



ANTI-RACIST BROCHURE FOR ACTIVISTS

**AN
INCOMPLETE
COLLECTION**



CONTENTS

INTRODUCTION	4
RACIST POLICE PRACTICES AND REPRESSION	7
TOKENISM	11
CULTURAL APPROPRIATION	13
WHITE SAVIORISM	17
CRITICAL WHITENESS : ÉMOTIONS, WHITE FRAGILITY AND QUESTIONS OF REFLECTION	20
GLOSSARY	26

HEY, cool that you took the step of picking up this booklet and opening it. What made you take this step? Maybe you don't know that much about racism yet and you realised that you wanted to fill this gap? Maybe you already have some knowledge about racism and are interested in what we write and would like to take a critical look at it? Maybe you have taken this brochure for completely different reasons? To make the texts accessible to many people, there is a glossary at the end of this brochure. All the words you can read there, are marked with a **!**. We are happy, that you are taking the time to have a look.

TO WHOM IS THE BOOKLET?

! This booklet is aimed at people with different experiences of racism, both white positioned people, as well as BIPoC. Some texts are explicitly aimed at white people, but most of the texts deal with the behaviour of white people or white privilege and

are meant to initiate reflection. If you are positioned as white, pay attention to the feelings, that arise while reading. Before you start reading, you are welcome to have a look at chapter 6, where we refer to white fragility and defensiveness. **!**

WHO ARE WE?

We are activists from the AntiRa AG of the Berlin local group. The group consists of BIPoC and white positioned people. We are not experts on anti-racism and have different levels of knowledge. The texts were written in collaboration.

This brochure deals with some of the topics, that we consider important, but does not claim to be complete. Many topics have not (yet) found a place. Therefore we would be very happy if you would like to give us critical feedback. Please feel free to send us an email at anti-ra-berlin@ende-gelaende.org.

WHY ARE WRITING THIS BROCHURE?

The German-speaking climate justice movement is a white dominated movement and in recent years there have been several critiques from BIPoC denouncing structural racism within the movement. For example the Open Letter from BIPoC to the climate camp and others. Since then, there have certainly been some changes in people's minds, but as a movement we are still at the beginning of a process to fight racism within our structures and to create a space that can be a safer space for BIPoC.

We have all grown up in a racist society and have been shaped racially and so it does not stop at our structures, in which we actually want to live the utopia on a small scale. So there are many white activists, who pay lip service to anti-racism, but there is still far too little visible change and action.

Recognising and reflecting on one's own racist behaviour is a lifelong process that is not over at some time. At this point it should also be said, that reflection of individuals is not enough: we have

to fight the roots of racism and the structures that have created and still preserve it.

The selected topics in this brochure are intended to provide impulses for a critical practice in our activist structures. Within the topics we have also tried to include references to anti-racist perspectives on the climate crisis itself (e.g. colonialism and climate crisis), but we want to encourage you and ourselves to engage with this even further.



WHAT CAN YOU EXPECT IN THIS BOOKLET?

TABLE OF CONTENTS

1. INTRODUCTION
2. RACIST POLICE PRACTICES AND REPRESSION
3. TOKENISM
4. CULTURAL APPROPRIATION
5. WHITE SAVIORISM
6. CRITICAL WHITENESS : EMOTIONS, WHITE FRAGILITY AND QUESTIONS OF REFLECTION
7. GLOSSARY

Finally, we would like to invite you to inform yourself further. We have linked some materials here, among others also the Open letter from BIPoC to the climate camp and others¹. Furthermore we would like to underline that it is great that there is a lot of free information material, but if you have the possibilities, it's also very important to financially support the educational work of the people affected, because their work is too often unpaid. We hope we have managed to give some food for thought!

1 <https://www.ende-gelaende.org/news/hinweise-von-der-antira-fuer-die-massenaktion-2021>.

RACIST POLICE PRACTICES AND REPRESSION

7

BIPoC are more often affected by racist police practices, due to structural racism, which manifests itself increasingly within the police authorities. Racist police practices manifest themselves both in selective controls such as racial profiling as well as in physical and psychological injuries by the police. Especially in the activist context, people, who are read as non-*white* are at risk of racist police practices. Both on the way, during and after the action BIPoC are at increased risk of being affected by these police practices. Furthermore, BIPoC face an increased risk of being legally prosecuted and punished with particular severity in the context of activism. A particular risk exists here for non-*white* people without an EU passport, with insecure residence status or for people who are made illegal.

With racist police practices and repressions, other inequalities or characteristics such as class or language also play a role. In addition to racist

attributions, it is necessary to also think about the interactions and interdependencies of different dimensions of inequality such as classism. Additional (constructed) categories in conjunction with racist attributions can increase the likelihood of racist police practices and repression. Even though all activists have to fear police violence and repression, it is important to keep in mind that people are affected differently. For this reason, it is the task of all *white* activists who are planning and participating in the action to develop an anti-racist practice that takes into account the different realities of the participants and to show solidarity with (potential) victims of racist police practices.

It is important to note that there is no “right” behaviour and that every person may wish for different reactions during or after a racist situation. All actions can have a different effect on the person concerned and may even make the situation worse.

THE POLICE – A RACIST INSTITUTION

Racial profiling does not happen simply through the prejudices of individual police officers, but is part of the structural racism in our society and the institutional racism of the police apparatus. For the purpose of the police is the protection and maintenance of a racist and capitalist system that especially exploits and oppresses migrants and BIPoC. Racial profiling has far-reaching social consequences: Besides the restriction of freedom and security of the affected groups, there is also a strong effect on passers-by, police officers and the public in general. As described in the Rosa Luxemburg Foundation's brochure "Racial Profiling": "The controls that take place in public suggest that certain (groups of) persons are dangerous, and create the image of a police

force that protects the "normal population" from the supposedly dangerous, criminal, illegal "others". In this way, racist images among the police, but also in the population at large are seemingly confirmed and thereby cemented. In a kind of circular reasoning, the discriminatory controls subsequently appear to be lawful and legitimate, even though they mostly affect people against whom there is no concrete suspicion of a crime, who are therefore innocently suspected."²

Racial profiling is part of the police apparatus that reproduces and maintains the racist and capitalist system. Reformist demands cannot attack these fundamental contexts, instead what is needed are demands for transformative justice and "defund the police", i.e. the redirection of funds away from repressive institutions and into social initiatives.

2 <https://www.rosalux.de/publikation/id/40493/racial-profiling/>, S. 183 f.

FOR OBSERVERS

- As a first step, it is necessary as a white or white-passing person to become aware, also in contact with the police, of having privileges. This does not come naturally to all people. Talk about racism in your reference groups. It is not the sole responsibility of people affected by discrimination to address this, but the responsibility of all.
- If you see or hear that BIPoC are affected by racist (police) violence, do not remain inactive. It is important, if at all possible, to always ask the person concerned first how they are and what they need. Possibilities include staying close by, observing the situation, intervening, drawing attention to the situation, calling the EA, or getting support—if that is what the person wants.
- It can be useful after a racist situation to make a memory protocol, to write down the badge number and the name of the police officer.
- It can be helpful to give the person concerned your contact details. They can then think about how they would like to proceed and whether you can support them.

FOR THOSE AFFECTED

- There is no right or wrong approach to the situation. The most important thing is to focus on your needs. You know best what you need, for example whether you want to get out of the situation as quickly as possible, or whether you want attention or interference from other people. It can be helpful to talk through possible scenarios with your reference group beforehand.
- It is important for people affected to know that racist behaviour on the part of the police is illegal, but unfortunately it very rarely leads to convictions of police officers. In addition, following a complaint against police officers, the police may file counter charges against them. Often the charges against the police officers are dropped, while the victims of racist police practices are convicted.

WHAT IS TOKENISM?

The term was coined by the US-American sociologist Rosabeth Moss Kanter at the end of the 1970s. It describes the taking up of token functions within groups by marginalised persons. Tokens are not considered as individuals, instead they are instrumentalised as representatives of “their” presumed group and thus reduced to their assumed identity category. They are thereby stripped of the possibility to speak for themselves and are rather expected to represent whole (constructed) groups. Therefore, marginalised people such as BIPoC (Black, Indigenous, and People of Colour), Jewish or WLINTA* (Women, Lesbians, Inter, Non-binary, Trans-, and Agender) people become (seemingly) visible but in reality, the discriminatory structures within the organization remain.

HOW CAN TOKENISM BE AVOIDED?

Tokenism mainly arises in structures in which one group dominates. Within the German climate movement there is a strong white dominance. Therefore, the first step to avoiding tokenism should be the active dismantling of white dominance within these structures. This requires active antiracist processes that examine why white dominance exists and how it can be dismantled. White people should start by asking themselves how they contribute to white dominance and the exclusion of BIPoC voices, instead of seeing the problem in the low representation of BIPoC.

As long as these structures aren't made more accessible for BIPoC, nobody should be surprised by the low public representation of BIPoC. The same applies to other forms of discrimination.

Through Tokenism groups or institutions sell themselves as emancipated and divers to the public in order to receive recognition, while the privileged can keep their position of power and their privileges within the structure.

WHERE CAN WE FIND TOKENISM IN THE CLIMATE MOVEMENT?

Within Ende Gelände and the rest of the German climate movement Tokenism can, for example, be found when BIPoC are asked to do press work by white people they hardly know, although they never expressed the wish to be involved in press work or public appearances. The same goes for the assumption by white people that BIPoC are experts on racism and approachable for related requests, without prior expression of interest. You might realise the problem when you ask yourself if you would ask a white person, you hardly know whether they would represent your group at an interview or present the concept of critical whiteness in front of the entire group. Probably not.

WHAT IS CULTURAL APPROPRIATION?

In the context of racism, cultural appropriation happens when white persons take symbols, items and practices from a marginalized culture and use it for their own benefit, while the marginalized group faces racist discrimination for the very same elements of their culture. Since colonialism, white people define constructed groups as “the other” and exploit them. This practice continues until today, for example in the form of cultural appropriation, when museums continue to exhibit stolen colonial loot, do not retribute it, but financially benefit from it. White people thus still benefit from colonialism, while Black, Indigenous and People of Color are continuously racialized and degraded as “uncivilized”. Cultural appropriation can go along with material profit, like in a museum, in pop culture or in the fashion industry. The profit can however also be non-material but symbolic. Through cultural appropriation, BIPoC and marginalized cultures are on the one hand made invisible and degraded, but meanwhile also exploited.

WHERE DO WE FIND CULTURAL APPROPRIATION IN THE CLIMATE JUSTICE MOVEMENT?

Different types of cultural appropriation take place in the climate justice movement in Germany. Particularly widespread is the wearing of locks by white people. This practice has repeatedly been criticized, among others in the “Open Letter from BIPoC to the Klimacamp and others”³. Further on in this text we go into more detail on this topic, but we want to encourage you and ourselves to also think about cultural appropriation in other contexts. For example, regarding yoga, certain types of clothes, (henna) tattoos, music. When we write new texts on a song, we should have a close look on the origin of the music and on whether by changing the lyrics its (maybe political) context is rendered invisible. Furthermore, we should in general be concerned with questions like “What is the background the history of these things? Do I

know them?”, “Who benefits (financially) from this or who do I support (financially)?” and “In which context do I find myself, where do I stand in this context?”

ON THE HISTORY OF LOCKS

The rejection of white beauty norms by Black people is closely linked to the emergence of the Black Civil Rights movement in the USA, Black Nationalism and Black Power: These movements used and use the conscious appropriation of the “natural” Black hair as an anti-racist practice of resistance against white oppression and experience repression for this act of resistance.

WHY IS WEARING LOCKS AS A WHITE PERSON PROBLEMATIC?

At this point we want to cite Noah Sow in her book “Deutschland Black & white: Everyday Racism” (2008):

3 <https://www.ende-gelaende.org/news/hinweise-von-der-antira-fuer-die-massenaktion-2021>

“Do not imitate Being Black or deny your own whiteness. One does not become less white if one is raised in a socially deprived family. One is also not less white if one tries to grow dreads or imitates Black persons. You do not mean no harm, but you act like a “good colonizer”: You use Black symbols, even symbols of liberation, appropriate them, play with them and for doing so you get attention and/ or admiration for your “courage” and your extravagance from other white people.”

The Black symbols are thereby ridiculed because they are reinterpreted and occupied by white people. Until today, most of the Black cultural contributions have been appropriated and distorted by white people. (...) You should be aware that being white enables you to take from every culture and still be in control. Since many Black Germans do not find this combination funny at all, we do not feel like congratulating you on your dreadlocks.”⁴

Locks were and are used by Black people also as a sign of political resistance. To see the same symbol on whitepeople, who, by wearing locks are not confronted with racist stereotypes, but maybe even celebrated for their “courage” or “woke spirit”, can create injuries for BIPoC. The fact that one sees so many white activists who wear locks on climate camps and in actions was mentioned several times by BIPoC as one reason why they often do not feel comfortable in spaces of the climate movement in Germany.

Despite this, little has changed. White people often do not accept the critique on cultural appropriation which is expressed by BIPoC. This way of dealing is a part of whiteprivilege: white people believe that they have the power of interpretation and legitimation of all their actions. The white dominated society does not contest this way of thinking.

⁴ Sow, Noah (2009): *Deutschland Schwarz Weiß: Der alltägliche Rassismus*. München: W. Goldmann, S. 251-252. Citation from: <https://maedchenmannschaft.net/schwarze-widerstandssymbole-auf-weissen-koepfen/>.

IN OUR OPINION, HOW SHOULD THIS BE DEALT WITH?

1. The injury that white locks cause in BIPoC should be **acknowledged and taken seriously.**
2. **Share the knowledge** about the backgrounds of locks and the mechanisms of cultural appropriation. It is everyone's responsibility, in particular in that of white people, to reflect critically on their actions and their position.
3. **Be concerned with other appropriating practices** in your surroundings. **If you don't find anything** about it or if information is contradictory, **this doesn't mean it is not cultural appropriation.**
4. **Talk with your friends and your political groups about the topic. Especially white people have a responsibility to criticize racist behavior.**
5. Although we find important that you (white people!) criticize cultural appropriation among each other, **we find it important to be considerate of different levels of knowledge and be respectful.**
6. When you criticize other people: **check your position!** We all, especially white people, reproduce racism because we were raised in a racist system. Criticize racist behavior on others, **but don't forget that you're also not free from racism!**

! The term white saviorism describes a neocolonial thought and behavior pattern, in which white people think they as white people—or also as white dominated movements—have to save BIPoC, or even travel to countries in the Global South to help the “poor”, non-white population. Behind that is the idea of white supremacy, as it assumes only white people could recognize and solve the (supposed) problems of “the others”. This logic was also used to legitimize colonialism and the christian and capitalist missions in the colonized countries. White saviorism carries on this colonial idea. The term mainly came from critique towards so-called developmental aid and volunteering programmes, but it can also be broadened and extended further to other contexts.

Especially in german media this trend can be clearly recognized: Even though people in the Global South (or MAPA—most affected people and areas) have been fighting against environmental destruction and the climate crisis for decades—even risking their lives and freedom—little to nothing is reported

about these movements. Instead, mainly white activists are portrayed as their supposed “saviors” and the people in the Global South as supposed “passive victims”.

We think it is good and important, that the climate justice movement in Germany has been increasingly growing for some years and we also find it important to continue fighting for climate justice here. We support that many white dominated actors in the German climate justice movement see themselves as climate justice groups. And with this not only demand climate protection to save themselves in the Global North, but recognize, that the effects of climate change have already been felt in the Global South for a long time and will also be felt even stronger in the future, even though the Global North has contributed most to climate change. Due to that, we find it important, that especially people in Germany and other countries in the Global North take responsibility for the global effects of their own climate-damaging politics.

! With this in mind, we think it is important to take care that white

activists don't reproduce neocolonial patterns, thinking that they—as white activists from the Global North—have to be “White Climate Saviors” and “save the world”. Being in this position, it is of course important to take responsibility. But if that goes along with paternalism and a feeling of superiority (“We know what is good for you”—similar to so-called “developmental aid”), then it contributes to the exact same violent power dynamics and hierarchies that we are trying to dismantle.

As Mitzi Jonelle Tan, climate justice activist from the philippines, says in a video about white saviorism: “Our experiences and our trauma are not places for you to learn life lessons about gratitude and the importance of ‘giving back’”.⁵

WHAT CAN WHITE PEOPLE DO TO AVOID WHITE SAVIORISM?

A first step is to connect more with climate justice groups from the Global South, genuinely listen to them and give them a stage and amplifying their voices. Already the fact that white people are able to amplify others' voices, is part of white privileges. We think that in this process the way societies and people from the Global South are looked at, needs to be critically reflected:

What kind of images do you have in mind and reproduce of people in the Global South who are affected by the climate crisis? Are these images racist or neocolonial? Are these images mainly characterized by consternation, or also by resistance? In your opinion, can you/ your group/ Ende Gelände learn something from groups in the Global South, or do you think that you as a white activist actually already know better? Are you/ your group in contact with people affected and activists in the in the Global South and are you in exchange about climate justice demands? Do you take the demands of these groups seriously and do you

really show solidarity with them? Do you know how solidarity could look like in practice? Specifically this means: Stepping out from the comfort zone of the white climate justice movement, reflecting on your privileges and neocolonial images and working on antiracist and anti-colonial solidarity with affected people in the Global South.

To end once again with the plea of Mitzi Jonelle Tan: “In the end though, we must remember that we’re all activists. White activists need to face their privilege and this discomfort to truly be in solidarity with Black, Indigenous and People of Color activists, and this isn’t going to happen immediately, this will be a lifelong journey of constant learning. But we are not each other’s enemy, the enemy is the system that ingrains these injustices in our culture.”⁵

5 The complete video can be watched here <https://www.badactivistcollective.com/the-bad-book/white-saviorism-climate-movement>.

CRITICAL WHITENESS : EMOTIONS, WHITE FRAGILITY AND REFLECTION QUESTIONS

20

This chapter provides some reflection questions related to white privilege and space for your own reflections, so the text is aimed at people with white privilege. Before you look at the questions, a few words about the emotions that could come up. You may have already noticed, while reading other parts of this booklet, that emotions such as shame or anger have come up. While these phases of critical engagement with racism may be uncomfortable, they are part of the process and have been described by many authors (for example, Tupoka Ogette in “Exit racism”). These stages include defense, shame, guilt, and recognition. They can take place in this order, but also jump back and forth between each other. After all, one’s own reflection process is not a process in which one immediately sees and understands everything, but which takes place gradually.

On the one hand, it is helpful to acknowledge this as part of the process, to deal with the emotions yourself and to understand that this is part of the complex system around racism and serves to prevent white people from

having to deal with their racism. On the other hand, it is also important to become aware of these feelings and to see to what extent they are carried out in the open. As a defensive attitude (or also in connection with shame and guilt) can quickly divert the discussion away from the current situation (in which, for example, one’s own racist behaviour was pointed out) and the person concerned, and instead focus on the insecure, agitated emotion of the white person. It is often referred to white fragility in this context. This can make addressing racism very difficult.

As Tupoka Ogette writes, “white fragility” aims to punish the person who has called out racism and, more importantly, to intimidate and silence that person.”⁶ Thus, the above sentiments—if left unreflective—function (albeit unconsciously) to ensure that racism continues to be impossible to talk about.

This is not to say that these emotions should not arise—as described above: these feelings and phases are part of the process of white people confronting racism and have their function—but it is good to consider in

6 Tupoka Ogette : *Exit Racism* (2017), p. 27. Here, the phases mentioned are also described in more detail.

what situations, when, and with whom you want to talk about these feelings in order to reflect on them. A helpful perspective in this reflection can be to see that racism is a structural problem in that you have been socialized, not an individual bad act. Feelings that come up for you are often feelings that other white people also have when they are confronted with their own racism.

For example it can be helpful to talk to other white people about the own defensive reactions and about how white people can take responsibility for the internalized racism instead.

Concluding, a quote from Mohamed Amjahid: “Reflect on your own white fragility in different situations. Train yourself and toughen up. It’s exhausting, I know. However, stepping back as a privileged person in some situations shifts the focus to structural injustices that affect minorities and vulnerable groups. This prioritization then benefits society as a whole.”⁷

Now feel free to keep these thoughts in mind and observe yourself as you read the reflection questions below!

⁷ Mohamed Amjahid : *Der weisse Fleck* (2020), p. 184. The tip we quoted above should not be read in isolation, especially the first chapter of Amjahid’s book describes this context in more detail, also with examples.

REFLECTION QUESTIONS

We got these questions from Josephine Apraku, who launched the Instagram Challenge “Challenging Whiteness”. You can find the full set of questions on her Instagram profile.

1. When did you first realize that you were white?
2. At that point, were you aware that your whiteness was associated with comparatively better treatment and better access to resources, such as education, jobs or housing market? If yes, why? If no, why not?

Introduction Question 3 : The term white—just like the terms black or of color—were created by racism in the first place. Many people don’t realize it, but these terms don’t describe “skin colors.” Humans are not black or white. Rather, the terms describe, for example, privileged access to societal resources (white) or poorer access to those resources—(black or of Color). In short, being white, regardless of whether it is personally desired or perceived, means, for example, that you had a comparatively easier path through the school system or that it was not difficult due to you being white.

3. Name three white privileges: How important are they in your everyday life? What do you understand about racism being structural?
4. Have you consciously used your whiteness to get or achieve something (e.g. an apartment or a job)? In what context was that?

Introduction Question 5 : In workshops, I (→ Josephine Apraku) often experience that when white people reflect on their privilege in the context of racism, two things happen:

- a) They focus on privileges that work on the individual level, like “I speak German well”, without awareness of how white privilege operated at institutional and structural levels. It is only in seeing these three levels (interpersonal interaction, rules, measures and legislation, as well as access to education or work) interact that racism discrimination that determines everyday life and is not merely a personal prejudice.

Identifying white privilege at the individual level is often used to perceive and portray oneself as less privileged as a white person: Many tell ways they've been disadvantaged ... This may be true. But on an institutional and structural level, white people do not experience exclusion because of their whiteness.

- b) When white privileges are collected, being white is often confused or equated with being German. For example, having a German passport or speaking German without an accent are considered white privileges. I (→ Josephine Apraku) as a Black woman, for example, speak German without an accent and have German citizenship. Nevertheless, I do not have any white privileges; me being german, for example, is regularly discussed with me. This is important for the way racism works in Germany: Being german = being white.

6. In the future: how can you use your privilege to challenge racism? Give three concrete examples.



In the following you find the explanation of some of the words used in this booklet. We included this, because we would like our texts to be understandable. We understand that some of them seem quite complex and hope, that they at least provide a starting point.

A short note about the described positionalities (e.g. BIPOC, white): In the definitions provided, we have tried to represent as many people as possible with their different experiences of racism. But it is also important to keep in mind, that also racisms (e.g. anti-black racism, anti-muslim racism, antisemitism etc.) work in different ways and have different effects and that BIPOC is a self-chosen term by many people

with sometimes very different experiences. Furthermore, there is a discussion whether antisemitism is a form of racism or its own form of discrimination. Also, there are people who experience racism, but don't identify as BIPOC and don't want to be called like that. So please keep this complexity in mind as well.

Moreover, there are also always negotiation processes within communities about terms and positioning. So the categories and descriptions should not be seen as universal or finalized – we have tried to take into account various sources. Dealing with your own position within the racist system (or positioning yourself) can be a process and is not always finalised.

BIPOC

BIPOC stands for Black, Indigenous and People of Color. The term originated in the US-american civil rights movement is a self-chosen term. It does not describe biological traits of people, but rather a social construction, which assigns people a certain social position. BIPOC connects a shared experiences of racism, exclusion from the *white* dominated majority society and collective attribution of “being different”/ “othering”. In its core the term is about emancipation and solidarity. It positions itself against attempts to divide through racism and culturalisation and against discriminatory labelling by *white* majority societies.

POC

People of Color is a solidarity alliance: as a collective platform for trans-boundary alliances this term refers equally to all members of racialized and oppressed communities. People of Color refers to all racialized people, that have african, asian, latinamerican, arabic, jewish, indigenous or pacific descent or backgrounds in different shares. It connects those, who have been marginalized through *white* dominant culture, as well as collectively devalued through colonial violence”.

Translated from: <https://www.migrazine.at/artikel/people-color-als-solidarisches-bundnis>.

GLOBAL SOUTH/ GLOBAL NORTH

The term Global South describes a disadvantaged societal position within the global system. Whereas Global North describes a position that is equipped with advantages. The classification refers to the different experiences with colonialism and exploitation, on the one hand as mainly profiting from it, on the other hand mainly being exploited. While terms such as “developing countries” express a hierarchical eurocentric perception of “development”, which these countries have to follow, the terms Global South and North tries to address the political, economic and cultural position in a global context. The distinction in South and North is only to a limited extent meant as a geographical distinction.

Australia for example belongs to the Global North, just as Germany. But in both countries there are people who are part of the Global South, such as Aboriginal Australians or illegalized people. At the same time, also in countries that mainly belong to the Global South, there are people who benefit from an advantaged position of the Global North—be it because they are *white*, or because they belong to the globally privileged class due to economic resources.

Translated from: global e.V.: Mit kolonialen Grüßen...Berichte und Erzählungen von Auslandsaufenthalten rassismuskritische betrachtet (2013), p. 8; <https://www.glokal.org/wp-content/uploads/2013/09/BroschuereMitkolonialenGruessen2013.pdf>.

NEOCOLONIALISM

Neocolonialism describes ongoing, partly new forms of dependency and exploitation after the end of formal colonialism. According to this, formerly colonized territories are controlled by former colonial powers through neocolonial means, i.a. through financial (e.g. through loans), but also political, technological, military or cultural dependency.

Translated from: <https://glossar.neuemedienmacher.de/glossar/filter:n/>.

PRIVILEGE

A special right or advantage that is reserved for an individual or group, which has mostly evolved historically and which is often perceived unconsciously.

For example a privilege of *white* or white-passing people is to not be labelled due to their color of skin.

First part translated from: Mohamed Amjahid. Der weisse Fleck (2020), p. 219.

WHITE

White or being *white* doesn't refer to biological traits, but to a political and social construction—just as the term BIPoC. Being *white* describes the dominant and privileged position within the power dynamic of racism. It is a position that is often not explicitly named or labelled, even though every form of discrimination involves both a discriminated, as well as a privileged position. Contrary to the term BIPoC, *white* is not a self-chosen term.

To underline that being *white* is not an emancipatory self-chosen term, we write *white* uncapitalized and italic, contrary to the emancipatory self-chosen term BIPoC, which we write capitalized and non-italic.

WHITE-PASSING

The term white passing (also called racial passing) originated in the USA. It describes people who themselves don't identify as *white*, but are often/ always/ sometimes perceived as *white*. "Passing" also plays a big role when it comes to gender, e.g. as cis- or straight passing. For people who experience *white* passing, this ambiguity can be burdening, because they don't really fit into any of the worlds and possibly experience racism by *white* people, as well as mistrust by BIPoC. The perception from the outside can also lead to doubts concerning ones own identity. Because they experience more privileges than (other) BIPoC, but this is not the same as the privileges of a *white* person. You can be less sure about *white* passing privileges than you can be of *white* privileges and the privileges are very dependant on the respective situation. They strongly differ individually. For example a person who is visually perceived as *white*, can quickly run into problems when searching for an apartment if their name is categorized as "arabic". It is therefore a fragile, insecure privilege.

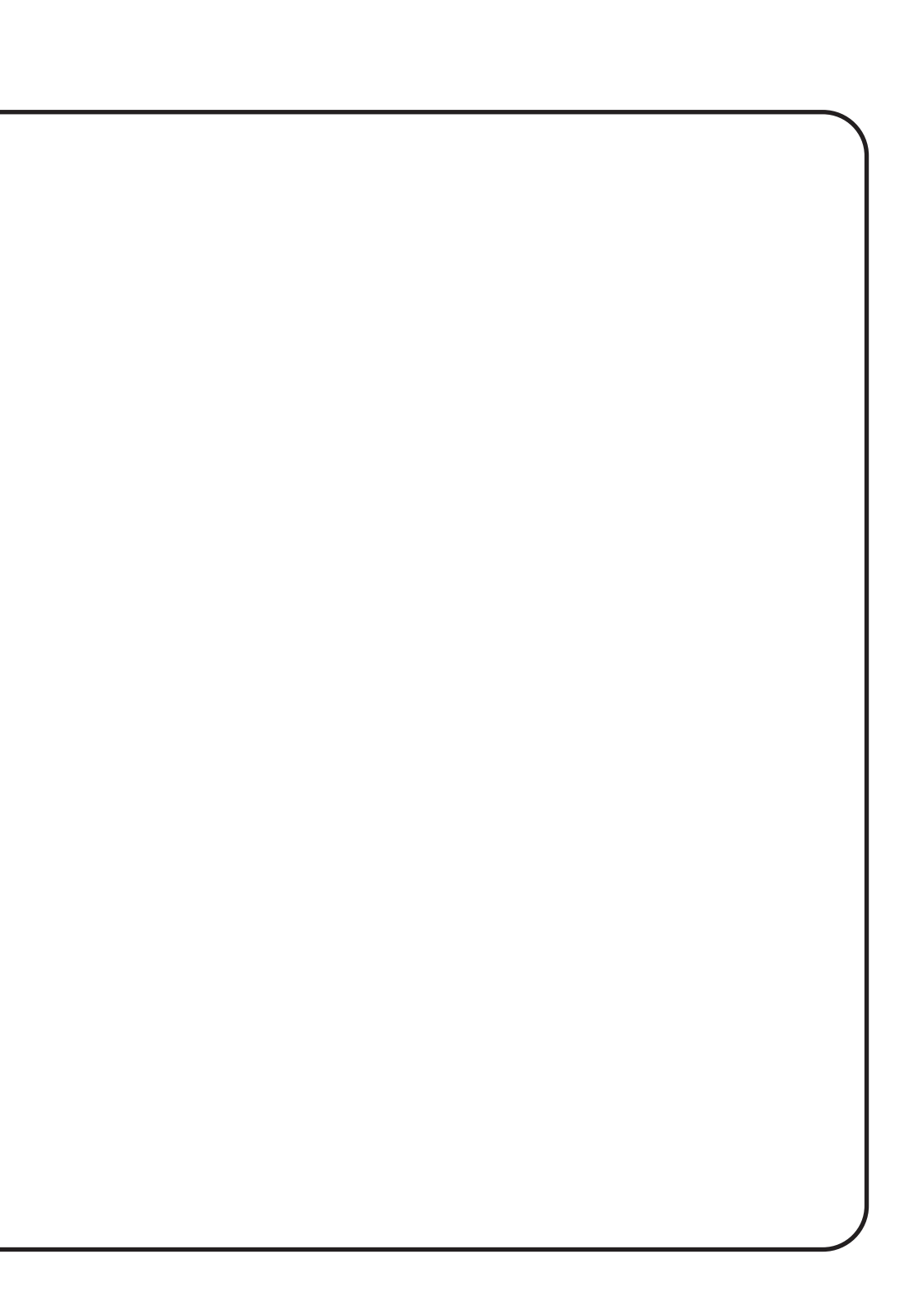
Translated from: <https://radikal.jetzt/white-passing/>.

ALLYSHIP

An ally is a person, who is not part of a certain marginalized group, but takes a stand for their rights and issues of this group and therefore fights against their discrimination. Allyship goes hand in hand with a high level of reflection of the own privileges and position within discriminating structures.

In the context of racism, *white* people can for example be allies of People of Color by supporting their interests, maybe step back in certain situations, and actively campaign against racism. This allyship can only exist through communication with people who are affected by racism. Otherwise *white* people may act over the heads of the wishes, needs and interests of people experiencing racism, patronize them or try to “save” them. In this case they are “*white* saviors” and not allies.

Translated from: <https://diversmagazin.de/glossar/> - Ally.



ENDE GELÄNDE!

