

ARQUITECTURAS AMBULATORIAS

Obradoiro de aprendizaxe
servizo co barrio do
Campanario (A Coruña)

Arquitecturas Ambulatorias

**Obradoiro de aprendizaxe-servizo co
barrio do Campanario**

Cristina Botana
Rocío Botana (coords.)

Arquitecturas Ambulatorias

Obradoiro de aprendizaxe-servizo co barrio do Campanario
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Cristina Botana | Rocío Botana (coords.)

O Proxecto *Arquitecturas Ambulatorias. Obradoiro de aprendizaxe -servizo co barrio do Campanario (A Coruña)* foi desenvolvido no marco das accións contempladas na VI Convocatoria de Educación para o Desenvolvemento Sensibilización e Participación Social financiadas pola Oficina de Cooperación e Voluntariado da Universidade da Coruña, durante os meses de setembro e outubro de 2019.


In my presentation¹, I am using the metaphor of “the permanent State of exception” to discuss contemporary state politics that de-humanize the Roma. This metaphor allows me to centre the analysis on “the layered interconnectedness of political violence, racialization and the human” (Weheliye, 2014, p. 1) within the domain of modern politics, and, in particular, to describe the construction of Roma as almost humans or non-humans. The social and political construction of the Roma bodies as “naturally prone to criminality” hence, as a specific threat to the white order, have placed the Roma body as a body that needs to be constantly “integrated”, “corrected”, observed/controlled. In this regard, Antigypsyism is organised in the realm of “exception” and the Roma are constructed as a *threat* to the state.

Having said this, I have argued that the analysis of Antigypsyism requires a focus on the racialization of Roma as a set of political relations and connections that aim to “discipline humanity into full humans, not quite-humans and nonhumans” (Weheliye, 2014, p. 3). Therefore, it is within the “permanent State of Exception” that the justifiable and legitimized violence over the Roma body takes place, driven by its construction as *racial Otherness/threat*. This notion illustrates the creation of exceptional procedures of restriction, necessary control and discipline exercised in a regime of police States. Antigypsyism is the enabling element that allows all the circumstances and political torsions aforementioned. Thus, the projects of “integration”, “assimilation” flourish

1. My presentation titled *Racism and Whiteness in an Anti-Roma Europe*, departure from my recent article *The Anti-Roma Europe: Modern ways of disciplining the Roma body in urban spaces* published in the Brazilian journal *Direito e Práxis*. The article is product of the work developed in the project *POLITICS - The politics of anti-racism in Europe and Latin America: knowledge production, decision-making and collective struggles* in the Centre for Social Studies, University of Coimbra.

under such ideology follows an ideological purpose, what Maeso calls a "civilizing mission" – a way of "correcting a pathologised "way of being [Roma]" (Maeso, 2015, p. 60). Structural violence is thus legitimized when it is in the name of "saving the Roma from themselves". I consider all those policies for "Roma Integration" as policies that have reproduced Antigypsyism while aiming to "*correct Roma way of being*", or as defined by Maeso (2015) "public policies and "active inclusion"and "empowerment"initiatives are therefore implemented as a civilising and disciplinary programme" (2015, p. 33).

Consequently, Antigypsyism is naturalized and it has not been part of such theorizations because Roma are (un)seen as being in Europe but not from Europe, Accordingly, I argue that the processes of racialisation and dehumanisation of the Roma have become necessary to the maintenance of whiteness and white supremacy (Fejzula, 2019, p.2).



Esta publicación nace durante as xornadas realizadas no marco do proxecto Arquitecturas Ambulatorias, a través do cal se propuxo un obradoiro de aprendizaxe-servizo no que reunir ao alumnado interesado de diversas áreas formativas como a socioloxía, a enxeñaría, a educación social, a arquitectura, o urbanismo e o traballo social; nun espazo de aprendizaxe colectivo sobre os procesos de construción social do hábitat, as políticas sociais e a racialización dos espazos urbanos.