



days to reflect on racism
giorni per riflettere sul razzismo
Tage nachdenken über Rassismus

We hope this reflection carry
on after the campaign ends.

#StopRacism!

OEW 
Organisation für Eine solidarische Welt **EO**
Organizzazione per Un mondo solidale **OPV**

In collaboration with various
organizations in South Tyrol

In remembrance of the massacre of Black protesters in Sharpeville, South Africa, the United Nations declared **March 21 the International Day Against Racial Discrimination.**

In a world shaped by overlapping crises — from genocides to ecocides — where far-right movements are gaining ground across Europe and Italy (~~Remigrazione e Riconquista~~), this day reminds us that **racism remains at the core of many injustices we witness today, making solidarity and collective resistance more necessary than ever.**

In South Tyrol, various organizations have come together under the coordination of OEW. For **21 days**, we invite you to **reflect with us — one question per day.**

Compiled by eco-social researcher/designer *S.Remadi*, these questions encourage us to **examine what is visible, what is hidden, and what is erased — and to consider what it would take to cultivate a more just reality.**

This is a humble research initiative, open to further **discussion on March 18 at 11:00.** Please get in touch via message to receive the meeting link.

Im Gedenken an das Massaker an Schwarzen Demonstrierenden in Sharpeville (Südafrika) erklärten die Vereinten Nationen den **21. März zum Internationalen Tag gegen rassistische Diskriminierungen.**

In einer Welt, die von sich überlagernden Krisen geprägt ist - von Genoziden bis hin zu Ökoziden - und in der rechtsextreme Bewegungen in ganz Europa und in Italien (~~Remigrazione~~ ~~e Riconquista~~) an Boden gewinnen, erinnert uns dieser Tag daran, dass **Rassismus Kern vieler Ungerechtigkeiten** ist. Solidarität und **kollektiver Widerstand** ist heute notwendiger denn je.

In Südtirol haben sich verschiedene Organisationen unter der Koordination der OEW zusammengeschlossen. Für **21 Tage** laden wir euch ein, gemeinsam mit uns **über Rassismus nachzudenken**, anhand **einer Frage pro Tag**.

Zusammengestellt von der Forscherin und öko-sozialen Designerin *S.Remadi* regen diese Fragen dazu an, zu **untersuchen, was sichtbar ist, was verborgen bleibt und was ausgelöscht wird - und darüber nachzudenken, was für die Gestaltung einer gerechteren Realität vonnöten wäre.**

Dies ist eine bescheidene Forschungsinitiative, offen für weitere **Diskussionen**. Hierzu laden wir euch ein: **am 18. März um 11:30 Uhr (online)**. Bitte nehmt per Nachricht Kontakt mit uns auf, um den Link zum Treffen zu erhalten.

In memoria del massacro dei*lle manifestanti Neri*e a Sharpeville, in Sudafrica, le Nazioni Unite hanno dichiarato il **21 marzo “Giornata internazionale contro la discriminazione razziale”**.

In un mondo segnato da crisi che si sovrappongono — dai genocidi agli ecocidi — in cui i movimenti di estrema destra stanno guadagnando terreno in tutta Europa e in Italia (~~Remigrazione e Riconquista~~), questa giornata ci ricorda che il **razzismo rimane al centro di molte delle ingiustizie a cui stiamo assistendo**, rendendo la **solidarietà e la resistenza collettiva più necessarie che mai**.

In Alto Adige, diverse organizzazioni si sono unite sotto il coordinamento di OEW. Per **21 giorni** vi invitiamo a **riflettere insieme a noi una domanda al giorno**, legata al razzismo.

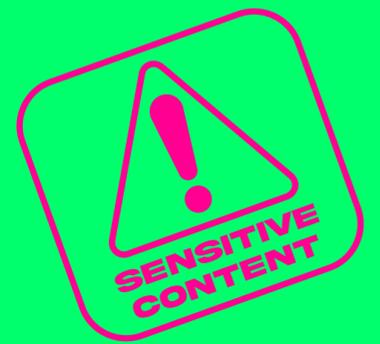
Elaborate dalla ricercatrice e designer eco-sociale *S.Remadi*, queste domande ci incoraggiano a **esaminare ciò che è visibile, ciò che è nascosto e ciò che viene cancellato e a considerare cosa sarebbe necessario per coltivare una realtà più giusta**.

Si tratta di un’iniziativa di ricerca umile, aperta a ulteriori **discussioni il 18 marzo alle ore 11:30**. Vi invitiamo a contattarci tramite messaggio per ricevere il link dell’incontro.

#StopRacism!

Have you ever
asked yourself how
racism began in
Italy?

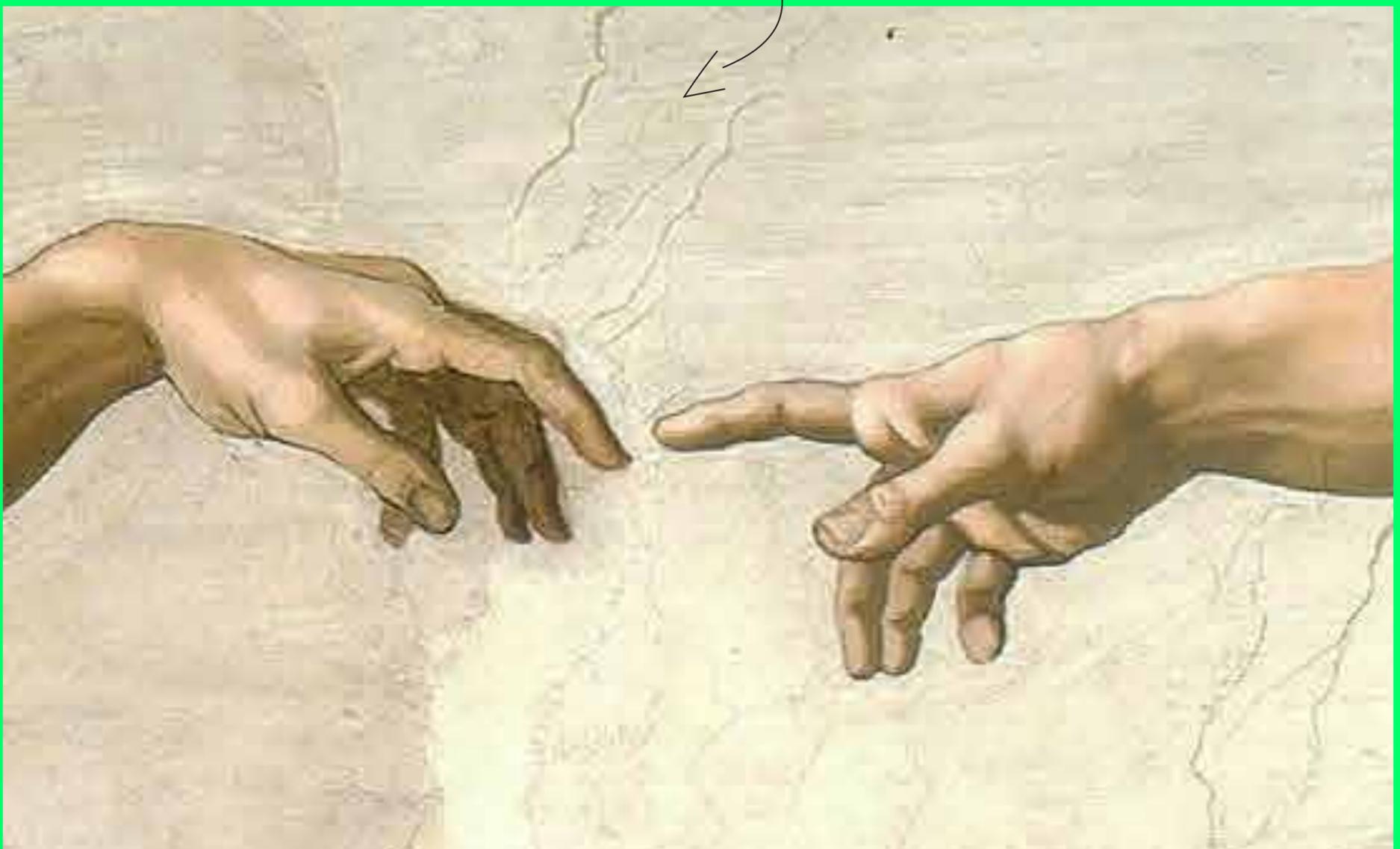
And who benefits
from not knowing
this history?



#history #racism #colonialism #fascism

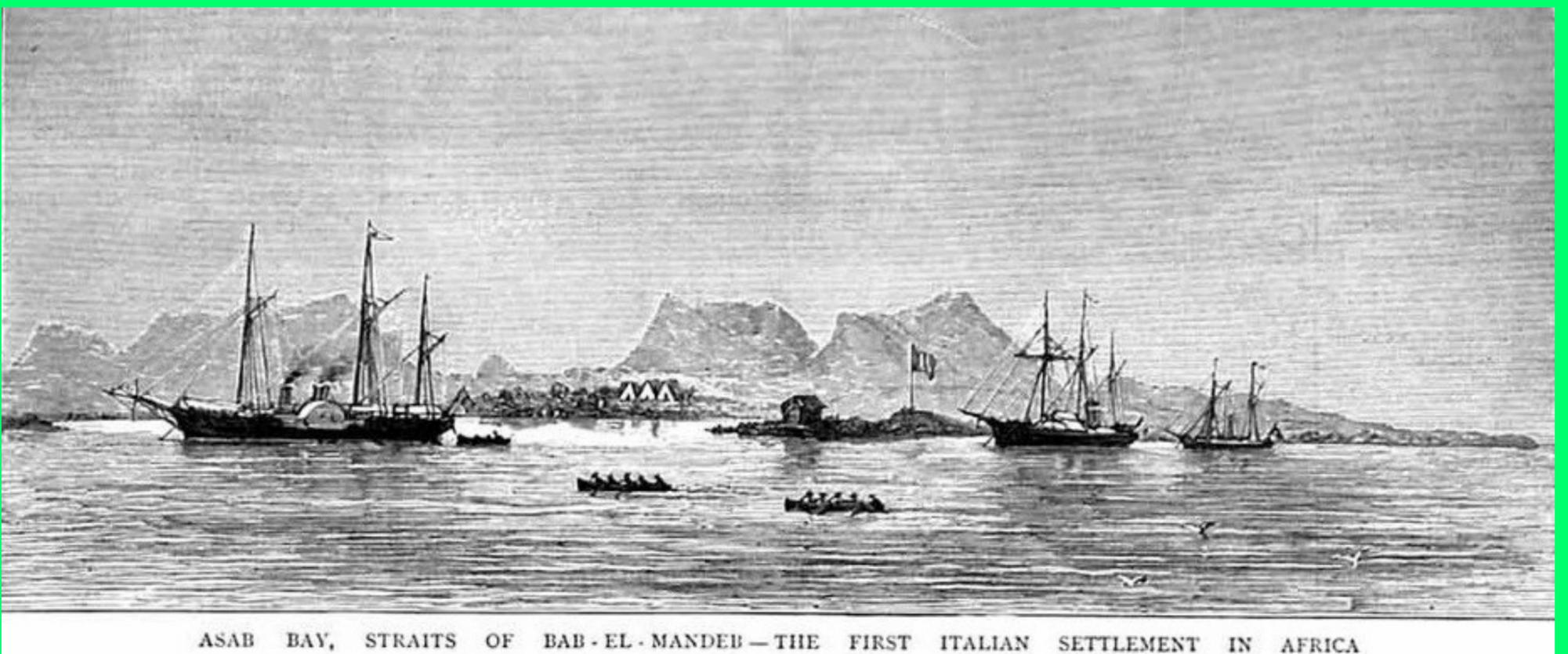
European colonialism created the need to justify **conquest and violence**, so **racism** emerged as a tool to make hierarchy seem natural.

Science, anthropology, and racial theories turned difference into a **colonial ideology**, an official knowledge normalizing **whiteness** as the **standard** of humanity and what's beyond that is by no question **inferior** and **behind**.



“The Creation of Adam.” *Michelangelo*, 1508–1512.

Italy's late entry into the building of a global empire relied on racial hierarchies from the start. Africans were portrayed as ~~uncivilized~~, and colonial violence (war, forced labor, land seizure) was justified through a “civilizing mission”.



ASAB BAY, STRAITS OF BAB-EL-MANDEB — THE FIRST ITALIAN SETTLEMENT IN AFRICA

“Asab Bay, Straits of Bab-el-Mandeb, the First Italian Settlement in Africa” (Assab, Eritrea). *The Graphic*, 1880.



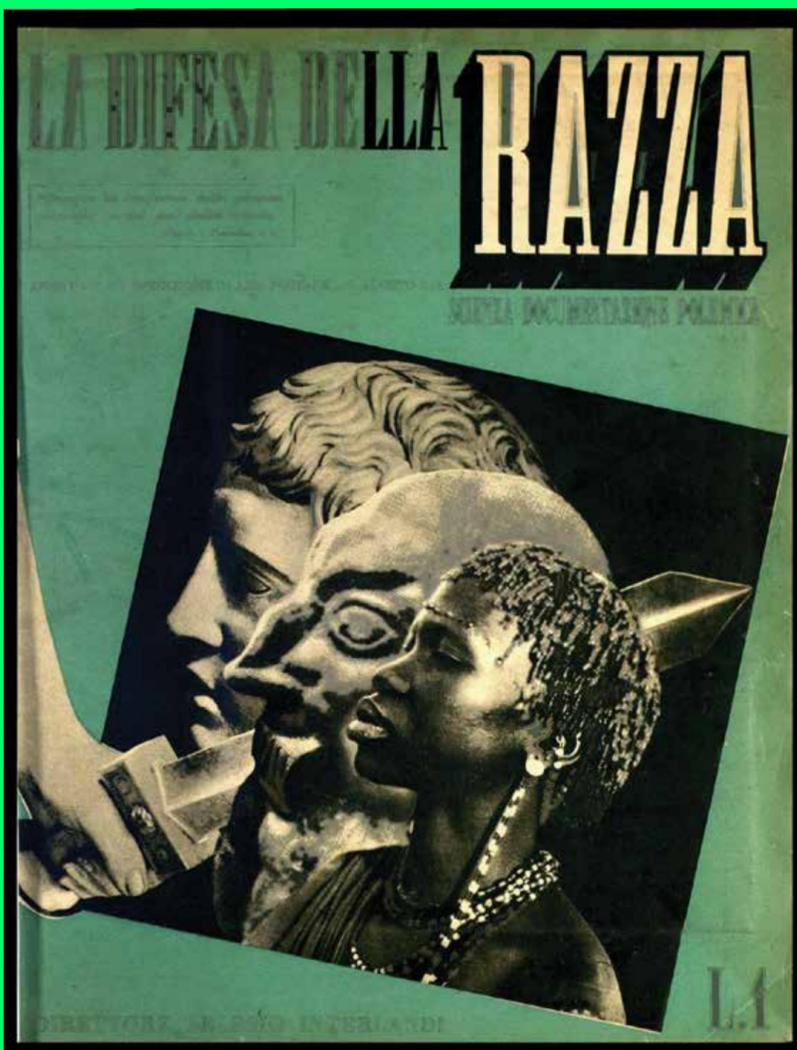
“Distribution of soup at Al-Magroon concentration camp.”

Omar al-Mukhtar: The Italian Reconquest of Libya, by Enzo Santarelli, 1986.

Race became central in Italy after the invasion of Ethiopia (1935–36). The fascist regime used racist theories to spread the propaganda and depict Africans as biologically inferior and sexually dangerous. In 1938, the propaganda magazine “La Difesa della Razza” and anti-miscegenation laws made racism official, until it entered everyday life through schools, media, and bureaucracy.

GLI STUDI RAZZIALI

IL CONCETTO DI RAZZA E' CONCETTO PURAMENTE BIOLOGICO.



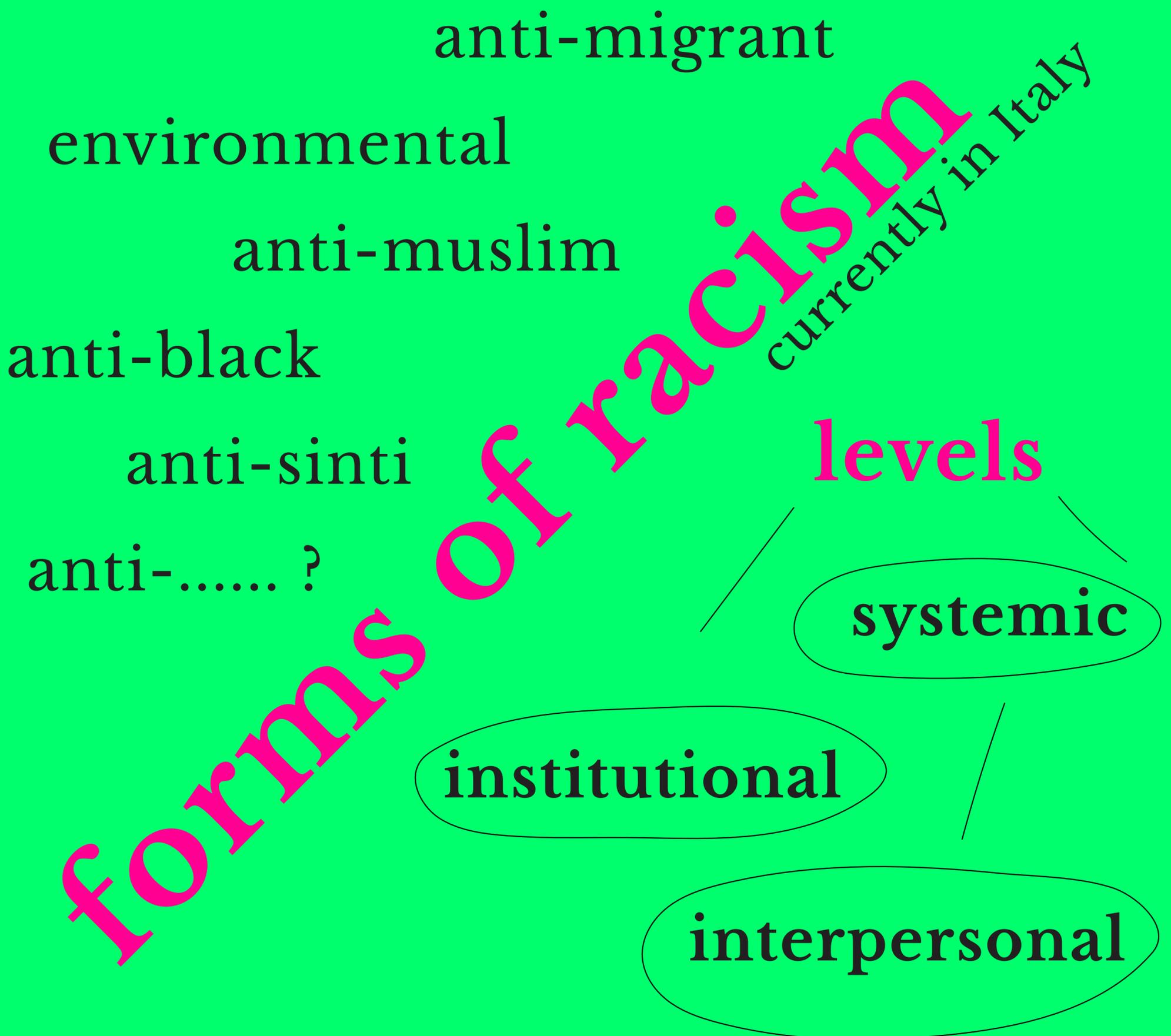
Esiste una gerarchia dei corpi e delle anime

La difesa della razza, first issue, 1938.



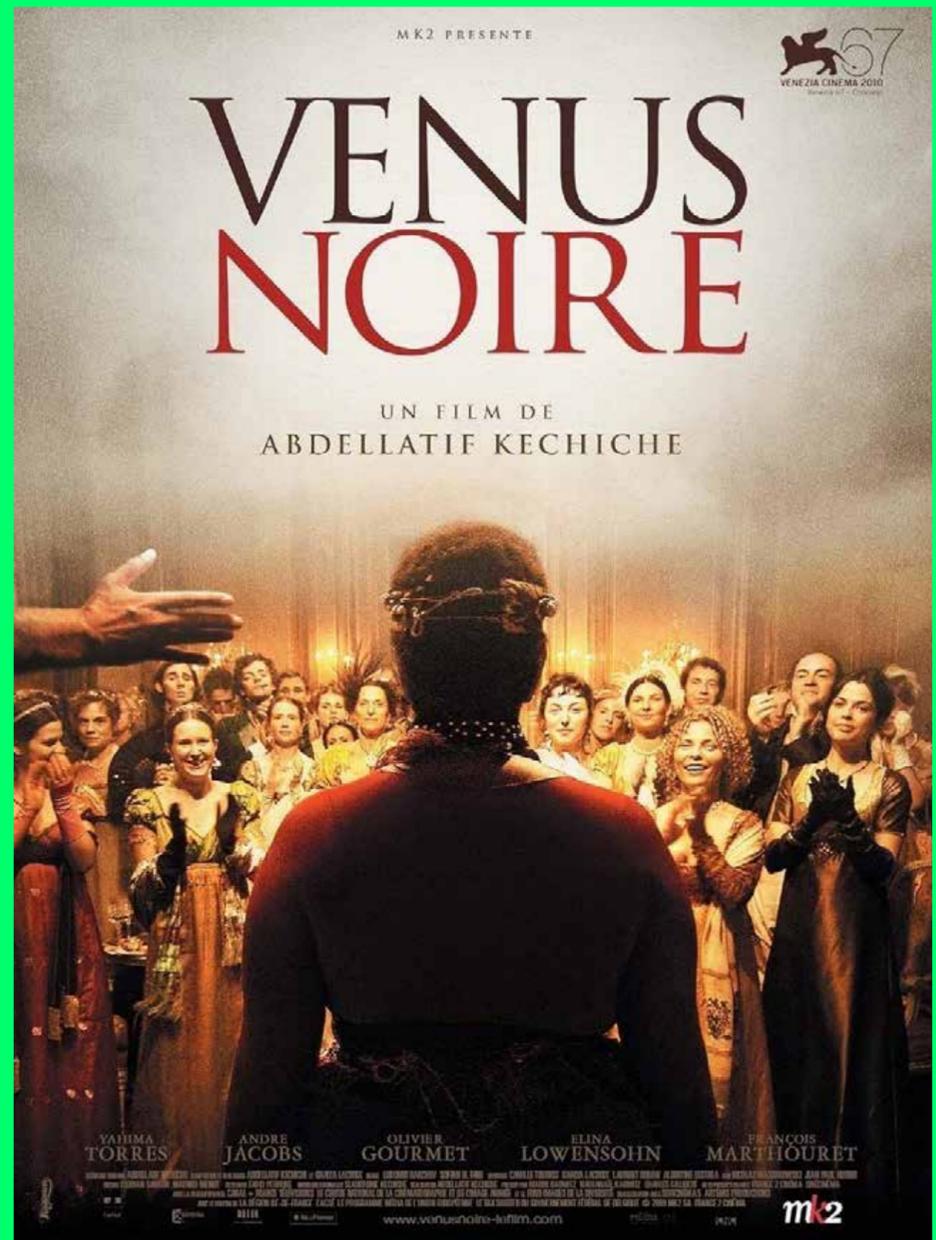
Detail of the fascist column behind the Monument of Victory, Bolzano. *Anonymous, 1938.*

Today racism in Italy builds on these **historical foundations**, now reinforced by **socio-economic inequality**, migration policies, political propaganda and cultural stereotypes that continue to **criminalize** and **dehumanize** racialized communities.



Suggestions to learn more:

movies

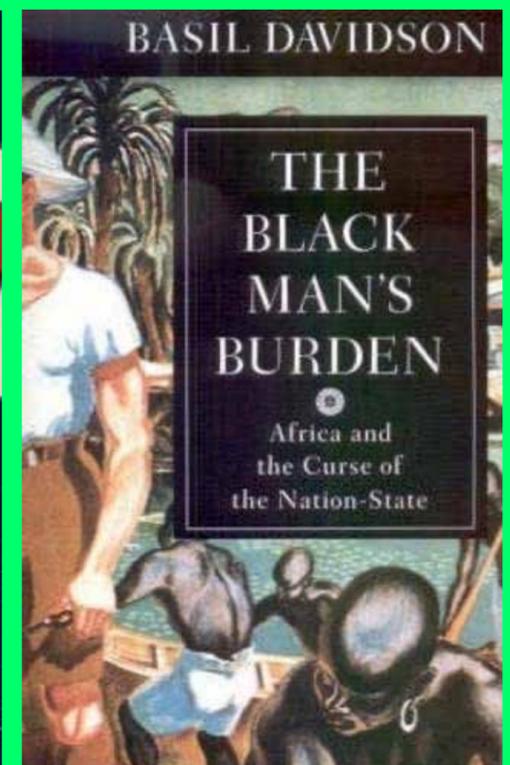
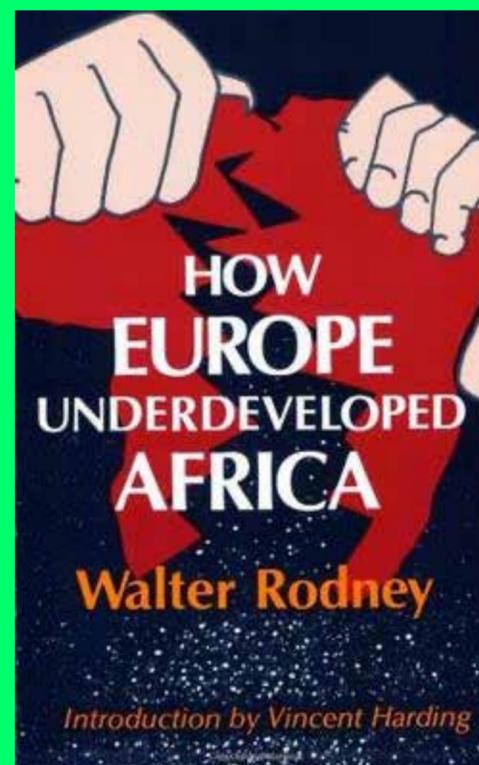
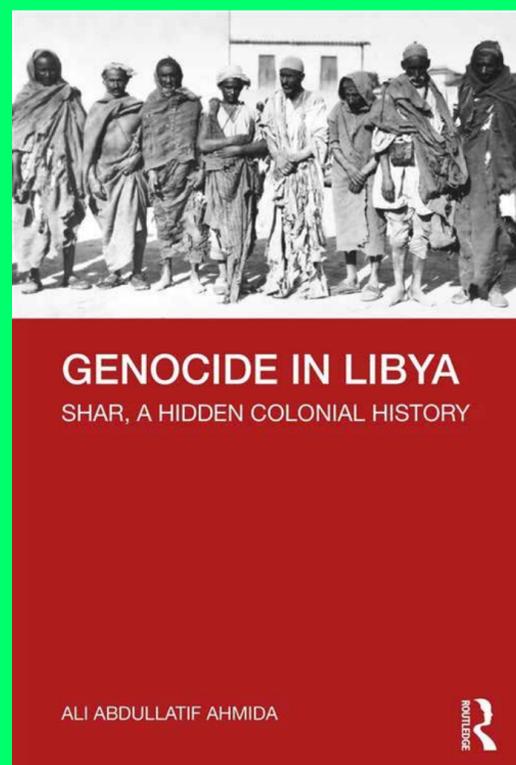


article

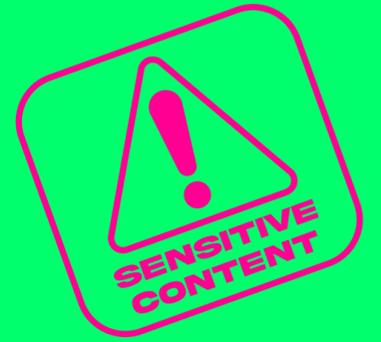
'Defending the race': the Italian reinvention of the Hottentot Venus during Fascism

Barbara Sòrgoni

books



#StopRacism!



Wenn du an Rassismus denkst, schließt du dann Systeme wie Staatsbürger*schaftsgesetze, Bildung, Arbeits- und Wohnungsmarkt, Sprache oder Grenzregime mit ein? Oder verbindest du ihn nur mit persönlichen Beleidigungen und Hass?

#InstitutionalRacism #StructuralRacism

#SystemNotMistake

Rassismus ist nicht nur persönliches Vorurteil. Rassismus sind nicht nur direkte, hasserfüllte Handlungen.

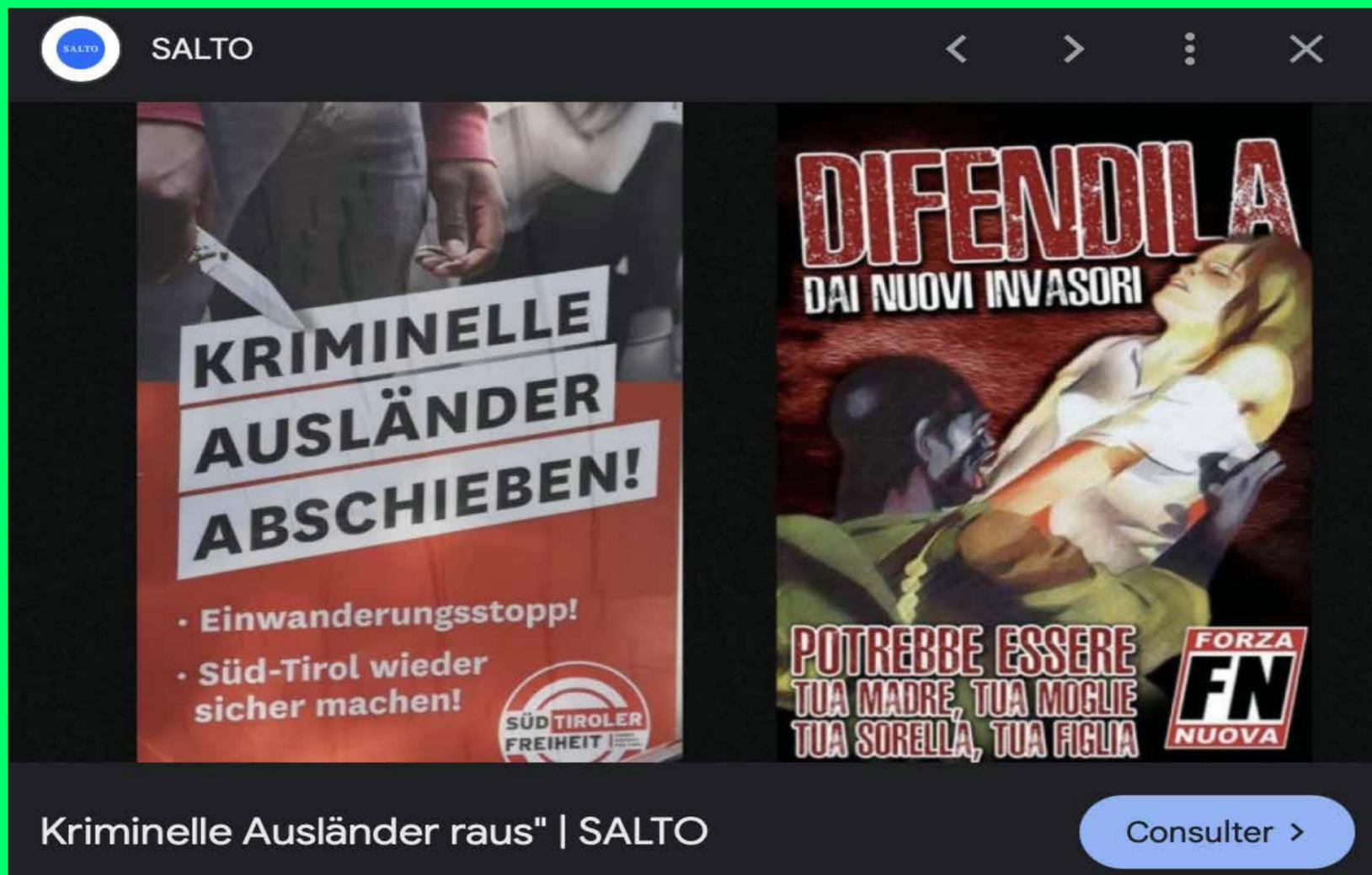
Er ist im Alltag verankert – durch Systeme, die Ungleichheit und Ausschluss reproduzieren.

Auch in Italien betrifft das unter anderem:

Arbeitsmarkt
Zugang zu Sozialleistungen
und Gesundheitsversorgung
Grenzregime und Abschiebehelf (CPR)
Mediendarstellungen
Bildungssystem
Sprachanforderungen
Staatsbürger*schaftsgesetze
Kontrollinstanzen
Wohnungsmarkt
und Racial Profiling

Beispiel

Mediendarstellungen



Basamba Diaby klagte kürzlich gegen die diskriminierende Darstellung Schwarzer Männer auf Wahlplakaten und gewann den Fall.

Rassismus ist eine tief in die Gesellschaft verwobene Struktur, die bestimmt, wer dazugehört, wer geschützt und wer ausgeschlossen wird.

Vorschläge zum Weiterlesen:

Filme



Artikel

From colonization to Schengenisation: Socio-history of migrations from the Maghreb to Europe

Research by Wael Garnaoui and Montassir Sakhi

nawaar

Tunisians Dead In Italy: Families In Anguish, Government Indifferent

🕒 14 September 2025 / Najla Ben Salah / Translation: Vanessa Szakal

The families of Tunisians who have disappeared in Italy no longer rely on the government to shed light on the fate of their children. Their stories reveal the solitary struggle carried on by the relatives of undocumented Tunisian migrants in the face of a government which, through its silence, is either failing in its duties or complicit in the ongoing tragedy.



Quando arriva la notte

Continua la grave emarginazione di chi vive in strada in Alto Adige, tra la chiusura del dormitorio "ex-Inpdap", l'emergenzialismo delle istituzioni e la deriva securitaria delle forze dell'ordine.

di [Alessio Giordano](#)

06.07.2024

#StopRacism!

**Cosa implica essere
socializzato*a
come persona
bianca in termini
di gerarchie
razziali, etniche e
culturali?**

#StoriaColonialeFascista #Bianchezza
#MitoCivilizzazione

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Essere cresciuto*a come **persona bianche** significa spesso essere cresciuto*a con l'assunzione di **centralità**: che tu sia il **punto di riferimento, la norma, l'ideale**. Significa essere educato*a — esplicitamente o implicitamente — all'idea che **la tua esistenza abbia valore per default**.

La bianchezza è la **facilità di muoversi** nel mondo senza dover nominare se stesso*a. È la **presunzione di sapere, di essere ascoltato*a, di essere creduto*a**. È **certezza senza prova, appartenenza senza sforzo**.

*“La supremazia bianca è un sistema nel quale sei nato*a. Che tu ne sia stato*a consapevole o meno, è un sistema che ti ha garantito — in quanto persona bianca — privilegi non meritati, protezione e potere.”*

(tradotto per questa campagna)

Layla F.Saad, Me and White Supremacy, 2020.

Elementi della cultura della supremazia bianca:

Idolatria della parola scritta

Diritto al comfort

Perfezionismo

Oggettività come neutralità

Difensività

Paternalismo

Quantità sopra qualità

Senso di urgenza costante

Individualismo

Paura del conflitto aperto

Pensiero dicotomico

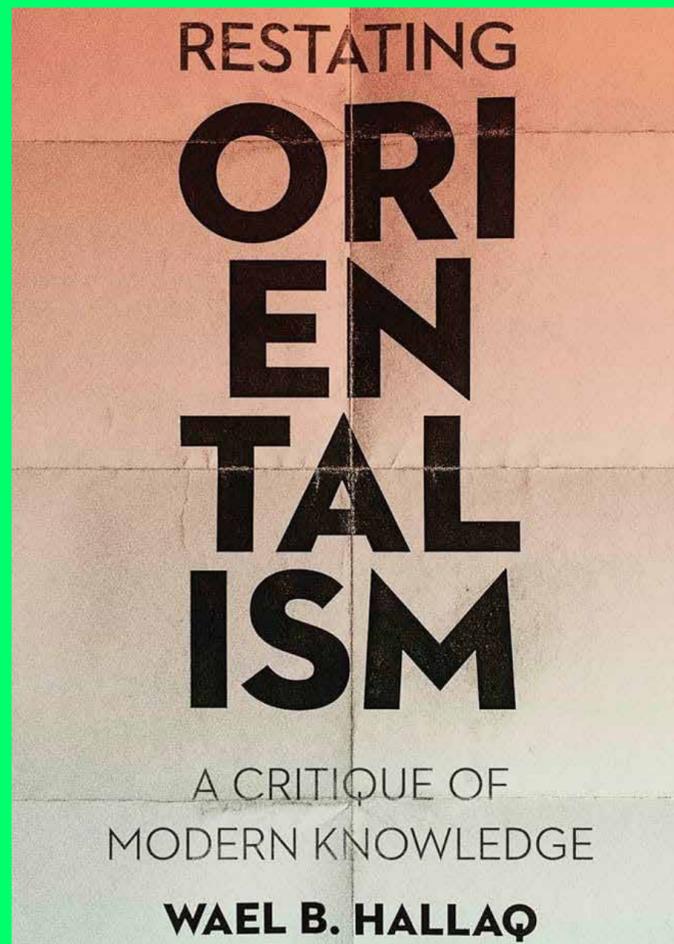
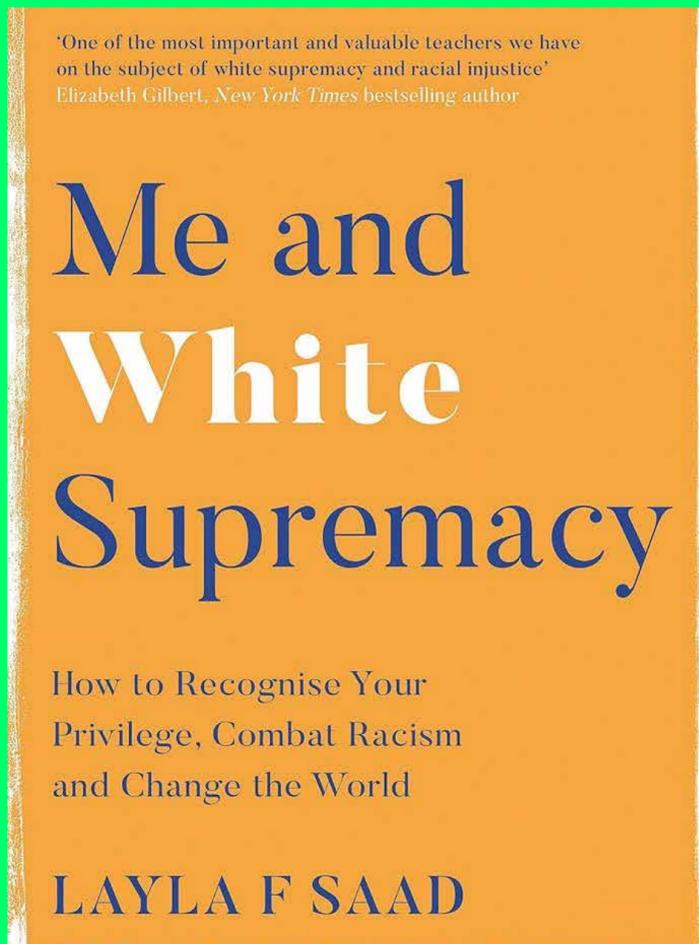
Un solo modo giusto

Monopolizzazione del potere

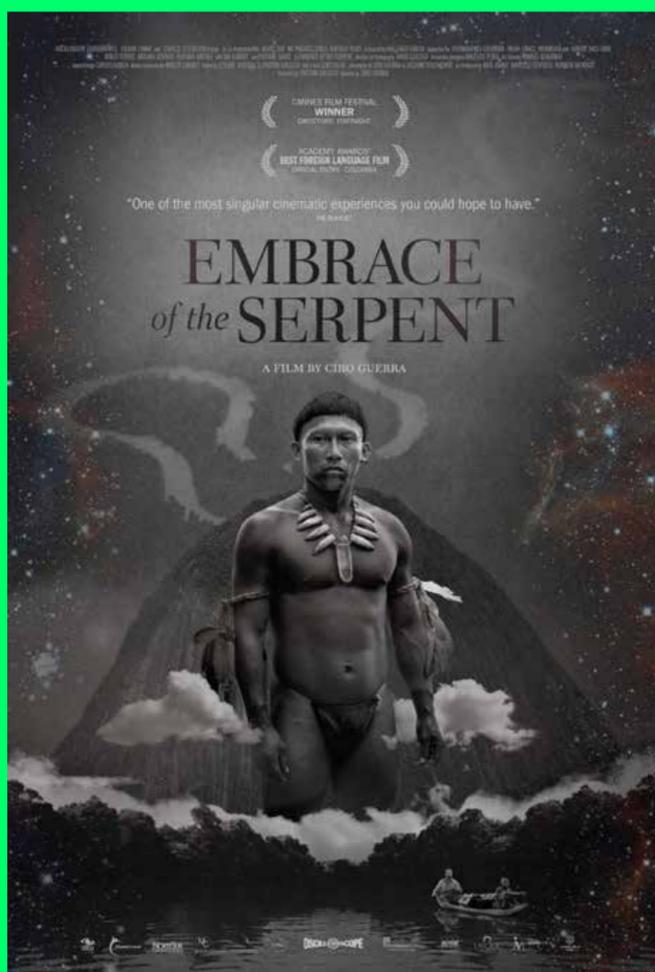
Il progresso è “più grande” / “di più”

Suggerimenti per saperne di più:

libri



film



#StopRacism!

Who is constantly
being pushed to
the **margins** and
expected to
assimilate in order
to belong?

#Belonging #Margins #Borderlands
#Assimilation

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margins/borderlands:

“Borders are set up to define the places that are safe and unsafe, to distinguish us from them. A border is a dividing line, a narrow strip along a steep edge. A borderland is a vague and undetermined place created by the emotional residue of an unnatural boundary. It is in a constant state of transition. The prohibited and forbidden are its inhabitants.”

Gloria Anzaldúa, Borderlands/ La Frontera, 1987.

strangerhood:

“Some-bodies are already recognised as stranger and more dangerous than other bodies.”

Sara Ahmed, Strange Encounters, 2000.

alien/stranger:

“The alien is not simply the one whom we have failed to identify (‘unidentified flying objects’), but is the one whom we have already identified in the event of being named as alien”

Sara Ahmed, Strange Encounters, 2000.

Let Us Meet in the Margins¹

البرزخ [Barzakh]

البرزخ ٦.

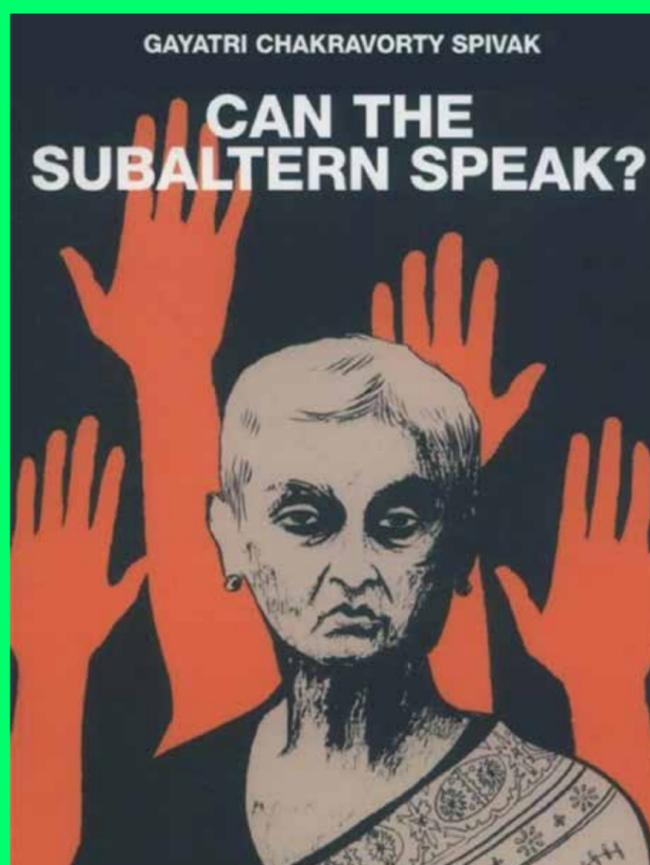
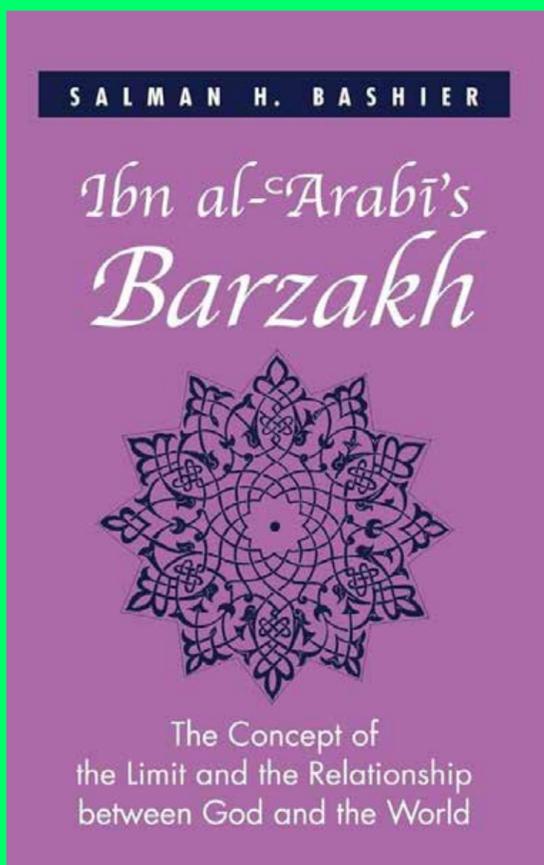
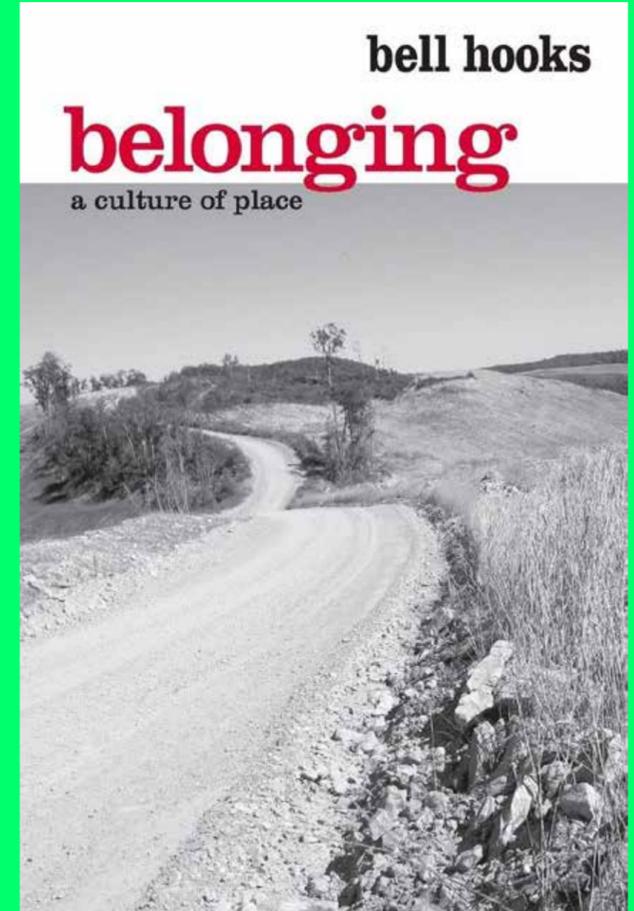
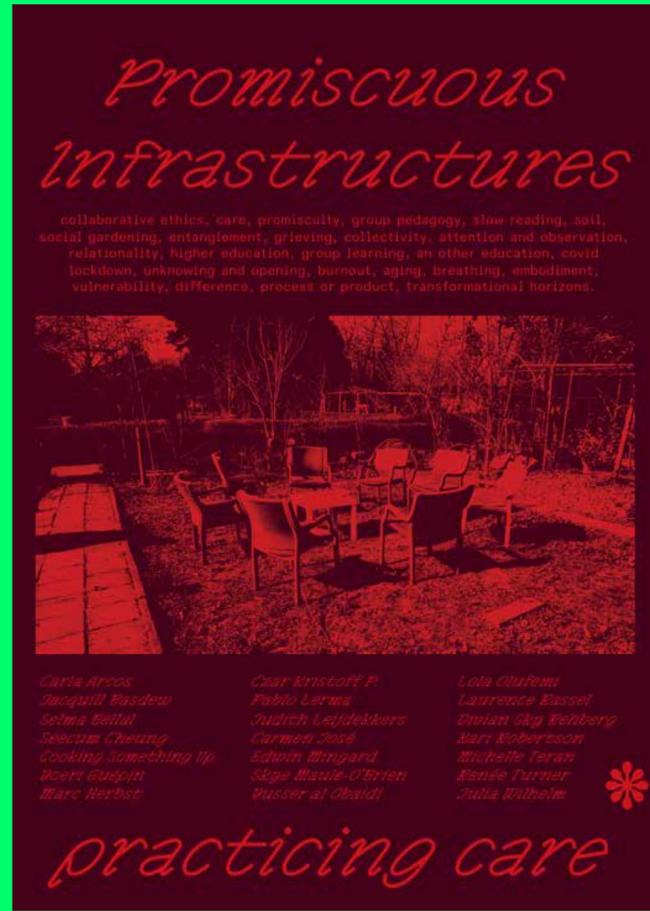
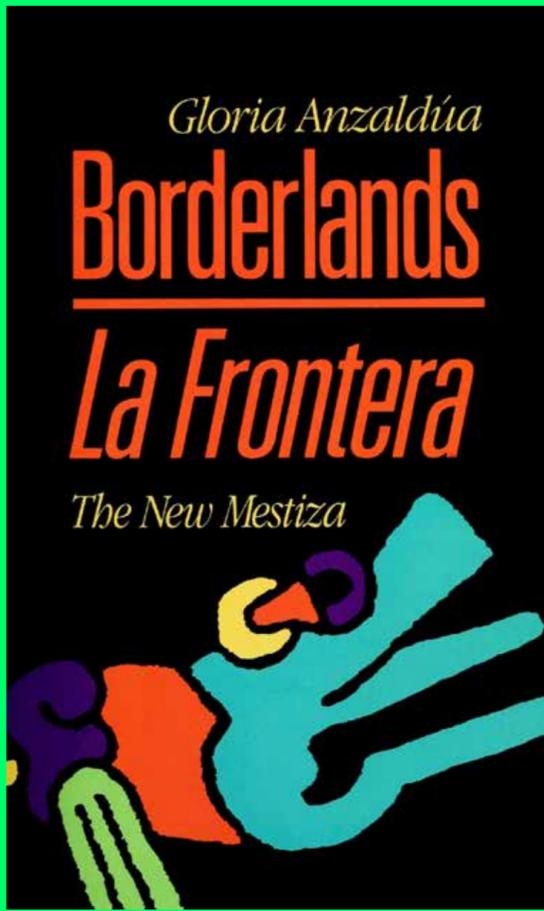
I am trying to propose our Islamic framework as an alternative value system to Western liberal values which have, more than ever right now, been proven to be so very selective. Which have been proven, again and again, to be themselves rooted in white supremacy. The “humanity” of the west which it so very much prides itself on is a mere hollow shell for their crimes. A hollow shell which borders and protects white lives. A military checkpoint we can maybe pass through after violent interrogation. Like the ones in occupied Palestine, which European Christians and Jews, practicing or not, can easily pass. While for Muslim and Christian Palestinians, these places exist not only to restrict their movement, but to intimidate, to humiliate, and harass. Western humanity selectively recognizes some lives as protectable, while actively keeping up the organized violence against others. This is the practice of bordering, or *borderizing* bodies as Mbembe would put it. Some bodies are *discounted*, are thought of as not containing life. “They are, strictly speaking, bodies at the limits of life,³ trapped in uninhabitable worlds and inhospitable places. The kind of life they bear or contain is not insured or is uninsurable.”⁴ “They are trapped in fragmented spaces, stretched time and indefinite waiting.”^{5”6}

(SWT) and all the 99 names. In *Against War*, Maldonado-Torres writes that “Imperial Man wants to become necessary Man, a man whose existence is ontologically justified. The divine, the social, and the realm of things cannot but testify to the necessity of his being. Empire is this order of things whereby Man is elevated to the status of God.”³² The white masks have us facing the wrong way, looking towards the White Man as الحق [Al Haqq] to be realized through our being. We become not vessels of the true حق [Haqq], not vessels for the true God as “Necessary Being” which encompasses all essence as the ultimate presence or وجود [Wujud] which encompasses all creation through compassion; but vessels for Man and his specific “normalized origin narrative of survival-through-ever-increasing-processes-of-consumption-and-accumulation.”³³

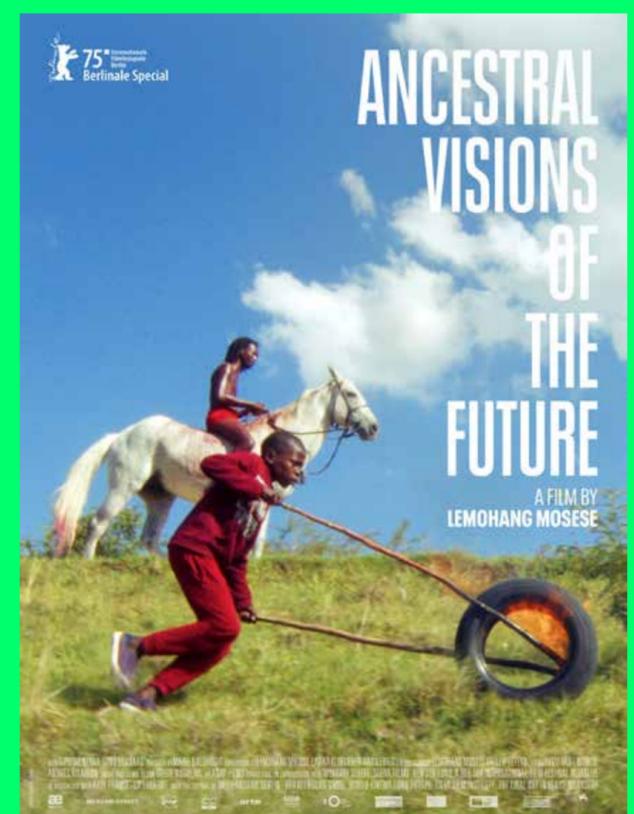
Positioning oneself in this profound margin⁶⁰ and working through there is an act of resistance, as “most of our oppressors” do not even have access to seeing through this margin.⁶¹ What becomes clear from the position of those within the margins of society, within that ⁶²برزخ, who navigate between it and the world of the living on the daily, is that this ⁶³برزخ is not a metaphysical ⁶⁴برزخ placed upon us through God, it is one which has been placed by its imitators, in positioning themselves as the universal all-seeing being. And thus, as this ⁶⁵برزخ is not one installed by God, it is not holy, it is not uncrossable, and by seeing its possibility, we become able to transcend to it. Hooks’ *Choosing the Margin as a Space of Radical Openness* reminds us of the importance of not only seeing the ⁶⁶برزخ as imposed reality, but working through the ⁶⁷برزخ as active choice, as “a central location for the production of a counter hegemonic discourse that is not just found in words but in habits of being and in the way one lives.”⁶⁸ My writing is an extension of her invitation to meet there⁶⁹.⁷⁰

Suggestions to learn more:

books



movie



#StopRacism!

**Welche
Geschichten
wurden dir gelehrt
und welche kamen
niemals vor?**

**#HistoryErasure #DecolonizeEducation
#EpistemicJustice**

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“Es bleibt noch viel zu tun, um der weitverbreiteten Leugnung von Rassismus in Italien entgegenzuwirken und die unterschiedlichen Weisen zu verstehen, in denen sie in der Schule fort betrieben wird (und wie man dem entgegen kann). So gibt es etwa das Problem von Schulbüchern, die häufig eine „unschuldige“ Geschichte der europäischen Kolonialismen darstellen (in der die Enteignungsprozesse sowie die rassistische/sexistische Gewalt der Kolonisator*innen verharmlost werden und die suprematistische Ideologie der weißen Zivilisierungsmission weiterhin wirksam ist), sowie das Problem von Büchern, die rassistische Vorurteile gegenüber Afrikaner*innen und Menschen afrikanischer Herkunft vermitteln – beginnend damit, wie die Geschichte der Versklavung behandelt (oder eben nicht behandelt) wird.”

De Tona, Carla; Frisina, Annalisa; Ghebremariam Tesfau, Mackda: Race and Class in Educational Inequality in Italy: What Role Do Teachers Play? 2025 (übersetzt für diese Kampagne).

“Nach der Unterzeichnung des Pariser Vertrags im Jahr 1947 – der dem Land [Italien] seine Überseekolonien entzog – wurden gezielte **Versuche** unternommen, **jede ernsthafte Auseinandersetzung mit dem Phänomen zu blockieren.**

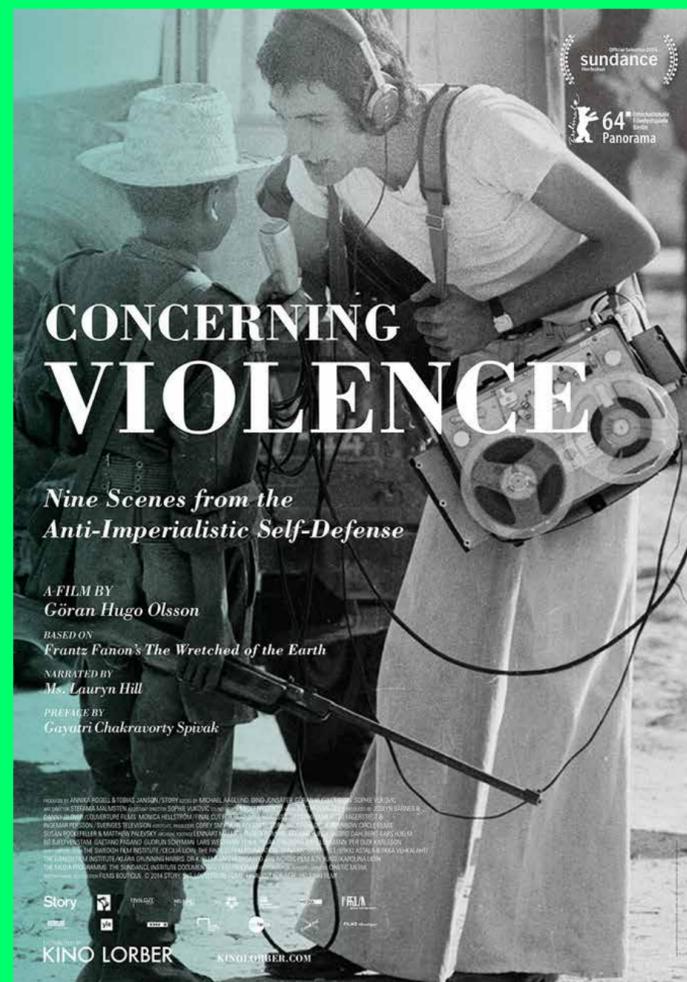
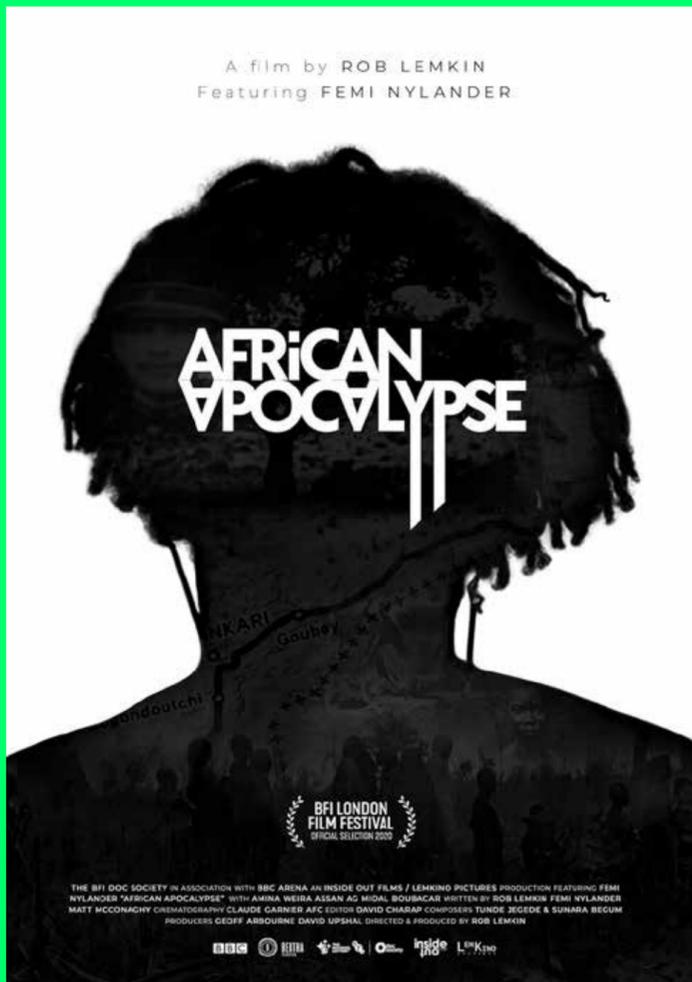
Historiker*innen, die nicht der weiterhin aktiven kolonialistischen Lobby angehörten, wurde bis Anfang der 1970er-Jahre der Zugang zu den Archiven verweigert, und ‘selbst danach gab es Vetos und **Einschränkungen**.’”

De Michele, Grazia: “A Beautiful Moment of Bravery and Hard Work”: Italian Colonialism in Post-1945 History High School Textbooks, 2010.

(übersetzt für diese Kampagne).

Vorschläge zum Weiterlesen:

Filme



Artikel

‘A beautiful moment of bravery and hard work’: Italian colonialism in post-1945 history high school textbooks

Grazia De Michele*

Race and Class in Educational Inequality in Italy: What Role Do Teachers Play?

Carla De Tona*, Annalisa Frisina**, Mackda Ghebremariam Tesfau***

#StopRacism!

**In che modo
i sistemi scolastici,
abitativi e lavorativi
favoriscono alcune
persone mentre
ne ostacolano altre?**

**#RazzismoStrutturale #PotereIstituzionale
#AccessoDisuguale**

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Organizzazione per Un mondo solidale 

Nel capitalismo razziale,
i sistemi educativi
neoliberali e i mercati del
lavoro diseguali danno
priorità alla competizione
di mercato rispetto
all'equità, limitando in
modo sproporzionato
l'accesso delle persone
con background
migratorio a scuole ben
dotate di risorse e a
percorsi di mobilità
sociale ascendente.

“I*le dipendenti con background migratorio hanno spesso salari più bassi rispetto ai*lle colleghi*e con cittadinanza italiana (i*le lavoratori*rici migranti guadagnano in media il 30% in meno) e hanno **orari di lavoro più sfavorevoli** rispetto ai*lle colleghi*e italiani*e.”

“Gli alunni e le alunne con background migratorio devono ripetere l’anno scolastico più spesso rispetto ai*lle loro coetanei*e italiani*e (29,9% contro 8,9%) e sono **maggiormente a rischio di abbandono scolastico.**”

“**Competenze linguistiche limitate o uno status economico più basso** contribuiscono a questi svantaggi, ma anche la **discriminazione e il razzismo** vi giocano un ruolo.”

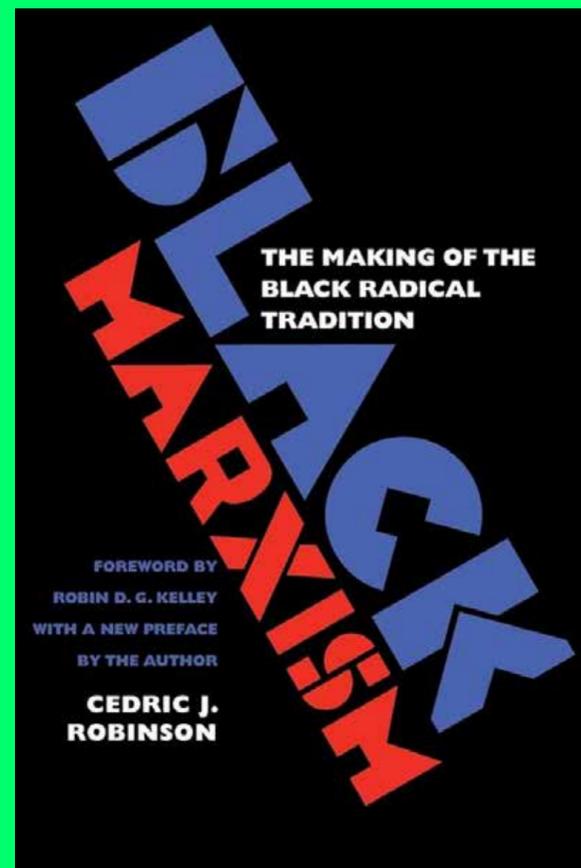
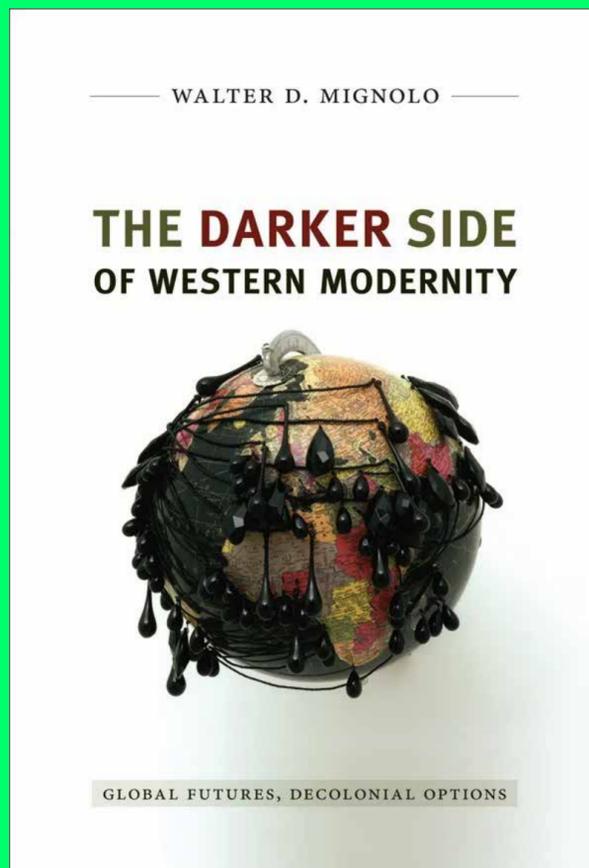
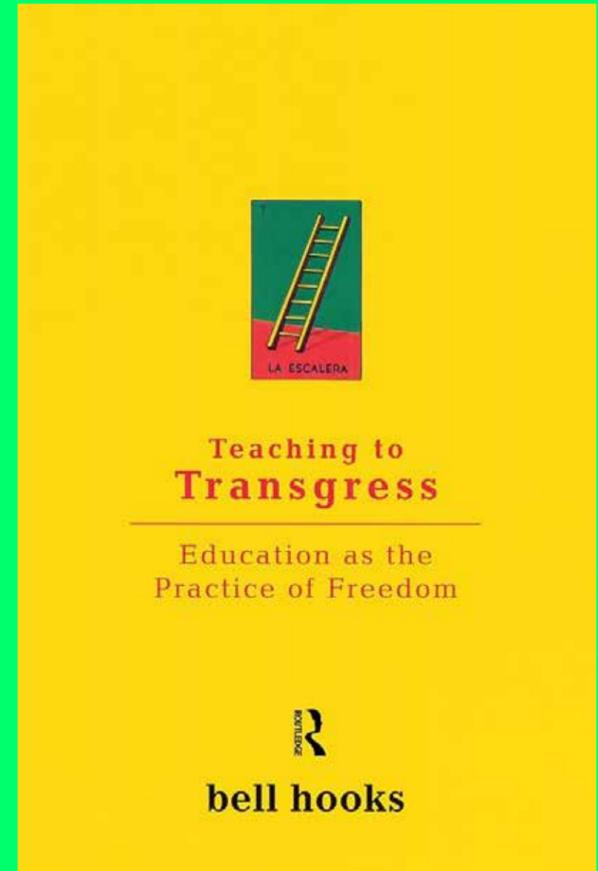
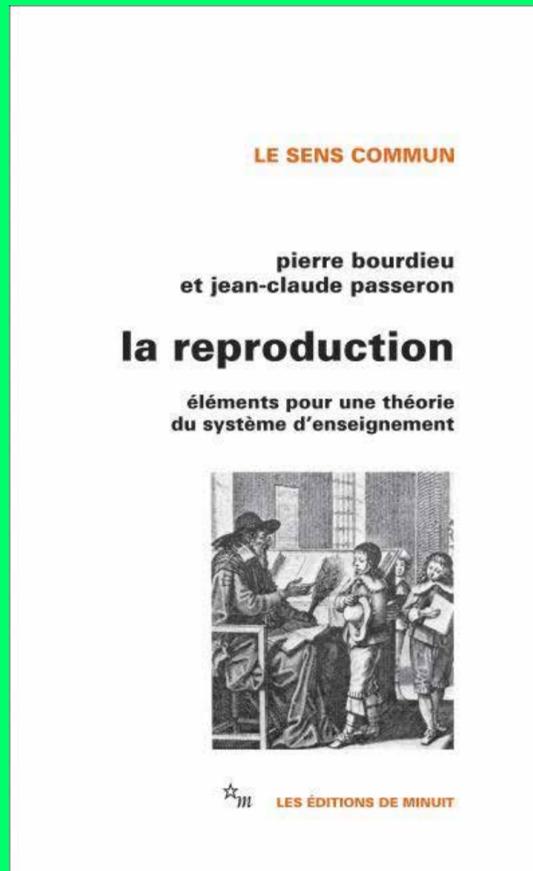
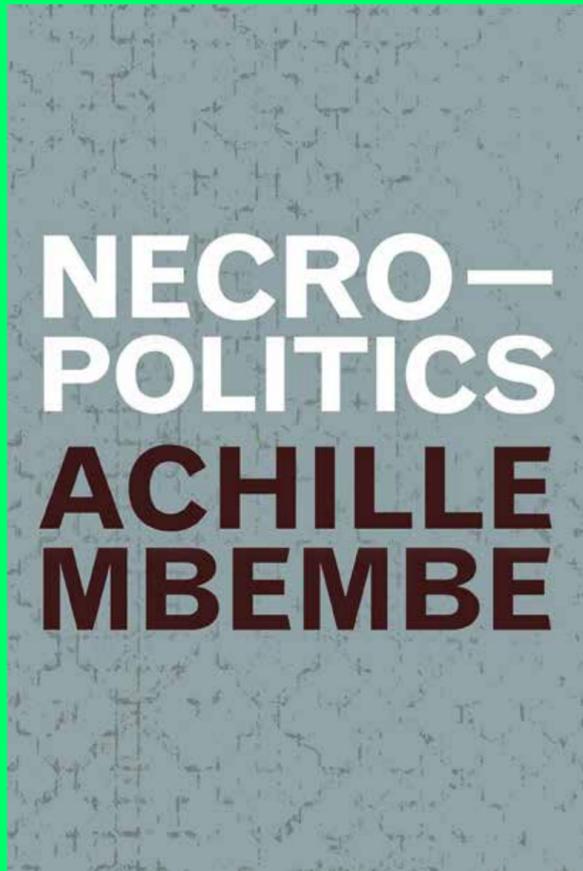
Mitterhofer, Johanna; Obukhova, Kseniia: In All These Shades of Grey. Of Hidden Discriminations and Everyday Racism, 2024.
(Tradotto per questa campagna.)

“Si presume che l’istruzione possa risolvere tutti i nostri problemi: povertà e disuguaglianza, segregazione nelle città, radicalizzazione politica e religiosa, razzismo – si ritiene persino che l’istruzione possa fermare il cambiamento climatico. Ma nessuno ha mai risposto alla domanda se l’istruzione possa essere più equa, più umana e più sostenibile della società di cui fa parte.”

Aladin El-Mafaalani: Mythos Bildung. Die ungerechte Gesellschaft, ihr Bildungssystem und seine Zukunft, 2021.
(Tradotto per questa campagna.)

Suggerimenti per saperne di più:

libri



#StopRacism!

Who is frequently checked or banned from spaces by “governance bodies”*, and who generally moves around freely?

*Governance bodies: Law enforcement, intelligence, judiciary, emergency services, local/regional government, regulators.

#MobilityJustice #WhoIsChecked?

“Throughout modern history, surveillance has been developed and used by **racially dominant groups** to direct **them** toward ‘what they want them to do’ most often for the purpose of exploitation and profit.”

Michael Kwet: Race and Surveillance, 2023.

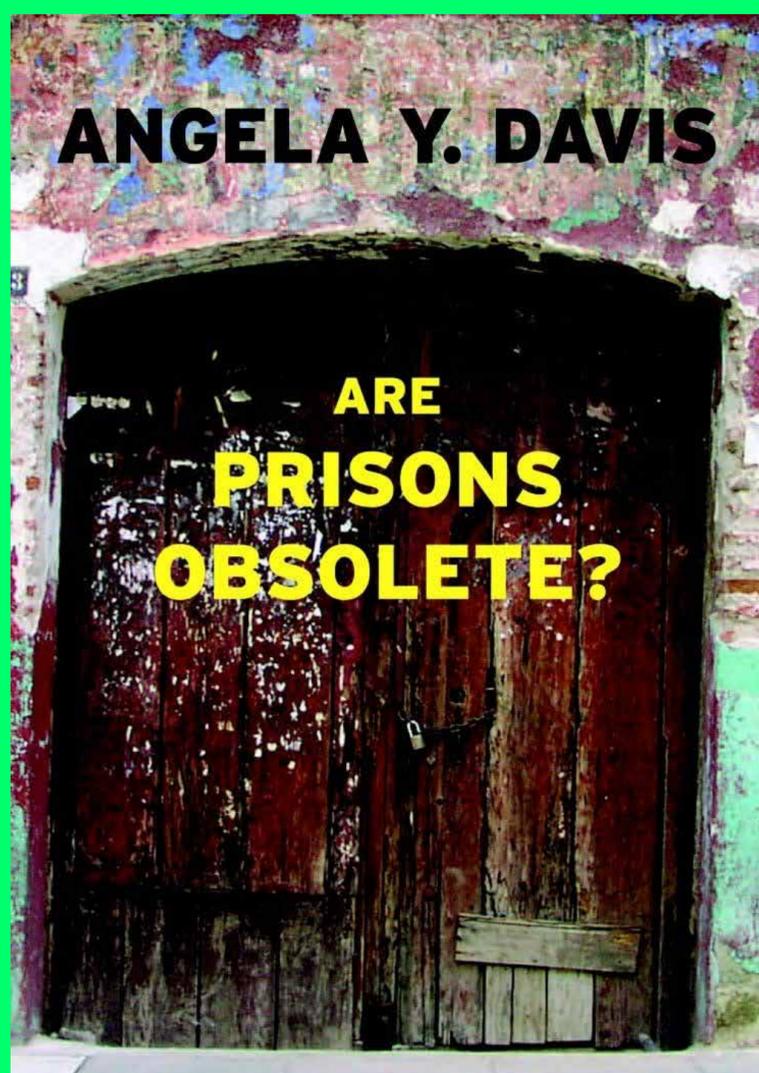
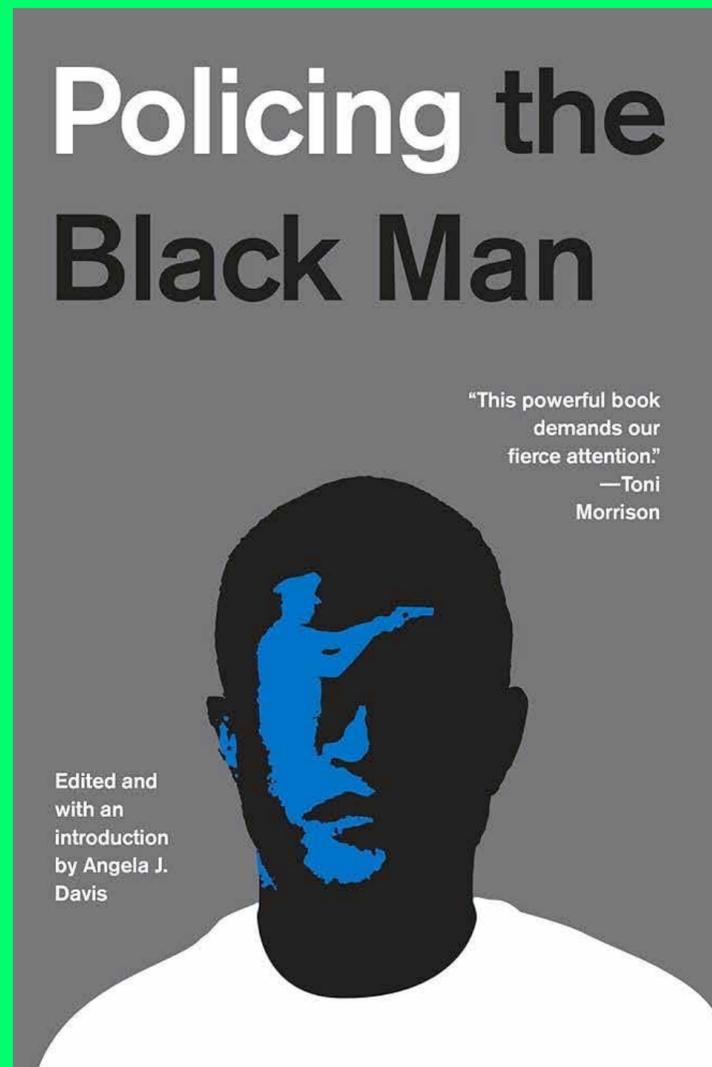
Them: racialized people. (See the definition of “stranger” in the post “Who is constantly being pushed to the margins and expected to assimilate in order to belong?”)

“ECRI delegation learned about many accounts of **racial profiling** by law enforcement officials that impacts especially the **Roma community and people of African descent**. Those accounts of frequent stop and account activities based on ethnicity are also substantiated by reports of civil society organisations and other specialised international monitoring bodies. However, the authorities do not collect appropriately disaggregated data on **police stop** and account activities, do not seem to be aware of the scale of the issue and have not considered the existence of racial profiling as a form of potential **institutional racism**. Racial profiling has considerably negative effects, generating a feeling of humiliation and injustice among affected groups and resulting in **stigmatisation and alienation**.”

European Commission against Racism and Intolerance: ECRI Report on Italy, 2024.

Suggestions to learn more:

books



#StopRacism!

In che modo la
criminalizzazione
e la sorveglianza
plasmano la vita
dei giovani
razzializzati
intorno a te?

#ProfilazioneRazziale #Sorveglianza
#Criminalizzazione

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Organizzazione per Un mondo solidale oov

**“In Italia son tutti uguali
O sono tutti amici o sono
tutti rivali
O sono tutti infami o sono
dei criminali
E sono più italiano degli
stessi italiani”**

Baby Gang, Seconda Generazione

In **collaborazione** con l'associazione VKE, l'OEWS assieme a eco-social designer S.Remadi ha organizzato **una serie di incontri** con un gruppo di **giovani razzializzati*** e a Bolzano. Durante questi incontri abbiamo esplorato **diversi linguaggi creativi** che davano ai*lle partecipanti la possibilità di **esprimersi** sulle loro **esperienze di razzismo**. Insieme abbiamo scritto **canzoni, cantato e realizzato graffiti**. I*le giovani partecipanti hanno ripetutamente espresso che spesso **vengono percepiti*** e dalla **società bianca come criminali**. Le relative **ostilità** si verificano all'improvviso: durante la visita a un negozio, mentre camminano per la città, da parte di **perfetti*** e **sconosciuti***. Questo **pregiudizio** ha conseguenze gravi: alcuni*le giovani hanno raccontato, ad esempio, quanto sia **difficile** per loro trovare un posto di apprendistato...

Come risultato finale di questo scambio, abbiamo co-progettato una stampa per una T-shirt che lancia un messaggio forte alla società altoatesina: **“Non Dirmi Cosa Sono.”**

non dirmi cosa sono



END SYSTEMIC RACISM





#StopRacism!

**Welche Sprachen werden
allgemein als wertvoll
betrachtet und welche als
weniger wichtig - und
inwiefern zementiert
diese Einschätzung
bestehende
Machtverhältnisse?**

**#SprachHierarchie #AkzentPolitik
#MehrsprachenGerechtigkeit**

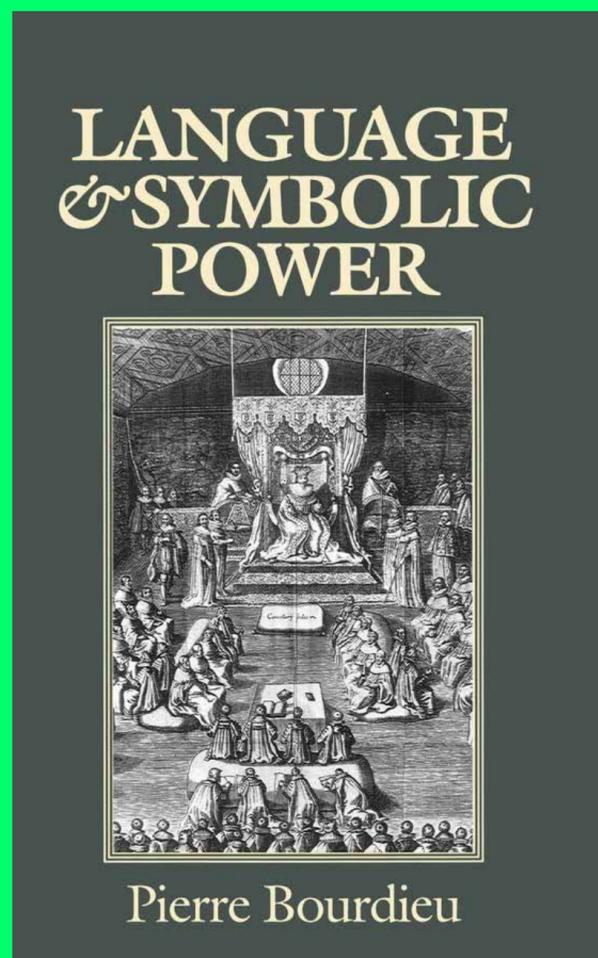
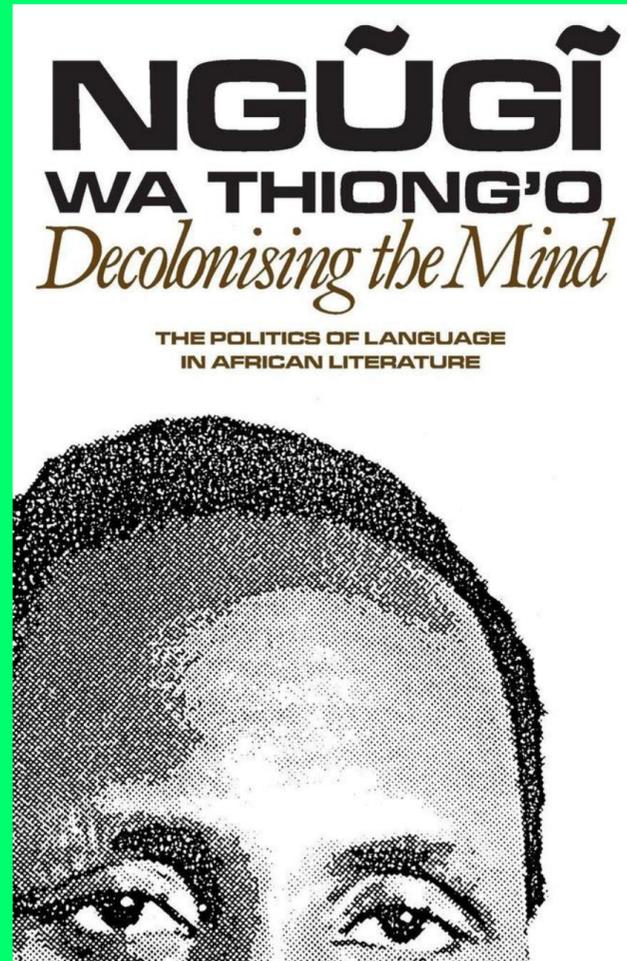
“Ökonomische und politische Kontrolle kann niemals vollständig oder wirksam sein ohne mentale Kontrolle. Die Kultur eines Volkes zu beherrschen bedeutet, seine Werkzeuge der Selbstdefinition im Verhältnis zu anderen zu kontrollieren. Für den Kolonialismus umfasste dies zwei Aspekte desselben Prozesses: die Zerstörung oder gezielte Abwertung der Kultur eines Volkes – seiner Kunst, Tänze, Religionen, Geschichte, Geografie, Bildung, mündlichen Überlieferungen und Literatur – sowie die bewusste Aufwertung der Sprache der Kolonisatoren. Die Dominanz der Sprache eines Volkes durch die Sprachen der kolonialisierenden Nationen war entscheidend für die Beherrschung des mentalen Universums der Kolonisierten.”

Ngũgĩ wa Thiong'o, Decolonising the Mind, 1986.

(übersetzt für diese Kampagne).

Vorschläge zum Weiterlesen:

Buch



#StopRacism!

Who **benefits**
from the idea
that South Tyrol
is ~~tolerant~~,
~~neutral~~, and
~~peaceful~~?

#WhiteInnocence #ComfortOfDenial



pause and reflect

Photo by *Massimiliano Morosinotto*, 2019.

#StopRacism!

**In che modo
razzismo, classe
sociale, genere,
sessualità, religione
e status migratorio
si intrecciano nella
vita delle persone
intorno a te?**

#Intersezionalità

“L’intersezionalità è una lente attraverso cui si può vedere dove il potere nasce e si scontra, dove si intreccia e si interseca.”

Kimberlé Crenshaw

L’intersezionalità esamina come identità che si sovrappongono plasmano il modo in cui le persone sono percepite e trattate.

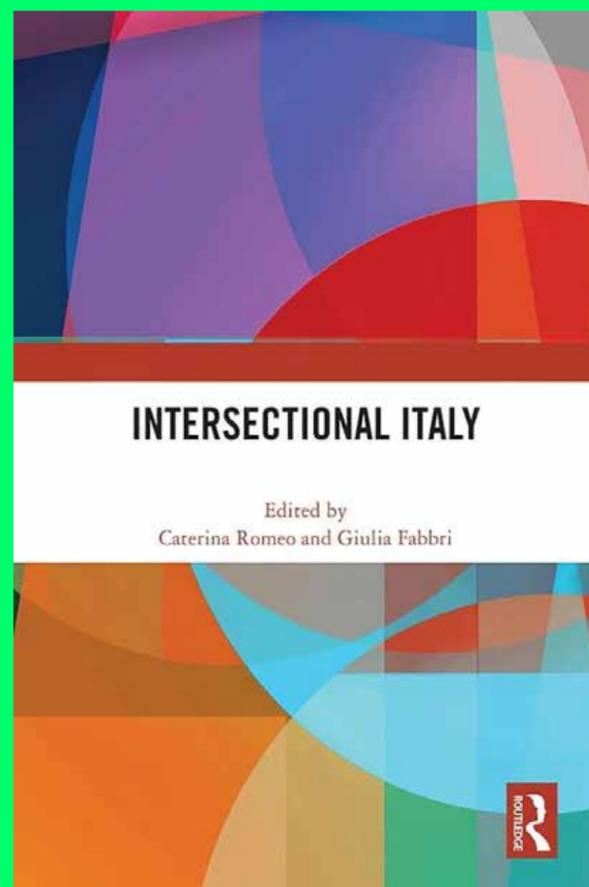
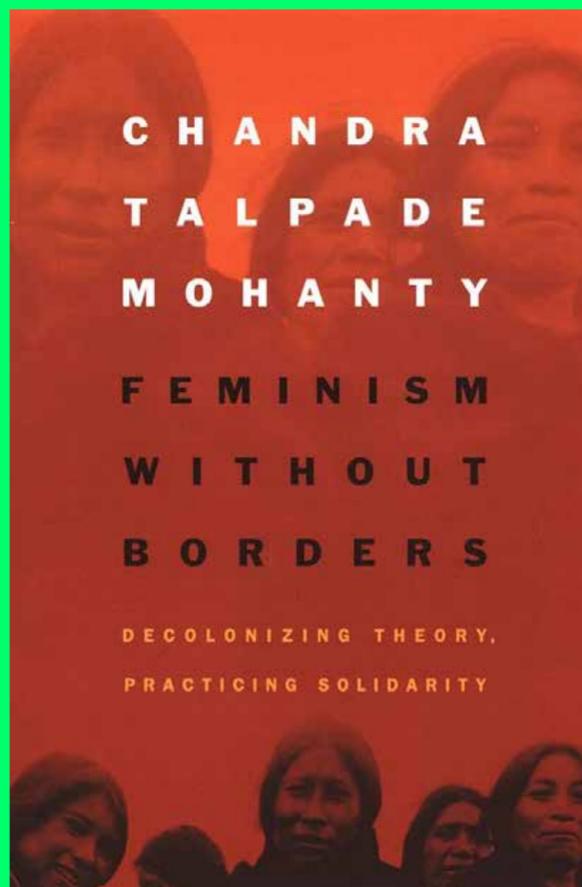
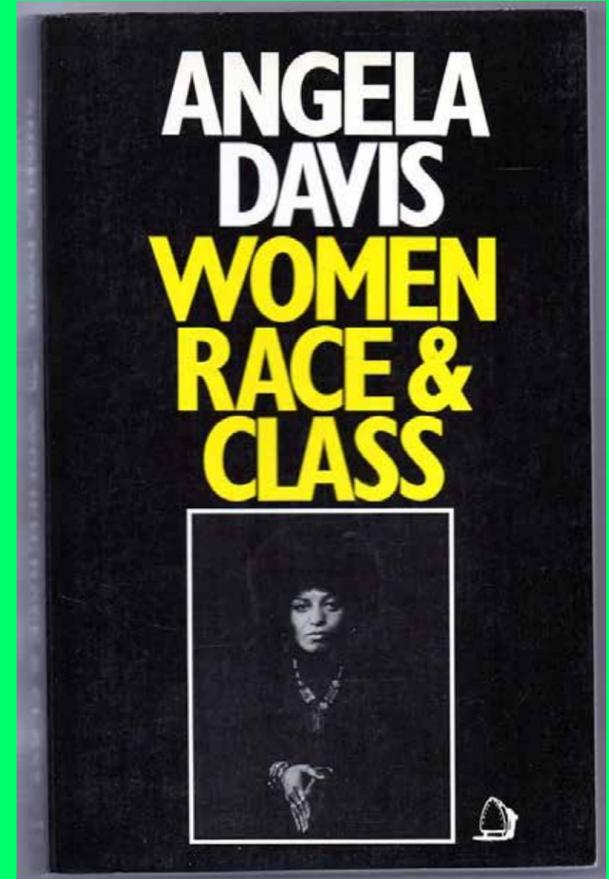
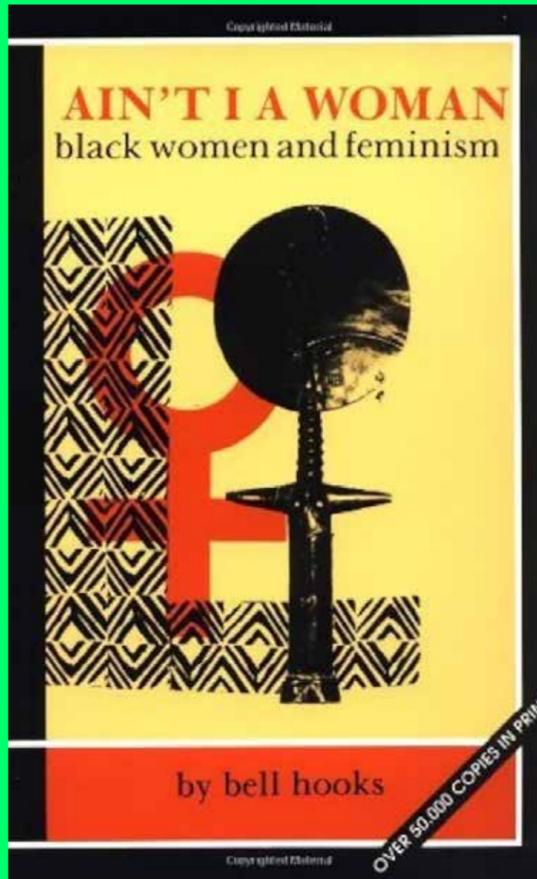
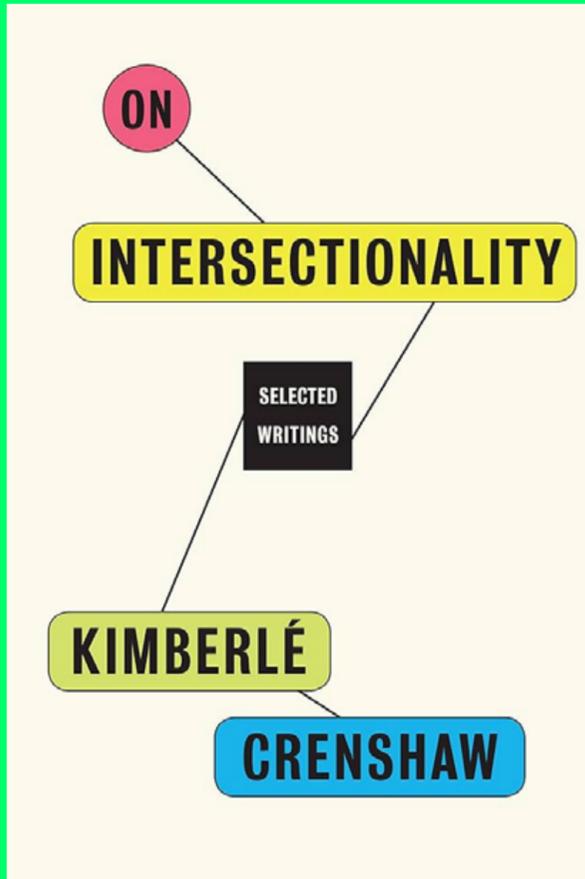
Per esempio, un uomo Nero queer vive l’intersezione tra razza e sessualità, mentre una donna Nera queer vive l’intersezione tra razza, sessualità e genere.

“Non esiste
una **lotta**
basata su una
sola questione,
perché non
viviamo vite
basate su una
sola questione.”

Audre Lorde

Suggerimenti per saperne di più:

libri



#StopRacism!

Hast du schon
einmal miterlebt,
wie sich
Mikroaggressionen
wie „Witze“ und
„kleine Späße“ zu
größerem Schaden
summieren?

#MikroAggressionen #GewaltImAlltag

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Halte einen
Moment inne und
denke darüber
nach, welche
Mikroaggressionen
du in Bezug auf
rassifizierte
Menschen
miterlebt hast.

Beispiele für Mikroaggressionen:

- „Das war doch nur Spaß.“ Rassistische Witze über Muslim*innen, Schwarze Menschen oder Personen of Color werden oft als Humor verharmlost, normalisieren aber Stereotype.
- Das Nachahmen von Akzente und Witze über Namen würdigt eine Person herab.
- „Du sprichst aber gut Italienisch!“ Der*ie Sprecher*in geht davon aus, dass ihr rassifiziertes Gegenüber nicht in Italien sozialisiert sein kann.
- Einen Zusammenhang zwischen Migration und Kriminalität herstellen. Hieraus spricht ein weit verbreitetes Vorurteil, das sich gegen bestimmte Personengruppen richtet und ihnen schadet.
- „Aber woher kommst du wirklich?“ – Schwarze Menschen und Personen of Color werden immer wieder gefragt, woher sie denn „wirklich“ kommen, auch

- wenn sie in Italien geboren wurden.
- Der*ie Fragenstellende möchte dabei ihr Vorwissen bestätigt wissen: Ihr Gegenüber kann ja nicht Italiener*in sein.
 - Haare oder Haut berühren oder kommentieren oder jemanden als „exotisch“ bezeichnen. Auf diese Art werden Menschen zu “anderen” gemacht.
 - Komplimente, die Teile der eigentlichen Identität abtun, z. B. „Du siehst gar nicht aus wie ein*e Ausländer*in.
 - Einzelnen mögen diese Dinge klein erscheinen, in der Summe führen sie aber dazu, dass die betroffenen Menschen als “anders” betrachtet werden.

#StopRacism!

How does
racism affect
the **mental**
health of the
discriminated?

#RacialTrauma

**“When people like me, they like me
“in spite of my color.” When they
dislike me; they point out that it
isn't because of my color. Either way, I
am locked into the infernal circle.”**

Frantz Fanon, Black Skin, White Masks, 2008.

Racism creates a psychological trap in which racialized people are never allowed to exist beyond their race.

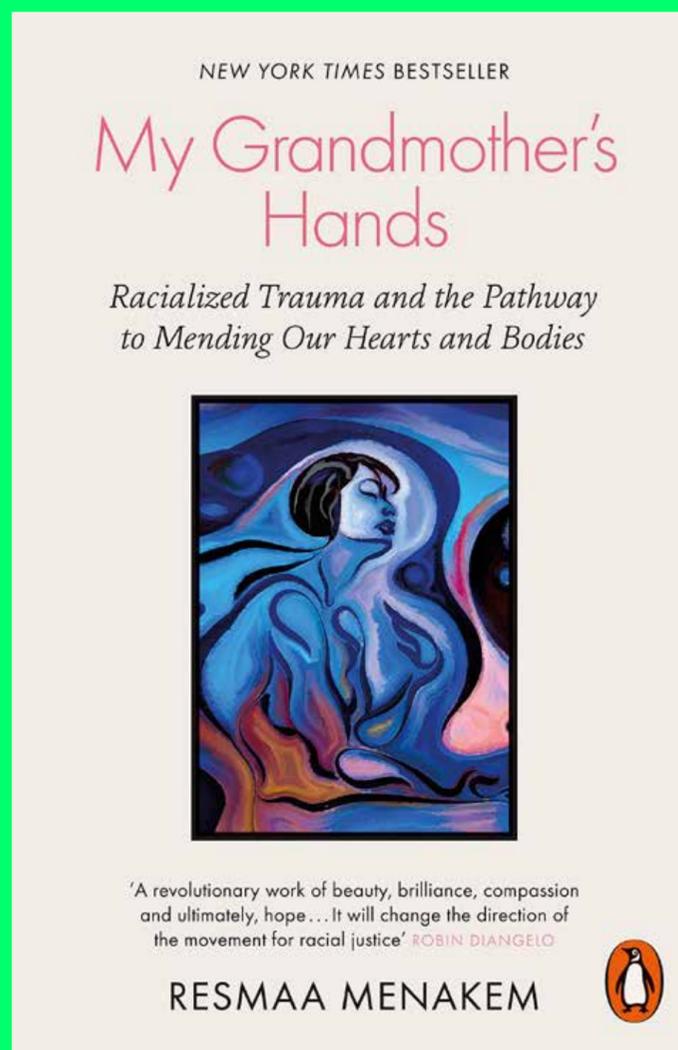
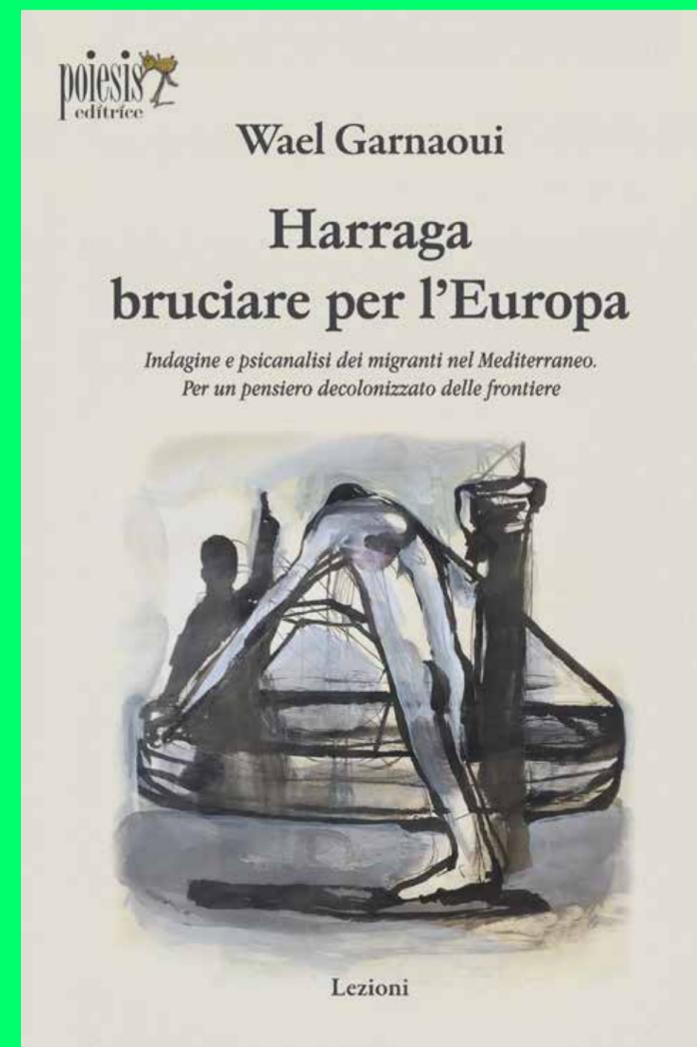
Acceptance becomes conditional, granted “despite” their identity, while **rejection** is rarely recognized as racism. This constant double bind can deeply affect one’s sense of self and mental well-being.

Effects of racism on mental health:

- Chronic stress from constant discrimination or vigilance
- Anxiety and depression linked to exclusion and repeated microaggressions
- Low self-esteem and internalized racism
- Feelings of isolation or not belonging
- Trauma and hypervigilance due to racial profiling or violence
- Anger, frustration, and emotional exhaustion
- Barriers to accessing mental health support because of stigma or institutional racism

Suggestions to learn more:

books



#StopRacism!

Wie bestimmt
das **Weißsein**,
was du als
“normal” oder
“den Standard”
betrachtest?

Weißsein #DieUnsichtbareNorm

„Weiße Menschen, die in der westlichen Gesellschaft aufgewachsen sind, werden zu einem weiß-suprematistischen Weltbild sozialisiert, weil es das Fundament unserer Gesellschaft und ihrer Institutionen ist. Unabhängig davon, ob dir deine Eltern gesagt haben, dass alle Menschen gleich sind, oder ob das Poster im Flur deiner weißen Vorstadtschule den Wert von Vielfalt verkündet hat, oder ob du ins Ausland gereist bist, oder ob Menschen of Color an deinem Arbeitsplatz oder in deiner Familie sind – der allgegenwärtigen sozialisierenden Macht der weißen Vorherrschaft kann man nicht entgehen.

Diese Botschaften zirkulieren rund um die Uhr und haben wenig oder gar nichts mit Absichten, Bewusstsein oder Zustimmung zu tun. Mit diesem

Verständnis in das Gespräch einzusteigen, ist befreiend, weil es uns erlaubt, uns darauf zu konzentrieren, wie – und nicht ob – sich unser Rassismus zeigt. Wenn wir die Einteilung in gut/böse hinter uns lassen, können wir sogar bereit sein, unsere rassistischen Muster zu erkennen, weil es wichtiger wird, diese Muster zu unterbrechen, als zu kontrollieren, wie wir in den Augen anderer erscheinen. Ich wiederhole: **Das Stoppen unserer rassistischen Muster muss wichtiger sein, als andere davon zu überzeugen, dass wir keine haben.** Wir haben sie – und Menschen of Color wissen bereits, dass wir sie haben; unsere Versuche, das Gegenteil zu beweisen, überzeugen nicht. Eine **ehrliche Auseinandersetzung** mit diesen Mustern ist angesichts der Macht von

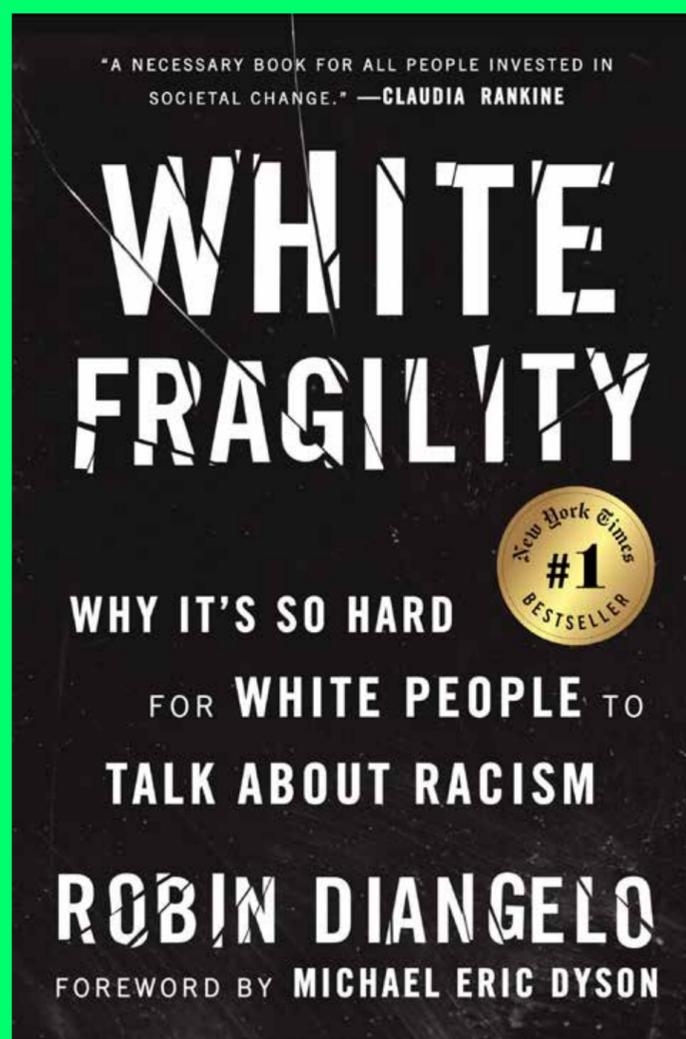
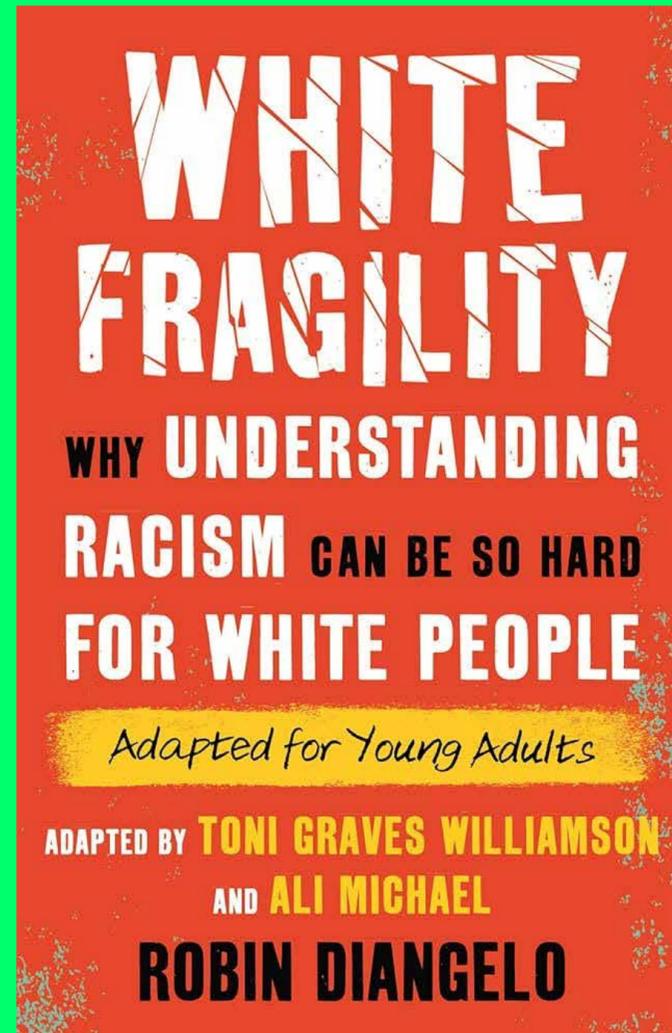
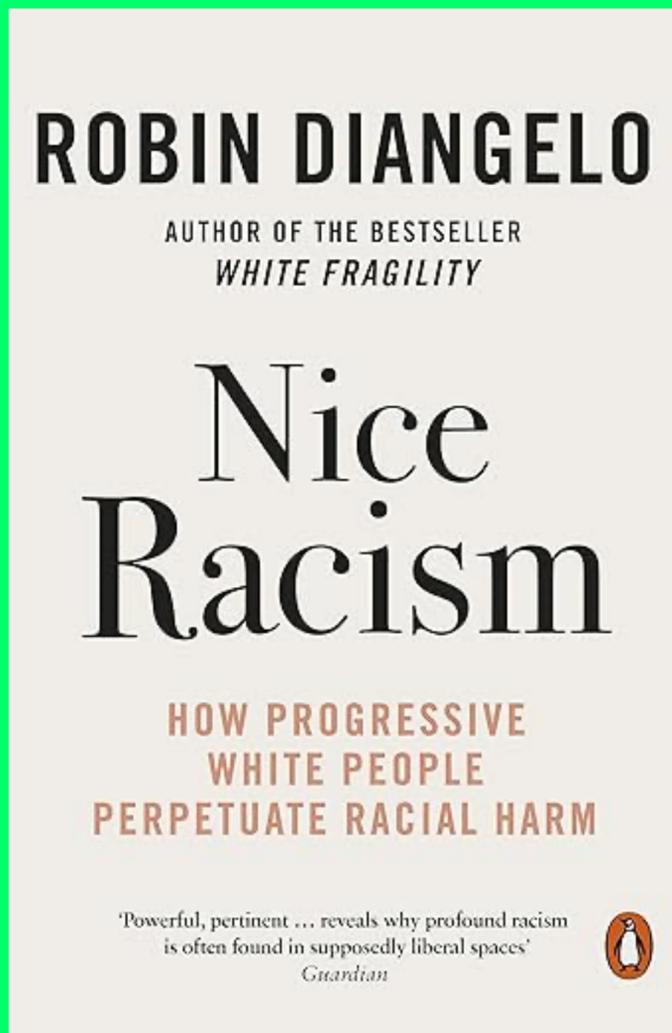
weißer Fragilität und weißer Solidarität
keine kleine Aufgabe, aber sie ist
notwendig.“

*Robin DiAngelo, White Fragility: Why It's
So Hard for White People to Talk About
Racism, 2018.*

(für diese Kampagne ins Deutsche
übersetzt).

Vorschläge zum Weiterlesen:

Buch



#StopRacism!

Quali **emozioni**
emergono in te
quando si parla
di razzismo — e
cosa **proteggono**
queste emozioni?

#FragilitàBianca #IlDisagioÈUnDato

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Il disagio bianco di fronte al razzismo non è neutrale. Secondo Robin DiAngelo in *White Fragility: Why It's So Hard for White People to Talk About Racism*, emozioni come difensività, senso di colpa, negazione o rabbia emergono spesso quando il razzismo viene nominato. Queste reazioni possono agire come scudi protettivi, preservando l'idea di essere ~~buoni~~ o ~~non razzisti~~. Invece di vedere il disagio come una minaccia, lo si può considerare come un'informazione—un invito a riflettere, imparare e assumersi la responsabilità di impegnarsi in una pratica antirazzista continua.

**“È responsabilità delle
persone bianche essere
meno fragili; le persone
razzializzate non devono
contorcersi per cercare di
muoversi intorno a noi
nel modo meno doloroso
possibile...Credo che i*le
progressisti*e bianchi*e
causino il maggior danno
quotidiano alle persone
Nere. Definisco un*a
progressista bianco*a
come qualsiasi persona**

bianca che pensa di non essere razzista, o di esserlo meno, o di essere “dalla parte giusta”, o di aver già “capito”.

I*le progressisti*e bianchi*e possono essere i*le più difficili per le persone razzializzate perché, nella misura in cui pensiamo di essere già arrivati*e, metteremo la nostra energia nel fare in modo che gli*le altri*e

vedano che siamo arrivati**e*. Nessuna della nostra energia andrà invece in ciò che dovremmo fare per il resto della nostra vita: impegnarci in una continua consapevolezza di noi stessi**e*, in una formazione continua, nella costruzione di relazioni e in una pratica antirazzista concreta. I**le* progressisti**e*

**bianchi* e di fatto
sostengono e perpetuano
il razzismo, ma la nostra
difensività e la nostra
certezza rendono quasi
impossibile spiegarci in
che modo lo facciamo.**

*Robin DiAngelo, White Fragility: Why It's
So Hard for White People to Talk About
Racism, 2018.*

(tradotto per questa campagna)

#StopRacism!

What **negative**
experiences have
you not had
because of “who
you are”?

Write down your answer or share it in the comments.

#WhitePrivilege

#StopRacism!

**Warst du persönlich
-gewollt oder ungewollt -
schon einmal Teil eines
Systems, das unfairen
Vorteil verschafft oder
zum Ausschluss von
Personen führt?**

#WeißeKomplizInnenschaft #Privilegien

#Vorteil

Nimm ein Blatt Papier und versuch, die folgenden Fragen zu beantworten:

- Wer darf sich in deiner Umgebung sicher, gesehen oder gehört fühlen – und wer nicht?
- Hast du jemals von Regeln, Normen oder Systemen profitiert, die anderen das Leben erschwert haben?
- Welche Möglichkeiten in deinem Leben sind dem geschuldet, wer du bist und woher du kommst?
- Wie verstärken die Entscheidungen, die du im Alltag triffst, oder deine Annahmen systemische Vorteile für bestimmte Gruppen?
- Wie sieht Fairness in deinem Umfeld aus, und wo fehlt sie?
- Wie beeinflusst deine Identität die Art und Weise, wie Institutionen oder Menschen auf dich reagieren?

#StopRacism!

Quando **silenzio,**
neutralità o
cortesìa finiscono
per sostenere il
razzismo?

#IlSilenzioÈComplicità #NessunaNeutralità

Il silenzio e la ~~neutralità~~ non sono mai veramente neutrali.

Robin DiAngelo mostra che quando le persone bianche rimangono in silenzio, evitano il conflitto o si comportano in modo “educato” invece di sfidare l’ingiustizia, spesso praticano **la solidarietà bianca**—proteggendosi tra loro e supportando il sistema di privilegi invece di sostenere chi è danneggiato* a dal razzismo.

“Educazione” o paura di “offendere” mascherano il disagio, permettendo al razzismo di continuare indisturbato.

Questa è una forma di **complicità silenziosa**: scegliere di proteggere la propria posizione invece di affrontare l’ingiustizia.

#StopRacism!

What forms of
resistance to
racism already
exist around you
and how do you
relate to them?

#Resistance #Abolition

Examples of forms of resistance to racism:

- Learning about the matter
- Supporting anti-racist initiatives and protests
- Creating art that speaks about racism
- Listening to and amplifying the voices of racialized people
- Reflecting on personal privilege and biases
- Building solidarity across communities and languages
- Promoting diverse representation in schools, media, and public spaces

and you!

if you are part of another form of resistance, feel free to share it with us in the comments or privately.

#StopRacism!

Wie kannst du in deinem Alltag Verantwortung übernehmen?

Teile deine Gedanken gerne in den
Kommentaren oder privat mit uns.

#Verantwortung #Rechenschaft
#SolidaritätStattRetterInnentum

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#StopRacism!

**Come sarebbe
un Alto Adige
antirazzista e cosa
sei disposto* a
a cambiare?**

Usa un mezzo creativo (per
esempio un collage fotografico)
per visualizzarlo e condividilo con
noi e con la tua comunità.

#FuturiAbolizionisti #CambiamentoCollettivo
#UnAltroAltoAdige

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