RACIST DISCOURSE IN SOCIAL MEDIA: FACEBOOK, A CASE ANALYSIS OF ROBERTO LOZANO'S "SOLDADO MICOLTA"

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No one is born hating another person because of the color of his skin, or his background, or his religion. People must learn to hate, and if they can learn to hate, they can be taught to love, for love comes more naturally to the human heart than its opposite.

Nelson Mandela

Abstract

This research project seeks to bring to light the problem of racism on social media in Colombia by means of the propagation of inappropriate language. This language has been used to denigrate the Afro-Colombian community in the most offensive way imaginable.

The primary focus of this investigation was to analyze the discourse that emerged from social networks, in particular on Facebook, concerning the Soldado Micolta show´s censorship; and, to determine which discourse may be considered racist based on the categorization of the different types of racism, and organized by identifying key patterns present in the comments published by the users of that social network. It was found that a significant number of negative and derisive comments were found within the corpus of discourse pertaining to the show's censorship, which was due to the different racist manifestations contained in it.

The results obtained in this study indicated a significant presence of racist material on the social media platform Facebook, from which discourses were taken and analyzed. These discourses were analyzed for racism, taking into account the views of activist groups, such as the Ray Charrupi Foundation and a considerable number of Colombian Afro-descendents, and their assessment of the comedian and actor, Roberto Lozano, in his comedy, and the way he imitated the way of speaking and acting as a person of Afro-descendant. Thus, this investigation presents a clarification and classification of these discourses published on the days immediately following the news of the Soldado Micolta show´s ban, in order to address and to understand the types of racist discourses published by Facebook users in the face of censorship of the show.

Key words: Racism, discourses, categories, Facebook

Resumen

El presente proyecto de investigación, busca visualizar la problemática del racismo en Colombia, mediante la propagación del mal uso del lenguaje en redes sociales principalmente en Facebook, lenguaje usado para designar a la comunidad afrocolombiana de la manera más nefasta posible.

El enfoque principal de esta investigación fue analizar los discursos que surgieron de las redes sociales, esencialmente en Facebook, frente a la censura del show del soldado Micolta, determinando qué discurso se puede considerar racista de acuerdo a la categoría de los diferentes tipos de racismo actuales e identificando patrones presentes en los comentarios publicados por los usuarios de dicha red social. Se tuvo en cuenta gran parte de las protestas plasmadas en los discursos que salieron a la luz de este tema que involucró el show que fue censurado debido a las diferentes manifestaciones racistas contenidas en el programa.

Se puede afirmar que los resultados obtenidos indicaron una alta presencia significativa de material racista en la red social Facebook, de donde se tomaron y analizaron los comentarios encontrados con respecto a la controversia considerada racista en Colombia, por grupos activistas como la fundación Ray Charrupi, y un considerable número de afrodescendientes, debido a que el comediante y actor Roberto Lozano, en su comedia, imitó la forma de hablar y actuar de una persona afrodescendiente.

De esta manera, esta investigación permitió aclarar y caracterizar estos discursos publicados los días que se dio a conocer la noticia del veto del show, con el fin de abordar y comprender los tipos de discursos racistas publicados por los usuarios de Facebook.

Palabras clave: Racismo, discursos, categorías, Facebook

Table of Contents

1. 13

1.1 Definition of racism 13

1.2 Fundamental Principles based on Article 13 of the Colombian's Political Constitution. 13

1.3.1. Relevance of Study. 14

1.3.2. Problem questions. 16

1.3.3 Justification. 17

1.4. Roberto Lozano's Case "Soldado Micolta 18

1.5. General objective 19

1.6. Specific objectives 19

1.7. Theoretical framework 19

1.8 Methodology 19

1.9 Methodological design 19

2. REFERENTIAL FRAMEWORK (STUDIES) 20

2.2 The Thesis of Rose (2014), The New Racism in the Media: a Discourse Analysis of a Newspaper Commentary on Race, Presidential Politics, and Welfare Reform. 21

2.3 The work of Arriaga (2013), Racism and discourse in the digital era: the case of Hola Magazine and the discourses in social networks. 22

2.4 Moncayo (2018), Estudio de la percepción que tienen los afrodescendientes e indígenas sobre la inclusión social y el racismo en la televisión ecuatoriana. 23

2.5 Gutiérrez (2012), Evaluación del racismo y xenofobia por parte del estudiante de la facultad de comunicación social de la universidad de Guayaquil para creación de un programa de radio de cultura social. 24

2.6 Aguilar's project 24

3. CONCEPTUAL FRAMEWORK 24

3.1 Definition of Racism 25

3.2 Definition of discourse 25

3.3 Definition of racism in discourse 25

3.4 Discourse and racism 26

3 .5 Racist discourse 27

3.6 Domain of racism 28

4. History of Slavery 30

4.1 Slaves in Greece: from the 7th century BC 31

4.2 Medieval Europe 31

4.3. Slavery in Africa 34

.4.3.1 Slavery in Latin America 34

4.3.2 Slavery in Colombia. 35

5. History of Racism 36

5.1 Biblical racism. 37

5.2. Pseudo-scientific biological racism 38

5.3 Gobineau and the emergence of racist philosophy. 40

5.3.1 Aryan myth 40

5.3.2 European art of the nineteenth century and its contributions to racism 42

5.3.3 The "national leagues" and racism in Cuba and Spain 44

5.3.4 Deep Racism: the Forgotten History of Human Zoos 45

6.OTHERNESS. 46

6.1 Estudios sobre el racismo en América Latina. 46

6.2. Racism in Colombia 47

6.3 Concepts 47

6.3.1 Social categorization.. 48

6.3.2 New racisms. 48

6.3.3 Symbolic racism and modern racism. 48

6.3.4. Ambivalent racism 49

6.3.5 Ontologization 50

6.3.6 Individual and systemic racism. 50

Systemic Racism 50

Cultural Racism. 50

Gender (or sexual) racism. 50

Racism in reverse. 51

Subtle racism. 51

Space racism. 52

Internalized racism. 53

Colorism. 54

Xenophobia. 54

Discrimination based on religion. 62

Endo Racism... 55

7.Theoretical framework 56

7.1 Literature review . 56

7.2 Racism in social networks 57

7.3 Racism in social networks 57

7.3.1 What Is Cyberbullying 60

7.3.2 Online racism 61

7.3.3 What is Cyber-Racism? 66

7.3.4 Racist stereotypes in sport emerged on network Facebook in Colombia 69

7.3.5 Freedom of expression 73

Roberto Lozano's censorship. 74

7.3.6 Limits of freedom of expression. 75

Freedom of expression 76

7.3.7 Linguistic construction of racism in Colombia 77

8. METHODOLOGY 81

8.1 Methodological design 82

8.2 The effect of social networks on the construction of meaning of racism in Colombia 91

REFERENCES 91

APPENDIX 1.1 100

Analysis of discourses and identification of categories 100

List of tables

Table 1: Percentage Perceiving Discriminatory Incident via the Internet at Least Once in the Past Year (2010-2013). 52

List of figures

Figure 1: The design phenomenological. 70

1. INTRODUCTION

Racism is one of the world's major issues. Many studies have shown that in Latin America racism against indigenous people and people of African descent is a major social problem. In that respect, Latin America follows in the footstep of Europe and North America, along with other regions in the world in which white Europeans are the dominant group. (Van Dijk, 2009, p.1).

During the colonial era, society was largely divided into what was known as a “sociedad de castas” (society of castes). Intellectual political and economic superiority, as well as any possibility of social participation and integration, was determined by the level of racial mixture: the highest strata entailed purity of European blood and occupied the top of the social pyramid, while indigenous and black people found themselves at the bottom. (p.133).

Despite these racist issues, through history different activists have been struggling for equality, and that human rights are respected. The racism is still present currently affecting mainly the afro descendant.

At present, social networks such as Facebook have become in the means by which the racist discourse is very evident by some users, who published offensives discourses against afro descendant community.

In this study, we analyzed the discourses of Facebook that emerged with regard to the Soldado Micolta’s show, which was considered racist in Colombia by a great part of the afro descendant community.

This study is supported by theories of academic scholars such as Van Dijk, Arriaga, Mosquera among others, and by means of the ATLAS.ti 6.2 program, which its function was to classify the types of racism discourses found on Facebook according to its category.

This research will make people aware of the hidden racism found in many contexts, but mainly in social networks where many people continue publishing offensives discourses against afro descendent, showing discrimination, antagonism, and the belief of being a superior race.

1.2 Fundamental Principles based on Article 13 of the Colombian's Political Constitution.

Article 13 of Colombia's Political Constitution states the following:

> All individuals are born free and equal before the law, will receive equal protection and treatment from the authorities, and will enjoy the same rights, freedoms, and opportunities without any discrimination on account of gender, race, national or family origin, language, religion, political opinion, or philosophy.
>
> The State will promote the conditions so that equality may be real and effective and will adopt measures in favor of groups that are discriminated against or marginalized.
>
> The State will especially protect those individuals who on account of their economic, physical, or mental condition are in obviously vulnerable circumstances and will sanction the abuses or ill-treatment perpetrated against them." (2005, p. 6).

This means that the Political Constitution of Colombia guarantees that all people who are born in the country are free and they have the same rights no matter their gender, age, ethnicity, etc. So, they will be protected by Article 13 in order to make them feel like part

of the nation, that is to say, all cases of discrimination will be punished to spread equality throughout the country. However, these rights are not enforcing to all population in Colombia. There is an explicit amount of people who are living in poverty, without educational or employment opportunities. For instance, black people who live in the Pacific Coast of Colombia have been abandoned by the government their territories have the fewest resources, the worst health, less education, the worst housing, etc. Also Colombia's illegal armed groups such as guerrillas and paramilitaries have forced inhabitants to leave their hometown to protect their own interests, such as their crops of drugs, narcotrafic, illegal mining, drug dealing, among others. And to top it all, national and multinational corporations pillage natural resources like coal and gold, damaging the environment. (Robinson, 2017).

1.3. Victims of racism in Colombia

Racism in Colombia has mainly affected the rights of native Colombians and African Americans. The discrimination against indigenous and Afro-Colombian populations, who face marginalization, poverty, and lack of job and education opportunities, still persists. Despite noticeable improvements by the government, the lack of accurate statistical data about the demographic and socio-economic situation of Afro-Colombians constitutes a serious impediment to know their exact living conditions, which makes it difficult to apply adequate and effective policies and programs that satisfy the specific needs of these communities.

1.3.1. Relevance of Study.

Currently, mass media, such as television, newspapers, and social networks, apart from communicating news, also transmit and generate interpretations and images of the world, and ideas about the people, becoming the main reference of information to the population. This can also generate and reproduce socially harmful ideologies such as racism. Such an issue allows said ideologies to easily expand and reach all people, especially young people. There are many racial stereotypes in some TV shows, and the different publications found in Facebook and Twitter against not only those of African descent and indigenous but also other ethnic groups.

At present, these are common hate speech incidents found in online spaces. This has caused a great deal of discomfort among black people, indigenous , and other communities.

The primary focus of this investigation was to analyze the discourse that emerged from social networks in particular on Facebook, regard to the censure of "Soldado Micolta' s show", and determine which discourse may be considered racist due to different manifestations considered racist based on the evaluation rubric presented in our methods section below,

Afro-Colombian activists like Charrupi and college students protested and sued Caracol Television Chanel, due to the fact that the show was offensive against Colombia's afro community.

On the other hand some people were in favour of the Soldado Micolta's show arguing about Freedom of speech, and the right to work.

We assume our results indicated a significant presence of racist material in Colombia's most popular social media sites. We chose to analyze comments from Facebook (see Appendix 1.1) According to the Ministry of Information and Communications Technologies (MINTIC), and the study on (*Uso y Apropiación de las Tics en Colombia* (Luna, 2015). Among the most relevant data, the most used social networks in our country are Facebook (88%), WhatsApp (87%), YouTube (51.6%), Instagram (34%), Google Plus (29%), Twitter (20%), and Snapchat (7.2%).

Facebook was a great source where some examples were taken which helped us to figure out if a comment was racist or not, assuming the racist comment was not written subtly.

In this way, the current research allowed us to clarify and characterize this discourse taken from social media, to approach and understand the racist discourse made by social network users on Facebook. Likewise, it is essential to the discipline of foreign languages, generating knowledge from the analysis of language and the relationship with the users of these social networks.

Languages are inherent to human beings because they depict the highest expression of what human being is. That is to say, that languages are not only a mean by which people interact but they also show their behavior, skills, thoughts, and the most important, their capacity to bring into reality and spread abstract things such as ideas, thoughts, and experiences. Languages are seen as cultural vehicles since it is reflected an interchange of traditions which contribute to the mix and variation of the ways a community can express itself. In a globalized world as we currently live where there are not barriers to keep in touch with the rest of the world. We consider this research relevant in the field of foreign languages because showed how the big problem of racist discourse, has been spread in Colombia through different languages, including the universal language (English) and the ways the matter is addressed in the country and other countries like Ecuador and The Unites States Of America.

In the same way, it is intended to show racist expressions so that people, especially the Afro community can identify it and be aware that it is not appropriate to reproduce this racist language.

1.3.2. Problem question.

For this research, our project was to analyze the discourse that emerges from Facebook; and for that purpose, we proposed the following problem question: What are the discourses of Facebook users in Facebook forums in view of a controversy considered racist in Colombia?

1.3.3 Justification.

Currently, Colombia is a country that experiences a great deal of racism. Most people are not aware of it since, as some say, such social practices hold no place in a country like

Colombia. This is because the country is a mixture of races; therefore, it would be illogical to think that there are racist people. According to Juan de Dios Mosquera, a leader of the Afro-Colombian Ethnic Organizational Process and a History teacher, (2015, p. 3):

> Colombia has one of the most racist and discriminatory societies throughout the world against Afro-descendants, who face insults, exclusion, segregation, and what is worse, they deal with practices of scorn on a daily basis, especially in fields of work, economics, education, the media, culture, and politics. (p.3)

When addressing this topic, it is oftentimes supported that this conflict is only part of the colonial era and that it does not affect daily lives of Colombians with regards mostly to Afro and indigenous communities. Likewise, The Colombian government is obliged to guarantee the right of equality to all Colombian races, such as Native Colombians, Afro-descendants, Mulattos, Whites, etc. Nevertheless:

> Government institutions and private-sector unions don't recognize the seriousness and social impact that these two phenomena (racism and discrimination; and they lack the national impact of public policy for its eradication, in spite of having integrated into the rule of law all the norms of the United Nations for the fight against racism and racial discrimination at the international level. (Mosquera, 2015p.3).

1.4. Roberto Lozano's Case "Soldado Micolta

Nowadays, social networks are the most frequently medium used for the reproduction of racism. Most of Colombia's population praises the work carried out by comedian Roberto Lozano, who characterized "Soldado Micolta", but few people know the meaning behind the performances effectuated by Roberto Lozano. Few know that the representation of

“Soldado Micolta” was a blackface television character seen on Sábados Felices (Happy Saturdays), a show broadcast by Caracol TV, who was played by Roberto Lozano, an Afro-Colombian military man. One of his main characteristics is that he is moronic, he is constantly mocked by Lieutenant Rincón Rincón, his partner in sketches. Lozano is a mestizo man and is painted black to give life to the distracted military man. All their characters were a product of black face. (According to “Afroféminas”, an online community for Afro-descendant/Black women).

Blackface is a caricature of black people whom, back then, were not considered humans, but wild, exotic creatures that were prized and, at the same time denigrated. This practice gained popularity during the 19th century and contributed to the spread of racial stereotypes such as the "happy-go-lucky darky on the plantation", or the "dandified coon" (Mosquera, 2015). Something very curious about this is that many black people or Afro-descendants keep imitating a lot of stereotypes set against them and may not be aware that they mock and disparage themselves by doing this. Even the Afro community uses colonial phrases or sayings, such as, “¡Oiga, pero negro tenía que ser!” (Hey, but he just had to be black!), “Es bonita, pero lástima que sea negra” (She’s pretty, pity she’s black, “Trabaja como negro,” (He works like a slave), “Usted no parece negro,” (You don’t seem black), “Negro que no la hace a la entrada, la hace a la salida” (A nigger that doesn’t mess up at the beginning, does so at the end) (Mosquera, 2015). This is a clear way of encouraging racism, and a lot of people cannot avoid it in their speech when they address an Afro-descendant.

1.5. General objective

To analyze the discourses of Facebook users in relation to the controversy considered racist in Colombia which spawned from the case of "Soldado Micolta" by Roberto Lozano.

1.6. Specific objectives

• To identify the different kinds of discourses that have emerged in Facebook from the controversy due to the censorship of humorist and actor, Roberto Lozano, "Soldado Micolta", in 2015.

• To characterize the discourse found in social networks in terms of the theories about the racism in language.

• To reflect on the effect of Facebook on the construction of meaning of racism in Colombia society.

• To sensitize people to the racist discourse hidden in social networks.

1.7. Theoretical framework

Influence of racist discourse on social networks and critical analysis of racist discourse on Facebook.

1.8 Methodology

Qualitative research from the hermeneutic approach with use of the analysis of discourse content as a tool.

1.9 Methodological design

1. Literature review of investigations about the topic.

1. Investigative methodologies based on subject literature review.

2. Identification of the publications made by users of Facebook that emerged during the news.

3. Compilation of corpus of comments.

4. Analysis of discourses and identification of categories using the program (ATLAS.ti 6.2). A measuring instrument.

5. Outcomes based on results from the program ATLAS.ti 6.2 category analysis and its conclusions.

2. REFERENTIAL FRAMEWORK (STUDIES)

For the objectives of this project, we have reviewed the following studies: the revision of articles and scientific publications close to the issue that we address in the following search, allowing us to identify studies among which we mention:

2.1 The thesis of Aguilar (2017), Análisis comunicacional sobre el racismo de los hinchas ecuatorianos a la selección de fútbol en la CDLA.

In this study, Aguilar analyzes the excessive use of social networks that have been growing. This has taken place in communication and information across short and long distances. These uses can be harmful to society in different ways. It is dreadful how this tremendous layout of time spend by social media users has affected the cultural values of each individual. This study has confirmed that communications of families in the society have decreased, the lack of values, has an effect for the discrimination against cultures, coming to racism.

This research has presented an approved alternative for children, young people, and adults, so that they get involved with the world of internet, especially the networks, but in a positive way. This results in a possible solution for the problem of racism so prevalent in today's society.

This research work arises from the need to correct the consequences, such as racism, that result from a lack of cultural values by Facebook users; in this case, towards Ecuadorian athletes.

First of all, this thesis connects broadly with ours since it addresses racism in social media, especially on Facebook, and that is our main source of investigation. In the same way, it carried out a survey where it reflected upon the main reasons why people are racist in Ecuador. The people interviewed were aware that racism is still very much alive. They agreed with the implementation of a strategy that could help society, especially children, to not spread racist content on Facebook. Aguilar's thesis may also help us to understand racist behavior among people by exposing key concepts of this issue. The policies of use of social networks and the most important aspect, the creation of a Facebook account, in order to educate people who share a racist post.

2.2 The Thesis of Rose (2014), "The New Racism in the Media: a Discourse Analysis of a Newspaper Commentary on Race, Presidential Politics, and Welfare Reform".

In this study, Rose analyzes the media discussion of the welfare reform following a 2012 Mitt Romney attack advertisement that claimed that President Obama "gutted" the welfare reform. Rose used discourse analysis to analyze the prevalence of controlling imagery, colorblind racist rhetoric, and the white racial frame in 91 prominent newspaper articles and political blogs that discussed this controversial advertisement. This study aims to contribute to the knowledge about strategies used by the media to perpetuate racism, and to demonstrate the relationship between political and social welfare discourse and racial ideologies.

This study is extremely useful for our investigation because it analyzes the role of culture and media in the reproduction of racism. It also provides the fundamental concepts and keywords for the understanding of racism.

2.3 The work of Arriaga (2013), "Racism and discourse in the digital era: the case of Hola Magazine and the discourses in social networks".

This paper aims to study the manifestations of racist discourse in the so-called digital age. The focus of this analysis is the controversial picture published by Hola Magazine in November of 2011 in Colombia, and the comments that appeared in digital social networks such as Facebook and Twitter and other electronic forums. Based on an interdisciplinary methodology that comprises elements from complex theories, digital humanities, semiotics of imagery, and discourse analysis, this paper argues that, despite the transparency and horizontality promoted by new digital tools, there is a reproduction of traditional racist discursive structures that secure the dissemination and strengthening of racism as a cultural-historic discourse. This article suggests the idea of looking at these discourses and its reproduction within contemporary digital social networks as a network in itself that manages to be replicated and constantly adapted thanks to operations carried out at different scales. As the conclusions show, the document opens the door for paying much more attention to minority comments and discourses that bridge, reproduce, or criticize racist manifestations as a space open to discussion and negotiation.

This thesis is related to ours seeing that it analyzes racist discourse in social media, besides addressing the conclusion that social media is the primary means to reproduce different ideologies and behaviors. In this case, racist attitudes and stereotypes. The investigation asserts that through the networks, racism is diffused in a very short time, promoting the propagation of power and colonial discourse. Likewise, the article proposes a methodology based on other points of consideration, on the intersection between the digital

humanities, the theories of networks, complexity and cultural transmission as fundamental contributions to develop an analysis of discourse.

2.4 Moncayo (2018), "Estudio de la percepción que tienen los afrodescendientes e indígenas sobre la inclusión social y el racismo en la televisión ecuatoriana".

The main object of this thesis is to create a communicative proposal to eradicate the racist language that television employs to refer to Afro-descendants and indigenous people. It also seeks to include these communities in TV programs usually broadcast within the country since it is relevant that the audience begins to accept "diversity" without promoting discrimination or racism and seeks the union of ethnicities and teach the events of the process of inclusion in the nation. This proposal offers the inclusion of these races in television spaces.

Communication and the use of language are inherent to the human being, that is to say, a language is an essential tool in people's lives that can be used as a genuine source of expression or, on the other hand, as a weapon that destroys lives. This last investigation is immensely useful for carrying out ours, considering how its approach is to study the different ways that racism is spread through discourse in social media, which is our topic of investigation. Likewise, they analyzed key terms that help us to understand how racism works in society.

The most important contribution of this investigation is that Moncayo has, as main objective, to create one communicative proposal of how people may identify the subtle racist language, and the stereotypes and prejudices that people should not reproduce. In this sense, those findings will provide us an approximation about how Colombian minorities

may feel that they are represented in the media by reflecting on the case of “Soldado Micolta.”

2.5 Gutiérrez (2012), “Evaluación del racismo y xenofobia por parte del estudiante de la facultad de comunicación social de la universidad de Guayaquil para creación de un programa de radio de cultura social”.

This thesis aims to deeply analyze the racist discourses which may arise either in the media or in daily life. Gutiérrez is interested in creating a radio program to teach the findings of this project related to racism and classism stereotypes that people should not reproduce. He also teaches to spread love and respect for different cultures and all people, especially those who belong to minority groups.

2.6 **Aguilar’s project**

Aguilar’s (2017) project contributes to our thesis in the sense that he provides a new proposal of communication to educate students not to spread more racism, by presenting what kind of language may be offensive or racist. It also includes a conceptualization of key terms through an in-depth analysis of data about racism and classism within them, access to social cultures or media.

3. CONCEPTUAL FRAMEWORK

This study claims, that racist discourse is still present today, affecting mainly the Afro-descendant community by means of the widespread use of racist utterances in social networks; we tackle the concept of racism taking some key academic works as a reference point.

This research project seeks to visualize the problem of racism in Colombia, spread by means of racist discourse in social networks, such as Facebook, against the Afro-descendant community.

Considering that this subject will be focused on discourses about racism in social media, it is of vital importance to offer the definition of this issue.

3.1 Definition of racism

What does racism mean? Teun Van Dijk, a linguistic scholar, defines racism (Elite Discourse and Racism, 1993) as “a social system of ethnic or racial domination, that is, abuse of power by dominant European ”whites” Inequality at the macro-level.” (1993). On the other hand, this presents the idea that one race is superior to others, a way of thinking that exists not only in Colombia but throughout the world.

3.2 Definition of Discourse.

Discourse is here understood to mean only a specific communicative event, in general, and a written or oral form of verbal interaction or language use, in particular. Sometimes ‘discourse’ is used in a more generic sense to denote a type of discourse, a collection of discourses, or a class of discourse genres, for instance, when we speak of ‘medical discourse,’ ‘political discourse,’ or indeed of ‘racial discourse.’ (2008, p, 147).

3.3 Definition of Racism in discourse.

To understand the racism in discourse it is necessary to know its meaning. According to Van Dijk, racism “is understood as a complex societal system of ethnically or "racially" based domination and its resulting inequality” (2008, p. 103). Another definition by the Oxford dictionary claims that racism is a “prejudice, discrimination, or antagonism directed

against someone of a different race based on the belief that one's own race is superior.” We will address the idea of discourse in the context of racism, as explained by Van Dijk in *Discourse and power* (2008).

3.4 Discourse and racism.

“The media’s the most powerful entity on earth.

They have the power to make the innocent guilty and to make the guilty innocent, and that’s power because they control the minds of the masses”. Malcolm X 1993.

Taking into account Malcolm x quote about the media, it is pertinent to say that the media is the main and the most dominant vehicle to produce and reproduce ideologies on the society. These ideologies may be considered as negative or positive and its principal aim is to persuade people to believe what is good for them, not matter who is affected.

As the media serves as the first agent of spreading out information it can cause negative perceptions about people, especially ordinary ones. That is why prejudices and stereotypes based on Jewish, Black, Irish, and Polish people, start to emerge.

In his article “discourse and racism” Teun Van Dijk explains the important role the press play in the propagation of information and the ways people manipulate those news. He asserts that “ordinary people often have no more "to say" or "to do" against the others than talking negatively to them, and about them. Of course, ethnic stereotypes and prejudices, just like rumors, may spread fast in such a way. As suggested, however, everyday talks about minorities are inspired by the mass media.

3 .5 Racist discourse.

Teun A Van dijk in *Encyclopedia of Race and Ethnic Studies*, determines racist discourse as a form of discriminatory social practice that manifests itself in text, talk and communication. Together with other (nonverbal) discriminatory practices, racist discourse contributes to the reproduction of racism as a form of ethnic or "racial" domination. It does so typically by expressing, confirming or legitimating racist opinions, attitudes and ideologies of the dominant ethnic group. Although there are other racisms elsewhere in the world, the most prevalent and devastating form of racism has historically been European racism against non-European peoples. (2004, pp. 351-355).

Van Dijk suggest there are two major forms of racist discourse such as

Racist discourse directed at ethnically different others; and racist discourse about ethnically different others.

The system of racism is based on a social subsystem and a cognitive one. The social subsystem is made up of social discriminatory practices at the local (micro) level, and by relationship of abuse of power by dominant groups of organizations and dominant institutions at a global (macro) level of analysis (the most classic analyzes of racism they focus on this last level; see, for example, to Dovidio and Gaertner, 1986; Essed, 1991; Katz and Taylor, 1988; Wellman, 1993; Omi and Winant, 1994).

3.6 Domain of racism.

According to Teun A Van Dijk racism is a system of of dominance divided into two categories such as social and a cognitive subsystem. The social subsystem is composed of social practices of discrimination at the micro level and relationships of power abuse by the symbolic elite, organizations, and institutions at a global (macro) level of analysis.

The second subsystem of racism is cognitive. This kind of racism is based on cognitive displays on daily basis racism. Van Dijk claims that “such practices also have a mental basis consisting of biased models of ethnic events and interactions, which in turn are rooted in racist prejudices and ideologies (van Dijk, 1984, 1987, 1998). This does not mean that discriminatory practices are always intentional, but only that they presuppose socially shared and negatively oriented mental representations about us and them.”

3.7 History of Slavery

There is no doubt, that it was a deep and dominant economic system that subdued many social groups. People usually think that slavery started with the trade of African people to the new world, but according to New Internationalist (2001), slavery emerged from the very first civilizations. Some claim that there were varied ways of slavery, not mainly related to racial distinctions but economic, warfare, and military occupation of a state.

In accordance with paleontologists Donald Johanson Tim D. White, and Bryan Patterson (1922), the first hominids appeared specifically in Kenya, Tanzania, and Ethiopia, which indicates that Africa is the cradle of humanity for being the earliest place where the biological families of the very first human beings emerged. Therefore, the very first civilizations originated there, which confirms that the system of slavery started in that continent.

Ki-Zerbo (1980), claims that, in effect, Africa, like in other continents, had slavery before the arrival of the Europeans; but slaves had some privileges. Unlike ancient Greece where slaves were compared to the category of "thing".

In Africa, slaves had civil rights and property rights. In addition, there were multiple procedures of emancipation. Slavery was generally classified between house slaves and war

slaves. Those slaves were well received in families. For instance, in the Congo, when a family father addressed to a slave as “mwana” (means “son or boy” in Swahili.) showed their love and appreciation, that is to say, the slaves had some benefits and they were considered as a human beings and not as a belonging. Even though it is true that the situation was not so beneficial in all parts of Africa, slaves were not mistreated as happened in Greece, due to the patriarchal and communal system that kept them from being solely material things. Lastly, it is quite important to remark that in some areas of Africa, slavery was totally unknown, especially in the Fang people of Equatorial Guinea.

Slavery in ancient cultures took place in civilizations such as Sumer, and it was found in many others, including Ancient Egypt, the Akkadian Empire, Assyria, Ancient Greece, Rome, and parts of its empire. (Real history)

As it was mentioned before, first, captives were not enslaved because of their biological features

but, to a large degree, because of economic interests and the excessive growth of their civilizations. Below will be shown the most predominant empires and the causes of slavery

3.8 Slaves in Greece: from the 7th century BC

The ancient Greeks took women and children as slaves for domestic work since, in Athens, no man could be the servant of another, since it was considered quite shameful. Due to these circumstances, enslaved men worked as personal assistants, in positions of a secretarial or managerial nature, such as banking and commerce. As time went on, Greek city-states increased their commercial production of cotton and more slaves were required. This led to incessant warfare.

Slavery in Rome was a predominant trade that spread throughout all the Mediterranean. This extensive business enslaved all kinds of people increasingly to appease the desires of the emperors.

In the same way, slaves were required to work in any activity that was assigned to them. Captives were taught to work in all functions, such as clerks, secretaries, and tax agents. Finally, in the second century BC, plantation slavery arose. It was due to this last form of slavery that they soon began to unite in all sorts of revolts, taking up arms against the status quo. Although they counted on the aid of Spartacus, they were unsuccessful, and 6,000 slaves were crucified from Rome to Capua. (The burden of slavery, New Internationalist, August 2001, Issue 337).

3.9 Medieval Europe

Slavery in the early Middle Ages was marked by terrible abuse against slaves. At the beginning of this era, slavery was absolved by the church; but only if people were not accused of infidelity. Also, the Viking attacks against Britain from 800 AD and the sale of its captives to markets in Istanbul and Islamic Spain helped to spread slavery among Europeans. There was nothing to deter the sale of slaves, not even religion. In Italy, there arose a plague called The Black Death. This tragedy was the reason for which many domestic slaves were required.

Slaves were often suspected of poisoning their masters and punishments were dire. One accused had her flesh torn off by hot pincers as she was drawn through the streets of Florence.

In the 16th century, Pope Paul III tried to stem Protestantism by threatening those who left the Catholic Church with enslavement. (The burden of slavery, New Internationalist, August 2001, Issue 337)

3.9.1 Slavery in Africa

The fifteenth century was an era that unleashed a new system of slavery that was more repressive than any that had existed before. As a result of the discovery of America by Christopher Columbus, Native American peoples were forced to work in plantations and mines. They were brutally mistreated, they experienced deficiencies in the conditions of hygiene and the extensive and arduous days of work, which led to the extermination of the natives. Having killed a large part of the aborigines, the Portuguese and Spaniards were left with no other labor force to continue with the hard work of the Americas, which led the Spanish and Portuguese colonies to export Africans in the condition of slaves from XVI century under the conception that African peoples were more resistant to back-breaking labor (Ki-Zerbo, 1980, p.306).

Mainly, African people were transferred to America employing pirates, merchants, and sailors. Notwithstanding, as time passed, exactly in the seventeenth century, this activity was institutionalized on a large scale and therefore arose the need to build factories and warehouses in the African continent where blacks were stored and, from there, lucrative business practices could be carried out.

According to Educalingo, an online dictionary, in the colonial era, a factory was a company located in a colonial territory that was managed by merchants who lived in the same colony. Due to their proximity to the area, they could be more aware of how everything was being managed as opposed to the members of the metropolis who lived in

very remote areas. This institution sought the conservation of its benefits, specifically those of economic nature, to maintain regular trade relations with the area of influence of the population where they were settled.

It is very important to emphasize that the monopoly was not exclusive of people of the same ethnic or social group. In this activity, blacks also contributed to trafficking. For example, in Portugal, the traffic was still under development by private slave traders--especially from the seventeenth century-.when, the relations between traders in Africa and Brazil began due to the interference of other slave-trading powers in the Atlantic.

There were two kinds of slave trades, the Eastern and Western trade. The Eastern Slave trade was a bit more genuine since it was based on slavery pertaining to "consumer goods", that is to say, in obtaining children and women to work only in domestic labor, while men were used as mercenaries or as palace guards; it was for this reason that the extensive presence of this free human labor was never seen as a necessity as opposed to Western trafficking, which was a more instrumental monopoly, and one that required a large workforce in order to carry out the excessively demanding labor. For these jobs, they were often imprisoned along with a minority of women.

The Portuguese were the first people to practice the Transatlantic trafficking of slaves from the west coast of Africa in 1441. African people who would soon become slaves were kept captive by other Africans and were immediately sent to the west coast of Africa. Although Portugal was the precursor of the transatlantic traffic institution, its monopoly was not the only driving force behind it. There were other countries which also sought to obtain great riches with this practice, in response to Portugal, they also adopted the

business, and soon, they were competing with Portugal. Spain was one of those countries that exported Africans, but its performance was not significant since it was not as strong as Portugal, which continued to lead the trade for another century.

The United Kingdom could not be left behind with the acquisition of slaves, so that at the end of the sixteenth century, it joined the group of countries that competed in this practice and began to supply slaves to the colonies overseas. This was held until then by Portugal, France, Holland, and Denmark. (Ki-Zerbo, 1980, pp. 302-304).

The first charge of the United Kingdom was transported in 1562. The nation was determined to gain power and influence and felt that it could not compete with other countries in obtaining blacks to enslave them, but that they had to lead the business one way or another. So in 1713, the British South Sea Company secured the exclusive right to supply slaves to the transoceanic colonies.

In Africa, slaves were generally exchanged for European products, mostly of poor quality and low value, such as textiles, alcoholic beverages, mirrors, weapons, necklaces, etc. Once they arrived in America, a bartering process would be employed which usually consisted of exchanging slaves for goods, such as tobacco, cotton, wood, coffee, gold, silver, and other precious minerals.

3.9.2 Slavery in Latin America

Real histories claim that the history of Africans in Latin America is multifaceted and complex, not all Africans experienced the terrible condition of slavery. The ones who did had different living conditions depending on different economic, political, ecological, and demographic circumstances. African slaves were forced in any form of work and lived in any place. European masters decided to settle during the colonial period and beyond.

3.9.3 Slavery in Colombia

Europeans invaded the Americas in search of wealth and glory, an event that is not only very well known but documented as well. According to Researchgate, Colombia's rich colonial history began in the early sixteenth century with the arrival of Alonso de Ojeda. This conquistador from Spain explored Colombia's Caribbean Coast, looking for gold, Indian slaves, and potential profits.

African slaves first arrived in Colombia in the 1520s, serving as agricultural and domestic helpers. Later, Afro-Colombians began to spread along the Pacific coast, a mainly underdeveloped region focused on mining.

In 1525, another veteran of Spain, Rodrigo de Bastidas, founded Santa Marta using slave labor. However, some of the slaves soon rebelled and burned the fledgling town before running to the rugged interior hinterlands where they formed runaway or maroon communities, known as palenques.

In the 1560s, slaves not only got their freedom by fleeing but they had the opportunity to buy their emancipation. Other masters simply set them free. By the 1770s, 60% of Colombia was composed of free black people.

A lot of freed slaves intermarried with the white and Indian population, producing the complex racial stew that is Colombia. Slavery ended in 1851. After slavery, Afro-Colombians formed associations called cabildos, which perpetuated the development of Afro-Colombian culture**. (Landers, Gómez, Acuña & Campbell, 2015).**

3.9.4 History of Racism

As it was already addressed, slavery was one of the most predominant systems of genocide and violence that dominant societies could have created. Europeans categorized people based on their biological features, as a result, they gave life to the idea of racism. They founded the conception that their race was the best; consequently, this argument justified numerous crimes against humanity and especially against Africans.

Discrimination, racism, prejudice, elitism, and negative representation of black people are ideologies that the institution of slavery spread throughout the world; and it is still affecting people's lives today.

What is the origin of racism and prejudice? Why did Europeans think they were superior to another race and enslave black people? Why are racism and prejudice still so notable in Colombia?

many sources that explain where racism could come from. We are going to address them one by one as this paper develops.

According to Alexandre Achrafié, inside of every primitive society, there are cultural prejudices. Every society has its traditions, beliefs, and ways of living which make it different from others. In those societies, such customs and perceptions of life are accepted, but above all, they are considered unique due to the identity traits that distinguish them. Achrafié states that all ethnic groups consider themselves different from others due to having their own language and mythos, and they tend to value themselves and look down on others.

Within the context of racism, it is important to point out what is prejudice.

Roger Bastide was a French sociologist and anthropologist and a professor of Philosophy at the University of Sorbonne. In his 1970 book Le prochain et le lointain, la rencontre des civilisations, he addresses the role prejudices play inside of multiracial communities. He analyzes the different types of prejudices such as prejudice of color, prejudice of class in a multiracial society and ethnic or cultural prejudice.

Roger Bastide claims that “in each case of prejudice, it is always about attitudes, feelings, and judgments that justify or cause the phenomenon of separation, segregation and exploitation of one group by another” (1970, p.16). The author explains that: according to ethnographers and the research of sociologists, race prejudice did not always exist, on the contrary, cultural and religious prejudice did. They were not about biological traits, but were, instead, related to ethnicity, something had always been made manifest (p.22).

For example, in the linguistic-cultural field, we found that Greeks of antiquity, separated from the barbarians, and also the Jews, violently opposed the non-Jews.

In like manner, for the Greeks of antiquity, the establishment of the language arises from a divine origin. Their language is considered a sacred language, and therefore, superior to others. (p.22).

According to Mr. Achrfié, it can be said that the prejudices that existed at that time were not racial but ethnic since they sprung from social, religious, and cultural factors. It can also be said that foreign peoples were then considered to be inferior.

The Greek term "Barbaros" means someone who speaks an incomprehensible language, that is to say, someone who does not speak Greek; and the barbarians were those who ignored the Hellenic and non-Jewish civilizations, who did not worship Yahweh.

Van den Berghe, the history of racism begins with the segregation presented in many religious texts of antiquity. Racism is “socially defined by biological descent and physical appearance, superior or inferior to other groups in physical, intellectual, cultural, or moral properties” (Van den Berghe, 2007).

One standard concept of racism is that it can be defined as a point of view, practice, or action that reflects how humanity is divided into different biological groups called races and that the members of a race share certain attributes that make them superior or inferior. (Britannica, *Racism*).

3.9.5 Biblical racism.

In the nineteenth century, a racist representation of the text of the Christian bible was spread in Europe according to some conceptions about the universal flood and the sons of Noah, especially the curse of Canaan, who already existed during the time of the Middle Ages.

According to this interpretation, the Bible points out that there are three human races whose origin is the three sons of Noah: Shem, Ham, and Japheth. The Jews and Arabs come from Sem; from Cam, the blacks; and of Jafet, the whites. This biblical vision of humanity divided into races was complemented by the so-called curse of Canaan, son of Ham, which Noah condemned:

"Cursed be Canaan, servant of servants unto his brethren" (Genesis 9:25).

The racist representation of the Bible indicates that the curse of Canaan was a curse of God to the "black race", that is why it is understood that this race is condemned to be the servants of the whites.

The colonial authorities, the Catholic and Protestant missionaries were in charge of propagating this ideology, to the point that they taught it to the Africans through the Belgian school books during the first half of the 20th century. (Ecured, *Racismo*).

3.9.6 Pseudo-scientific biological racism.

From the nineteenth century, western culture, along with the generalization of European colonialism throughout the world, developed a highly racist ideology that was openly accepted. This ideology was defined by Ernst Nolte as a "branch of European thought", and George Mosse as "the dark side of the Enlightenment"

In the middle of the 20th century, L'Encyclopedia Universalis included an article called *Races*, written by De Coppet that ends with the following conclusion: "At the end of the 19th century, there is an awareness on the part of enlightened Europe that the human race is divided into superior and inferior races."

Then, to justify their thoughts and racist acts, the Europeans went to science and particularly to biology, also to some of their ethnic groups (Germanic, Anglo-Saxon, Celtic, etc.) demonstrating that they were superior beings.

Thanks to these reasons, the Europeans supported the justifications for why they claimed the power to govern other peoples.

Non-European countries, like the United States, adopted this model of pseudoscientific racism to impose Anglo-Saxon domination. Japan, to colonize Korea, China, and other Southeast Asian peoples. Australia to prevent Asian immigration, and in Latin America

with the policies implemented to "diminish" the black factor "through miscegenation and other mechanisms of “ethnic cleansing. (Ecured, Racismo).

3.9.7 Gobineau and the emergence of racist philosophy.

The Essay on the inequality of the human races (1853-1855) (1915) is a written work by the French philosopher Joseph Arthur de Gobineau, considered to be the founder of the racist philosophy due to his work that proposes the idea that civilizations die. He questioned the causes for the disappearance of races, attributing the fault of this fact to those which he considers being of the inferior races. He proposes that the deterioration of the races takes place as a result of racial mixtures when he affirms that only 10 civilizations excelled and it was thanks to the homogenous and dominant presence of the supreme race, the white one. The French classified

the black and yellow races as inferior varieties of their species ", on which "the superiority of the white type and, within this type, of the Aryan family," possessing the "monopoly of beauty, intelligence, and strength.”

Finally, Gobineau expresses, that for Western civilization to subsist, there must be no contact with foreigners, much less than a racial mixture occurs, so that there is pure preservation of the Aryan blood since, for him, only the Germans achieved it.

As explained in Ecured, the racist ideologies manifested by Gobineau and other scholars lie in the linguistics and anthropological investigations that were carried out from the seventeenth to the twentieth century. The anthropological works were based on the classification of humanity from the biological concepts of "species" and "race", developed by scientists since the 18th century. According to the linguistic researches carried out in the

19th century, they showed that Asian languages, Avestan of ancient Persia, and Sanskrit from the Indus Valley, emerged before the main European languages including Latin, Greek, and all the Germanic and Celtic languages which led to German. Linguist, Friedrich Schlegel, deduced, if there was a native language there must also have been an old aboriginal people whom he called "Aryan" and designated as the origin of all European peoples.

3.9.8 Aryan myth

The history of the term ‘Aryan’ can be seen as a series of conceptualizations and re-conceptualizations.. This chapter endeavours to draw attention to the actual change and variation in the meaning of the expression over time, exploring the rediscovery of the ancient term by European scholars of the late eighteenth century, its introduction into historical literature and linguistics in the early nineteenth century, and the subsequent conceptualizing of ‘Aryans’ as an European scholars of the late eighteenth century, its introduction into historical literature and linguistics in the early nineteenth century, and the subsequent conceptualizing of ‘Aryans’ as an Indo-European people. (I); the re-conceptualising of ‘Aryans’ as an Indo-European race (II); the evolution and abstraction of the term ‘Aryan’ within European race theories, and its politicisation and popularisation in the late nineteenth century (III); and the political instrumentalisation, particularly discourses about the ‘Aryan’ in Nazi Germany (IV). (Motadel, 2013, p. 8).

Linguistics in the early nineteenth century, and the subsequent conceptualizing of ‘Aryans’ as an Indo-European people. (Motadel, 2013, p. 8).

3.9.9 European art of the nineteenth century and its contributions to racism.

European art of the nineteenth century was a great sign of the presence and spread of racism in the continent. It was explicitly evident in the anti-Semitic ideas of Richard Wagner and his enthusiasm for joining Gobineau's racism, spreading it in Germany when exposing it in several of his works, such as in his cycle of four German operas: Der Ring des Nibelungen

According to the Holocaust Encyclopedia, antisemitism means prejudice or hatred towards Jews. The term was coined for the first time by the German journalist Wilhelm Marr, according to him, the term specifies the hatred towards the Jews, and to several liberalists, cosmopolitan and international political tendencies, current in the XVIII and XIX centuries, and frequently associated with the Jews. A clear example of this term reflects one of the most complex situations that the Jews had to face, such as The Holocaust, persecution, and assassination sponsored by the State of Jews by the Nazi regime and its collaborators between 1933 and 1945.

Positivism was also a great ally for the successful dissemination of racism. Several authors indicate their relationship by arguing that thanks to that philosophical current, which enjoyed great popularity in the second half of the 19th century, racist scholars succeeded in their works.

From the last decades of the nineteenth-century European countries relied on racism to found a legal system of colonial domination and extermination in various parts of the world. One of these actions was the "sharing of Africa" legalized at the Berlin Conference of 1884-1885, in which twelve European countries, the Ottoman Empire, and the United

States were awarded exclusive territorial rights over the African continent, ignoring the rights of the people who inhabited it.

It is also important to indicate other acts based on and legitimized by the racist philosophy such as the appropriation in 1885 as private property of Leopold II of Belgium of the Free State of the Congo, in which he imposed a slave and genocidal regime; the conquest of the remarkable city of Timbuktu by France in 1893 and the destruction of its centuries-old culture; the conquest and destruction of the Kingdom of Dahomey in 1894 by France; the conquest of Madagascar by France in 1895; the conquest and destruction of the Kingdom of Benin in 1897 by Great Britain; the appropriation by the businessman and British mercenary Cecil Rhodes of what, at his death, would be called Rhodesia; the Algeciras Conference of 1906, in which the European powers considered that Morocco should be a "protectorate" of Spain and France; the killing by starvation and water poisoning of the Herero and Namaqua populations in the Namib Desert, between 1904 and 1907, by the German colonizers, considered the First genocide of the 20th century; etc.

3.10 The "national leagues" and racism in Cuba and Spain.

Spanish society like other European societies based their cultural distinctions to implant their superiority before other cultures. This European society took as a reference to its religion to promote an ideology called "blood cleansing" and imposed it on Moriscos, Jews, or Native Americans to justify the colonization. It was an indispensable requirement both in a military career and in civil service.

Finally, in 1868, the segregationist laws that restricted the civil rights of Afro-Cubans under the old "Laws of the Indies" which, until then, were the legal code in force in Cuba, with the abolition of the "Statutes of Blood Cleansing". Were abolished. Antisemitic ideas, a term that was provided in 1879 by the socialist journalist, Wilhelm Marr, in his book, Zwanglose Antisemitische Hefte (Casual Antisemitic Booklets), were the source of dialogues in Spanish society at the time, constituting a state issue of frequent discussion among politicians of that time, of which the famous debate between Castelar and Manterola of 1868 stands out. The Jews were only officially reinstated in the peninsula at the end of the 19th century.

Likewise, the concept of the Latin or Iberian race was a predominant and controversial topic as it responded to ideas considered positive, but in the same way, opposed the other races. In 1871, one of the topics of the debate was focused on «The distinctive characters of the Latin and Germanic races. Causes of its historical opposition. Is the Catholic idea inherent in the Latin race, that the current decadence of the latter can be explained by that of the former?

In Spain, as in many countries of the world, slavery was not abolished in the established time, but much later. In Spain for example, it took place on October 7th, 1886. Although in the peninsular territory it was abolished in 1837. It was maintained legally in the colonies, protected by the pressure of the "National Leagues" that defended it with patriotic arguments until the transitory figure of the board was created and its definitive abolition in 1886.

Antonio Canovas del Castillo, member of one of those Leagues, and then president of the Government of Spain, in the French newspaper "Le Journal" manifested shortly after in

November 1896: "I think that slavery was for them (the blacks of Cuba) much better than this freedom that they only have taken advantage of doing nothing and form masses of unemployed people. All those who know the blacks will tell you that in Madagascar, as in the Congo and Cuba, they are lazy, savage, inclined to act badly, and it is necessary to handle them with authority and firmness to obtain something from them. These savages have no other owners than their instincts, their primitive appetites."

Hannah Arendt, the author of the book Origins of Totalitarianism, states that European imperialism required to conceive racism as "the only possible explanation and the only excuse for its criminal behavior".

The colonization by Europe in many countries of the world was strongly associated with racist propaganda, as well as with artwork to entrench and make humanity believe that racism was a natural and essential part of human culture.

3.11Deep Racism: the Forgotten History of Human Zoos.

In 1906 Ota Benga, a pygmy person (Africa) was exhibited along with apes and other animals at the Bronx Zoo by Madison Grant, the director of the New York Zoological Society at the time.

By order of the Zoo Director, a racist and eugenics scientist, Hornaday, put Ota Benga in a cage with an orangutan and placed a sign pointing to him as "the missing link", expressing that Africans, like Ota Benga, belonged to an animal species intermediary between monkeys and Europeans. (Giudici, 2015).

4. OTHERNESS

As it has been reviewed, slavery has existed since immemorial time and it arose due to many varying circumstances. However, and most notably, slavery was the consequence of European domination over multiple peoples, leading to many deaths, the extermination of various cultures, the separation of families, but above all, it imposed a standard of superiority where people were reduced to the condition of "things", something which not only led to hatred and mockery but also the set up of differences between one culture and another, pre-establishing the capacities of all peoples solely based on their biological traits. Under such conditions, Europeans often showed themselves to be superior, marginalizing and leaving out those communities considered to be nothing more than foreign “strangers”. Otherness is a socio-discursive construction generated and spread by members of a dominant group that recreates the false perception of the identity of an out-group. The members of the dominant in-group seek to remark differences among them and the dominated out-group. Those differences build a hierarchy categorized by them (the non-dominant group) and us (the dominant in-group) which arouses the idea of discrimination since those differences of identity are not accepted, but on the contrary, they are seen in society as truly negative features.

A commonly cited perspective, as presented by Beauvoir (1950), argues that

“Otherness” is a fundamental category of human thought. Thus no group can ever set itself up as the one without at once setting up the other against itself.

The above could be interpreted as stating that otherness is, effectively, an inherent category of society that classifies people according to the highest level of distinction, but at the same time, defining who the opponent of the other is. (Zevallos, 2011).

This is how a system of oppression gave birth to a wide structure of racism, segregation, and abuse. A racist discourse against minorities, blacks, and indigenous people. Today, after almost 400 years of attempting to exterminate “inferior communities”, we can observe the consequences affecting not only minorities but people in general. Black and Indigenous people are being mistreated by way of racist practices in the street, on television, schools, job offers, books, etc. Mestizos, or Europeans descendants, are blind to this reality. They seek to brush it all aside, claiming that the problem of racism no longer exists and that black and indigenous people should move forward and quit recalling, what they deem, an “uncomfortable” topic

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4.1 Studies about racism in Latin America

Racism in Latin America is not an ideology that has the same value as in all Latin American societies since in most of the countries racism is not composed of a congruent or closed doctrinal body, but racist ideology is manifested as different types of contradictory and variable stereotypes and myths. Likewise, there is a tendency to comment and express opinions about the cultural predispositions of indigenous peoples or populations. (París, 2002)

On the other hand, political power has had a great authoritarian presence in other regions, added to this, the great permanence of extremely exclusive white oligarchies has generated systemic racism that affects society and institutions.

In complex situations, this ideology has become total racism in which the state assumes it with total naturalness, articulating it as an official doctrine. As was the case of the Guatemalan state in the early eighties, when the government of Ríos Montt, representative of a military-oligarchic alliance, incurred an act of ethnocide. After this event, the racist ideology manifested itself in all political institutions.

Latin American racism has been overlapped, kept hidden, and at the same time, is easily transformed into an ethno-racism, a kind of rejection and contempt for the story itself. This can lead to tearing of the identity and a kind of historical amnesia. Despite the explicit rejection of ideas of ethnic or racial cleansing, the concept of race is still part of the imaginary nationalist in all the countries of the region. When taking a look at the literature related to racism, it can be discovered that there are two different types of racist ideologies in Latin America, with different historical origins: first of all: a racism which is based on the exile of those African populations to America and in slavery; on the other hand, the neocolonial ideology recreated around the image of the Indian peoples.

In recent years some researchers have studied the problem of racism against black people analyzing the content of the messages issued by the media and the educational system.

One study (32 N. Patiño, op. cit., p. 112) presented an analysis that revealed two more common stereotypes in Brazilian society and discrimination practices, as well as the

relationship between racist ideology and forms of cultural oppression. Thus, the authors discovered that blackness, in the social imaginary, is associated with vice, clumsy, lack of civility, and primordial sexual instincts.

Another example in Latin American is presented by slavery in the Antilles which evokes the most extensive duration of colonization compared to other regions of Latin America since the process of colonization dates back to the first half of the sixteenth century. The Antillean society does not recognize the bloodlines of its inhabitants of black descent. They deeply deny the fact that there has been a black population in this society because it is a mulatto region. In the era of slavery, most of the European colonizers were males, then, a generalized process of miscegenation was created with black women. Due to this, this society may be considered whiter than black, that is why they represent the black "as if it were not part of the population, thus generating a kind of endo racism based on the nullification of historical memory. (París, 2002)

Yet another example is given in the racist anti-Haitian ideology, which goes back to the Dominican-Haitian War of 1844-1849. During the dictatorship of Trujillo, at that time, racism was overtly represented by the massacre of Haitian immigrants during the thirties. This war and other negative acts against Haitians generated and set a precedent for acts of prejudice and stereotype in the popular culture of various social sectors. The Policy Specialist of the National Secretariat for Policy Management, Ninfa Patiño, conducted an investigation in which the problem of racism is evidenced by the Dominicans who

participate in their interview towards the Haitians since the formers reject their African-American origin. One of the interviewees answered: "Yes, there is a difference in language and color, they are almost blue, there are whites, but most of them are black, and there is a difference between blacks and Dominicans". This indicates that Dominicans derive shame from their origin by denying and negatively showing some identity traits that they have in a certain way, but it is not so obvious. In this way, they use certain biological characteristics to discriminate and exclude Haitians by always establishing that difference between them. What one may call a “Them and Us” ideology. (París, 2002)

4.2 Racism in Colombia

While it is true racism left several aftermaths which were increasingly disseminated all over the world. In Colombia’s ignorance and prejudice, the idea of having to share Colombian wealth and goods with other people made white supremacists feel threatened, which is why they behaved in such a dehumanizing way.

Racism in Colombia is based on ethnic, socio-economic, religious, and even political factors.

In his text “Racismo y la discriminación racial en Colombia”, Juan de Dios Mosquera exposes the main reasons for which Colombia is a racist country.

According to Mosquera the institution of slavery was abolished in the republic of Colombia in May 21, 1851 with "on the freedom of slaves" law, upon the passage of this law, and the release of the slaves, the descendants of the Spanish empire were compensated by the state for the loss of these ´resources, ´ the freed slaves (2015, p.6).

The newly freed African people were not given any compensation, nor recognized for the time they were slaves. They did not have the rights to any lands, education, housing,

citizenship, nor livestock. Moreover, they continued to be treated as less than people; they were being called and treated only as blacks (p.6).

“Peoples and communities of African descent were submerged in the condition of "blacks", calling them "blacks", thinking as "blacks", working as "blacks", living as "blacks", and mistreated and subordinated as "blacks". (p.6).

Therefore the negative depiction of Afro-descendant people and their way of living contributed to the racial discrimination arose in Colombia. Unprotected, they were forced to work for very low wages, being abused, discriminated, and living under infra-human conditions.

4.3 Concepts

Social Psychology is a science that studies the interrelation between the individual and social groups (Tajfel & Fraser, 1978).

Munné (1986) Affirms that interpersonal behavior leads to the existence of a behavioral relationship that causes consistent effects on social influence. That is to say that, social psychology aims to investigate the interaction of interpersonal relationships through its effects.

But how do prejudice and racism arise?

According to the previously mentioned by social psychology, it can be said that Prejudice occurs in communicative stages whose causal factors are based on the appraisals of individuals and their behavior towards members of other groups (Brown, 1995). In the same way, it is admitted that the emergence of racist attitudes can only be explained by psychological principles since they must be interpreted taking into account their historical, economic and political context.

4.3.1 Social categorization.

Social categorization is a habitual cognitive mechanism. Likewise, it is the pioneer of all forms of Prejudice. That is why that social categorization is not enough to explain Prejudice. Tajfel and Turner (1986) indicated that categorization is a cognitive tool that impels the human being to section, classifies and order reality, otherwise, he could react in a specific way to each stimulus presented to it.

The cognitive processes that guide this mechanism are "assimilation" and "differentiation". Assimilation refers to the effect of minimizing differences within a category; differentiation is based on exaggerating pre-existing differences between categories. (Tajfel, 1959). According to Social Psychology, this means that members of different groups tend to look much more different than they are, and members of the same group more similar to each other (Eiser & Stroebe, 1972; Krueger & Clement, 1994; Tajfel & Wilkes, 1963).

It has been found that categorization is a cognitive process that children use since the age of 3. At this age, they are aware of the two main social categories: ethnicity and gender (Duveen & Lloyd, 1986; Thompson, 1975; Williams & Morland, 1976; Yee & Brown, 1994).

Even since that age, it has been analyzed that children begin to develop attitudinal preferences between these categories, identifying themselves with members of their ethnic group (Aboud, 1980) or gender (Thompson, 1975, Yee & Brown, 1994). This discrimination is expressed with endogrupal favoritism (Yee & Brown, 1994)

4.3.2 New racisms.

The last practices of racism have been denominated in many ways among them: symbolic racism (Kinder and Sears, 1981; Sears, 1988), aversive racism (Dovidio & Gaertner, 2000), modern racism (McConahay, 1983), ambivalent racism (Katz, 1981), ontologization (Roncarati et al, 2009), Infra-humanization (Leyens et al, 2003), hetero-ethnization (Vala et al, 2009).

It should be noted that the new racism refers to attitudes, behaviors and hidden beliefs that represent the "other" in that of a lower human classification (Vala, 2009).

4.3.3 Symbolic racism and modern racism.

At the beginning of the 80s, Kinder and Sears (1981) and McConahay (1983) raised the idea that in the United States a new form of racism was being developed, which consisted of a "mixture of anti-black affection and defense of traditional American moral values, which symbolize the Protestant ethic "(1981, p.416). His theory is that ethnic theories violate these American moral values such as individualism, self-confidence, work ethic, obedience, and discipline.

McConahay (1983) indicates that symbolic or modern racism has three characteristics: a) divergence against blacks who "push very hard" and ascend quickly; b) divergence towards concessions made to blacks, such as "positive discrimination"; c) the denial of racial discrimination.

4.3.4 Ambivalent racism.

Ambivalent racism is manifested similarly to the symbolic and modern, with the difference that in this case an emotional conflict between negative and positive feelings towards certain racial groups is experienced (Katz, 1981). The emotional conflict is aroused due to the tension between two moral values: the recognition of democratic equality, and

individualism. People tend to be between these two extremes and show towards another ethnic group, either an exaggerated affinity or a dislike.

4.3.5 Ontologization

Another of the most recent forms of racism is identified as ontologization. This concept has adhered to racism as a way of inferiorizing the outgroup, by classifying certain human groups of their species and attributing them to animal nature (Roncarati et al, 2009). The idea in this form of racism is to consider the difference between certain human groups not only in cultural aspects but also natural. (Pascale, 2010).

4.3.6 Individual and systemic racism.

The above are all examples of common justification/ rationalizations for racism as cited (Henry & Tator, 2006, p. 329).

"Individual Racism refers to an individual's racist assumptions, beliefs or behaviors and is "a form of racial discrimination that stems from conscious and unconscious personal prejudice" (p. 329). Individual Racism is connected to learned from broader socio-economic histories and processes and is supported and reinforced by systemic racism.

Systemic Racism.

Systemic Racism includes the policies and practices entrenched in established institutions, which result in the exclusion or promotion of designated groups. It differs from overt discrimination in that no individual intent is necessary. (Toronto Mayor's Committee on Community and Race Relations. Race Relations: Myths and Facts)

It manifests itself in two ways:

1. Institutional Racism: racial discrimination that derives from individuals carrying out the orders of others who are prejudiced or of a prejudiced society.

2. Structural Racism: inequalities rooted in the system-wide operation of a society that excludes substantial numbers of members of particular groups from significant participation in major social institutions. (p. 352).

Some forms of systemic racism may be more explicit or easier (for some) to identify than others: the Indian Residential School System in Canada; Jim Crow Laws in the US; the exclusion of African-American golfers from elite, private golf courses in the US; the way that "universal suffrage" did not include Indigenous North American women (nor did Indigenous men receive the vote until 1960, unless they gave up their status identity as Indigenous).

Some Canadian examples of systemic racism include: the 1885 Head Tax, the 1923 Exclusion Act, the 1897 Female Refugee Act, passed in Ontario, which criminalized 'immoral' and 'incorrigible' acts conducted by women if they were found to be pregnant out of wedlock or drunk in public.

Following are some common categorizations of racism

Cultural Racism.

According to Deetta Jones, in her article *The Many Types of Racism: 5 Terms to Know* (2018), Cultural racism has several meanings. In the larger sense, it is the authority to create and define the culture in a society. In America, the standards of art, beauty, and other forms of culture have historically been decided by straight, white, Christian men. As a result, the dominant American culture often reflects the needs of that group while excluding or devaluing the contributions of people of color. Therefore, in America, the holidays we celebrate, the statues in our parks, the stories in our history books and other markers of culture generally honor white men to the exclusion of other groups.

Gender (or sexual) racism.

Sexual racism consists of rejecting a person or group of people of a specific gender. Sometimes, this type of racism may arise if the person has suffered some kind of physical or psychological harm. In general, this racism usually occurs in women especially if they have been strongly hurt or humiliated by a man.

Racism in reverse.

It is about directing racist behavior towards those people who are not accustomed to racism. For example towards the white race, since we are accustomed to listen to jokes, series or TV shows where racism is focused on black people.

Subtle racism.

Those people who are victims of subtle racism may feel discriminated against or rejected by waiters, vendors in stores, etc. Surely, it must have happened to you, that depending on the clothes you wear, you were attended by the saleswoman or not. It seems that they have a radar to detect those people who do not wear the latest in fashion nor carry any such traits.

Space racism.

It refers to the patterns of metropolitan development in which some white and economically wealthy people create racially and economically segregated areas within cities, leaving newly arrived immigrants in badly damaged areas of the city.

Internalized racism.

In this type of racism, people who are of color internalize the negative messages they have received and come to feel ashamed of themselves for being "different".

They even hate their skin color, hair or other physical characteristics. This results in them developing low self-esteem and not feeling comfortable with themselves because they believe that their race makes them inferior.

Colorism.

It is usually seen as a problem for those communities of color. It is something like discriminating against others for having darker skin than yours (What comes to be called curling the curl even more). For years in the black community, the lighter skin was always seen as superior to the darker one.

Xenophobia.

It is rejection, fear or hatred towards the foreigner. This racism consists in the rejection of one's own cultural identity, so that in xenophobia, if one considers accepting foreigners so long as they comply with the socio-cultural assimilation of the country in which they live. (Asensio, 2017).

According to the Convention for the Elimination of all forms of Racial Discrimination held by the United Nations in 1963, racial discrimination is defined as: Any distinction, exclusion, restriction, or preference based on motives of race, color, lineage or national or ethnic origin having as its object or as a result of nullifying or undermining the recognition, enjoyment or exercise, in conditions of equality, rights and freedoms.

According to Directive 2000/43 of the European Union, relative to the application of the principle of equal treatment of persons, regardless of their racial or ethnic origin, we can distinguish between:

Direct discrimination: occurs when a person is treated less favorably than another in similar circumstances, for ethnic reasons. There is direct discrimination, for

example, when a person is prevented from accessing an establishment public because "they do not serve gypsies".

Direct discrimination can also be disguised, and in this case the racist motivation would be disguised with excuses, for example, claiming that the floor for which a gypsy family has shown interest, has already been rented or will be sold, without it being true.

Indirect discrimination: occurs when a disposition, criterion or practice that is posed and applied in a neutral manner for all people, places an ethnic group at a disadvantage due to its special situation or characteristics. For example, it would constitute a practice of indirect discrimination with respect to certain immigrants, requiring in a job offer a perfect command of Spanish, when this requirement is not necessary to develop the position. With regard to gypsies, we can find examples of indirect discrimination in the strict regulation of some economic activities that have traditionally been carried out by members of this community, such as street vending. Harassment is also considered to be a form of discrimination, which has the objective or effect of threatening the dignity of the person for ethnic reasons and creating a humiliating and offensive environment; the incitement to discrimination; the segregation; and reprisals against the people who denounce discriminatory practices.

Discrimination based on religion.

Discrimination based on religion consists of treating a person (employee or job applicant) in an unfavorable way because of their religious beliefs. The law protects not

only people who belong to traditional religions and organizations, such as Buddhism, Christianity, Hinduism, Islam and Judaism, but also other people who have sincere, ethical or moral beliefs.

Endo Racism.

It is racism from within, a self-discrimination emanating from the racialized subject, that is, suffering and experiencing prejudice for their ethnic-racial belonging. Now, why does endorracism arise? What motivates it? Endorracism: is one of the most representative phenomena of the the collective influence on the social being, the external contempt for being linked to a race considered inferior, exerting such pressure, capable of introducing into one's own individual the contempt to which he is exposed, that is to say, a self-instigated despisal, in which the subject racialized by "another" self conceived as "superior" accepts to look at himself with the eyes of the master as a consequence of racist coercion. (Pineda, 2015, p. 198).

Negrophobia.

Fanon (2008) defined negrophobia as a neurosis typified by the anxious fear and contempt of black people and black culture. Symptoms of negrophobia include but are not limited to the attribution of negative characteristics to black people and black things, the fear and hatred of black men, and the objectification of black women.

Ethnocentrism.

Consider one's culture as better than others (García, 2013, p.75).

Racial complex.

Feeling of racial inferiority. It happens when someone does not feel comfortable with their phenotypic characteristics, encajar deep inside they have the belief that other "races" are prettier, smarter and better(García, 2013, p.75).

4.4 Theoretical framework

The theoretical framework developed in this section, aims to guide the readers to the knowledge of the basic concepts needed for understanding this study.

On one hand, we addressed the two main concepts of this investigation, which are discourses in racism.

4.5 Literature review

4.5.1 Definition of racism.

Scholars have considered various definitions in studying racism. Racism is here understood as a complex societal system of ethnically or "racially" based domination and its resulting inequality. (Teun Vand Dijk, 1993).

Racism is used to refer to “beliefs, attitudes, institutional arrangements, and acts that tend to denigrate individuals or groups because of phenotypic characteristics [e.g., skin color, hair texture, width of nose, size of lips] or ethnic group affiliation”. Defined in this way, racism can exist at both the individual and institutional levels and include subjective and more objective experiences of racism. Focus of this chapter, institutional racism (discussed in detail elsewhere in this volume), which may not be perceived, is also included, given its complex and often overlooked relationship to perceived racism and health status. (Clark, Anderson, Clark & Williams, 1999, p. 805).

Harrell, outlines the centrality of power in her definition of racism, (2000). System of dominance, power, and privilege based on racial group designations; rooted in the historical

oppression of a group defined or perceived by dominant-group members as inferior, deviant, or undesirable; and occurring in circumstances where members of the dominant group create or accept their societal privilege by maintaining structures, ideology, values, and behavior that have the intent or effect of leaving nondominant-group members relatively excluded from power, esteem, status, and/or equal access to societal resource.

4. 5.2 Dissemination of racism

Van Dijk Claims that the "Discourse forms the crucial interface of the system" since it is employed in two different ways. The discourse is understood as a social practice but on the other hand, it is perceived as the main vehicle of learning and spread racist ideologies, especially the speeches disseminated by politicians or the media.

The author also states that the ones in Charged on the spread of racism are "symbolic elites" politicians, journalists and teachers, as they control or have privileged access to public discourse. (Van Dijk, 2001; Colorado, 2011).

4. 6 Racism in social networks

According to Acar, a social network is defined as "a set of people (or organizations or other social entities) connected by a set of social relationships, such as friendship, co-working or information exchange" (Acar, 2014, p. 10).

When social networks appeared for the first time, they grew in popularity and importance, especially Facebook, establishing itself as a powerful tool and means to share information, achievements, objectives, opinions videos, forum, etc.

Social networks were created in order to connect cultures in today's global society. The use of social networks changed the way we communicate. Today, it is very easy to connect with any country in the world, no matter the distance or the place, by means of digital

electronic devices, people keep in touch, the world is in constant communication, and we are informed about different events wherever they may be happening.

Facebook is one of the most popular social networks because it has hundreds of millions of users who every minute are publishing photos, videos, ads, and many people can gain access to that information. Facebook is a free network as are many others, and many people like to comment about the important events that affect society. For example, if the government raises taxes, that will appear on Facebook, and immediately people will talk about their opinions no matter whether the opinions are positive or negative.

Ever since Facebook appeared, people have not stopped publishing comments, allowing many people to see those publications even today. Facebook has become a very important means of communication used by almost everybody. People who have businesses, companies, students, and others exploit their advantages. Although this is very positive, there are, however, other users who use it in order to offend people, or communities of other races different from theirs. For example, some people use racist discourse to attack against these people, these aggressors think themselves superior only because they belong to other races.

The article of Arriaga claims, that despite the transparency and horizontality promoted by new digital tools, there is a reproduction of traditional racist discursive structures that secure dissemination and resiliency of racism as a cultural-historical discourse. (2013).

Today, racist discourse persists on social networks, mainly on Facebook. We know that it is a social network where anyone can publish a comment that may be positive or offensive, although Facebook has {filters – both coded and human} its mechanisms to block the swear words it is not enough to block the unacceptable public discourses of

racism (Field, 2018). (Farrington, Hall, Kilvingnton, Price, Saeed, 2014) Social networks sites such as Twitter and Facebook have guidelines on what they constitute as a hate speech. Yet, for many social networks sites, the process of reporting hate speech has traditionally been lengthy, confusing, and somewhat tedious. Nonetheless, progress was observed in August 2014 as Twitter finally agreed to devote more time and energy into challenging racism by introducing a report abuse button. Facebook´s policy arguably makes it easier to report such negative discourse as it provides a "help center" which includes the following links: How to report things, Report a violation, Bullying, Tools for addressing abuse, Contact your Grievance Officer, etc. (Farrington, Hall, Kilvington, Price & Saeed, 2014). Despite all these policies, many people continue expressing their hate toward other races as (Daniels claims in his work Overt hate speech includes the kind of racial epithets and explicitly racist language that are widely regarded as unacceptable public expressions of racism in the contemporary political climate in the United States and throughout much of the world. Cloaked Websites, on the other hand, are those published by individuals or groups who deliberately disguise a hidden political agenda. With regard to race, cloaked Websites contain virulent anti-Semitism and hate propaganda not usually explicit or expressly on the surface. But they do reveal their racism several page-layers down, or they provide links to such information (2008).

Freedom is a right that every human being possesses from the moment they are born. In Colombia, according to the constitution, it tells us in the Article 20. "Every individual is guaranteed the freedom to express and diffuse his/her thoughts and opinions, to transmit and receive information that is true and impartial, and to establish mass communications media". (Constitución política de Colombia, [Const.]. (1991).

This right gives us the free will to think and to expose our ideas, as long as the integrity of others is not compromised. Nevertheless, this argument, based on freedom of expression, can be used by people who publish extensively offensive information against other races, promoting racism by means of racist discourses publications. Defaming races such as Indians, Afro-descendants, and indigenous peoples, among others.

This issue has deeply affected these communities and has generated rejection, this has even led to the creation of different anti-racism organizations.

4.8 What Is Cyberbullying

According to Stopbullying. gov An official website of the United States government, cyberbullying is a way to bother or hurt someone via digital devices such as: cell phones, computers, and tablets. It is a vehicle where people share either personal or private information by way of Text, and apps, or online in social media, forums, or gaming. This practice includes sending, posting, or sharing negative, harmful, false, or mean content in order to cause embarrassment or humiliation to someone else.

The most common places where cyberbullying occurs are:

- Social Media, such as Facebook, Instagram, Snapchat, and Twitter
- SMS (Short Message Service) also known as Text Message sent through devices
- Instant Message (via devices, email provider services, apps, and social media messaging features)
- Email

Due to the fact most people spend their time surfing in the net they just share their lives on digital platforms and let see other people their comments, photos, posts and personal life. So, that is to say that as strangers as acquaintances can view their content. The

information shared forges the positive or negative kind of permanent public record of people according to their views, activities, and behavior. Cyberbullying can be a harmful factor that may destroys the reputation of everyone implicated not just the person being bullied, but those doing the bullying or partaking in it. Cyberbullying has unique concerns in that it can be:

Persistent – Digital devices offer an ability to immediately and continuously communicate 24 hours a day, so it can be difficult for children experiencing cyberbullying to find relief.

Permanent – Most information communicated electronically is permanent and public, if not reported and removed. A negative online reputation, including for those who bully, can impact college admissions, employment, and other areas of life.

Hard to Notice – Because teachers and parents may not overhear or see cyberbullying taking place, it is harder to recognize.

4.8.1 Online racism.

Since in the present day, we live in an era of technology and most of the people spend the whole day surfing in the net, due to their daily different activities it is relevant to note that there is a wide liberty to express themselves under the premise that we are all free to express our thoughts, all the more so, on social networks.

Many people can be an object of mockery through social media, but when it comes to black people, racism emerges and these people are victims of brutal teasing, verbal violence or threats.

Studies from the Pew Research Center have shown that most of the African-American youth get smartphones and use them with more frequency than the youth of other social

settings. In her research, Roderick S. Graham, an Assistant Professor of Sociology at Old Dominion University, found that black people are more engaged with technology as they have more positive perspective about the matter than other peoples, because of this, they spend a lot of their time in an environment where Cyberbullying may be experienced more easily, whether they're playing the role of the victim or the perpetrator. (Graham, 2017).

In order to understand why people are discriminated against online, especially the black community members, it is pertinent to address the issue with the following investigations:

Brendesha M. Tynes' article (2015) on two recent studies related to racism and discrimination shows how much a black person can be discriminated against or how he/she can play the role of a victim of online racist practices.

To carry out the investigation, Brendesha M. Tynes and Eleanor Seaton employed data from the Eunice Kennedy Shriver National Institute of Child Health and Human Development-funded Teen Life Online and in Schools Project, a longitudinal study of the risk and protective factors associated with online victimization.

In the first study, the researchers display the main contexts in which racial discrimination occurs, they also analyze the reports of online racial discrimination and the importance of those studies to the black teenagers from 2010-2013. In the second investigation, they examine critically the essence of those messages by using sing thematic and content analysis of students' qualitative descriptions.

Brendesha M. Tynes and Eleanor Seaton define online racial discrimination as: "denigrating or excluding individuals or groups on the basis of race through the use of symbols, voice, video, images, text and graphic representations".

Taking into account a sample of 340 African-American, Latino, Asian and biracial adolescents (drawn from a larger sample of 1028 sixth-12th grade students at year 1), online survey data from study one shows that 42 percent of the youth minority indicated that they had experienced at least one direct (individual) discriminatory incident in the first year, with fifty-five percent in the second year, and fifty-eight percent reporting such an incident in the third year (see Table 1). Sixty-four percent of the youth minority indicated that they had experienced at least one vicarious discriminatory incident in the first year, with sixty-nine percent the second year, and sixty-eight percent the third year. The most common direct discriminatory incident across the three years was "People have shown me a racist image online." The most common vicarious discriminatory incident across the three waves was "I have witnessed people saying mean or rude things about another person's ethnic group online."

Table 1.

Percentage Perceiving Discriminatory Incident via the Internet at Least Once in the Past Year (2010-2013).

Discrimination Items	**Time 1 (percent)**	**Time 2 (percent)**	**Time 3 (percent)**
People have said mean or rude things about me because of my race or ethnic group	28	34	36
People have shown me a racist image online	32	46	50
People have cracked jokes about people of my race or ethnic group online	48	55	60
People have said things that were untrue about people in my race or ethnic group	46	56	55

I have witnessed people saying mean or rude things about another person's ethnic group online	55	60	58
People have excluded me from a site because of my race or ethnic group online	9	9	13
People have threatened me online with violence because of my race or ethnic group	10	7	13

Retrieved from https://www.apa.org/science/about/psa/2015/12/online-racial-discrimination.aspx

The investigation reveals that the most frequent contexts for these experiences were social networking sites like Facebook and text messaging. Forty-four percent of minority youths indicated that they had experienced online discrimination on a social network site the first time, fifty-one percent the second, and forty-eight percent the third. Twenty-two percent of minority youths indicated that they had experienced online discrimination through text messages the first time, eighteen percent the second, and nineteen percent the third. Because researchers noted shifts in the popularity of online contexts among participants in interview data, specific sites (e.g., Tumblr, Twitter and YouTube) were assessed for the third time point. Twenty-one percent of minority youth indicated that they had experienced online discrimination on Twitter and YouTube.

In the second study, Brendesha M. Tynes with Allana Zuckerman asked African-American students in grades six to twelve at year one about their worst online experiences. This question was included in the online survey about their online victimization experiences outlined in study one which 1028 students completed. The item was open-ended so that to students could tell their experiences about this in a detailed way by using their own words. African-Americans were chosen because the follow-up interview data revealed they experience a particularly virulent form of online racial discrimination.

Thematic and content analyses were conducted with open-ended responses across three waves of data. Narratives were coded and a word cloud with the most frequently used words was also generated using NVivo qualitative data analysis software. Thematic analysis showed emergent themes primarily revolved around the nature and content of online racial discrimination as well as the contexts in which they occur. Participants reported six primary types of experiences:

1. Racial epithets.
2. Statements that were untrue, stereotyping and implicitly racist statements.
3. Racist jokes.
4. Symbols of hate, such as the Confederate flag.
5. Threats of physical harm or death.
6. Graphic representations/actual images of dead black bodies.

Examples include the following:

- "The worst thing that has happened to me on the internet is that someone threatened to kill me because of my race."
- "Almost everyday on Call of Duty: Black Ops (a video game) I see Confederate flags, swastikas and black people hanging from trees in emblems and they say racist things about me and my teammates."
- "The worst internet experience that I received was online scrolling down my Facebook stream and seen a picture of an Obama doll hanging by a nuce [sic] at a gas station... I showed it to my mom and my co-workers but really nothing we could do about it."

- "Me and my friends were playing Xbox and some kid joined the Xbox Live party we were in and made a lot of racist jokes I found offensive." (Tynes, 2015).

After having reviewed the concept of Cyberbullying, what social community may be the most affected and what network is used more to spread violence, It is important to note that one of the most common reasons for which people are cyberbullied lies in discrimination related to race, which is also known as Cyber Racism. Let's have a look at the meaning of this view and then compare the meaning of cyber racism to Brendesha M. Tynes' and Eleanor Seaton's definition of online racial discrimination.

4.8.2 What is Cyber-Racism?

Australian human rights Commission (2017) (web site) introduces the concept by clarifying what racism is, and then talking about it. The word "racism" changes meaning when it happens on social media.

According to Australian human rights Commission, "Racism can take many forms, such as jokes or comments that cause offence or hurt; name-calling or verbal abuse; harassment or intimidation, or public commentary that inflames hostility towards certain groups."

"When racism takes place online it is known as cyber-racism. Cyber-racism can include words and images and may be communicated via websites, blogs and social networking sites, videos or email."

The article also provides clear information about what actions people can take to report acts of cyberbullying.

Table 2.

Reported acts of cyberbullying

Where the material was found.	What to do?	What will happen?
All websites	Make a complaint to the Australian Human Rights Commission. For information go to: www.humanrights.gov.au/complaints-information.	The Commission will investigate whether the Racial Discrimination Act 1975 applies to the material and, where it can, will help you resolve your concerns
	Make a complaint to the Australian Communication and Media Authority (ACMA). For information go to: www.acma.gov.au/Citizen/Take-action/Complaints/Internet-content-complaints	ACMA will investigate whether the material is prohibited content under the Broadcasting Services Act 1992.
All websites	For serious complaints, such as threats of violence, contact the police by phoning 131 444. This is a national police assistance line which allows you to report crime over the phone.	It may be a criminal offence to publish the material on the internet if it is offensive, harassing or menacing. Most State and Territory Police services have special units working on

		computer crime and may be able to help you further.
Youtube	Flag the video or file an abuse report.	YouTube will review the video to determine whether it violates its Terms of Use and may remove it.
Facebook	Click the 'report' tab which appears alongside the content. You can also report abuse on Facebook through its Security Help Centre	. A Facebook administrator will investigate whether the content violates its Community Standards and may remove it
Twitter	You can report an abusive user through Twitter's Help Centre.	Twitter may suspend accounts that violate its Terms of Service. More information is available in the Twitter Help Centre.

(Australian human rights Commission website, 2017).

After live or eyewitness cyberbullying.

4.9 Racist stereotypes in sport emerged on network Facebook in Colombia

Colombia has one of the most racist and discriminatory societies throughout the world against Afro-descendants, because of they face insults, exclusion, segregation, and what is worse, they deal with practices of scorn on a daily basis, especially in fields such as work, economics, education, the social media, culture, and politics. When this topic is tacking, it is oftentimes supported that this conflict is only part of the colonial era and that it does not affect the daily lives of Colombians with regards to the Afro and indigenous communities. Likewise,

The Colombian government is obliged to guarantee the right to equality for all Colombian races, such as native Colombians, Afro-descendants, Mulattos, Whites, etc. (Mosquera, 2015. pag. 3)

"Stereotypes are defined as beliefs about personal characteristics of a group. These beliefs are frequently widespread and erroneous, but they are very resistant to change as Meyer (1993) indicates. However, stereotypes influence the way we see other groups, so that they serve to simplify and organize information, preserving social values, maintaining the beliefs of the groups and justifying collective actions." (Jordan, 2007, p. 5, taken from Aguilar).

A common expression that some people use when it comes to point out black people's mistakes is “Negro hijueputa” (Black son of a bitch), or “negro tenías que ser” (You just had to be black). These sayings come up easily.

Five months ago, the world cup took place and Colombia’s opponents were Russia, Saudi Arabia, Egypt, Uruguay, Portugal, Spain, Morocco, Iran, France, Australia, Peru, Denmark, Argentina, Iceland, Croatia, Nigeria Brazil, Switzerland, Costa Rica, Serbia,

Germany, Mexico, Sweden, South Korea, Belgium, Panama, Tunisia, England, Poland, Senegal, and Japan.

With this last team, Colombia's players had a negative special situation. It turns out that the defender of the Colombian national team stopped the ball inside the area to avoid a goal from the Japanese team. The referee did not hesitate, and called a penalty and took the red card out against La Roca.

La Roca tried to talk to the referee in order to improve the situation but it was so obvious his intention to stop Japan's goal with his hands that the punishment was unavoidable. (Semana, 2018).

In light of this situation, a lot of racist comments came out on different networks. The most predominant ones were on Facebook and Twitter.

Below there are some samples of the comments that emerged on the networks after Davison Sánchez's performance in the 2018 World cup. It is also important to note that these evidences were taken from a Facebook user account.

Facebook:

"Váyase a jugar a las muñecas negro hijueputa" (Go play with dolls, you black son of a bitch).

Twitter.

"Negro hijueputa vende patrias mico gonorrea marrana negra metase a su duque por el culo esclavo tenia que ser nacido de un aborto de burra". (Black motherfucker, sellin' out his country, monkey motherfucker, black pig, stick your Duque up your ass, just had to be a slave, born from a donkey's abortion).

“Davinson Sánchez negro treinta hijueputa malparido genocida de bloqueador solar tienes la boca como una mondá inflamada gran gonorrea ve a jugar con el Valledupar Fc grandisimo hijueputa”. (Nigger thirty, son of a bitch, bastard, genocidal blocker, all you got’s a mouth shaped like an inflamed dick, fat bastard, go play with Valledupar FC, big ol’ son of a bitch).

“Chao maldito negro hijueputa no vuelvas más.” (Bye, you fuckin’ black son of a bitch, don’t come back again).

The last comments are some irrefutable pieces of evidence that white/mestizo Colombians people feel a deep hatred against them, the excluded population, such as Afro-Colombian people, who are seen as the originators of “tragedies” in the country. In this situation, it is clear how people can categorize other people and establish a difference among them, here, the differences lie in the superiority of one race expressing otherness.

On June 28, 2018, Colombia made its debut in the World Cup. Senegal was the opponent. This competition was very particular since Colombia is a country with an excellent football team that started off obtaining good results. On this occasion, there was no exception, Colombia won the competition, 1-0, but it was not easy. The Senegalese had a great performance, which generated dislikes in the Colombian population, expressing their dislikes. Below we will show some examples.

"Colombia beat Senegal with a lot of suffering (0-1) and qualified for the second round of the second consecutive World Cup.

The best moments of the second half. It was suffered, fought, but in the end it was won: Colombia had to fight hard to beat Senegal and stay with a triumph that deposited it in the second round of Russia 2018 as the first of Group H."

Here there are two examples of comments found on networks:

“Hijueputas negros malparidos. -Cuáles? todos los de Colombia y Senegal”.

-" Que hijueputas negros para duros”. (Sons o’ bitches, black motherfuckers. Which ones? All the ones from Colombia and Senegal).

As it is noted, the former examples both included the expressions “Negro hijueputa” which is a very offensive phrase that most Colombians use in fights in order to express their anger, or to make fun of some situations. So, first of all this is a proof of the lack of respect that exists in Colombia towards black people. Likewise, people just speak how they want, there is no restriction, it doesn’t matter if what they are saying is offensive or not. In some occasions, those sayings or expressions carry insults or aggression inside and contribute to that same black people incorporating those set phrases in their everyday speech. So, when it comes to talk about black and indigenous people, Colombians use their speech to denigrate those “minority communities” by arguing that Colombia is a country based on freedom of expression, so they can say whatever it comes to their mind, regardless of whether it is offensive or not.

Everyday language reflects the values of our society. Prejudices against any minority or social group that feels disadvantaged, persecuted or proscribed at some point in history, by reason of their sex, ethnicity, or any other factor, immediately pass to the language carrying negative connotations of the terms used to designate them.

4.10 Freedom of expression

Within the framework of cyber racism, it is quite necessary to address freedom of speech due to the fact that most racism originates through use of the language. As we all know, it is not a felony to think out loud nor express our ideas. That is a right proclaimed by the

Universal Declaration of Human Rights that backs our opportunity to develop our full being. But, what about the people who are hurt or feel mistreated by opinions or ways of thinking just because they have the right to express themselves freely?

What happens if I commit racism in the speech or if I offend somebody by making comments about their religions, sex or physical appearance and everything is fine because it turns out that I am just providing my humble opinion?

Freedom of expression is the fundamental right that people have to say, manifest and disseminate freely what they think without being harassed. As such, they are civil and political freedom, relative to the sphere of public and social life that characterizes democratic systems and is essential for the respect of other rights.

In the democracy, the freedom of expression is fundamental because it allows the debate, the discussion and the exchange of ideas between political actors and other members of the society around topics of public interest. That is why we can not consider as democratic a society where there is no freedom of expression. (Significados.com, 2018).

According to the United Nations General Assembly of Universal Declaration of Human Rights proclaimed in Paris on 10 December 1948 in Article 19 is stated that "everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers". (Naciones Unidas, 2018).

Roberto Lozano's censorship.

Roberto Lozano represents the Soldado Micolta in a duo called the Siamese. Lozano is a mestizo man from the city of Palmira, Valle del Cauca, who paints his black face characterizing an Afro-Colombian man.

The members of the Siamese considered that it would bring great success to work together, so that palm artists resume their stories and gestates two characters that have catapulted them into recognition: 'The soldier Micolta and Lieutenant Rincon', thanks to this show, the couple received the first place as jokes account in the program Happy Saturdays, in 2004. With this triumph the 'Los siameses`s show' begins as they are known today in the artistic field. Since 2011 they are part of the official cast of the program in which they debuted.

The character of 'Soldado Micolta', will no longer appear in the program Happy Saturdays of the Caracol Channel, due to the constant complaints generated in social networks since the problem is considered a form of racial discrimination. Chao Racismo entity has promoted legal actions to censor the program.

As a result of the problem on Facebook several pages were created which were in favor and against censorship; the group on Facebook 'No more Soldado Micolta' has more than 700 members in which a message is expressed, do not to ridicule more Afro-Colombians through different publications.

There, the article by Luis Carlos Urrutia, public finance specialist and Bachelor of Philosophy, published on the website www.indepenmedia.co, where the author says: "In the case of the character 'Soldado Micolta', it is not just the fact that someone paints their face in black and stands in front of an audience to make fun, making happy Saturdays to some and unhappy to others, there is an act of psychological aggression that generate discomfort not only to the Afro-Colombian population, but to those who claim to respect and support the difference, and the diversity that exists in the country. "

Chao Racismo carried out legal actions since May 2015 and supported the citizens who protested peacefully in front of the facilities of the Caracol Channel, expressing the nonconformity against the character.

The announcement of Chao Racismo generated several comments on social networks, including on the same Fan Page of the organization. Some people say it is an unjustified protest, others support what happened.

"And the interpretation of the pastusos, the lying paisa or the valluno vivobobo, are also signs of segregation? I think they sometimes exaggerate and will manage to isolate themselves more from the country we are, in general, a mixture of everything," said Tirso Cosme.

Through a statement, the director of Chao Racismo, Ray Charrupí, said that "we were notified that the humorist Roberto Lozano decided not to interpret this character anymore, although he does not generate any type of aggression against any population or community that understood that the majority of the population that recognizes itself as Afro, finds in the character of the 'Soldado Micolta' a ridicule and therefore a violation of the dignity of Afro-Colombians and citizens in general who perceived discriminatory content in this character" (El País, 2015).

4.11 Limits of freedom of expression.

Any act that is related to violence, crime or any other case that may cause damage to the other will not be considered as freedom of expression.

More exactly, freedom of expression will be limited when a certain situation comes into conflict with other rights or values of people. That is, if the limits of this right are broken,

the person will suffer a legal sanction or even disapproval or social rejection. (Concepto.de, 2018).

Freedom of expression on the Internet is linked to freedom of information according to the computer legislation legislation of each country. At the same time, it is conceived in the same way that traditional media has been perceived, although it is adapted to its particularities (such as the right to privacy of personal information). Thus, freedom of expression is associated with certain standards of international law (such as the protection of children and adolescents, intellectual property, etc.), and its illegal use entails criminal and civil responsibilities. In recent times, the democratization of Internet access is considered a right, which in addition to guaranteeing freedom of information, offers an effective platform for the defense of freedom of expression and thought.

Freedom of expression

The cost of opinion on the Internet is minimal or non-existent. Opening an account on a social network is free. Commenting on the comment system of a large newspaper is free, although you risk moderating or eliminating opinions. Creating a blog or website is free or very cheap and no special training is required. And also the existence of certain anonymity motivates people to say what they want and even what they should not. (Significados.com, 2018).

It is on the Internet where have flourished the independent media that ignore the consequences that may arise when speaking about an uncomfortable truth. It is a tool that should be used to say what is not allowed to say in a traditional medium or paying for it.

Because of the great potential that the Internet has to allow people to express themselves and learn about things that governments and big companies do not want to be known about

it. They want to create regulations and state espionage, something that is not exclusive to large companies but despite these attempts at censorship, the Internet is and will continue being the best tool for society to express itself (Gerencie.com, 2013).

4.12 Linguistic construction of racism in Colombia

Linguistic construction of racism in Colombia

In Colombia, linguistic racism adopts three basic forms: the existence of black concept used to describe when addressing to black people or African descent. It is a direct inheritance of language generated in the process of slave trade and in the treatment of Spaniards toward the African people who were enslaved.

The Spaniards descendant of mestiza with white skin, consider that the linguistic custom of changing the name of people or the appellatives for the people “senor, señora, don, dona, amigo, niño” (Mr, Mrs, Sr, friend, boy) is normal, when they should address or call black the people or African descent use racist terms, such as, Black and Blacks! Also others racist terms that have emerged like “niche or morocho”.

Most teachers and historians continue to misuse racist concepts. Ho we should not continue to use the language colony, slave and racist.

"Negroes came from Africa" "Negreros" "Ship of slavers" "Negrería" "Negrette slave trade" "Slave trade" "Purchase of blacks" (Mosquera, 2015, p. 8).

In the same way, in Colombia racism against the black people who were enslaved has persisted through the language of the "black subject" that expression attributes the injustices, the bad treatment and the miserable conditions of life throughout the Afro-Colombian years had to suffer.

Today, the adjective black is attributed to any message to indicate the bad, the ugly, and the despised by society: black dollar, black night, black day and black soul, black luck, black heart, black market, blacklist among others.

In daily communication, The mestizos, use phrases in their vocabulary that contain stereotypes against people of African descent, which in their collective imagination is still the image of the subject "black"

Let's see some examples:

"She/he had to be black, It had to be ... black." "Pity black sea." "I worked like black"? "Negrito/a " "It's even pretty the blacky." "You do not look black" "Black does not have an entrance what it does to the exit" "Black,"

Means of dissemination and diffusion of racism

The ideology of racism coexists with people and is reproduced in each sphere of society through the communicational system, formal and informal which leads to form or distort public opinion and national cultural identity within Colombian society.

The main means of spreading racism are the following:

The language

The media

Advertising

The education

The jokes

The churches

The official and private cultural systems

The family. (Mosquera, 2015, p. 7).

Effects of racism on Spanish descendants, and mestizas of white skin, and on Afro-descendants of black skin or light skin.

When a person learns to manipulate or abuse another, they have extreme power over it. That power is the penetrating weapon that allows them to be the one who manages the life of the victim their whim, creating situations of self-rejection or by the surrounding community.

In the collective and individual psychology of the Spanish descendants and mestizas of white skin racism general:

Psychological security and affirmation of the self, of the individual and collective identity.

Undervaluation of people of African descent.

Disrespectful or burlesque attitudes towards people of African descent

Rejection the person with black skin as an individual or collective rejection.

Exclusion and invisibility of the image and representation of the black skinned person in their daily life.

Inferiority complex.

Likewise, the victim of constant abuse feels a profound harm when it is used psychologically by one or several people who control their mind and feelings in order to minimize them or make them feel inferior. These people suffer humiliation from their community and, in addition, their own humiliation.

The effects of racism in the collective and individual psychology of people of African descent, black skin or fair skin; are the endo racism or the internalization of racism against themselves.

Psychological insecurity and unfolding of the self, of the individual and collective identity.

Low or lack of self-esteem of self-concept of historical, racial and cultural self-assessment.

Automatic ignorance or disinterest in the knowledge of African identity and Afro-Colombians, automatic defeatism and distrust of their abilities and potential.

Inferiority or undervaluation complex.

Acts of racial discrimination against the Afro-Colombian

Among the main forms and practices of racial discrimination against the Afro-Colombian population, the following are described:

The rejection of the heads of personnel or resumes and the applications of employment of afro descendants people.

The system of competitions for the hiring of employees in public institutions.

The rejection of people of African descent who apply for housing in a lease.

The non-contracting in the aeronautical companies and in the intermunicipal air and land transport companies.

The recurrent assignment of the role of domestic service in soap operas and

Advertising papers for toiletries.

The non-production of dolls in the image and likeness of children of African descent.

The invisibility in the executive positions of the state in its diverse powers and levels.

There is an evident supremacy in the invisibility of Afro-descendent students in the undergraduate programs of the official and private universities that enjoy greater

recognition and prestige: National, Javeriana, Andes, Externado, Rosario, Tadeo Lozano, Bolivariana, La Salle, Santo Tomás and the military and police universities.

Similarly, the exclusionary treatment of beautiful women of African descent in the national reign of the beauty of Cartagena.

5. METHODOLOGY

The current research was developed in the interpretative paradigm and it is a qualitative type. According to Hernández, it is frequently based on data collection methods without numerical measurement, such as descriptions and observations. Usually, the questions and hypotheses arise as part of the research process and this is flexible, and moves between the events and their interpretation, between the answers and the development of the theory. Its purpose is to "reconstruct" the reality, as it is observed by the actors of a previously defined social system. (Hernandéz, 2004, p.10).

The design of the research is phenomenological, its origin dates back to the mathematician Edmund Husserl (1859-1938) and can acquire several variants. Norlyk and Harder (2010) and Caelli (2000) have identified 18 different forms of it. However, and more specifically in this section we refer the design as empirical phenomenology (Creswell, 2013b, Adams and van Manen, 2008; Hamilton, 2004; and Hammersley, 2003). (Hernández, 2014, p. 493). The phenomenological design seeks to explore, describe and understand the experiences of people with regard to a phenomenon and discover the elements in common of such experiences. (Hernández, 2014, p. 493).

5. 1 Methodological design

Our design considers the following stages:

The first phase, we collected data from publications on Facebook, “Chao racism” and Soldado Micolta's Facebook, which were published the days when the show was taken off the air (September 30, 2015).

In the second phase, we built categories of racism based in terms of the theories about the racism in language, identifying patterns present in the comments published on Facebook (see page 84, below). Part of this process was developed with the ATLAS.ti 6.2 program, a tool for the qualitative analysis of large bodies of textual, graphical, audio and video data. In this program, we created some codes for the racism categories and the ATLAS.ti classified the discourses of Facebook into the correct category according to the forms of racism.

The third phase, we carried out the categorization of the discourses. We considered seventeen forms of racism, after having analyzed ninety six discourses taken from Facebook, only nine racism categories were found, and the form of racism with the highest percentage in the discourses was the symbolic or modern racism, due to most of the people in their discourses expressed that afro descendants are morally inferior to white people. Also, these people considered that today does not exist discrimination towards the afro descendent, and they have equal opportunities in everything.

The last phase, the outcomes of racism categories showed us, that there is a high rate of racism in Colombia and the social networks such as Facebook are the means which people spread racist discourses where messages of intolerance are stimulated and the subtle prejudicial behavior has advanced to a degree that is much more difficult to see, yet regarded as more severe.

Table 3. Outcomes based in racism categories	
Racism categories	**Percentage of discourses found on Facebook**
Symbolic or modern racism	64 %
Reverse racism	10 %
Individual and systemic racism	8 %
Ethnic or cultural Prejudice	4 %
Classic and traditional racism	4 %
Color prejudice	3 %
Internalized racism	2 %
Negrophobia	1 %
Gendered racism	1 %

For this analysis we took 96 discourses of Facebook by Colombians concerned with the censorship of soldado Micolta show, transmitted by the channel Caracol (see Appendix 1.1). The comments have been extracted from October to November from different Facebook pages such as *No más soldado Micolta*, *Chao Racismo*, and the webpage of the magazine El País. We have taken into account seventeen different racism categories; (Pascale, 2010) "New racisms" and (Morales, 2017). "Los 18 tipos de racismo que existen en el mundo". However, just nine categories were found in the Facebook discourses with regard to the Soldado Micolta show. The categories were the following: symbolic or modern racism, reverse racism, individual and systemic racism, ethnic or cultural prejudice, classic and traditional racism, color

prejudice, internalized racism, negrophobia, gendered racism. It should be noted that in some comments at least two categories can be identified. In the same way, opinions that support the censorship of the Soldado Micolta emerged, which we describe as positive reactions.

Most Facebook users' discourses were classified in the category of symbolic or modern racism, with an average of 64% of Symbolic or modern racism that means the denial of racism. For example what a Facebook user says "Me da igual si sigue o no, lo que hay es un poco de seres sin autoestima y que no pueden ignorar de que no son ningunos negros, ellos mismos se prestan para la burla diciendo que los están discriminando. Yo no soy negro ni afro, soy colombiano" in this case a Man ignores the existence of racism, arguing that the black people do not have self-esteem; they are the ones who generate the racism.

The 10% of the discourses were classified in the reverse racism that is racism against the racial majority either a member or group of that majority or the majority in general an example of this is "Pues dicen que no al racismo pero ellos si tiene el derecho de burlarse de los demás ayer vi en un lugar de comida rápida burlándose de un blanco" in this case a man says that Afro-descendants do not accept racism, but they laugh at and mock white people.

Eight percent of the discourses were classified as individual and systemic racism; that means when a person's beliefs, attitudes, and actions are based on biases, stereotypes, or prejudices against another race. An example is the next "Es un humorista siempre se puede Reinventar, Ordoñez de "Ordoñese" de La risa por otros motivos suprimió cualquier tipo de chiste vulgar de su repertorio y aun así nos hacía

reír, ahora me entere que es un empresario del entretenimiento" a man says that the humorist Roberto Lozano, can reinvent himself, and for this he gives an example of the comedian José Ordoñez who removed any vulgar joke from his repertoire, and he continues making people laugh.

Four percent of discourses fit in ethnic or cultural Prejudice, this is assuming an authority to create and define the culture in a society. An example is "Si se ridiculiza a la raza negra porque cuando representan a un negro deben colocar ese asentó maluco no todos los negros hablan así y pues al que no le guste que los hayan sacado que los contraste y que le hagan función privada y ganen plata a costillas de los que no están de acuerdo". In this case a man recognizes that there is racism in the way of imitating the speech of some Afro-descendants.

Three percent of the discourses were classified as classic and traditional racism that means the belief in the superiority of one race over another, which often results in discrimination and prejudice towards people based on their race or ethnicity. This is an example " Si, es discriminatorio!! Aprovechemos de una vez y sacamos los cuenta chistes que hacen chistes de blancos, pastusos, gais, rolos, caleños, paisas, costeños... Mejor dicho, eliminemos los chistes porque denigran a la gente y son tan vulnerables, hay que respetarle su dignidad." In this case, a man claims that if the Soldado Micolta show is discriminatory, any kind of joke against all people from any place should be censored.

Three percent of color prejudice was found in the discourses, this is discrimination based on skin color, also known as colorism. This is an example "quejanbrosos, llorones, para lo único que sirven, pa llorar, pa jugar dominó, pa mandar a la mujer a

trabajar, y pa reclamar familias en acción y beberse la plata. no joda". A man says that Afro-descendants complain and that they only are good to play dominoes, and they send their women to work, and spend the money in liquor.

Two percent of the discourses were of internalized racism, which means internalization of racial oppression by the racially subordinated. An example of this is, "A mi para nada me ofenden o ridiculizan, bobadas de la gente sin oficio" Afro-descendant woman does not support Chao racism foundation; she does not feel offended by the Soldado Micolta's show".

One percent of the discourses fit in the category of negrophobia that refers to the contempt that some feel toward people with Negroid physical characteristics. An example is "Negros resentidos de mierda, tenia guardado el resentimiento que les tengo, porque me han atracado siempre puros negros mal olientes, y me había olvidado del daño que le hacen los negros a los blancos en Buenaventura pero con este escándalo de el negro Ray Charrupi me acorde de todo lo qu han hecho, le apuesto que donde salgamos los blancos a hacer protesta por ser víctima de robos de los negros, sale medio país a hacer protesta. En Buenaventura un negro hp me robo el la plata el celular y sin poner resistencia me pego una puñalada y después me di cuenta qu vendio tdoo lo que me robo y se lo soplo. Por eso odio los negros hijueputas" in this case a man manifests resentment towards Afro-descendants. He says, that due to the scandal that Ray Charrupi made, he remembered a bad experience that he had, some Afro-descendants stole his belongings and injured him. This man considers that if tomorrow a protest was carried out against robberies perpetrated by afro people,

half of the country would support them. For that reason he hates the Afro-descendant people.

One percent of discourses of Facebook were classified in gender racism that refers to a form of oppression that occurs due to race and gender. An example is “No quiero ni imaginarme un "niche gay".....tiene que preocuparse de dos cosas "discriminatorias" jjjjjj” The man uses the mockery to express the condition of discrimination that an Afro-descendant would experience in case of rejection for being afro and gay at the same time.

The discourses analyzed show that Facebook users do not take into account the correct use of their native language. They commit a lot of mistakes in spelling, and sometimes it is difficult to understand what they are referring to, because they do not know a clear structure of the idea and they do not use punctuation marks that allow them to make their writing more coherent; and as if that wasn't enough, it is evident that they do not bear in mind the difference between an exclamatory word and a verb. Rather than properly using the English explanation word *Oh!*, they use the equivalent of *There is*. For example, rather than say *¡Ay!,* they say *Hay*.

Andrea Segovia, professor of Language and Literature at the Fuerte Militar Huancavilca Unit, indicates that there is misinformation about the impact caused by the use of accents, commas and periods. She states that, "the signs are not given by formalities, but to make sense of the sentence or a word, if this is not fulfilled, the context and its meaning are lost" (Eltelégrafo, 2017).web site.

On the other hand, the evidence of the lack of reading and ethno-education is what leads users to make so many grammatical errors and demonstrate ignorance of the true meaning of racism and its new forms.

Through sarcasm and irony, Facebook users say that Afro people are the only ones responsible for racism. They express that "humor is healthy", " In the humor everything is tolerated, it does not matter if someone is offended by his skin color, accent or origin, it is just a humor". In addition, they indicate that Colombia is a country of racial mixtures therefore, racism does not exist.

Racist practices in Colombia are hidden and represented in different ways, as they claim (Dovidio & Fazio, 1992; Pettigrew, 1998) racism does not dissipate, it becomes more subtle and implicit, more difficult to recognize and measure. "In terms of anti-black racism, recent investigations have found that the core of the new racism would be expressed in that white people will likely express anti-black prejudices whenever they can deny them" (Dovidio & Gaertner, 2000; Hodson, Dovidio & Garetner, 2002).

To understand how racism travels in language, it is necessary to address the theory of critical analysis of Van Dijk's discourse. In what way did the people who participate in the discourses on Facebook regarding the problematic of the Soldado Milcolta acquire those perceptions about Afro-Colombian people? What influenced that racism to become stronger and the majority of the Colombian population spread it, both white as black? According to Teun A. van Dijk, critical discourse analysis is a type of analytical research about the discourse that primarily analyzes how the abuse of social power, domination, and inequality are exercised, disseminated, and occasionally combated, by the texts and he speaks in the social and political context.

The critical analysis, of discourse, with such peculiar research, takes explicit part and aims to contribute effectively in the resistance against social inequality.

In this article of theoretical character, it is shown how different types of discourse play a specific role in the (reproduction of racism in society). It is argued that this role can be fully understood only through a socio-cognitive analysis of ideology. This means that those groups (whites) that control the means of its discourse, practice ideological production because they have access to it and they can also formulate a public discourse (eg, the symbolic elites) that has a special role in the reproduction of racism. Media discourses, education, and other forms of dominant discourse create public discourse about minority ethnic groups and, consequently, also produce this regressive ethnic consensus that sustains modern forms of racist ideology (Teun A. Van Dijk).

5.2 The effect of social networks on the construction of the meaning of racism in Colombia

Currently, life happens fast due to the heyday of technology. This phenomenon causes a great impact on people because it is a powerful tool in their lives that is often used for having fun, and to solve most effectively the issues that are presented in our daily life. Every time more and more Technology comes in an innovative way which draws people's attention and encourages them to take part in that captivating modern world.

In this attractive world, social media can be highlighted as the most effective channel of communication, there are no limits, nobody oversees people's behavior and as a result, problems may emerge. Most of the times these problems arise because people spend

a lot of time surfing on the net and they are carried away by the "wonders and" curiosities "around.

Sometimes those wonders and "curiosities" may contain a strong sense of mockery or aggression against other people which lead to spread of hatred and verbal violence.

Constant human interaction through these platforms imply respect, understanding, affection, and recognition, however, sometimes these aspects are relegated and communication tends to become negative.

As it is known Facebook is the most used social networks in Colombia. The platform is being used by (88%), average of the population according to the Ministry of Information and Communications Technologies (MINTI). (Uso y Apropiación de las Tics en Colombia (Luna, 2015). Recent research shows that Instagram has the most negative impact on the mental well-being of young people and that Snapchat, Facebook and Twitter are harmful. Also, YouTube was found to have a positive impact.

In Colombia, several complaints related to verbal abuse on social media have increased. Hereunder it can be confirmed some examples of accusations prompted by some Facebook users.

On Facebook, a woman qualifies the administrator of her child's building as a "thief." A blog points to the owner of a furniture company to be a "swindler". A president of a car club publishes in its networks the photo of a woman, affirming that she "steals people". A man says on Facebook and YouTube that a Sayco official is "thief, mobster, and corrupt."

This shows how easy can be to accuse of assault someone on networks, and how conflict may emerge generating hatred and a hostile atmosphere that it doesn't guarantee the respect for people around.

In 2017, the Constitutional Court of Colombia announced its position on the use of social networks. According to the high constitutional court, those who use them the social networks are responsible for what they publish because they believe that freedom of information must be based on the contrast with sources. That is to say, that there is not a legal backing that supports the integrity of people who use social media. The Constitutional court makes responsible every user for the possible problems they may face.

These last four cases of protection, which came to the Constitutional Court, reopened the debate on whether social networks should have a regulation to prevent the reporting of crimes without evidence, as well as the spread of false news, insults, and lies.

When it comes to the limits of the use of social networks, the first thing that has to be fought is the argument that freedom of expression is affected.

Addressing this topic, some questions arise as follow:

Is the internet becoming an odious space in Colombia?

Do people who attack or insult other people are spreading hate?

What are the limits in social networks in Colombia?

How do we stop the manifestation of hate in social networks?

The Colombian firm Quantil specialized in mathematical analysis, and commissioned by the Ministry of ICT conducted a study called 'Digital violence thermometer'. The research

focuses on discovering how toxic the interactions of Colombians can be in the use of social networks. The study analyzed almost 70,000 tweets and 10,400 comments made in Colombian media, made taking into account one news about a political group and another related to gender issues. (Fundación Gabriel García Marques Fnpi. 2019)

What is a 'toxic' comment? The study says it is a "rude, disrespectful and unreasonable content that would most likely make you leave the discussion." They also identified the 'provocative' comments, which "make you want to respond to engage in a potentially toxic dialogue" and those who call for calm, understanding and tolerance. Of the latter, the study found very few.

It was also found that political news tends to generate more toxic content than news about gender issues. Similarly, the toxicity of the comments varies according to gender and it was also found that the more diverse an interaction is - that is, the more users of different profiles participate in it - less toxic tends to be.

José David Name is a Colombian Senator who considers that in Colombia there are not currently effective procedures to curb abuses, and when complaints have managed to get the attention of the courts, in any case, web platforms do not eliminate the information that has been the subject of the lawsuit. He claims that “In our country, there is a need for regulation to protect the rights of Internet users, especially against defamatory, slanderous and insulting publications that attempt against the fundamental rights of individuals. That is why today we have filed this initiative that is aimed at those people who feel affected and unprotected because the existing judicial mechanisms do not have the dynamism to stop the reproduction of injurious or libelous content in an environment as instantaneous as networks social are".

Bill No. 179 was created in 2018 by Senator Name Cardozo, who established it in the Secretariat of the Senate of the Republic and intends to establish protection mechanisms against abusive publications in social networks. Besides, it seeks to protect the honor and good name of citizens in digital platforms. Lana (LA NACIÓN.com.co 2019 ¿Límite a publicaciones en redes sociales?)

In some occasions people hide themselves among those networks by creating a false profile, using a simple "alias" (or nick), An alias is like putting on a mask that allows you to perform misdeeds in order to attack other people and as they know there is not a strong law that can penalize them they commit aggression. This is how anonymity makes the aggressor "brave" since his verbal aggression is stronger and more frequent because he believes that he cannot be discovered.

In Colombia, there is another issue that leads to verbal abuse or aggression take place on social networks. On Facebook, some users mock the way black people speak, get dressed or of their biological traits. As it was mentioned in our study, the Soldado Micolta is a humorist who characters Los Siameses duo who perform on Sábados Felices", which acts in a childish, lazy and clumsy manner, that is to say, he does not use his intellect. The Soldado Micolta´show contributes and increases part of the racist prejudices that have been built against the Afro population for several centuries in different continents.

The controversy generated at nationally level about the permanence of a fictional character and humor as the Soldado Micolta, accused by the Chao Racismo organization to mock the Afro-Colombian community, has aroused various feelings about the limits to make humor in the country.

Our investigation revealed that racism is still alive, most Facebook users' discourses were classified in the category of symbolic or modern racism, with an average of 64% of Symbolic or modern racism which means most of the Colombian people do not accept racism is an evident problem in our the country because they think that mockery is not a sign of aggression or the exclusion of the most vulnerable population in the country. This denial of racism depicts the lack of ethnoeducation leads to not admit Afro Colombian people are victims of a system of exclusion and misrepresentation which feeds the lack of awareness of the problematic and spread this narrative. That is why we consider Etnoeduaction is the only tool to combat this social issue because it will help them to understand "differences" among minority possibly white Colombian would try to tolerate more black people and avoid and spread verbal racism.

"Education for ethnic groups is part of the public educational service and is based on a commitment to collective development, where different members of the community in general, exchange knowledge, experiences, with a view to maintaining, recreating and developing a global project of according to its culture, its language, its traditions and its own and indigenous privileges "(Law 115 of 1994. Chapter I, Article 1). *Mosquera, B.(2009). Etnoeducación un acercamiento a nuestras raíces.*

WHAT IS ETHNOEDUCATION?

Ethnoeducation must be understood as education in the values of national ethnicity, keeping in mind that our cultural identity is the syncretism or miscegenation of three great roots: Africanness, indigenity, and Spanichness.

Neither the Ministry of Education nor teachers should confuse the concept of the-education with educational attention for ethnic groups. An educational community is ethno-

educational if its Educational Institutional Project is ethno-educational, assumes in all its components and implements the ethno-education Afro-Colombian, indigenous or mestizo, regardless of the location in any locality of the national territory.

Principles of ethnoeducation:

- "Integrality", understood as the global conception that each people possesses and that allows a harmonious and reciprocal relationship between men, their social reality and nature;
- Linguistic diversity understood as the ways of seeing, conceiving and building the world that ethnic groups have expressed through the languages that are part of the national reality and equal conditions;
- Autonomy understood as the right of ethnic groups to develop their ethno-educational processes;
- Community participation, understood as the ability of ethnic groups to guide, develop and evaluate ethno-educational processes, exercising their autonomy;
- Interculturality understood as the ability to know one's own culture and other cultures that interact and enrich each other dynamically and reciprocally, contributing to translate into social reality, a coexistence, in equal conditions and mutual respect;
- Flexibility, understood as the permanent construction of ethno-educational processes, by the cultural values, needs and particularities of ethnic groups.

- Progressivity, understood as the dynamics of the ethno-educational processes generated by research, which coherently articulated and consolidate and contribute to the development of knowledge, and
- Solidarity understood as the cohesion of the group around their experiences that allows them to strengthen and maintain their existence, concerning other social groups "Article 2). Mosquera, B.(2009). Etnoeducación un acercamiento a nuestras raíces.

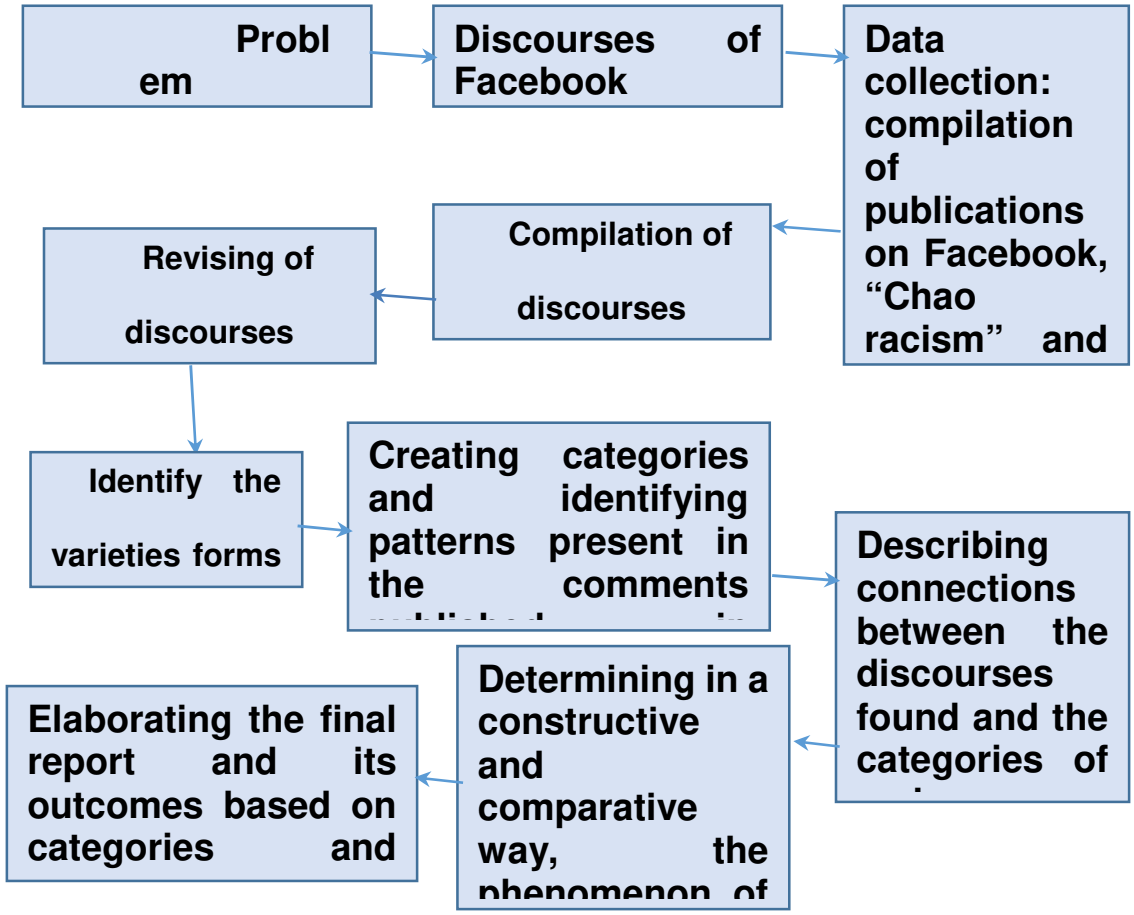

***Figure 1**: The design phenomenological.*

CONCLUSIONS

The main objective of this research was to analyze the discourses of Facebook users that emerge at the time of the censorship of the Soldado Micolta show from Colombian television in channel Caracol considered racist in Colombia. From this way this job will contribute towards the knowledge and comprehension of types of racism currently present that were found in the different discourses on Facebook page, related to the censorship of the show. The analysis of the discourses let us realize that there are different types of racism present in these discourses, and it allowed us to understand that racism is still present.

This research project sought to visualize the problem of racism in Colombia, through the propagation of inappropriate use in social networks mainly on Facebook that designates the Afro-Colombian community in the most infamous way possible. It is worth highlighting that there is racist discourse hidden in social networks, and using this research many people will become more sensitive towards the comprehension of this issue, and likely many people may change their way of thinking when it comes to any kind of racism.

Based on the comments generated on Facebook, it can be concluded that Colombia is still a highly racist country and it does not apply the norms established in the education law of 1994. The law proposes "to promote

projects that improve the relevance of education for the benefit of the most vulnerable population to correct the factors of inequality, discrimination or isolation. With the ethno education, many afro and indigenous children will feel part of a country of a community and better yet, a school where they will feel comfortable and happy where they do not have to suffer, due to their phenotypic characteristics or their way of speaking. It is necessary that at home we also talk about respect towards the other person, regardless of their social-economic status, sex, political ideology, origin or race. Teachers must be evaluated keeping in mind the way they address and express themselves towards the Afro and indigenous population.

Education media should also educate people about the ethnic groups to make people aware that racism exists, and that a lot of people ignore this because there continues to be strong miscegenation in Colombia.

Finally, we invite people, not only white, as well as black, to think about respecting each other. All of us as human being deserves respect and love. Black people deserve to be praised as any other ethnic group, instead of being mistreated and misjudge because of their skin color. What it should be taken into account, are their cognitive skills, abilities, and capacity to enrich societies with ancestral knowledge. Spreading verbal violence through social media increases the level of hatred that some people can cast against the black community which generates fears, frustrations, and low self-esteem, in most of the victims, mainly in children. Children need to rise in love and self-

confidence atmosphere, but if they misrepresented, they will be unable to grow with a strong character.

There is a strong difference when minority people grow up watching the representation of someone which they can feel identified with because it will contribute to the motivation to be themselves, without pretending to be someone else. It is a reaffirmation to state “It is possible” “I can do or I can be whatever I want without being convicted or being mocked.

In this sense, when the social media shows a different conception of minorities, not only they who have been misrepresented, they will feel powerful and included but the rest of the society would start to provide the respect that those people deserve.

Recommendations

It is considered interesting to investigate other aspects of the racism-related with the discourses, and it is proposed:

- To extend the studies presented in this research project to the study of racism in discourses at schools.
- To work on improving the method of analysis used in this project for analyzing the discourses presently used in schools.
- To analyze more carefully the reason why racism persists in schools today.

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APPENDIX 1.1

Analysis of discourses and identification of categories

All current quotations (96). Quotation-Filter: All (extended version)

HU: Discourses of Facebook
File: [D:\Discourses of Facebook.hpr6]
Edited by: Super
Date/Time: 2018-11-23 03:28:06

P 1: Comments Facebook.rtf - 1:1 [Esto Lo Que Fomenta Mas Es El ..] (4:4) (Super)
Codes: [Symbolic or modern racism]
No memos

Esto Lo Que Fomenta Mas Es El Racismo. Y El Mismo racismo Comieza Por La Comunidad Afro.

Comment:

Man considers, that the same racism it is encouraged by the same Afro community.

P 1: Comments Facebook.rtf - 1:3 [Me da igual si sigue o no, lo ..] (8:8) (Super)
Codes: [Symbolic or modern racism]
No memos

Me da igual si sigue o no, lo que hay es un poco de seres sin autoestima y que no pueden ignorar de que no son ningunos negros, ellos mismos se prestan para la burla diciendo que los están discriminando. Yo no soy negro ni afro, soy colombiano.

Comment:

Man ignores the existence of racism, arguing that the black people do not have self-esteem; they are the ones who generate the racism.

P 1: Comments Facebook.rtf - 1:4 [No es justificar el problema a..] (10:10) (Super)
Codes: [Symbolic or modern racism]
No memos

No es justificar el problema aquí es de actitud, si tanto les ofende el racismo porque no protestan cuando les dicen afro. Está claro que nuestros pasados fueron esclavos y eso da para para ponerse de mal humor, ya

que te viven recordando tu pasado que no fue del todo bien.

Comment:

Man says, that due to the past of slavery this generated in the Afro-descendants resentment, and that this is what is reflected in their protest.

P 1: Comments Facebook.rtf - 1:5 [El problema es que siempre son..] (12:12) (Super)
Codes: [Symbolic or modern racism]
No memos

El problema es que siempre son las víctimas de todo el racismo empieza por ellos mismos

Comment:

Man considers, that the same racism it is encouraged by the same afro community.

P 1: Comments Facebook.rtf - 1:7 [Estoy deacuerdo con usted seño..] (16:16) (Super)
Codes: [Symbolic or modern racism]
No memos

Estoy deacuerdo con usted señor Lebron Fory la principal discriminación son de parte de los afros. ..... como si ser de color fuera malo..... no soy negro, ni blanco. Ni verde o azul. Soy colombiano y vivo orgulloso

Comment:

Man affirms that the color of the skin is not relevant, the really important it is take pride in our country.

P 1: Comments Facebook.rtf - 1:8 [Exacto. Total ridicules y fijo..] (18:18) (Super)
Codes: [Symbolic or modern racism]
No memos

Exacto. Total ridicules y fijo impulsado por el grupito de resentidos y racistas de siempre

Comment:

Man argues, that there is a kind of resentment on the part of the Afro community, and that they are racist.

P 1: Comments Facebook.rtf - 1:9 [Entonce cuando una chilena per..] (20:20) (Super)
Codes: [Symbolic or modern racism]
No memos

Entonce cuando una chilena personifico a una paisa cual fue el revuelo, ofenden es racista porqué da un estereotipo equivocado de lo que es la comunidad afro.

Comment:

Man wants to justify the racism, because a Chilean imitated a person paisa, implying that there was not protest in this case, but it was done with the case of “El soldado Micolta”.

P 1: Comments Facebook.rtf - 1:11 [Q estupidez si a la hora del h..] (26:26) (Super)
Codes: [Symbolic or modern racism]
No memos

Q estupidez si a la hora del humor utilizan todos los acentos hay q dejar tantos complejos, acá en Colombia somos una mezcolanza tremenda de todas las etnias, razas, credos,partidos políticos e inclinación sexualidad hacen chistes y nos alegran el rato acá en Colombia NO hay porfavor racismo no lo creen con complejos tontos

Comment:

Man incurs a symbolic racism, because he assures that when it comes to make humor, the imitation of accents it is allowed, and affirms that racism does not exist in Colombia.

P 1: Comments Facebook.rtf - 1:13 [Totalmente de acuerdo los mayo..] (30:30) (Super)
Codes: [Symbolic or modern racism]
No memos

Totalmente de acuerdo los mayores racistas son estos mismos grupos que se encargan de fomentar y crear

diferencias terribles

Comment:

Man says that the same Afro communities (Chao Racismo), are in charge of fomenting and creating racism.

P 1: Comments Facebook.rtf - 1:14 [Diego Lucumi te apuesto q en a..] (32:32) (Super)
Codes: [Symbolic or modern racism]
No memos

Diego Lucumi te apuesto q en algún momento te has reído de un chiste de pastusos, rolos, Paisas, caleños o de algún cuento sobre lo nuestras madres cuando todo lo curaban con café. Entonces eso es ridiculizar?

Comment:

Woman ignores the existence of racism, by questioning if ridicule also occurs when comedians make jokes imitating the rolos, paisas, caleños and mothers, that is to say, if they make jokes about a community and this do not bother them, why the Soldado Micolta show would have to be considered a nuisance? If it is also a joke.

P 1: Comments Facebook.rtf - 1:15 [No se a que se refiere con "de..] (36:36) (Super)
Codes: [Symbolic or modern racism]
No memos

No se a que se refiere con "denigren", cuando solamente se hace chistes que podrían hacérsele a cualquier persona, y de hecho se hacen, a los paisas, pastusos que tal que los santandereanos se hubiesen presentido por el personaje de Celio. Cuando apr

Comment:

Woman states, that the Afro community should not get angry, because it compares the imitation of Soldado Micolta, which it is similar to what a comedian did, who imitated the behavior of a Santandereano

P 1: Comments Facebook.rtf - 1:16 [Eh definitivamente este país e..] (39:39) (Super)
Codes: [Symbolic or modern racism]
No memos

Eh definitivamente este país esta lleno de gente inoficiosa que andan viendo cosas donde no las hay , la verdad que vergüenza tener este tipo de organizaciones que andan gastando sus energías inútilmente y haciendo cazeria de brujas en vez de preocuparse por trabajar en ellos de una manera sensata y etica para logra igualdad

Comment:

Woman states, that the Afro community should not get angry, because it compares the imitation of Soldado Micolta, which it is similar to what a comedian did, who imitated the behavior of a Santandereano

P 1: Comments Facebook.rtf - 1:17 [Yo no soy racista pero he ido ..] (41:41) (Super)
Codes: [Symbolic or modern racism]
No memos

Yo no soy racista pero he ido notando que ellos mismo se crean este ambiente por favor hay cosas mas importantes por que protestar por favor!!!

Comment:

Man affirms that the Afro community has created the racist environment; he says that they should protest for important issues.

P 1: Comments Facebook.rtf - 1:18 [Bueno señores afros, ya que le..] (44:44) (Super)
Codes: [Symbolic or modern racism]
No memos

Bueno señores afros, ya que les gusta tanto hacer respetar los derecho de todos cuando van a pelear por los derechos de su país..... pa cuando es la marcha

Comment:

Man expresses, that as well as the Afro community protests against racism, they should also protest for the human rights of everybody.

P 1: Comments Facebook.rtf - 1:19 [Sr. Jhonier Valencia no creo q..] (47:47) (Super)
Codes: [Symbolic or modern racism]
No memos

Sr. Jhonier Valencia no creo q les interese, porque la vaina esta en armar pleito por cualquier pendejada, pero para los temas importantes de nuestro pais ahi si ni se aparecen.

Comment:

Woman considers bullshit the protest against racism, arguing that for the issues that she considers important in the country, the Afro-descendants do not participate.

P 1: Comments Facebook.rtf - 1:21 [Que Joda con este cuento de ra..] (52:52) (Super)
Codes: [Symbolic or modern racism]
No memos

Que Joda con este cuento de racismo esto o racismo aquello.....donde está el autoestima y mejor aún donde esta el bendito sentido del humor??...Hay que ser mas inteligentes y sobrepasar estas idiologias segregacionistas importadas ...toda la vida hemos convivido pacificamente en mi querida colombia como hermanos, negros y mestizos, mulatos y sambos (blancos puros solo unos cuantos)

Comment:

Man argues, that imported segregationist ideologies must be overcome, where is the self-esteem and sense of humor of Afro-descendants. He says that the Afro-descendants´ behavior with regard to racism has not been adequate.

P 1: Comments Facebook.rtf - 1:22 [ue payasada. se hacen chistes ..] (57:57) (Super)
Codes: [Symbolic or modern racism]
No memos

ue payasada. se hacen chistes con los pastusos, los boyasences, los paisas, los rolos, los santandereanos y Ninguno llora, los únicos son los afros por que en pleno siglo 21 y no han podido con su delirio de inferioridad, jamas van a poder. y al paso que vamos tendremos que formarles una república independiente.

Comment:

Man talks about the jokes made about people from other regions, and nobody complains, the only ones who do it are Afro-descendants, who have not yet been able to overcome their inferiority delirium, he says that if they continue in that way, they will have to build an independent republic.

P 1: Comments Facebook.rtf - 1:27 [Que pendejada mas gigante y qu..] (69:69) (Super)
Codes: [Symbolic or modern racism]
No memos

Que pendejada mas gigante y que poco cerebro quien piensa y razona asi... ellos son un duo genial y Micolta es un negro bien vivo el en ningun momento lo humillan es comediaaa so brutos entonces que tambien quiten a las que hacen de locas porque insultan a los gays a ver que ESTUPIDES

Comment:

Woman says that if comedians make jokes against the gays, and nobody protests, why it is done when they laugh about Afro-descendants.

P 1: Comments Facebook.rtf - 1:29 [Sera que ahora ,El racista de ..] (76:76) (Super)
Codes: [Symbolic or modern racism]
No memos

Sera que ahora ,El racista de Ray Charrupi y Chao Racismo van por el CARNAVAL DE NEGROS Y BLANCOS !!!!!

Comment:

The user says that if the Chao racism community helped to censure the Soldado Micolta's show, it is possible that they do the same with the “carnavales de negros y blancos"

P 1: Comments Facebook.rtf - 1:30 [CHAO RACISMO... ACASO NO HAN N..] (78:78) (Super)
Codes: [Symbolic or modern racism]
No memos

CHAO RACISMO... ACASO NO HAN NOTADO QUE ESA ESTUPIDEZ QUE HICIERON SOLO PROVOCÓ EL REPUDIO DE PARTE DE UN 90% DE LA POBLACIÓN COLOMBIANA Y TELEVIDENTE? USTEDES SON MAS RACISTAS POR DEMARCARSEN COMO NEGROS... LOS NEGROS Y LOS BLANCOS Y DE DISTINTO COLOR HACEN PARTE DE LA SOCIEDAD COMO SI NADA, ENTONCES POR QUÉ LA INDIGNACIÓN? ACEPTEN QUE LA CAGARON CON MICOLTA, PERSONAJE QUE JAMÁS REPRESENTÓ BURLA ALGUNA A LA COMUNIDAD AFRO... SOKO FUERON RISAS.. PUES NUNCA VI EL ANIMO DE DISCRIMINACION... BABOSOS

Comment:

The user argues, that the censorship of the show Soldado Micolta, caused rejection by 90% of the Colombian population, he says that Afro-descendants are racist, and that they made a mistake with the comedian Soldado Micolta, who never presented mockery against Afro-descendants, which was only humor without discrimination.

P 1: Comments Facebook.rtf - 1:31 [Por favor largo de Cali. Así n..] (81:81) (Super)
Codes: [Symbolic or modern racism]
No memos

Por favor largo de Cali. Así no somos los caleños. No los queremos más en Cali. Vayanse de una buena vez y dejen de jorderle la vida a las demás personas. Armargados y acomplejados!!!

Comment:

The user is in favour of the show, so that, he invites Afro-descendants from Cali, to leave the city, they are not welcome here, they are bitter and self-conscious, due to their protests.

P 1: Comments Facebook.rtf - 1:32 [Que tristeza este caso!!... Lo..] (84:84) (Super)
Codes: [Symbolic or modern racism]
No memos

Que tristeza este caso!!... Lo único que han logrado es abrir una brecha entre la raza negra y los demás... Quieren ganar espacio en medio de un mundo racista? Trabajemos duro para sacar de la ignorancia a tantas personas que necesitan ver el mundo de forma diferente. Esta situación ha despertado sinsabores que antes no existían. El poco espacio que habían ganado lo han perdido (en el corazón de muchas personas). Siento mucho esto por todos mis amigos negros, quienes se sienten orgullosos de su raza, al punto de no dejarse llenar de amargura por comentarios que ni siquiera vale la pena tenerlos en cuenta. Esta no es la forma de ganar derechos. Los derechos se ganan con actos y NO censurando un personaje, característico de este tipo de humor, que como muchos otros personajes, incluyendo los prototipos de las diferentes regiones del país, nos recuerda como somos, quienes somos y nos hacen reír. En lugar de llamarse "Chao Racismo" puede llamarse "cavando brechas".

Comment:

Woman says that Chao racism it is using the problematic to be popular, because she does not believe that there is a problem of racism, since these characters appear on television to highlight the culture and ethnicity of the minorities. She does not agree with the censorship that was made to the show, she says that rights are gained with acts and not with censorship. (Individual, symbolic racism)

P 1: Comments Facebook.rtf - 1:34 [Ustedes son más racistas que c..] (89:89) (Super)
Codes: [Symbolic or modern racism]
No memos

Ustedes son más racistas que cualquier raza, me parece el colmo que se tomen tanto trabajo para sacar del aire un personaje que no hace mal a nadie y no se preocupen por los problemas que de verdad tienen las comunidades negras en el país, no falta mucho para ver a Ray Charrupi en un tarjeton electoral.

Comment:

Man says that the Chao Racismo, and Ray Charrupi, are racist and that they struggle to remove the Soldado Micolta´s show. He says that there are real problems that are affecting the black communities in our country.

P 1: Comments Facebook.rtf - 1:35 [a mi me gusta en viking metal ..] (92:92) (Super)
Codes: [Symbolic or modern racism]
No memos

a mi me gusta en viking metal y el ns black metal, que tal que un dia se les de por prohibir estos generos musicales con el argumento de q es musica racista, el colmo con uds, dediquense a ser productivos de verdad y dejense de estupideces

Comment:

Man thinks that demonstrations against racism are stupid. He also believes, that it is possible that one day the music genre Vicking metal and black metal, will be banned with arguments that it is racist music.

P 1: Comments Facebook.rtf - 1:36 [Que estupidez #apoyoamicolta] (96:96) (Super)
Codes: [Symbolic or modern racism]
No memos

Que estupidez #apoyoamicolta

Comment:

Woman thinks the protest against racism it is silly.

P 1: Comments Facebook.rtf - 1:40 [Malparido negro con complejos ..] (109:109) (Super)
Codes: [Symbolic or modern racism]
No memos

Malparido negro con complejos por qué los demás negros si disfrutan y Ud solo quiere ganar plata haciéndose el marica, apoye a los del choco que están sin recursos pero no venga con maricadas y aquí le dejo el vídeo de la gente que apoya a micoltA

Comment:

Man, in an offensive and vulgar way, addresses to the director Ray Cahrrupi of the Chao Racism Foundation, affirming that he is a self-conscious person, because the other Afro-descendants enjoy the show, and he only wants to get rich. He also suggests to the director that supports the Choco which is without resources.

P 1: Comments Facebook.rtf - 1:41 [Que pendejada que tal que un d..] (113:113) (Super)
Codes: [Symbolic or modern racism]
No memos

Que pendejada que tal que un día nos de por decir que los rubios nos discriminan diciendonos monos por que nos comparan con los primates? Que seria del mono Sánchez ? El rubio Sánchez...

Comment:
Man rejects the existence of any type of racism, since it implies that the fact that certain words related to the phenotypic traits of a person are used, it is not synonymous with racism. In the same way, he questions what word sounds best to designate a blonde person without sounding offensive.

P 1: Comments Facebook.rtf - 1:43 [les toca acostumbrarse a respe..] (121:121) (Super)
Codes: [Symbolic or modern racism]
No memos

les toca acostumbrarse a respetar y comportarse como personas del mundo desarrollado, y ahora mas que nunca porque ademas no van a poder burlarse de las familias gays , pronto ellos también alzaran su voz para defender su dignidad porque ahora con niños de por medio ellos ya no van a aguantar tanta ridiculez de ustedes, pónganse a estudiar, y maduren ,,

Comment:
Woman considers that, it is ridiculous that the Afro-descendants protest, and argues that some gay families probably they go to protest, and the comedians will not be mocked again of this community. He suggests to the authors of this protest that they should grow up and study.

P 1: Comments Facebook.rtf - 1:45 [Yo tengo una moto negra. Enton..] (128:128) (Super)
Codes: [Symbolic or modern racism]
No memos

Yo tengo una moto negra. Entonces para q no digan q soy racista dire. Yo tengo una moto afrodesendiente.

Comment:
Man says, in form of humor, that he has a black motorcycle, and to avoid being called racist, he will say, that he has an Afro-descendant motorcycle.

P 1: Comments Facebook.rtf - 1:47 [esclavos de sus propias cadena..] (135:135) (Super)
Codes: [Symbolic or modern racism]
No memos

esclavos de sus propias cadenas mentales...

Comment:
Man says that the Afro-descendants who are against of racism, manifested in the Soldado Micolta´s show, are slaves of their own mental chains.

P 1: Comments Facebook.rtf - 1:48 [El cielo está nublado, mejor d..] (138:138) (Super)
Codes: [Symbolic or modern racism]
No memos

El cielo está nublado, mejor dicho, negro está el cielo, ¿debo decir: el cielo está afrodescendiente para que Chao Racismo no diga que estoy siendo displicente con la comunidad afro? Porque esto del lenguanje políticamente correcto y lo que hacen estos señores me parece el ridículo más grande.

Comment:

Man makes his comment in a burlesque way, and he thinks that the protest of Chao racism it is ridiculous, and he explains it by means of an example "the sky is dark" " he should say, the sky is Afro-descendant?".

P 1: Comments Facebook.rtf - 1:51 [Como se siente Ray Charrupi y ..] (147:147) (Super)
Codes: [Symbolic or modern racism]
No memos

Como se siente Ray Charrupi y Chao Racismo , despues de un poco de BULLING ??? Sale a pedir ayuda a las 2 Orillas .

Comment:

Man questions how Chao Racismo and Ray Charrupi Foundation feel, after the censorship of Soldado Micolta.

P 1: Comments Facebook.rtf - 1:53 [Están mal los de chao rasismo...] (156:156) (Super)
Codes: [Symbolic or modern racism]
No memos

Están mal los de chao rasismo. Piensen en todos no sólo en su organización. Muchos no nos sentimientos q micolta sea una ofensa. Nos quitaron sonrisas eso si es rasismo.

Comment:

Man criticizes the Chao Racism Foundation, saying that they should think about all people, and not just their foundation, he says that the Soldado Micolta's show, it is not an offense, the censorship of the show it is racism.

P 1: Comments Facebook.rtf - 1:54 [ok mi punto es q los de chao r..] (160:160) (Super)
Codes: [Symbolic or modern racism]
No memos

ok mi punto es q los de chao racismo estan por todos lados ejerciendo presion para retirar de los medios todo lo q consideren material racista , a ese paso llegara el dia en q no encuentre mi musica favorita q porq ellos dicen q fomenta el racismo.

Comment:

Man believes that the Chao Racism Foundation is putting pressure to remove from the media, everything that they consider racist. He thinks that it is possible that in the future, the foundation will remove some music that they consider fomenting racism.

P 1: Comments Facebook.rtf - 1:55 [Pero es que micolta no esta vu..] (164:164) (Super)
Codes: [Symbolic or modern racism]
No memos

Pero es que micolta no esta vulnerando la dignidad de nadie a mi me parece que esta es sacando a flote el repentismo y esa chispa de humor de muchos afro descendientes por que no reclaman a aquellos que los hacen quedar mal como raza son querer estigmatizar aquellos que atracan matan secuestran en fin que se ensañan hasta con su propia raza

Comment:

Woman says that the Soldado Micolta is not violating the dignity of anyone, that Micolta represents the sparkle of humor of the Afro community. She claims that the foundation should to protest against people who steal, kill and kidnap.

P 1: Comments Facebook.rtf - 1:62 [El humor esta por encima del b..] (194:194) (Super)
Codes: [Symbolic or modern racism]
No memos

El humor esta por encima del bien y del mal, por encima re clasismos , racismo , cultura o religión , el humor es una de las cosas más difíciles , se necesita de un gran ingenio para hacer reir a toda clase de personas de diferentes condiciones , por eso el humo debe estar por encima de todo , pues reír es lo mas sano

Comment:

Anonymous does not support censorship, he/she asserts that humor is above cultures and racism; he/she says that humor is the healthiest.

P 1: Comments Facebook.rtf - 1:63 [Las ironias de la vida, protes..] (198:198) (Super)
Codes: [Symbolic or modern racism]
No memos

Las ironias de la vida, protestan por una bobada, y la guerrilla, mata a esta gente, los acribillan como perros y a ellos sino le hacen ninguna clase de protesta. Manada de acomplejados.

Comment:

White woman does not support the censorship of the show; she thinks that is more important if they protest against the guerrillas (FARC), who assassinate Afro-descendants. She calls them self-conscious.

P 1: Comments Facebook.rtf - 1:59 [Enserio que pagina tan estupid..] (185:185) (Super)
Codes: [Symbolic or modern racism]
No memos

Enserio que pagina tan estupida ahora es que demanden a nestle por tener su producto besos de negra ya que eso afecta su moral y su vida, resentidos es lo que son , los mas racistas son ustedes que se pordebajean solos y mas lideres como estos que quieren ganar dinero y si respeto haciendolos sentir menos y que el mundo los odia, abra los ojos y dejen tanta maricada de que todo el mundo los odia la verdad no son mas importa tes que cualquier otra persona

Comment:

Man thinks that page Chao racismo is stupid, affirming that the Afro population is resentful, racist, and they humiliate themselves, their leaders make them feel less than the others (Chao racismo) that the world hates them, and they are more important than other people.

P 1: Comments Facebook.rtf - 1:65 [Que bueno que se unieran para ..] (210:210) (Super)
Codes: [Symbolic or modern racism]
No memos

Que bueno que se unieran para sacar a tanto político ladrón que tiene el chocó hundido en tanta pobreza, se dejan robar ríos para minería, se dejan robar la salud y la educación, donde vamos a parar si se le exige más a un humorista que a un servidor público. País de doble moral.

Comment:

white man does not support the censorship of the humorist, he talks about the fact that there are more important problems which people should protest like the problems of Chocó, such as health, education, illegal mining, among others.

P 1: Comments Facebook.rtf - 1:67 [no pues, sera que no son NEGRO..] (216:216) (Super)
Codes: [Symbolic or modern racism]
No memos

no pues, sera que no son NEGROS??? si el personaje lo que hacia era un homenaje a esa excelente RAZA, los que se sienten discriminados son ellos mismos, que ven en todo RACISMOOOOO, y que dicen de los ROLOS COSTEÑOS PASTUSOS, SANTANDEREANOS OPITAS????? Y PAISAS que tal esto???? jae

Comment:

Man does not agree with the censorship "It will be that they are not black" he says, that the show is a tribute to the black race, and the afro-descendant see racism in everything, justifying it with the jokes that are made towards people from other regions.

P 1: Comments Facebook.rtf - 1:68 [La pregunta es,qué pasará con ..] (220:220) (Super)
Codes: [Symbolic or modern racism]
No memos

La pregunta es,qué pasará con los chistes de pastusos y gays,que pasará con mary consuelo y piroberta,son solo personajes y los políticos ,....no demoran en pedir que no se les ofenda más.

Comment:

White man does not support censorship, explaning that those who do comedy imitating gays, Pastusos, and politicians, could also protest for possible offenses.

P 1: Comments Facebook.rtf - 1:69 [No estoy para nada de acuerdo,..] (223:223) (Super)
Codes: [Symbolic or modern racism]
No memos

No estoy para nada de acuerdo, era de los mejores

Comment:

Man does not agree with the censorship, arguing that the show was very good.

P 1: Comments Facebook.rtf - 1:73 [No sean tan ignorantes, nada t..] (238:238) (Super)
Codes: [Symbolic or modern racism]
No memos

No sean tan ignorantes, nada tiene de racista este personaje la verdad me encanta su humor. preocupense por cosas mas importantes.

Comment:

Woman does not support the censorship of the show, defending the comedian Roberto Lozano, she advises people to worry about more important things.

P 1: Comments Facebook.rtf - 1:74 [no hay mas racista que lo ridi..] (242:242) (Super)
Codes: [Symbolic or modern racism]
No memos

no hay mas racista que lo ridiculos que se ponen a hacer un show x esto....claro que con esto te volves mas visible

Comment:

Man does not support the censorship of the show. He affirms that those who protest against the show are racist, and their purpose it is to become more visible.

P 1: Comments Facebook.rtf - 1:75 [Dentro de poco hay que pedirle..] (250:250) (Super)
Codes: [Symbolic or modern racism]
No memos

Dentro de poco hay que pedirle permiso al Sr ray charrupi presidente de la empresa Chao racismo para solicitarle si se pueden usar zapatos o cualquier otro utensilio de color negro.

Comment:

Man does not support Chao racismo, in a burlesque way; he refers to the fact that he must to ask for permission to the president of Chao Racism if shoes or other utensils of black color can be used.

P 1: Comments Facebook.rtf - 1:76 [No entiendo como puede caber e..] (253:253) (Super)
Codes: [Symbolic or modern racism]
No memos

No entiendo como puede caber en la cabeza del alguien llamar a esto un acto de discriminación o racismo, en que momento se esta por de bajando la comunidad afro ? Esto es humor, no tiene nada de racismo. La misma comunidad afro es la encargada de auto discriminarse con actos como este, el día que dejemos de ponerle mas atención a estupideces como estas y nos centremos en lo que realmente nos afecta habrá cambios, ya hay que dejar la incoherencia y la falta de sentido común.. esto es colombia !!

Comment:

Man does not agree with Chao racism Foundation, and he questions the fact that Afro-descendants understand this as discrimination or racism. He sees it as humor and not racism; he affirms that the Afro community is in charge of

self-discrimination, he says that we should focus on what really affects us.

P 1: Comments Facebook.rtf - 1:77 [Afros resentidos, porque más b..] (256:256) (Super)
Codes: [Symbolic or modern racism]
No memos

Afros resentidos, porque más bien no crítican a Chocquibtown, que esos acomplejados subidos de ego si no respetan y van tratando mal a quien les lleve la contraria... Ante todo la doble moral en esta sociedad de mierda!...

Comment:

Man does not support the censorship. He thinks that the Afro-descendants are resentful, and that they should criticize the Choquibtown music group, which according to him, they treats people badly, he affirms that there is double morality on the part of society.

P 1: Comments Facebook.rtf - 1:78 [La esclavitud se abolió hace m..] (259:259) (Super)
Codes: [Symbolic or modern racism]
No memos

La esclavitud se abolió hace muchos años, es más, hoy, en muchos hogares, por no decir en la mayoría de casas donde hay servidumbre, son personas blancas, meztizas, caucasicas, indias, hoy ya hasta hay en la casa blanca un presidente Negro, muchos directivos de grandes empresas, y muchos ricos, y millonarios del mundo son NEGROS, muchos de los grandes futbolistas que triunfan en el mundo de los deportes son de raza NEGRA, el estígma que viven aún muchas personas de la etnía afro, es más por complejos que otra cosa. A las personas las hacen los actos, la actitud, la mentalidad, los valores, los principios, la honestidad, la humildad, DEJEMONOS DE TANTA DELICADEZA Y SENSIBILIDAD, AVANZAR CON EL MUNDO, CON LAS NUEVAS IDEAS, LAS INICIATIVAS, Y DEJAR A UN LADO LOS SENTIMIENTOS DE INFERIORIDAD, QUE YA EN ESTA ERA NO DEBEN EXISTIR.

Comment:

Man does not support Afro-descendents, who protest. He affirms that slavery was abolished many years ago, he argues that there are people of other races who are working as servants, and there are many famous black people famous, as soccer players. He says that some Afro-descendants feel inferior and the problem is that Afro-descendants are self-conscious.

P 1: Comments Facebook.rtf - 1:79 [No es acertado sacar este tipo..] (270:270) (Super)
Codes: [Symbolic or modern racism]
No memos

No es acertado sacar este tipo de personajes, es muy bueno y nos hace reír, pero si fuera un personaje de Pablo Escobar, o del cartel de los sapos o algo así, todo mundo se quedaría callado y no hacen nada, el humor del soldado micolta es muy bueno.

Comment:

Man does not agree with the censorship of the show. He thinks that he makes people laugh a lot. He makes a comparison, and he says why, they did not banned other television programmes, such as, soap operas, which foment drug trafficking and violence, in those cases nobody protests.

P 1: Comments Facebook.rtf - 1:80 [Porque no hacen lo mismo con e..] (277:277) (Super)
Codes: [Symbolic or modern racism]
No memos

Porque no hacen lo mismo con el reggaeton eso si que deberían prohibirlo en todo el mundo... Todo mi apoyo para Micolta que con su show nos saco de la monotonía, dibujo sonrisas, saco lagrimas dulces y nos hizo hasta doler la panza de tanto reír, si estas personas que dicen estar indignadas por su actuación se unieran para cambiar cosas de está sociedad que si hacen daño y van más allá del racismo seguramente el mundo estaría mejor, puedo estar casi segura que muchos de los que están metidos en esta pelea más por un sentir colectivo que por convicción... Sos un gran ser humano Micolta y que Dios te guarde, adelante que somos más lo que estamos contigo que en contra!

Comment:

Woman does not support the censorship. She proposes that they should do the same with the Reggaeton music. She supports the TV show that made her laugh a lot. She says, that if the protest of some Afro-descendants was against of social problems more serious than racism, she asserts that world would be better.

P 1: Comments Facebook.rtf - 1:81 [Dejen la estupidez por favor!,..] (281:281) (Super)
Codes: [Symbolic or modern racism]
No memos

Dejen la estupidez por favor!, cual racismo ni que nada! Se volvieron todos pues unas galletas, todo es malo todo es racismo. ....si les duele tanto los problemas de la comunidad afrodescendiente por que no se quejan de las vicisitudes de la region? Entren en conflicto con los lideres de sus comunidades porque bastante problemas y necesidades tienen

Comment:

Woman does not support the censorship of the show. In a burlesque way denies there is racism in the show, and compares them with gay people. She thinks they should worry about other problems and needs of the region where the majority of Afro-descendants live.

P 1: Comments Facebook.rtf - 1:82 [Mientras tanto los afro que ag..] (301:301) (Super)
Codes: [Symbolic or modern racism]
No memos

Mientras tanto los afro que aguantan hambre y carecen de oportunidades y por los que si hay que trabajar siguen en las mismas, ah pero que no nos llamen "negros" porque ahí si nos enojamos bahhhh

Comment:

Man does not support the protest of the Afro community. He says that many Afro-descendants suffer from hunger, and they do not have opportunities, however they do not protest, they just protest, because they are called black people.

P 1: Comments Facebook.rtf - 1:84 [Con todo respeto pienso que el..] (309:309) (Super)
Codes: [Symbolic or modern racism]
No memos

Con todo respeto pienso que el racismo viene de la misma raza que le molesta el racismo...

Comment:
Man does not support the protest against racism in the show; he affirms that racism comes from the same Afro-descendant community.

P 1: Comments Facebook.rtf - 1:85 [Tanta pendejada, siempre nos h..] (317:317) (Super)
Codes: [Symbolic or modern racism]
No memos

Tanta pendejada, siempre nos hemos reído de nosotros....eso es tener sentido del humor!!!

Comment:
Woman does not support the censorship. She thinks that mockery has always been towards all people, and that means, having a sense of humor.

P 1: Comments Facebook.rtf - 1:86 [Los afro quieren una Colombia ..] (321:321) (Super)
Codes: [Symbolic or modern racism]
No memos

Los afro quieren una Colombia para ellos, los indígenas también, los gays también....creo que quienes están cometiendo el error son ellos autodiscriminandose, la fundación Chao racismo debería llamarse hola racismo por qué lo que va a desencadenar esto es una serie de reclamos ridiculos que poco o nada le aportan a la sociedad, en este caso los prejuiciosos son ellos que ven en todo lado una actitud racista...

Comment:
Man does not support the Chao Racismo Foundation. He says that Afro-descendants, Indigenous people, gays, want a Colombia for them. He says that Afro-descendants are wrong, and that they self-discriminate, he affirms that the protest of the foundation does not contribute anything to society, they see a racist attitude everywhere.

P 1: Comments Facebook.rtf - 1:87 [Racismo, discriminación,..... ..] (345:345) (Super)
Codes: [Symbolic or modern racism]
No memos

Racismo, discriminación,..... Que pasa por Dios es complejo, de creer a toda hora q la gente habla de ellos, los critica y todo lo demás.... Acaso son mas importantesssss.... No, son una persona mas, blanco, mestizo, afrodescendientes, lo que sea .... Ellos son los que estan a la final discriminando lobque hacen las demás personas y se creen q por q tiene. Un poco de poder (político) ya quieren entorpecer lo que los demás quieren hacer

Comment:
Man does not support the Chao Racismo foundation. He asserts that they believe themselves more important than others. The foundation is who discriminates, because it has political power, and uses it to hindersome people.

P 1: Comments Facebook.rtf - 1:88 [Todos apoyemos al soldado mico..] (349:349) (Super)

Codes: [Symbolic or modern racism]
No memos

Todos apoyemos al soldado micolta esto es simplemente humor del bueno ... en ningún momento se discrimina ... hay cosas más importantes por las cuales hacer revuelo, el país tiene problemas más importantes que aún esperan una solución .... el racismo, la discriminación, el machismo,etc empieza por uno mismo

Comment:

Woman supports the Soldado Micolta show. She says that at any time, there is discrimination in the TV show. She asserts that there are more important problems that are still waiting for a solution, she affirms that racism, machismo, discrimination begins with oneself.

P 1: Comments Facebook.rtf - 1:89 [Es una idiotez,ahi se ve el ra..] (353:353) (Super)
Codes: [Symbolic or modern racism]
No memos

Es una idiotez,ahi se ve el racismo de ellos mismos,el racismo acaba cuando nos aceptamos como somos y no nos sentimos inferiores a nadie sin importar raza religión o clase social.

Comment:

Woman does not support censorship of the program. She says that the protest reflects the racism of the same Afro-descendant community: She affirms that racism ends when we accept ourselves as we are, and we do not feel inferior to other people no matter, religion or social class.

P 1: Comments Facebook.rtf - 1:91 [El desucupe de algunas persona..] (362:362) (Super)
Codes: [Symbolic or modern racism]
No memos

El desucupe de algunas personas es bárbaro si reír es saludable tomen la vida como viene no se malgasten el poco tiempo que vinimos a pasar por esta tierra vivan la vida miren que se va y no vuelve yo si te a pollo mi colta medio mucho junto a mi familia sin pensar en pendejadas

Comment:

Woman supports the comedian, says that laughing is healthy. She advises does not waste the little time of life that we have, protesting.

P 1: Comments Facebook.rtf - 1:71 [Que estupidez la gente se pega..] (229:229) (Super)
Codes: [Symbolic or modern racism]
No memos

Que estupidez la gente se pega de nada... Existen cosas mas graves en nuestro país gente muriendo de hambre de sed en fin...!

Comment:

Man does not support the censorship of the show, and he believes that racism it is not important. He says that there are more significant problems in Colombia.

P 1: Comments Facebook.rtf - 1:93 [La gente se embobo los mejores..] (382:382) (Super)
Codes: [Symbolic or modern racism]
No memos

La gente se embobo los mejores chistes son los de pastusos y el echo de que algunos lo cuenten no quiere decir que los esten discriminado micolta no debe salir saquen a esos que no hacen dar risa si no rabia.....a mi me gusta mucho la manera de hacer humor sano...

Comment:

Woman does not support the protest of Chao racism. She considers that it is intolerance and ignorance. She argues that the jokes about drunks, pastusos, gringos, paisas etc. Also should be censored.

P 1: Comments Facebook.rtf - 1:94 [Estoy en total desacuerdo. El ..] (385:385) (Super)
Codes: [Symbolic or modern racism]
No memos

Estoy en total desacuerdo. El mismo grupo social se encarga de estigmatizar a sus miembros. Se trata de una parodia como cualquiera otra.

Comment:

Man disagrees with the censorship of the TV show. He asserts that the foundation is responsible for stigmatizing their members. The parody of the Soldado Micolta, it is like any other.

P 1: Comments Facebook.rtf - 1:95 [Y mas bien por k mejor no krit..] (388:388) (Super)
Codes: [Symbolic or modern racism]
No memos

Y mas bien por k mejor no kriticamos a lo corruptos políticos de este país ....para k por fin los saquen de las oficinas del gobierno.....pero no, nos hacemos los ciegos y se la montamos al k se gana la vida tratando de hacernos reír par k por un momento nos olvidemos del país de mierda k nos tienen como hogar los corruptos de colombia

Comment:

Woman supports the humorist Lozano, and she proposes to make a protest against the corrupt politicians, instead of criticizing the humorist, who makes a living by making positive humor.

P 1: Comments Facebook.rtf - 1:96 [Entonces se deberían también s..] (391:391) (Super)
Codes: [Symbolic or modern racism]
No memos

Entonces se deberían también sacar del programa a todos los personajes que los humoristas realizan basándose en acentos y características de las diferentes regiones del país, pienso que con este acto ellos mismos se están discriminando, eso si es racismo!!!

Comment:

Woman supports the comedian, believes that jokes should also be censored based on the characteristics and accents of different regions of the country. He adds that what the foundation did is an act of discrimination and racism.

P 1: Comments Facebook.rtf - 1:24 [Ps dicen que no al racismo per..] (61:61) (Super)
Codes: [Reverse racism]
No memos

Ps dicen que no al racismo pero ellos si tiene el derecho de burlarse de los demás ayer vi en un lugar de comida rápida burlándose de un blanco

Comment:
Man says that Afro-descendants do not accept racism, but they laugh and mocking of white people.

P 1: Comments Facebook.rtf - 1:25 [Vean....ósea q como yo soy bla..] (63:63) (Super)
Codes: [Reverse racism]
No memos

Vean....ósea q como yo soy blanca....cuando me dicen vasito d leche....lo puedo llamar racismo?????? Jajjajjajajajja

Comment:
Woman says, that due to she is white, and when somebody calls her “galss of milk”, should be considered racism?

P 1: Comments Facebook.rtf - 1:44 [A ver señores de chao racismo ..] (126:126) (Super)
Codes: [Reverse racism]
No memos

A ver señores de chao racismo la vez pasada comente algo y nomhan respondido y de nuevo juega para ustedes racismo es que alguien blanco amarillo o lo que sea se pinte la cara de negro y cuando una persona afro se la pinta de blanco eso que es ???????? Es racismo tambien hacia los blancos asi que nos va tocar sacar a todos los afros que se pinten la cara de blanco

Comment:
Man, makes a question to Chao Racism Foundation, he says, they think that is racism when a white person paints his face black, it is, and when an Afro-descendant paints his face white what does that means?, this is also racism towards white people, so that all those who paint their faces in white should be banned.

P 1: Comments Facebook.rtf - 1:52 [en europa y eeuu los negros vi..] (152:152) (Super)
Codes: [Reverse racism]
No memos

en europa y eeuu los negros violan mujeres blancas y las matan, y no pasa nada, todo queda asi, pero si un blanco mata a un negro, eso si es noticia y lo condenan a muerte, eso se les hace justo?

Comment:
Man claims, that in Europe and the United States, it is evident the sexual violence and murders against white women, perpetrated by black people and in most cases go unpunished. But if a white man murders a black man, that become in popular news, then he is sentenced to death. The user questions

this saying "That is fair to you?"

P 1: Comments Facebook.rtf - 1:60 [Es triste ,por que lo negros t..] (187:187) (Super)
Codes: [Reverse racism]
No memos

Es triste ,por que lo negros también son racistas con los blancos ,mantienen a la defensiva.... Aquí todos somos iguales ... Pero para hacer eso realidad hay q creerlo...eso de estar acomplejados no queda muy bien .... Para

Comment:

White woman does not support Chao racism foundation, she assures that there is also racism against white people; she calls them self-conscious.

P 1: Comments Facebook.rtf - 1:61 [Que feo que a por algo de humo..] (191:191) (Super)
Codes: [Reverse racism]
No memos

Que feo que a por algo de humor armen polémica entonces los pastusos, los tolimenses y los huilense y demás culturas de Colombia deberían sentirse ofendidos no q tal no soy racista pero esto q hacen me parece una bobada respeten y dejen que trabaje además es humor sano

Comment:

White woman does not support the censorship of the show. She considers that it is just humor, and in the same way, some regions should also feel offended when some comedians mock them, she affirms, that it is good humor.

P 1: Comments Facebook.rtf - 1:70 [y donde estan los pastusos que..] (226:226) (Super)
Codes: [Reverse racism]
No memos

y donde estan los pastusos que se quejan de los paisas, los paisas de los rolos, los rolos de los caleños, los caleños de los costeños y asi sucesivamente en sentido contrario :v...donde estan estos blancos que se quejan de blancos ... doble moral

Comment:

Man does not support the censorship, he argues that people protests against the show that imitates Afro-descendants, and they do not protest when some comedians make jokes about people from different regions such as Paisas, Calenos, etc.

P 1: Comments Facebook.rtf - 1:72 [Bueno no ay más gente racista ..] (232:232) (Super)
Codes: [Reverse racism]
No memos

Bueno no ay más gente racista k los negros viven en el pasado creen k todo lo malo pasa por k son negros k pendejada

Comment:

Man does not agree with the censorship, arguing that blacks are more racist than white people, and that all bad things happen to them, because they are Afro-descendants.

P 1: Comments Facebook.rtf - 1:92 [SOY BLANCO Y ME SIENTO DISCRIM..] (369:369) (Super)
Codes: [Reverse racism]
No memos

SOY BLANCO Y ME SIENTO DISCRIMINADO POR LA COMUNIDAD AFRO

Comment:
White man says that he feels discriminated by Afro community.

P 1: Comments Facebook.rtf - 1:2 [Completamente de acuerdo. Que ..] (6:6) (Super)
Codes: [Individual and systemic racism]
No memos

Completamente de acuerdo. Que ridiculos, simplemente es humor y en el humor se burlan de todo y de todos

Comment:
Man argues, that due to the fact of being humor, justifies the mocking of everything or everybody.

P 1: Comments Facebook.rtf - 1:12 [Afro? En la construction dice:..] (28:28) (Super)
Codes: [Individual and systemic racism]
No memos

Afro? En la construction dice: "NEGRITUDES"

Comment:
Man considers, that the correct way to address to the black community, it is by using the term "NEGRITUDES" not Afro, according what the Political Constitution says.

P 1: Comments Facebook.rtf - 1:33 [así como cuando no tienes nada..] (87:87) (Super)
Codes: [Individual and systemic racism]
No memos

así como cuando no tienes nada que hacer y se te ocurre molestar a todo un país

Comment:
Man says that it is a way of bothering an entire country, when there is nothing to do.

P 1: Comments Facebook.rtf - 1:37 [Por favor gente cuanto ganaran..] (99:99) (Super)
Codes: [Individual and systemic racism]
No memos

Por favor gente cuanto ganaran los de chao rasismo no se dan cuanta q el pendejo ese ganara millones por supuestamente defender a los afros el lo q busca es robar más dinero para largarse para algún otro país a vivir buueno mientras nosotros peleamos y deja a alguien sin trabajo esta "organización" es como muxas empresas ficticias q sólo buscan llenarse de dinero para luego desaparecer

Comment:
Man thinks that the director of the organization "Chao racismo" supposedly defends the rights of Afro- descendants, but the user says that this man wants to steal the money for one day, and leave with it, as many companies do it.

P 1: Comments Facebook.rtf - 1:38 [nos gustaría que nos contaras ..] (103:103) (Super)
Codes: [Individual and systemic racism]
No memos

nos gustaría que nos contaras de tus contratos, ya que esto es como una cortina de todo lo que usted haciendo con esa fundación, ya dejemos el tema un lado del negro micolta ahora hablemos de sus contratos

Comment:
Man says that the Chao Racism Foundation, it is using the problematic of the Soldado Micolta, to justify monetary contracts.

P 1: Comments Facebook.rtf - 1:39 [Es un humorista siempre se pue..] (106:106) (Super)
Codes: [Individual and systemic racism]
No memos

Es un humorista siempre se puede Reinventar, Ordoñez de "Ordoñeze" de La risa por otros motivos suprimió cualquier tipo de chiste vulgar de su repertorio y aun así nos hacia reír, ahora me entere que es un empresario del entretenimiento la semana pasad…

Comment:
Man says that the humorist Roberto Lozano, can reinvent himself, and for this he gives an example of the comedian José Ordoñez who removed any vulgar joke from his repertoire, and he continues making people laugh.

P 1: Comments Facebook.rtf - 1:49 [Y sigue Chaoracismo con su jod..] (141:141) (Super)
Codes: [Individual and systemic racism]
No memos

Y sigue Chaoracismo con su joda, vaya coman mierda

Comment:
Man expresses repudiation against the Chao Racismo Foundation, and tells them “fuck off”.

P 1: Comments Facebook.rtf - 1:57 [Esta señora que hizo que sacar..] (175:175) (Super)
Codes: [Individual and systemic racism]
No memos

Esta señora que hizo que sacaran al soldado micolta de sabados felices hay que llevarla donde un ciquiatra porque tiene un ploblema de en la cabeza.

Comment:
Man shows dissatisfaction with the woman, who pressed for the Soldado Micolta's show were censored, he affirms that the woman is not mentally well, and she should be taken to a psychiatrist.

P 1: Comments Facebook.rtf - 1:10 [Si se ridiculiza a la raza neg..] (23:23) (Super)
Codes: [Ethnic or cultural Prejudice]
No memos

Si se ridiculiza a la raza negra porque cuando representan a un negro deben colocar ese asentó maluco no todos los negros hablan así y pues al que no le guste que los hayan sacado que los contraste y que le hagan función privada y ganen plata a costillas de los que no están de acuerdo.

Comment:

Man recognizes that there is racism in the way of imitating the spoken of some Afro-descendants.

P 1: Comments Facebook.rtf - 1:20 [respecto a los negros es más m..] (49:49) (Super)
Codes: [Ethnic or cultural Prejudice]
No memos

respecto a los negros es más me consideró que no vengo de familia Blanca señores pienso que en lugar de excluirse deben incluirse cuando se personifica a un personaje y no nos gusta es porque no nos estamos aceptando a nosotros mismos ustedes mismos gente negra afro niches como se quieran llamar no fomenten más el racismo aceptemos trabajemos en el amor propio no nos discriminemos nosotros que esto lo que hace es aislarmos y ver problemas donde no los hay liberense mentalmente. y para hacer chistes se utilizan asientos malucos en general o sino no sería chiste

Comment:

Woman says that Afro descendants do not accept themselves as they are, and they foment racism and discrimination, she also argues that the imitation of an accent it is not bad, when it comes to make humor.

P 1: Comments Facebook.rtf - 1:50 [Negros fastidiosos] (144:144) (Super)
Codes: [Ethnic or cultural Prejudice]
No memos

Negros fastidiosos

Comment:

Man says that Afro-descendants are annoying.

P 1: Comments Facebook.rtf - 1:83 [Gente ignorante... El programa..] (305:305) (Super)
Codes: [Ethnic or cultural Prejudice]
No memos

Gente ignorante... El programa no tiene nada de malo.... Uno se ríe por q el afro habla así y comete las cosas así.... Cada vez más retrógrados en la vida... Tristeza.... No debieron sacarlos, son muy buenos ...

Comment:

Man does not support that they have banned the show. He calls those people who supported the censorship,”ignorants” he argues that the imitation of the comedian, it is the real way how the Afro-descendants act and speak.

P 1: Comments Facebook.rtf - 1:26 [Definitivamente hay mucho acom..] (66:66) (Super)
Codes: [Classic and traditional racism]
No memos

Definitivamente hay mucho acomplejado

Comment:

Woman affirms, that the fact that Afro-descendants protest against racism, is because they are self-conscious

P 1: Comments Facebook.rtf - 1:28 [Si, es discriminatorio!! Aprov..] (72:72) (Super)
Codes: [Classic and traditional racism]
No memos

Si, es discriminatorio!! Aprovechemos de una vez y sacamos los cuenta chistes que hacen chistes de blancos, pastusos, gais, rolos, caleños, paisas, costeños... Mejor dicho, eliminemos los chistes porque denigran a la gente y son tan vulnerables, hay que respetarle su dignidad

Comment:

Man claims, that if Soldado Micolta show is discriminatory, any kind of joke against all people from any place should be censored.

P 1: Comments Facebook.rtf - 1:56 [yo me pregunto.. si uno que es..] (169:169) (Super)
Codes: [Classic and traditional racism]
No memos

yo me pregunto.. si uno que es blanco crea una pagina de estas para hablar de los negros y no dejar que ningun negro se refiera de un blanco eso si seria racismo sierto?

Comment:

Man shows disagreement towards Afro community, and wonders if he created a page to talk about black people where the access of an afro person would not be allowed, would that be racism? Ask this man.

P 1: Comments Facebook.rtf - 1:23 [quejanbrosos, llorones, para l..] (59:59) (Super)
Codes: [Color prejudice]
No memos

quejanbrosos, llorones, para lo único que sirven, pa llorar, pa jugar dominó, pa mandar a la mujer a trabajar, y pa reclamar familias en acción y beberse la plata. no joda.

Comment:

Man says that Afro-descendants complain and that they only are good to play dominoes, and they send their women to work, and spend the money in liquor.

P 1: Comments Facebook.rtf - 1:42 [Negros hijos de puta hablan de..] (118:118) (Super)
Codes: [Color prejudice]
No memos

Negros hijos de puta hablan de racismos y los ignorantes son más racistas que cualquiera, chao racismo ni que putas, Hola Racismo y cada día peor

Comment:

In a very offensive way, man addresses to the Afro-descendants, saying that they are ignorant and racist like "Chao racismo" he affirms that the foundation should be called “Hi racism”.

P 1: Comments Facebook.rtf - 1:58 [aquí en Cali el 95 % DE LOS NE..] (181:181) (Super)
Codes: [Color prejudice]
No memos

aquí en Cali el 95 % DE LOS NEGROS SON RATAS, no trabajan, les gusta la vida fácil, roban y matan el otro 5% trabajan honradamente, eso es racismo contra los blancos nos tienen asotados

Comment:

White man does not support the censorship of Soldado Micolta´s how, and he states that 95% of Afro-descendants are thieves, kill and they do not work, and that only 5% works honestly. He claims that it is racism against white people.

P 1: Comments Facebook.rtf - 1:66 [A mi para nada me ofenden o ri..] (213:213) (Super)
Codes: [Internalized racism]
No memos

A mi para nada me ofenden o ridiculizan, bobadas de la gente sin oficio

Comment:

Afro-descendant woman does not support Chao racism foundation, she does not feel offended by the Soldado micolta's show.

P 1: Comments Facebook.rtf - 1:90 [El humorista LOZANO es un exce..] (356:356) (Super)
Codes: [Internalized racism]
No memos

El humorista LOZANO es un excelente artista y sabra salir adelante de esta situacion y colocarla a su favor.

Comment:

Afro-descendant man and his family, support the comedian, they enjoy the show.

P 1: Comments Facebook.rtf - 1:46 [Negros resentidos de mierda, t..] (132:132) (Super)
Codes: [Negrophobia]
No memos

Negros resentidos de mierda, tenia guardado el resentimiento que les tengo, porque me han atracado siempre puros negros mal olientes, y me había olvidado del daño que le hacen los negros a los blancos en Buenaventura pero con este escándalo de el negro Ray Charrupi me acorde de todo lo qu han hecho, le apuesto que donde salgamos los blancos a hacer protesta por ser víctima de robos de los negros, sale medio país a hacer protesta. En Buenaventura un negro hp me robo el la plata el celular y sin poner resistencia me pego una puñalada y después me di cuenta qu vendio tdoo lo que me robo y se lo soplo. Por eso odio los negros hijueputas

Comment:

Man manifests resentment towards Afro-descendants, he says, that due to the scandal that Ray Charrupi made, he remembered a bad experience that he had, some Afro-descendants stole his belongings and injured him. This man considers that if tomorrow a protest was carried out against robberies

perpetrated by afro people, half of the country supports them. For that reason he hates the afro people.

P 1: Comments Facebook.rtf - 1:6 [No quiero ni imaginarme un "ni..] (14:14) (Super)
Codes: [gendered racism]
No memos

No quiero ni imaginarme un "niche gay".....tiene que preocuparse de dos cosas "discriminatorias" jjjjjj

Comment:
Man uses the mockery to express the condition of discrimination that an Afro-descendant would experience in case of rejection for being afro and gay at the same time.

P 1: Comments Facebook.rtf - 1:64 [El problema del concepto del r..] (202:202) (Super)
Codes: [Reaction]
No memos

El problema del concepto del racismo radica en que quien lo sufre es el unico que puede describirlo. El resto no sabe de que hablan.

Comment:
Afro-descendant man supports the censorship, he says that those who support the Soldado Micolta´s show do not know what racism is. He argues that who is a victim of racism, it is who can describe it.

Appendix 1.2

Discourses of Facebook

Mauricio Guevara Bonilla Esto Lo Que Fomenta Mas Es El Racismo. Y El Mismo racismo Comieza Por La Comunidad Afro.

Mario German Completamente de acuerdo. Que ridiculos, simplemente es humor y en el humor se burlan de todo y de todos

Aponzá Jair Me da igual si sigue o no, lo que hay es un poco de seres sin autoestima y que no pueden ignorar de que no son ningunos negros, ellos mismos se prestan para la burla diciendo que los están discriminando. Yo no soy negro ni afro, soy colombiano.

Aponzá Jair No es justificar el problema aquí es de actitud, si tanto les ofende el racismo porque no protestan cuando les dicen afro. Está claro que nuestros pasados fueron esclavos y eso da para para ponerse de mal humor, ya que te viven recordando tu pasado que no fue del todo bien.

Hamilton Andres El problema es que siempre son las víctimas de todo el racismo empieza por ellos mismos

Edward Dayner No quiero ni imaginarme un "niche gay".....tiene que preocuparse de dos cosas "discriminatorias" jjjjjj

Jhonier Valencia Estoy deacuerdo con usted señor Lebron Fory la principal discriminación son de parte de los afros. ..... como si ser de color fuera malo..... no soy negro, ni blanco. Ni verde o azul. Soy colombiano y vivo orgulloso

Alberto Osorio Exacto. Total ridicules y fijo impulsado por el grupito de resentidos y racistas de siempre.

Edward Renteria Entonce cuando una chilena personifico a una paisa cual fue el revuelo, ofenden es racista porqué da un estereotipo equivocado de lo que es la comunidad afro.

Diego Balanta Si se ridiculiza a la raza negra porque cuando representan a un negro deben colocar ese asentó maluco no todos los negros hablan así y pues al que no le guste que los hayan sacado que los contraste y que le hagan función privada y ganen plata a costillas de los que no están de acuerdo.

David Villa Rojas Q estupidez si a la hora del humor utilizan todos los acentos hay q dejar tantos complejos, acá en Colombia somos una mezcolanza tremenda de todas las etnias, razas, credos,partidos

políticos e inclinación sexualidad hacen chistes y nos alegran el rato acá en Colombia NO hay porfavor racismo no lo creen con complejos tontos

Cristian Muñoz Afro? En la construction dice: "NEGRITUDES"

Stephany Salgado Diego Lucumi te apuesto q en algún momento te has reído de un chiste de pastusos, rolos, Paisas, caleños o de algún cuento sobre lo nuestras madres cuando todo lo curaban con café. Entonces eso es ridiculizar?

Maria Elena Tintinago No se a que se refiere con "denigren", cuando solamente se hace chistes que podrían hacérsele a cualquier persona, y de hecho se hacen, a los paisas, pastusos que tal que los santandereanos se hubiesen presentido por el personaje de Celio. Cuando apr…Ver más

Alejandro Jimenez Eh definitivamente este país esta lleno de gente inoficiosa que andan viendo cosas donde no las hay , la verdad que vergüenza tener este tipo de organizaciones que andan gastando sus energías inútilmente y haciendo cazeria de brujas en vez de preocuparse por trabajar en ellos de una manera sensata y etica para logra igualdad

Mendoza Juan Carlos Yo no soy racista pero he ido notando que ellos mismo se crean este ambiente por favor hay cosas mas importantes por que protestar por favor!!!

Jhonier Valencia Bueno señores afros, ya que les gusta tanto hacer respetar los derecho de todos cuando van a pelear por los derechos de su país..... pa cuando es la marcha

Administrar

Angie Sanchez Sr. Jhonier Valencia no creo q les interese, porque la vaina esta en armar pleito por cualquier pendejada, pero para los temas importantes de nuestro pais ahi si ni se aparecen.

Francia Delgado respecto a los negros es más me consideró que no vengo de familia Blanca señores pienso que en lugar de excluirse deben incluirse cuando se personifica a un personaje y no nos gusta es porque no nos estamos aceptando a nosotros mismos ustedes mismos gente negra afro niches como se quieran llamar no fomenten más el racismo aceptemos trabajemos en el amor propio no nos discriminemos nosotros que esto lo que hace es aislarmos y ver problemas donde no los hay liberense mentalmente. y para hacer chistes se utilizan asientos malucos en general o sino no sería chiste

Alexander Zuniga Vargas Que Joda con este cuento de racismo esto o racismo aquello.....donde está el autoestima y mejor aún donde esta el bendito sentido del humor??...Hay que ser mas inteligentes y sobrepasar estas idiologias segregacionistas importadas ...toda la vida hemos convivido pacificamente en mi querida colombia como hermanos, negros y mestizos, mulatos y sambos (blancos puros solo unos cuantos)
Vivo en los E.U hace mas de 25 años y aquí aprendí a vivir con el miedo al racismo y entendí que no hay peores en el tema que los mismos negros...que no nos influencie esta conducta tan cerrada y destructiva.....me pregunto que diría el GRAN NEGRO PALOMINO al respecto? ....negro orgulloso y divertido

Harold Alexander que payasada. se hacen chistes con los pastusos, los boyasences, los paisas, los rolos, los santandereanos y Ninguno llora, los únicos son los afros por que en pleno siglo 21 y no han podido con su delirio de inferioridad, jamas van a poder. y al paso que vamos tendremos que formarles una república independiente.

Harold Alexander quejanbrosos, llorones, para lo único que sirven, pa llorar, pa jugar dominó, pa mandar a la mujer a trabajar, y pa reclamar familias en acción y beberse la plata. no joda.

Edwin Giovanny Guejia Calle Ps dicen que no al racismo pero ellos si tiene el derecho de burlarse de los demás ayer vi en un lugar de comida rápida burlándose de un blanco

Deicy Milena Fernández Vean....ósea q como yo soy blanca....cuando me dicen vasito d leche....lo puedo llamar racismo?????? Jajjajjajajajja

Deicy Milena Fernández Definitivamente hay mucho acomplejado

Marita Ortega Morales Que pendejada mas gigante y que poco cerebro quien piensa y razona asi... ellos son un duo genial y Micolta es un negro bien vivo el en ningun momento lo humillan es comediaaa so brutos entonces que tambien quiten a las que hacen de locas porque insultan a los gays a ver que ESTUPIDES

Hector Fajardo Si, es discriminatorio!! Aprovechemos de una vez y sacamos los cuenta chistes que hacen chistes de blancos, pastusos, gais, rolos, caleños, paisas, costeños... Mejor dicho, eliminemos los chistes porque denigran a la gente y son tan vulnerables, hay que respetarle su dignidad

Sera que ahora ,El racista de Ray Charrupi y Chao Racismo van por el CARNAVAL DE NEGROS Y BLANCOS !!!!!

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Christian Andrés Camargo Bossa CHAO RACISMO... ACASO NO HAN NOTADO QUE ESA ESTUPIDEZ QUE HICIERON SOLO PROVOCÓ EL REPUDIO DE PARTE DE UN 90% DE LA POBLACIÓN COLOMBIANA Y TELEVIDENTE? USTEDES SON MAS RACISTAS POR DEMARCARSEN COMO NEGROS... LOS NEGROS Y LOS BLANCOS Y DE DISTINTO COLOR HACEN PARTE DE LA SOCIEDAD COMO SI NADA, ENTONCES POR QUÉ LA INDIGNACIÓN? ACEPTEN QUE LA CAGARON CON MICOLTA, PERSONAJE QUE JAMÁS REPRESENTÓ BURLA ALGUNA A LA COMUNIDAD AFRO... SOKO FUERON RISAS.. PUES NUNCA VI EL ANIMO DE DISCRIMINACION... BABOSOS

Andrés Villalba Toro Por favor largo de Cali. Así no somos los caleños. No los queremos más en Cali. Vayanse de una buena vez y dejen de jorderle la vida a las demás personas. Armargados y acomplejados!!!

Harisa Garzon Que tristeza este caso!!... Lo único que han logrado es abrir una brecha entre la raza negra y los demás... Quieren ganar espacio en medio de un mundo racista? Trabajemos duro para sacar de la ignorancia a tantas personas que necesitan ver el mundo de forma diferente. Esta situación ha despertado sinsabores que antes no existían. El poco espacio que habían ganado lo han perdido (en el corazón de muchas personas). Siento mucho esto por todos mis amigos negros, quienes se sienten orgullosos de su raza, al punto de no dejarse llenar de amargura por comentarios que ni siquiera vale la pena tenerlos en cuenta. Esta no es la forma de ganar derechos. Los derechos se ganan con actos y NO censurando un personaje, característico de este tipo de humor, que como muchos otros personajes, incluyendo los prototipos de las diferentes regiones del país, nos recuerda como somos, quienes somos y nos hacen reír. En lugar de llamarse "Chao Racismo" puede llamarse "cavando brechas".

Juan Sebastian Prieto Barreto así como cuando no tienes nada que hacer y se te ocurre molestar a todo un país

Alexander Izquierdo Tehelen Ustedes son más racistas que cualquier raza, me parece el colmo que se tomen tanto trabajo para sacar del aire un personaje que no hace mal a nadie y no se preocupen por los problemas que de verdad tienen las comunidades negras en el país, no falta mucho para ver a Ray Charrupi en un tarjeton electoral.

Julio Forero Martinez a mi me gusta en viking metal y el ns black metal, que tal que un dia se les de por prohibir estos generos musicales con el argumento de q es musica racista, el colmo con uds, dediquense a ser productivos de verdad y dejense de estupideces

Alirio Sanchez Por favor gente cuanto ganaran los de chao rasismo no se dan cuanta q el pendejo ese ganara millones por supuestamente defender a los afros el lo q busca es robar más dinero para largarse para algún otro país a vivir buueno mientras nosotros peleamos y deja a alguien sin trabajo esta "organización" es como muxas empresas ficticias q sólo buscan llenarse de dinero para luego desaparecer

Jhon Alexander Gutierrez Rondon nos gustaría que nos contaras de tus contratos, ya que esto es como una cortina de todo lo que usted haciendo con esa fundación, ya dejemos el tema un lado del negro micolta ahora hablemos de sus contratos

Albam Roy Osorio Rodelo Es un humorista siempre se puede Reinventar, Ordoñez de "Ordoñeze" de La risa por otros motivos suprimió cualquier tipo de chiste vulgar de su repertorio y aun así nos hacia reír, ahora me entere que es un empresario del entretenimiento la semana pasad…Ver más

Hepina Diego Malparido negro con complejos por qué los demás negros si disfrutan y Ud solo quiere ganar plata haciéndose el marica, apoye a los del choco que están sin recursos pero no venga con maricadas y aquí le dejo el vídeo de la gente que apoya a micoltA

Alejandro Rodriguez Cardona Negros hijos de puta hablan de racismos y los ignorantes son más racistas que cualquiera, chao racismo ni que putas, Hola Racismo y cada día peor

Lina Sánchez les toca acostumbrarse a respetar y comportarse como personas del mundo desarrollado, y ahora mas que nunca porque ademas no van a poder burlarse de las familias gays , pronto ellos también alzaran su voz para defender su dignidad porque ahora con niños de por medio ellos ya no van a aguantar tanta ridiculez de ustedes, pónganse a estudiar, y maduren ,,

Carlos Montiel Salcedo El colombiano se ufana de hablar el mejor español del mundo. Pero en las redes sociales salen con una ortografia que produce entre risa y miedo.

Juan Camilo Rueda A ver señores de chao racismo la vez pasada comente algo y nomhan respondido y de nuevo juega para ustedes racismo es que alguien blanco amarillo o lo que sea se pinte la cara de negro y cuando una persona afro se la pinta de blanco eso que es ???????? Es racismo tambien hacia los blancos asi que nos va tocar sacar a todos los afros que se pinten la cara de blanco

Juan Carlos Henao Yo tengo una moto negra. Entonces para q no digan q soy racista dire. Yo tengo una moto afrodesendiente.

C**arlos Castro** Negros resentidos de mierda, tenia guardado el resentimiento que les tengo, porque me han atracado siempre puros negros mal olientes, y me había olvidado del daño que le hacen los negros a los blancos en Buenaventura pero con este escándalo de el negro Ray Charrupi me acorde de todo lo qu han hecho, le apuesto que donde salgamos los blancos a hacer protesta por ser víctima de robos de los negros, sale medio país a hacer protesta. En Buenaventura un negro hp me robo el la plata el celular y sin poner resistencia me pego una puñalada y después me di cuenta qu vendio tdoo lo que me robo y se lo soplo. Por eso odio los negros hijueputas

Didier Rodriguez esclavos de sus propias cadenas mentales...

Pepito Mendieta El cielo está nublado, mejor dicho, negro está el cielo, ¿debo decir: el cielo está afrodescendiente para que Chao Racismo no diga que estoy siendo displicente con la comunidad afro? Porque esto del lenguanje políticamente correcto y lo que hacen estos señores me parece el ridículo más grande.

Hepina Diego Y sigue Chaoracismo con su joda, vaya coman mierda

.

Alejandro Rodriguez Cardona Negros fastidiosos

Julio Forero Martinez en europa y eeuu los negros violan mujeres blancas y las matan, y no pasa nada, todo queda asi, pero si un blanco mata a un negro, eso si es noticia y lo condenan a muerte, eso se les hace justo?

John Robert Jaimes Murillo Están mal los de chao rasismo. Piensen en todos no sólo en su organización. Muchos no nos sentimientos q micolta sea una ofensa. Nos quitaron sonrisas eso si es rasismo.

Julio Forero Martinez ok mi punto es q los de chao racismo estan por todos lados ejerciendo presion para retirar de los medios todo lo q consideren material racista , a ese paso llegara el dia en q no encuentre mi musica favorita q porq ellos dicen q fomenta el racismo.

MarkAnzola Rangel Pero es que micolta no esta vulnerando la dignidad de nadie a mi me parece que esta es sacando a flote el repentismo y esa chispa de humor de muchos afro descendientes por que no reclaman a aquellos que los hacen quedar mal como raza son querer estigmatizar aquellos que atracan matan secuestran en fin que se ensañan hasta con su propia raza

Rua Pineda Deivy yo me pregunto.. si uno que es blanco crea una pagina de estas para hablar de los negros y no dejar que ningun negro se refiera de un blanco eso si seria racismo sierto?

Hector Loaiza Esto lo que hace es que haiga mas racismo en nuestro pais

Hector Loaiza Esta señora que hizo que sacaran al soldado micolta de sabados felices hay que llevarla donde un ciquiatra porque tiene un ploblema de en la cabeza.

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Jonathan Gomez aquí en Cali el 95 % DE LOS NEGROS SON RATAS, no trabajan, les gusta la vida fácil, roban y matan el otro 5% trabajan honradamente, eso es racismo contra los blancos nos tienen asotados

David Sandoval Acosta Enserio que pagina tan estupida ahora es que demanden a nestle por tener su producto besos de negra ya que eso afecta su moral y su vida, resentidos es lo que son , los mas racistas son ustedes que se pordebajean solos y mas lideres como estos que quieren ganar dinero y si respeto haciendolos sentir menos y que el mundo los odia, abra los ojos y dejen tanta maricada de que todo el mundo los odia la verdad no son mas importa tes que cualquier otra persona

Lina Rojas Es triste ,por que lo negros también son racistas con los blancos ,mantienen a la defensiva.... Aquí todos somos iguales ... Pero para hacer eso realidad hay q creerlo...eso de estar acomplejados no queda muy bien .... Para #chaoracismo

Yuli Cëspedes de Peralta Que feo que a por algo de humor armen polémica entonces los pastusos, los tolimenses y los huilense y demás culturas de Colombia deberían sentirse ofendidos no q tal no soy racista pero esto q hacen me parece una bobada respeten y dejen que trabaje además es humor sano □

Adriana Orjuela Las ironias de la vida, protestan por una bobada, y la guerrilla, mata a esta gente, los acribillan como perros y a ellos sino le hacen ninguna clase de protesta. Manada de acomplejados.

Edwin Calderon T El problema del concepto del racismo radica en que quien lo sufre es el unico que puede describirlo. El resto no sabe de que hablan.

Julio Cesar Jaramillo Benjumea Que bueno que se unieran para sacar a tanto político ladrón que tiene el chocó hundido en tanta pobreza, se dejan robar ríos para minería, se dejan robar la salud y la educación, donde vamos a parar si se le exige más a un humorista que a un servidor público. País de doble moral.

Ramon T.Tique no pues, sera que no son NEGROS??? si el personaje lo que hacia era un homenaje a esa excelente RAZA, los que se sienten discriminados son ellos mismos, que ven en todo RACISMOOOOO, y que dicen de los ROLOS COSTEÑOS PASTUSOS, SANTANDEREANOS OPITAS????? Y PAISAS que tal esto???? Jae

Javier Galvis Ocampo La pregunta es,qué pasará con los chistes de pastusos y gays,que pasará con mary consuelo y piroberta,son solo personajes y los políticos ,....no demoran en pedir que no se les ofenda más.

Oscar Moreno Cadavid No estoy para nada de acuerdo, era de los mejores

Johan Castro y donde estan los pastusos que se quejan de los paisas, los paisas de los rolos, los rolos de los caleños, los caleños de los costeños y asi sucesivamente en sentido contrario :v...donde estan estos blancos que se quejan de blancos ... doble moral

Carlos Eduardo DjKaliche Que estupidez la gente se pega de nada... Existen cosas mas graves en nuestro país gente muriendo de hambre de sed en fin...!

Yolanda Henao Barco No sean tan ignorantes, nada tiene de racista este personaje la verdad me encanta su humor. preocupense por cosas mas importantes.

Christian Ochoa no hay mas racista que lo ridiculos que se ponen a hacer un show x esto....claro que con esto te volves mas visible

Johan Ch Dentro de poco hay que pedirle permiso al Sr ray charrupi presidente de la empresa Chao racismo para solicitarle si se pueden usar zapatos o cualquier otro utensilio de color negro.

Juan David No entiendo como puede caber en la cabeza del alguien llamar a esto un acto de discriminación o racismo, en que momento se esta por de bajando la comunidad afro ? Esto es humor, no tiene nada de racismo. La misma comunidad afro es la encargada de auto discriminarse con actos como este, el día que dejemos de ponerle mas atención a estupideces como estas y nos centremos en lo que realmente nos afecta habrá cambios, ya hay que dejar la incoherencia y la falta de sentido común.. esto es colombia !!

Cristian Fabian Afros resentidos, porque más bien no crítican a Chocquibtown, que esos acomplejados subidos de ego si no respetan y van tratando mal a quien les lleve la contraria... Ante todo la doble moral en esta sociedad de mierda!...

Carlos Fernando Quiceno La esclavitud se abolió hace muchos años, es más, hoy, en muchos hogares, por no decir en la mayoría de casas donde hay servidumbre, son personas blancas, meztizas, caucasicas, indias, hoy ya hasta hay en la casa blanca un presidente Negro, muchos directivos de grandes empresas, y muchos ricos, y millonarios del mundo son NEGROS, muchos de los grandes futbolistas que triunfan en el mundo de los deportes son de raza NEGRA, el estígma que viven aún muchas personas de la etnía afro, es más por complejos que otra cosa. A las personas las hacen los actos, la actitud, la mentalidad, los valores, los principios, la honestidad, la humildad, DEJEMONOS DE TANTA DELICADEZA Y SENSIBILIDAD, AVANZAR CON EL MUNDO, CON LAS NUEVAS IDEAS, LAS INICIATIVAS, Y DEJAR A UN LADO LOS SENTIMIENTOS DE INFERIORIDAD, QUE YA EN ESTA ERA NO DEBEN EXISTIR.

Diego Rodriguez No es acertado sacar este tipo de personajes, es muy bueno y nos hace reír, pero si fuera un personaje de Pablo Escobar, o del cartel de los sapos o algo así, todo mundo se quedaría callado y no hacen nada, el humor del soldado micolta es muy bueno.

Orlandinho Madiba Les parece tan estúpida esta decisión , sólo porq a uds los q no son negros no los afecta .

Entonces por q se indignaron cuando la humorista chilena hizo chiste con las colombianas?

JessiCa Buriticá Porque no hacen lo mismo con el reggaeton eso si que deberían prohibirlo en todo el mundo... Todo mi apoyo para Micolta que con su show nos saco de la monotonía, dibujo sonrisas, saco lagrimas dulces y nos hizo hasta doler la panza de tanto reír, si estas personas que dicen estar indignadas por su actuación se unieran para cambiar cosas de está sociedad que si hacen daño y van más allá del racismo seguramente el mundo estaría mejor, puedo estar casi segura que muchos de los que están metidos en esta pelea más por un sentir colectivo que por convicción... Sos un gran ser humano Micolta y que Dios te guarde, adelante que somos más lo que estamos contigo que en contra!

Ana Maria Hernandez Montoya Dejen la estupidez por favor!, cual racismo ni que nada! Se volvieron todos pues unas galletas, todo es malo todo es racismo. ....si les duele tanto los problemas de la comunidad afrodescendiente por que no se quejan de las vicisitudes de la region? Entren en conflicto con los lideres de sus comunidades porque bastante problemas y necesidades tienen

Susana Mafla Tanta pendejada, siempre nos hemos reído de nosotros....eso es tener sentido del humor!!!

Andres Gómez Los afro quieren una Colombia para ellos, los indígenas también, los gays también....creo que quienes están cometiendo el error son ellos autodiscriminandose, la fundación Chao racismo debería llamarse hola racismo por qué lo que va a desencadenar esto es una serie de reclamos ridiculos que poco o nada le aportan a la sociedad, en este caso los prejuiciosos son ellos que ven en todo lado una actitud racista...

Yura Valencia No estoy de acuerdo es un acto total de racismo el ningun momento se burló de afro

Edinson Miranda Ospina Mientras tanto los afro que aguantan hambre y carecen de oportunidades y por los que si hay que trabajar siguen en las mismas, ah pero que no nos llamen "negros" porque ahí si nos enojamos bahhhh

Diego Fernando Gente ignorante... El programa no tiene nada de malo.... Uno se ríe por q el afro habla así y comete las cosas así.... Cada vez más retrógrados en la vida... Tristeza.... No debieron sacarlos, son muy buenos ...

Ruben Dario Osorio Herrera Con todo respeto pienso que el racismo viene de la misma raza que le molesta el racismo...

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Naranjo Alexander Por una minoría de amargados... Pagamos muchos...

Vico Vargas Racismo, discriminación,..... Que pasa por Dios es complejo, de creer a toda hora q la gente habla de ellos, los critica y todo lo demás.... Acaso son mas importantesssss.... No, son una persona mas, blanco, mestizo, afrodescendientes, lo que sea .... Ellos son los que estan a la final discriminando lobque hacen las demás personas y se creen q por q tiene. Un poco de poder (político) ya quieren entorpecer lo que los demás quieren hacer

Yeraldine Martínez Corral Todos apoyemos al soldado micolta esto es simplemente humor del bueno ... en ningún momento se discrimina ... hay cosas más importantes por las cuales hacer revuelo, el país tiene problemas más importantes que aún esperan una solución .... el racismo, la discriminación, el machismo,etc empieza por uno mismo #YoApoyoAlSoldadoMicolta

Maria Elena Pineda Es una idiotez,ahi se ve el racismo de ellos mismos,el racismo acaba cuando nos aceptamos como somos y no nos sentimos inferiores a nadie sin importar raza religión o clase social.

Maria Eugenia Garcia Ruiz El humorista LOZANO es un excelente artista y sabra salir adelante de esta situacion y colocarla a su favor.

Sebastian Moreno egggg como los van a sacar mi famila es de color y nos gozamos a micolta

Maria Fernanda Osorio Castaño El desucupe de algunas personas es bárbaro si reír es saludable tomen la vida como viene no se malgasten el poco tiempo que vinimos a pasar por esta tierra vivan la vida miren que se va y no vuelve yo si te a pollo mi colta medio mucho junto a mi familia sin pensar en pendejadas

Walter Orlando Gil Es la estupidez más grande del mundo, ellos mismos se están autodiscriminando..... Unos pocos queriendo representar a muchos sin estos haberlos autorizado!!! Ganas de llamar la atención y hacerse notar como siempre!!! Y aclaro mis mejores amigos son negros y están de acuerdo conmigo!!!

Sebastian C. Perdomo Puentes SOY BLANCO Y ME SIENTO DISCRIMINADO POR LA COMUNIDAD AFRO

Jeferson Andres Bermudez Gonzalez Será que nosotros los negros como muchos nos llaman andamos presumiendo en las redes sociales qe tenemos más envergadura que muchos blancos? . Hay personas que se sienten tocada por el peersonaje y eso hay que respetarselo. Díganme si en ese show todo lo que sacan es que nosotros somos brutos. Y al que le cayó mal la noticia, simplemente que trague hacia adentro o que tumbe la ley. Es así de fácil. #Cristomicina.

Patty Suárez en ese caso que no existan más los chistes, de borrachos, pastosos, paisas, gringos, etc porque sería discriminación también. De la comunidad lgtbi hay muchos cuenta chistes y creo que hasta ahora no se han pronunciado y los Qatar horarios conozco se ríen y disfrutan. Que intolerancia e ignorancia

Herney Gomez Muñoz La gente se embobo los mejores chistes son los de pastusos y el echo de que algunos lo cuenten no quiere decir que los esten discriminado micolta no debe salir saquen a esos que no hacen dar risa si no rabia.....a mi me gusta mucho la manera de hacer humor sano...

Fabio Gómez Estoy en total desacuerdo. El mismo grupo social se encarga de estigmatizar a sus miembros. Se trata de una parodia como cualquiera otra.

Shellyeyi Muñoz Y mas bien por k mejor no kriticamos a lo corruptos políticos de este país ....para k por fin los saquen de las oficinas del gobierno.....pero no, nos hacemos los ciegos y se la montamos al k se gana la vida tratando de hacernos reír par k por un momento nos olvidemos del país de mierda k nos tienen como hogar los corruptos de colombia

Claudia Fajardo Entonces se deberían también sacar del programa a todos los personajes que los humoristas realizan basándose en acentos y características de las diferentes regiones del país, pienso que con este acto ellos mismos se están discriminando, eso si es racismo!!!