, and the Report on the Online Seminar “*Legacy of African and Afro-descendant people in the history of Spain*”, in 2020.

In 2021, the group developed the *Afroespaña* website, “*La actualidad de las personas africanas y afrodescendientes*” (Current Affairs of African and Afro-Descendant

People), with a compilation of materials and experiences to raise awareness of the current situation of African and Afro-descendant people and to recognise their contribution to society and culture in Spain. Within the framework of the *Afroespaña* project, three online workshops were also held in which some of the experiences included on the website were presented and a debate was held on Africanness, stereotypes, the obstacles they face and the contributions of African and Afro-descendant people, with the aim of reaching a wide public that is not aware of these realities.

This text presents a brief summary of the work of the Group for Dialogue with African and Afro-Descendant people from its inception to the present day (March 2022) and describes the activity carried out in 2021.



1. THE MEANING, SCOPE AND RESULTS OF THE WORKING GROUP INITIATIVE FOR DIALOGUE WITH AFRICAN AND AFRO-DESCENDANT PEOPLE

The proclamation by the United Nations General Assembly of the [International Decade for People of African Descent 2015-2024](#) in [resolution 68/237](#) published in 2014 under the theme “People of African Descent: Recognition, Justice and Development”, and the political responsibilities assumed by the European states as a whole to accommodate it under a varied set of planned actions, has been implemented in Spain with the institutional impetus of ministerial departments and entities.

These actions are promoted in Spain by the Secretary of State for Migration, through the Working Group for Dialogue with Africans and Afro-Descendant People coordinated by the [Spanish Observatory on Racism and Xenophobia \(OBERAXE\)](#). They are carried out to deepen the fight against racism, racial discrimination, xenophobia and related forms of intolerance that harass African and Afro-descendant people, paying particular attention to the different situations faced on a daily basis by women, girls and young men of these population groups living in Spain.

Similarly, the Ministry of Equality, through the General Directorate for Equal Treatment and Ethnic-Racial Diversity, held an Anti-Racism Week (from 22nd to Thursday 25th March 2021) to celebrate 21st March, International Day for the Elimination

of Racial Discrimination, with the aim of addressing issues related to the fight against racism, among which it is worth highlighting: Racial discrimination in access to housing and the debate on the introduction of a question on ethnicity in national statistics or in future studies and surveys in Spain.

All these initiatives are consonant with the purpose of creating a civic and democratic consciousness that will contribute to the effective dissemination of the [Durban Declaration and Programme of Action](#) and the [Convention on the Elimination of All Forms of Racial Discrimination](#); and to assist States in the full and effective implementation of their commitments under the Durban Declaration and Programme of Action: that is, to collect statistical data, to mainstream human rights in development programmes and to honour and preserve the memory of African and Afro-descendant people.

The specific objectives of the **International Decade for People of African Descent** (operational from 1st January 2015 until 31st December 2024) propose the following lines of work: (a) promote the respect, protection and realisation of all human rights and fundamental freedoms of people of African descent, as recognised in the Universal Declaration of Human Rights;

(b) to promote greater knowledge of and respect for the diverse heritage, culture and contribution of people of African descent to the development of societies; and c) to adopt and strengthen national, regional and international legal frameworks in accordance with the Durban Declaration and Programme of Action and the International Convention on the Elimination of All Forms of Racial Discrimination, and to ensure their full and effective implementation¹.

It is in this sense that this document explores the actions implemented by the Working Group for Dialogue with African and Afro-Descendant People and their relevance, linked to the key axes of the Decade: recognition, justice and development.

Related to the axis of recognition and one of its objectives: “to promote greater knowledge of and respect for the diverse heritage, culture and contribution of people of African descent to the development of societies”², in 2018 the aforementioned **Working Group for Dialogue with African and Afro-Descendant People, representing several organisations of Africans and Afro-descendants**, was created. The creation of this working group enabled meetings and projects to be set up that promoted a series of activities, studies and seminars with the desire and commitment to raise awareness and disseminate them to the general public interested in and unaware of these realities beyond academic discussion. The main aim was to reflect on the validity of traditional racist stereotypes, often perpetuated on the basis of archaic images of black, African and Afro-descendant people during the era

of slavery and colonialism, and the exclusive perception of Africans as undesirable economic migrants. The European Commission³ reported that Afro-descendant people often continued to live excessively in socially disadvantaged residential areas and were much more often stopped and searched by the police and had less favourable health care outcomes than the white population. It also reported the reproduction of stereotypical images of black people in cultural life. The ongoing public debate on how to address this issue had demonstrated very strong racist connotations from some commentators, which the European Commission said showed the true extent of the problem.

¹ [Programme of Activities for the International Decade for People of African Descent - United Nations](#).

² [A/70/339 - S - A/70/339 -Desktop \(undocs.org\)](#).

³ “People of African Descent: Human Rights, Not Racism”. Accessible at: [People of African Descent | United Nations](#)

2. THE AFRICAN DIASPORA

For centuries, African and Afro-descendant people living outside the African continent, known as the *African diaspora*, have suffered marginalisation, inherited from the period of slavery and colonialism. The racism and racial discrimination that many face means that these people face many impediments in their public lives. Official statistics in many European states do not accurately reflect the levels of exclusion or poverty they experience. Despite the many advances in protection against racial hate crimes and related forms of intolerance, and improvements in their situation in many parts of the world, there are still, to varying degrees, structural factors that prevent the full inclusion of these populations as citizens.

“Discrimination manifests itself in the unequal access of these groups to basic services. They are often at a disadvantage, for example, in access to education, health care, the market, loans and technology”.

On 28th June 2021, the Office of the United Nations High Commissioner for Human Rights (OHCHR) published the landmark report on racial justice and equality, in accordance with Human Rights Council resolution 43/1, adopted by consensus in June 2020 following an urgent debate “*on racially motivated human rights violations, systemic racism, police brutality and violence against peaceful protests*”. The assassination of George Floyd on 25th May 2020 and the mass protests around the

world marked a turning point in the fight against racism. In some countries there is now wider recognition of the systemic nature of racism that affects the lives of African and Afro-descendant people.

The report contains a **four-point** agenda aimed at putting a stop to systemic racism and violations of international human rights law committed by law enforcement⁴ against African and Afro-descendant people. In the document, the High Commissioner calls on States and the Human Rights Council to: **REVERSE** cultures of denial and begin to dismantle systemic racism; **END** impunity and address the trust deficit; **LISTEN** to the voices of people of African descent and **ADDRESS** legacies and adopt special measures for accountability and redress⁵.

⁴ “Promotion and protection of human rights and fundamental freedoms of African and Afro-descendant people from the excessive use of force and other human rights violations by law enforcement officials Report of the United Nations High Commissioner for Human Rights”. Cfr. [A/HRC/47/53-S-A/HRC/47/53-Desktop \(undocs.org\)](#)

⁵ “Agenda for Transformative Change for Racial Justice and Equality. Implementation of Human Rights Council resolution 43/1 and the full report” Retrieved from: [OHCHR | Implementation of Human Rights Council resolution 43/1 \(ohchr.org\)](#)

3. ACTIVITY OF THE WORKING GROUP FOR DIALOGUE WITH AFRICAN AND AFRO-DESCENDANT PEOPLE

Consequently, the actions undertaken within the framework of the Working Group for Dialogue with African and Afro-Descendant People sought to mitigate the divisive and anti-democratic effects that threaten the coexistence of people who are different but equal, both in terms of rights and civic duties. The work of academic research and institutional organisations titled **“Study for the knowledge and characterisation of the African and Afro-descendant community⁶”**, conducted in 2020, was the result of a collaboration between the Complutense University of Madrid, Tufts-Skidmore University Spain, the Committee for the Elimination of Racial Discrimination (CERD), and a working group made up of several organisations of African and Afro-descendant people living in Spain, coordinated by OBERAXE.

The objectives of the study were to raise awareness of the reality of the African community, made up of Africans and Afro-descendant people; to quantify in an exploratory way the group of African and Afro-descendant people in Spain; to determine their level of recognition and belonging; and to identify the specific problems that they face in their day to day lives. On the other hand, the aim was to promote the participation of the Afro-descendant associative movement in order to establish new multidisciplinary

and inter-organisational spaces (Barbosa, Rocu, Ortega, et. al. 2020).

In October 2020, a Seminar was held on the legacy of African and Afro-descendant people in Spain, a work co-funded by the State Secretariat for Migration of the Ministry of Inclusion, Social Security and Migration and the Asylum, Migration and Integration Fund (FAMI), in collaboration with OBERAXE and university professors Fernando Barbosa Rodrigues (UCM) and Patricia Rocu Gómez (UCM-UPM)⁷. Once again, an attempt was made to connect different voices, perspectives and knowledge of a varied group of Afro-descendant and non-Afro-descendant people, but who work with the conviction of opening spaces for clear and calm discussion on issues that often entail discrepant positions, political emotions and legitimate identities, but which the project places at the centre of the debate to advance for the benefit of a mature and democratic civil society in 21st-century Spain, without shy-ing away from discussing them.

In 2021, a series of digital activities took place, adopted in the context of the COVID-19 agenda, which did not hinder, but rather transcended borders and brought together the interests of people from Latin America, the United States of America, and other parts of the European continent. A virtual community of people committed to the fight against prejudice and with a clear commitment to anti-racism.

⁶ https://www.inclusion.gob.es/oberaxe/es/publicaciones/documentos/documento_0128.htm

⁷ https://www.inclusion.gob.es/oberaxe/es/publicaciones/documentos/documento_0130.htm

4. AFROESPAÑA, “THE CURRENT AFFAIRS OF AFRICAN AND AFRO-DESCENDANT PEOPLE”



On the one hand, in 2021, the [Afroespaña](#) website was created, “[La actualidad de las personas africanas y afrodescendientes](#)” (“[The current affairs of African and Afro-descendant people](#)”), which makes black-African, Afro-descendant and Euro-African people in Spain visible, far from the stereotypes of the hegemonic imaginary formed by a distorted and Eurocentric legacy. In this way, it offers the possibility of becoming familiar with a lesser-known reality represented by female researchers, artists, writers, sportswomen, activists and educators, among others (see Annex 1).

On the other hand, three online workshops were held in September, October and November 2021, which dealt with various

topics such as (see annex 2): culture, education, research, art, sports, social participation and politics. They had a wide and diverse panel of speakers who were able to listen and discuss their proposals, concerns and proposals to enlighten the large group of people who attended these virtual workshops.

The topics covered in the workshops were as follows. In the workshop on **CULTURE AND EDUCATION** addressed artistic themes of contemporary African, diasporic and Afro-descendant productions; the potential of cinema as a tool for reflecting on lives was analysed, bodies and cultures seen as marginal, as well as the disseminating function it has of these other realities in order to repair and heal colonial

traumas and a postcolonial present that is not fully inclusive.

A poetic aesthetic activism was also highlighted, addressing these issues from the pedagogical potential of inter-culturality, which these artistic and cultural areas have for their contribution both for black, African or Afro-descendant people and for society in general from an anti-racist, democratic and civic perspective.

The workshop titled **STUDIES AND RESEARCH. PHYSICAL ACTIVITY, SPORT AND BODY LANGUAGE** reflected on the importance of physical activities, whether through sports or expressive-body practices, as a tool for the empowerment of black, African or Afro-descendant girls and women.

The positive effects of the specific development of sports projects were demonstrated. Among others, self-awareness of the different identities of the body is promoted, as well as awareness of other people and of the world in general through working with one's own body and body language. Studies and research addressed the need to enrich and broaden educational curricula, so as not to separate what we want to unite⁸.

In addition, different approaches were generated for analysis and reflection between all those attending the workshop. On the one hand, the transformative potential of anti-racist education through art and visual culture was specifically valued and, on the other hand, primary education, highlighting the importance of working also from an Afrocentric and gender perspective, which caters in an inclusive way to ethnically

diverse pupils and especially to black, African and/or Afro-descendant pupils.

The importance of talking about "race" in the educational sphere was also discussed, as well as the importance of providing teachers with sufficient training from the point of view of inclusion in order to treat other cultures with respect and sensitivity. All this is achieved by fostering and encouraging Spanish teachers' active participation, special sensitivity and appropriate and applied training. Finally, the undeniable need for a thorough review of existing educational materials and the development of new materials was highlighted as a task or requirement for the development of an inclusive and democratic citizenship education for 21st-century Spain.

The workshop on **SOCIAL PARTICIPATION AND POLITICS; COMMUNICATION** highlighted a current and varied scenario analysed from the perspective of different mass media such as digital re-viewing or film scriptwriting.

The importance of these media, which serve as a platform for the expansion of Afro-feminism and anti-racism in Spain, was discussed. The workshop also showed the importance of literature in telling stories and testimonies that go far beyond the anecdotal.

Guidelines were also provided on how to practice ethical journalism from an anti-racist perspective that avoids the perpetuation of stereotypes and visibility to other narratives told from other points of view. It was reported that there is a need for journalism that focuses on highlighting the values, beliefs, attitudinal and cognitive aspects about whom facts, events and happenings are written and reported.

⁸ Giménez, C. and Gabriela Malgesini (2000). "Educación Intercultural: otros contenidos claves", in *Guía de conceptos sobre migraciones, racismo e interculturalidad*, p. 134. Los Libros de la Catarata, Madrid.

5. NEXT STEPS

OHCHR and the International Decade for People of African Descent 2015-2024.

“The Decade is a unique platform that emphasises the important contribution of people of African descent to all societies and promotes specific measures to stop discrimination and promote their full inclusion⁹”.

Therefore, this work team will continue to promote greater knowledge of respect for diverse heritage, culture and contribution of people of African descent to the development of societies and specifically of Spanish society today.

This publication seeks to map the activities that have been carried out so far and that reflect an interest in continuing to work on gathering specific information on the intersectional dimension of discrimination against African and Afro-descendant women and girls, including discrimination based on colour, sex/gender, economic and social status, disability or other status.

The purpose of this work team is to pursue transformative actions for justice and equality among citizens living in the Kingdom of Spain.

It is important and necessary to expand these actions both in time and in the participation of the agents involved, whether civil society, non-governmental organisations or associations, with the intention of continuing to weave networks between

the black African, Afro-descendant and European-African population in Spain. It is essential that official government institutions promote initiatives that facilitate the interactions of the different levels of action involved, allowing their protagonists to actively participate in the construction of their own narrative adapted to the specific realities of the Spanish context and not subordinated to other narratives anchored in different historical experiences, despite sharing common and diasporic experiences.

⁹ Michelle Bachelet, UN High Commissioner for Human Rights Council, 43rd session, 13th March 2020.



ANNEX 1. COLLECTION OF MATERIALS: WWW.AFROESPAÑA.ES

In 2021, the Working Group for Dialogue with African and Afro-Descendant People held a cycle on experiences and materials to raise awareness of the current situation of African and Afro-descendant people in Spain.

A databank of materials and initiatives was created to deepen this knowledge.

The collection of materials was carried out in the following categories: culture (art, literature, cinema, etc.); studies and research; sport; music; social and political participation; good educational and communication practices. In all categories, special emphasis was placed on the gender approach.

This work allows us, on the one hand, to determine the current situation of Africans and Afro-descendant people in Spain, and, on the other hand, to contribute, from counter-narrative, to break stereotypes and prejudices in order to move away from the “pigeonholing” and the existing preconceived ideas about African and Afro-descendant people in our society. Finally, to provide justice and recognition of the contribution of African and Afro-descendant people to the development of our society.

The compilation of the different materials and initiatives was carried out along three axes:

- Proactive research by the working group represented by Fernando Barbosa and Patricia Rocu and the diversity consultancy Cidalia, to identify different initiatives and materials in the above categories.
- The previous database, created during previous actions carried out, especially during the online seminar: “Legacy of African and Afro-descendant people in the history of Spain”. In this sense, different materials and initiatives were used, which form part of the catalogue that was created.
- The opening of an online form available on the OBERAXE website [http:// www.inclusion.gob.es/oberaxe/es/ejes/africa/index.htm](http://www.inclusion.gob.es/oberaxe/es/ejes/africa/index.htm) so that any initiatives and materials that wish to register can do so.

All the initiatives were collected in a web space linked to the OBERAXE website, www.afroespaña.es, so that all the available materials and initiatives can be consulted, thematic searches can be carried out, etc..

The information gathering phase (March-November 2021) on materials and initiatives to raise awareness of the current situation of African and Afro-descendant people in Spain managed to identify and systematise a total of 48 experiences (see table 1) distributed among the different established categories: culture, art, literature, film and music; studies and research; physical activity, sport and body language; social and political participation; experiences in the field of education and communication. Table 2 shows the experiences collected, classified by category. 48% of the experiences identified correspond to women and 52% to men.

Table 1. Catalogue of Afroespaña.es experiences

Author	Category	
1	ANTUMI TOASIJE	Studies and research
2	RUBEN BERMUDEZ	Culture, art, literature, film and music
3	OUSMAN UMAR	Experiences in the field of education
4	ASAARI BIBANG	Culture, art, literature, film and music
5	YEISON GARCÍA LÓPEZ	Social and political participation
6	EL CHOJIN	Culture, art, literature, film and music
7	ELVIRA DYANGANI	Culture, art, literature, film and music
8	JUSTO BOLEKIA	Culture, art, literature, film and music
9	B-PROFESSIONAL	Communication
10	DESIREE BELA-LOBEDDE	Communication
11	JESSICA GONZALEZ	Social and political participation
12	ASTRID JONES	Culture, art, literature, film and music
13	SANTIAGO ZANNON	Culture, art, literature, film and music
14	CARMEN ADA EDJANG	Social and Political Participation
15	THE BLACK VIEW	Culture, art, literature, film and music
16	ARMANDO BUIKA	Culture, art, literature, film and music
17	SERGE IBAKA	Physical activity, sport and body language
18	ABUY NFUBEA	Social and political participation
19	IÑAKI WILLIAMS	Physical activity, sport and body language
20	AUURI BOKESA	Physical activity, sport and body language
21	SAVE A GIRL, SAVE A GENERATION	Experiences in the field of education
22	POTOPOTO	Experiences in the field of education
23	FRANKLIN NSOMBOLAY	Culture, art, literature, film and music
24	LUCÍA MBOMÍO	Communication
25	Cooperativa CIMARRONAS	Culture, art, literature, film and music
26	THIMBO SAMB	Social and political participation
27	PEDRO EDU HONDO	Culture, art, literature, film and music
28	MELIBEA OBONO	Culture, art, literature, film and music
29	ABDOULAYE FALL DIAW	Studies and research
30	MOHA-GEREHOU	Social and political participation
31	DONATO NDONGO-BIDYOGO	Culture, art, literature, film and music
32	REMEI SIPI MAYO	Culture, art, literature, film and music
33	MARIA NSUE ANGUE	Culture, art, literature, film and music
34	ANA PELETEIRO	Physical activity, sport and body language
35	MOHA-GEREHOU	Social and political participation
36	MARINA SANTO	Physical activity, sport and body language
37	MATI ESTEVES-GARCÍA BIAJAKUE	Physical activity, sport and body language
38	EDMUNDO SEPA NONABA	Studies and research

Author	Category	
39	Proyecto Somos Un@, a todo trapo y a ritmo de hip hop	Physical activity, sport and body language
40	GUILLEM BALBOA BUIKA	Social and political participation
41	BASHA CHANGUERRA	Social and political participation
42	RITA BOSAHÓ	Social and political participation
43	YINKA ESI GRAVES	Culture, art, literature, film and music
44	BONIFACE OFOGO	Culture, art, literature, film and music
45	MBUYI KABUNDA BADI	Culture, art, literature, film and music
46	PATRICIA ROCU	Experiences in the field of education
47	FERNANDO BARBOSA	Studies and research
48	ESTHER MAYOKO ORTEGA	Studies and research

Table 2. Distribution of experiences by category. Afroespaña.es

Category	Number of experiences
Culture, art, literature, film and music.	19
Studies and research.	5
Physical activity, sport and body language.	7
Social and political participation.	10
Experiences in the field of education.	4
Communication.	3
TOTAL	48



ANNEX 2. IMPLEMENTATION OF AFROESPAÑA 2021 WORKSHOPS

Within the framework of the work carried out in 2021 by the Working Group for Dialogue with African and Afro-Descendant People and together with the collection of experiences and materials included on the Afroespaña.es website, three online workshops were held (September, October and November) in which selected experiences were presented and debated. A total of 181 people participated in the workshops.

A video of all the workshops has been edited with the full recording and a short version lasting 5 minutes per workshop. The videos are available both on the OBE-RAXE website and on the afroespaña.es website.

The methodology of the workshops consisted of two round tables per workshop and the posing of 3 questions to each speaker of each round table alternately. The questions posed to the workshop speakers were as follows:

WORKSHOP 30/09/2021: Culture and the educational sphere

ROUND TABLE 1: ART, CINEMA and LITERATURE
ANA CEBRIÁN
Please give us your opinion on the current situation of Afro-Canadian, diasporic, Afro-descendant artistic production and its relation to the ideas of belonging and exclusion, freedom and exclusion, emancipation and conquest expressed in artistic works. What is its pedagogical potential?
What is your vision for anti-racist education through art and how do you think this contributes to the holistic education of all Spanish pupils?
TONI ROMERO
What can a documentary bring to the table in making us think about how not to leave in silence the stories that were objectified in the colonial and post-colonial mapping of lives, bodies and cultures seen as marginal?
What is the role of auteur cinema in repairing and healing colonial traumas, of stories that had no visibility?
YEISON GARCÍA LÓPEZ
What is the relationship between aesthetic-poetic activism and anti-racism? And what can it bring to young black, African and/or Afro-descendant men and women in particular and to all young people in general in their education?
What should be the role of institutions in the fight against racism and why do you think it is important to talk about race in the political, social, economic, state context?
Last question for all:
From your perspective, what are the challenges that need to be addressed in the different areas in which each of you work in order to achieve true educational inclusion of "racialised" pupils and so that ideas can overcome the "battle of specific identities"?

ROUND TABLE 2: EDUCATION

ANGÉLICA DASS

Please tell us about your HUMANAE project. What is its essence=? How did it come about? Why has it had such an international impact (you have held numerous exhibitions in different countries such as Ethiopia, Nigeria, South Korea, India, Brazil, Ecuador, the USA and Spain, among others) and, above all, what is its educational potential?

What is your vision for approaching anti-racist education through art and how do you think this contributes to the holistic education of pupils?

ALEJANDRA SALMERÓN NTUTUMU

What and how can Afrocentric education be incorporated in the context of early childhood education? And what tools can we use to work on diversity at an early age?

What training should teachers be required to have in order to cater inclusively for ethnically diverse learners and especially black, African and/or Afro-descendant learners?

DESIRÉE BELLA LOBEDDE

What is the relationship between aesthetic activism and anti-racism? And what can it contribute to the education of black, African and/or Afro-descendant youth?

What role should institutions play in the fight against racism and why do you think it is important to talk about race in the educational context?

ROUND TABLE 1: Physical Activity, Sport and Body Language
AAURI BOKESA
The project you co-direct with Rodrigo Pargo, DXT FOR THE FUTURE, works on values through sport with groups of young people at risk of social exclusion and in vulnerable situations. Please tell us about this project: how did it originate, what are its objectives, how is it implemented, through which sports disciplines and under which approaches? And what results are being achieved?
In an interview you had, you pointed out that sport is a suitable tool to “empower” black girls. Please elaborate on this and tell us how, from your personal and professional point of view, this could work.
ADIARATOU IGLESIAS
In many cases, playing sports implies an improvement in performance, physical condition, health... Do you see sport as a tool for the improvement of women in general and in particular women with disabilities? And if so, why and in what sense?
In an interview you said that your only objective was to reach out to children. Do you think you can be a reference for them? What is your opinion on the visibility of sporting references and especially of adapted sportsmen and sportswomen in order to reach out to these young people?
MARINA SANTO
The body and movement from a body language approach as a learning tool allows us to acquire knowledge about ourselves, about other people and about the world around us. Different types of knowledge interact (knowing, knowing how to do and knowing how to be). How do you connect body language work with identity? Or rather, with a person’s different identities in order to learn more about oneself?
From where and how can one use the body as a tool for personal and social transformation and from where and how can one use it in terms of Afro-descendance, Africanness and negritude.
ROUND TABLE 2: STUDIES AND RESEARCH
ESTHER MAYOKO ORTEGA
The idea of Africa in the West and the colonial library that was built up over the centuries crystallised knowledge about the continent and its people. His latest work on the rehabilitation of Elena Céspedes, the first female surgeon and the first transsexual person in the history of Spain. What meanings does your reading reveal with regard to the official Spanish historiography on Céspedes?
From your critical reflection and looking at the situation, what studies are interesting and should be known inside and outside the academy? Why? What differential axis do African/African-descendant female academics bring to the Spanish university?
ANTUMI TOASIJÉ
His latest book Africanidad answers 30 questions about the enormous cultural richness of the African continent and its descendants and opens a way to a non-stereotypical understanding of the continent. What should the public know about your book?
From your critical reflection and looking at the situation, what studies are interesting and should be known inside and outside the academy? Why? What differential axis do African/African-descendant female academics bring to the Spanish university?

WORKSHOP 25/11/2021: Social Participation and Politics; Communication

ROUND TABLE 1: COMMUNICATION

SHIAM ATER

The magazine Afroféminas is an anti-racist and Afrofeminist digital magazine in Spanish that has been the first in the Spanish context to bring these narratives. It can be considered one of the pillars of reference for the dissemination of Afrofeminism and anti-racism in Spain. Please tell us about the impact your magazine has had on your readers and how it has evolved since it was founded.

From your perspective, what do Afrofeminisms contribute to feminism in Spain?

MOHA GEREHOU

The title of your book is a question that leaves no-one indifferent: what is a black man like you doing in a place like this? Please tell us what this question contains in addition to the anecdotal experiential testimony.

I would like to hear from you as an expert in anti-racist outreach, how do you do anti-racist journalism?

LUCÍA ASUÉ MBOMÍO

Please tell us about the process you are embarking on in your new project in which you are scripting your latest book “Daughter of the Road”. How is the adaptation process going in terms of decision making for the selection of scenes, themes and, in general, the prioritisation of the content?

Taking advantage of the fact that you filmed in the Global South, to what extent is it possible to put into practice the message conveyed by the anti-racist discourse in order to avoid, for example, photographing minors, focusing information on stereotype (exoticism, poverty, sexualisation...). In short, how can you implement it in journalism without going beyond the narrative criticised?

ROUND TABLE 2: SOCIAL AND POLITICAL PARTICIPATION

GUILLEM BALBOA

As the first mayor of African origin in the Balearic Islands, what does your political responsibility to the municipality of Alaró and its voters and to politics in general mean?

Policies at all levels of government and the Spanish state should play a key role in creating less disadvantaged, better resourced or less isolated neighbourhoods for some individuals, children, families and communities. What challenges do you see for greater civic and political involvement of African, Afro-Spanish/Spanish-African and Afro-descendant communities today?

BASHA CHANGUERRA

As an anti-racist activist and Afrofeminist activist and MP, how do you situate the life experiences of women “marked” by a “racial”, gender and class identity? What motivated you to become civically and politically involved?

What can afrofeminism teach/bring to your political work?

JESSICA GONZÁLEZ

“I will not be the representative of migrants; I will be a Member of Parliament who looks after the Catalan people, among whom there is a migrant population. Carrying my backpack as a young Caribbean woman”. Is there a lack of diversity in Spanish politics/institutions?

“It is impossible for the story to be told in its entirety without missing key pieces. Here I insist on the collective process. The most important thing is to reach out to those peripheral voices, which are not very well represented in a Catalan Parliament that is mostly white and not very diverse”. How?

Last question for all

The shared identities that have developed as a result of Western democracies that have not ended racism (blackphobia, Afrophobia, anti-Gypsyism, anti-Asianism, etc.) and capitalism (market subjects, aporophobia) that provide few opportunities for non-white people.

Do you think you will continue to generate avenues for discussion of a “shared experience” for classes of African, Afro-descendant/global black communities?



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