

## **The Changing Faces of Racism**

**New forms of stereotypical terminologies as tools for social stigmatisation and seclusion of minority groups. The case of Belgium and elsewhere.**

### **1. Spring board:**

*"The EU enlargement is already on its way and a new eastern border will be formed, re-dividing our common European house. In this new social, political and legal context, groups such as blacks and other ethnic minorities, refugees and migrants are confronted with new inequalities and changing faces of discrimination. Human rights frequently not respected and marginalized youths do not yet participate in decision making processes. It is the time for anti discrimination organisations not just to react but to actively influence the changes in Europe".*

### **Understanding stereotypes**

When we talk of "stereotypes" in a social context, we immediately think of particular terminologies that identify, describe and classify a group of people who share some socio-economic, cultural and political commonalities in an entity. In most and frequent cases "stereotypes" have been used to define and identify people based on their skin-colour or place of origin, mode of thought (behavioural) and custom.

An attempt to trace the history of stereotyping can be a very hard nut to crack just as it is intertwined in the evolutionary history of humankind. In fact stereotyping exists in several forms and categories varying from one culture or society to another and with different magnitudes of consequences. Having a look at the general stereotyping of human beings, one notices a great variation in form and context in usage of the terminologies that spice or catalyse the usage to fully portray its intended meaning and expose the intended impact. The usage might not always nurse a negative intention though, but the usage itself is extremely volatile and might easily result to a negative stigma on a particular group of people.

The difference between a stereotype and a concept is that a concept is mutable-it is reformed every time a new instance is encountered, and may be subject to alteration, broadening, subdivision, etc. A stereotype is fixed: the facts must be altered to fit it, not the other way around. A person with a concept of SWAN that is defined as "big white bird" will have to do some mental work when she encounters a black swan or a big white goose. A person with a stereotypical

image of a swan won't recognize a black swan as a swan, and would never consider that a swan might be seen as in some ways similar to a goose.

Stereotyping of human beings is a phenomenon that has been widely noticed in multicultural societies. In these very societies, there exist dialogical interplay of power games which result in enkindling the flames of prejudices, racism and in a rather general perspective, the "lord-vassal" subjugation relationship".

Stereotyping human beings also creates a situation of power assurance and the reconfirmation of a polarised society. It is the reconfirmation of the unholy "we" against the "they" parallel or oppositions. The existence of negative stereotyping has impinged horrible socio-economic, political and cultural chaos around the world as we shall discuss further in this paper. Negative stereotyping and its obvious consequences has forced many groups of people to the margins of society under dire psychological dysfunctions.

## **2. History of migrant communities in Belgium and the changing faces of stereotyping terminologies as a factor of racism in Belgium.**

The history of Belgium just like any where else in Europe has always been marked by pockets of existing minority groups. In this geographical conjugality called Belgium, there exists at almost every level, internal prejudices that resulted from some sort of uncomfortable marriage between the French speaking wallonians and the Flemish speaking people in one federal entity. There do exist national prejudices based on the historical development that form the foundation of the federal state

The very first formal and recognised group of migrant communities appeared in Belgium in the late 50s. These groups were composed of Turkish, Italian and Moroccan economic migrants who flocked in at the time because of the shortage of workers in the huge mines in Belgium.

The very first intentions both on the side of the host government and the migrants themselves were to return home after some years of delivered labour and services. But as the fate of history might be, most of these workers decided to remain and raise their families in Belgium. At that époque in history, they were tagged and identified as the 'Guest workers'. They all lived in designed and defined camps that could easily permit identification and classification. They lived in their own world defined by imported cultures and customs. Hardly was there an integration package for newcomers as designed by the modern system to integrate the migrants into the wider society and culture.

Due to some internal dynamics and differential social behavioural patterns within the "guest workers", which of course were so strange to a 'Belgian', direct identification and stereotyping began to emerge in the form of nationality tags. e.g. the 'Italians', for their boisterous nature, the 'Turkish' for their shrewd attitude, and 'Moroccans' for their (as is claimed) culturally imbibed violence and aggression.

When the mines closed their doors in the 70s, many of the families began seeking alternative strategies of survival within the wider Belgian milieu. In this regard they faced a hell of bottlenecks juxtaposed with rejection and racist feelings from the Belgians.

The first African blacks who formally set foot on Belgian soil came during the 1958 international expo in Brussels. Most of them were Zairians invited by king Leopold II, to demonstrate their exotic dances that some people had never seen before. It was some sort of human exposition. Some people came to see, touch and even smell the Black man. Of course, thousands of people came in from far and near just to have a look at the uncivilised and lost men of the dark continent who were flown in a special jet to perform their gyrating dances and displays.

This international event paved the way for fluxes of more Zairians into Belgium. In the late 70s until the start of the 90s, there was a dramatic influx of migrants from Sub-Saharan Africa, including a reasonable migrant group from the horn of Africa. This number of migrants from the entire African continent almost quadrupled because of the African economic slump and political upheavals, wars and natural disasters of the 1980s till date.

The need for more labour force in factories and other tertiary sectors, compelled the Belgian government to take positive steps to integrate the so called migrant communities into other job sectors other than the mines. Majority of these people were absorbed as labourers in Auto industries, building and construction sector, cleaning, etc. In this regard they were given longer but renewable stay permits. From this point onwards, a new terminology was derived or coined known as "the migrants". As time progressed most of the migrant families expanded. The children who were born in Belgium automatically had a Belgian nationality. They had Belgian education but were most often limited to low level professional schools such as catering, mechanics, and low level engineering. This new generation of the minorities could be considered more Belgian than foreign because they could fluently speak Flemish more than their parents' languages. They were deeply assimilated and versed with the Belgian culture. In this regard a new stereotypical terminology known as the "allochthone" was designed to describe this new generation.

In recent political, social discussions and debates the term allochthone is being used side by side with the terminology 'the strangers' In this respect, the strangers represent a wider group of minorities whose situation is not yet defined by the communities in which they live. The level of social interaction with the local community is very superficial not giving enough room for their actual social status to be identified. The second group of strangers is that of refugees/asylum seekers whose application have been rejected or still pending further hearings. These groups of people live in precarious conditions with relatively little or no means of subsistence, housing and clothing. A huge number of them squat with friends or are sealed in asylum centres. In a very general terminology, these groups of minorities have been called "les sans papiers". (without papers). They stand the chance of being deported anytime with or without notice.

## **2.a. Allochthones versus Autochthones.**

The term allochthone can be considered a strictly academic term often used in anthropology and sociology. The new international webster's comprehensive dictionary of the English language describes the term thus: **Originating, formed, or developed elsewhere.** This term can easily arouse some misinterpretations and misuse when generally implored in a daily socio-political usage.

In opposition to allochthonous, we have autochthonous. This term basically refers to a group of people with a consolidated culture and history within a geographical entity and still possessing those cultural values that uphold their identity. We can cite some examples of autochthonous groups to include the Amerindians (e.g Inuits), The Pachamamas of Latin America, the pygmies of central Africa, the Mongols of Mongolia, Hottentots of S.A, the aboriginals of Australia, to name but a few.

Existentially, most of these groups have experienced a colonial history of suppression and threats of cultural decay. The greatest part of the threats coming from the colonising powers who by any means necessary impose their own cultures on the former. Some social weapons used include that of social categorisation and eventual social exclusion as a result of the stereotyping of these groups of people.

## **3. Stereotypical terminologies from elsewhere.**

Many colonial/imperialist terminologies can be identified which are used for the intensification of human stereotyping. We have heard of humble groups of people with reputedly developed cultures being classified by some colonial or imperialistic power mongers as "barbaric, cannibals, bushmen, uncivilised, primitive, settlers, coloured etc..

To go a bit further, the power mongers most often overpower the indigenous peoples, imposing their own cultures to the extent of enclosing them in social cages to be studied and prepared for tourist parades and bazaars. These minor groups of autochthones are most often compelled to follow an **assimilation package**, nicely and politely tagged **integration process**.

In Canada, the Inuits and other indigenous groups have been inhumanely subjected to what are called 'reserves, set up by the Canadian government as measures of protecting that specie of people and their culture before they finally disappear. As if human history has not taught us a lesson from the Apartheid experiences (where groups of people have been stereotyped as Blacks, whites, and coloured) the black/white racial tension in the US, the situation of the ROMA's in Europe, and of all, the holocaust of the 40s.

The recent September 11 events have plunged the whole world in a state of stereotyping each other. The mere fact of being an Arab not to mention a Moslem immediately subjects a person to some form of rejection and social exclusion. Before the attack on Iraq, we did hear of another political stereotype used by one

of the world's biggest power mongers, as some nations and its citizens were described as belonging to the "axis of evil", "uncivilised" "terrorist" etc. Those countries that hesitated siding with the USA for a war on Iraq were immediately stereotyped as Citizens of "old Europe" degrading them to being archaic and unreasonable to fit in modern trends. This form of stereotyping at international political scenes give the inevitable signs of deepening the wounds of international conflicts and relations

Stereotyping is a very common phenomenon in the United States of America just like anywhere else. Due to the complex nature of its history, the proceeding generations of Columbus's men invaded and overpowered the indigenes, almost wiping them out of the map of North America. In this case we see a typical situation where the quest for power and domination has been put in a persistent machinery. It bluntly depicts an ironical situation where the self-imposed white allochthone (now composing about 65.5% of the total population) has forcefully become the masters in the land of the autochthones (who barely make up 3% of the population).

The second group of people who make up the US population are those from Latin America tagged, Hispanics, closely followed by the Black Americans. The majority white population has claimed absolute power and control over the whole country at the same time perpetuating stereotyping-enhancing nomenclatures that do no good than denigrated other groups. The majority whites classify some groups as Afro-Americans, forgetting that they themselves can be classified as Euro-Americans. If we have to analyse the two terminologies, we immediately notice some form of subtle polarisation of the two groups. This stems from the fact that the designated Black Americans (now stereotyped as Afro-Americans) were formally categorised as slaves, niggers, profiteers, and only fit to be treated as secondary citizens or animals. etc etc. Hence, because of this gruesome social categorisation stemming from marginalisation or maybe marginalisation stemming from social categorisation, socio economic and political disruption has been the incontestable result. Many people have lost their lives and loved ones in the struggle just to be considered as normal human beings able to enjoy equal rights before the law.

### **3.a Consequences of stereotyping.**

The consequences of stereotyping human beings range from very complex individual psychological family or group traumas, to a national instability, divisions and clashes in the social, political and economic arenas.

#### **3.a.a Socially.**

This gruesome social attitude has not only carved out innocent people and placed them in the margins of society or woefully banalised, (what some sociologists have termed **social exclusion**), but has also deprived them of basic social amenities and the right to a sustainable community life. They are deprived of the basic freedom of movement, just like the basic right to better education, housing, healthcare, jobs etc.

In Belgium, there is a greater incidence on someone from one of the minority groups to face constant police control and harassment, in some cases being locked up for having a stroll down street late at night or returning from the bar.

My friend, Ahmed was brutally cut short of his romantic spree by the Brussels police as he and his "White" girl friend paraded down street hand in hand. He was kept 'for security reasons' in a cell, while the girl pled in anguish for her love to be freed. Instead She was politely put in a police van and escorted to her parents home.

The minority groups that suffer from this wanton and unjustified controls are the Blacks, Arabs, Asian and Latin American communities. This perpetuation of violence and violation of the basic rights of the minority groups as humans, by the forces of law and order, leads me to question the basis of democratic principles and rule of law in a so called civilised world. There is a demonstrated and visible form of neo-barbarism strongly executed by the forces of law and order.

A person of another skin colour driving in a good looking second-hand car has just paved his way for incessant police harassment and even negatives stir and glances from the general public. In order to avoid attracting negative attention from the public and rampant police checks, many people of this category prefer to drive in old simple cars to avoid being socially identified and brutalised. The situation is gradually being revolutionalised within the youths to that of provocation. The younger generations of the minority groups have defied all the fears, driving in the latest versions of the big cars, but at the same time, absolutely ready to mount a fight with any one who challenges their right to a good car and good living in general. The police themselves are not excluded being challenged, not to talk of the jealous whites who stir or make any open comment.

From personal experience, I cannot recount how many times I had been stopped from getting into pubs in Brussels, Leuven and Antwerpen because I was of another skin colour. My white friends once mounted a huge fight in my favour against a bouncer who allowed them in, but told me I was not allowed because it was a private party. To my friends, that was not true because they were neither friends to the organiser nor invited, just like myself.

Because of stereotyping many people other than 'whites' have been subjected to absolute fear insecurity and despair. Family bonds have been wantonly broken. Young girls and boys with another skin colour are getting frustrated even falling in love with partners of another skin colour because of the prejudices that surround the whole racial drama. These prejudices that stem from stereotyping have driven many people to cultivate a habit of introvertedness fearing to express emotions when the need arises.

In the housing sector in Belgium, every single person considered from a minority group has faced brutal responses and rejection when in search of a flat, room or

apartment. From a personal survey, this whole existence of stereotyping has led to what urban geographers have called "urban decay". Minorities groups in Belgium can be identified living in small clusters of shanty towns and slum areas in the big metropolis.

In Brussels, it is common to find more minority groups in the oldest and dirtiest parts such as certain areas of Anderlecht where 70% of the inhabitants are from Middle East, North Africa and Sub Saharan Africa. These areas are generally tagged "dangerous zones" and filled with "black businesses" (so it is claimed).

In other areas, houses can be rented out to a "foreigner" only when they are in dilapidating states or lacking basic internal facilities. Most of the houses are those the white population are not ready or never dream of living in. Foreign students also face dramatic racial consequences when in search of rooms. In the university city of Leuven, a student from India recounts how she called the owner of an empty room she wanted to rent. The owner hearing a foreign accent, uncompromisingly and rudely told her that the room had been occupied. This Indian girl changed tactics, requesting someone with a Flemish accent to help her out, the owner immediately invited that 'voice' to come over for the contract. To his dismay it was the Indian girl who signed the contract. He grumbled in discontent and made her understand the contract would not continue beyond six months! The situation has changed from a blatant "no" of a few years ago to a subtle "rented out" response we get nowadays from landlords. In order not to be tagged a racist or to avoid some legal charges, some of the landlords go the extent of telling you openly, we have nothing against foreigners, but the rooms have been rented out, sorry! There are cases of landlords directly telling visitors, 'we don't rent out houses to foreigners'.

Fundamentally, the system and its components have failed to understand individuals as living people, but more or less as walking cardboard-cut-out stereotypes. In this system of processes there is no longer any reason to try to know people, because, having grasped their essence, we dismiss them.

In public transport especially in sub urban areas of Belgium, many minority groups do face **segregation and isolation**. The situation has changed from absolute to subtle form of segregation and isolation. The bus or train seat next to a black man, Turkish or Moroccan, Kosova or other East Europeans, can only be occupied when all the other seats have been occupied. When the vacant seats are at last occupied, the least eye contact is avoided. Their hand bags highly checked, strongly zipped and folded under the arms of course because the foreigners are considered the "smartest pickpockets". It can just be sheer luck that an open minded person seats besides a foreigner before the bus/train gets full.

A friend's wife once made a driving fault in high traffic jam down town Brussels. It didn't take two seconds for people to shower her with insults, "salle Marocaine" (dirty Moroccan), but when they noticed she was a "white Belgian lady" they apologetically waved at her.

In the school system in Belgium, racism plays a very great role in admitting kids from the minority groups. Some school authorities in Belgium claim that, admitting kids from such low backgrounds, degrades the standard of education

and the image of the school itself. Parents who bring up kids for admission are often told that the chances are full and are instantly advised to check in other schools. The issue of racism or discriminative admissions in schools has aroused a complex political debate both at grassroots and at level of the Belgian parliament. There are a number of pressure groups and other NGOs, lobbying and pressing hard to reverse the situation such that children from minority groups can have the chance to better education like every other kid in Belgium.

Recent facts and figures:

The job market is one of the areas in Belgium where minority groups have faced the greatest forces of racism and discrimination. No matter how qualified someone from a minority group maybe and meets all stipulated conditions to finding a job, he/she is still subjected to double-proving his/her capacities during interviews.

During my last year graduate studies, we were about 30 in a class of many nationalities. Of the 30 students, there were about 15 Belgians including myself (only Black among the Belgians). During the final exam sessions in June of that year, only 3 of us succeeded. The rest had to redo the exams in September. When I started applying for jobs, I discovered it took me almost a year to have something doing, (not in accordance to my degree) meanwhile 12 of the other fellow Belgian mates had long secured jobs in the same area of specialisation as myself. The last became the first and the first became the last!

In the job offices in Belgium, a person identified as belonging to the minority group is often subjected to high scrutiny and a series of detailed interviews. First of all, you have to proof that your certificates are genuine even when the logos of Belgian Universities are flashy enough on them. The only ironical answer you get is, 'well done! you are very smart and speak many languages you are very talented and stand a very great chance of getting a job with us. ..But can you come back next week because at the moment, the company doesn't need people any more.'" Those who want to show some sympathy may propose a cleaning job or a very mean job to you irrespective of your string of university diplomas in front of their noses. You may trod the path to the interim offices until your shoes chop off, but "come back next time" will be the simple and maybe eternal answer you get just because you are of another origins and skin colour other than white.

### **3.a.b Economically.**

In the economic sphere, people from minority groups are categorically stereotyped in Belgium as "Profiteers", lazy set of people who only want to live on social benefits, toiled for by the Belgians! Some have even gone as far as throwing slogans such as, "these foreigners are taking our jobs". That is the key political factor used by the neo-nazist parties in Belgium to amass support especially the amongst the unemployed or retired Belgians.

The biggest opposition party in Belgium is called Vlaams Blok with its slogan "own people first". "All foreigners back to your homelands".



The empirical question is, how can people from minority groups be taking their jobs when a non-white face can hardly be spotted in any public office in Belgium? Most of the jobs assigned to the foreigners are those mean jobs that very few Belgians would willingly want to do or out rightly refuse doing! People with other skin colours in Belgium have become unjust victims, scapegoats or culprits considered to be the sole perpetrators of socio economic malfunction!

#### Amazing figures

In the period from 1996-2001 the total unemployment dropped by 38%. Surprisingly, the unemployment within the minority groups instead rose by 2.5%. Recent research shows that the unemployment has even rose to a gruesome 17% within the Turkish and Maghrebian communities. A research carried out by the Katholieke Universiteit leuven (HIVA) do show that, the risks of being unemployed are higher with the minority groups than Belgians. Out of every 100 active people from minority groups, 52 percent of them are employed. In this wise Belgium scores the least within the European Union. If we have to compare the unemployment figures of the minority groups and the Belgian population, we see that 10% of the active Belgians are unemployed, but more than 30% of the active minority groups from "outside" the EU. The figures even get higher to 60% when the entire females from minority groups are included. The very reports castigates that it is unlikely to see employed migrants in the banking and telecom sectors. More jobs for minority groups are reported in the cleaning sector, waste recycling jobs, building, and in farming/gardening. There are other socio political reasons for the high figures, nevertheless racism plays a greater role in it.

Statistically, the majority of the more than 130.000 foreign workers in Flanders en Brussels earn an average of 10-25% lower their Belgian counterparts. In addition to the wage discrimination, people from minority groups hardly stand any chances of being promoted.

The research results further states that in Flanders the minority groups were discriminated against by 39% of the 181 vacancies investigated. In Brussels 34.1% of the 255 vacancies, in Wallonia 27% of the 201 vacancies. The mere fact of a foreign name suffices to be discriminated against in the job market.

The level of racism in the job market has gradually forced the minority groups to indulge in informal strategies of survival. They operate large businesses in "black", evading taxes to the detriment of the Belgian economy. Rarely are there dealings with the banks and other public financial institutions for fear of the sources of their income being questioned or confiscated. Operating an informal economy is the only means by which these people are able to sustain their families both living in Belgium and in their home countries or abroad..

The racist situation in the job markets has forced some of the minority groups to get involved in drugs, theft, prostitution and other crimes as a means of survival. As a feeble measure to combat racism, the Belgian government passed an ineffective clause in July of 1988 calling for sanctions in the form of financial fines to be paid by perpetrators of racism in the labour market. The clause states that employment should be carried out in an open manner and should be not

based on age, sex, civil status, religion, skin colour, ethnic origins or membership of any trade union.

### **3.a.c Politically:**

The political situation in relationship to foreigners has been in a very precarious and sensitive state. The biggest left wing group in Belgium, the Vlaams Blok in advocating for the total return of non-Belgians to their various lands of origin. They have not hidden their neo-nazist and racist sentiments in the valorisation of the set goals. Their posters and slogans demonstrate absolute violations of the universal declarations of human rights, but the federal government is still very reluctant and adamant levying a court case against the party.

Recent election results showed that the neo-nazist party is continuously growing both in its employed tactics and strength. From the recent federal and parliamentary results, it was noticed that the Vlaams Bloks' votes increased by a considerable margin compared to past elections. The results just confirmed the changing faces of racism which is gradually shifting from an open and direct confrontation, to a subtle, hidden and more hypocritical form. This subtle, hidden and silent form is more dangerous than open confrontational type because it renders it absolutely difficult applying concrete measure against. In the previous decades in Belgium, it was easy reading racist behaviours and feeling on people's minds and behaviours, but nowadays, everyone puts on a neutral face in boiling and anguished hearts. The tactics in the practice of racism are steadily changing, growing faster and getting more complex, than the available weapons to fight them.

The federal government still finds it a stumbling block in its political goals granting voting rights to minority groups  
Asylum seekers are still treated like animals or prisoners kept in the Guantanamo bay. The whole complex and cumbersome bureaucratic processes to liberate asylum seekers has aroused huge political tension within the government circles. Several innocent people from minority groups have lost their lives for racist reasons. Let us think of the young Nigerian girl Semira Adamu, brutally suffocated by the Belgian forces of law in a bid to deport her. The case in Borgerhout-Antwerpen where a white male shot and killed his neighbour because he was of Moroccan origins. There are several of these cases that happen but are silenced by the Belgian government inefficiency and resentments in handling racist cases.

For the past years the Belgian media has been propagating social aspects that may lead to deeper racist feelings and hate. Crimes that involve foreigners are immediately switched as headline news, making sure the origins or skin colour of the person are clearly mentioned. The consequences being that all foreigners are considered as criminals. What must be clarified here is the fact that, when a West European (from an EU member state) is involved hardly would there be pronunciations of personal details and identity of the persons.

#### **4. Coping with racism**

Coping with racism in a racist society is no easy task for any one who feels discriminated against. Nevertheless, people of minority groups are not letting sleeping dogs lay! Some groups have resorted to "a tooth for a tooth, an eye for an eye" as a methodology to cope with racism. i.e. any racist attack on a minority group is equally responded with one from the other end. This method has somehow instilled some fear among the majority whites, compelling them to resort to "hidden racism". On the other hand, a handful of people in the minority groups have out-rightly crowned themselves as racists against the white folks as a respond to what they receive from the other side.

In the market place, people from minority groups prefer buying from fellow minority- group-shop owners. The reason for this is to avoid coming in contact with any form of racism in the Belgian owned shops for fear of being looked at with scornful, suspicious and mean racist eyes.

In order to cope with racism, many people from minority groups have found out that they bear a common identity which is that of the 'everlasting stranger'. Thus since all Blacks, Moroccans, Turkish, East Europeans or Indians are all considered to fall in this category and are treated in the same way, strong solidarity bonds marked with intra-group forms of communicative signs, vocabulary and symbolism have been formed as tools to fight racism and against the "other"

Groups socialisation is one of the greatest weapons. It functions in two ways: one of which is to jointly attack the racist as a group, and secondly to quickly disseminate information to friends and parents as reinforcements to fight racist attacks. In any case these are just minor cases for the truth remains that power is in the hands of racist cohorts who occupy top positions in the government. People have created their own "power zones" where they practise absolute control and mount the greatest resistance to racist intruders. These power zones are sometimes quite difficult even for police men to infiltrate (of course there is an absolute distrust and suspiciousness toward the forces of law and order). In this way the people feel protected by their self-created vigilante groups. This is a means of protecting the territorial hegemony

Forces and effort have been amassed within the minority groups to assure the education of their children. In this regard, the emergence of what is called "black schools" is steadily growing. The staff of these schools are mostly selected members of the minority groups or trusted members of the majority group. These are just a few methods people implore in order to cope with the traumas. But does that really solve the problem of racism?

#### **5. The way forward as conclusion**

Humans are not isolated, atemporal, static beings who conform to these labels and stereotypes. Humans are social beings, who exist in human relationships. We are imbedded in a historical context, in concrete yet constructed relations with power structures and social structures-property relations, institutional structures, knowledge structures and other parts of everyday life. We are born into relations that form the stage upon which we act. Not only is human action an

extension of these social relations, it also the transformation of this society-each moment within a culture is both a limit and a chance for liberation

And to achieve our set goals we must strictly adhere to the following points:

Intensification of networking with organisation tackling similar goals.  
Greater and wider sensitisation of youth organisations and movements.  
Intensification of pressure at national/international through legal procedures against racists

Public awareness campaigns at grassroots levels  
Despite the ever changing faces of racism around the human globe, we must, on our part be able to adopt toughest strategies beginning from the grassroots, as tools to curbing the swift spread of this social dysfunction.

Intra/inter group solidarity  
To set up a heroic fight against racism, we must be able to realise the existence and be able to solve the small scale differences within our minority groups. To be able to win the fight, we must stand united and firm.

We must learn to build faith and trust in each other just as Luther King says "with this faith we shall be able to transform our nation into jangling discords of brotherhood".

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*"We must be the change we wish to see" M.K.Ghandhi*

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