IMPACT OF RACISM IN SPAIN

Perception of discrimination based on racial or ethnic origin in Spain by potential victims in 2024

CONSEJO PARA LA ELIMINACIÓN DE LA DISCRIMINACIÓN RACIAL O ÉTNICA

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Presentation

The Study and Report Working Group of the Council for the Elimination of Racial or Ethnic Discrimination (CEDRE) has been conducting studies for over a decade to analyse how potential victims perceive racial or ethnic discrimination. This work falls within the remit of CEDRE, as established by Royal Decree 1262/2007 of 21 September, which reaffirms the importance of developing and publishing independent reports, ensuring institutional autonomy, on discrimination based on racial or ethnic origin.

This report, now in its fifth edition, has been produced under the leadership of CEDRE through the Directorate General for Equal Treatment and Non-Discrimination and Against Racism of the Ministry of Equality. It is based on a survey carried out during the second half of 2024, with the aim of updating the assessment of the current situation and offering a comparative tool to evaluate trends in racial or ethnic discrimination in Spain in relation to previous reports.

This new edition introduces significant improvements, including the expanded scope to capture various manifestations of racial or ethnic discrimination and a special focus on gender mainstreaming. To this end, new questions have been added to the questionnaire, and some existing ones have been expanded.

Another key improvement is the increase in the number of respondents, which has grown from 556 in the 2010 edition to 2,200 in the current study, allowing for more representative and accurate data.

Consequently, this report, commissioned by CEDRE, continues to refine its approach and content year after year. This continuous refinement provides an increasingly comprehensive understanding of the state of racial or ethnic discrimination in Spain. As proved throughout this document, it also reaffirms the need to strengthen cross-cutting policies aimed at minimising racist and xenophobic attitudes.

Finally, I would like to express my deepest gratitude to all those involved in the preparation of this report, particularly to the CEDRE board members, whose daily work is essential to the promotion and defence of equality for all individuals, regardless of their racial or ethnic origin.

Enrique Barbero Rodríguez

Acting President of the Council for the Elimination of Racial or Ethnic Discrimination (CEDRE)

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1. Introduction

The initiative for this study belongs to the Directorate General for Equal Treatment and Non-Discrimination and against Racism (previously Directorate General for Equal Treatment and Ethnic-Racial Diversity) together with the Council for the Elimination of Racial or Ethnic Discrimination (hereinafter CEDRE), which is attached to the Ministry of Equality through the said Directorate General.

In accordance with the provisions of Article 4 of Royal Decree 246/2024, of 8 March, which develops the basic organic structure of the Ministry of Equality, and which modifies Royal Decree 1009/2023, of 5 December, which establishes the basic organic structure of the ministerial departments, the Directorate General for Equal Treatment and Non-Discrimination and against Racism is responsible for the proposal, promotion and development of the cross-cutting application of the principle of equal treatment and the elimination of all types of discrimination based on any personal or social condition or circumstance, and especially the prevention and eradication of racism, racism, racial discrimination and all other forms of discrimination, and development of the transversal application of the principle of equal treatment and the elimination of all kinds of discrimination against persons based on any personal or social condition or circumstance, and, especially, the prevention and eradication of racism, racial discrimination, xenophobia and other related forms of intolerance, without prejudice to the competencies attributed to other departments. In particular, is responsible for a series of functions listed in the mention above Royal Decree, including the following:

> The preparation of reports and studies, as well as the proposal of questions for inclusion in surveys, particularly regarding the ethnic origin of persons, in collaboration with the National Statistics Institute or other competent bodies, in matters affecting equal treatment, non-discrimination, intolerance and the fight against racism, as well as their discussion, dissemination and exchange with other ministerial departments and public and private bodies, at international, national, autonomous or local level and with civil society entities.

Similarly, according to article 2 of Royal Decree 1262/2007, amended by Royal Decree 1044/2009, of 29 June, CEDRE's aims include the promotion of the principle of equal treatment and non-discrimination of persons based on their racial or ethnic origin in education, health, social services and benefits, housing and, in general, the supply of and access to any goods and services, as well as access to employment, self-employment and professional activity, membership and participation in trade union and business organisations, housing, and in general, the supply of and access to any goods and services, as well as access to employment, self-employment and professional practice, membership and participation in trade unions and employers' organisations, working conditions, professional promotion and occupational and continuing vocational training. For the fulfilment of these purposes, Article 3.b. of the same Royal Decree establishes that CEDRE will have, among others, the competence to «carry out, with autonomy and independence, analyses and studies, as well as to publish independent reports on discrimination of persons on grounds of racial or ethnic origin and on respect for the principle of equality understood as the absence of any direct or indirect discrimination on grounds of a person's racial or ethnic origin».

In this sense, the third additional provision of the same Royal Decree indicates that the Ministry of Equality will provide the funds necessary for the performance of the functions and the development of the activities of the CEDRE, charged to the credits provided.

The research on the perception of discrimination based on racial or ethnic origin in Spain, by potential victims, is part of the promotion that both the Directorate General for Equal Treatment and Non-Discrimination and against Racism and the CEDRE have been carrying out to improve social knowledge in this field. The present edition, the fifth, therefore corresponds to a series that began in 2010 and continued in 2011, 2013 and 2020[1] . The intention of this edition is to learn about the evolution over time of this perception and to adapt the approach to the most current perspectives on the subject.

1.1. Objectives of the study

The study focuses on the analysis of the evolution over time of the perception and experiences of discrimination motivated by racial or ethnic origin and other related forms of intolerance of potential victims in Spain. It is comparative in nature with respect to previous editions (2010, 2011, 2013, 2020), although there have been relevant methodological and conceptual changes, previously analysed.

The specific objectives of the study set out for this edition are aimed at producing knowledge on the following aspects:

- The extent and intensity to which people are discriminated against, socially rejected, because of their racial or ethnic origin or associated forms of intolerance.
- The evolution of the prevalence of discrimination, by population or ethnic group.
- The identification of the spaces in which these people perceive or experience racial discrimination and other related forms of intolerance, according to the different spheres in which their daily lives take place, taking as a reference those already studied in previous editions, and according to the different discriminatory agents that intervene in public and private spaces.
- As in previous studies, specific areas of focus are employment, consumption, housing, registration, informal settlements, public and private health, education, access to public and private services, public and private security, media and internet.
- Identify the most frequent forms, manifestations and situations of discrimination based on racial or ethnic origin and other related forms of intolerance and the ways in which they occur (mainly subtle discrimination and hate crimes).
- To study in more detail the consequences that ethnic or racial discrimination and other related forms of intolerance have for these people and for their immediate environment, both in the exercise of individual rights and freedoms and in their possibilities and opportunities for social development.
- Indicate the level of awareness of ethnic or racial discrimination and related intolerance among potential victims, as well as levels of reporting.
- To influence victims' perception of the existing social resources in their environment, as well as the role played by public administrations in eradicating discrimination based on racial or ethnic origin and other related forms of intolerance.
- Attention will also be paid to other specific forms of discrimination such as multi-

1. In addition, there are two more specific studies: «Aproximación a la población africana y afrodescendiente en España: identidad y acceso a derechos» (Dirección General para la Igualdad de Trato y Diversidad Étnico Racial, 2021)», and «Estudio sobre la discriminación racial en el ámbito de la vivienda y los asentamientos informales (Dirección General para la Igualdad de Trato y Diversidad Étnico Racial, 2022)».

ple discrimination and intersectional discrimination as well as victims' perceptions of structural racism.

To achieve these objectives, a mixed methodological approach was employed, combining quantitative and qualitative techniques. A questionnaire was administered to a nationally representative sample of 2,200 people belonging to nine ethnic and racial groups. In addition, focus groups were conducted with a sample of participants selected on the basis of socio-demographic and identity variables, where issues related to the main areas in which discrimination is most prevalent were discussed. The complete methodology is detailed in Annex 1.

1.2. Context of analysis

1.2.1. The phenomenon of discrimination

Racial and ethnic discrimination refers to unequal —prejudicial or preferential— treatment of individuals or groups based on the notion of race or ethnicity. It is based on prejudices and stereotypes towards certain racial and ethnic origins that lead to significant inequality in the opportunities and well-being of different affected groups and that nullify or impair their fundamental rights and freedoms.

As CEDRE points out, following the criteria of international human rights bodies, including the European Commission against Racism and Intolerance (ECRI), all human beings belong to the same race and therefore theories based on the existence of «races» are rejected. However, the concept is still used to identify the allocation of differences in skin colour, features, origin, cultural group membership, etc. ECRI itself uses this term[2] «to ensure that legislation protects equally persons who are normally and mistakenly considered to belong to *another race*» (ECRI, 2002:49). The European Union expresses itself along the same lines, as stated in Recital 6 of Council Directive 2000/43/EC of 29 June 2000 implementing the principle of equal treatment between persons irrespective of racial or ethnic origin.

In contrast to the use of race as a biological or static category, the concept of *racialisation* emerges as a response to this traditional conception. The sociological theory of racialisation[3], which dates back to the early 20th century, explains that race is not an inherent characteristic, but a social construction that emerges through historical processes of inequality where identities are imposed through power relations.

In this framework, discrimination would be the transformation of racial prejudice and/or ethnocentrism through the exercise of power against a racial group defined as inferior by individuals and institutions, with the intentional or unintentional support of the culture as a whole (Jones, 1972). The ideas, attitudes and behaviours that give rise to this discrimination are those that characterise racism, xenophobia, anti-*Gypsyism* and related forms of intolerance[4].

Racial and ethnic discrimination can manifest itself in a variety of contexts and in everyday social interaction. Areas of concern include education, housing, health and care, employment, access to public services, the judicial system, policing or migration control, as well as participation and representation in politics[5].

2. See: General Policy Recommendation No. 7 (access).
3. See, for example: Fanon, 1952; Hall, 1997; 2021; Omi and Winant, 1986; Miles, 1989; Goldberg, 2002; Modood and Werbner, 1997.
4. The Strategic Framework for Citizenship and Inclusion, against Racism and Xenophobia 2023-2027 (OBERAXE, 2024) includes a glossary of key terms (access). CEDRE also provides a set of key definitions on discrimination and equality, mainly aimed at helping victims to identify the phenomenon (access).
5. As set out in the Opinion of the European Committee of the Regions - An Equality Union: An EU Anti-Racism Action Plan 2020-2025 (2021/C 300/05) of 27 July 2021.

In this way, this study focuses on the main areas of discrimination identified in previous reports (employment, education, access to housing, access to goods and services, access to public spaces, informal settlements, public and private security, public and private health, registration, etc.) and, in particular, on those where discrimination is most prevalent. It also emphasises explanatory variables for possible differences identified, related to sex/gender, age, place of residence, economic situation, sexual orientation or gender identity, disability or other concurrent factors that may lead to a possible discriminatory situation.

As noted above, racial and ethnic discrimination is a historical phenomenon. Its contemporary expressions have specific roots that need to be considered. In this regard, the Third World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance, held in Durban (South Africa, 2001), clearly identified these historical origins: slavery and the slave trade, especially the transatlantic slave trade, colonialism, and xenophobia against non-nationals, in particular migrants, refugees and asylum seekers.

Persecution and genocide are also identified as causes of structural racism[6] . Likewise, the existence of «racist, xenophobic and homophobic movements and extremist ideologies, in particular extreme right-wing sentiments, are considered to be on the rise and continue to pose serious threats to democratic societies (...) and to the security of racialised groups»[7].

The understanding of - and action on - racial and ethnic discrimination is framed within the human rights approach. In this sense, the predominant view of the phenomenon is that established by the *International Convention on the Elimination of All Forms of Racial Discrimination* (CERD)[8] (1965)[9] . Since then, different instruments for the protection and promotion of equal treatment have been developed, both in the international sphere of the United Nations, as well as in the European framework[10] and in Spain[11].

1.2.1.1. Structural and institutional discrimination

From a sociological perspective, racial and ethnic discrimination is understood not only as a particular act within the interaction between individuals and groups, but —fundamentally— as a systemic structure that perpetuates social inequality.

It is a systemic phenomenon that is deeply rooted in social institutions and structures. From this consideration derives the distinction of two key notions: structural discrimination and institutional discrimination.

Structural discrimination is due to historical and systematic inequalities affecting racialised and ethnicised groups over time. It involves the intertwining of beliefs in the histo-

6. As stated in the EU Anti-Racism Action Plan 2020-2025 (access).
7. As stated in the European Parliament resolution of 10 November 2022 on racial justice, non-discrimination and anti-racism in the European Union (2022/2005(INI)) published in the Official Journal of the European Union 5.5.2023.
8. It established in Article 1 that the term «racial discrimination» shall mean any distinction, exclusion, restriction or preference based on race, colour, descent, or national or ethnic origin which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life.
9. Adopted by the United Nations General Assembly on 21 December 1965, it has been in force since 1969. Spain's accession to the Convention (with a reservation to the whole of Article XXII Jurisdiction of the International Court of Justice) was published in BOE No. 118 of 17 May 1969, pages 7462 to 7466.
10. Article 10 of the Treaty on the Functioning of the European Union (TFEU) states that «in defining and implementing its policies and activities, the Union shall aim to combat discrimination based on sex, racial or ethnic origin, religion or belief, disability, age or sexual orientation» (access).
11. A compilation of these standards is available on the CEDRE website (access) and also on the website of the Spanish Observatory on Racism and Xenophobia (OBERAXE) (access).

ry, roots and explicit and implicit cultural norms of a society. Institutional discrimination, on the other hand, refers to the practices and policies of the social, financial and political institutions (public or private) of that society. This results in systematic disadvantages for certain racial or ethnic groups.

In their most extreme forms, they manifest themselves in terms of criminalisation and institutional violence against ethnicities and groups that are racialised or identified by an analogous trait.

In this line, the European Commission against Racism and Intolerance (ECRI, 2018), has pointed out that structural discrimination refers to rules, norms, routines, patterns of attitudes and behaviours in institutions and other social structures that, consciously or unconsciously, pose obstacles to groups or individuals in accessing the same rights and opportunities as others, and contribute to outcomes that are less favourable for them than for the majority of the population.

It is produced —and reproduced —through the symbolic and explicit elements of culture in any of its forms and in education. For this reason, the role of the education system, the media and digital media and that of sporting and cultural expressions (music, cinema, audiovisual products, theatre, painting, etc.) is fundamental to its elimination.

Public information, awareness-raising and education on this issue, together with the development of institutional and legal frameworks for the protection of victims and the eradication of racial and ethnic discrimination, are essential for structural and institutional change[12] . *The EU Anti-Racism Action Plan 2020-2025* is the first EU policy instrument to recognise the structural dimension of racism.

The measurement of structural and institutional racism is an emerging issue. It faces numerous methodological challenges that require experimentation with proposals in order to assess their validity, especially with regard to their perception. Groos et al. (2018) have pointed out that the lack of standardisation of methods makes it difficult, from the perspective of quantification, to measure the phenomenon. Among the most common, the authors have identified three methods: residential segregation indices (used to measure racial distribution in neighbourhoods and its impact on health), measures of disparity in the criminal justice system (in arrests, sentencing and incarceration) and aggregate socio-economic indicators (quantification of inequalities in education, employment and income by *race*). The lack of robust theoretical models that incorporate intersectionality, coupled with very limited data sources (because they do not identify race/ethnicity), add to the complexity of measuring structural and institutional racism.

1.2.1.2. Forms of expression of discrimination and its perception

The typologies of expression of racial and ethnic discrimination are diverse. In some cases, it is differentiated by the direct source of discrimination. This could be individual, institutional or structural (Pincus, 2000) or individual, institutional or cultural (Jones, 1972). In other cases, it is differentiated by the way in which it manifests itself: directly, indirectly or subtly. It is also possible to find new conceptualisations in recent normative developments, such as discrimination by mistake, by association and hate crime.

As highlighted in the previous edition of the study, «while the idea of discrimination seems self-evident, there is a problem in demonstrating its evidence, because many discriminatory behaviours are not visible but subtle and implicit. Like everything that characterises people's attitudes, values and opinions» (Red2Red, 2020: 3). This has led

12. As stated in ECRI General Policy Recommendation No. 2: Equality bodies to combat racism and intolerance at the national level adopted on 7 December 2017.

to the development of the notions of direct discrimination, indirect discrimination and subtle racism.

Direct discrimination involves explicit and overt unequal treatment. Indirect discrimination refers to treatment, policy or practice that is apparently neutral but has a disproportionate impact on certain racialised or ethnic groups. This classification is the one that has been most widely considered in legal frameworks on the phenomenon and is therefore most common[13].

As for racism and subtle discrimination, this issue is more conceptually complex.

It has been considered that, nowadays, there are ways of expressing racism in a more subtle and indirect way than in previous times. These forms have emerged in parallel to —and as a reaction to— equal treatment policies and the public consideration of racism and discrimination as undesirable behaviour (Gómez and Huici, 1999).

This expression of discrimination can be found under different names, such as symbolic racism[14], modern racism[15], aversive racism[16], racial ambivalence[17], latent racism[18], subtle racism[19], every day, low intensity, etc., and have similar features (Gómez and Huici, 1999).

13. In this respect, Law 15/2022, of 12 July, comprehensive for equal treatment and non-discrimination, direct discrimination is the situation in which a person or group of which he or she is part is, has been or could be treated less favourably than others in an analogous or comparable situation on account of the causes provided for in Article 2(1), which are: by reason of birth, racial or ethnic origin, sex, religion, belief or opinion, age, disability, sexual orientation or identity, gender expression, illness or health condition, serological status and/or genetic predisposition to pathologies and disorders, language, socio-economic status, or any other personal or social condition or circumstance. In the same vein, Council Directive 2000/43/EC implementing the principle of equal treatment between persons irrespective of racial or ethnic origin established that «direct discrimination shall be taken to occur where, on grounds of racial or ethnic origin, one person is treated less favourably than another is, has been or would be treated in a comparable situation». For its part, the same law 15/2022 establishes that indirect discrimination occurs when an apparently neutral provision, criterion or practice causes or is likely to cause one or more persons a particular disadvantage compared with others on the grounds referred to in Article 2(1). Similarly, Council Directive 2000/43/EC provides that «indirect discrimination shall be taken to occur where an apparently neutral provision, criterion or practice would put persons of a particular racial or ethnic origin at a particular disadvantage compared with other persons, unless that provision, criterion or practice can be objectively justified by a legitimate aim and the means of achieving that aim are appropriate and necessary».
14. See early approaches to this notion by Sears, D. O. and Kinder, D. R. (1971). Racial tensions and voting in Los Angeles, in W. Z. Hirsch (Ed.), Los Angeles: Viability and prospects for metropolitan leadership. New York: Praeger; or Sinderman, P. M. and Tetlok, P. E. (1986). Symbolic Racism: problems of motive attribution in political analysis. Journal of Social Issues, 42 (2).
15. Mcconahay, J. B. (1986). Modern racism, ambivalence and the modern racism scale, in Dovidio and Gaertner (Eds.), Prejudice, discrimination and racism. Orlando: Academic Press. It includes the idea that members of the minority are taking their demands too far and gaining undeserved advantages (Gómez and Huici, 1999;162).
16. Under the value of egalitarianism and a non-prejudiced self-image, expression is done in a subtle and rationalised way (see for example White Racism, a Psychohistory by Kovel, 1970; and The aversive form of racism by Gaertner and Dovidio, 1986).
17. According to Katz and Hass (1988) there are ambivalent positive (empathetic) and negative feelings about the discriminated group; the negative aspects are expressed in an invidualising way, which omits the structural aspects that discriminate against that person for being racialised or belonging to an ethnic group.
18. See the work of Rodríguez, A. (1996). Psicología Social de los Prejuicios, in Álvaro, Garrido and Torregrosa (Coords.), Psicología Social Aplicada. Madrid: McGraw-Hill
19. The term is proposed by Pettigrew and Meertens (1995). According to Gómez and Huici (1999:163), subtle racism would be characterised by three components: «the defence of traditional values, which involves accusing members of the minority of not acting in acceptable ways, i.e. not abiding by the norms and values of the majority (...); «The second component consists of the exaggeration of cultural differences (...) which would be the cause of advantageous positions. The third component is the denial of positive emotional responses towards members of the ex-group. Thus, it is not a matter of expressing negative feelings towards members of the minority, but more indirectly of not expressing positive affection». Therefore, it would be a matter of giving a lower attribution of positive and affective characteristics to «different» groups. Gómez and Huici (1999) refer to the studies on the Roma minority by Pérez (1996), Rueda and Navas (1996) on Maghrebi, African and Roma populations, Martínez and Vera (1994) on Roma, Maghrebi and South American populations.

What they have in common is that prejudice is rationalised and tends to be expressed in a way that is justified by the characteristics of the specific person who suffers it. In other words, it is presented in an individualised way, making structural aspects invisible.

According to research, the public expression of subtle discrimination is mediated by what is «socially desirable» or «politically correct». This makes it difficult for victims to measure and appreciate, as well as for some of the discriminating actors to become aware of it[20]. Thus, the rejection of racism and direct discrimination coexists with subtle discriminatory practices that are covert and difficult to perceive.

Subtle discrimination involves ambiguity because comments or actions on the surface appear harmless or even positive, but in reality, perpetuate stereotypes or prejudices (Sue et al., 2007); intentionality is unclear (Dovidio and Gaertner, 2004). It is characterised by being normalised (Sue, 2010) and appearing insignificant, although the comments and actions have a very negative cumulative impact (Nadal, 2011) and have very negative psychological consequences for the victims (including stress, low self-esteem, and a sense of alienation or social exclusion) (Pierce, et al., 1978). These practices are daily occurrences and involve, for victims, what some authors call «microaggressions» with a cumulative determinant effect for the victims.

As already noted at the beginning of this point, with regard to the forms in which racial and ethnic discrimination is expressed, reference should also be made to discrimination by association, by mistake, and hate crimes. The first two are evidence of structural racism, while the latter is a manifestation of racism and direct discrimination.

Discrimination by mistake is based on ethno-racial generalisations and stereotypes that are applied to a person who does not have this membership due to incorrect assumptions about their ethnic or racial identity (Dovidio and Gaertner, 2000). Discrimination by association occurs when a person is treated unfairly because of their relationship with a different ethnic or racialised person. This may include family members, friends or partners (Brewer, 1999). In Spain, both expressions are included in Law 15/2022, of 12 July, on equal treatment and non-discrimination.

In recent years, the framework of equal treatment rights has advanced conceptually. With regard to racial and ethnic discrimination, it not only refers, as already mentioned, to structural and institutional discrimination, but also in the consideration of hate crimes.

Hate crimes have been a concern in our society since the 1990s[21]. Currently, there is vigilant legislation in this regard[22] and an institutional reinforcement for its eradication.

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20. As Gómez and Huici (1999: 164) point out, «stereotypes and prejudiced attitudes operate outside conscious control»; this is due to the cultural and symbolic reproduction of the structure of ethno-racial inequality (structural discrimination).
21. An example of this is Recommendation No. R(97)20 of the 1997 Committee of Ministers of the Council of Europe, which defined hate crime as «encompassing all forms of expression which propagate, incite, promote or justify racial hatred, xenophobia, anti-Semitism or other forms of hatred based on intolerance, including intolerance expressed by aggressive nationalism and ethnocentrism, discrimination and hostility against minorities, immigrants and persons with an immigrant background». In General Policy Recommendation No. 15In General Policy Recommendation No. 15 on combating hate speech ECRI adapted the definition to «advocacy, promotion or incitement, in any form, of hatred, humiliation or disparagement of a person or group of persons, as well as harassment, disparagement, dissemination of negative stereotypes, stigmatisation or threat with regard to a person or group of persons, stigmatisation or threatening of such a person or group of persons and the justification of such manifestations on the grounds of race, colour, descent, national or ethnic origin, age, disability, language, religion or belief, sex, gender, gender identity, sexual orientation and other personal characteristics or status. For its part, Recommendation CM/Rec (2022) No. 16 on combating hate speech. No. 16 on combating hate speech of the Council of Europe defined «hate speech» as any expression that incites, promotes, disseminates or justifies violence, hatred or discrimination against or denigrates a person or group of persons on the grounds of their actual or perceived personal characteristics or status, such as «race», colour, language, religion, nationality, national or ethnic origin, age, disability, sex, gender identity and sexual orientation.
22. In Spain, the amendment made to the Penal Code through Organic Law 1/2015, of 3 March (B.O.E. 31 March) reforms the criminalisation of hate speech, in article 510, which offers a legal tool to combat this

include the National Office to Combat Hate Crimes (ONDOD) of the Ministry of the Interior, the Second Action Plan to Combat Hate Crimes and the preparation of annual reports on the evolution of hate crimes in Spain, among other initiatives.

Hate crimes are acts motivated by prejudice towards a specific characteristic of a group, such as race, ethnicity, religion, sexual orientation, gender identity or disability. These acts do not only target the individual victim, but also seek to intimidate and victimise the entire community of belonging. They can manifest themselves in a variety of direct and indirect ways, directly or through digital media.

From a sociological perspective, hate crimes have a determining impact on social cohesion and perceptions of safety within the affected communities. Hate crimes not only seek to harm specific individuals, but also to send a message of intolerance and rejection in general. In this way, the nature of these crimes can be both direct and symbolic, affecting not only physically but also psychologically the victims and their communities (Perry, 2001; Levin and McDevitt, 2002; Craig, 2002; Iganski, 2008; Gerstenfeld, 2013).

1.2.1.3. Consequences of discrimination

The effects experienced by victims depend on various factors, such as the context in which discrimination occurs, individual coping mechanisms and the existence of social supports, as well as a local community of reference in the case of migrants (Arat and Bilgili, 2021); the existence of such factors may mitigate some of the negative effects

In general, perceived discrimination is significantly associated with adverse psychological outcomes, such as increased levels of depression, anxiety and stress, as well as feelings of loneliness (Schmitt et al., 2014; Schunck, 2015; Verkuyten et al., 2020; Urzúa et al, 2021; Di Napoli et al., 2021; Goreis et al., 2021; Abubakar et al., 2022; De Leon et al., 2023; Han et al., 2022; Quaglia et al., 2022; Wypych and Bilewicz, 2022; Murry et al., 2022). The impact on children is greater than on adults (UNICEF, 2022).

Research highlights the long-term negative effects of perceived discrimination, indicating that prolonged exposure can lead to chronic mental health problems and have an impact on lifelong health (particularly in lower income households, Stopforth et al., 2022).

1.2.2. Gender perspective, intersectional discrimination and multiple discrimination

1.2.2.1. The gender perspective

Understanding — and acting on— discrimination experienced by people based on their racial or ethnic origin requires the cross-cutting adoption of a gender perspective, which involves the process of systematically comparing and taking into account the differential concerns and experiences of women and men as an integral element of social analysis (ECOSOC, 1997).

Available data on perceptions of discrimination show that gender is a cross-cutting variable in experiences of discrimination in general and in ethnic or racialised discrimination in particular (La Barbera and Cruells, 2016; Cea and Valles, 2021; Tudela et al., 2020), so that being a woman is a factor of vulnerability.

problem. See jointly Circular 7/2019, of 14 May, of the State Prosecutor General's Office, on guidelines for interpreting hate crimes under article 510 of the Criminal Code.

This approach implies, in addition to disaggregating all analyses by sex, using specific criteria and indicators to identify the specific situation of women (such as: situation, position, expectations and roles, access, use and control of resources, etc.). Thus, in this edition, new questions have been included in the questionnaire concerning sexual violence in the public, work and educational spheres, and sexual and reproductive health. In addition, this issue has been addressed in the focus groups held with the groups most affected by discrimination.

1.2.2.2. Intersectionality and multiple discrimination

Racial and ethnic discrimination usually operates alongside other forms of discrimination that take other characteristics as grounds for exclusion, such as, inter alia, disability, gender, sexual orientation, social class, geographical origin, age or religious affiliation, exacerbating the disadvantages faced by those affected by discrimination. A proper understanding of how racial and ethnic discrimination works therefore requires an intersectional approach, noting that typologies of discrimination include multiple discrimination and intersectional discrimination.

Both concepts were pioneered by decolonial feminist authors and forerunners of *black feminism*. Thus, the gender approach is currently applied together with the notion of intersectionality (Crenshaw, 1989; 1991); its initial development as a sociological theory for the analysis of discrimination corresponds to the work of Patricia Hill Collins (1990; Collins and Bilge, 2019).

Collins explains that systems of structural inequality operate in interrelationship, generating unique positions of oppression around racialisation, gender and class. A number of variables have been identified, including age, disability, sexual identity, sexual orientation, foreignness, religion, and others, depending on socio-cultural contexts. These variables are present in people's lives and experiences (in social interaction, in the collective, in the political and in their dealings with the administration and institutions, etc.). In this way, systemic inequalities are shaped by the superimposition of different social factors that generate unique positions of structural discrimination[23].

Multiple discrimination refers to the sum of experiences of discrimination; discrimination that occurs for more than one reason (Cea and Valles, 2021). The key to interpretation is addition, while intersectionality refers to specific positions of structural discrimination. Measuring the latter is more complex. As Cea and Valles (2021:110) point out, the former «is understood as an additive phenomenon, which can be divided into components, corresponding to grounds of discrimination; in intersectional discrimination it is not possible to separate the different grounds of discrimination».

Multiple discrimination is included in the international and European Union frameworks for action and regulations on discrimination[24] and[25], as well as in Spain through Law

23. The European Commission's General Policy Recommendation No. 14 against racism and intolerance (ECRI, 2012) established intersectional discrimination as a recognised concept that refers to a situation in which several grounds of discrimination interact with each other at the same time, in such a way that they become inseparable and whose combination generates a new type of discrimination.
24. For example, in the Report of the UN General Assembly of the World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance, held in Durban, South Africa, from 31 August to 8 September 2001.
25. The European Commission's General Policy Recommendation No. 14 against Racism and Intolerance (ECRI), considers «multiple discrimination» as discrimination suffered on two or more grounds; for example, that which would be experienced by a woman of African descent with a disability. For legislation see for example, Directive 2000/43/EC of 29 June (Racial Equality Directive); Directive 2000/78/EC of 27 November (Employment Equality Directive); European Parliament legislative resolution of 2 April 2009 on the Proposal for a Council Directive on implementing the principle of equal treatment between persons irrespective of religion or belief, disability, age or sexual orientation (COM(2008)0426 - C6-0291/2008 - 2008/0140(CNS)); European Parliament resolution of 18 January 2024. On the extension of the EU list of offences to include incitement to hatred and hate crimes (2023/2068).

15/2022, of 12 July, on equal treatment and non-discrimination[26]. These frameworks also include the importance of applying an intersectional approach to the analysis and intervention on discrimination[27].

In Spain, the current regulatory framework includes both notions. Law 15/2022, of 12 July, on equal treatment and non-discrimination, establishes that «intersectional discrimination occurs when several of the causes foreseen in the law concur or interact, generating a specific form of discrimination»; and that «multiple discrimination occurs when a person is discriminated against simultaneously or consecutively for two or more of the causes» foreseen in the law.

Frias (2022:26-27), in his analysis of the intersectionality of discrimination on the grounds of race, ethnicity and gender, has pointed out that ECRI has shown that ethnic minorities can suffer discrimination based on their national or ethnic origin, but also based on their gender, disability, sexual orientation or any combination of these, which affected women more specifically. Notably, its General Policy Recommendation RGP, No. 13 (2011) on combating anti-Gypsyism and discrimination against Roma/Gypsies advises Member States to «ensure the promotion of Roma women and their rights and to combat any double discrimination they may face».

As *the EU Anti-Racism Action Plan 2020-2025* points out, the intersectional perspective deepens the understanding of structural racism. In Spain, the Strategic Framework for Citizenship and Inclusion against Racism and Xenophobia (2023-2027) recognises intersectional discrimination as a specific type of discrimination, as well as intersectionality as a cross-cutting principle of action.

In this line, the FRA has underlined «the importance of applying an intersectional perspective, which is necessary to involve people in vulnerable situations and who may face multiple discrimination in the implementation of the Strategy» (2022:84). The FRA makes special mention of vulnerable groups such as migrant women, unaccompanied migrant children and adolescents or LGTBI+ people, among others.

1.3. Overview of discrimination on the grounds of ethnic and/or racial origin in the EU and Spain

1.3.1. The context of our environment (EU)

The Durban *Declaration and Programme of Action*[28] identified the main groups suffering racial and ethnic discrimination: African and Afro-descendants, Asians and people of Asian descent, indigenous peoples, and Roma, Gypsies, Sinti and Travellers (Points 13-15), along with migrants. He also noted that these groups were victims of historical processes whose consequences survive and are maintained through persisting practices.

In the European Union, the European Union Agency for Fundamental Rights (FRA) has identified that discrimination and harassment persist against racialised groups, based on their ethnic or immigrant origin, such as the Roma, people of African descent and

26. Title I contains the definition and regulation of multiple and intersectional discrimination (access).
27. The European Commission's General Policy Recommendation No. 14 against Racism and Intolerance (ECRI) states that intersectional discrimination is a newly recognised concept. It refers to a situation in which several grounds of discrimination interact with each other at the same time, in such a way that they become inseparable and whose combination generates a new type of discrimination.
28. 3rd World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance, Durban, South Africa, 2001.

people of North African and sub-Saharan African descent, as well as people of Islamic and Jewish faith.

The situation of racial and ethnic discrimination in the European Union is worrying, affecting various minorities in multiple areas of life. According to recent studies by the European Union Agency for Fundamental Rights (FRA, 2018 and 2022), people of African descent, Roma and other ethnic minorities face high levels of discrimination and racism.

The European Union Minorities and Discrimination Survey (EU-MIDIS), conducted in 2008, was the first survey to systematically interview minorities in all Member States about their experiences of discriminatory treatment. The second edition, EU-MIDIS II, focused on the black/afro-descendant population and the third edition is focusing on the population of Jewish origin. The latest available data are from the second edition (FRA, 2018), and the findings indicate, with regard to the most affected groups and areas of discrimination:

- People of African descent: Approximately 45% of respondents experienced racial discrimination in the last five years, with 34% facing it in the last year. The most common areas of discrimination include employment, housing and education. Racism in access to housing increased significantly since 2016, from 6% to 28%.

- Skin colour is the most commonly identified ground for discrimination, mentioned by more than a quarter of respondents (27%), with higher percentages among men (30%) than among women (24%). The second most commonly identified reason for discrimination is ethnicity (19%). Around 5% of respondents felt discriminated against because of their religion or religious beliefs.

- Roma: Another severely affected group. In several countries, Roma/Gypsies face discrimination in access to education, health care and employment. In some Eastern European countries, more than 50% of Roma live in extreme poverty. EU-MIDIS II shows that 80% of Roma continue to live below the poverty risk threshold in their country.

- Religious minorities: People who wear traditional religious dress, such as Muslims, experience higher levels of discrimination, with 12% reporting incidents related to their religious appearance.

It is important to note that COVID-19 was a context of worsening racial discrimination. The Opinion of the European Committee of the Regions - An *Equality Union: An EU Anti-Racism Action Plan for 2020-2025* (2021), underlines that COVID-19 exacerbated «existing inequalities, marginalisation and discrimination in Europe and has reinforced structural racism. The already vulnerable are also the most affected. In addition to the millions of workers who have lost their jobs and incomes, the hardest hit has been migrants at the borders, workers in precarious jobs, the 'undocumented', low-income families, the homeless, the elderly, women and people with disabilities or chronic illnesses, including many ethnic and racial minorities» (point 20).

In addition to the European surveys, there are some references from EU countries that use, as is the case in Spain, other self-perception surveys on racial and ethnic discrimination. Key indicators include perceptions of discrimination in employment, education, and access to public services, as well as personal experiences of discrimination. In particular, it is worth mentioning the following references:

- In Portugal, the National Survey on Immigrants and Ethnic Minorities (ENIM) promoted by the High Commissioner for Migration (ACM) is being developed. It focuses on collecting data on perceptions of racial and ethnic discrimination among immigrants and ethnic minorities. The sampling is probabilistic and stratified, designed to include relevant ethnic groups and minorities such as the Roma and Afro-descendants.

- In the UK, among others, the British Social Attitudes Survey (BSA) is carried out by the National Centre for Social Research (NatCen). This annual survey includes a module on perceptions of racial and ethnic discrimination. Sampling is random at the national level, with a focus on ethnic representativeness. It addresses issues such as discrimination in the labour market, representation in the media, and interactions with law enforcement.

- In France, the Barometer of Diversity (Baromètre de la Diversité) of the National Consultative Commission on Human Rights (CNCDH) is carried out. Its stratified sampling includes diverse populations, with a particular focus on second and third generation immigrants. The questions are designed to capture both perceptions of discrimination and direct experiences in various spheres such as work, housing, and education. In addition, longitudinal analyses are conducted to observe changes in perceptions of discrimination over time, allowing for the identification of trends and areas for policy intervention.

- In Germany, the reference instrument is the German Socio-Economic Survey (SOEP) of the German Institute for Economic Research (DIW Berlin). It includes specific modules on discrimination and migration. Sampling is random and nationally representative, with an over-representation of ethnic minorities to ensure detailed data. The survey includes questions on perceptions of discrimination in the workplace, education, health, and interaction with the police. The analysis focuses on how these perceptions vary by ethnicity, gender and region.

1.3.2. Main groups concerned and areas to be highlighted in Spain

In Spain, the population that is susceptible to discrimination is basically the same as in the rest of the EU: populations of diverse ethnic and geographical origin, collectivities of people who share an origin, ancestral and genealogical ties, and a cultural heritage, which is manifested in language, religion, customs or territorial origin. Among these groups, the Spanish gypsy population stands out. These groups are perceived as minorities, as they are a minority group with respect to the white Mediterranean population group with no other descent than Spanish non-Roma (paya).

One of the difficulties in taking stock of the situation of discrimination in Spain is the lack of statistical data on people's ethnic and racial origin. As highlighted in previous editions of this study, in Spain, as in other neighbouring countries, administrative population registers (census and demographic registers) do not collect information on ethnic origin, nor do other circumstances regarding personal or family privacy[29].

Recently —at the initiative of the Directorate General for Equal Treatment and Non-Discrimination and against Racism— CEDRE together with the National Statistics Institute (INE), and other actors[30], have reached a consensus proposal on this issue, which will allow to start producing more specific data on racialised populations in Spain from the census and different national surveys. Its objective is «to obtain disaggregated statistics for the formulation of public policies, aimed at eliminating racial discrimination, evaluating structural racism and facilitating the inclusion of the population and ethnic groups that suffer most assiduously as victims of racial discrimination, and to have more information on the gaps in the implementation —or inadequate implementation— of the civil, political, economic, social and cultural rights of these groups»[31]. The first instru-

29. In Spain, the National Statistics Institute (INE) is regulated by Law 12/1989, of 9 May, on the Public Statistical Function, which establishes that statistics may only collect data that could reveal their ethnic origin with the express consent and as a strictly voluntary contribution of the interested parties.
30. The Data Protection Agency, the FRA and the State Council of the Roma People (as well as other civil society entities in workspaces).
31. https://www.igualdad.gob.es/wp-content/uploads/Propuesta_de_consenso_de_introducir_una_pregunta_sobre_origen_etnico.pdf

ment proposed will be the 2026 Essential Population and Housing Characteristics Survey (ECEPOV). In the present study, the premises of this consensus have been applied, which has meant modifying the reference categories of ethnic origin with respect to previous editions of the survey.

Together with previous waves or editions of this study, in recent years progress has continued to be made in improving knowledge about the situation of the Roma, racialised and migrant population in Spain. A wide range of research has been carried out, both at national level and in many Autonomous Communities, and it covers the situation of different groups. Some of the findings worth paying attention to are the following.

- With regard to housing, it is important to point out that it is a space that transcends the physical-domestic sphere of the home. It has a material and also a symbolic value, of status, which reflects different social conflicts and features of the social structure; this is why the study of segregation is so important[32] . Social relations are built around the home, and from onwards, social relations are constructed in the environment; it is lived in, and therefore coexisted; it cannot be explored outside a community dimension.

  Discrimination in this area translates into difficulties in renting and/or buying on equal terms with the majority population, which leads to situations of social exclusion, substandard housing, discrimination and residential segregation in settlements. On this issue, the study *Discriminación racial en el ámbito de la vivienda y los asentamientos informales* (Provivienda, 2022) , determined that the causes of this direct racial discrimination «are associated with prejudices of presumption of economic precariousness and misuse of the property, while the maintenance and permanence in the same are related to the attitudes of the tenant and relations with the neighbourhood, which tends to blame certain ethnic and population groups for any negative events that occur», which leads «often to situations of substandard housing or overcrowding and overcrowding». With regard to the settlements, it was noted that the vast majority of the people who live in them «belong to the ethnic and population groups most exposed to racial discrimination and face a situation of extreme vulnerability and insecurity» (Provivienda, 2022) and it is extremely difficult to leave them.

  Since 2023 there has been *the I State Map on racial and/or ethnic discrimination in the field of housing and informal settlements in Spain* (Cepaim Foundation, 2023), whose main conclusion is the chronification of this problem in our country and the paradigm shift from temporariness to permanence, given that they have become the only residential alternative for their inhabitants.

- The Roma population is considered to be the group facing the greatest discrimination in all areas. In the latest reports *Discrimination and the Roma Community*[33] , the Fundación Secretariado Gitano (FSG) has warned about several issues. In 2023, it focused on the prevalence of collective anti-Roma harassment, which refers to the expulsion of Roma families from localities when there is a conflict between a Roma person and a non-Roma person, a serious phenomenon that «constitutes one of the most extreme, deep-rooted and historical forms of anti-Gypsyism» (p. 7). In 2022, attention was drawn to the discriminatory bias in the use of artificial intelligence and the worrying spread of anti-Roma hate messages on the Internet and social networks. In 2021, attention was drawn to the impact of COVID-19, which provided «a new pretext for the rise of anti-Roma discourse,

32. The Recommendation of the Council for the Elimination of Racial or Ethnic Discrimination on substandard housing settlements (June 2021) has pointed out that «the symptoms of structural racism and direct and indirect racial discrimination, as well as intersectional and multiple discrimination, of both migrant and non-migrant populations who do not have access to adequate housing and live in substandard housing settlements exist throughout Spain».
33. https://informesdiscriminacion.gitanos.org/

linking Roma people to the transmission of the virus and non-compliance with health measures, in turn generating hatred and discrimination» (p. 7). An increase in cases of discrimination in policing and in access to goods and services was recorded by CEDRE's Service for Assistance and Guidance to Victims of Racial or Ethnic Discrimination.

Knowledge about the African and Afro-descendant population has improved in recent years (Barbosa, Rocu et al., 2020; Barbosa, Cebrián et al., 2020; Cea and Valles, 2021; Rocu et al. 2022). Despite the enormous diversity of these populations, they face similar challenges in Spain, such as structural racism, police violence, higher unemployment rates and greater difficulties in accessing quality jobs, residential discrimination and segregation, and a wider education gap.

- With regard to the Muslim population, the current situation alludes to a growing Islamophobia in various spheres, especially in social networks (the main focus of racist attacks), the media and employment (Aparicio and Doménech, 2020). This type of discrimination affects women more than men (more visible due to clothing related to the cult they profess, for example, the use of headscarves). Of particular concern are barriers in access to employment. The *Report on intolerance and discrimination against Muslims in Spain,* promoted by OBERAXE, points out that political discourse has incorporated Islamophobic messages and that, although institutions have implemented actions, there is a lack of specific mechanisms to combat Islamophobia. [34]

- Finally, in relation to the migrant population and their descendants, it has been highlighted (Iglesias, Rua and Ares, 2020) that, despite being deeply settled in the country, something that is reflected in various indicators such as an intense process of naturalisation, a strong settlement around the nuclear family with children, a high command of the language, a growing presence of the native population in their social and family networks, this does not imply a greater labour and economic assimilation with the native population. Thus, there is a rootedness «accompanied by intense social and occupational segregation» and which does not include the refugee or asylum-seeking population that «constitutes the «caboose», the last step in the process of integration of immigration in Spain» (Iglesias, 2020).

  The importance of labour and educational discrimination suffered by migrants' children is highlighted (Aparicio and Rodríguez, 2022; Mahía and Medina, 2022; Pernas et al., 2023). For example, it has been shown that the educational levels attained by indigenous people are significantly higher than those attained by the children of immigrants (61 % compared to 37 % who have higher vocational training or university studies) and that there is a certain level of discrimination on the part of companies when it comes to selecting and hiring young people of immigrant origin (Aparicio and Rodríguez, 2022).

Finally, it should be pointed out that the worsening situation with respect to COVID-19, previously mentioned for the EU as a whole, has occurred to the same extent in Spain, as shown in the reports on the subject for 2020 and 2021 by OBERAXE (2021; 2022), the FOESSA Foundation (2022) and the Fundación Secretariado Gitano (2021; 2022), among others. The situation of the Roma and migrant population worsened considerably and the impact of the pandemic was greater.

34. See the recent (2023) CEDRE Recommendation on identifying, preventing and tackling discrimination against Muslims and Islamophobia (access).

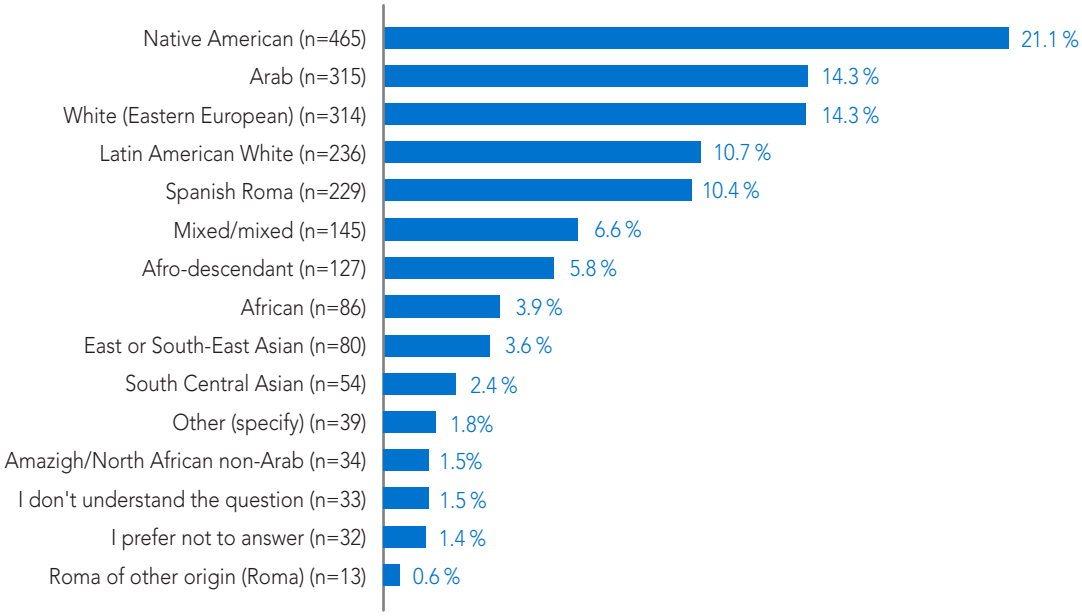
2. Identity, social representations and perceived discriminations

2.1. Self-identification with groups of diverse ethnic and territorial origin

The questionnaire launched begins with a series of identification questions, including one on respondents' self-identification with an ethnic and territorial group. The response options are the various groups already defined above, although the possibility is left open for people to mention any other group or reality with which they feel identified.

In the survey carried out in this edition, 95.3% of the sample self-identified with some of the proposed groups[1], and only 1.8% referred to other realities.

Figure 1. Self-identification of respondents by ethnic groups

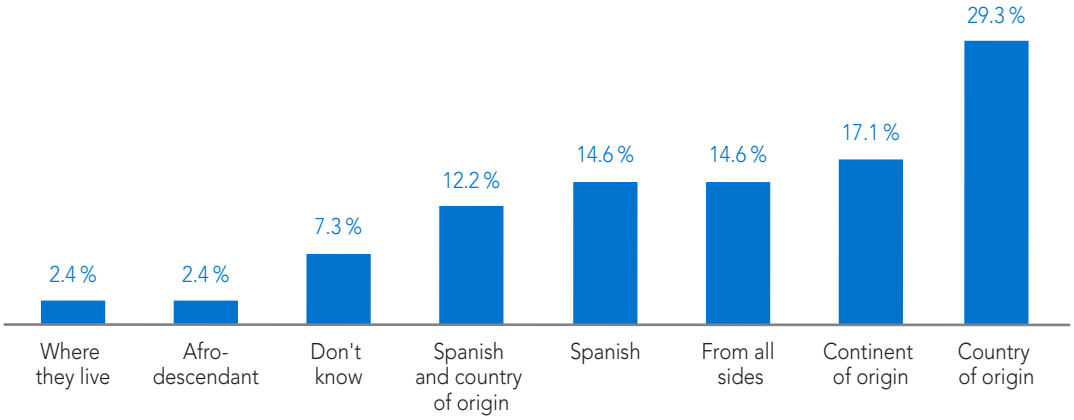


Source: own elaboration. N=2.200.

The following graph shows the answers given by those who did not self-identify with any of the proposed groups.

1. or reasons of abbreviation in the statements of the graphs and tables, the ethnic group of Native American / Indo-American / Indigenous / Abya Yala Native people will be referred to as the Native American population throughout the report.

Figure 2. People who self-identified with «other categories» of response when asked about their ethnic group



Source: own elaboration. N=39.

- Among the 39 people who self-identify as «other», people mostly feel more identified with their country of origin 29.3%) or continent of origin (17 %), resulting in an overlap between a culture and a state (Gellner, 2008). This is a consequence of the fact that the phenomenon of migration reinforces national identity, making people feel more connected to their country of origin (Doyle and Nathan, 2001).

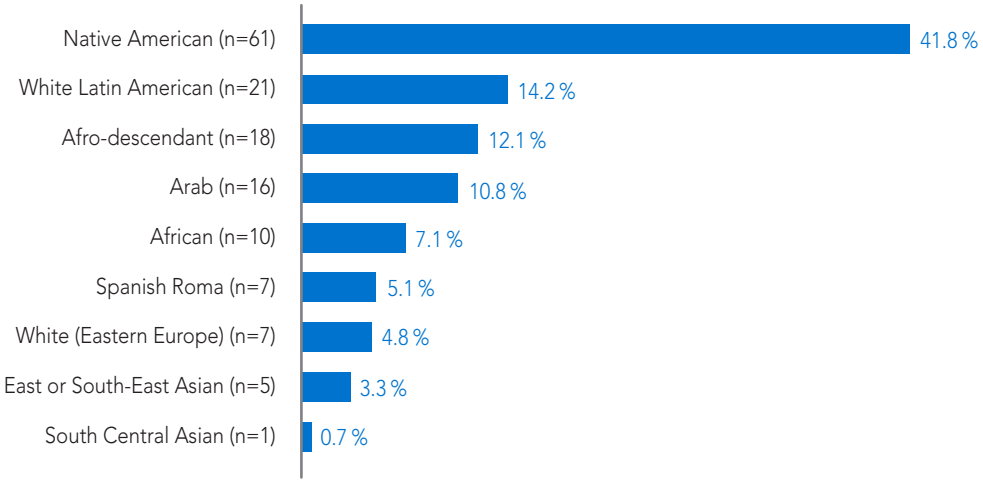
- The existing plurality of identities (Todorov, 2008) causes most people to self-identify with their nation, ethnicity or religion as opposed to the rest. In a context such as the current one of greater polarisation, there is a tendency to cling to identities in the face of the threat of the «other», perceived as different or dangerous.

- 26.8 % say they feel Spanish, as well as Spanish and from their country of origin. These are mainly people born in Spain, but with ancestry of other origins and people who have been living in Spain for a longer period of time.s

- 14 % prefer to think of themselves as an «all-rounder», and 7.3 % find it difficult to identify with an ethnic group.

Some 17.9 % of the people surveyed consider themselves mixed or mestizo. In general, these are people with diverse origins, whose ancestry is very varied, with the most frequent ancestry being that of Native Americans, Indo-Americans, indigenous people or people from Abya Yala (42 %). This is why, given the great heterogeneity, it has been considered more pertinent, also from the point of view of comparative analysis, to regroup these people into those groups of predominant ancestry for the analysis by ethnic group.

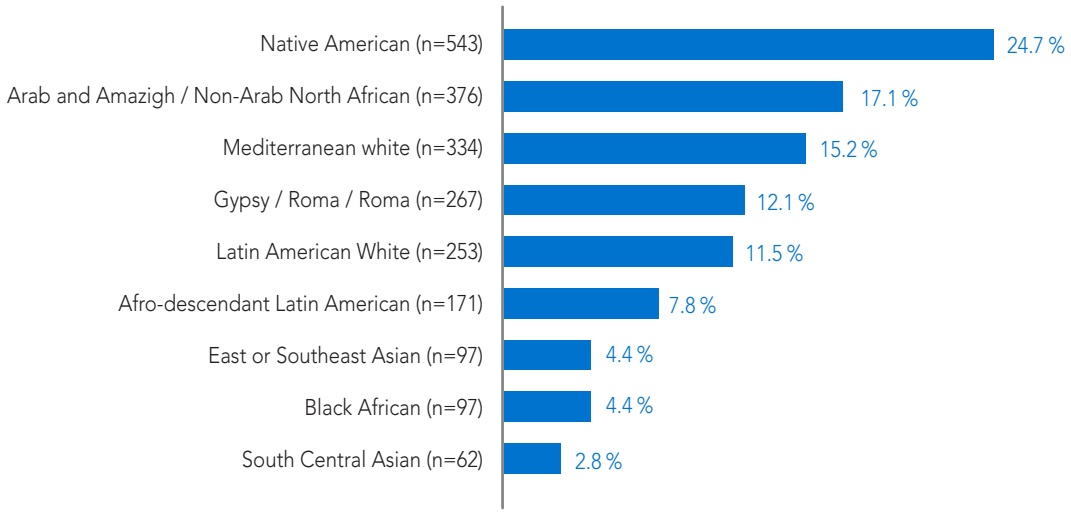
Figure 3. Predominant ancestry of people who perceive themselves as «mixed/ mestizo»



Source: own elaboration N=145.

Finally, after ascribing, on the one hand, all respondents to one of the ethnic groups considered, taking into account their own country of origin (nationality and/or country of birth provided in the survey) and/or that of their parents, and the majority ethnic groups in these countries, and, on the other hand, relocating the people who identified themselves as mestizos to the first ancestry group, the weighted sample is made up as follows.

Figure 4. Population groups 2024 edition



Source: own elaboration. N=2.200,

2.2. The image that the various population groups feel they have among the majority population

Again, in the 2024 edition, the social representations that people from different backgrounds consider that the majority population has about different population groups are analysed.

Prejudices and stereotypes are the basis for the unfavourable or discriminatory treatment of people belonging to certain groups; they are based on the belief that the people who make up these groups share a series of attributes, whether positive or negative. Discrimination acts based on selection by excluding certain groups based on certain traits, which may be more or less arbitrary or relevant, but which make it possible to classify people in society.

To do so, we first asked about the adjectives with which they considered that the population of the majority ethnic group identifies the people in their population group. As shown in the following table, in the last edition there was an increase of 3 percentage points in the proportion of people using negative or pejorative adjectives, reaching almost 63% of people.

Table 1. Evolution of the proportion of negative adjectives used by the majority population in Spain to describe the different groups in the population

2010	2011	2013	2020	2024
77% negative adjectives	67% negative adjectives	57% negative adjectives	59% negative adjectives	63% negative adjectives
(n = 556)	(n = 865)	(n = 1,670)	(n = 1,624)	(n = 2,200)

Source: Prepared by the authors based on previous editions of the study *Perception of discrimination based on racial or ethnic origin by potential victims.*

However, the nature of these adjectives varies substantially between groups, as can be seen in the graph below:

- The Roma/Roma/Roma population group is again, as it was in previous editions, the group that considers that it has the worst image among the Spanish population (93% mention at least one negative adjective).

> *When we go out, especially to the neighbourhood, when you have to take a metro, a tram, go out... and people on public transport are already looking at you badly, they are taking your bag, the security people are constantly asking you for your card, not anyone else...*
>
> (Participant in a focus gro up with Roma women).

- The substantial increase (14 p.p.) in the proportion of the Arab/Amazigh/North African non-Arab group of people referring to negative adjectives compared to the Maghreb group in 2020 is striking, standing at 79% in this edition. On the other hand, this increase is also very significant among white Mediterranean (formerly Eastern European) people, who have gone from 54% of people referring to negative adjectives to 75%

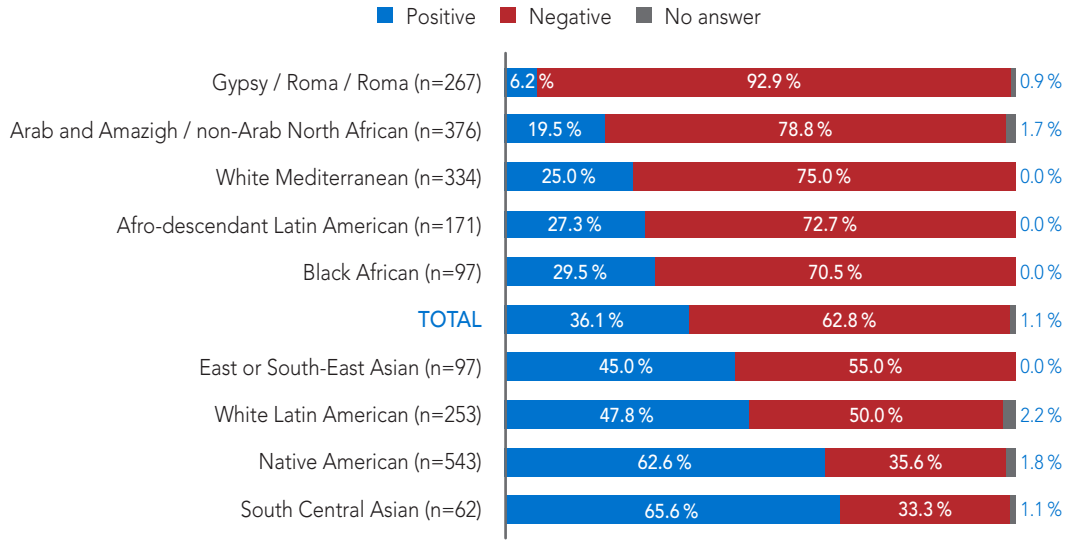
- In the case of Afro-descendant Latin Americans (formerly Afro-Latinos), there is an increase in people attributing negative adjectives of 15 p.p. (from 58% to 73%). While the proportions are somewhat lower, at 70% in 2024, the increase in negative adjective labelling in the case of the black African population is 23 percentage points.

- The only groups with a predominance of positive adjectives are the Native American population, where 63% of people report positive adjectives (10 points higher than in 2020), and the South-Central Asian population, where 66% report positive adjectives (7 points lower than in the previous edition).

> *«When I was younger, they used to say everything to me...: 'Sudaca, get out of here, you're good for nothing. Because you are Latina, you are a prostitute because all Latinas are whores. That was said to me a lot.»*
>
> (Focus group participant with people with physical disabilities).

- Among East or Southeast Asians, the proportion of people who consider themselves to be labelled with pejorative adjectives is somewhat higher (55%), while among White Latin Americans, they are split 50/50 between negative and positive adjectives.

Figure 5. Frequency of people naming at least one negative adjective in each of the ethnic groups



Source: own elaboration. N=2.200.

These data correlate with some recent surveys that reflect the image that the majority population in Spain has of the migrant population in this case. According to the 40db Barometer for El País and La SER[2] (October 2024), 57% of the population say that there are «too many» immigrants in Spain and 75% associate them with negative concepts. Thus, three out of four people (74.8%) link immigration with some negative concept, such as insecurity (29.5%), overload of public services and resources (27.2%); social conflict (21.2%), criminality (19.2%), unemployment (16.7%) and «loss of cultural identity» (7.6%).

While inflation, inequality and housing are of greater concern, concern about immigration is up 16 points in a year and a half. However, when asked about people's personal experience with immigrants, all people judge it positively.

In terms of context, it is relevant to point out that the CIS Barometer survey of September 2024 indicated that for 30.4 per cent of the population «immigration» had gone from being the fourth concern —as it appeared in the July survey, with 16.9 per cent, below unemployment, the economy and «political problems in general»— to first place. Compared with the June survey, immigration has risen in 100 days from ninth place (11.2%) to the top of Spaniards' list of problems. In other words, it has risen almost 20 points (19.2%) over the summer. However, when respondents are asked about the problems that affect them personally and not Spain, immigration —also in a spontaneous response— is no longer first, but fifth; in June it was eighth.

With the purpose of going deeper into the types of adjectives mentioned by the different groups, the following table shows the percentage distribution of people who mentioned each adjective according to their ethnic group of identification. Given that re-

2. https://elpais.com/espana/2024-10-08/el-57-cree-que-hay-demasiados-inmigrantes-en-espana-y-el-75-los-asocia-a-conceptos-negativos.html

spondents had the possibility to name a maximum of three adjectives, the table shows the proportion of negative and positive adjectives that are repeated in the total number of responses, rather than the number of people who named them.

Table 2. For Spanish people, are the people in your group...? Negative adjectives (percentages calculated on the total number of answers given)

Negative adjectives	TOTAL	Afro-descendant Latin American	Black African	Arab and Amazigh / Non-Arab North African	Native American	East or Southeast Asian	South Central Asian	Gypsy / Roma / Roma	Mediterranean white	Latin American White
Criminals, gangsters, traffickers, prostitution, robberies...	10.2%	9.2%	9.5%	11.7%	4.1%	2.0%	0.9%	28.0%	13.5%	4.7%
Lazy, lazy, little work	3.7%	3.1%	2.4%	4.9%	1.7%	0.0%	1.5%	17.1%	1.7%	2.2%
Bad people	3.0%	3.3%	1.8%	2.7%	0.5%	0.3%	1.5%	5.8%	5.6%	1.6%
Derogatory allusions to race/colour (Moorish, brown, black...)	1.1%	2.6%	2.2%	0.9%	1.9%	0.3%	0.3%	0.0%	0.2%	1.3%
Dirty and smelly	1.2%	1.3%	0.6%	1.9%	0.2%	0.9%	2.4%	5.0%	0.2%	0.3%
Violent, quarrelsome, aggressive, troublesome, dangerous	1.4%	1.5%	1.6%	2.0%	0.0%	0.3%	0.3%	3.6%	2.1%	0.3%
They take jobs and benefits away from Spaniards	1.8%	0.8%	2.2%	3.3%	1.2%	0.9%	0.6%	1.0%	0.9%	4.4%
Low intelligence and culture, stupid, ignorant, illiterate, illiterate	2.4%	2.8%	3.2%	3.9%	1.9%	0.9%	0.9%	2.2%	0.9%	4.1%
Vicious, drunken, drug addicts, womanizers, promiscuous	2.9%	4.4%	3.0%	1.6%	6.1%	0.6%	0.3%	1.7%	2.1%	2.5%
Rare and different (in language, customs, food)	2.2%	1.8%	3.4%	2.3%	1.2%	6.6%	1.8%	2.7%	2.1%	0.9%
Misfit (closed in their ghetto, distrustful, don't want to associate with others)	2.2%	1.0%	0.6%	3.7%	0.5%	9.5%	1.2%	1.7%	2.8%	0.3%
Poor, beggars, homeless	1.6%	3.8%	2.2%	2.3%	0.2%	0.9%	0.9%	1.6%	1.7%	0.9%
They are all the same; they judge everyone by the same yardstick: some pay for others.	0.8%	0.5%	0.4%	0.4%	1.0%	0.9%	0.6%	1.2%	0.2%	2.5%

Negative adjectives	TOTAL	Afro-descendant Latin American	Black African	Arab and Amazigh / Non-Arab North African	Native American	East or Southeast Asian	South Central Asian	Gypsy / Roma / Roma	Mediterranean white	Latin American White
Unreliable (liars, liars, deceivers, backstabbers, tricksters)	3.2%	2.3%	2.2%	3.3%	2.4%	3.8%	1.5%	5.5%	2.8%	5.0%
Negative allusions to their status as foreigners and migrants	1.0%	1.0%	2.2%	0.9%	0.7%	2.3%	0.3%	1.4%	0.6%	1.3%
Noisy, boisterous (talk loudly and a lot)	0.2%	0.5%	1.0%	0.0%	0.5%	0.3%	0.0%	0.0%	0.0%	0.0%
Religious/Muslim (neutral/negative)	0.8%	0.0%	0.0%	4.2%	0.0%	0.3%	0.3%	0.0%	0.0%	0.6%
Inferiors, savages, non-humans, animals	4.0%	4.1%	2.8%	5.6%	3.4%	2.6%	1.8%	4.8%	2.6%	6.6%
Selfish (profiteers, self-interested, scabs)	0.6%	0.5%	0.0%	1.5%	0.0%	0.6%	0.0%	0.2%	0.4%	0.9%
Macho, no respect for women	1.3%	0.3%	0.0%	3.5%	0.5%	0.9%	0.6%	1.2%	1.5%	0.3%
Revellers and party animals	0.5%	1.0%	1.0%	0.1%	0.5%	0.0%	0.0%	1.9%	0.0%	0.9%
Impolite, rude, disrespectful	1.3%	0.5%	0.8%	1.4%	1.2%	0.3%	0.0%	1.4%	2.1%	1.3%
Intruders, nuisance, invaders, burden, social burden	0.4%	0.3%	0.4%	0.7%	0.7%	0.3%	0.0%	0.5%	0.2%	0.0%
Spenders, spendthrifts, spendthrifts, spendthrifts	0.0%	0.0%	0.0%	0.1%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
Flamencos, flamenquitos, bailaores, cantaores	0.7%	1.5%	1.8%	0.0%	0.2%	0.0%	0.0%	1.4%	1.3%	0.0%
Crazy, fanatical	0.2%	0.0%	0.0%	1.1%	0.0%	0.3%	0.3%	0.2%	0.0%	0.0%
Physically unattractive (ugly, short)	0.2%	0.0%	0.2%	0.1%	1.0%	0.0%	0.3%	0.2%	0.0%	0.0%
Terrorists	0.6%	0.0%	0.0%	3.3%	0.0%	0.0%	1.8%	0.2%	0.0%	0.0%
Easy women	0.1%	0.4%	0.0%	0.2%	0.0%	0.0%	0.0%	0.0%	0.3%	0.1%

Source: own elaboration based on 3,876 adjectives mentioned by 2,200 respondents.

Table 3. For Spanish people, are the people in your group...? Positive adjectives (percentages calculated on the total number of answers given)

Positive adjectives	TOTAL	Afro-descendant Latin American	Black African	Arab and Amazigh / Non-Arab North African	Native American	East or Southeast Asian	South Central Asian	Gypsy / Roma / Roma	Mediterranean white	Latin American White
Workers	18.9%	15.4%	21.2%	14.0%	27.6%	32.7%	24.6%	2.2%	22.1%	14.7%
Good people	6.4%	5.6%	5.9%	6.4%	5.8%	4.0%	15.5%	1.2%	9.2%	5.3%
Cheerful, laughing, fun-loving	3.5%	8.2%	8.1%	0.4%	6.5%	2.0%	4.3%	0.7%	1.1%	4.4%
Friendly, polite, courteous	7.6%	6.7%	6.9%	2.6%	9.7%	7.2%	12.5%	0.2%	7.3%	17.9%
Friends, neighbours, companions, sociable, open, integrated	2.0%	3.6%	3.0%	1.6%	4.1%	0.6%	1.5%	1.2%	0.4%	2.2%
Other positives	1.6%	1.3%	0.4%	1.5%	1.0%	2.3%	1.5%	0.0%	1.5%	4.4%
Honest, honest	1.4%	1.5%	1.6%	0.5%	1.9%	1.4%	2.4%	0.0%	2.1%	1.3%
Calm, quiet, not troublesome	0.9%	0.8%	0.6%	0.5%	0.5%	1.4%	4.3%	0.0%	1.1%	1.6%
Humble, simple, not conceited or arrogant	1.0%	0.8%	0.6%	0.4%	2.9%	1.4%	0.9%	0.5%	0.4%	0.6%
Serious, responsible, reliable, reliable, formal	2.2%	1.5%	1.2%	0.3%	3.6%	1.7%	2.4%	0.0%	4.7%	0.9%
Generous, supportive	0.9%	1.0%	0.8%	1.2%	1.0%	1.4%	1.5%	0.9%	0.4%	0.9%
They do hard work, they are strong, they are fighters.	1.7%	3.3%	1.4%	2.2%	2.2%	2.0%	2.7%	0.0%	1.3%	0.9%
Handsome, handsome, attractive	0.3%	1.0%	0.6%	0.0%	0.0%	0.0%	0.0%	0.0%	0.4%	0.3%
Smart, intelligent, educated, learn the language well.	0.8%	0.3%	1.0%	0.3%	0.5%	2.9%	1.8%	0.0%	1.3%	1.3%
Entrepreneurs, traders	0.2%	0.5%	0.4%	0.1%	0.0%	0.3%	1.8%	0.0%	0.0%	0.0%
Family members, landlords	0.7%	0.0%	0.6%	0.7%	0.7%	1.7%	0.6%	2.7%	0.6%	0.0%
Clean, tidy	0.2%	0.3%	0.2%	0.0%	0.0%	1.2%	1.2%	0.0%	0.2%	0.0%

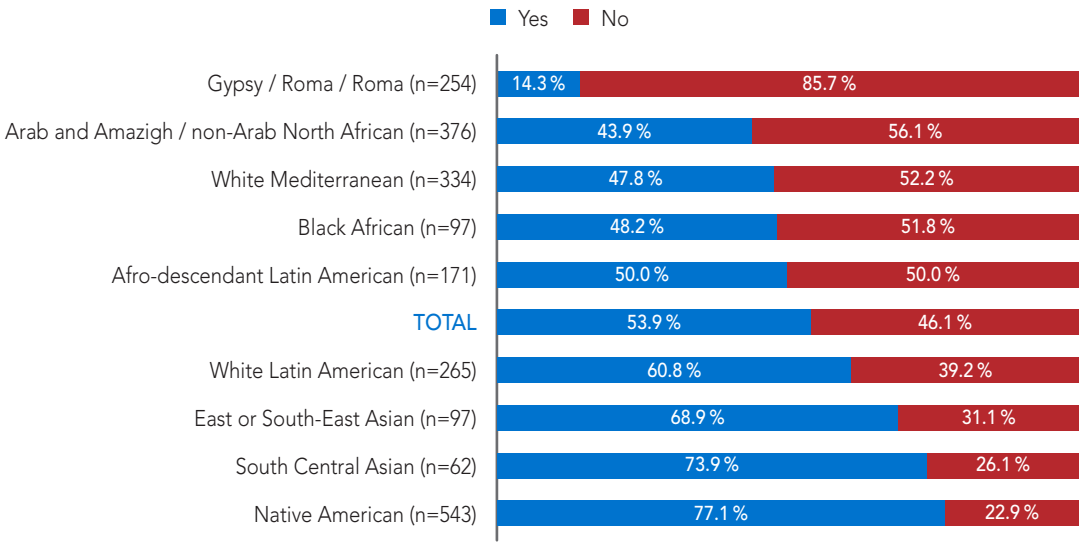
Source: own elaboration based on 3,876 adjectives mentioned by 2,200 respondents.

The differences between groups are significant and adjectives similar to those of previous editions are spontaneously mentioned. These adjectives are mostly associated with stereotypical images of behaviours attributed to each of the groups; thus, among others, the following elements stand out:

- The Roma population group is the one that mentions the highest proportion of negative adjectives regarding the image that Spanish society has of their group (89%), followed by the Arab and Amazigh / non-Arab North African population.
- The most frequently mentioned label by the entire surveyed population (10.2%) is criminals, gangsters, traffickers and prostitution, whose prevalence is notably higher among the Roma population (28%), and at some distance among the white Mediterranean (13.5%) and Arab and Amazigh/North African populations.
- It is noteworthy that in this edition the proportion of people who mention the fact that they are accused of being *maladjusted* is significantly lower than in the previous edition (2.2%), although it has a significant weight among the Roma population (9.5%).
- Among the adjectives most frequently mentioned by the Roma group are being *lazy and working little* 17%, well above the average of 3.7%) and being a group of *bad people* (6%)
- The rest of the adjectives are mentioned to a much lesser extent (on average no more than 3.7%), although it is striking that 6% of the Native American population mentions the adjectives *vicious, drunks, drug addicts, womanisers, weird and different* by the East or Southeast Asian population (6.6%), *inferior, savages, animals* in the case of Arabs and non-Arab Amazigh/North Africans.
- At the other extreme are those groups who consider that they have a better image among Spanish society. These are the white Mediterranean, white Latin American, East or South Asian and South Central Asian population groups. The positive adjectives that these groups mention are mainly related to being seen as *hard-working, good people, kind and polite.*
- As in previous editions, by far the adjective most mentioned by the surveyed population is of a positive nature, and relates the groups to the fact that they are considered *workers* (19% on average), with East or Southeast Asian 33%), Native American (27%) and South Central Asian (24%) being particularly prominent; an adjective that is however scarcely mentioned among the Roma population (2.2%).

All respondents were then asked about the CORRESPONDENCE OF THE majority population's IMAGE of their ethnic group with reality, with the following results.

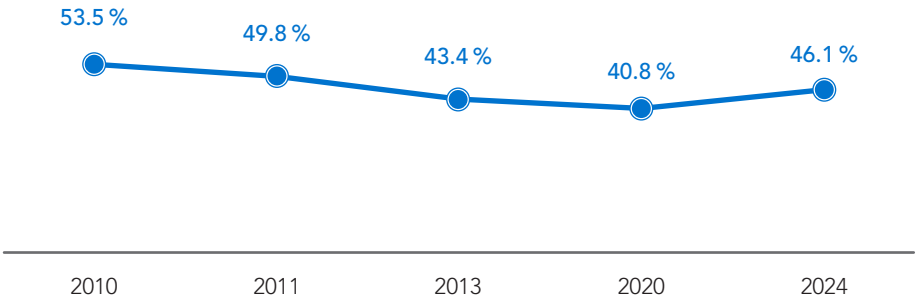
Figure 6. Do you think this image corresponds to reality?



Source: own elaboration. N= 2.200 (NC= 0).

Slightly less than half of the surveyed population (46 %) disagrees with the image they believe the Spanish population has of their group. While most groups are around this percentage, disagreement increases markedly among the groups that consider that they have a worse image in Spanish society: the Roma population (86 %) disagrees with this projection, and the Arab and Amazigh/North African non-Arab population (56 %).

Figure 7. Comparison of the proportion of respondents who consider that the collective imagination of the majority population does not correspond to reality

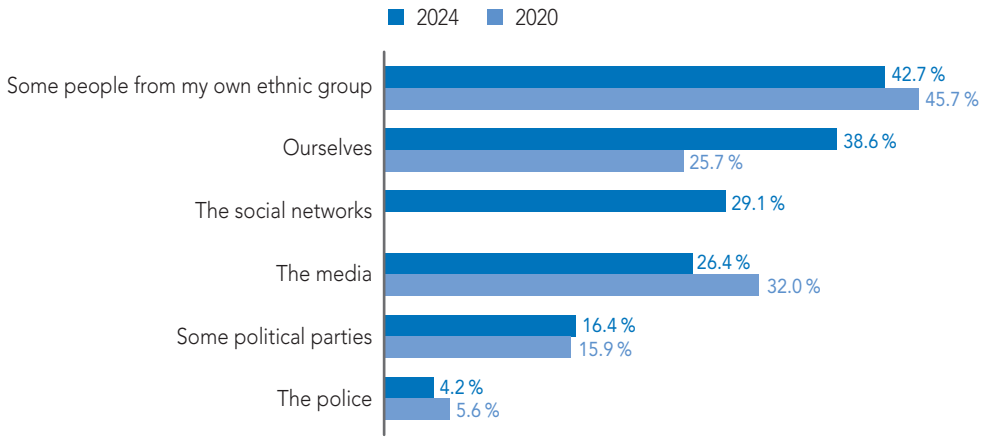


Source: own elaboration based on different editions «Perception of discrimination based on racial or ethnic origin by potential victims».

- As in previous editions as well, the highest degree of agreement is found in the groups that feel they have a more positive image, with 74 % of South Central Asian population, 69 % of East or Southeast Asians, and 77 % of the Native American population answering yes to the question.
- From a longitudinal point of view, it can be seen that the downward trend was broken in 2024. Thus, from 40.8 % of people who considered that this image of the majority population did not correspond to reality in 2020, to 46 % who consider that this image is far from reality. This resistance would be in line with the increase in the perception of the negative image that they consider the population has of these people from diverse groups.

Next, only those who mentioned negative or pejorative adjectives were asked who they considered to be the main agents responsible for this image (question with closed response options). The most frequently mentioned were: «some people from my own ethnic group» (42.7 %) and «ourselves» (38.6 %). Mention of the latter has increased compared to 2020 by almost 13 p.p., while reference to some people from their own ethnic group has slightly decreased compared to 2020.

Figure 8. Who do you think causes the negative image that people in the majority group have of the people in your group?



Source: own elaboration. N= 2.200 (NC= 0).

In this sense, younger people identify these stereotypical images of the majority population and the responsible actors:

> *«When we get to university, we have to make an extra effort and we also have to show that we are not all the same, at least we are. I mean, I feel that I am paying the price that other people from my ethnic group, who are very small in percentage, are doing badly, that is, I am paying the price because they think that I am going to be violent, that I am going to be an extremist, that I am not going to give a damn, etc. So, when I get to university, I have to prove twice as much to have a sort of minimum base.»*
>
> (Participant in focus group with students).

Although this option was not observed in 2020, social networks are mentioned by 29.1 % of the people surveyed; media which, as experts point out, become the main loudspeakers for this type of racist discourse The possibility of mentioning social networks is likely to have meant that the percentage of people who pointed to the media in 2020 will have decreased in 2024 (26.4 %).

> *«Add to that the bad publicity on social networks and the bad information on television about what is going on, what is happening. Children grow up thinking that these comments are normal, they think they are part of their daily lives.»*
>
> (Focus group participant with black African and Arab men).

In this regard, in the report Monitoring hate speech on social networks. Annual report 2023, prepared by Oberaxe, 2,655 pieces of content considered to be racist, xenophobic, anti-Semitic, anti-Roma or Islamophobic hate, which could constitute a crime, an administrative offence or violate the rules of conduct of Internet platforms, were reported. The platforms removed a total of 1,313 pieces of content, 49.4 % of those reported to them. Of the reported content, 499 (18.8 %) were removed when reported as a normal user and 814 (30.7 %) were removed when reported as a *trusted flagger*. X, the former Twitter, has 30.4 % of the total notifications, followed by Facebook and Instagram (21 % each).

Hate speech on social networks is particularly directed towards people of North African origin (33.7 %), followed by Islamophobic content (26.2 %) and people of African descent (23.7 %). It is worth noting that 78.3 % of the communications that are not linked to any specific group are framed in a supremacist context, through the use of images and symbols or expressions related to Nazism.

The number of political parties singled out remains stable, but slightly higher than in 2020 (16.4 %).

In this sense, the experts participating in the study have no doubts, pointing to an increase in racial hate crimes, a consequence of a discourse that is less and less residual and uninhibited, encouraged by political parties and other institutions with anti-immigration and xenophobic profiles; and even of discourses of a biological nature, throughout Europe, which are based on the idea of «us» versus «them», so widespread in various ideological scenarios, as a reactionary element to legitimise discrimination.

Therefore, experts point to a regression in terms of tolerance and self-restraint of hate speech, spurred on by extreme right-wing parties; an added problem today is the fact that these parties have come to power, translating their discourses into public policies, which implies perpetuating hate speech from the public authorities.

> *«The increase in hate speech, right-wing extremism, campaigns against racialised people. People are now more freely showing their discrimination and bragging about it.»*

«We are in a historic moment of resurgence of the far right and racism. We thought it was being left behind and it is not.»

«It is not only a polarisation that we are seeing in Europe and other parts of the world with political discourses and attitudes. A climate of hostility, almost of war, is being created to this idea of the «other», of the otherness of reinforced whiteness. Far-right parties, with a return of the biological discourse. This is dangerous, just when we thought we had abandoned it and gone to cultural racism.»

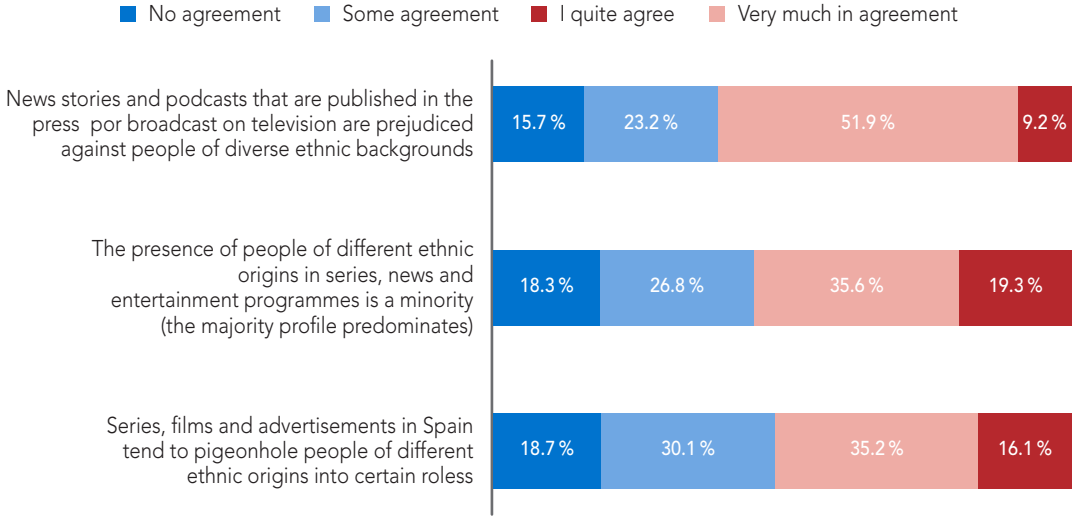
«It is clear that the political and structural conditions are there. The system is shifting not only because of the far right or the existence of the far right. t is shifting to positions in the political, social and economic system that support racism.»

«The fact that the extreme right is governing is a substantial change. It is not the same to have people who make noise on TikTok as it is to have people in an education department who make policy. The entry of racist discourse into the design of public policies is a qualitative step.»

(Experts interviewed).

In this edition of the study a new question has been introduced around the role and influence that the media can have on the public's perception of people of diverse ethnic backgrounds.

Figure 9. How do you think people of diverse ethnic backgrounds are treated in the media? Please tell me how much you agree with each of the following statements s



Source: own elaboration. N= 2.200.

The majority of the surveyed population (61 %) agree to a high degree with the statement that news and podcasts published in the press or on television would be a source of prejudice towards people of different ethnic origins. This perception increases among Roma, Afro-descendants, Africans, Arabs and North Africans, where 80 % agree with this idea and feel the stigmatising effect of print or TV media.

«You see a Spaniard commit a feminicide and all they say is: a man kills his wife and then commits suicide. You see that it is a Colombian, Ecuadorian, wherever it is, the first thing they say is where he is from: Colombian kills or assaults his wife. But when it has happened, for example, and I am very aware of this news item, that three people of Roma ethnicity defended a woman who was being attacked by her husband, the news only said that three men helped a woman who was a victim of gender violence. But when a Roma

person commits a crime, the first thing they say is that he is a Roma. So, racism is everywhere. The media are actively participating in this seed of hatred and fascism that exists so that we, migrants, are accused and held responsible for situations that are not real, that can happen, obviously to any ethnicity.»

(Participant in focus group with domestic workers).

There is also majority agreement with two other statements that refer to the minority presence of people of various ethnic origins in various media programming formats (55 %); this case this perception increases to 70 % of people in the groups of African descent, African population and Arab and North African population.

On average agreement is somewhat lower (51.3 %) with the idea that series, films or advertisements in Spain tend to pigeonhole people of different ethnic origins into certain roles; in this case, it is the African population and the Arab population and from North Africa who consider this to be a reality in their case (around 67 % of these people think this to be the case).

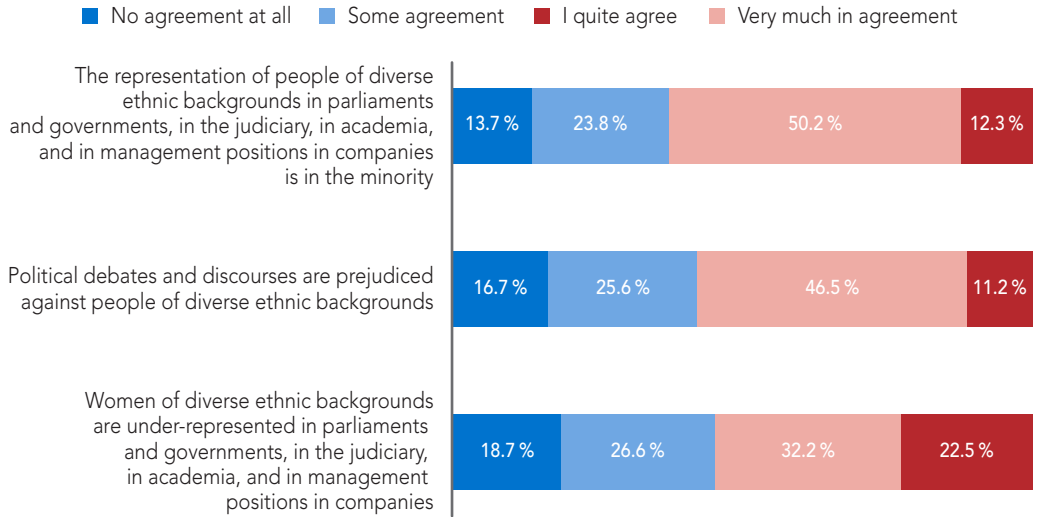
In this sense, among the group of young participants, the need to filter television programming to avoid programmes and/or characters that in any way reinforce prejudiced and stereotypical ideas of people from different ethnic groups was mentioned:

«In television, in films, I don't know if we could somehow make a filter or somehow think of something to be more careful, because just now I was remembering, for example, the figure of Mauricio Colmenero in Aida, which was clearly fascist. I understand that now to put a Mauricio in a Spanish series, I think that at this point it wouldn't make sense, but, for example, I've heard about a programme they tried to broadcast on [Canal de TV] about yellow humour, something like that, which in the end was cancelled; but that makes me think that, well, nobody realised in the process that the programme was racist.»

(Participant in focus group with students).

Participants were also asked about the role of different institutions in transferring prejudice towards people of diverse ethnic backgrounds.

Figure 10. Degree of agreement with the following statements on the treatment by politicians of the various ethnic groups in Spain, and on the representation of the various groups in various spheres



Source: own elaboration. N= 2.200.

In this case, the statement with the highest level of agreement is that the representation of people of different ethnic origins in the three branches of government, in universities and in management positions in companies is a minority (62.5% would show a high level of agreement with this idea). As in the previous block, it is the Afro-descendant, African and Arab and North African population that is most critical in this respect (more than 70% agree with this statement).

The level of agreement with the same statement for women of different ethnic backgrounds decreases overall to 55%, with the proportion increasing among the Afro-descendant and African population (around 63%).

On the other hand, 57% consider that political debates and speeches are prejudiced against people of different ethnic backgrounds. In this case, 46.5% strongly agree, while 11.2% strongly agree and 25.6% somewhat agree.

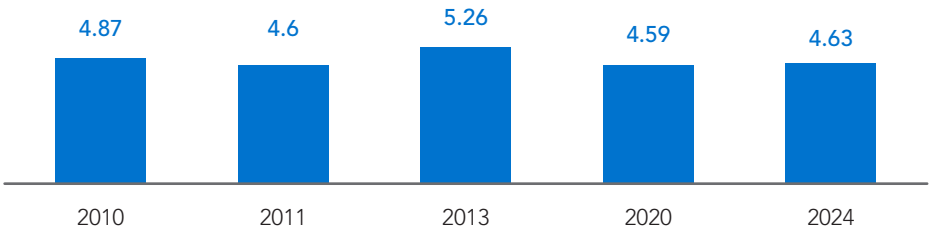
2.3. Perception of the degree of racism and xenophobia among the majority population

Following on from previous analyses, respondents were again asked about the degree of racism they perceive in the majority society. The following graph shows the average of the responses regarding the degree of agreement with the statement «people belonging to the majority ethnic group (white, non-gipsy/as) are racist towards people of other ethnic origin» on a scale of 1 to 10, where 1 does not agree at all with the statement and 10 strongly agrees.

In this sense, it can be seen that the perception of the population surveyed in this sense remains in an intermediate position and practically unchanged with respect to 2020, increasing very slightly by 0.04 points the perception of racism of the majority population on the scale of 1 to 10 according to the opinion of the people surveyed; the average rising from 4.59 to 4.63. As will be seen throughout the study in various circumstances, however, without taking into account the white Latin American respondents (a group that will be included in the new edition), the level of racism in 2024 would rise to an average of 4.79.

In any case, the standard deviation should be taken into account, i.e. how far the values deviate from the average: in 2013 this value was 2.510 (already indicating the existence of numerous outliers), 2.630 in 2020 and in 2024 it stands at 2.743. This shows a tendency for the surveyed population to move away from the average, either positively or negatively (cross-checking with other variables may help to understand the factors causing these differences).

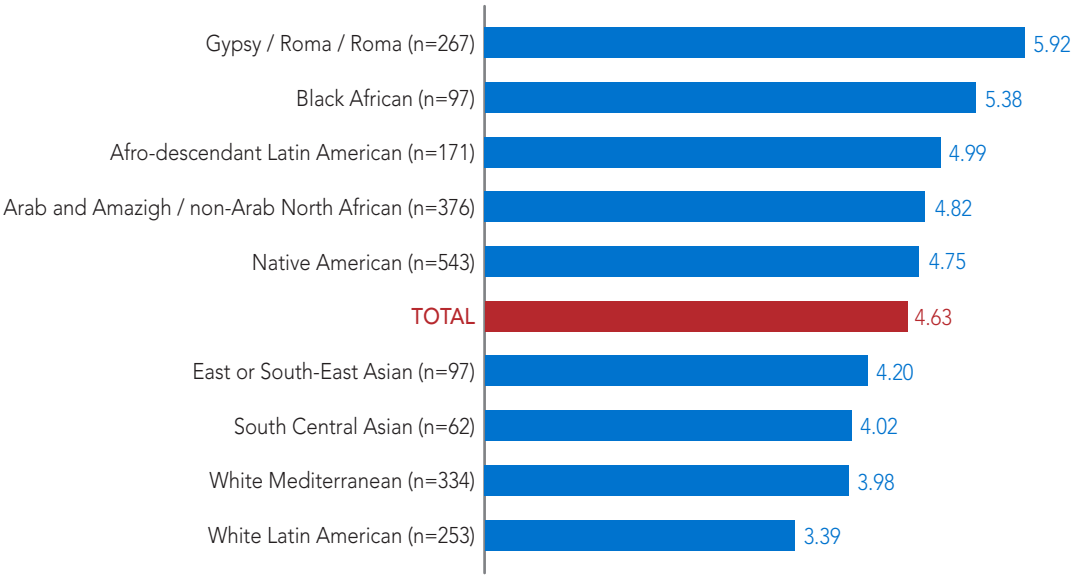
Figure 11. Evolution of the degree of racism on a scale of 1 to 10 (degree of agreement with the statement «people belonging to the majority ethnic group (whites, non-gipsy/as) are racist towards people of other ethnic origin»)



Source: own elaboration based on previous editions of the study *Perceptions of discrimination based on racial or ethnic origin by potential victims*. N= 2.200. Note: excluding the white Latin American respondents, the level of racism in 2024 would be 4,79.

The following graph shows the distribution of the degree of perceived racism according to the ethnic group of reference. As in previous editions, the degree of perceived racism is higher among the most discriminated population groups. In 2024 the perceived degree of racism increases slightly (between 0.2 and 0.3 points) compared to 2020 among the Roma/Roma, Black African and Arab/North African Non-Arab populations. For the remaining groups, it either remains the same (the two Asian groups) or decreases slightly, as is the case for the white Mediterranean population. The population that detects the lowest level of racism, which also contributes to the lower overall average, is the White Latin American population (3.39).

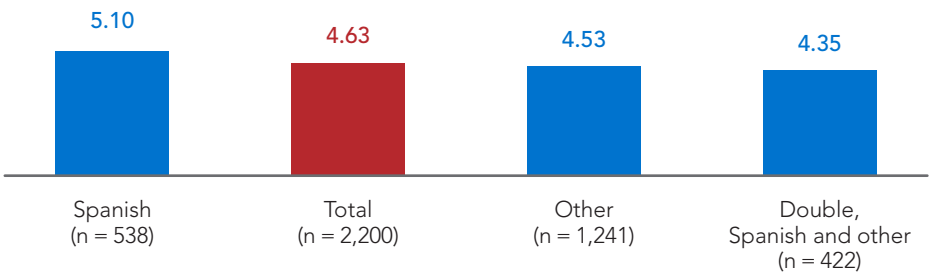
Figure 12. Degree of racism by analysis groups (degree of agreement on a scale of 1 to 10 with the statement «people belonging to the majority ethnic group (whites, non-gipsy/as) are racist towards people of other ethnic origin»)



Source: own elaboration. N= 2.200.

- It is worth noting that, in contrast to previous editions where women perceived a higher level of racism (0.7 points), women perceive a similar level of racism as men, only slightly lower (4.60 women and 4.67 men).
- Nationality does seem to be one of the determining factors in the perception of the level of racism. In this sense, those with Spanish nationality perceive a higher degree of racism (5.1 on average) than the rest of people with another nationality (4.5) or with dual nationality (4.3).

Figure 13. Perceived degree of racism by nationality



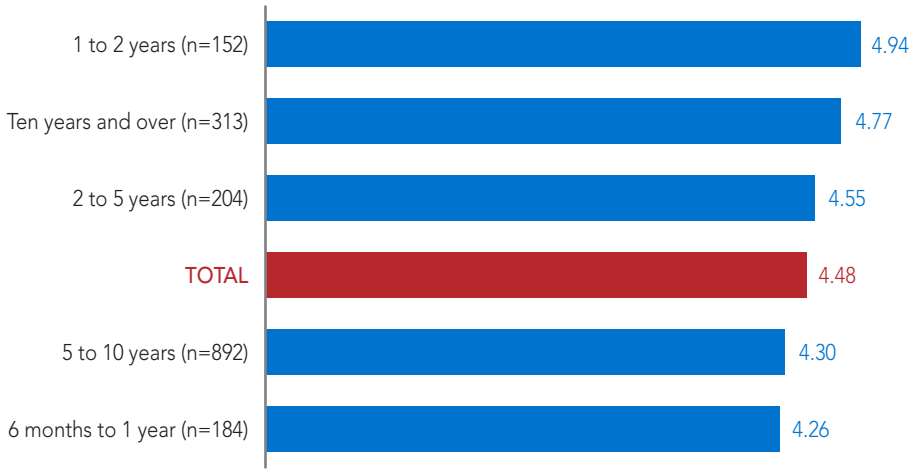
Source: own elaboration. N= 2.200.

- Sensitivity to racism among the majority population also increases among people born in Spain, with the degree of perceived racism being significantly higher (5.3) than among people born in other countries (4.5).

- On the other hand, the length of time spent in Spain seems to be another influential factor in the perception of the level of racism, although no clear linear trend can be detected.

In contrast to what happened in the 2020 edition (at that time, people who were born in Spain were not asked, but this edition does), people who have been living in Spain for less time are the ones who perceive the lowest level of racism (4.26). However, after the first year, this perception rises to 4.94 (the highest figure). Again, among people living in Spain for more than 10 years, the level of racism predictably rises above the average, to 4.77.

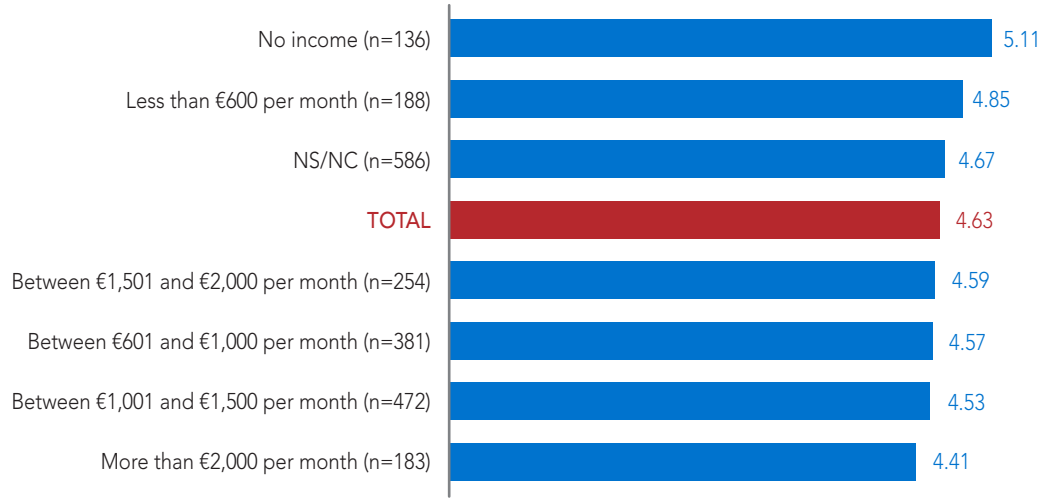
Figure 14. Degree of racism by length of stay in Spain



Source: Prepared by the authors. N= 1,770 (only persons born outside Spain). No answer=24.

- The following graph indicates the degree of perceived racism according to the level of household income, where it is clear that economic insecurity is a predictor of sensitivity to racism among the majority ethnic group; thus, among people with lower incomes there is a higher perception of racism than among those with higher incomes. The exception is among those with a household income between 601 and 1,000 euros per month, which is below the average (4.57). People with higher incomes (over €2,000 per month) are below average, with a perceived level of racism of 4.41. Racism again has a strong class and/or socio-economic component in the eyes of those who experience it.

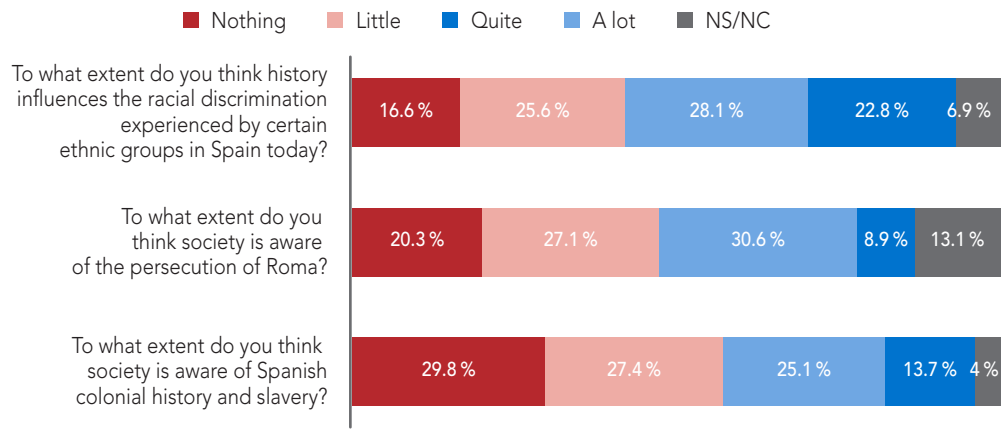
Figure 15. Degree of racism by income level



Source: own elaboration. N= 2,200.

In this new edition, respondents were asked about the historical roots of structural racism, more specifically about their perception of the knowledge that the majority ethnic group may have of the memory of colonialism, slavery and the historical persecution of the Roma population, as underlying elements that could explain their level of racism.

Figure 16. Degree of perception of the knowledge of the historical context of various ethnic groups



Source: own elaboration. N= 2,200.

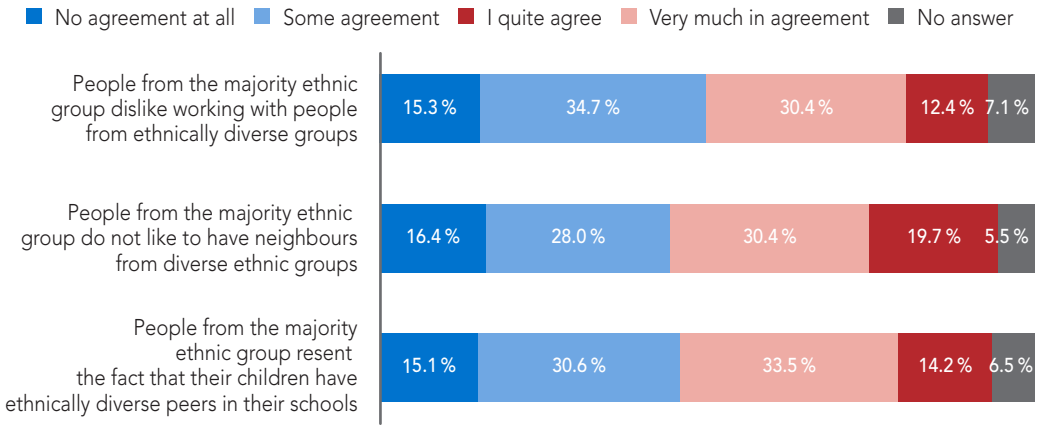
More than half of the surveyed population (57.2%) believe that society knows little or nothing about Spanish colonial history and slavery. On the other hand, almost half of the people surveyed (47.4%) consider that society knows little or nothing about the persecution of the Roma people, although 30.6% consider that it is known quite a lot.

Despite this perception of the majority population's low awareness of the underlying factors of structural racism, on the other hand, half of the people surveyed agree with the idea that history influences the racial discrimination experienced by certain ethnic groups in Spain today.

2.3.1. Perceptions of manifestations of racist behaviour by the majority population

When respondents were asked about the degree of agreement with certain statements that reveal more or less racist behaviour on the part of the majority population, the results are shown in the following graph.

Figure 17. Level of agreement on certain racist behaviours of the majority population



Source: own elaboration. N= 2,200.

Around half of the people surveyed strongly agree with the idea that people from the majority ethnic group are bothered by the proximity of people from other ethnic groups in important areas of their daily lives. Thus, the area in which the highest proportion of people who visualise this situation is the neighbourhood, where 50.1 % agree quite a lot or strongly agree with this idea; secondly, 47.7 % of people say that people from the majority ethnic group are bothered by the fact that their children have classmates from different ethnic groups in their schools. Finally, they consider that their acceptance is greater in the workplace, where this discomfort is perceived by 42.8 % of the people surveyed. Therefore, it is in the more private sphere that this discomfort increases according to their perception.

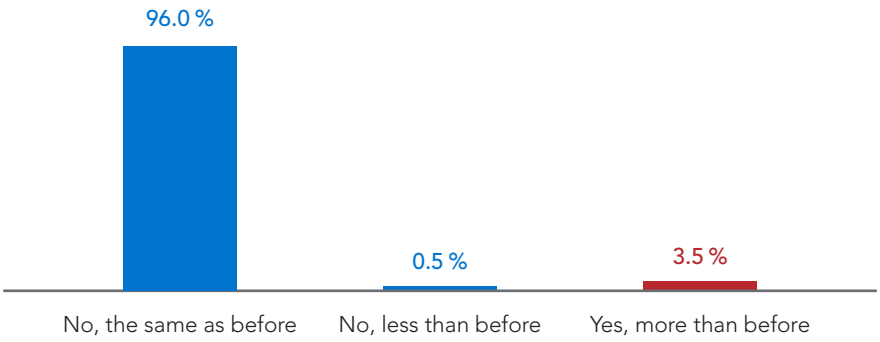
Although the results are not comparable with those of the 2020 study, due to changes in the questionnaire (it was disaggregated according to groups), it is still the more private spheres such as the neighbourhood and the educational sphere, related to the family, which, as then, provoke the most misgivings.

2.3.2. Perception of the evolution of discriminatory treatment

In longitudinal terms, this new study chose to ask respondents about the impact of the COVID-19 pandemic on the potential racial discrimination experienced by people of diverse backgrounds.

Four years after the worst of the pandemic, for the vast majority of these people (96 %) their situation in this respect has not changed, with only 3.5 % considering that their situation has worsened.

Figure 18. Do you feel that because of the COVID-19 pandemic, people of your ethnic group are more racially discriminated against?



Source: own elaboration. N= 2,200.

The main reason given by those who consider themselves to have suffered the most discrimination after the COVID-19 pandemic (77 people) is being a foreigner or of another race (29.1%), followed by prejudice or stereotypes (17.8%) and culture and customs (16.9%).

It is likely that, in the view of these respondents, the pandemic exacerbated xenophobic or racist behaviour among some population groups. Although only 7.9% directly linked this to the belief that these ethnic minority groups are spreaders of disease and 6.5% believed that they were perceived as rule-breakers (the context of COVID-19 should not be lost sight of), these motives are likely to feed into the others.

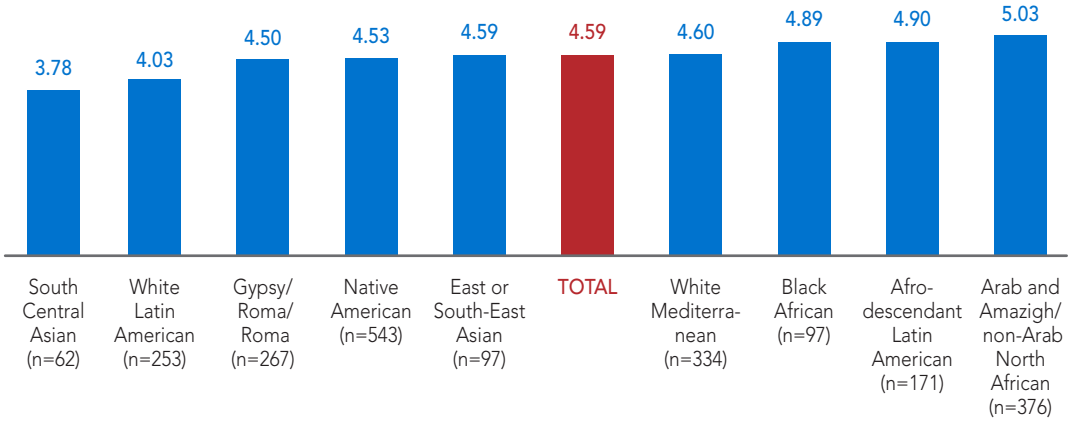
2.3.3. Perception of the degree of xenophobia of the majority population towards people from other countries

In this study, a new question has been introduced to complement the perceptions of the discriminatory treatment that the surveyed population perceives in their experience based on their origin and nationality, by measuring the opinion on the degree of xenophobia of the Spanish population.

The average perception that the majority ethnic group is xenophobic is 4.6, practically the same as that of perceived racism, which may be due to inertia in the response or the difficulty for the surveyed population to differentiate between the two concepts. The groups above this average, i.e. those who consider the majority group to be more xenophobic, are once again the most discriminated against groups: Arabs and Amazigh (5.0), people of African descent (4.9) and black Africans (4.9).

As with data of a similar nature, in the low range of those who consider the majority group to be xenophobic are South Central Asians (3.8) and White Mediterraneans (4.0).

Figure 19. Degree of xenophobia by ethnic group (degree of agreement on a scale of 1 to 10 with the statement «people belonging to the majority ethnic group (white, non-gipsy/as) are xenophobic towards people from other countries»)



Source: own elaboration. N= 2,200.

2.3.4. Perception of the majority population's respect for human rights

In order to complement the perceptions of racism and discriminatory treatment that the surveyed population perceives in their experience with majority people, the opinion on the degree of respect of Spaniards for human rights was measured. The average rating of the degree of agreement with the statement «Spaniards are respectful of human rights» is 6.9, where 1 is not at all in agreement and 10 is very much in agreement, a figure that has not changed since 2020.

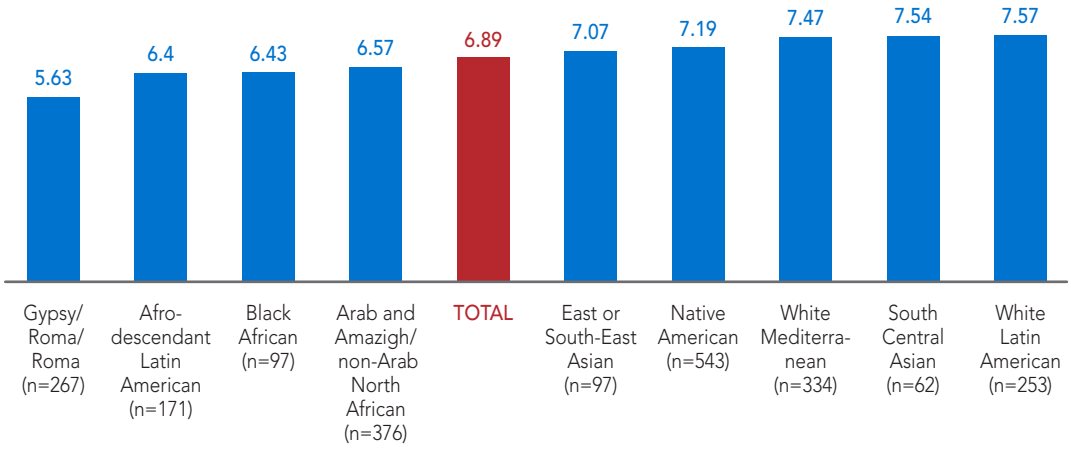
Contrary to what might be expected from the data analysed above on the degree or perception of racism and discriminatory treatment, respondents tended to agree that human rights are valued and respected by Spanish society.

Those groups showing the highest levels of agreement with this statement are White Latin American (7.6), South Central Asian (7.5), White Mediterranean (7.5), Native American (7.2) and East or Southeast Asian (7.1).

As in other cases, those groups with the lowest belief that Spanish people respect human rights are the Roma/Roma population (5.6), and Afro-descendant and African populations (6.4 and 6.6 respectively). In any case, these are averages above 5, which still implies a high belief that human rights are respected.

With respect to the previous edition of the study, the decrease in the average score that the Roma population gives to people from the majority ethnic group is striking, going from a score of 7.4 in 2020 to 5.6, the lowest score in this edition. In the case of the Afro-descendant population group, the decrease is one percentage point.

Figure 20. Degree of respect for human rights by ethnic group (degree of agreement on a scale of 1 to 10 with the statement «people belonging to the majority ethnic group (whites, non-gipsy/as) are respectful of human rights»)



Source: own elaboration. N= 2,200.

In this case, it has again been observed that the average perception varies among the population according to their nationality and country of birth. Thus, the population of Spanish nationality and those born in Spain are the most critical in this case once again, with the average for this population being almost one point below the total sample (6.2 and 6.1 respectively).

From the experts' point of view, being born in Spain generates a series of privileges that facilitate empowerment, as the acquisition of civil rights and political rights facilitates knowledge of these rights. It also contributes to acquiring a series of habits that are assimilated into the majority social group (accents, customs).

> *«Having been born here [in Spain] I have clear rights and I'm not going to get into trouble. It will empower me more, but there's the privilege of the accent, the papers, and so on.»*
>
> (Experts interviewed).

Nevertheless, place of birth does not imply immunity from racism, since a constant idea among the expert focus groups was that the diversity of the population implies diversity of discrimination, because racism can manifest itself in different ways, regardless of social class, as racism can be more or less explicit, or more or less subtle. What social class does guarantee is the resources to deal with such discriminatory situations.

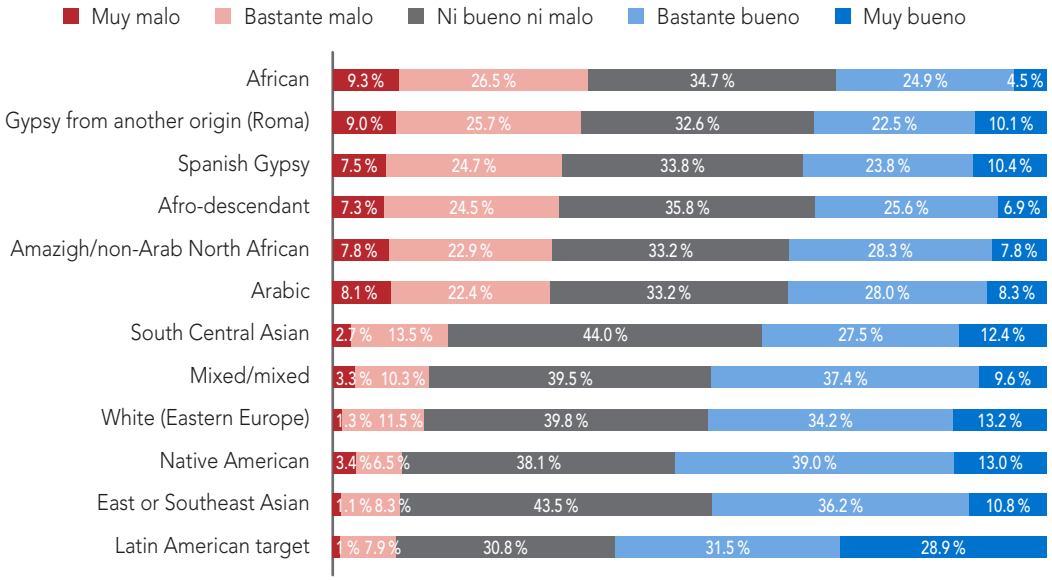
> *«As there is a diversity of population and therefore a diversity of forms of discrimination, they are identified and associated perfectly with the typical stereotypes: papers for migrants, crime for gypsies, etcetera.»*
>
> *«Social class does not save you from racism, but it does condition it. The way in which you receive that racism, the manifestation or the type of racist expression you receive is more or less subtle depending on your social class. It is not the same with a young, poor, uneducated person, because it will be much more explicit. Social class also conditions how racism is dealt with. It gives you the tools to deal with it.»*
>
> (Experts interviewed).

2.4. The unequal perception of the majority population's treatment of different population groups of diverse ethnic backgrounds

The next step of the survey is to delve deeper into the specific discriminatory treatment that the respondents consider other ethnic groups have by the majority population. The aim is to be able to contrast the view that the groups have of themselves with the view they have of others.

The following graph shows the results of the assessment question on the treatment given in Spain to the different population groups analysed, showing the following:

Figure 21. Do you think that the treatment of the majority ethnic group towards the following groups is very good, good, neither good nor bad, bad or very bad?



Source: own elaboration. N= 2,200.

- Overall, negative perceptions are down compared to 2020, while positive perceptions are up, but mostly neutral («neither good nor bad»).
- In any case, it is the African, Roma of other non-Spanish origin and the Roma population groups who consider that they receive the worst treatment from the majority population (35.8 % and 34.7 % of the surveyed population, respectively)
- The population with the best perceived treatment is the white Latin American population (60.4 % consider that they are treated fairly well or very well), but so are the East or Southeast Asian group (47 %) and the Native American group (52 %).
- When the analysis is disaggregated by ethnic group, there is almost total consensus in considering the African population as the worst treated, except for the Central and South Asian population, which considers the Roma and Spanish Gypsy population to be the worst treated. The same population also considers itself to be the worst treated group, as is the case for the African population.

Conclusions

- The proportion of people who consider that the Spanish population has a negative image of their group of origin has increased slightly (from 59 % to 63 %). High increases (between 15 and 20 p.p.) occur in the case of the white Mediterranean, black African, Arab/Amazigh/North African and Afro-descendant populations, while the image improves in the case of the Native American population.

- The groups with the highest perceptions of an unfavourable image continue to be the Roma and the Arab and Amazigh/North African non-Arab populations. All groups except the Native American population feel that their image has worsened.

- While the main agents responsible for this negative image they consider the majority ethnic group to have been «some people from the ethnic group itself» (43 %), this new questionnaire raises this possible responsible factor, 29 % consider that social networks play a considerable role in it. In the same vein, the role of the media is raised, which for 60 % of respondents transmit prejudices towards people from different ethnic groups.

- The perception of the degree of racism in Spanish society remains in an intermediate position and practically unchanged with respect to 2020, increasing very slightly, by 4 p.p. This degree of racism is perceived to a greater extent by the most discriminated population groups: the Roma population and black Africans.

- Respondents do not differentiate in their assessment between the perception of xenophobia and that of racism in Spanish society, which they rate in the same way. Despite identifying varying degrees of discrimination in society, Spanish people's respect for human rights is rated positively.

- The perception of the degree of racism is higher among people who were born in Spain, and/or have Spanish nationality, and increases among people with lower incomes, which reveals a socio-economic class component underlying their perception.

- There is consensus around the idea that the greatest misgivings about the proximity of people of other origins on the part of the majority population occur in the private sphere (neighbourhood) and in those that affect their children.

- Regardless of ethnic group, all people consider the black African population 37 %) to be the ethnic minority worst treated by society in Spain, followed by the Roma population of other origin (35 %) and, in third place, the Spanish Roma (32 %). In all cases, there has been a decrease in the perception of poor treatment and a higher proportion of doubt.

3. Knowledge and the gap between awareness of discrimination and experience of discrimination among different population groups

To further deepen the understanding of the phenomenon of discrimination based on the survey results, this chapter analyses the meaning attributed to this phenomenon by people who have suffered or witnessed discrimination. In the following sections, we seek to understand how the interviewees understand discrimination, by cross-referencing their concrete experiences of discriminatory situations. We also seek to understand the multidimensional and intersectional dimension of racial and ethnic discrimination, and its most extreme form of expression, which is hate crime.

3.1. Understanding discrimination

This first section explores the understanding of discrimination by analysing the results of the question: «With which concrete situations or behaviours do you associate racial discrimination? The purpose of this question was to find out the respondents' view of this phenomenon, based on the types of situations that they relate to discrimination.

The results of this open-ended question were recoded into different categories, the response rates of which are shown in the graph below[1].

- The most frequently mentioned situations were insults and verbal violence (the most frequently mentioned, by 15%), discrimination at work and mistreatment and/or derogatory treatment, these three situations together accounting for 34.5% of the responses. The order of the most frequent situations has changed in comparison with the previous edition of the study, so that their perception as ill-treatment used to be in first place and is now in third place, and discrimination at work for ethnic-racial reasons was in fourth place and is now the second most common response.

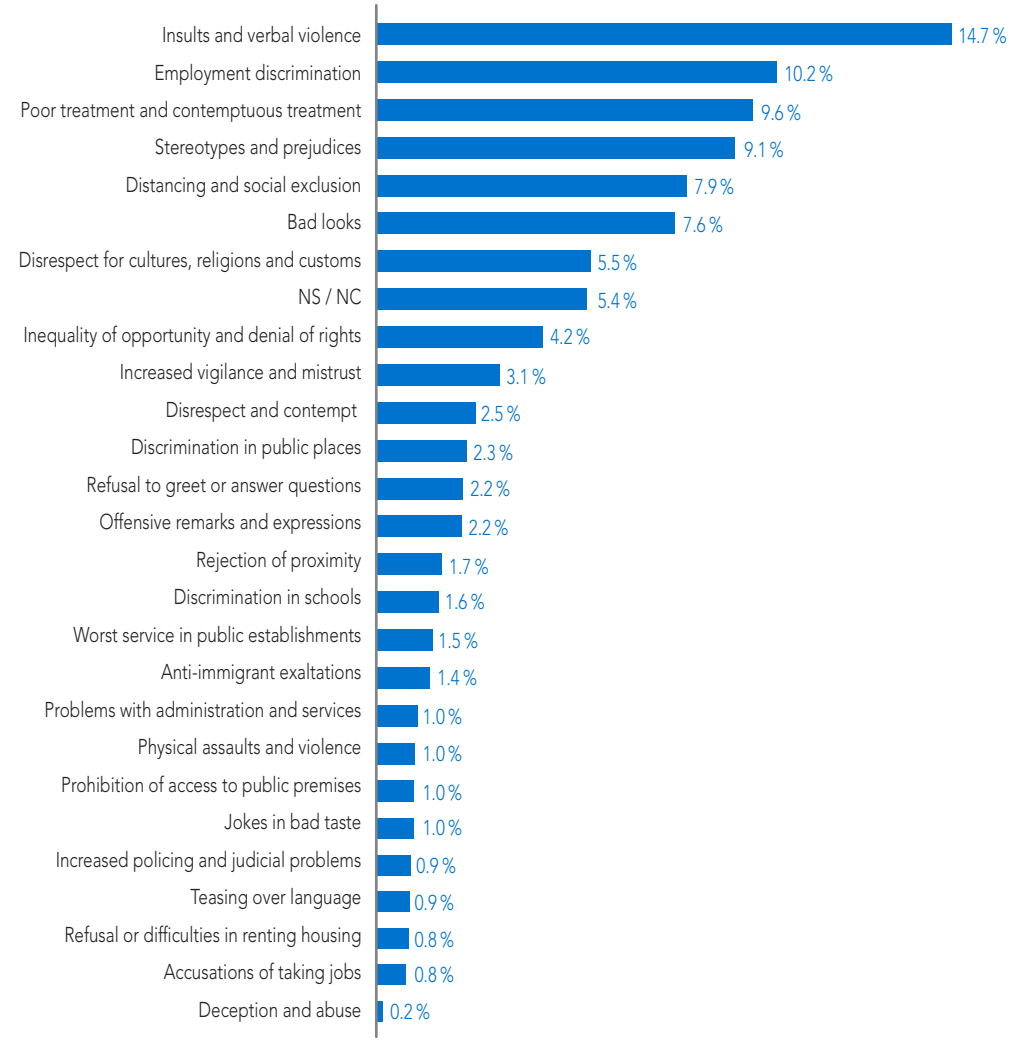
  Discrimination in employment is understood as fewer job opportunities, being given the worst jobs, bad treatment and worse conditions or non-respect of labour rights. This type of discrimination is discussed in more detail in the chapter on perceptions of discrimination in the field of employment.

- The fourth mention, stereotypes and prejudices (9% reported in this category) refer to being judged in an aprioristic way or to generalisations associated with ethnic groups or racial characteristics. The most frequently mentioned prejudice is, for example, that the majority population believes that certain ethnic groups are criminals or engage in illegal activities. There is also the idea of associating people of a certain ethnic group with terrorism or prostitution. The feeling of being considered inferior or ignorant also falls into this category.

- Compared to 2020, the mention of disrespectful attitudes towards other cultures, religions and customs, which was previously in third place (from being mentioned by 5.5%), decreases. Generally, this category refers to attitudes of rejection or criticism of culture, forms of dress and/or religious customs.

1. However, the figures are not directly comparable with those of the 2020 edition, as on this occasion multiple responses have not been taken into account, as they were then, but only one situation or behaviour has been considered. This is why the comparison is made in terms of order or weight in the set of responses.

Figure 22. With which specific situation or behaviour do you associate racial discrimination?



Source: own elaboration N=2,200.

3.2. Spontaneous perception of discrimination

The concept of spontaneous perception of discrimination, which is developed in this section, refers to the respondents' answers to the direct question about the possible experience of specific situations of discrimination, either in the first person, as a witness or both.

In this sense, 32.8 % of the people surveyed indicate that they have witnessed or experienced first-hand some situation of racial discrimination in the last 12 months. Compared to the results of previous editions, there is an increase of 2 percentage points compared to the 2020 edition, thus reaching the level of the 2011 results.

It should be noted, however, that this year we have included the ethnic group of white Latin Americans who, although they are potential victims of discrimination, suffer less racial discrimination than the other groups. Thus, excluding white Latin Americans, the percentage of people who have witnessed or experienced first-hand racial discrimination rises to 35.9 %

Table 4. In the last 12 months, have you witnessed or experienced any situation of racial discrimination towards a family member, friend, other person or yourself? Answer «yes»

2011	2013	2020	2024
32.7 %	20.9 %	30.7 %	32.8 %

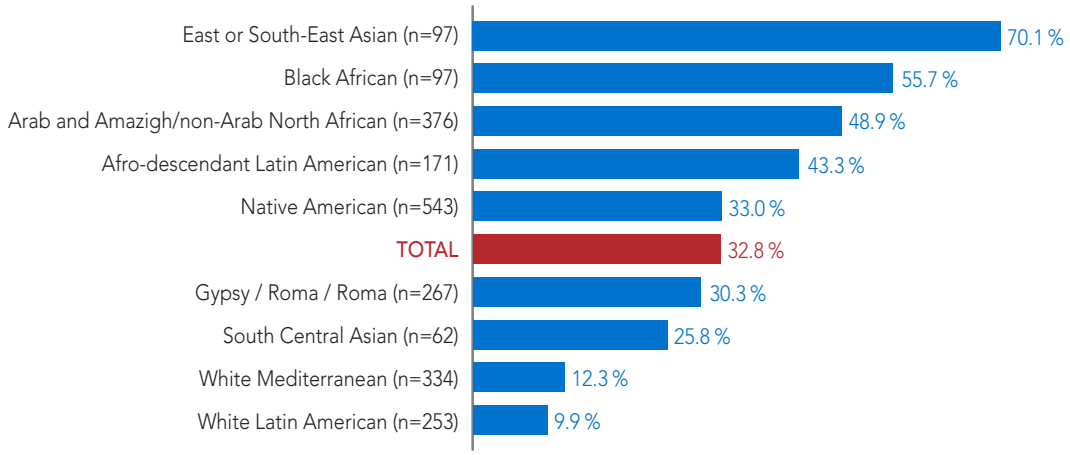
Source: Prepared by the authors based on previous editions of the study *Perceptions of discrimination based on racial or ethnic origin by potential victims.*

In the following graph, comparing the spontaneous response between the population groups surveyed, it can be seen, firstly, that the group with the highest proportion of people reporting having experienced discrimination (direct or to close third parties) is the population from East or South East Asia, with 70 % of people identifying this [2]. This is followed by people from Black Africa and the Arab, Amazigh and non-Arab North African population (56 % and 49 % of people from these ethnic groups, respectively, report having experienced racial discrimination in the last year.

Compared to the previous survey, among the East Asian, Black African, Afro-descendant and South-Central Asian groups, there is an increase in the percentage of people who have experienced discrimination in the last year (by 35, 11 and 12 percentage points respectively). However, among the Roma and white Mediterranean population, there is a decrease in the number of people who spontaneously perceive discrimination (by 13 and 4 percentage points respectively).

White people, whether from Mediterranean countries or Latin America, seem to have experienced the least discriminatory situations.

Figure 23. In the last 12 months, have you witnessed or experienced any situation of racial discrimination towards a family member, friend, other person or yourself? Cross-reference «yes» answer by Ethnic Group



Source: own elaboration N=2,200.

The following table shows the differences in spontaneous perception according to the different socio-demographic variables.

2. This figure is 35 percentage points higher than the proportion in the 2020 edition. The explanation for this variation seems to lie in the fact that most of the surveyed population in this group is younger in this edition than the whole sample (37 % are under 25 years old, compared to 17 % of the whole), and with the higher educational level of this population group (48 % have university or postgraduate studies compared to 37 % of the average), which leads to a higher perception of discrimination than in the older and less educated generations, more present in the sample.

- Although there are no major differences by gender or age, there is a higher prevalence of experiencing racial discrimination among men than among women (4 percentage points difference), and a slight increase in the perception of this type of discrimination with increasing age.
- It is the level of education that seems to cause the widest gaps between the responses. Thus, the highest rates of perceived discrimination (between 7 and 10 percentage points above the rest of the educational levels) observed among people with no education.
- In terms of length of residence in Spain, there is not a very linear relationship, with no major variations being observed, although it is among those who have been in Spain the longest that the highest levels of perceived discrimination are observed.
- In this case the perception is totally independent of country of birth, which would point in this case to the relevance of the racial component of discrimination.
- When broken down by size of municipality, those living in medium-sized municipalities of between 20,001 and 200,000 inhabitants have the highest percentage (43%) of experiences of racial discrimination.

Table 5. In the last 12 months, have you witnessed or experienced any situation of racial discrimination towards a family member, friend, other person or yourself? Cross-referenced by socio-demographic variables

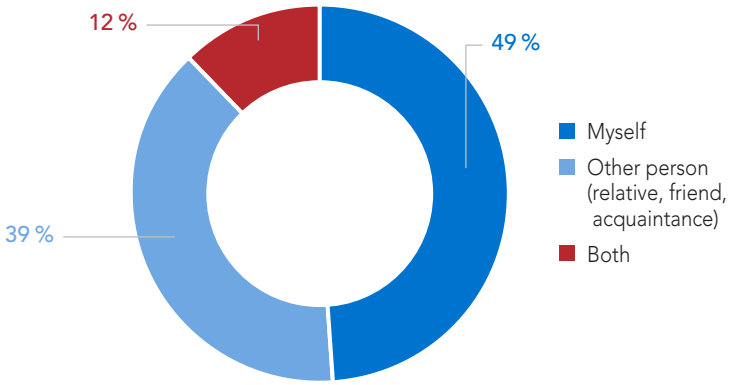
	Yes	No	Total
Sex			
Woman	31%	69%	100%
Man	35%	65%	100%
Age			
16-24 years old	31%	69%	100%
25-40 years	32%	68%	100%
41-65 years	35%	65%	100%
Más de 65 years old	35%	65%	100%
Studies			
Uneducated	42%	58%	100%
Basic studies	35%	65%	100%
Secondary education	32%	68%	100%
Vocational training	32%	68%	100%
University studies	31%	69%	100%
Country of birth			
Spain	32%	68%	100%
Other countries	33%	67%	100%
Length of residence in Spain			
6 months to 1 year	35%	65%	100%
1 to 2 years	38%	62%	100%
2 to 5 years	37%	63%	100%
5 to 10 years	28%	72%	100%
Ten years or more	40%	60%	100%
Size Municipality			
Municipality with more than 200,000 inhabitants	26%	74%	100%
Municipality between 20.001 and 200.000 inhabitants	43%	57%	100%
Municipality with less than 20.000 inhabitants	36%	64%	100%

Source: own elaboration. N=2,200 (except Time of residence in Spain, N=1,746).

Most of the people who reported having experienced a discriminatory situation in the last year had experienced it first-hand (49%). The following graph also shows that 38% say that they have witnessed the experiences of other people, such as friends or family members, while 12% indicate that the experiences have been lived by them or by other people.

Compared to the 2020 edition of the survey, the percentage of first-person experience perception increases very slightly, from 47% to 49%, and the percentage of the population acknowledging having witnessed discriminatory treatment of third parties decreases by 2 percentage points.

Figure 24. Who experienced this/these situation(s) of discrimination?

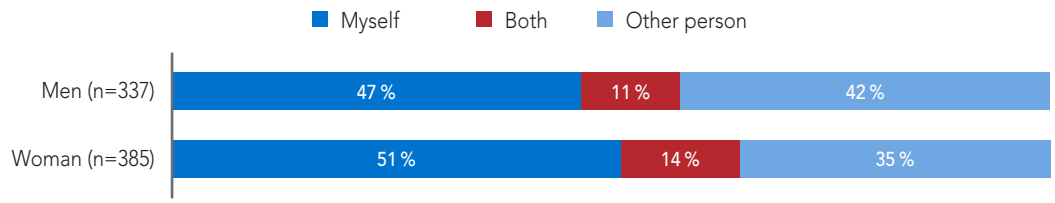


Source: own elaboration. N=722 (only people who claim to have witnessed or been victims of a discriminatory situation in the last 12 months).

The socio-demographic variables that determine whether they experience discrimination at first hand, as a witness, or both, are then analysed

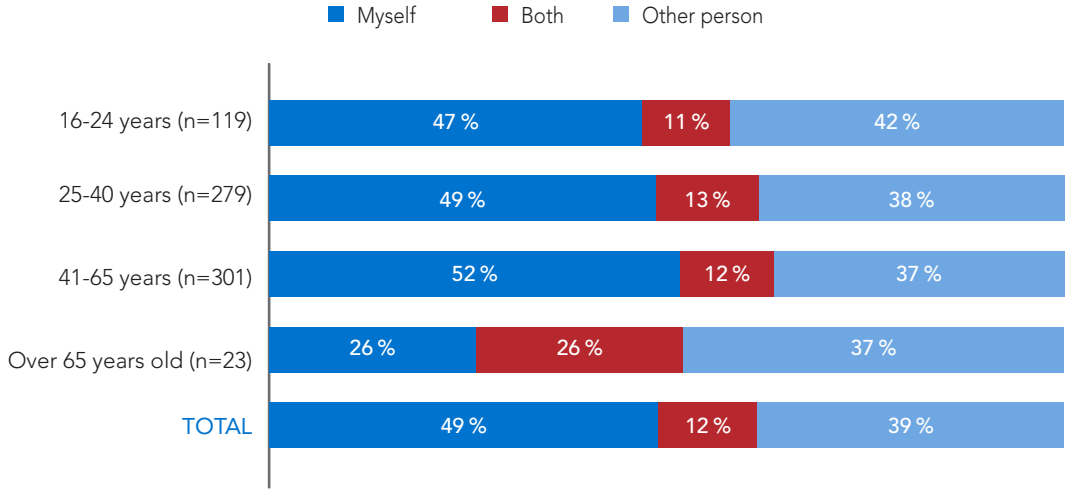
- Levels of discrimination and first-person experiences are perceived to a greater extent by women.
- Age also seems to be a slightly differentiating element, as there is a tendency for older people to perceive discrimination in the first person, with the exception of people over 65 years of age, among whom the prevalence of witnessing this type of situation is higher.
- The black African population has the highest percentage of first-person experiences (69%), which nevertheless decreases by 9 percentage points compared to 2020.
- The groups with below-average levels of spontaneous discrimination perception also happen to be those who mainly recognise third-party situations: White Latin Americans (72%), White Mediterraneans (54%), Roma or Gypsies (42%) and South-Central Asians (38%).

Figure 25. Who experienced this/these situation(s) of discrimination? By sex



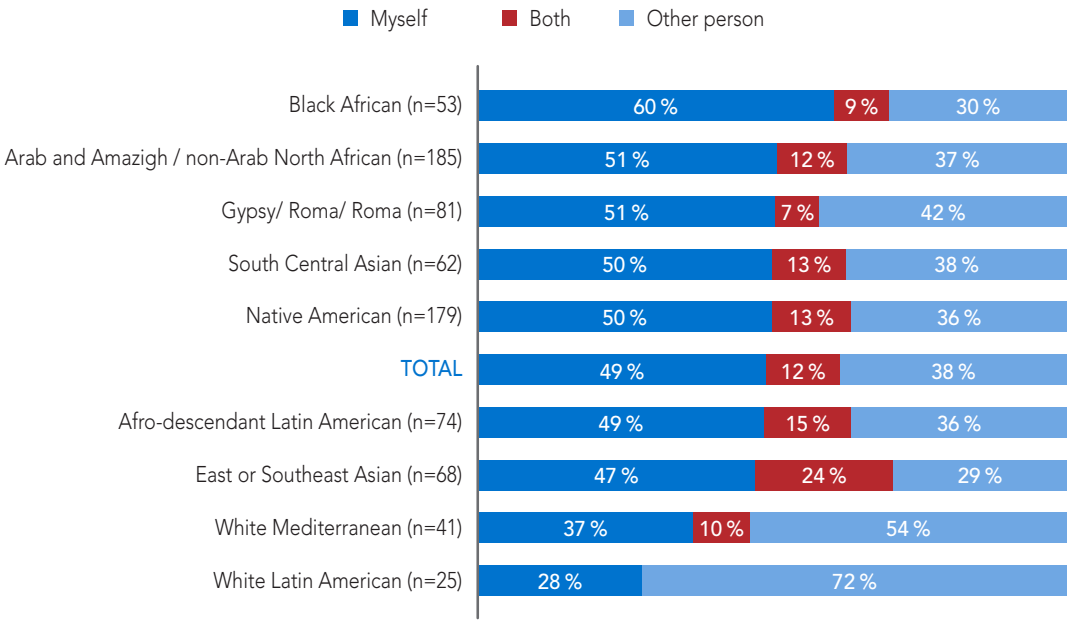
Source: own elaboration. N=722 (only people who claim to have witnessed or been victims of a discriminatory situation in the last 12 months).

Figure 26. Who experienced this/these situation(s) of discrimination? By age



Source: own elaboration. N=722 (only people who claim to have witnessed or been victims of a discriminatory situation in the last 12 months).

Figure 27. Who experienced this/these situation(s) of discrimination? By ethnic group



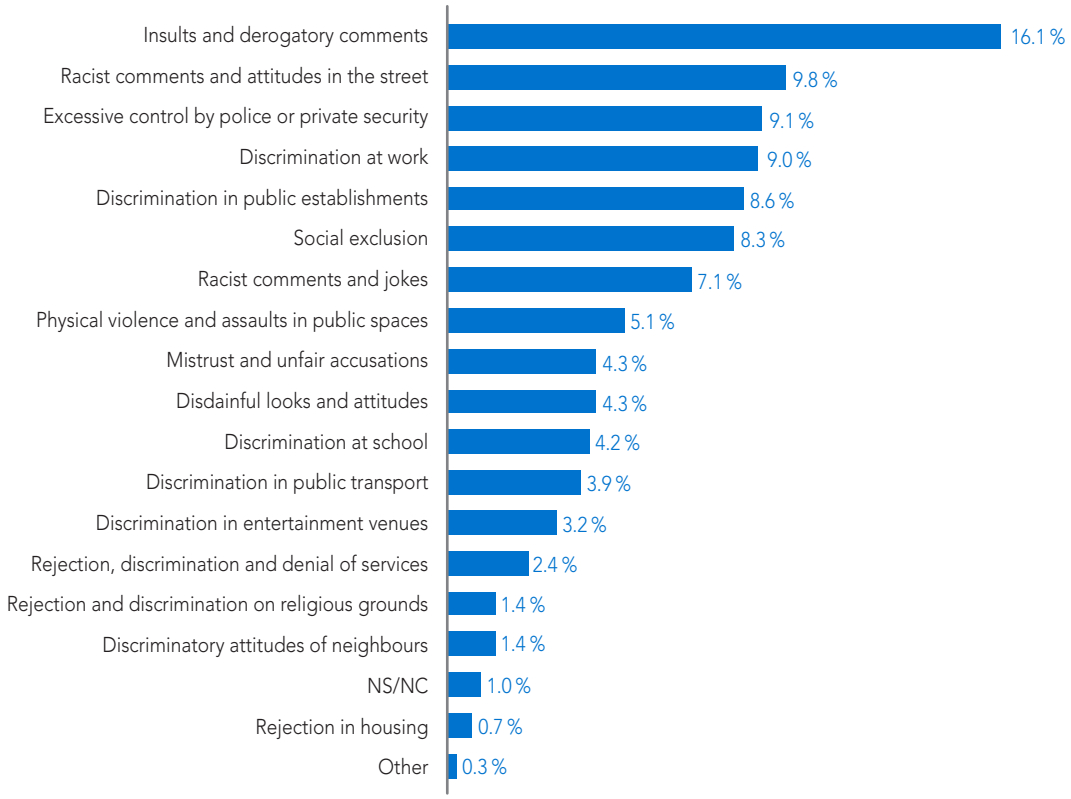
Source: own elaboration. N=722 (only people who claim to have witnessed or been victims of a discriminatory situation in the last 12 months).

The most common discriminatory situations that respondents reported having witnessed or been victims of are insults and derogatory comments (16%), and racist comments and attitudes in the street (9%), coinciding with the general behaviours with which they associate discrimination, presented above.

In general, the mentions refer to multiple situations of verbal violence, social exclusion and differential treatment, among others. It is worth noting that 5% indicate that their experiences have been related to physical aggression, fights and violence. Even so, the percentage is higher than that reported in the previous edition.

The following areas that group together these discriminatory situations are related to specific areas of coexistence: the police (excessive control), public spaces (street, public establishments, public transport, private security treatment, places of leisure), and the working environment. To a lesser extent, situations of discrimination are reported in educational centres and in the neighbourhood or in access to housing.

Figure 28. Could you tell us what was or were these discriminatory situations?



Source: own elaboration. N=722 (only people who claim to have wistnessed or been victims of a discriminatory situation in the last 12 months).

3.3. Multiple and intersectional discrimination

In this section, we seek to delve deeper into the grounds of discrimination reported by respondents in order to identify possible manifestations of multiple or intersectional discrimination experienced by individuals.

As discussed in the contextual framework of the study, multiple discrimination occurs when a person is discriminated against on different grounds at different times, while intersectional discrimination occurs when different factors or causes of discrimination interact simultaneously, generating a specific form of discrimination, so that it is not possible to separate the different grounds of discrimination.

In this study, respondents were asked about the different factors for which people may have been discriminated against, however, it is not possible to determine from the information obtained whether one or more situations of discrimination occurred, whether they occurred simultaneously or consecutively, or whether the reasons mentioned operated in an interrelated manner; however, some of the testimonies collected in the focus groups do provide information that points in one direction or the other.

Firstly, the survey asks people who have spontaneously stated that they have experienced situations of discrimination at first hand or have witnessed someone close to

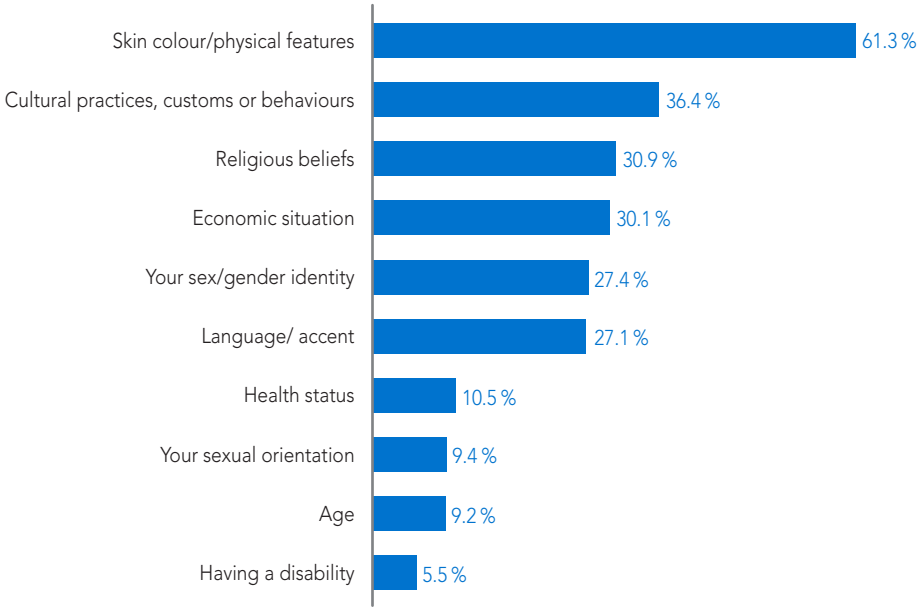
them in the last year, for the reasons, in a closed question. In this regard, 61 % indicated that these situations were motivated by skin colour or physical features, which implies an increase of 6 percentage points compared to 2020.

Thirty-six per cent mentioned cultural practices, customs or behaviour different from Spanish traditions as a reason for discrimination, while 31 % of those discriminated against said it was because of their religious beliefs (lower than in the 2020 survey).

Discrimination associated with the sex, gender identity and/or sexual orientation of the victim increases in relation to the levels observed in the previous edition of the survey (27 % mention this issue). Having a disability is still the least mentioned reason for discrimination, with only 5 % mentioning it.

This year's survey also included three new possible response categories, which have been identified by a significant number of people as reasons for discrimination: economic status (30 %), language or accent (27 %), health status (10 %) and age (9 %).

Figure 29. Do you think that you have been discriminated against because of... (multiple answer)



Source: own elaboration. N=722 (only people who claim to have witnessed or been victims of a discriminatory situation in the last 12 months).

The graph below shows the distribution of the main reasons for discrimination for the different ethnic groups surveyed. Skin colour or physical features is the most frequently mentioned reason by most groups, with the exception of the Arab, Amazigh and non-Arab North African population and the White Mediterranean population.

The groups most discriminated against based on skin colour and physical features are the Roma population, people of African descent from Latin America and East and Southeast Asians. All three groups show an increase in their rate of discrimination on these grounds compared to the previous edition, especially in the case of people of African descent from Latin America, who increased from 57 % to 74 %, the Roma population and the East Asian population, with increases of 7 p.p. and 5 p.p. respectively

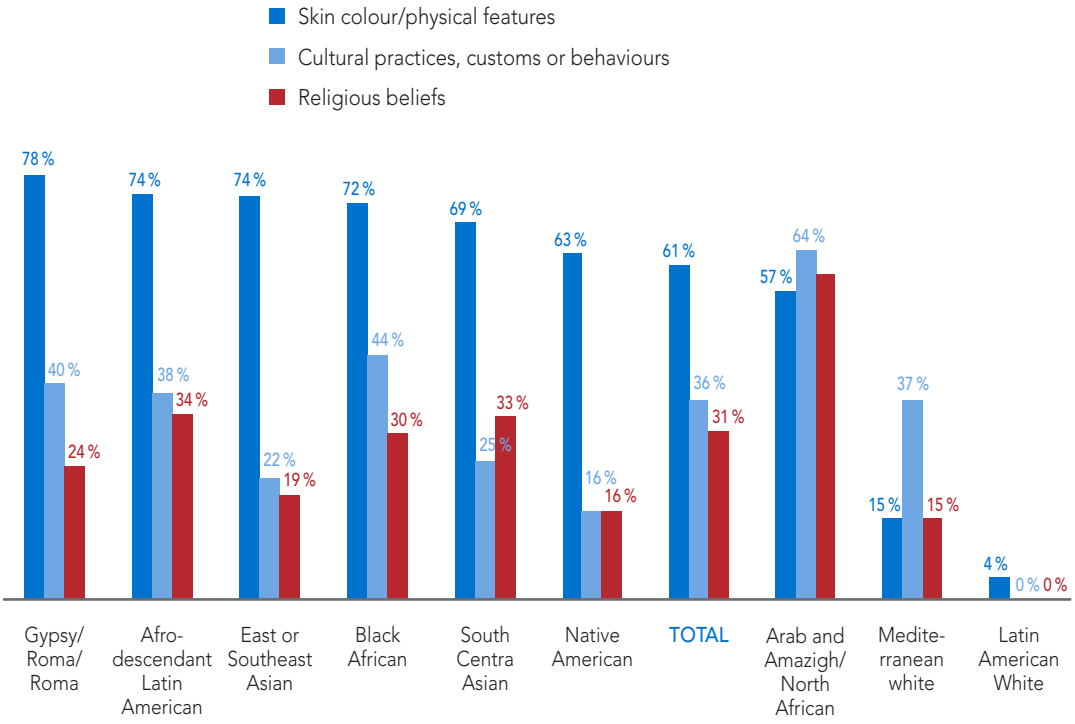
In the case of the Arab, Amazigh and non-Arab North African population, 64 % of this group indicate that the most common grounds for discrimination, above skin colour, are cultural practices, customs and behaviour, while 59 % believe it is due to their religious beliefs. This population, together with the white Mediterranean population, are the only groups among which this type of discriminatory experience is on the rise.

Among those who say they have been discriminated against because of their religious beliefs, 50% say they profess Islam, followed by Catholics (24%) and Evangelicals or Protestants (12%).

In the case of white Mediterranean people who have been discriminated against, the most frequently cited reason is different cultural customs or behaviour (37% point in this direction).

In this edition of the study, while experiences of discrimination attributed to religious beliefs decreased, experiences of discrimination based on sex, gender identity and/or sexual orientation increased.

Figure 30. Main reasons for discrimination by ethnic group



Source: own elaboration. N=722 (only people who claim to have witnessed or been victims of a discriminatory situation in the last 12 months).

Other frequent grounds of discrimination identified are economic status, and language or accent. Those who have felt discriminated against because of their economic situation are mainly the Roma or Gypsy population (39% of this group), the Black African population (39%) and the Arab, Amazigh or non-Arab North African population (35%). These last two groups are also the ones who have felt most discriminated against because of their language or accent.

In addition, 17% of the East or Southeast Asian and White Latin American population have felt discriminated against because of their sexual orientation and identity, while 12% of the East or Southeast Asian population have felt discriminated against because of a disability. Roma also reports the highest prevalence of discrimination based on health status (16.5%) and age (14.6%).

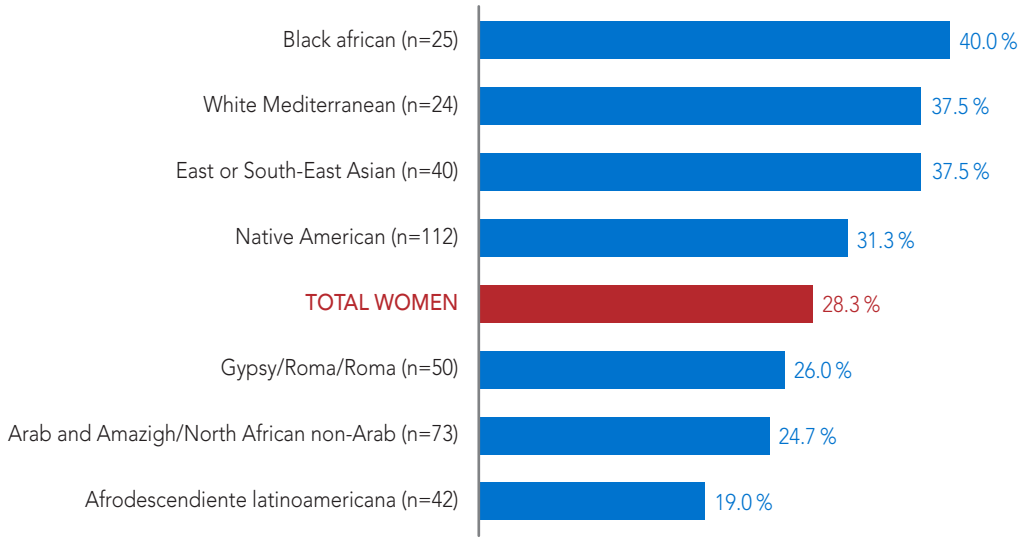
Discrimination based on sex or gender identity[3] does not show marked differences by sex as was the case in the 2020 study, where 6% of men reported feeling discriminated

3. The survey included a question on gender identification where only 3 people responded that they identified with the option «Other»

against on this ground. In this edition, 28 % of women and 25 % of men who have experienced spontaneous racial discrimination in the past year say they have also been discriminated against because of their sex or gender identity. Most women who have experienced discrimination have experienced it first-hand (60 %), with the exception of white Mediterranean and white Latin American women, who have witnessed it to a greater degree.

It is mainly black African women (40 %), white Mediterranean women (37 %), East or Southeast Asian women (37 %) and Native American women (31 %) who are most affected by this type of discrimination. These last two ethnic groups are the only ones to show an increase compared to the 2020 survey in the level of experience of sex discrimination, by 10 p.p. and 2 p.p. respectively.

Figure 31. Percentage of women who have felt discriminated against based on their sex by ethnic group



Source: own elaboration. N=386 (only women who claim to have witnessed or been victims of a discriminatory situation in the last 12 months).

In order to identify the interaction between the different types of discrimination, the following table shows the crosstabulation of the reasons for discrimination given by people who reported having experienced spontaneous racial discrimination in the last 12 months.

Table 6. Cross-referencing grounds for discrimination

	Skin colour	Cultural practices	Religious beliefs	Your sex/gender identity	Your sexual orientation	Having a disability	Language/ accent	Health status	Economic situation	Age
Cultural practices, customs or behaviours	23,5 %									

	Skin colour	Cultural practices	Religious beliefs	Your sex/gender identity	Your sexual orientation	Having a disability	Language/ accent	Health status	Economic situation	Age
Religious beliefs	19.5%	13.3%								
Your sex/gender identity	15.8%	8.5%	8.6%							
Your sexual orientation	5.9%	3.3%	2.0%	2.5%						
Having a disability	3.3%	2.2%	2.3%	1.4%	0.4%					
Language/ accent	16.8%	11.4%	10.1%	7.7%	1.9%	1.5%				
Health status	6.5%	3.0%	3.5%	2.6%	0.9%	0.9%	3.6%			
Economic situation	19.1%	11.6%	10.7%	8.3%	3.3%	1.2%	8.1%	2.7%		
Age	5.1%	3.0%	2.6%	1.9%	1.0%	0.2%	2.9%	1.1%	2.7%	

Source: own elaboration. N=722 (only people who claim to have witnessed or been victims of a discriminatory situation in the last 12 months).

- 23% of people have experienced discrimination both because of their skin colour and physical features, and because of their cultural practices, customs and behaviours
- 20% have experienced discrimination because of their religious beliefs, and in turn because of their skin colour and/or physical features.
- 19% have been discriminated against because of their economic situation, as well as because of their skin colour and/or physical features
- 16% have experienced double discrimination based not only on their skin colour but also on their sex or gender identity.

Thus, racial discrimination does not act in a quarter of cases in isolation, but people who have been discriminated against because of their racial ethnicity, skin and culture often experience discrimination associated with other factors such as economic status, gender and/or language.

Focus group participants identify this intersectional discrimination in a variety of situations, facing discrimination not only because of their ethnic or racial origin, but also because of their disability, their sexual orientation or gender identity, and in some cases, their migration status.

In this line, disability becomes a factor that enhances the racial discrimination that some people have experienced, as they report, accentuating situations of vulnerability and even harassment and violence.

> *«(Discrimination) when you are still a teenager, you feel it much more: not being understood, getting together with a person of the same skin colour as you and despite speaking the same language, not being able to understand or be understood at all and being laughed at all the time for the way you speak, for the way you behave. It's hard, and then it gets worse with disability. You feel the discrimination much more when you are in a wheelchair.»*

They wrote to my email, I don't know how they got it, and sent me horrible pictures of genitals. They called me everything. They threatened me because I am a freeloader, and that as they had found out that I use a nappy, that when I went to the toilet, they were going to take off my nappy and rape me and that there were going to be several of them. So, they put a terrible fear into my body. I cried a lot because I didn't know what to do. No, as I said, sometimes it was scary to go out. Sometimes it's scary to leave the house because you don't know what to do. Then the first thing they say to you is «bitch for being from such and such a place.»

(Focus group participant of persons with disabilities).

Participants from the LGBTIQ+ community, highlight that racial or ethnic discrimination can be more subtle in certain spaces, but equally painful, such as looks or comments about their physical appearance or accent. For example, one person mentioned being discriminated against at the gym, where her racial origin attracted more attention than her trans status.

«It's striking, let's say it in a way, that you are a trans person, but also your ethnicity, your racial background, of course. It's like sometimes you have the feeling that you don't fit in this space, but not because you're not doing the same as the others, training or improving (...) Sometimes you say, ah, OK, it's not only the issue that I'm a trans person, it's that I'm a mixed-race transmigrant person. It's like a combination of all those things.»

(Participant in focus group with LGBTIQ+ people).

Thus, someone else with less accentuated ethnic traits, reports that having traits more similar to those of the majority has in many cases avoided such double discrimination.

«The truth is, to date I have not been discriminated against because of my origin, but because I go unnoticed.»

(Participant focus group of people with disabilities).

These situations for others can be understood as situations of subtle discrimination, as despite having experienced direct forms of discrimination, such as being ignored or mistreated in institutions or workplaces, LGBTIQ people+ also reported that they often face micro-aggressions. Comments such as «you don't look X origin» or «you don't look gay/lesbian» are common and reinforce stereotypes that make people feel constantly questioned about their identity or origin.

«You can find yourself being asked questions that are a bit out of place, or being pushed aside in certain groups or in certain places, simply for being a foreigner and for being a member of the collective.»

(Participant in focus group with LGBTIQ+ people).

Stereotypes and prejudices also permeate people's relationship with racialised people and people with a physical disability, contributing to their stigmatisation. As a result, it is common for them to associate their physical features due to their ethnic origin with their disability as a sign of begging, which increases the rejection of these people.

«Both in high schools and in the street, people told me: 'even useless people come here, don't they? Seeing my skin colour on several occasions when I was waiting for my mother outside the supermarket, they even gave me coins, and I found it surprising.

Before, I used to look a lot at the way people looked at me when I went out in the street. Well, yes, for being a woman, a Latina, for being Ecuadorian, a lot, telling you everything that has been said to me, and then because of the disability, twice as much.»

(Focus group participant of persons with disabilities).

In the case of Roma women, they recognise that they are affected by prejudices related to machismo and ethnic stereotypes, both within and outside the Roma community. In this sense, they warn of a normalisation of discrimination towards Roma women. This does not imply that they are against the generalisation that Roma women do not have the family and community support to work or study.

«It is constantly those prejudices, those stereotypes that in the end we women get tired of fighting, of going against the tide, and we kind of normalise it and we get bored.»

«My father, he couldn't read or write. My father was one hundred percent with my education because he hadn't had the opportunity, but he was aware of the opportunity I had every time I went to a tutorial or went to something.»

(Participants in a focus group with Roma women).

The racialised people who took part in the study and who have a (physical) disability report that on several occasions they are accused by the population of benefiting from economic aid due to their situation. These accusations are often related to people's migration status, giving rise to xenophobic discourse.

«They tell you if you come here to take pensions».

«Go back to your country, you are not doing anything here or you only come here to be given things, to be given charity. I've heard that all my life. I've heard it from high school classmates or workmates and people.»

«They constantly tell you that you have come here to take jobs or to take money from Spaniards because you are receiving a lot of aid from them, that they deserve it and you don't, and to go back to where you come from.»

(Focus group participants of people with disabilities).

The women participants in the domestic workers' focus group also commented that they were affected by this type of discourse. They recognise the responsibility of the state for not curbing the misinformation that exists regarding the social assistance that people of foreign origin receive, which has partly allowed anti-immigrant discourses to develop. On the other hand, a person's ethnic features are what «give away» their origin, so that regardless of their nationality and administrative situation, they always feel that they are at risk of being victims of xenophobic comments.

«Because there is a lot of misinformation on the part of the state or of the people as to whether it is the migrants who receive most of the social benefits, that we are the ones who come from the other side, the ones who get paid. Let's see, we represent only 12% of the population.... Gender violence and so on. Come on. I mean, it's absurd, eh? Migration is being accused of being responsible for feminicide and gender violence because it is said that our culture allows it.»

(Participant in focus group with women domestic workers).

The racialised people participating in the focus group commented on how architectural barriers, which are a general handicap for people with physical disabilities, become a double obstacle in their case, as they are compounded by the reluctance and attitudes of the people who can facilitate access to certain spaces, which are multiplied with people of different ethnic origins. This is exemplified in the case of access to a museum, where access to a lift takes longer than for a non-racialised person; or in the case of access to public transport by bus, where on several occasions all disabled people report how the driver has on occasion not deployed the ramp to access the space.

«On one occasion on a bus the electric ramp was not working and he didn't want to get up to take me off the manual ramp because he didn't want to. But once he left me, the driver went on to another stop. He stopped, and there was a Spanish girl in a wheelchair, but he got off and took out the manual ramp.»

«There are also drivers who are bad.... Once a bus left me and didn't take me off the ramp and there was no one else on it.»

(Focus group participant of persons with disabilities).

In other public services, this unequal treatment is also evident in the case of people who experience a double vulnerability, for example, by delaying attention in health services or in other spaces. In this way, the testimonies shared in all the discussion groups show how intersectional discrimination makes the people who suffer it feel a multiple violation of rights, and at the same time, a feeling of not being important for society.

«And then eh, when you go to the health centres or to the doctor. They leave you at the end if you are alone, they leave you at the end because you don't speak up, because you have to keep your head down and because they say I have already done too much for you.»

(Focus group participants of persons with disabilities).

«Discriminated against for being a woman, discriminated against for being a gypsy, discriminated against for being poor, discriminated against for being uneducated. We are the bottom rung.»

«The care crisis is being sustained by us, the migrant women. Why are we sustaining it? Because I think we are an easy target to be exploited and made invisible, to have all our rights violated, either because of racism or sexism.»

(Focus group participants with women domestic workers).

3.4. The gap between spontaneous perceptions of hate crime and documented experience

One of the objectives of the new edition of the study is to delve deeper into the most extreme manifestations of racial discrimination through hate crimes.

Hate crime represents the highest level in the scale of intensity of hate speech, understood as an expression of illegal hate speech that can be criminally prosecuted (OBERAXE, 2024). Specifically, conduct that infringes the protected legal right, the dignity of the person/s, or that is likely to generate a risk or danger for the victim and for the whole group to which he/she belongs, by creating feelings of injury to dignity, insecurity and threat, is considered criminal. Due to the evaluative nature of these offences, it is important to use criteria or parameters that denote the presence of a hate or discrimination motive.

Article 501 of the Spanish Penal Code provides for imprisonment and a fine for those who «publicly encourage, promote or incite, directly or indirectly, hatred, hostility, discrimination or violence against a group, a part of a group or against a specific person on the grounds of their membership of a group, or part of a group, or against a specific person, on racist, anti-Semitic, anti-Roma or other grounds relating to ideology, religion or beliefs, family status, membership of an ethnic group, race or nation, national origin, sex, sexual orientation or identity, gender, *aporophobia,* illness or disability».

In this edition, respondents were asked about their spontaneous perception of having suffered situations that might be qualified as hate crime. To this end, respondents who declared that they had been victims of racial discrimination in the last 12 months were asked whether they had suffered any physical aggression, threats, damage, public insults or any other crime committed by racist prejudice. There were 76 people who acknowledged having suffered some kind of aggression of these characteristics that can be qualified as hate crime, which means that only 3.3% of the total sample would have recognised having experienced this type of discrimination in the last year (spontaneous perception of hate crime).

Once again in this edition, we compare spontaneous recognition of this type of discrimination with documented hate crime discrimination through the recognition of specific situations in the different areas analysed. For the analysis of the perception of documented hate crime, we have taken into account the percentage of people who have experienced, on at least one occasion in the last year, a situation where components of hate crime applies in different areas of their lives, in particular in the workplace, in training, health services, in relations with the neighbourhood, in relations with establishments and spaces open to the public, in police treatment, in education and in their relations with the local public administration[4].

Table 7. Comparison of spontaneous and documented perception of hate crimes

	2024
Spontaneous perception of hate crimes	3.3%
People who have experienced at least one situation of discrimina-tion that could be considered a hate crime (documented perception)	51.8%
Distance	48.5 p.p.

Source: own elaboration. N=2.200.

As shown in the table above, 3.3% of respondents spontaneously identified having been physically attacked, threatened, harmed or insulted by racist prejudice in public, which implies having eventually experienced a hate crime. However, when people are asked about specific situations that are or could be considered as hate crimes in different areas, 52% of the surveyed population indicate that they have experienced at least one specific situation of racially motivated hate crime in one of them. This implies a distance of 48.5 percentage points, which is very significant and once again reveals the diffuse perception and scarce association of the population susceptible to experiencing this type of aggression with discriminatory attitudes related to racist prejudices.

In the Annual Report of the State Prosecutor's Office (2024), it is noted that the number of hate crime investigations in 2023 has increased by more than 300% compared to the previous year (511 compared to 166 in 2022). The main reasons for these crimes are racism and xenophobia, with 138 and 130 complaints respectively, followed by sexual orientation and gender identity (90 complaints).

In this sense, the opinion of the experts consulted was unequivocal, pointing out that hate speech has increased as a consequence of the rise of extreme right-wing ideologies, which in some cases have gained access to governmental spaces, with what this implies in terms of the institutionalisation of some lines of action in this direction, as well as the spread of xenophobic and conspiratorial discourse throughout Europe. The idea of «us» versus «them» is shown to be a reactionary and legitimising element of discrimination, and it is also an increasingly less residual and uncomplicated attitude encouraged by some political actors and other public actors with anti-immigration and xenophobic profiles.

«It is clear that the political and structural conditions are there. The system is shifting not only because of the existence of the far right. It is shifting to positions in the political, social and economic system that support racism.»

4. The situations considered as hate crimes were defined with the help of the National Office for Combating Hate Crimes of the Ministry of Interior. For more details, see Annex 3 for the criteria used to define the situations that can be qualified as hate crime.

«Racism is the main tool to generate this polarisation, to generate this situation of crisis, confrontation, oppression and exclusion».

«The fact that the extreme right is governing is a substantial change. It is not the same to have people who make noise on TikTok as it is to have people in an education department who make policy. The entry of racist discourse into the design of public policies is a qualitative step.»

(Experts interviewed).

This greater aggressiveness of reactionary political discourse leads not only to a greater perception of racism, but also to a greater number of discriminatory experiences, with these racist manifestations being more explicit and socially permitted; this would cause the increase detected in the survey of discrimination factors related to skin colour and physical features, and the slight decrease in the appeal to cultural factors.

«The increase in hate speech, right-wing extremism, campaigns against racialised people. People are now more freely showing their discrimination and bragging about it».

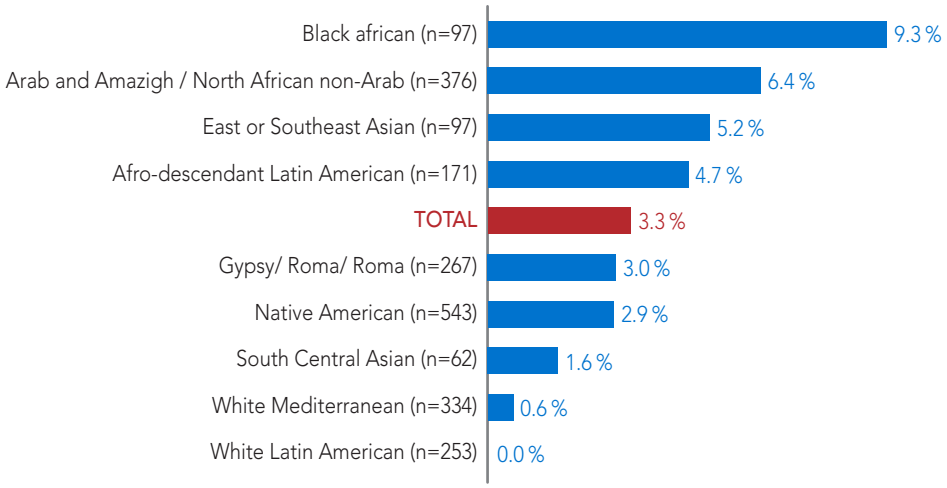
«It is not only a polarisation that we are seeing in Europe and other parts of the world with political discourses and attitudes. A climate of hostility, almost war, is being created to this idea of the 'other', of the otherness of reinforced whiteness. Far-right parties, with a return of the biological discourse. This is dangerous, just when we thought we had abandoned it and gone to cultural racism.»

(Experts interviewed).

To better understand who experiences hate crime to a greater extent, it is necessary to know which groups are proportionally more affected by likely hate crimes in the last 12 months:

- A higher proportion of victims of this type of situations is found among black Africans (9.3%) and Arabs, Amazigh and non-Arab North Africans (6.4%). White Latin Americans do not report this type of discrimination.

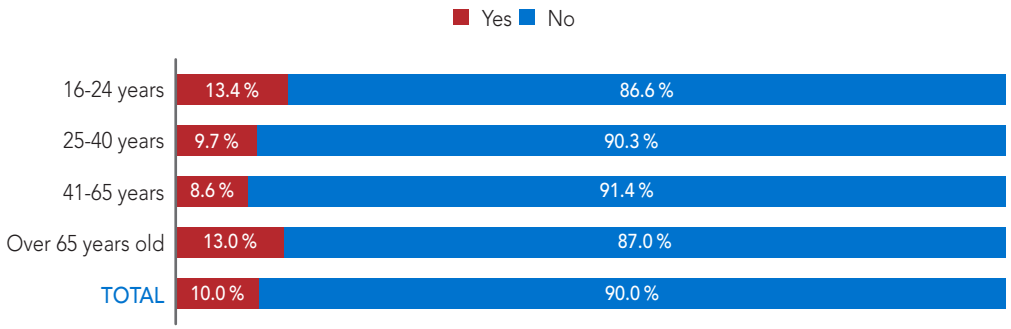
Figure 32. Have you been physically assaulted, threatened, harmed, publicly insulted or otherwise subjected to a crime committed because of racist prejudice? By ethnic group



Source: own elaboration. N=2,200.

- There are hardly any differences by gender.
- Young people (under 24) and older people (over 65) are the most affected by this type of discrimination.

Figure 33. Have you ever been physically assaulted, threatened, harmed, publicly insulted, or subjected to any other crime committed because of racist prejudice? By age



Source: own elaboration. N=722 (only people who claim to have witnessed or been victims of a discriminatory situation in the last 12 months).

As mentioned at the beginning of the section, in order to calculate the proportion of people who have experienced at least one situation that can be classified as hate crime (documented perception), the different question items included in each domain were used to refer to situations of discrimination that can be classified as such. This groups the following behaviours, all under the assumption of a discriminatory motive towards the ethnic or racial origin of the victim: insults, humiliations, harassment, denial of provision, service or attention; threats, physical aggression, abuse and/or mistreatment.

More than half (65%) of the people who report having been victims of hate crime have experienced these specific situations in only one of the fields of study. The settings with the highest frequency of possible hate crimes are the work environment and the educational environment (in both cases 22% of people have experienced some kind of event involving hate crimes's elements). In both cases, the most frequent type of hate crime is insults, mockery or humiliation due to racist prejudice.

Some highlights of documented hate crimes by comparing the areas in which they occur and by the ethnic groups analysed:

- In the workplace, 42% of Afro-descendant Latin Americans who have worked in the last year report having been victims of insults, mistreatment, humiliation and harassment at work, due to their ethnic origin. This is followed by Arabs, Amazigh and non-Arab North Africans, 30% of whom have been affected by this type of situation.

- 20% of black Africans and 22% of Roma surveyed reported experiencing rejection in their neighbourhoods, in the form of insults, contempt, threats and exclusion.

- The main victims of insults and even physical aggression in spaces open to the public are people of African descent from Latin America (30%), black Africans (29%) and Arabs and Amazigh (24%).

- Finally, in the educational sphere, Native Americans are the ones who have suffered the most from hate crimes in the form of taunts, insults and harassment by students or mistreatment by school staff. East or Southeast Asians and South Central Asians are also affected above average by insults, taunts and mistreatment in schools because of their ethnic or racial origin.

Tabla 8. Percentage of people victims of possible hate crimes by field of study

	Afro-descendant Latin American	Black African	Arab and Amazigh / Non-Arab North African	Native American	East or Southeast Asian	South Central Asian	Gypsy / Roma / Roma	Mediterranean white	Latin American White	Total
Labour	**42%**	25%	30%	24%	13%	10%	17%	19%	8%	**22%**
Training Employment	5%	4%	6%	**11%**	0%	0%	3%	0%	0%	**5%**
Health	**6%**	5%	4%	4%	3%	2%	0%	2%	0%	**3%**
Women's Health	**2%**	0%	3%	0%	0%	v0%	1%	1%	0%	**1%**
Neighbourhood	16%	20%	16%	15%	12%	6%	**22%**	10%	4%	**14%**
Public Spaces	**30%**	29%	24%	18%	17%	10%	17%	8%	4%	**17%**
Police Treatment	5%	4%	5%	4%	0%	2%	**9%**	2%	0%	**4%**
Education	24%	18%	20%	**32%**	24%	24%	20%	15%	15%	**22%**
Public Administration	5%	4%	3%	3%	3%	0%	**6%**	4%	2%	**3%**

Source: own elaboration.

Conclusions

- Discrimination based on ethnic origin continues to be understood in a very similar way to that detected four years ago, associated with insults and verbal violence, although its link with the workplace and racial stereotypes and prejudices is gaining weight.
- One in three people of different ethnic origins spontaneously perceive situations of discrimination based on racial origin in the last year, i.e. they generally report having suffered or having witnessed discriminatory situations. This proportion (33%) has increased slightly compared to the previous edition by 2 percentage points; however, the increase would be higher, by 5 points, if we exclude the white Latin American population —not considered in previous surveys—.
- The groups perceiving the highest levels of discrimination in this edition are the East or South East Asian, Black African and Arab/North African populations, with the perception among the Roma population decreasing in this edition.
- As people's age increases, and among those with lower levels of education, there is a higher prevalence of experiencing situations of racial ethnic discrimination.

- The main reasons for racial discrimination identified by those who experience it continue to be skin colour or physical features and cultural practices, customs or behaviours, although the frequency of the latter is decreasing; in relation to the previous edition, experiences of discrimination based on religious beliefs are decreasing, and those based on sex, gender identity and/or sexual orientation are increasing. This reveals that the ethnic and racial component of discrimination is accentuated, which, as the experts point out, is gaining weight in recent years in the increase of racial hate speech

- From the survey data and the focus and discussion groups, it is possible to identify frequent situations of multiple discrimination that people report having experienced on different occasions, mainly attributable to their economic situation, their gender and their disability. In addition, situations of intersectional discrimination are observed, where specific stereotypes about certain groups of diverse ethnic and territorial origin are mixed with personal characteristics such as gender and socio-economic status.

- While 3.3 % of respondents reported having experienced hate crime (spontaneous perception), this percentage rises to 52 % when asked about specific hate crimes in each of the fields of study (documented discrimination). This gap may be due, in part, to a general lack of awareness of the situations that can be classified as hate crime

- The areas in which eventual hate crimes most frequently occur are the workplace, education and public places and establishments.

4. The experience of discrimination in different areas

This chapter analyses the perception of the experience of discrimination based on racial or ethnic origin in different public spaces and/or services. Specifically, it analyses the perception of discrimination on the part of staff working with the public in areas such as health, education and public administration, the police and security. It also delves into the personal experience of the people surveyed in other spaces in the private sphere such as housing, and other public and private spaces open or not open to the public

Finally, the employment situation of the people surveyed and the documented experiences of discrimination in the field of employment and training are analysed. In addition, this chapter includes a section analysing the consequences of perceived discrimination. Throughout this chapter, a comparative analysis of the current survey data with the results of the 2020 edition is provided.

4.1. The experience of discrimination in various public services

According to the Fundamental Rights Survey (FRA) 2022, relating to data from the 2020 survey, 4 % of people in Spain have felt discriminated against because of their skin colour when using certain services. Bulgaria (22 %), Portugal (19 %) and Malta (18 %) stand out. Discrimination based on ethnic origin when using public services amounted to 31 % in Austria, 24 % in Greece and 23 % in Estonia. In this survey, Spain's percentage is 18 %

4.1.1. Perceived discrimination in the health care setting and/or by staff in the facilities

Questions included in the survey

In this study on perceptions of discrimination, the following questions were asked:

- An initial question was asked to find out how many of the people surveyed had visited a medical centre or hospital to receive health care in the last year, which serves as a preliminary filter for the rest of the questions and as an indicator of access to these services. It also asks about the reasons why people have not visited these services.

- The rest of the questions were aimed at analysing:

  —People's experience of the procedures prior to obtaining a health card.

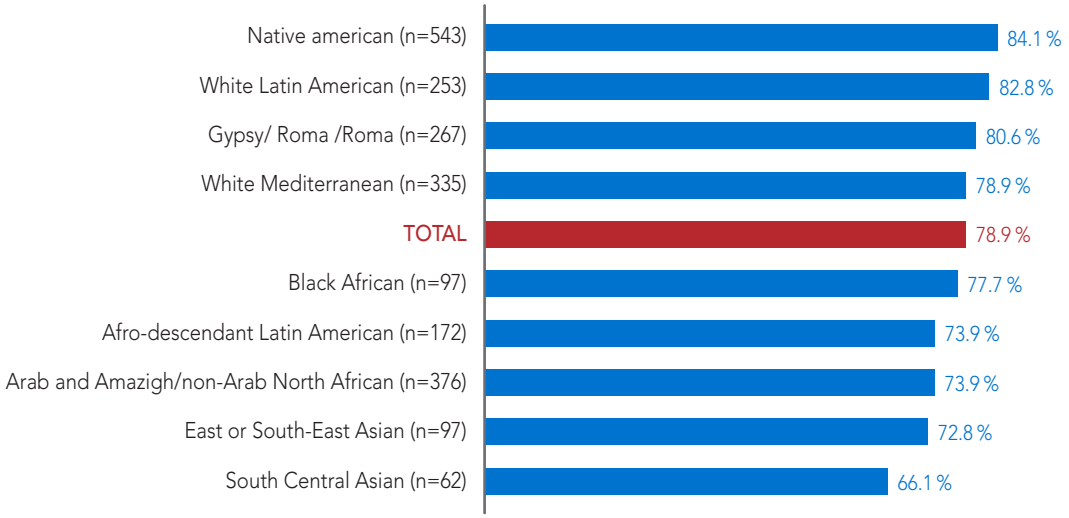
  —The various situations regarding the treatment in the medical or hospital centre by the centre's management and healthcare staff.

  —In addition, this edition includes new women-only questions related to how women are treated in gynaecological consultations and how often they have felt discriminated against based on ethnicity or race.

Analysis of the main results

- 78.9% of respondents report having visited health services, either a medical centre or a hospital, in the last year, a very similar proportion to that of 2020 (80%).
- Of those who have not visited a medical centre or hospital, 92% say they have not needed to, while 2% say they have not visited a medical centre or hospital because they do not have a residence or work permit.
- The groups with the highest proportions of use are, almost as in previous editions, the Native American population (84.1%), the White Latin American population (82.8%) and the Roma (80.6%). On the other hand, the lowest users of health services were the South Central Asian population (66.1%).

Figure 34. People of various ethnic backgrounds who have or have not visited a medical centre

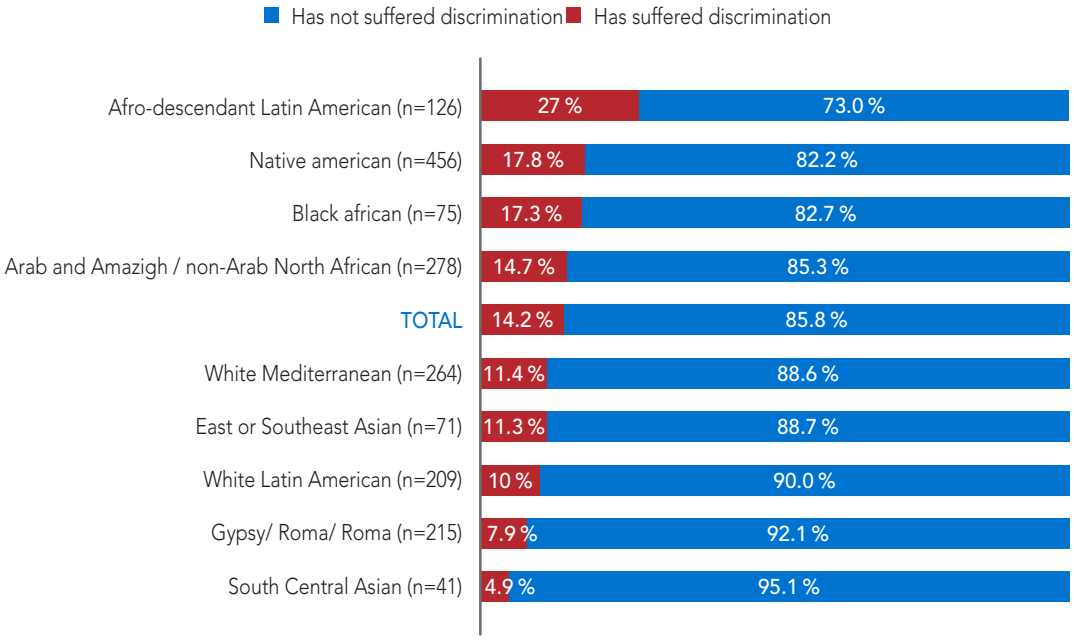


Source: own elaboration. N = 2,200.

14.3% of respondents who visited a medical centre reported having experienced at least one of the described situations of discrimination based on racial or ethnic origin in the last year in the health care setting.

- The perception of discrimination in the health care setting is higher in the Afro-descendant Latin American population group, with 27% of people who have felt discriminated against when being treated in a medical centre in the last year in at least one of the situations indicated; thus, doubling the figure for 2020.
- Also above the average are the Native American group (17.8%), the Black African group (17.3%) and the Arab and Amazigh group (14.7%), which represents an increase of around 4 percentage points in these groups compared to 2020.
- Among the Roma population, which in 2020 was the group with the highest proportion of people who had experienced at least one situation of discrimination in healthcare (16%), this proportion is halved.
- As in 2020, the Asian population in the centre-south shows the lowest percentage of discrimination in the field of health care: 4.9% report having felt discriminated against when being treated in a medical centre in the last twelve months. The proportion of Roma people who report some form of discrimination in this area also drops to almost half.

Figure 35. Persons by ethnic group who reported experiencing discrimination based on racial or ethnic origin in at least one of the above-mentioned situations in the health sector



Source: own elaboration. N = 1,735 (only those who have visited a medical centre in the last year).

A detailed analysis of each of the situations of discrimination experienced in the medical centres provides a more accurate picture of the circumstances perceived by the different groups analysed.

In overall terms, the perception of discrimination in the healthcare sector, according to the different situations, has remained practically stable, although it has experienced a slight increase among the population likely to experience such situations (the average increase in the four situations considered was 1.1 percentage points); in only one case did it exceed 2 percentage points.

Table 9. Percentage of people who felt they were discriminated against based on racial or ethnic origin in each of the situations described in the health care setting

	2020	2024	Variation
You have encountered difficulties in obtaining/getting your health card	1.9 %	3.7 %	+1.8 p.p.
Refused to see you or give you an appointment (OD)	1.9 %	2.6 %	+0.7 p.p.
Have you been asked to remove any religious or cultural symbols (veil, etc.)?	1.1 %	1.0 %	–0.1 p.p.
You or your family have been treated badly	5.7 %	**7.8 %**	**+2.1 p.p.**

Source: own elaboration. N= 1,735 (only those who have visited a medical centre in the last year).

- The most frequently mentioned type of situation was poor treatment of themselves or someone in their family (7.8 %). In addition to 9.8 % of the Native American population, 9.2 % of people of African descent and 8.6 % of non-Mediterranean Africans felt this way the most.

- Another situation, less common on average (3.7%), but more frequent among 14.6% of the Afro-descendant population and 6.3% for the non-Mediterranean African population, is that «they get in the way of obtaining or obtaining the health card», mentioned by 14.6% of the Afro-descendant population and 6.3% of the non-Mediterranean African population.
- The remaining situations, refusal of care or appointments or the obligation to remove a religious or cultural symbol, present anecdotal results, with rates of less than 6% and 3%, respectively (by ethnic group). In the latter case (18 persons), 33.3% profess the Catholic religion and 33.3% the Islamic religion.

> *«My mother, for example, is discriminated against in hospitals because she wears a headscarf. So, she suffers a lot every time she goes there, and what does that mean? They take longer to treat her. They take longer or they attend her in a very bad way. Although she gets along very well in Spanish. Well, we've been here for the same number of years, but even so, wearing the headscarf is like a badge or something that makes them reject it.»*
>
> *«It is true that once I went with my father to the hospital (a person of Arab origin) and we were in the waiting room. Every time people came in, he would pass by. The doctor came out, and he didn't call the roll or anything, but he saw them, he started talking to the people in the room and went straight to the consulting room, until my father got fed up and got up and said 'I've been here with my daughter for more than 3/4 of an hour. It's already past our appointment time and we still haven't been seen, and then he saw us'.»*
>
> (Participant in focus group discussion with people with disabilities).

- On the other hand, 7.8% of people who self-identify as indigenous natives say that they personally or someone in their family has been treated badly; this percentage rises to 11.7% in the case of mestizos, who represent 42% of Native Americans and 14% of white Latin Americans.

Tabla 10. Percentage of people (by different ethnic groups) who felt that they were discriminated against based on racial or ethnic origin in each of the situations described in the health field

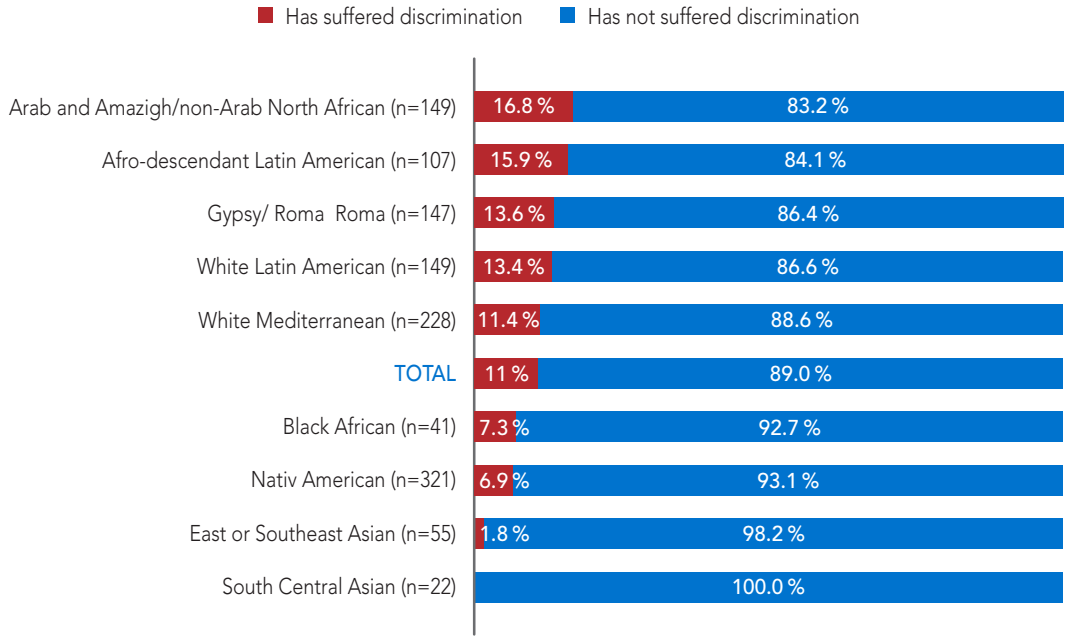
	Afro-descendant Latin American	Black African	Arab and Amazigh / Non-Arab North Af-rican	Native American	East or Southeast Asian	South Central Asian	Gypsy / Roma / Ro-ma	Mediterranean white	Latin American White	TOTAL
You have encountered dif-ficulties in obtain-ing/getting your health card	**14.6%**	6.3%	3.3%	4.2%	2.3%	0.0%	0.7%	2.1%	2.0%	3.7%
Refused to see you or give you an appointment (OD)	**5.4%**	5.2%	4.0%	3.5%	2.3%	1.7%	0.0%	1.4%	0.7%	2.6%
Have you been asked to remove any religious or cultural symbols (veil, etc.)?	**2.3%**	1.7%	2.0%	1.4%	**2.3%**	0.0%	0.0%	0.0%	0.0%	1.0%
You or your family have been treated badly	9.2%	8.6%	5.9%	**9.8%**	5.3%	3.4%	7.4%	7.7%	7.4%	7.8%

Source: own elaboration. N= 1,735 (only those who have visited a medical centre in the last year).

As for the frequency with which such situations have occurred, the majority say that they have occurred at least once in the last year. A very low percentage (or none at all, in some cases) of people say that they perceive discriminatory events whenever they attend health care facilities. The frequency increases slightly in the black African group.

On this occasion, a new question has been included asking women whether they have experienced any discrimination on racial or ethnic grounds in gynaecological consultations, as well as the frequency with which this occurred.

Figure 36. Women by ethnic group who reported experiencing discrimination based on racial or ethnic origin in at least one of the observed aspects of gynaecological consultations



Source: own elaboration. N= 1,219 (only women who have attended a medical centre in the last year).

11 % of the women surveyed said that they had experienced discrimination based on ethnic or racial origin in at least one of the items analysed in relation to gynaecological consultations. Analysing the different ethnic groups, the results are as follows:

- The women who, on average, suffer the highest proportion of any of the situations of discrimination described in the gynaecological area are Arab women (16.8 %), women of African descent (15.9 %) and Roma women (13.6 %). The white population groups are also above the average.

- Below the average are Black Africans (7.3 %), Native Americans (6.9 %) and Asian population groups, with percentages below 2 %, and even no record of discrimination in any of the items by South Central Asians.

Table 11. Percentage of women who felt that they were discriminated against based on racial or ethnic origin in some of the situations described in the area of gynaecological consultations

	2024
Refused to see you or to give you an appointment with the midwife, gynaecology or obstetrics (OD)	0.7 %
You have been treated badly in a mammogram, cytology or gynaecological examination	4.5 %
You have been treated badly in the care of a pregnancy, its development or its termination	3.6 %
You have been treated poorly in childbirth and postpartum care, breastfeeding	2.6 %

Source: own elaboration. N = 1,219 only women who have attended a medical centre in the last year).

Discrimination in the field of gynaecological health care is hardly ever reported. 4.5% of the women surveyed said that they had been treated badly during a gynaecological examination, 3.6% during the care of a pregnancy, its development or its termination.

By ethnic group, those who most often admit to having been treated badly in mammography or other gynaecological check-ups are Afro-descendants (7.3%) and Roma (7.5%). In the rest of the cases, the percentages are equally anecdotal.

The frequency with which these situations have occurred is also low, with most of them reporting that they happen once. The frequency of inappropriate treatment in the context of mammograms, cytologies or gynaecological check-ups is somewhat higher, with those who have experienced this treatment reporting in some cases its greater iteration over time.

In the group of Roma women, the participants mentioned specific discrimination in health services, where they feel controlled and judged for wanting to have large families. Thus, they shared negative experiences when attending gynaecological consultations or giving birth, being treated with disdain and prejudice because of their ethnicity.

> *«Brutal discrimination in childbirth, because I don't know if we give much value to a birth, but of course, the whole village shows up there (...) without fuss, that is, with a reason to rejoice. There is no knife or gun there, but why do the police have to show up?»*
>
> *«I think that we don't take Roma girls to the gynaecologist until they get married for fear of the comments, for fear of the way they express themselves, for fear (...) Why this lack of knowledge, this animosity from gynaecologists, from doctors?»*
>
> *«In hospitals and in all of this, we are always criminalised. Why? (...) Just as multi-faith rooms are set up, why aren't rooms set up for Roma people accompanying their families at this time, when we know that it is a very important thing, when we have been here for centuries.»*
>
> (Participants in the focus group with Roma women).

4.1.2. Perceptions of discrimination in education

Questions included in the survey

The set of questions relating to education is addressed to those persons who, during the last year, have attended an educational centre or who have children who, during

that period, have studied in Spain. In addition, for the first time, this edition asks about the possible educational segregation that these people may experience, taking into account the potential concentration or over-representation of certain ethnic groups.

The potential situations of discrimination that respondents were asked about in this area are as follows (the same as in the 2020 questionnaire):

- Those who are studying or have studied in Spain were asked about the relationship between peers at school, i.e. whether they have been excluded from regular activities by their peers or if they have been teased or humiliated by them.
- They were also asked about situations related to school staff; in particular, if they have been disrespected, mistreated or insulted, if they have been treated worse than other pupils, if they have had problems with enrolment or if they have been forced to remove any religious symbols.
- Situations addressed only to mothers, fathers and guardians were also explored, regarding whether they have not been called to meetings or informed of their children's progress, as well as whether they have had problems with other mothers or fathers.

Analysis of the main results

54.7 % of those surveyed said that they had attended school or high school in the last year or had their children studying in Spain.

Of these people, the majority (66.5 %) report attending schools or institutes where there is an equal distribution of the population of the majority ethnic group and the rest of the ethnic groups; around 18 % study in centres where the majority of the population belongs to different ethnic minority groups, and the remaining 16 % are educated in centres where the majority of people belong to the majority ethnic group. Therefore, it is a population that mostly attends schools with a high level of concentration of population from ethnic minority groups in our country, which reveals a high level of school segregation.

Looking at the analysis by group, the highest proportion of people sharing classrooms with the majority population (29 %) is found among the East or South-East Asian population, while Black Africans (30 %) and, somewhat further away, Arabs and South Central Asians have the highest percentages of people attending schools where the majority population is of other ethnic origins (around 24 %).

Table 12. Distribution by ethnic group of people according to the ethnic composition of the schools they attend

	From diverse backgrounds	From the majority ethnic group	Half / half
Afro-descendant Latin American	16.7 %	18.9 %	**64.4 %**
Black African	30.0 %	12.5 %	**57.5 %**
Arab and Amazigh / Non-Arab North African	24.2 %	16.8 %	**59.0 %**
Native American	16.7 %	14.3 %	**69.0 %**
East or Southeast Asian	18.4 %	28.9 %	**52.6 %**
South Central Asian	23.8 %	14.3 %	**61.9 %**
Gypsy / Roma / Roma	14.7 %	13.3 %	**72.0 %**

	From diverse backgrounds	From the majority ethnic group	Half / half
Mediterranean white	15.2%	15.2%	**69.5%**
Latin American White	13.0%	15.9%	**71.0%**
Total	17.9%	15.8%	**66.3%**

Source: own elaboration. N = 1,203 (only those who have gone to school or high school in Spain or have children who are or have studied in Spain in the last year).

The composition of schools is relevant, not only for its impact in terms of ghettoisation, but also for the analysis of potential school segregation as a factor that enhances inequality of opportunities, since, as some of the experts point out:

> *«The problem is not that we put diverse people in the same classroom, the issue is that we know that this is always accompanied by a reduction in the curriculum, deprivation of opportunities, materials, having them organised in a different way (...) What we are looking for are very diverse schools, where everyone is there, but we know that when they put all the diverse people in one place we know that something else happens, and that is that for example English is seen on YouTube and all these low-level educational practices arise that mean that these kids have fewer learning opportunities.»*
>
> (Participant in focus group with students).

As reported by the group of young people participating in the study, the segregation of children of people of diverse origins in general terms and specifically in the field of education also begins to operate very early on, starting with the exclusion and self-exclusion of families of diverse origins, and their regrouping in front of the majority groups.

> *«The Spaniards get together and then leave out the immigrant children. And then these immigrant children often form their own groups. And this is also transferred, above all, to the parents. I don't know if this is less the case now, but it was a few years ago. Immigrant parents or parents of immigrant origin only got together among themselves also because of the exclusion of Spanish parents, as if they did not give any kind of way for there to be greater integration. For example, you have to see it in the AMPAs, in the AMPA of my school.»*
>
> *«I don't know if the rest of the Chinese are like that, but my family still has a very, very, very closed culture, that is, they have a very Chinese way of thinking, that is, they don't like Spanish culture, Western culture, but I don't know why they have come here, well, to work, for their life, to earn money, so that they can live (...) So there will always be friction in terms of relations with your family, for example, they don't like it so much, for example, that I relate so much with Spanish people or that I look for a Spanish boyfriend, for example».*
>
> (Focus group participants with students).

The difficulties of integration and the exclusion of people of different origins in the parents' groups have a negative impact on certain moments of interaction between their children, reproducing their exclusion:

> *«There was no one immigrant and especially when the children saw that the parents only got together among themselves. In the end the children recreated the same thing in the school playground. So, in the end there were always two groups, immigrants or the children of immigrants, and the rest.»*
>
> *«...we are sort of joining the migrants with the migrants themselves. In the case, for example, of my mother and many other mothers who feel this kind of discrimination when they try to relate to other mothers, they are left aside.*

So, they don't get together anymore and that way, when they celebrate, for example, birthdays, which was like the hottest topic with their peers. You were friends with that person, but because our mothers didn't know each other, they didn't invite you or they made you feel different because you didn't go, you could even get along much better with that person and the other one was invited because he was white, and you weren't.»

(Focus group participants with students).

This acquired inertia to relate to people from ethnic groups other than the majority seems to be a learned pattern of behaviour that tends to be reiterated in the different stages of education. This is partly due to a feeling of distance or difference from the majority, which generates regrouping with those who are «different» from the rest, even if they do not belong to the majority group:

«(at school) I had a feeling like okay, I'm different, there's something weird here.»

«(At university) I felt quite out of the loop there. Like I was the only Asian person in maybe 6 courses and 300 students per course every year. I didn't see more representation of Asian people and especially in the first few courses, you tend to get together with people who are racialised, you know, without realising it, you suddenly say, «Oh, the group I have are all girls, Muslims, people from Morocco, from Libya, from I don't know where

«I also think that this is done out of a sense of belonging.»

(Focus group participants with students).

But it is also generated and fed back by the rest of the people in the classrooms of the majority group:

«There were hardly any immigrants in my school and I remember that I was in the new one, together with a boy who was also from Nigeria and a Chinese girl, we were just the 3 non-Spaniards and on top of that we were new, so it was like that from the beginning, whether it was jobs, excursions, or anything to do with making groups, it was just the 3 of us, because the others, that is to say, zero with us.»

«At the end of the day I feel much more comfortable being with people who are not one hundred percent Spanish, because I feel that they, like, have lived the same experiences as me and at the end of the day I don't feel so alone; and I don't feel so strange complaining about things that maybe a Spanish person wouldn't complain about because it seems, well, something absurd.»

(Focus group participants with students).

Perceptions of discrimination in schools

Overall, 43.4 % of respondents have experienced at least one situation of discrimination based on their ethnic origin in the school environment in the last year.

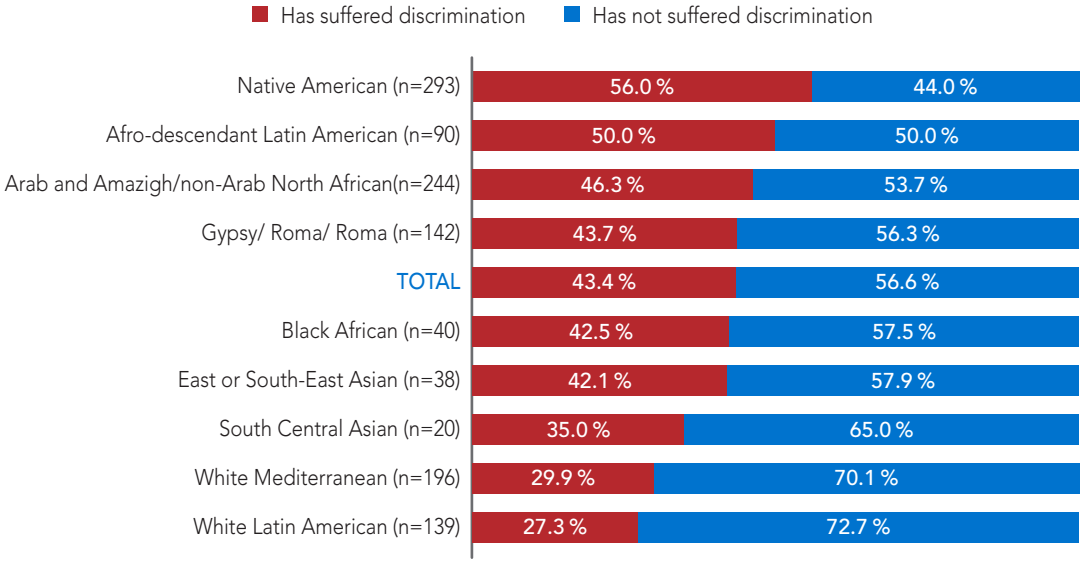
The main differences by ethnically and territorially diverse groups are:

- The Native American and Afro-descendant populations are the groups that have experienced the highest proportion of the discrimination situations envisaged. More than half of the people from these groups who attended an educational centre in the last year acknowledged having suffered discrimination based on ethnic origin in at least one of the items listed (56 % and 50 %, respectively).

- Also above the average are Arabs (46.3 %) and Roma (43.7 %). Below, but close to the average, are black Africans (42.5 %) and South-Central Asians (42.1 %).

- Those who report the least discrimination in education are East and Southeast Asians (35 %), White Mediterranean (29.9 %) and White Latin Americans (27.3 %).

Figure 37. Persons by ethnic group who reported experiencing discrimination based on ethnic or racial origin in at least one of the items in the educational field



Source: own elaboration. N = 1,202 (only those who have been to school or high school in Spain or have children who are or have studied in Spain in the last year).

Detailed analysis of each of the situations of discrimination experienced in schools provides a more accurate picture of the circumstances perceived by the different groups analysed.

In overall terms, the perception of discrimination in the field of education, according to the different situations, has experienced a certain increase in all the situations considered, which stands at an average of 2.1 percentage points.

Table 13. Percentage of people who have felt that they have been discriminated against based on racial or ethnic origin in some of the situations described in the educational sphere

	2020	2024	Variation
Registration problems were encountered	2.5%	4.0%	+1.5 p.p.
Pupils have excluded you (or your child) from activities or games.	8.7%	12.0%	+3.3 p.p.
They have been teased, insulted, harassed by other students (OD).	13.9%	**16.1%**	+2.2 p.p.
School staff disrespected / mistreated / insulted you (OD)	4.7%	7.3%	+2.5 p.p.
Teachers have treated you worse than other students	2.7%	7.6%	**+4.9 p.p.**
He has been asked to remove religious symbols.	1.6%	3.1%	+1.5 p.p.
The teacher has not called you to meetings, nor has he/she informed you of your child's progress.	0.6%	0.0%	**–0.6 p.p.**
Has had problems with other parents	2.0%	3.1%	**+1.1 p.p.**

Source: own elaboration. N = 1,202 (only those who have gone to school or high school in Spain or have children who are or have studied in Spain in the last year).

- The situation of discrimination in education that the highest proportion of people identified as having experienced was being bullied by other students (16.1%); these situations were experienced by up to 22.3% of Native Americans, 18.5% of people of African descent and 17.1% of East or Southeast Asians.
- Also noteworthy is the 12% of respondents who say that their children (or they themselves) have been excluded from activities or games (3 p.p. above 2020); this rises to 16% for respondents of African descent and Native American.
- But the situation whose prevalence increases the most in relation to 2020 (by 5 p.p.) is the worst treatment received by teachers (7.6%). In this case, it is the Roma population that has experienced the highest proportion of this treatment (12.6%).
- 7.3% of respondents reported that school staff disrespected, mistreated or insulted them, which could be considered a hate crime. These circumstances are mentioned by 12.5% of the Native American population and 10.2% of the South Central Asian population.
- Of the cases in which they have been asked to remove a religious or cultural symbol (7.6% of Afro-descendants and 7.5% of Arabs), 55.3% say they profess the Islamic religion, 23.7% the Catholic religion and 10.5% recognise themselves as Evangelical or Protestant.
- 11.7% of parents of Roma pupils admit to having had problems with other parents. This percentage is also higher than average among Native American and East or Southeast Asian parents (9% in both cases).

Table 14. Percentage of people by ethnic group who have felt discriminated against based on racial or ethnic origin in some of the situations described in the educational sphere

	Afro-descendant Latin American	Black African	Arab and Amazigh / Non-Arab North African	Native American	East or Southeast Asian	ASouth Central Asian	Gypsy / Roma / Roma	Mediterranean white	Latin American White	Total
Registration problems were encountered	5.4%	2.2%	3.4%	4.9%	**5.7%**	1.7%	3.9%	3.8%	3.0%	4.0%
Pupils have excluded you (or your child) from activities or games.	**16.3%**	12.0%	12.0%	**16.3%**	11.4%	11.9%	9.8%	9.4%	5.1%	11.9%
They have been teased, insulted, harassed by other students (OD).	18.5%	13.0%	13.9%	**22.3%**	17.1%	15.3%	16.1%	12.3%	11.1%	16.1%
School staff disrespected / mistreated / insulted you (OD)	7.6%	6.5%	7.5%	**12.5%**	5.7%	10.2%	4.5%	3.8%	4.0%	7.3%
Teachers have treated you worse than other students	9.8%	6.5%	8.6%	7.1%	1.4%	1.7%	**12.6%**	6.6%	5.1%	7.6%
He has been asked to re-move religious symbols	**7.6%**	4.3%	7.5%	2.7%	4.3%	3.4%	0.0%	0.0%	0.0%	3.1%
The teacher has not called you to meetings, nor has he/she informed you of your child's progress	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
Has had problems with other parents	5.4%	4.3%	4.9%	**9.2%**	8.6%	0.0%	11.7%	0.9%	1.0%	3.1%

Source: own elaboration.

As the following table shows, in most cases, women were more discriminated against than men in the educational sphere, with the exception of the worse treatment received from teachers, reported by 8.3% of men and 7.2% of women.

In this sense, 17.5% of women admit to having been teased, insulted or harassed by other students, compared to 14.2% of men. Similarly, 7.5% of women admit that school staff have disrespected, insulted or mistreated them, compared to 7.1% of men. Women have also had more problems with other parents (6.3%) than men (4.9%).

Table 15. Percentage of people who have felt that they have been discriminated against based on racial or ethnic origin in any of the situations described in the educational sphere, by gender

	Women	Men
Registration problems were encountered	4.6%	3.1%
Pupils have excluded you (or your child) from activities or games.	12.0%	11.7%
They have been teased, insulted, harassed by other students (OD).	**17.5%**	**14.2%**
School staff disrespected / mistreated / insulted you (OD)	7.5%	7.1%
Teachers have treated you worse than other students	7.2%	8.3%
He has been asked to remove religious symbols.	3.4%	2.7%
The teacher has not called you to meetings, nor has he/she informed you of your child's progress.	0.0%	0.0%
Has had problems with other parents	6.3%	4.9%

Source: own elaboration.

In several of the focus groups and discussion groups, the issue of discrimination against racialised people in the country's educational centres emerged. Thus, for example, in the focus group with young people and students from different ethnic groups, it was stated that the discrimination experienced in the educational environment comes mainly from their peers.

«In primary school I didn't suffer so much discrimination from the teachers, but more from the pupils. In other words, they used to pick on my hair a lot.»

«I always straightened my afro hair when I was a child and when I started to wear it as an afro, which was when I was in high school. So, I would walk through the corridors and everyone would grab me by the hair, students and teachers included.»

(Focus group participants with students)

«Since I was a child, I felt that there were several people in the class who competed against me. When I wasn't competing against anyone, I would study, I would get the grade I got and I felt like they would say 'how did you get this? How much did you get?' Like constant vigilance.»

(Focus group participant with black African and Arab men).

The group does not accuse teachers of being discriminatory in general terms. However, there are certain situations in which, to recognise diversity in the classroom, a contradictory feeling is generated in people, which makes them feel stigmatised and different:

«What did happen to me on the part of the teachers, trying to manage the diversity that could be found in the classroom, they tried to emphasise my origins more and those things. Like trying to make them appreciate it,

but at the same time I remember the feeling that it made me feel bad because I was relegated as much more. The conclusion that the children drew was that I was different from the others. Then I reached a point where they might tell me where your parents are from, and I didn't like to reinforce that part of myself.»

(Participant in focus group with students).

Often this different treatment is related to grades. Many of the young participants reported that they perceived that their ethnic or racial background was a reason for receiving unequal recognition of their talents by teachers compared to their peers in the majority group.

«I can't say the same about the teachers, because in high school I had a teacher who gave very good marks to white people, but if you were of a different origin, she would lower your mark and it was too much of a fuss. It wasn't normal that my friend and I, who is black, were trying 1000 times harder and we only got a 7, and then someone else or the vast majority of white people who were trying hard or even clearly seeing the same exercise, they got more marks than us.»

«I'm not saying that all teachers are like that, but there are cases in which they are and that their political ideology interferes with them in a very real way.»

(Focus group participants with students).

«At the University, when the sociology professor realised that I was a gypsy, what were 8 and 9 became 4 and 5. Then, situations that I have accepted throughout my life (...) I have called it anti-Gypsyism and I have refused to suffer it.»

(Participant in a focus group with Roma women).

«When I got good marks, it couldn't have been because of my intellect. I got good marks, and they would ask me, they thought I had cheated.»

(Focus group participant with black African and Arab men).

On the other hand, guided by stereotypes and prejudiced images, teachers tend to project expectations that homogenise people based on their ethnic origin, again contributing to their stigmatisation.

«And the teachers and the students were very much guided by stereotypes, like I'm a Chinese girl, so, of course, because of the stereotypes, people thought that since all Chinese people are super smart, then my friend had to draw and had to do things like more mathematics and so on because they are all the same. Then when we did more sporty things, there was my friend Oliver who is black and of course he knows how to run (...). People expect you to be good in certain areas and it doesn't have to be like that.»

(Participant in focus group with students).

Young people from different ethnic groups also have an expressed and shared feeling that this places a certain responsibility and burden on them due to the generalising attribution of the local population.

«I think that being minorities here in Spain, or at least that's how I feel. It's that I, for example, as a black girl, suddenly represent all black people, and what I do wrong is not going to be seen as an individual, but because maybe I am the only black person with whom they are going to have contact for a long time, for example, certain behaviours I may have, or whatever, are going to be representative of all black people. It also gives me more pressure to always try to be at a certain level. that's like an extra pressure that is always present.»

(Participant in focus group with students).

Discrimination is sometimes subtle, but no less stigmatising for children:

> *«And I've had problems with teachers repeating my name over and over and over and over and over again so that they learn it properly, because I think it's disrespectful and discriminatory. And then there is also the practice that when they see a strange name, they say, well, I'm going to call you Juanita. Is that a kind of discrimination? Quite a lot, quite a lot. Invasive and aggressive, especially for a child who is at school and it's quite humiliating and also in the eyes of his classmates, it's like they invalidate him for being from somewhere else. So, we really need to point this out to the teachers, because it really is a practice that is still going on.»*
>
> (Participant in focus group with students).

In general terms, it is felt that teachers may not have the necessary training to manage diversity and deal with discriminatory situations in the classroom. For some of the young participants, this is a main explanatory factor for the behaviours they have seen in their teachers.

> *«Even teachers don't understand because I may find certain things offensive (...), but you can't manage things well if even teachers don't have the right training to understand why certain things are offensive or not offensive and how it affects the students.»*
>
> (Participant in focus group with students).

Along the same lines, in the Roma women's discussion group, an important issue was highlighted, namely that the protocols for absenteeism or bullying are not applied in the same way when the victims are Roma boys and girls. Especially in the case of the latter. They pointed out that Roma children are often excluded or demotivated in schools due to the prejudices of their teachers.

> *«When, above all, a minor girl stops going to school, the established protocols are not activated, because, of course, as she is a gypsy, it is part of her culture. She's going to get married in two years' time, so why are we going to invest in her?»*
>
> (Participant in focus group with Roma women).

In this sense, the *National Strategy for Equality, Inclusion and Participation of the Roma People 2021-2030*, where it is considered necessary to have staff at schools trained in diverse school care with whom students can generate bonds of trust to improve the management of diversity; this could contribute to academic success and continuity in compulsory and post-compulsory education. This is also expressed by young people:

From a positive point of view, there is a greater awareness on the part of pupils from different ethnic backgrounds who suffer or have suffered discrimination. *A priori*, they tend to normalise it, but the experts pointed to a greater openness when it comes to exposing specific discriminatory situations they have experienced.

> *«There is more empowerment of people. Perhaps we are seeing the results of anti-discrimination policies. Victims of discrimination are increasingly empowered to identify that what they are experiencing is discrimination, to not normalise it and to communicate it (...) Many racialised boys and girls verbalise when situations [of discrimination] are put on the table and identified. Many situations are brought to the public's attention that are still there, but they were not named and given all the importance they have.»*
>
> (Expert interviewed).

According to a study by the Ministry of Inclusion, Social Security and Migration (2024) on discrimination in school sports, young people of African descent tend to minimise the racist incidents they personally experience in the educational setting, as they get

older, by adopting strategies of omission, or by seeking family or teacher support. However, these strategies depend on their level of awareness of racism, as well as the psychological and social tools they have at their disposal.

4.1.3. Perceptions of discrimination in local public administration services

Questions included in the survey

The survey delves deeper into the discrimination experienced in the field of Local Public Administration. Firstly, it asks whether they have gone to their local council to carry out any type of procedure (registration, social services, etc.) in the last year. Among those who answer in the affirmative, information is collected on the following situations:

- The treatment provided by the staff in the service of the Local Public Administration.
- The potential difficulties posed by being a person of a different racial or ethnic origin from the majority.
- Possible perceived humiliation in treatment through insults.
- Denial of care or service based on racial or ethnic origin.

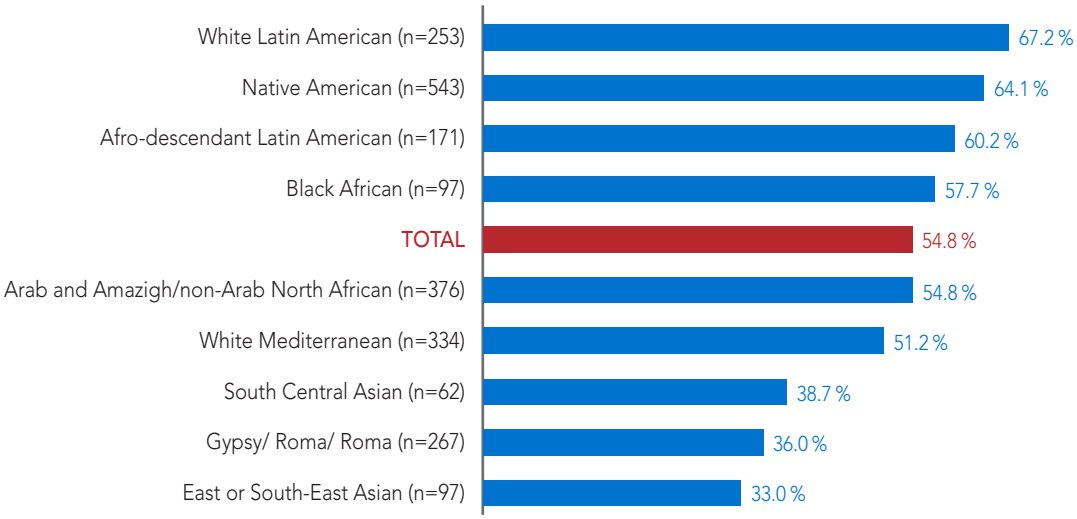
Analysis of the main results

54.8% OF THOSE SURVEYED SAID THAT THEY HAD APPROACHED THE LOCAL ADMINISTRATION IN THE LAST YEAR. It is this group of people who were asked about their perception of discrimination based on racial or ethnic origin in local government services.

White Latin Americans are those who have gone to the town hall to carry out some kind of procedure in the last year in the highest proportion (67.2%), followed by Native Americans (64.1%) and people of African descent (60.2%). The highest figures coincide with those groups that do not have a language barrier in their dealings with government. Black African respondents, however, are also above average (57.7%).

People from Asian ethnic groups, especially East and South East Asians (33%), have been the least likely to have turned to local government in the last year; and only 36% of the Roma population have turned to local government.

Figure 38. People from different ethnic groups who have gone to their local council to carry out some kind of procedure (registration, social services, etc.) in the last yea



Source: own elaboration. N = 2,200.

Perceptions of discrimination in local public administration

21.3% of the respondents who went to their local council of reference reported having experienced at least one of the described situations of discrimination based on ethnic origin during the last year in the Local Public Administration environment.

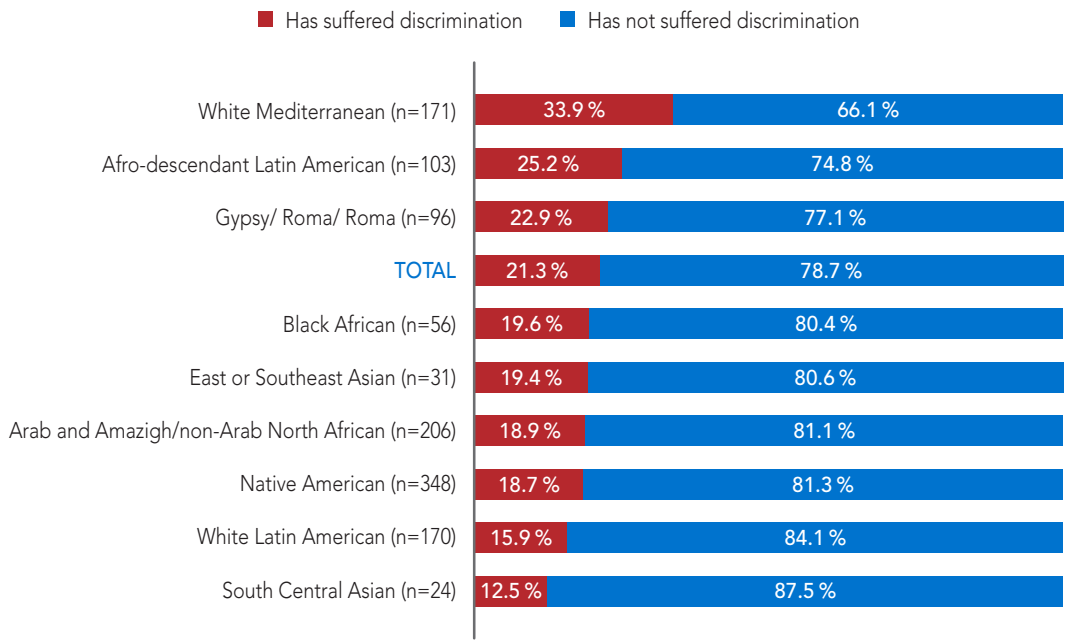
- Among those who have indicated that they have felt discriminated against in at least one of the situations described in the field of Local Public Administration, the proportion that occurs among the white Mediterranean population (33.9 %)[1] stands out, followed by those of African descent (25.2 %). 22.9 % of the Roma population who have visited their local council in the last year also admit to having suffered discrimination in some of the situations mentioned.

- The white Latin American population is the one that has turned to the Local Public Administration the most, and also the one that claims to have suffered the least discrimination (15.9 %). The population group that has experienced the least discrimination in this public space is Central-South Asian people (12.5 %).

- Also below the average are Black Africans (19.6 %), East and Southeast Asians (19.4 %), Arabs (18.9 %) and Native Americans (18.7 %). The notable decrease among the East and Southeast Asian population (which had the highest rates in the 2020 edition) could be explained by the younger, less language-challenged population surveyed in this edition.

1. This increase in the perception of discrimination in this group could be explained by the fact that 55 % of the group surveyed is over 40 years of age, being the oldest of the groups analysed, which could imply language difficulties in dealing with them, which would determine this perception of discrimination.

Figure 39. Persons by ethnic group who reported experiencing discrimination based on ethnic or racial origin in at least one of the items of the Local Public Administration field



Source: Prepared by the authors. N= 1,205 (only those who have gone to their local council to carry out some kind of procedure in the last year).

In global terms, the perception of discrimination in the treatment of Local Public Administration has experienced in all the situations raised a certain growth, which stands at an average of 2.6 percentage points with respect to 2020.

Tabla 16. Percentage of people who have felt that they have been discriminated against based on racial or ethnic origin in any of the situations described in the field of Local Public Administration

	2020	2024	Variation
You have been treated in an unpleasant manner	4.6 %	12.2 %	**+7.6 p.p.**
They have made it much more difficult for him than for other people from the majority ethnic group.	5.0 %	7.0 %	+2.0 p.p.
You have been insulted (DO)	0.4 %	0.4 %	+0.0 p.p.
Denied care or service (DO)	1.8 %	2.9 %	+1.1 p.p.

Source: own elaboration.

The detailed analysis of each of the situations proposed in the survey provides a more accurate picture of when discriminatory treatment has occurred from the perspective of the different population groups analysed:

- The most common discriminatory situation based on racial or ethnic origin, unpleasant treatment by Local Public Administration officials average of 12.2%), is perceived more by white Mediterranean people (19.6 %) and by people of African descent from Latin America (14.2 %).

- 7 % of people report that they have had more difficulties than other people from the majority ethnic group in completing formalities. White Mediterranean people

were also those who felt that they had more difficulties in this respect ethnic or racial reasons (13%), followed by Roma (8.9%).

- Although their number is much more residual, those who have reported having been insulted in the framework of the local public administration are Arabs (1.3%), Roma (0.8%) and Native Americans (0.5%).

- Those items constituting hate crimes are in the minority, the most reported being the denial of care or service (2.9%); this action was highlighted by Roma (4.9%) and Afro-descendants (4.7%)

- The South-Central Asian population is the least likely in all cases to have experienced discrimination in dealing with the Local Public Administration.

Tabla 17. Percentage of people by ethnic group who have felt that they have been discriminated against based on racial or ethnic origin in any of the situations described in the local administrative spher

	Afro-descendant Latin American	Black African	Arab and Amazigh / Non-Arab North African	Native American	East or Southeast Asian	South Central Asian	Gypsy / Roma / Roma	Mediterranean white	Latin American White	Total
You have been treated in an unpleasant manner	14.2%	12.3%	10.7%	11.5%	10.2%	7.1%	10.7%	19.6%	9.1%	12.2%
They have made it much more difficult for him than for other people from the majority ethnic group	6.6%	4.6%	6.7%	5.5%	6.8%	4.3%	8.9%	13.0%	5.0%	7.0%
You have been insulted (DO)	0.0%	0.0%	**1.3%**	0.5%	0.0%	0.0%	0.8%	0.0%	0.0%	0.4%
Denied care or service (DO)	4.7%	3.1%	1.3%	2.3%	3.4%	1.4%	**4.9%**	4.3%	2.5%	2.9%

Source: own elaboration.

Only in the case of Roma who have felt discriminated against by bad treatment or being insulted in the Local Public Administration do they state that the frequency with which this has happened to them in the last year is quite high, while in the rest of the groups reference is made to occasional situations.

The experts interviewed, from different administrations, point to persistent discrimination in the framework of the Local Public Administration in different areas and especially in the registration procedures, in the census register for people from different ethnic groups[2]. This leads to a concatenation of major problems for these people, as registration is the means of access to various public services, be it social benefits or schooling.

«Discrimination is increasing, or at least the perception that the population has, it is a perception, but we feel the same and in areas where it seems particularly serious to us, in local public administration, which is also where

2. This question of possible discrimination at the time of registration is dealt with more exhaustively in the section on housing, where one of the possible situations of discrimination is the fact of not being allowed to register (something that may be caused by the owners of the dwelling if it is rented, or by resistance on the part of the local public administration).

the basic social services are located and where we are identifying very complicated situations. And then there is the issue of registration, which is also a municipal competence and has been particularly dramatic this year.»

«When it comes to [obtaining] the health card, the census is required, but also for schooling. If children are not registered, they have more difficulties than those who are. The refusal to register, which is a violation of the right, often has to do with issues of legal, economic or social precariousness. It is closely related to access to social benefits.»

(Experts interviewed).

As revealed by the testimonies of the focus groups or discussion groups, discrimination in the field of Local Public Administration is not very recurrent, except in some cases in which they shared their experiences of unequal treatment in public services. An example of this is when one person had to bring a Spanish friend to be allowed to register as a job seeker, or when another had a bad experience when she wanted to get her degree recognised.

«Once, when I went to register as a job seeker, they didn't want to register me with my NIE and I had to go with a Spanish friend (...) And he went there and had to start arguing (...) I was almost crying because I didn't understand why they wouldn't register me with my NIE if it was possible and they said no, not with the NIE, only with the DNI.»

(Male focus group participant with LGBTI+ people).

«But you go to the official who doesn't allow you to do it, the official tells you no, even if you put the law in front of him. They almost didn't even want me to get my baccalaureate recognised (...) 'You come from those countries Peru, Bolivia and you want to come here' (...) And what's wrong with this man? Why is he angry with me? And I don't know, because the official doesn't want to apply the law, neither in the City Council nor in the Social Security (...) Why? Because of the way you look, easily and simply because of the way you look and the way you speak, and they don't receive any sanction.»

(Participant in focus group with domestic workers).

4.1.4. Perceptions of discrimination in police and private security treatment

Questions included in the survey

In the police field, the survey includes the following questions on situations of discriminatory treatment attributed to racial or ethnic origin:

In the dimensions relating to stops and searches by the police:

- People have been asked if they have perceived that they have been asked for their documents in the street for no apparent reason.
- If they believe that they have had their suitcase, bag or any goods they were carrying searched for no reason.

In terms of police reporting, respondents were asked:

- If they feel that they have encountered difficulties, problems or additional formalities.
- If they consider that they have been treated badly at the police station when carrying out any kind of procedure or complaint.

Items relating to police abuse have been included in this edition:

- If they believe that they have been treated differently on ethnic grounds in border control operations.
- If the police have used excessive force.

The analysis of the police domain also includes a specific question on the type of police treatment. Respondents are asked whether they think that the police in Spain treat people from the majority population in the same way as people from different ethnic groups.

Finally, this year a new block has also been included on the field of private security, asking about different possible situations of discriminatory treatment:

- If they have been asked to show their belongings or have been searched in shops for no apparent reason.
- If they have encountered problems or have been prevented from accessing public places.
- If they have been chased or watched in any commercial establishment.
- If they have been asked for their documents on public transport for no justifiable reason.

Analysis of the main results

45.3% of respondents reported having experienced at least one of the situations of discrimination on ethnic or racial grounds by the police.

14% of EUMIDIS II respondents (FRA, 2017) were stopped by the police in the 12 months prior to the survey, of which 40% believed that the reason for the stop was their ethnicity. Specifically, 11% of people of African descent were stopped in the 12 months prior to the survey, with the majority stating that it was due to 'racial' reasons.

The countries where most people report having been stopped by the police are Austria (25%), Estonia (24%) and Ireland (21%). Spain is the country where, according to EUMIDIS II, this has happened the least (4%). On the other hand, the level of trust of people of African descent in the police is 6.3 on a scale of 0 to 10, where 0 means «no trust at all» and 10 means «total trust».

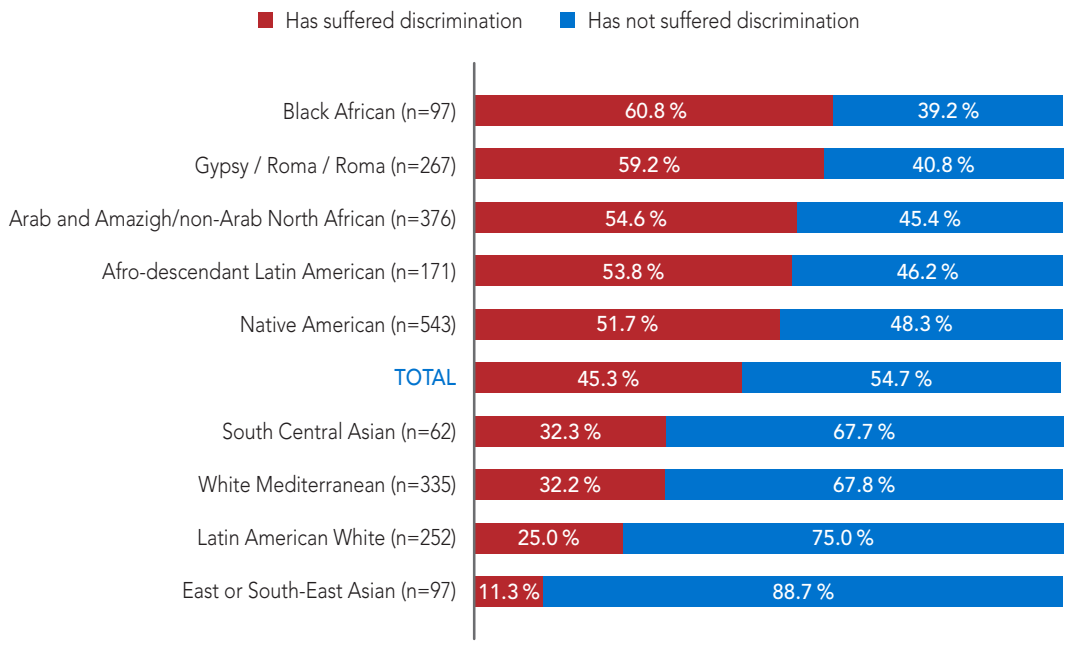
The *Fundamental Rights Survey (FRA, 2020)* indicates that the most common measures in such situations are the request for identity documents (44%), driving licence or vehicle documents (27%) or personal or vehicle search (15%).

According to the *Fundamental Rights Report (FRA, 2023)*, in 2022 cases of police violence may have included racial and xenophobic discrimination. The racist incidents and unlawful ethnic profiling undermine trust in the authorities and may lead to resistance to public authority and under-reporting of all crimes committed.

- Black Africans (60.8%) and Roma (59.2%) are among those with the highest proportion of people who have reported at least one of these situations. Also above the average are Arabs (54.6%), people of African descent from Latin America 53.8%) and Native Americans (51.7%).
- The people who, as a general rule, have shown lower percentages of cases of discrimination based on ethnic or racial origin in different areas, are those who

have also reported the least number of cases of discrimination in this area: white people (32 % of white Mediterranean people and 25 % of white Latin American people), and South Central Asians (32.3 %) and 11.3 % of East and South East Asians.

Figure 40. Persons by ethnic group who reported experiencing discrimination based on ethnic or racial origin in at least one of the items in the area of policing



Source: own elaboration. N = 2,200.

In global terms, the perception of discrimination in the area of police treatment according to the different situations has experienced an average increase of 4.3 percentage points; the increase of 7.2 p.p. (the highest detected among all the situations raised) in the unjustified request for documentation in the street is particularly striking.

Table 18. Percentage of people who have felt discriminated against based on racial or ethnic origin in some of the situations described in the police area

	2020	2024	Variation
He has been asked for his documents in the street without justification.	13.0 %	20.2 %	**+7.2 p.p.**
Your suitcase/bag/goods have been searched for no reason.	9.0 %	12.5 %	+3.5 p.p.
You encountered problems/problems/more requirements to carry out a procedure	4.0 %	7.6 %	+3.6 p.p.
He was treated badly at the police station when he was carrying out a procedure or making a complaint.	4.0 %	6.7 %	+2.7 p.p.
He has been treated differently in border control operations.		6.2 %	
Excessive use of force by the police (OJ)		4.1 %	

Source: own elaboration.

Regarding the items reflecting possible discriminatory experiences in situations of inspection and control by the police, the survey yielded the following results:

- 20.2% of respondents report that they have been asked for their documents on the street by the police without justification on racial or ethnic grounds.

All police identification must be carried out following the criteria reflected in Organic Law 4/2015, of 30 March, on the protection of citizen security, article 16 of which establishes that:

«In the performance of their duties of investigation and crime prevention, as well as for the punishment of criminal and administrative offences, the agents of the Security Forces and Corps may request the identification of persons in the following cases:

Where there are indications that they may have participated in the commission of an offence.

When, having regard to the circumstances, it is reasonably necessary for them to prove their identity in order to prevent the commission of an offence.

In the practice of identification, the principles of proportionality, equal treatment and non-discrimination on the grounds of birth, nationality, racial or ethnic origin, sex, religion or belief, age, disability, sexual orientation or identity, opinion or any other personal or social condition or circumstance shall be strictly respected».

This request for documentation, as was the case in the previous study, is more frequent among black Africans (36.6% have experienced these situations), followed by Roma (27.8%) and people of African descent (26.1%). 24.6% of Arab people also report having experienced this type of situation for racial or ethnic reasons.

Police stops on the street appear as a recurrent experience among the participants in the focus groups and also by experts in the field.

> *«At the moment it is happening a lot, at the metro station exits, in the street, in the Town Hall square, that women are being stopped basically because of a profile. In other words, it's not that you're doing something, that you're making a fuss, it's simply because this little face doesn't go unnoticed, and they stop you to identify you. In other words, it's not that you look like a thug, right? I mean, you have the face of an indigenous person, basically. I mean, your crime is to be indigenous and not to fit in with whiteness.»*
>
> (Participant in focus group with domestic workers).

> *«In January, on 26 January, I had been stopped by the police eight times, (...) I mean, no, not in one day, but in 26 days, the year had only been 26 or 27 days (...) Even the same person, it was comical, wasn't it? It was like, bro, you see me every day.»*
>
> (Participant in focus group with black African and Arab men).

> *«I have a friend who works in police training at the Police Academy in Salamanca, she has been training them for decades and she is very worried about the profile of the new..., candidates who enter and with a mentality..., I constantly see racial profiling by the National Police of everything that looks non-European, non-white, not white enough, because I also see a lot of Latin people with Venezuelan, Ecuadorean and Ecuadorian airs. (...), I see racial profiling done by the National Police constantly of anyone who looks non-European, non-white, not white enough, because I also see many Latin people with the airs of Venezuelans, Ecuadorians, Colombians and Africans and of course, North Africans, to be stopped and checked constantly.»*
>
> (Expert interviewee).

- On the other hand, 12.5% say that the police have searched their suitcase, bag or the goods they were carrying for no apparent reason. This proportion doubles (24.1%) among Roma, and rises to 17.3% among Arabs and 15.6% among black Africans.
- 7.6% of the people surveyed encountered difficulties/problems/more requirements to carry out a procedure at the police station. This situation is somewhat more frequent among the Native American population (10.6%).
- Differential mistreatment at the police station when dealing with a procedure or complaint on racial or ethnic grounds was reported, on average, by 6.7% of people, especially people of African descent (9.7%) and non-Mediterranean Africans (8.9%).
- The proportion of people pointing to differential treatment at border control is somewhat lower (6.2%); this proportion rises to 11.2% among the Arab and Amazigh population, followed by people of African descent (9.1%) and non-Mediterranean Africans (8.5%).
- Only 4% pointed to an excessive use of force on racial or ethnic grounds, a situation considered a hate crime. This police abuse was reported by 9.2% of Roma, more than double the average.
- Asian and white Latin Americans are the least likely to report having experienced racially or ethnically motivated discrimination by the police, along with East and Southeast Asians.

Table 19. Percentage of people by ethnic group who have felt discriminated against based on racial or ethnic origin in some of the situations described in the police area

	Afro-descendant Latin American	Black African	Arab and Amazigh / Non-Arab North African	Native American	East or Southeast Asian	South Central Asian	Gypsy / Roma / Roma	Mediterranean white	Latin American White	Total
He has been asked for his documents in the street without justification.	26.1%	**36.6%**	24.6%	22.1%	4.4%	18.9%	27.8%	12.8%	7.2%	20.2%
Your suitcase/bag/goods have been searched for no reason.	14.8%	15.6%	17.3%	14.1%	2.2%	6.1%	**24.1%**	4.4%	3.3%	12.5%
You encountered problems/problems/more requirements to carry out a procedure	5.7%	8.5%	8.8%	**10.6%**	4.4%	3.9%	6.5%	5.6%	6.1%	7.6%
He was treated badly at the police station when he was carrying out a procedure or making a complaint.	**9.7%**	8.9%	6.6%	8.5%	1.1%	2.8%	7.1%	3.9%	6.1%	6.7%
He has been treated differently in border control operations.	9.1%	8.5%	**11.2%**	5.9%	0.6%	5.6%	0.0%	7.2%	3.9%	6.2%
Excessive use of force by the police (OJ)	5.1%	4.5%	5.4%	4.1%	0.0%	1.1%	**9.2%**	2.2%	0.6%	4.1%

Source: own elaboration.

Regarding the frequency with which this type of situation is experienced, Roma people report experiencing these situations quite frequently, especially when their belongings are searched. Arabs, on the other hand, admit to experiencing quite frequent ill-treatment at the police station while they are filing a formality or a complaint, something that is also frequently mentioned by white Mediterranean people.

It is relevant to analyse situations of discrimination in this area according to other variables, such as gender, level of education and level of income. Social position continues to be a determining variable in discriminatory treatment.

- By sex, in most of the situations described, it is men who report more cases of discriminatory treatment by the police, especially in the request for documentation in the street without justification (21.9% men and 18.8% women) and in the search of belongings (13.4% and 11.8%, respectively). Women, on the other hand, report worse treatment at police stations when they carry out administrative formalities (7.5% women and 5.6% men).

- The following table shows the percentages of discrimination on racial or ethnic grounds according to the level of monthly household income of the respondents. It shows that in situations of unjustified police searches, those with lower incomes have a higher prevalence. The same is true for differential treatment in border operations and for police ill-treatment.

Table 20. Percentage of people who have experienced discrimination in the area of police treatment based on racial or ethnic origin, by level of monthly household income

	No income	Less than €600	Between €601 and €1.000	Between 1.001 and 1.500€.	Between 1.501 and 2.000€.	More than €2.000	NS/NC
He has been asked for his documents in the street without justification.	**28.5%**	23.7%	24.0%	17.4%	17.4%	19.2%	18.3%
Your suitcase/bag/goods have been searched for no reason.	**15.5%**	11.6%	13.9%	10.6%	11.9%	13.7%	12.8%
You encountered problems/problems/more requirements to carry out a procedure	5.9%	5.9%	**10.9%**	9.0%	9.6%	7.7%	4.3%
He was treated badly at the police station when he was carrying out a procedure or making a complaint.	6.9%	**10.5%**	6.9%	5.7%	5.9%	6.5%	6.4%
You have been treated differently by border control operations.	5.8%	**8.6%**	5.9%	5.2%	7.6%	4.3%	6.4%
Excessive use of force by the police (OJ)	**4.8%**	4.2%	5.4%	3.9%	3.1%	3.8%	3.7%

Source: own elaboration.

In any case, as experts representing various ethnic groups point out, «*social class does not exempt you from experiencing racist situations, you will simply experience it in one way or another, or you will be able to cope with it in one way or another*».

- This relationship also occurs according to the educational level of the person: those who suffer most from discriminatory police treatment are people with no or only basic education. In fact, the prevalence in the uneducated group reaches 23.5 % of unjustified requests for documentation in the street (25.7 % among those with primary education), and over 10 % in searches of their belongings for no apparent reason and additional problems in carrying out a procedure. People with no education are also the most likely to report excessive force on the part of the police (5.9 %).

46.6 % of respondents consider that people from different ethnic groups are treated worse by the police than people from the majority group, while 50.1 % consider that they are treated equally. By ethnic group, the situation varies considerably:

- 51.5 % of black Africans consider that the treatment by the police of people of different ethnic groups is worse; the same conclusion is reached by a similar percentage of people of African descent (51.1 %).

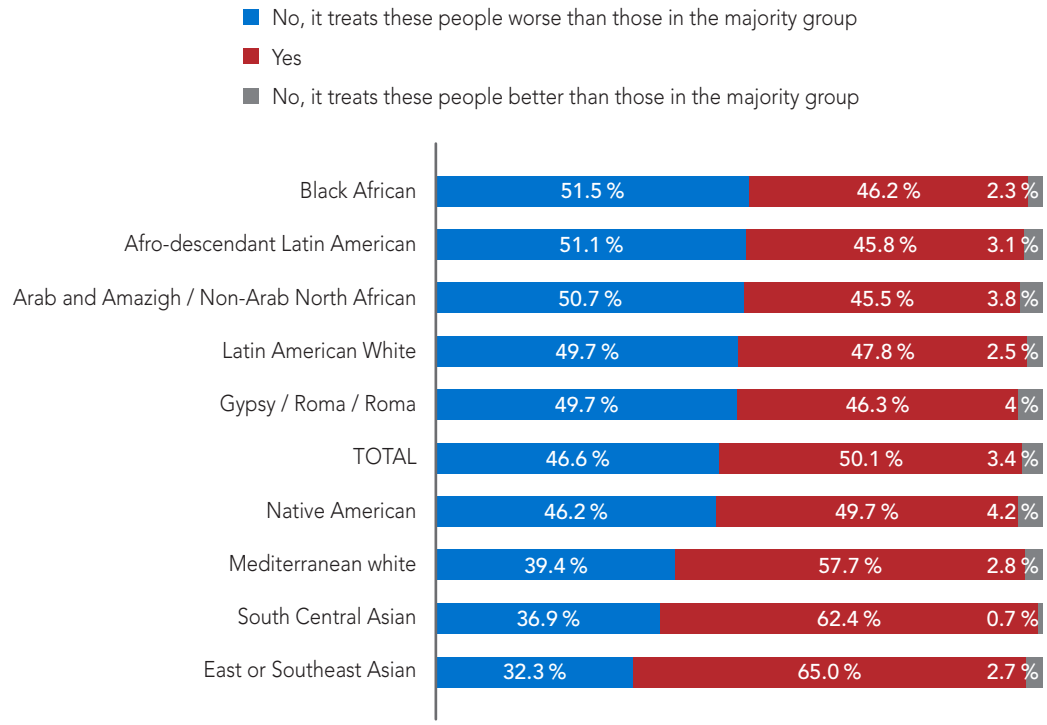
- Similarly, more than half of Arabs say that people from different ethnic groups are treated worse by the police (50.7 %). White Latin Americans and Roma (49.7 %) have the same percentage of white Latin Americans and Roma (49.7 %).

- Native Americans, white Mediterraneans and Asians are more optimistic about their perceptions of police treatment, especially East and Southeast Asians, where 65 % feel that all ethnic groups are treated equally.

«I feel intimidated when I see police. I feel intimidated. And in this country that happens. The police intimidate. I mean, it's not an officer that keeps you safe when you are a non-white person. If it's people that intimidate you.»

(Roma expert interview participant).

Figure 41. From your point of view, do you consider that the police treat people from the majority ethnic group in the same way as people from different ethnic groups?



Source: Prepared by the authors. N=2,200. Note: NS/NC have been deducted.

According to the Fundamental Rights Survey (FRA, 2020), police behaviour during the last police stop in Spain was, for the majority, quite respectful (58 %), although 26 % assessed it as neither respectful nor disrespectful and 16 % as very or quite disrespectful.

The experts shared a unanimous opinion on the discrimination based on ethnic origin that this body exercises in the performance of its duties. On the one hand, the lack of commitment on the part of the police forces to training or changes in protocols was mentioned. This police attitude towards discriminatory situations has a direct impact on the collection of hate crime complaints, resulting in fewer complaints being filed.

«It is very difficult to get police forces to accept the situation and corrective measures, training or otherwise. There is resistance from police forces to accept that this is a problem.»

(Experts interviewed).

The people interviewed point to the legal framework on foreigners as the main culprit of institutional racism, with the police being responsible for its application, particularly the Law on Foreigners. Moreover, it is perceived that, in public opinion, there is a preconceived idea that a non-white person does not have the presumption of innocence, which justifies their detention.

«The legislative framework with the Aliens Act is shameful in terms of human rights and a lot of regulations in that sense. And that gives the forces of law and order the power to act in this way, because they are 'absolutely right'.»

«We have regulations and structures that exercise institutional racism, such as the Law on Foreigners, which are applied by the police forces, who are ultimately responsible.»

(Experts interviewed).

In this edition, we have chosen to differentiate between discriminatory treatment by the police on the one hand, and by private security on the other. In this sense, 32.1 % of the people surveyed reported having experienced at least one of the situations of discrimination based on ethnic origin raised in the context of private security; the figures differed between the different ethnic groups:

- Particularly significant is the high percentage of the Roma population (62.5 %) who reported having experienced at least one situation of discrimination by private security forces on ethnic or racial grounds. This percentage also rises to very high figures (46 % and 45 %) among the Afro-descendant and black African population, respectively. In the case of the Arab population, it is 39.3 %.

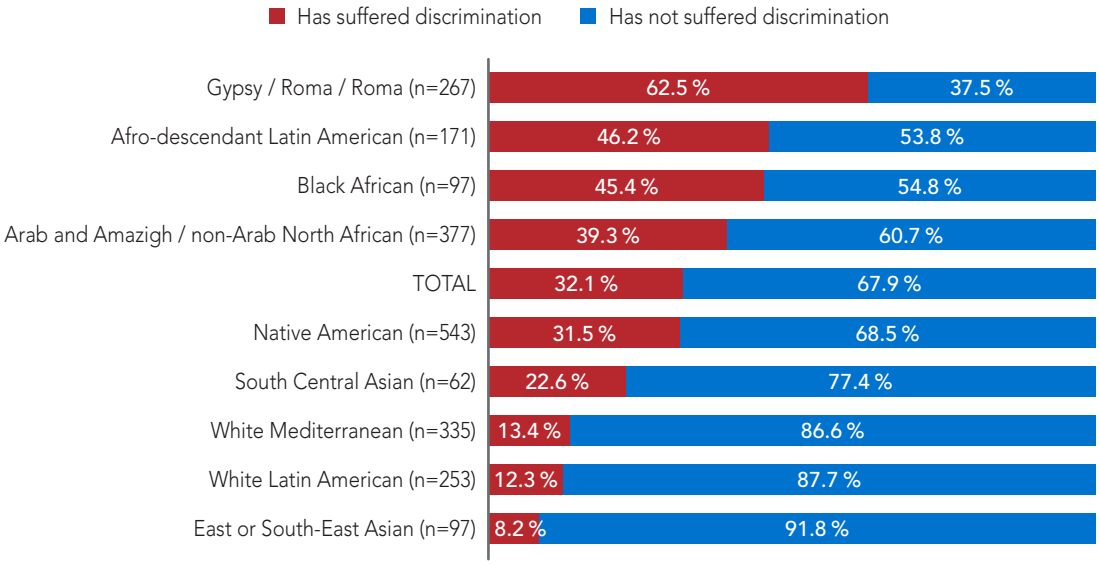
- The ethnic groups that were above average in the police field are again above average in the private security field, except for the Native American population, which, on this occasion, is close to the average but below it (31.5 %).

- Like what happened with discriminatory situations in the police sphere, the white and Asian population groups are the ones that least report having suffered a discriminatory case in the context of private security, and as in the previous case, the low proportion among the East and Southeast Asian population (8.2 %) stands out.

- The Roma population is the one that in the majority of the situations mentioned, most of them say that they have faced this type of situation for racial or ethnic reasons: 25.5 % of them have been searched in a shop for no reason and 26.2 % recognise having had problems or impediments to enter a public place, and have felt persecuted or watched in a commercial establishment.

- Problems or impediments to entering a public place is also the situation most frequently reported by people of African descent (19.3%) and black Africans (19.2%). These same ethnic groups are also the ones who have felt most persecuted or watched in a commercial establishment and who have been asked for their documents the most on public transport.

Figure 42. Persons by ethnic group who reported experiencing discrimination based on racial or ethnic origin in at least one of the items in the private security field



Source: own elaboration. N= 2,200.

Table 21. Percentage of people (by different ethnic groups) who have felt that they have been discriminated against based on racial or ethnic origin in any of the situations described in the private security field

	Afro-descendant Latin American	Black African	Arab and Amazigh / Non-Arab North African	Native American	East or Southeast Asian	South Central Asian	Gypsy / Roma / Roma	Mediterranean white	Latin American White	Total
You have been asked to show your belongings / searched in a shop for no reason.	13.1%	9.8%	10.7%	9.4%	3.3%	7.2%	**25.5%**	2.2%	2.8%	9.7%
Have you ever had problems or been prevented from entering a public place?	19.3%	19.2%	13.4%	11.5%	2.2%	4.4%	**26.2%**	3.9%	2.2%	11.7%
You have been chased/watched in a commercial establishment.	16.5%	14.3%	12.0%	10.3%	2.8%	6.1%	**26.2%**	2.8%	2.2%	10.6%
You have been asked for your documents on public transport for no reason.	**11.4%**	10.3%	8.8%	7.4%	0.0%	7.8%	7.6%	4.4%	5.6%	7.1%

Source: own elaboration.

In terms of frequency, the most frequently occurring situation is that of being followed or watched in a commercial establishment, especially among Roma and non-Mediterranean Africans, who report experiencing this quite often.

«Security is continually asking for your card, not anyone else's.»
(Participant in a focus group with Roma women).

Conclusions

➔ In the various public services, lower levels of discrimination based on ethnic origin are detected than in other public and/or private spaces. However, in all areas of the public services analysed, there has been an increase in the perception of discrimination based on racial or ethnic origin with respect to the previous edition of the study, with the highest perception of discriminatory situations occurring in the area of police treatment and the greatest increase compared to 2020, followed by the area of education.

➔ There are differences in the perception of discrimination between different ethnic groups

- In the area of health, those who perceive the greatest discrimination in this new edition are the Afro-descendant Latin American population group, followed by Native Americans, Black Africans and Arabs and Amazigh. All these groups have increased their perception compared to the 2020 measurement. In terms of specific experiences, the most recurrent ones continue to be poor treatment of individuals or their families and hindering the process of obtaining health cards.

- Regarding the new area that analyses the perception of discrimination in gynaecological consultations, it is observed that those who suffer most from this type of situation are Arab women, women of African descent and Roma women, who report that they are frequently treated in a prejudiced manner in this type of consultation.

- The surveyed population mostly attends schools with a high level of concentration of people from ethnic minority groups in our country, which reveals a high level of school segregation (84 % of the people surveyed who bring their children or attend a school are enrolled in schools where half or more than half of the people belong to ethnic minority groups in our country). This segregation contributes to deepening the inequality of opportunities for these populations.

- The ethnic groups that are most affected in the different situations of discrimination in the educational sphere are the Native American and Afro-descendant Latin American populations. Half of the people in these two groups report having suffered discrimination in at least one of the situations described in this area, which mainly involves teasing, insults and harassment from other students, well as exclusion from games and activities (as in the 2020 study). It is worth noting that the Roma population reported to a greater extent having been treated worse by teachers and having had problems with other parents

  The experiences recounted in the discussion groups show how widespread the experiences of discrimination are in schools, in the treatment of peers, and especially worrying in terms of stigmatisation and prejudicial attitudes on the part of teachers towards pupils from different ethnic groups.

- Discrimination in the area of Local Public Administration is also one of the lowest of those detected. As in all areas, however, there has been an increase of 2.2 p.p. on average, and 7 p.p. for unpleasant treatment.

  In this edition, it is the white Mediterranean population, which has experienced a notable increase, that feels most affected by situations of discrimination in this area, mainly related to unpleasant treatment by civil servants and the additional difficulties encountered in carrying out formalities; predictably due to the high proportion of people over 40 years of age in the group, with potential language difficulties. Here, too, people of African descent from Latin America and Native America perceive discrimination in local public administration to be high. However, this perception decreases among the Asian population, which in 2020 showed the highest rates of discrimination; this is probably due to the higher rate of youth in this group than in previous editions.

➔ Both the survey and the experts point to persistent discrimination in the local public administration in registration procedures, due to difficulties in registering people from different ethnic groups.

- The perception of discrimination in the area of police treatment in different situations has experienced, on average, an increase of 4.3 percentage points; the increase of 7.2 p.p. (the highest detected among all the situations raised) in the unjustified request for documentation in the street is particularly striking.) Despite the many efforts made by the different administrations in terms of protocols, training, etc., experts and participants insist that this is still a recurrent type of action.

➔ The most affected groups, as in previous editions, are black Africans, Arabs and Roma. Experiences are mainly in situations of police control and inspection; less common are cases of abusive use of force, which are more frequent among the Roma population. Men, as well as lower income and less educated groups, are the ones who have felt most discriminated against in this respect

- In the new block of situations included in this edition, concerning private security, by far the most affected ethnic group is the Roma population, followed by Afro-descendant Latinos and black Africans. In these cases, the most frequent situations refer to problems in gaining access to certain spaces and being followed or controlled in a public place or commercial establishment.

- The most prevalent discriminatory situations among all areas of public services are: police asking for ID in the street (20.2%), and mockery, insults and harassment by peers in schools (16.1%).

4.2. The experience of discrimination in other public and private spaces

This block analyses experiences in the area of access to housing and its environment, as well as situations related to establishments and spaces open to the public and access to goods and services. In addition, a new area on sexual and gender-based violence is included.

The area of housing is approached from different perspectives: from the characteristics of residence, the possible situations of discrimination in the processes of buying, selling

or renting housing and the specific experiences in the environment of the people surveyed, which translate into the percentage of people who have experienced rejection by their neighbourhood because of their racial or ethnic origin.

4.2.1. Perceived discrimination in access to housing

Questions included in the survey

Access to housing is a basic social right of citizens, which is why this survey asks about questions related to access to renting or buying a home. Specifically, items that refer to the steps that are taken in this process, from the moment of accessing housing to the moment of deciding to rent, are dealt with.

But beforehand, this edition included a series of questions aimed at analysing the profile of the respondents' residential environment, and the extent to which residential segregation occurs and constitutes an additional structural discrimination factor for these people.

Analysis of main housing outcomes

When asked about the majority ethnic group(s) they live with in their neighbourhood or area of residence, most respondents, 65.8%, indicated that they live in mixed neighbourhoods or areas where half would be part of the majority population group and half would be part of the various ethnic groups. 18.3% live in neighbourhoods where the majority are people from minority ethnic groups and are therefore residentially segregated, and 16% reside in areas where most of the population is part of the majority ethnic group. These data therefore reveal a high level of average residential segregation in the surveyed population.

- Although this logic and distribution is reproduced in all ethnic groups, it is worth highlighting some differences between them. Central South Asians have the highest proportion (31%) of people who could be said to live segregated, as they are concentrated in residential areas where they only live with the majority ethnic groups in our country, this is corroborated by the fact that they are also the ethnic group with the lowest proportion of people living in areas with the population of the majority population group (6.6%).

- Among the groups with the highest rates of segregation (living in neighbourhoods with more people of different ethnic origins) are also people of African descent (27.5%), Arabs (26.1%) and black Africans (25%), also in all cases with a lower presence in areas with a majority population of the majority group (11%, 13% and 17% respectively).

- Among East and Southeast Asians and White Mediterranean people the highest proportions of people living in neighbourhoods where most of the population belongs to the majority ethnic group are found (25% and 24% respectively). White Latin Americans also stand out as living in less segregated environments (77%).

Table 22. Majority characteristics of the neighbourhood/area in which respondents reside by ethnic groups

	People of diverse ethnic back-grounds	Majority ethnic group	Half / half
Afro-descendant Latin American	27.5%	11.7%	**60.8%**
Black African	25.0%	13.5%	**61.5%**

	People of diverse ethnic back-grounds	Majority ethnic group	Half / half
Arab and Amazigh / Non-Arab North African	26.1%	17.0%	**56.9%**
Native American	14.9%	14.2%	**70.9%**
East or Southeast Asian	13.5%	25.0%	**61.5%**
South Central Asian	31.1%	6.6%	**62.3%**
Gypsy / Roma / Roma	18.7%	13.9%	**67.4%**
Mediterranean white	12.2%	23.9%	**63.9%**
Latin American White	11.1%	12.3%	**76.7%**
Total	18.3%	15.9%	**65.8%**

Source: own elaboration. N=2,200.

Living in segregated neighbourhoods, according to experts, can become a way of protecting oneself from situations of rejection experienced by people from different ethnic groups in their interactions with the majority population. This is especially true for the Roma population, whose perception of discrimination varies depending on whether they step out of their comfort zone or not. This makes them one of the most segregated populations, they claim.

> *«If a Roma person goes about their daily life in the ghetto, the perception of discrimination is less, but people who have to go to an office to look for a job do identify these [discriminatory] situations. That level of normalisation that has come to be endured in everyday life has ended up perpetuating a return to the ghetto. You don't want to be part of a system that constantly rejects you..., every time I go near it, it makes me feel bad and questioned in everything. So, I go back to the ghetto where I feel safe as my comfort zone.»*
>
> (Expert interviewed).

There are no significant differences in terms of segregation based on income level, although among households with no net monthly income there is a higher proportion of people living in neighbourhoods or areas with a high concentration of people of diverse ethnic backgrounds (24%).

On the other hand, in terms of the type of housing they live in, as shown in the table below, most of the surveyed population resides in flats or flats in a building (around 87%), regardless of the residential profile of the areas they live in. About 10% report living in rented rooms.

Table 23. Type of dwelling in which people live according to the majority groups in the neighbourhood/area in which the respondents live (%)

	People of diverse eth-nic back-grounds	Majority ethnic group	Half / half
Single-family house	2.7%	2.3%	2.4%
Flat or flat in a building	**86.4%**	**86.3%**	**87.8%**
Rented room	9.7%	10.0%	8.3%
Sub-housing (settlements, shantytowns...)	0.0%	0.0%	0.0%

	People of diverse eth-nic back-grounds	Majority ethnic group	Half / half
On the street, other non-housing space	0.2%	0.3%	0.4%
Residential resources (temporary accommodation managed by social services or organisations)	1.0%	1.1%	1.0%
NS/NC	0.0%	0.0%	0.0%

Source: own elaboration. N=2,200.

97% of the people surveyed say they are registered in their municipality of reference; most of these people reside in flats or flats, while most people who are not registered reside in residential resources.

While there are no significant differences in housing type by ethnic group, it is worth noting the slightly higher proportion of Black Africans living in rented accommodation (13.4%), of people of African descent and South-Central Asians (13%), and the fact that 7% of the Roma population report living in single-family dwellings.

As residual percentages, only among Native Americans and Roma people are there people who say that they live on the street or in other non-housing spaces (both below 1%). On the other hand, below 3% of the group of people of African descent, white Mediterranean, Arab and black African people report living in residential resources (temporary accommodation managed by organisations or social services).

Table 24. Type of dwelling in which the different ethnic groups reside

Ethnic group	Single-family house	Flat or flat in a building	Rented room	substandard housing (settlements, shacks)	On the street, other non-housing space	Residential resources
Afro-descendant Latin American	0.0%	**84.2%**	12.9%	0.0%	0.0%	2.9%
Black African	2.1%	**83.5%**	13.4%	0.0%	0.0%	1.0%
Arab and Amazigh / Non-Arab North African	2.9%	**84.0%**	11.2%	0.0%	0.0%	1.9%
Native American	0.9%	**89.1%**	9.0%	0.0%	0.9%	0.0%
East or Southeast Asian	0.0%	**93.8%**	6.2%	0.0%	0.0%	0.0%
South Central Asian	0.0%	**87.1%**	12.9%	0.0%	0.0%	0.0%
Gypsy/ Roma/ Roma	7.1%	**88.7%**	3.4%	0.0%	0.8%	0.0%
Mediterranean white	2.7%	**87.4%**	7.2%	0.0%	0.0%	2.7%
Latin American White	3.2%	**88.5%**	8.3%	0.0%	0.0%	0.0%

Source: own elaboration. N=2,200.

Finally, people living in substandard housing (which was not the case), on the street or other non-housing spaces, or in residential resources (n=30) were asked about the racial

component as a precipitating factor of this residential segregation, i.e. whether they considered that living in one of these spaces was due to belonging to a particular ethnic group.

Almost more than half of these people (46.7 %) consider belonging to a particular ethnic group to be the main reason, compared to 33.3 % who do not and 20 % who say that belonging to an ethnic group is another factor for living in such conditions.

In interviews with experts, the issue of housing is identified as the problem that underlies a whole series of social problems, which generate inequality and contribute to structural discrimination.

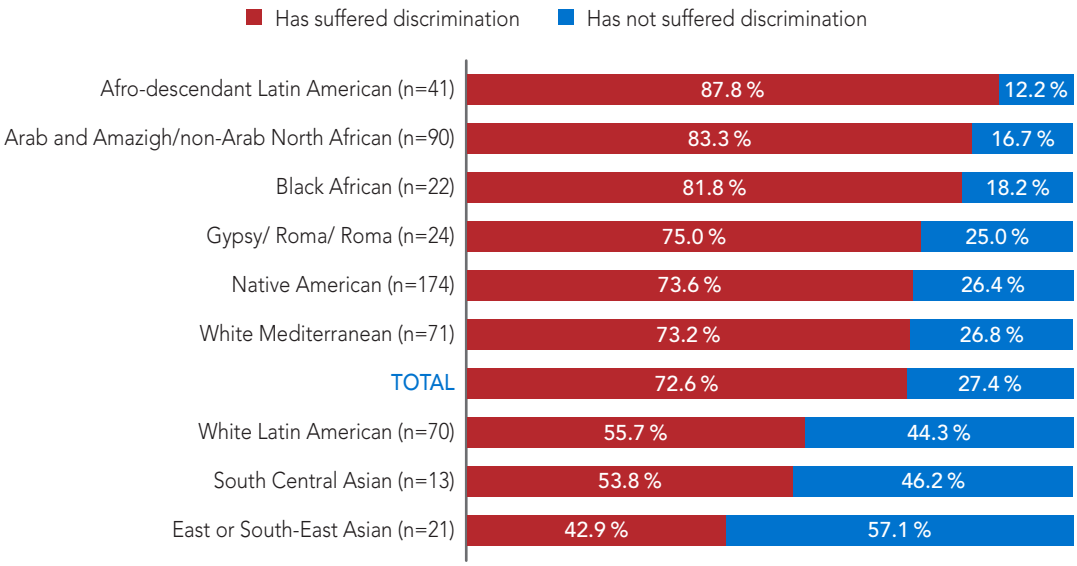
> *«Access to housing is a basic right, its denial is like a confirmation that 'no, we don't want you here'. The housing issue is something very clear that it doesn't matter what your current account or position is. You can't be.»*
>
> *«Racism is one of the main factors, along with speculation, in the housing problem. Rents are raised so that migrant or non-white people will rent or buy housing. It is impossible to analyse the housing phenomenon without racism.»*
>
> (Experts interviewed).

Analysis of key housing access outcomes

Firstly, 526 of the 2,200 people interviewed (23.9 %) have rented, bought, sold or made any other housing-related transaction in the last year. They were asked questions on experiences of discrimination, so that 72.6 % said they had experienced at least one of the situations of discrimination based on racial or ethnic origin in accessing housing.

- The Afro-descendant, Arab and black African populations are the ones that most claim to have suffered discrimination in any of the items observed. In both groups, more than 80 % of the people in these groups who have carried out any housing-related procedure in recent years have experienced situations of discriminatory treatment in at least one of the cases raised.
- The Roma, Native American and White Mediterranean populations are the other populations that, with percentages above 70 %, are above the average.
- The rest of the groups analysed are below the average, and by a considerable margin. The ethnic group that reported the least discrimination in the area of housing was East or Southeast Asian (42.9 %).

Figure 43. Persons by ethnic group who reported experiencing discrimination based on ethnic or racial origin in at least one of the aspects observed in the area of housing



Source: own elaboration. N=526 (only persons who have rented, bought, sold or made any other housing-related transaction in the last year).

Almost all the situations raised in access to housing have similar prevalence rates and, in addition, in all of them, Afro-descendant, Arab and Roma population groups have the highest levels of prevalence.

- The most frequent situation of discrimination based on racial or ethnic origin was «not being rented housing» (27.5%), followed by «having been asked to pay extra charges or requirements to rent housing» (24.1%).

- 22.3% of the surveyed population who had carried out some kind of procedure with the housing authority stated that they «have not been allowed to register on the grounds of ethnic or racial origin». On the other hand, just over 6% acknowledged having come across a written advertisement with discriminatory or exclusionary terms on racial grounds.

In overall terms, the perception of discrimination in the area of housing, in terms of the different situations, has experienced a significant increase among the population likely to experience such situations, where a comparison can be made, with an average of 5 percentage points. The largest increase is among those who report that they were not rented a dwelling because they belong to a particular ethnic group other than the majority ethnic group (by 6.7 p.p.).

Table 25. Percentage of people who have felt discriminated against based on racial or ethnic origin in some of the situations described in the area of housing

	2020	2024	Variation
He was not shown a property he wanted to rent or buy.	17.7%	21.9%	+4.2 p.p.
They did not rent housing for him	20.8%	27.5%	**+6.7 p.p.**
They gave you more requirements for renting a flat.	20.1%	24.1%	+4.0 p.p.
Not allowed to register		22.3%	

	2020	2024	Variation
They did not make a rental contract		18,4%	
You have come across an advertisement written in discriminato-ry/exclusionary terms		6,3%	

Source: own elaboration.

- 29.2% of the Roma population indicate that they were not shown a house they wanted to rent or buy, as well as 27.8% of the Arab and Amazigh population, for whom this type of discriminatory situation is quite common (frequency noted in the questionnaire question).
- 33.3% of people of black African origin and 30.8% of people of Arab and Amazigh origin indicate that they have not been asked to rent housing because of their racial or ethnic origin. The same is true for 29.3% of people of African descent and 28.6% of white Mediterranean people
- It is worth noting that 34.1% of people from the Afro-descendant group say that they have encountered difficulties or additional requirements to be able to rent a dwelling. 31.7% of this same ethnic group stated that they have not been allowed to register.
- About 25% of the Afro-descendant, Arab and Roma population report that they did not have a rental contract.

Once again, it is the Arab and Amazigh population groups and the Roma population who observe the greatest situations of racial or ethnic discrimination in housing, to which is added, in this edition, the Afro-descendant population group.

Table 26. Percentage of people who felt they were discriminated against based on racial or ethnic origin in any of the situations described in the area of housing, by ethnic group

	Afro-descendant Latin American	Black African	Arab and Amazigh / Non-Arab North African	Native American	East or Southeast Asian	South Central Asian	Gypsy / Roma / Roma	Mediterranean white	Latin American White
He was not shown a property he wanted to rent or buy.	24.4%	19.0%	27.8%	24.0%	9.5%	15.4%	**29.2%**	21.1%	11.4%
Not allowed to register	**31.7%**	19.0%	26.7%	24.1%	9.5%	16.7%	25.0%	23.9%	10.0%
They did not rent housing for him	29.3%	**33.3%**	30.8%	27.6%	14.3%	23.1%	26.1%	28.6%	24.3%
They gave you more requirements for renting a flat.	**34.1%**	23.8%	26.7%	23.0%	13.6%	16.7%	25.0%	28.2%	18.6%
They did not make a rental contract	**26.8%**	19.0%	25.6%	19.4%	9.1%	15.4%	25.0%	12.9%	8.6%
You have come across an advertisement written in discriminatory/exclusionary terms	9.8%	4.8%	3.3%	5.7%	0.0%	0.0%	**12.5%**	8.5%	8.6%

Source: own elaboration.

The imminent consequence of racial or ethnic discrimination in housing is that it is a violation of the right to equal treatment in accessing, maintaining or remaining in housing. It does not always necessarily lead to housing exclusion, but it does place victims at a disadvantage, in addition to other types of psychological or social consequences (European Commission, 2020: 12).

The causes of this racial discrimination in access to housing are associated with prejudices of presumed economic precariousness and misuse of the property, while in the maintenance and permanence in the property they are related to the attitudes of the tenant and relations with the neighbourhood, which tends to blame certain ethnic and population groups for any negative events that occur (Provivienda, 2022).

Thus, as mentioned by experts, the current problems in the housing market in general terms are an added disadvantage for these population groups that are already experiencing structural social, economic and administrative difficulties.

> *«The increase in the perception of discrimination in the area of housing may be associated with a tightening of the housing market, with greater difficulties. It is not surprising that the two areas, housing and employment, are where people report more situations of discrimination, because they are two key areas in the inclusion of people's lives. Both housing and employment are areas that mark your life.»*
>
> (Expert interviewed).

The manifestations of racial discrimination are often subtle, through the use of excuses or increased requirements for access to housing, or non-renewal of the rental contract in the case of maintaining and staying in housing. It is difficult for the discriminated person to detect that he/she is being discriminated against. Even when they are able to detect that they are suffering a discriminatory process that violates their right to equal treatment, it is difficult for them to report it, due to, among other factors, the difficulty of proving it (Provivienda, 2022).

Despite being subtle forms of discrimination, participants in the focus and discussion groups are aware of this issue and its relation to racism, sharing experiences of this type of discrimination at first hand or in their close circle.

> *«And then what the other women colleagues were saying, the issue of housing, that is, a migrant woman, a domestic worker, has no absolute right of access to housing. In other words, right now, as housing policy stands, you must have a minimum income of €4,000 to be able to have the right to a rented flat. And even if you do, if they see you with your features, as the colleague said, they won't rent to you. You must rely on a white person to rent the flat on your behalf, so that you can live*
>
> (Participant in focus group with domestic workers)

> *«And then, on arriving in Madrid. At first it was fine. But I did have a few altercations. I went, for example, to some girls who rented me a room. Then the landlady came one day and saw me and told the girls that she wanted someone from here, that she wanted to rent it to a Spaniard.»*
>
> *«A friend who is also Senegalese, but his partner is Spanish, a white Spanish woman. The woman was talking to the owner of a flat to visit him and so on. He went to see the flat and they told him no, that it was no longer available.»*
>
> (Housing focus group participant).

Another form of discrimination related to registration that appears in the experiences of women domestic workers is the difficulty experienced by women who work as boarders in registering in the houses where they work. If they do not manage to register in the homes where they work as live-in residents, these women must look for other homes, where they do not live, to carry out the procedure, thus entering this chain of obstacles to access to public services mentioned by the experts.

«The problem is that they register you where you live and hundreds and hundreds of colleagues are doing live-in care, they are living in those houses and therefore it is considered a space in your house, isn't it? That you live in. And the problem is that the families don't want to register them. So of course, in order to regularise your status, in order to have work roots, you have to have been registered for three years. So, what do they do? In other words, the colleagues are subjected to discrimination of rights.»

(Participant in focus group with domestic workers).

Analysis of the main results in relation to the neighbourhood

On the other hand, all respondents were asked about their experiences of discrimination in the neighbourhood. In response, 14.2% of the people surveyed said that they had suffered rejection from their neighbourhood at some point in the last year. This rejection takes the form of having experienced insults, contempt, threats and exclusion in their own neighbourhood

The table below shows an almost two-fold increase in the perception of racial or ethnic discrimination in the neighbourhood in 2024 compared to 2020. The results of this edition, on the other hand, are close to the percentage recorded in the 2011 measurement of 12.7%.

Table 27. Percentage of people who felt they were discriminated against based on racial or ethnic origin at the neighbourhood level

	2020	2024	Difference
Has experienced rejection from his or her neighbourhood (insults, scorn, threats, exclu-sion)	7.9%	14.2%	+6.3 p.p.

Source: own elaboration. N= 2,200.

As illustrated in the following graph, the people who have suffered most from this type of discrimination are Roma, with a prevalence in their group of 22.5%, as was the case in 2020. The next most rejected groups in their neighbourhood are non-Mediterranean Africans (19.6%), Arabs and Amazigh (16.2%) and people of African descent (15.8%).

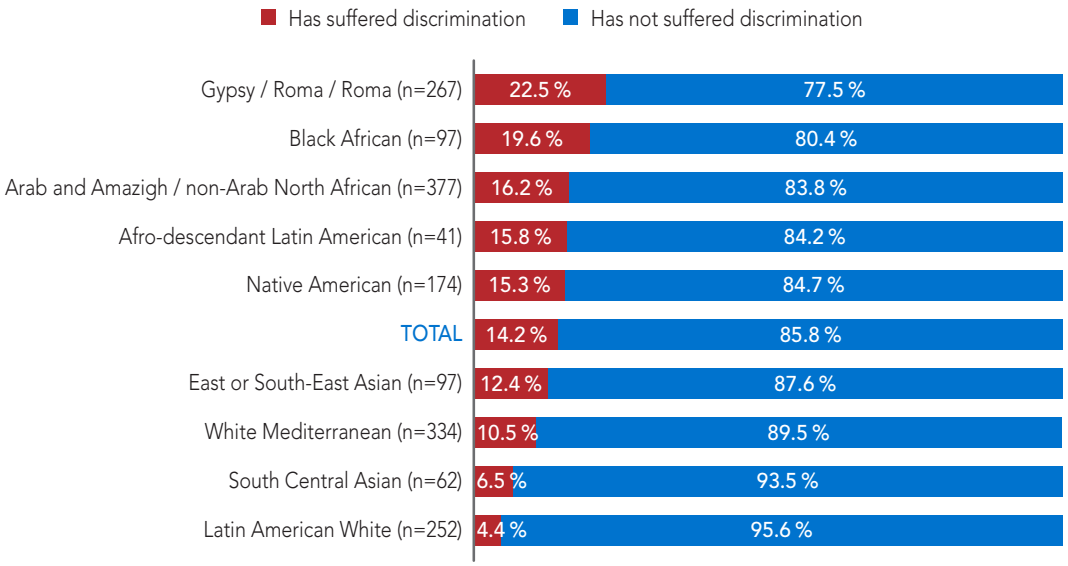
The only groups surveyed below the average are East and Southeast Asian (12.4%), White Mediterranean (10.5%), South Central Asian (6.5%) and White Latin American (4.4%).

In this space we detected one of the most evident manifestations of intersectional discrimination of disabled people participating in the organised focus group: the barriers put up in their neighbourhood communities to carry out adaptations to improve the accessibility of these people to their homes.

«My community of neighbours don't want me as a neighbour. And I'm a homeowner, but they put me up against adapting the entrance. We had a meeting two days ago; they don't want me to adapt the doorway. Do you know that I brought an estimate? And with a grant, that we would have to put 170 € and they told me no, that I prefer to fix the façade before you have your doorway: because I need a doorway to enter by myself, to feel independent and... And they told me no, that the doorway was fine until I came and that it was not going to be changed.»

(Focus group participants of people with disabilities).

Figure 44. Persons by ethnic group who reported experiencing discrimination based on ethnic or racial origin in the neighbourhood environmen



Source: own elaboration. N= 2.200.

4.2.2. Perceptions of discrimination in the areas of establishments or spaces open to the public and in access to goods and services

Questions included in the survey

In this area, people were asked the following questions:

- Regarding the establishments or spaces open to the public, we asked about different manifestations of potential discriminatory treatment: restriction of entry to leisure or commercial premises, lack of attention or poor treatment perceived in these premises, violent looks, insults in the street or physical aggression.
- Regarding the access to public goods or services, questions are asked about access to cultural or sports centres, the use of taxis and signs of refusal in the vicinity of public transport.
- Items relating to access to private goods refer to access to a bank account or card, or to being treated unequally, with extra costs for access to certain goods.

Analysis of the main results

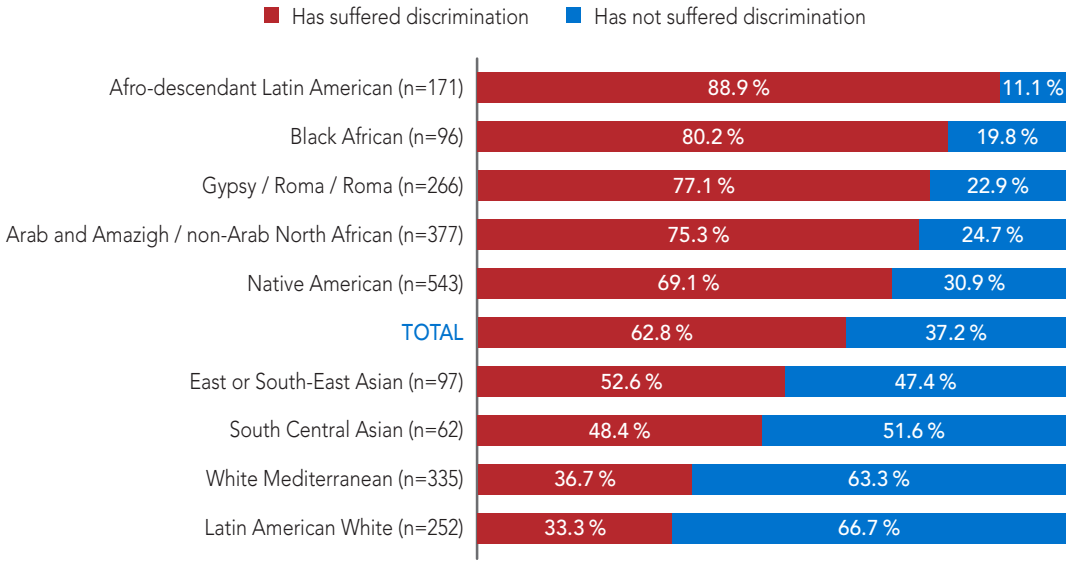
The percentage of people who reported having experienced at least one of the described situations of discrimination in establishments and public spaces is 63 %.

The main differences that cater to the different population groups analysed are:

- 89 % of the Afro-descendant population and 80 % of the black African population have felt discriminated against on at least one occasion in this area, with Roma (77 %) close behind.
- This is followed, above average, by the Arab and Amazigh population (75.3 %) and the Native American population (69.1 %).

- White ethnic groups are the least likely to report having experienced discrimination in any of the items in the area of establishments or public spaces (around 33%), in addition to Asian groups (52.6% from East or South-East Asia and 48.4% from South-Central Asia).

Figure 45. Persons by ethnic group who reported experiencing discrimination based on ethnic or racial origin in at least one of the items in the area of establishments or spaces open to the public



Source: own elaboration. N= 2.200.

In global terms, the perception of discrimination in the area of establishments or spaces open to the public has experienced an average increase of 3.3 percentage points among the population likely to experience such situations. The most significant increase was among people who reported being looked at badly in shops or shopping centres (15 p.p.); the increase (11 p.p.) among people who had problems opening a bank account or getting a bank card at the bank was also very significant.

Table 28. Percentage of people who have felt discriminated against based on racial or ethnic origin in the situations described in the context of establishments or spaces open to the public

	2020	2024	Variation
Not allowed to enter a disco/bar/restaurant/ cinema/shop (DO)	18.8%	11.1%	**-7.7 p.p.**
You have not been served in a discotheque/bar/ restaurant/shop	7.3%	10.2%	+2.9 p.p.
Have you ever felt that you are looked down upon in shops or shopping centres?	6.7%	**22.1%**	**+15.4 p.p.**
He has been insulted in the street (DO)	10.0%	13.8%	+3.8 p.p.
He has been beaten in the street (DO)	2.4%	3.9%	+1.5 p.p.
You have been more harassed than other people or have not been allowed to enter a cultural centre or sports facility.	1.4%	2.6%	+1.2 p.p.

	2020	2024	Variation
He was not stopped when he tried to take a taxi.	1.7 %	2.6 %	+0.9 p.p.
Have not sat down / have not got up from their side on public transport.	7.1 %	7.6 %	+0.5 p.p.
They made it difficult for you to open an account or get a bank card at the bank.	3.8 %	15.1 %	+11.3 p.p.
They wanted to charge you more than other people for certain services (telephony, insurance, etc.)	2.4 %	9.6 %	+7.2 p.p.

Source: own elaboration.

In this section, the different situations consulted with the people interviewed are analysed:

- The most frequent situations are related to bad looks in shops or shopping centres (22 %), being the situation that has increased the most since 2020.

  The Roma population is the one that claims to have suffered the highest proportion of bad looks (39 %), followed by black Africans (32 %), Afro-descendant Latin Americans (29.7 %) and Arabs (29.3 %). These same ethnic groups are the most likely to report having been insulted in the street.

  In the focus groups and discussion groups, some participants gave examples of how this kind of gaze made them feel:

  > *«It happened twice. One day I was in the library and there was a group, a table that had a bunch of girls, uh, let's say, from class. They looked like that and they were all the time like looking at me in the sense of 'wow, I've never seen a black woman in the library'. And it's like I felt uncomfortable and, in the end, I had to leave (...) and I don't know, it made me feel a bit like I was in the place I should be, I don't know. And then once I went to take some exams at a private university in Madrid and when I got there, there were quite a few students sitting there and they all looked at me with a face like 'wow, can this person afford to study here? Yes, sometimes yes, yes, yes, the looks of the people made me feel many times that maybe I shouldn't be here.»*
  >
  > (Housing focus group participant).

- Also noteworthy is the 15.1 % of people who say they have had problems opening a bank account or getting a bank card. The groups that have experienced the most discrimination in this regard are Afro-descendant Latinos (33 %) and Black Africans (29 %). This is also the area where the highest proportion of South Central Asians report experiencing discrimination (16 %), as well as for white Latin Americans (12.3 %).

- 9.6 % of people have experienced the feeling that they were wanted to be charged more than others for certain services, something that increases among Afro-descendants and Black Africans.

- The number of people who have not been allowed to enter a discotheque in a bar or other public place or establishment has been reduced compared to 2020 (19 % in 2020 and 11 % in 2024). 25.8 % of Roma people have not been allowed to enter a discotheque or other public establishments, as well as 21 % of people of African descent.

- Once they have entered the premises, on average 10 % of them have not been attended to, especially among the Roma population (23.6 %).

- 13.8% of the people surveyed said they had been insulted in the street, while 3.9% said they had been hit in the street, situations that could be classified as hate crime.

The groups that most frequently report having been insulted and/or beaten in the street are Afro-descendant Latin Americans, black Africans and Arabs and Amazigh (with a prevalence of over 20% in all of them). The men from these populations who took part in the discussion group, describe how they have experienced these insults or aggressions, denoting the normalisation of this type of situation.

> *«In other words, I am a, according to them, a black man who is outside their prototype of a black man, because I am not tall and I am not physically big. And in those days, in 2009, (...) being black, short. That was very lucky. So, they saw you in the street and some people spat at you.»*
>
> *«The typical, 'fucking nigger' or 'fucking Moor' are typical, they are the easy insults, aren't they? And it's also understandable, because if someone wants to attack you, they're going to attack you with what they know can hurt you.»*
>
> (Focus group participants with black African and Arab men).

- 7.6% have experienced more subtle situations of discrimination such as perceiving that people do not sit next to them or stand up next to them on public transport. This is very frequent for people of African descent (17.5%), black Africans (13.4%) and Roma (11.6%).

> *«When we go outside, especially in the neighbourhood, when you have to take a metro, a tram, go outside and people on public transport are already giving you dirty looks, they are grabbing your bag.»*
>
> (Participant in a focus group with Roma women).

- The least frequently mentioned situations are additional problems or not being allowed to enter a cultural or sports centre (2.6%) and not being stopped when trying to take a taxi (2.6%).

Table 29. Percentage of people who have felt discriminated against based on racial or ethnic origin in the situations described in the context of establishments or spaces open to the public, by ethnic group

	Afro-descendant Latin American	Black African	Arab and Amazigh / Non-Arab North African	Native American	East or Southeast Asian	South Central Asian	Gypsy / Roma / Roma	Mediterranean white	Latin American White
You have not been allowed to enter a disco/bar/restaurant/ cinema/shop.	20.9%	14.6%	12.0%	10.0%	3.1%	3.2%	**25.8%**	4.5%	2.8%
You have not been served in a discotheque /bar	15.2%	10.4%	13.8%	7.9%	3.1%	3.2%	**23.6%**	5.7%	2.8%
Have you ever felt that you are looked down upon in shops or shopping centres?	29.7%	32.0%	29.3%	22.7%	15.5%	6.6%	**39.0%**	9.9%	6.0%
He has been insulted in the street	**24.0%**	22.7%	20.7%	14.2%	12.4%	6.6%	13.9%	6.6%	4.0%

	Afro-descendant Latin American	Black African	Arab and Amazigh / Non-Arab North African	Native American	East or Southeast Asian	South Central Asian	Gypsy / Roma / Roma	Mediterranean white	Latin American White
He has been beaten in the street	**7.0%**	6.2%	5.3%	4.1%	3.1%	1.6%	4.5%	2.1%	0.4%
He has been more harassed than other people or has not been allowed to enter a cultural or sports centre.	**4.7%**	3.1%	4.0%	2.6%	4.1%	1.6%	2.3%	1.2%	1.2%
He was not stopped when he tried to take a taxi.	4.1%	**5.2%**	1.9%	3.3%	3.1%	1.6%	3.8%	1.2%	0.4%
Have not sat down / have not got up from their side on public transport.	**17.5%**	13.4%	9.0%	6.3%	6.2%	6.5%	11.6%	1.8%	3.2%
They made it difficult for you to open an account or get a bank card.	**33.3%**	29.2%	18.8%	15.8%	12.4%	16.1%	4.1%	7.8%	12.3%
They wanted to charge you more than other people for certain services.	**18.6%**	15.5%	10.6%	12.7%	5.2%	12.9%	3.4%	4.5%	7.1%

Source: own elaboration.

It is therefore clear that racial or ethnic discrimination in public spaces and establishments and in access to goods and services is mainly concentrated in situations affecting Afro-descendant, black African and Roma populations, who see their rights limited and receive unequal treatment in many spaces.

4.2.3. Sexual and gender-based violence experienced by women of diverse ethnic groups

In this edition, women were asked about possible episodes of sexual and gender-based violence on ethnic or racial grounds, as people from ethnic minorities tend to be more exposed to this type of violence.

The intersectionality faced by these women exacerbates the experiences of sexual aggression and violence, as well as socio-economic factors, which increase their social vulnerability.

Questions included in the survey

The questions posed to the women surveyed sought to find out about the experience of some situations of sexual and gender-based violence, which are summarised as follows:

- It asks whether they have received emails or messages via mobile phone or social networks with unwanted sexual content or asking the women concerned for sexual content.
- If they have received offensive compliments, jokes, sexual jokes or obscene looks, and if they have received unwanted sexual suggestions or advances.

- In terms of more explicit sexual violence, if they have been kissed or touched against their will, or if they have been cornered. On the other hand, if they have been pressured, blackmailed or forced to have sex against their will.

- Those women who experienced any of these sexual assaults were asked whether they tried to seek help or file a complaint regarding the situation(s) they experienced.

- In the case of having tried to seek help or having reported the situation of SGBV, questions were asked about the treatment received on the one hand, and on the other hand about the place where they experienced any of the previous situations.

Analysis of the main results

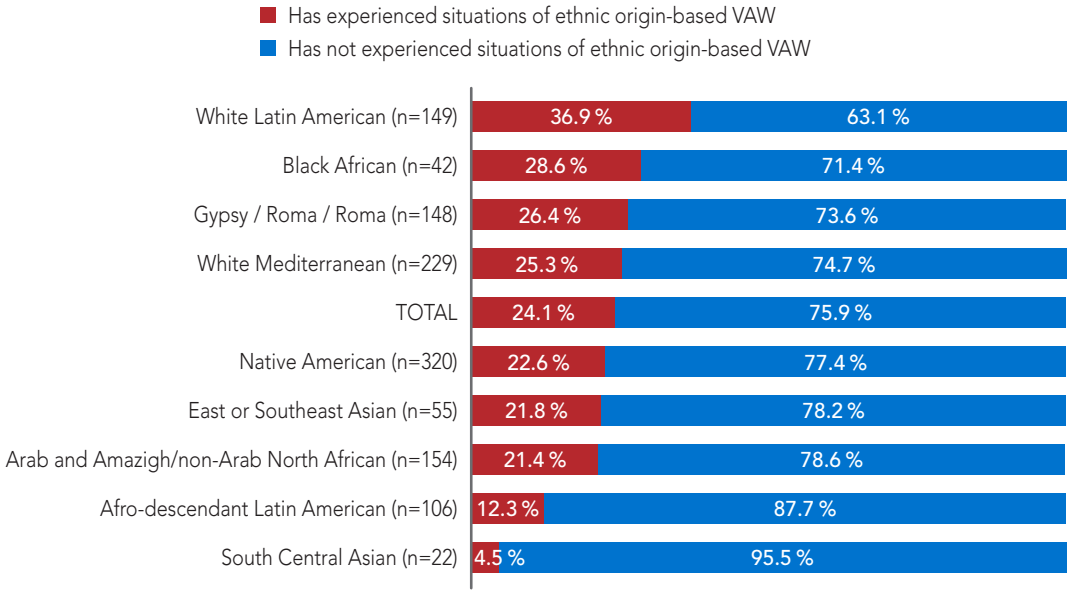
24.1 % of the women surveyed reported having experienced at least one of the above-mentioned situations of ethnically motivated sexual violence.

- White Latin American women are the ones who have reported experiencing at least one of these situations of gender-based violence in the highest proportion (36.9 %); the second group of women, black African women (28.6 %), are quite far behind (28.6 %).

- Roma women (26.4 %) and white Mediterranean women (25.3 %) are also above the average.

- Below, but close to the average, are Native American women (22.6 %), East and Southeast Asian women (21.8 %) and Arab women (21.4 %). In the case of women of African descent, 12.3 % have reported some item in the industry. South Central Asians are the least likely to have reported gender-based violence items (4.5 %).

Figure 46. Women by ethnic group who reported experiencing discrimination based on racial or ethnic origin in at least one of the items in the area of sexual violence



Source: own elaboration. N= 1,225 (female respondents only).

Looking at the details of the possible situations raised, the most common is having received offensive compliments, jokes, sexual jokes or obscene looks (9 %), while 6.5 % say they have received unwanted sexual advances or suggestions. Five per cent report

having received unwanted sexual messages. More explicit sexual assaults have an incidence of less than 4%. Some differences are observed according to the origin of the women surveyed:

- The women who were most often the victims of offensive or sexual comments or leering were black African women (12.2%), Native American women (11.6%) and white Mediterranean women (10.5%).
- Those who have received unwanted sexual suggestions or advances are white Latin American women (12.1%) and Roma women (8.8%). Both ethnic groups are also the ones with women who have felt most pressured, threatened or forced to have sex against their will (6.7% and 5.4%, respectively).
- White Latin American women are also the most likely to report having received unwanted kissing or touching (10.1%).
- Asian women are the least likely to report having experienced sexual assault, particularly those from South-Central Asia.

Tabla 30. Percentage of people who have felt discriminated against based on racial or ethnic origin in any of the described situations of sexual and gender based violence experienced by women by ethnic group

	Afro-descendant Latin American	Black African	Arab and Amazigh / Non-Arab North African	Native American	East or Southeast Asian	South Central Asian	Gypsy / Roma / Roma	Mediterranean white	Latin American White	Total
You have received emails or messages to your mobile phone or social networks with unwanted sexual content or requesting sexual content.	2.8%	**7.1%**	5.2%	3.4%	5.6%	4.3%	4.8%	6.6%	6.7%	5.0%
Received offensive compliments, sexual jokes or teasing, obscene looks or gestures	0.9%	**12.2%**	8.4%	11.6%	7.1%	0.0%	6.1%	10.5%	10.1%	8.9%
Received unwanted sexual suggestions or advances of a sexual nature	3.8%	7.0%	4.5%	5.6%	5.4%	0.0%	8.8%	5.7%	**12.1%**	6.5%
You have been kissed or touched against your will (hugging, rubbing, touching, pinching) or have been cornered.	4.7%	2.4%	2.6%	1.9%	5.5%	0.0%	3.4%	3.1%	**10.1%**	3.8%
You have been pressured, blackmailed, threatened or forced to have sex against your will.	0.0%	2.4%	1.9%	1.9%	0.0%	0.0%	5.4%	1.7%	**6.7%**	2.6%

Source: own elaboration.

Of all women who have experienced some form of sexual assault, 12.6% decided to seek help or file a complaint (63 people). The population that reported reporting or seeking help the most is, coincidentally, the one that reported the least sexual violence: South Central Asian women (33.3%), followed by those who reported the most experiences of sexual violence, white Latin American women (20.5%).

Roma women (1.5%) were the least likely to have sought help or to have reported the incident, despite being among the most likely to have experienced sexual violence.

Discriminatory situations for women who have sought help or reported sexual violence are in the minority. Only Roma women affected report that they were not believed or were made to feel guilty, or that, when they reported or sought help, they were treated rudely. To a lesser extent, also on ethnic or racial grounds, this is reported by non-Mediterranean African women and Native American women. In both cases, the most repeated situation they experienced when seeking help or filing a complaint was lack of respect.

Conclusiones

- It is the area of housing that shows the highest levels of discrimination based on racial or ethnic origin and one of the areas in which it has grown the most in the last four years (5 p.p. on average in the situations reported). Thus, 73% of people say that they have experienced at least one of the situations mentioned in this area.

  Situations of discrimination in access to housing are almost all more than 20% prevalent, the most widespread being the fact that they were not rented housing. The groups most affected by this situation are, in general, Afro-descendant and Arab populations. Black African and Roma populations are also highly affected

  Among the most frequent situations of discrimination based on racial or ethnic origin analysed in this area is that related to the impediment to registration, which, in addition to being linked to the difficulties encountered in the Local Public Administration, can also be caused by landlords.

  In this way, it is evident that the problem of access to housing, exacerbated by the general housing situation in the country, is aggravated among the most disadvantaged groups, with racial or ethnic origin being an important factor of discrimination.

- 84% of the people surveyed live in neighbourhoods or areas where half or more than half of the population belongs to ethnic minority groups in our country, which reveals a high level of residential segregation and reinforces the structural discrimination experienced by people from the various ethnic groups analysed.

- 14.2% of respondents reported experiencing rejection in their neighbourhood because of their racial or ethnic origin, twice as many as in the 2020 edition. The people who have felt most discriminated against in their neighbourhood communities are the Roma, Black African and Arab and Amazigh populations.

- Discrimination experienced on ethnic or racial grounds in public establishments or spaces, and in access to goods and services is one of the most frequent (63% have experienced at least one of the situations mentioned). Although, as in the rest of the areas, it has increased compared to 2020, this increase is somewhat smaller, 3.7 p.p. In this case, it is the groups of black people, both Latin Americans and Africans, and Roma who perceive greater discrimination in this area.

The most common discriminatory treatment among the situations described in this area is being looked at the wrong way in shops or shopping centres, which has increased significantly since 2020 (16 p.p.). People of Roma ethnicity are the most likely to report having had this experience in the last year. Also very relevant is the 11 p.p. increase in the number of people who say that they have had difficulties in obtaining a bank card.

➔ Discrimination experienced on ethnic or racial grounds in public establishments or spaces, and in access to goods and services is one of the most frequent (63 % have experienced at least one of the situations mentioned). Although, as in the rest of the areas, it has increased compared to 2020, this increase is somewhat smaller, 3.7 p.p. In this case, it is the groups of black people, both Latin Americans and Africans, and Roma who perceive greater discrimination in this area.

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➔ Asked in this new edition about experiences of sexual violence attributed to their condition as racialised women, 24.1 % of women reported having experienced at least one of the mentions above situations. These situations are more frequently perceived among white Latin American women, and refer mainly to offensive compliments, and unwanted sexual suggestions or insinuations.

4.3. The perception and experience of discrimination in the field of employment and training

The analysis of ethnic and racial discrimination in the field of employment and vocational training has been dealt with depth in previous editions of this study, due, on the one hand, to the high levels of discrimination that have been detected, and, on the other, to the implications in terms of living conditions. The labour market has been affected in recent decades by various economic crises, brought about by different factors, the last one coinciding with the COVID-19 pandemic, and it is therefore of particular interest to analyse the impact that these crises may have in terms of racial discrimination of the various ethnic groups under study. It is for this reason that, once again, this edition devotes an exclusive chapter to the field of employment.

Despite progress in equality policies, the FRA Survey (2020) reveals that discrimination persists in many countries. For example, when it comes to discrimination based on skin colour in employment, countries such as Slovakia and Belgium register rates of 12 %, while Spain, although better positioned, has a 3 % rate, ranking 14th among European countries. However, when discrimination based on racial or ethnic origin is considered, Spain ranks sixth with 14 %, which points to the prevalence of barriers faced by people of diverse origins in their integration into the labour market.

Furthermore, the impact of discrimination towards certain groups, such as Roma people, who face high levels of exclusion in multiple areas of life, including employment,

is worrying. In Spain, 11% of Roma people reported having experienced discrimination at work in the last year, ranking seventh in Europe, while 36% reported difficulties in finding a job, ranking fourth (FRA Survey, 2020).

These data underline the importance of studying the phenomenon, as discrimination not only diminishes employment opportunities, but also perpetuates social and economic inequalities.

4.3.1 The socio-occupational situation of the surveyed population

Questions included in the survey

The following section includes the analysis of the block of questions aimed at analysing the employment situation of the persons surveyed. Specifically, a series of classification variables are asked, related to the activity of the surveyed population, the type of contract, the type of working day, the sector of activity, the occupation and the potential qualification, among others.

This analysis seeks to characterise the employment situation of the respondents, showing the differences in situation by ethnic group. The information presented in this section serves as a basis for providing context and explanation for the perceived discrimination in employment that will be discussed below.

Labour market situation of the surveyed population: overall rates

The following table shows the employment status of the total sample, compared by ethnic group:

Table 31. Employment status by ethnic group

	Afro-descendant Latin American	Black African	Arab and Amazigh / Non-Arab North African	Native American	East or Southeast Asian	South Central Asian	Gypsy / Roma / Roma	Mediterranean white	Latin American White	Total
You are working under contract	54.0%	58.9%	45.1%	**63.2%**	42.2%	52.2%	40.5%	61.1%	56.7%	**54.2%**
He is working without a contract	**11.9%**	9.8%	8.8%	10.0%	0.0%	6.1%	7.1%	7.8%	8.3%	**8.5%**
Is self-employed	6.3%	10.3%	11.5%	7.9%	**26.7%**	20.0%	14.1%	11.1%	13.9%	**11.6%**
Help in a family business	0.0%	0.0%	2.9%	0.9%	**12.8%**	6.1%	0.9%	1.1%	0.0%	**1.7%**
You are standing	17.0%	11.6%	13.2%	7.9%	0.6%	5.0%	**26.7%**	10.0%	7.8%	**11.9%**
Household chores	1.1%	1.3%	**11.0%**	5.3%	1.7%	7.2%	8.3%	5.0%	3.3%	**5.8%**
She is a student	9.7%	6.7%	7.1%	4.1%	**16.1%**	3.3%	1.5%	3.9%	10.0%	**6.0%**

	Afro-descendant Latin American	Black African	Arab and Amazigh / Non-Arab North African	Native American	East or Southeast Asian	South Central Asian	Gypsy / Roma / Roma	Mediterranean white	Latin American White	Total
You are retired, or permanently incapacitated	0.0%	**1.3%**	0.5%	0.6%	0.0%	0.0%	0.9%	0.0%	0.0%	**0.4%**
TOTAL	100% (n=171)	100% (n=97)	100% (n=376)	100% (n=543)	100% (n=97)	100% (n=62)	100% (n=267)	100% (n=334)	100% (n=253)	100%

Source: own elaboration. N=2,200.

- 12% of the people interviewed declared to be unemployed. The ethnic group with the highest unemployment rate is the Roma or Gypsy ethnic group (27%). This is followed by Afro-descendants of Latin American descent (17%) and the Arab and Amazigh population (13%). On the other hand, the ethnic groups with the lowest proportion of unemployed people are East or South-East Asians (1%) and South-Central Asians (5%).

  According to the INE's Labour Force Survey, the unemployment rate for the population as a whole for the first quarter of 2024 was 12.3%, so their situation would be very similar to that of the average population. In comparison with the previous edition of this study, the unemployment figures are lower than those detected during 2020, when the unemployment rate reached 22%, coinciding however with the period of confinement derived from the COVID-19 pandemic, which means that the data cannot be directly comparable in many dimensions.

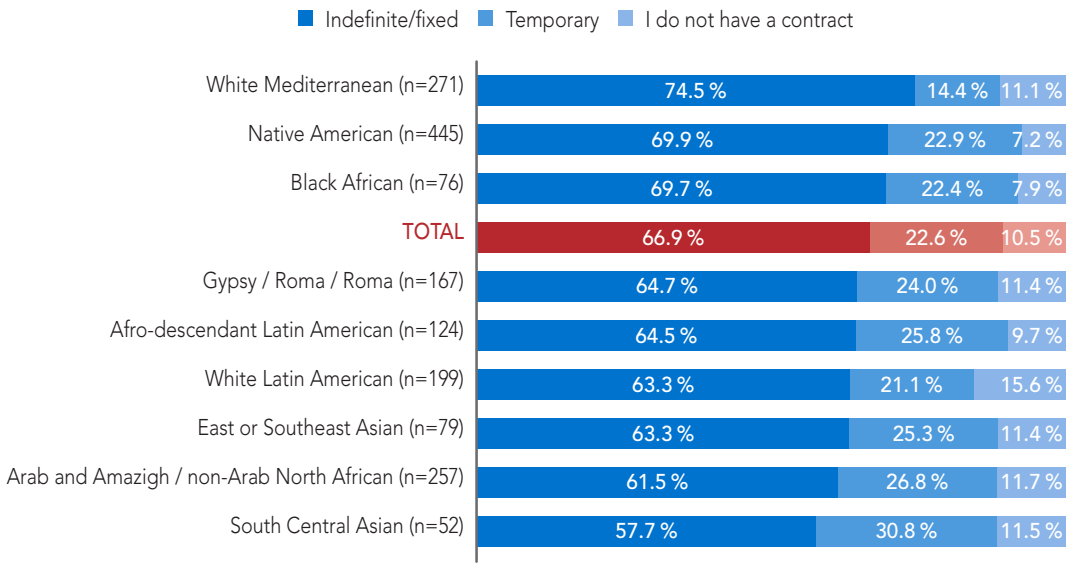
- The majority (74%) of the respondents were working at the time of the fieldwork. Of the total surveyed population, 54% are working with a contract, 15 percentage points higher than their situation in 2020. The highest rates are observed, as in 2020, among the Native American (63%), White Mediterranean (61%) groups. It is among the Roma population that the lowest proportion of people with this type of stability is observed (40.5%).

  The percentage of people working with a contract increases as their level of education rises. Thus, 56% of respondents with a university education and 55% with vocational training were in employment, compared to 50% of those without completed primary education.

  Among the employed population with a contract, 67% have a permanent contract (5 percentage points below the average for the Spanish population in the first quarter of 2024). The white Mediterranean population is the one with the highest stability (74% are working with a permanent contract), while the South-Central Asian group is the one with the lowest rate of employed population with permanent contracts (58%), and the one with the highest rate of temporary contracts (31%).

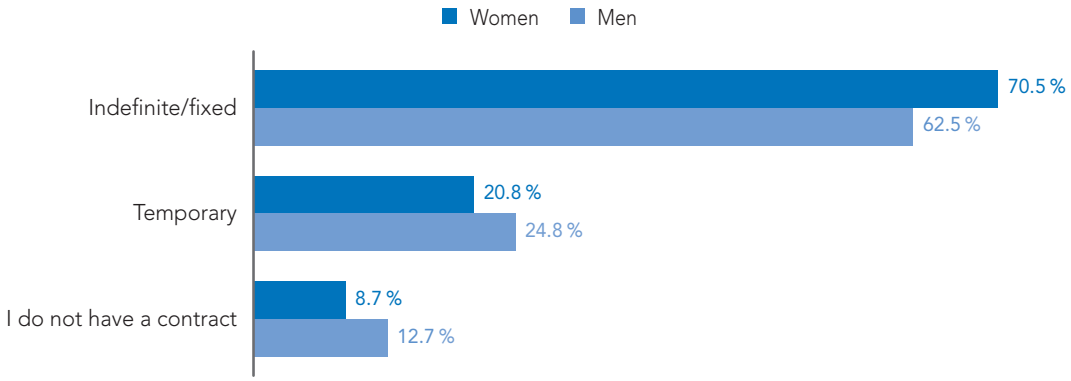
In 2024, according to the survey data, women have greater job stability than men (both in terms of their higher proportion of permanent contracts and the fact that they simply have a contract), as is also currently reflected in the EPA data (74% compared to 72%). This situation may be explained by their sectoral distribution, with a greater weight among men in the construction sector, as will be seen later.

Figure 47. Type of contract by ethnic group



Source: own elaboration. N=1,670 (only employed persons).

Figure 48. Type of contract by gender



Source: own elaboration. N=1,670 (only employed persons).

People who were working without a contract accounted for 8 % of those surveyed, a similar percentage to that found in the previous edition. As in the 2020 study, people of African descent from Latin America are slightly more likely (4 percentage points above the average) to be working in the informal economy (12 %). In this edition, as can be seen in the graph above, the informal economy is slightly more prevalent among men than among women.

- Self-employed people represent 12 % of the surveyed population, 3 percentage points below the overall labour market average in the first quarter of 2024. This proportion is growing, as in previous editions, among the Asian population surveyed. Thus, among East and South-East Asians, the highest percentage of people working independently, either as self-employed (26 %) or helping out in a family business (12 %), is found. In the same direction, among South-Central Asians, 20 % are self-employed and 7 % support a family business.

  In this case, as in the general population, entrepreneurship and/or self-employment is more frequent among men (13 %) than among women (10 %).

Sectoral distribution and occupational segregation

The following is a detailed analysis of the occupational sectors in which the interviewed population works. In general, the employed population surveyed is concentrated in the sectors of commerce and repairs (20.3%), construction (20%) and hotels and restaurants (17.3%), all of which are sectors that generally involve low-skilled employment. The most striking fact when compared with the previous edition of the study is the low weight of the construction sector in this population in 2020 (6.4%), which may point to a slowdown in the real estate sector in that period.

Other sectors also occupy an intermediate position: around 13% are employed in the services and business activities sectors and professionals, which includes real estate, financial, administrative and auxiliary services. Another 10% of the employed population work as domestic workers, while 6% are employed in the transport and communications sector, and 5% in the education, social and health activities and other social services sectors. Finally, 7.5% of people work in the other three sectors: agriculture and livestock, industry, and other services and activities.

According to the data on affiliation of third-country nationals by activity sections between 2012 and 2023 (Forum for the Social Integration of Immigrants, 2023), there is a significant change in the sectoral distribution of employment in Spain. While in 2012 the Special System for Domestic Workers was the sector with the highest number of affiliates (181,411 people), in 2023 this sector has dropped to fifth place with 137,198 people affiliated. In contrast, sectors such as hotels and catering and commerce have experienced notable growth, from 172,183 to 312,986 persons and from 167,269 to 273,117 persons, respectively. The construction and administrative and support services sectors are in third and fourth place in terms of the number of affiliated persons of foreign origin in 2023.

However, there are some differences in the distribution of employment by sector across ethnic groups, as shown in the table below.

Table 32. Percentage of employed persons by sector of work, cross by ethnic groups

	Afro-descendant Latin American	Black African	Arab and Amazigh / Non-Arab North African	Native American	East or Southeast Asian	South Central Asian	Gypsy / Roma / Roma	Mediterranean white	Latin American White	Total
Agriculture and livestock (n=31)	**4.7%**	2.3%	4.3%	1.4%	0.0%	2.6%	0.9%	0.7%	0.7%	1.9%
Industry (n=38)	**6.3%**	6.2%	2.1%	3.2%	0.0%	0.7%	0.5%	0.0%	2.1%	2.3%
Construction (n=334)	19.7%	11.9%	26.1%	15.1%	0.0%	1.3%	16.6%	**45.9%**	7.0%	20.0%
Trade and repairs (n=340)	14.2%	14.1%	28.6%	14.7%	39.5%	**42.8%**	37.8%	7.5%	17.6%	20.3%
Hospitality (n=290)	11.0%	23.7%	21.8%	9.7%	24.5%	**28.9%**	16.8%	21.9%	18.3%	17.3%
Transport and communications (n=100)	11.0%	4.0%	5.4%	6.1%	5.4%	**11.8%**	8.1%	2.7%	5.6%	6.0%

	Afro-descendant Latin American	Black African	Arab and Amazigh / Non-Arab North African	Native American	East or Southeast Asian	South Central Asian	Gypsy / Roma / Roma	Mediterranean white	Latin American White	Total
Services and business and professional activities (n=217)	15.0%	12.4%	6.8%	15.8%	17.0%	8.6%	10.3%	10.3%	**19.0%**	13.0%
Education, socio-health activities and other social services (n=85)	4.7%	9.6%	1.8%	6.8%	**11.6%**	2.0%	3.3%	0.0%	10.6%	5.1%
Household employee (n=170)	7.9%	10.2%	1.1%	**21.9%**	0.0%	0.0%	2.8%	8.9%	12.0%	10.2%
Other services and activities (n=56)	5.5%	**5.6%**	1.8%	4.3%	1.4%	0.7%	2.4%	2.1%	4.9%	3.3%
NS/NC (n=12)	0.0%	0.0%	0.4%	1.1%	0.7%	0.7%	0.5%	0.0%	**2.1%**	0.7%
TOTAL	100% (n=124)	100% (n=77)	100% (n=257)	100% (n=445)	100% (n=79)	100% (n=53)	100% (n=167)	100% (n=271)	100% (n=199)	100%

Source: own elaboration. N=1,670 (only employed persons).

- South Central Asians (43%), East or South East Asians (39%) and Roma (38%) are mainly employed in the trade and repair sectors. White Mediterranean people, however, have a low share of participation in this sector (7.5%).

- White Mediterranean people are mainly employed in the construction sector (50%). Arab and non-Arab North Africans (26%) are much further behind. The increase in female participation in this sector compared to the 2020 survey is striking (from 0.4% to 16% of employment among them), although it is still mainly a male occupation (25% of men work in this sector)

- In the hotel and catering sector, there is less difference between groups, with the majority being around the average. Of particular note are the percentages of people employed in this sector among the Central-South Asian (29%) and East or South-East Asian (24%) populations. Native Americans are the least likely to be engaged in occupations in this sector (10%).

- The high proportion of Native Americans working as domestic workers (22%) is very significant; the proportion of white Mediterranean and Afro-descendant Latin Americans employed in this sector has decreased significantly compared to the 2020 edition (by more than 10 p.p.). The latter sector is mainly female dominated, with a low participation of men in these activities (3%).

Table 33. Percentage of employed persons by sector of work, crossover by sex

	Woman	Man	Total
Agriculture and livestock (n=31)	1.2%	2.7%	**1.9%**
Industry (n=38)	1.2%	3.5%	**2.3%**

	Woman	Man	Total
Construction (n=334)	16.0%	**24.9%**	**20.0%**
Trade and repairs (n=340)	**18.7%**	22.2%	**20.3%**
Hospitality (n=290)	18.0%	16.5%	**17.3%**
Transport and communications (n=100)	3.6%	9.0%	**6.0%**
Services and business and professional activities (n=217)	15.2%	10.2%	**13.0%**
Education, socio-health activities and other social services (n=85)	6.0%	3.9%	**5.1%**
Household employee (n=170)	15.8%	3.3%	**10.2%**
Other services and activities (n=56)	3.4%	3.2%	**3.3%**
NS/NC (n=12)	0.8%	0.6%	**0.7%**

Source: own elaboration. N=1,670 (only employed persons).

On analysing the details of the main occupations in which employed persons work, it can be seen that the most common occupations or jobs are logically related to the sectors that have the greatest weight in employment, and that their distribution has not changed significantly with respect to 2020, except in specific cases. These jobs are waiters, cooks and mechanics (17%), salespersons, shop assistants and cashiers (15%), and electricians, painters, renovation, catering and other trades (13%), the latter with a much higher share than in 2020. In line with the sectoral analysis, the share of persons employed in cleaning or as domestic workers has slightly decreased (3 p.p.).

Among men, occupations in the renovation sector (18%), unskilled work (11%), delivery workers, drivers and transporters (6%) have a greater weight. However, women are concentrated in cleaning occupations, housekeepers and domestic servants (17%) and care of persons or nursing or geriatric assistants (6%).

Table 34. Percentage of employed persons by occupation, crossing by sex

	Woman	Man	Total
Waiter/waitress, cook, mechanic	17.2%	17.6%	17.4%
Salesperson, shop assistant, retail cashier	15.2%	14.9%	15.1%
Electrician, painter, renovation, restoration, welder, locksmith, plumber, plumber, handyman in general.	9.6%	18.1%	13.4%
Cleaning, housekeeper, housekeeper, housekeeper, maintenance, housekeeping	17.3%	4.4%	11.5%
Unskilled worker, labourer, day labourer, auxiliary worker	7.9%	11.4%	9.5%
Administrative, o ffice work	6.7%	6.1%	6.4%
Carer for the elderly, children, people with disabilities; Nursing Assistant	6.2%	2.5%	4.6%
Delivery boys and girls, drivers, transport workers	2.0%	5.8%	3.7%
Technician: computer scientist, nurse...	2.6%	3.1%	2.8%
Self-employed, tradesman, hairdresser, baker	2.5%	2.2%	2.4%
Education, teaching staff, private classes, educators, monitors	2.4%	1.7%	2.1%

	Woman	Man	Total
Tele-operator, customer service	2.5%	1.2%	1.9%
Street vending, scrap metal dealer	1.1%	2.6%	1.8%
Relationship with art, music	1.1%	1.4%	1.2%
Other	1.6%	0.8%	1.2%
Chief, foreman, officer, supervisor	1.2%	1.2%	1.2%
Gardening, florists	0.5%	1.2%	0.8%
Related to tourism	0.4%	0.7%	0.5%
Butcher	0.2%	1.0%	0.5%
Senior technician: medical...	0.6%	0.5%	0.5%
Security personnel, security guard	0.2%	0.8%	0.4%
Interpreters	0.3%	0.5%	0.4%
Sport, sports education	0.1%	0.6%	0.3%
Manicurists, beauticians, make-up artists, masseurs, masseurs	0.3%	0.0%	0.2%
Caretakers	0.3%	0.0%	0.2%

Source: own elaboration. N=1,670 (only employed persons).

Level of training and overqualification

The majority of respondents have education at or below secondary level (54%), similar to that found in the 2020 study (58%). The populations with the highest levels of lower-middle education are the Roma (73%), South Central Asian (72%) and Black African (66%) ethnic groups.

46% of the surveyed population have completed vocational or university studies. The groups with the highest educational attainment are East or Southeast Asians (66%), who also have the highest percentages of undergraduate and graduate studies. This is followed by white Latin Americans (64%) and white Mediterraneans (60%).

Table 35. Educational attainment by ethnic group

	He has no studies	Primary studies	Secondary studies	Vocational training	University diploma studies	Bachelor's degree studies	Postgraduate studies
Afro-descendant Latin American (n=172)	9.9%	11.6%	**39.0%**	27.9%	3.5%	5.8%	2.3%
Black African (n=96)	6.3%	15.6%	**44.8%**	19.8%	4.2%	6.3%	3.1%
Arab and Amazigh / non-Arab North African (n=378)	7.1%	18.0%	**33.9%**	25.9%	4.0%	7.1%	4.0%
Native American (n=542)	4.1%	9.0%	**41.0%**	33.0%	5.0%	5.9%	2.0%
East or South-East Asian (n=97)	4.1%	9.3%	20.6%	17.5%	12.4%	**23.7%**	12.4%

	He has no studies	Primary studies	Secondary studies	Vocational training	University diploma studies	Bachelor's degree studies	Postgraduate studies
South Central Asian (n=61)	6.6%	21.3%	**44.3%**	19.7%	3.3%	3.3%	1.6%
Gypsy / Roma / Roma (n=267)	9.0%	**33.0%**	31.1%	18.7%	2.2%	6.0%	0.0%
White Mediterranean (n=334)	2.7%	6.0%	31.1%	**36.2%**	9.0%	12.3%	2.7%
White Latin American (n=253)	1.2%	7.1%	**27.7%**	20.9%	16.2%	20.2%	6.7%
Total	5.3%	13.6%	**34.7%**	27.1%	6.5%	9.5%	3.3%

Source: own elaboration. N=2,200.

In order to measure the level of over-qualification in the labour market of the study population, they were again asked about the extent to which they considered their current job to be appropriate to their level of education. In this respect, the vast majority, 77%, stated that it was in line; however, 20.5% stated that their job required a lower level of qualification than their educational level, an identical proportion to that recorded in the 2020 survey.

Roma people have the highest levels of perceived mismatch between their jobs and their training (31%), but they are one of the groups with the lowest educational level, which reveals the low qualification they attribute to their jobs; among the Native American population there is also an above-average level of over-qualification (24%). In the rest of the cases, the groups with lower levels of education are those who perceive a better match between their studies and their jobs (Afro-descendants and black Africans), or even feel underqualified for their jobs, as the South-Central Asians point out.

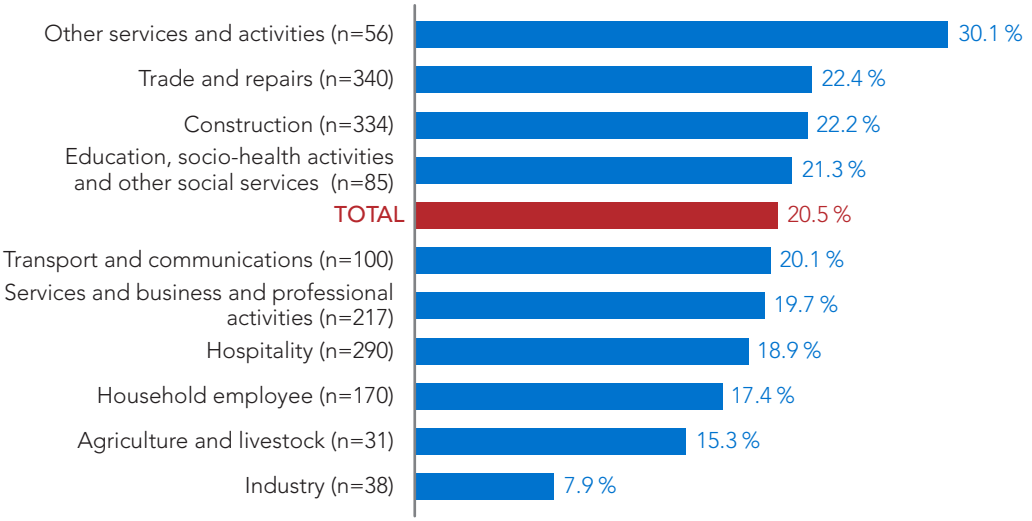
Table 36. Consideration of having a job according or not to the educational level by ethnic groups

	It is below my level of education	It is appropriate to my level of education	It is above my level of education	NS/NC
Afro-descendant Latin American (n=124)	2.4%	**95.2%**	0.0%	2.4%
Black African (n=77)	7.8%	**90.9%**	0.0%	1.3%
Arab and Amazigh / non-Arab North African (n=257)	19.5%	**76.7%**	2.7%	1.2%
Native American (n=445)	23.6%	**74.3%**	1.4%	0.7%
East or Southeast Asian (n=79)	21.5%	**73.4%**	3.8%	1.3%
South Central Asian (n=53)	19.2%	**75.0%**	5.8%	0.0%
Gypsy / Roma / Roma (n=167)	31.1%	**66.5%**	0.6%	1.8%
White Mediterranean (n=271)	21.3%	**76.5%**	1.5%	0.7%
White Latin American (n=199)	21.1%	**76.9%**	1.5%	0.5%
Total	20.5%	**76.8%**	1.6%	1.0%

Source: own elaboration. N=1,670 (only employed persons).

The following graph illustrates the percentage of people who perceive that their job has a lower level of qualification than their training, according to the sector of occupation. Thus, it can be seen that people working in artistic, recreational and entertainment activities and other personal services (hairdresser, manicurist, etc.) are the most overqualified (30 %). A mismatch between educational level and job is also observed among people with occupations in the trade and repair sector and in construction (22 % in both cases).

Figure 49. Percentage of people who perceive that their job is at a lower level than their level of education and training, by sector of occupation



Source: own elaboration. N=1,670 (only employed persons).

As in the 2020 edition, this study asked respondents born outside Spain about the validation of their academic qualifications in Spain. Only 16 % of people have gone through the validation procedure, while 51 % have not validated their degree or educational level obtained abroad; the rest do not have a degree or obtained it in Spain.

All the groups analysed show a similar situation, except for East and Southeast Asians, who have mostly obtained their degrees in Spain. On the other hand, the ethnic groups with the highest level of recognition of academic degrees are white Latin Americans (22 %) and Native Americans (20 %).

This difficulty in the recognition of educational attainment is reflected in job security: among those who have not had their qualifications recognised, the percentage of people working without a contract is higher (11 %) than among those who have undergone the full procedure (7 %).

> *«It doesn't seem to matter anything about your life in your country, academically or otherwise. And intersectionality also applies, race, racism, ethnicity. Here I've met all kinds of people, depending on whether you're Asian, African or Latin American, wherever you're from, that's how much access you're going to have to a probable job. And even if you manage to get your baccalaureate or some other similar university study, you're still not going to have access to certain jobs.»*
>
> (Participant in focus group with domestic workers).

Table 37. Validation of educational qualifications in Spain

	Yes, I have validated	I have not validated	I got it in Spain	I don't have a degree
Afro-descendant Latin American	13.2%	**57.2%**	20.1%	9.4%
Black African	14.9%	**50.6%**	21.8%	12.6%
Arab and Amazigh / Non-Arab North African	12.8%	**52.1%**	26.2%	8.9%
Native American	20.0%	**51.4%**	22.7%	5.8%
East or Southeast Asian	2.7%	21.9%	**69.9%**	5.5%
South Central Asian	6.8%	**66.1%**	11.9%	15.3%
Gypsy / Roma / Roma	0.0%	30.8%	**46.2%**	23.1%
Mediterranean white	18.1%	**53.2%**	20.3%	8.4%
Latin American White	21.8%	**46.6%**	22.3%	9.2%
Total	16.5%	**50.8%**	24.3%	8.4%

Source: Prepared by the authors. N=1,770 (only people born outside Spain.

Situation of domestic workers

The sector that groups together domestic service occupations, such as carers, home helpers, domestic workers and interns, has been a sector with a high representation of foreign nationals, reaching 45% among those affiliated to the Special Social Security Systems (Forum for the Social Integration of Immigrants, 2023), despite the previously mentioned decrease in foreign affiliation in the Special System for Domestic Workers. This is why in this new edition it has been decided to develop a specific statistical analysis of the situation of women employed in this sector, accompanied by a focus group with women representatives of the domestic workers' movement.

Currently, 43% of the people affiliated to the Special System for Domestic Workers are foreigners, of which 96% are women[3]. In the case of the present study, 10% of the surveyed population works in the domestic employment sector, corroborating the feminisation of the sector with 86% female representation.

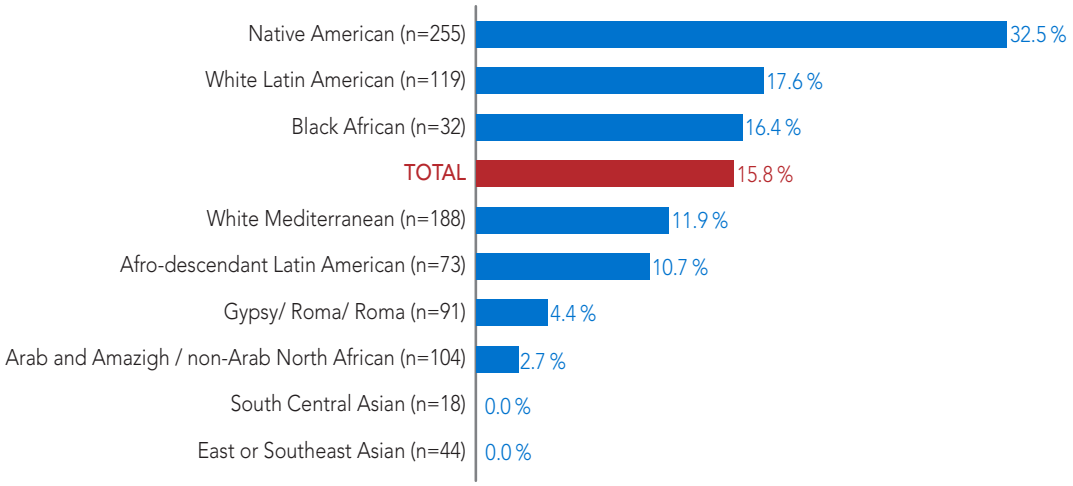
The participants in the focus group of women cleaners and home carers reaffirmed that this is a sector with a high percentage of women from diverse ethnic backgrounds, which is why they say there is less interest in regularising their status, reflecting the discrimination and institutional sexism that underlies it from their point of view.

> *«Care has a woman's face. Ninety-seven per cent of care work is done by women. It is a totally and utterly feminised job. Why is that? Because we continue to be stereotyped and wrapped up in gender roles, because society has imposed it and because it has been imposed on us...»*
>
> *«Real policies on the part of the state do not exist (...). It is in their interest that we take care of their elders, their children. And of course, I also include a little bit of white feminism here. Why is that? Of course, imagine, they want to break the glass ceiling, but we sweep the glass that falls on the floor and we also have the right to break that glass, not only to sweep it.»*
>
> (Participant in focus group with domestic workers).

3. Data on Social Security affiliation and registration of workers, last day of September 2024. Social Security: Statistics

Looking only at the employed women in this study, 16 % are women working as domestic servants, caregivers, nannies, cooks and other functions performed in the domestic environment. This number doubles when it comes to Native American women (32.5 %). This is followed by white Latin American women (18 %) and black African women (16 %).

Figure 50. Percentage of women employed in the domestic workers sector by ethnic group



Source: own elaboration. N=924 (only employed women).

According to data from people affiliated to the Special System for Domestic Workers, 50 % of the women of foreign origin affiliated to this scheme come from Romania (19 %), Honduras (13 %), Colombia (10 %), Paraguay (8 %) and Nicaragua (6 %), which reflects a certain concentration of this type of employment among women from certain countries. The focus group participants indicated that there are stereotypes and stigmas that «box» women of certain origins into the jobs of cleaners and home carers, while at the same time excluding women from other ethnic groups from jobs in this sector.

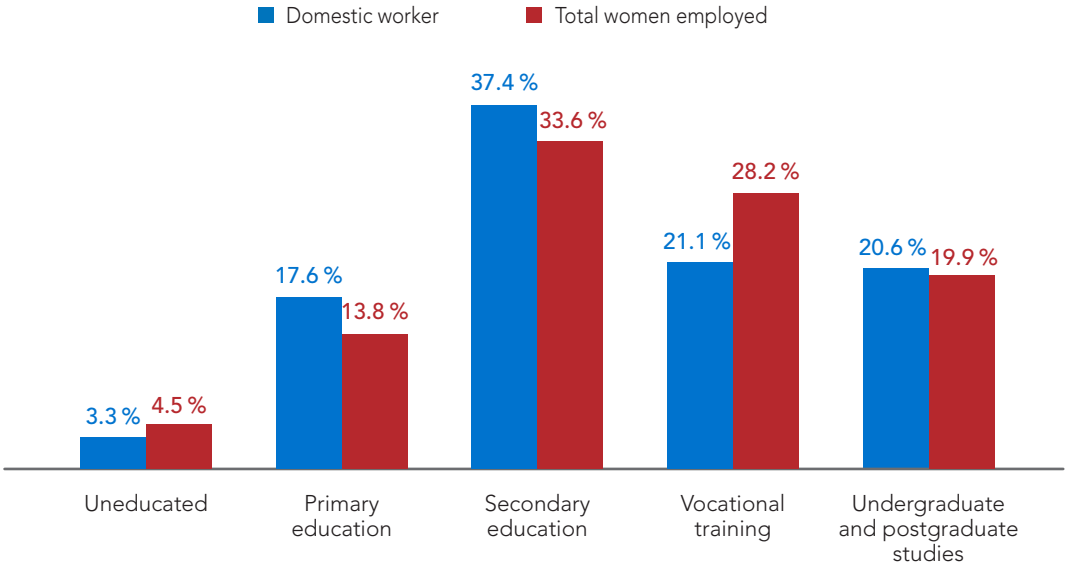
> *«Discrimination is not exclusively framed in the Law on Foreigners, because many of our colleagues are nationalised, many of our colleagues have families with people from here and, nevertheless, the opportunities do not change, the stigmatisation continues, that you are a migrant, you are a woman, so you are going to do housework.»*
>
> *«I think we have the issue of care and attention to the elderly tattooed on our bodies.»*
>
> *«In this case, Roma women, black women, Moroccan women, Saharawi women, all women who do not come from Abya Yala, do not have the right or the opportunity to access this labour niche that is domestic work.»*
>
> (Focus group participants with domestic workers).

Women from the different ethnic groups analysed who work in domestic employment are mainly between the ages of 25 and 65, with the percentage of young women working in the sector being lower than in other sectors (the youngest employed women are mostly employed in the commerce and hotel and catering sector, representing 33 % and 20 % of young women aged 16-24).

The following graph shows that the highest proportion of women employed in the domestic work sector have secondary education (37.4 %), 3 p.p. above the average. The domestic work sector is among the three sectors with the highest proportion of women with secondary education, together with industry and services and business and profes-

sional activities. This sector also has the second highest percentage of women with completed primary education, after the transport and communications sector

Figure 51. Percentage of employed women and female domestic workers by educational level



Source: own elaboration. N=924 (only employed women).

Although domestic workers have an average level of education, they are a group that continues to train, with 29.5% saying that they have taken a training course in the last year, a higher proportion than the average for all employed women (22%). Although, as mentioned by the focus group participants, they often learn as they go along, since in this type of employment it is common to have to carry out more qualified tasks than the ones that correspond to them.

> *«You are a nurse because you have to give insulins, take glycaemias. What's more, for me at least, I had to learn how to put in catheters. And in my case, I am a lawyer, that is, I had nothing to do with all this, but I had to learn it based on the need I had and because I had the need for that job.»*
>
> *«Either you are hired to take care or you hire a nurse, or you hire a person to clean your house. We don't have to have all this mixed up and within the current legislation there is no such differentiation. Therefore, we are obliged by law to fulfil the expectations that these people place on us and that they force us to fulfil, that is, they force us to learn them and to fulfil them, but they take advantage of the need that we have not only as irregular migrants, but also, like many of us, as heads of family.»*
>
> *«And well, I must also add that it made me laugh because the colleague says that she learns to do enemas, but I learnt to put curls, that I also had to be a hairdresser.»*
>
> (Focus group participants with domestic workers).

However, among the women surveyed, the perception of the match between their level of education and their current job is even higher than among other employed women (78%), as 83% of women carers and domestic workers consider that their job corresponds to their education.

The majority of those surveyed have a valid residence permit (73%), their administrative situation being like that of the total sample, with 76% stating that they have a valid

residence permit. However, 14 % were in the process of regularisation and 6.3 % did not have their situation regularised.

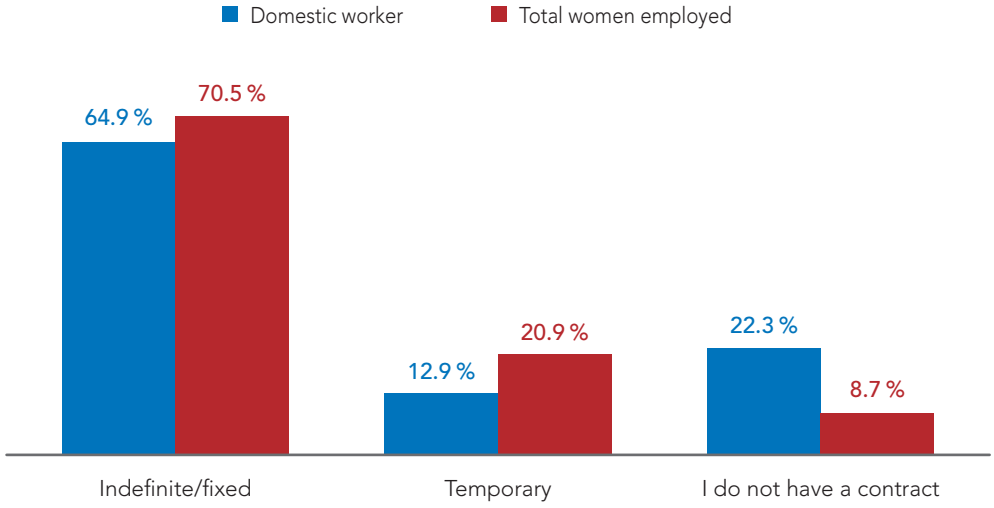
However, during the focus group with women working in the cleaning or home care sector, the participants expressed that when working as an intern there are certain obstacles to the regularisation of residence, such as registration.

> *«The problem here is that you register where you live and hundreds and hundreds of women are doing internal care in the homes, they are living in those houses and therefore it is considered a space in your house that you live in. And the problem is that the families don't want to register them. So, of course, in order to regularise your status, in order to become an established worker, you have to have been registered for three years.»*
>
> (Participant in focus group with domestic workers).

Despite this, women employed in domestic service activities are in a more precarious situation than the rest of the employed women: 22.3 % say that they are working without a contract, compared to 8.7 % of the rest of the women. The absence of a contract becomes yet another obstacle for people of foreign origin in their processes of regularisation or renewal of work authorisations. In this way, a vicious circle is created whereby, faced with the need to work and not having a work permit, women are forced to accept this type of employment without a contract.

> *«The law on foreigners itself refers to us and forces us to be victims, because it makes us victims, because we become people where the discriminatory treatment is clearer, because we find ourselves in the underground economy, because we have lower salaries.»*
>
> (Participant in focus group with domestic workers).

Figure 52. Percentage of employed women and female domestic workers by type of contract



Source: own elaboration. N=924 (only employed women).

For the women participating in the focus group of domestic workers, the difficulty of regularising contracts lies partly in the conditions of the job of live-in carer or cleaner, which allow certain dynamics of oppression and violation of rights to take place, as the person is isolated, which is accentuated if the person is an immigrant and has no knowledge of the regulations. On the other hand, they point out that women employed as interns are exposed to mental health problems due to overwork and the emotional burden of caring for elderly or dependent people. For this reason, domestic employment activists propose the eradication of «live-in» work.

«A consensus was reached to talk, to work at the state level on the eradication of domestic work, because we are aware that we are taking care, that is, we see the colleagues who are arriving today, who arrived a year ago or four months ago, they are going to take care of elderly people in a situation of dependency, but with what contract they are going to work or what conditions of the contract.»

«We are finding colleagues working on an overnight basis for €450 or €500 and that cannot happen, but there is the inviolability of a home where the rights of another person are being violated.»

(Focus group participants with domestic workers).

In terms of family income, 32% of women employed in domestic service live in households with a salary of €1,000 or less per month (2 percentage points above the average).

«One out of every three women in domestic employment is at the poverty line, that is, one out of every three. Seven out of ten work more than 70 hours a week, that is, 70, when the real figure is 40, and those 70 if you don't work nights. In other words, this impact is huge.»

(Participant in focus group with domestic workers).

Finally, regarding the type of working hours of women employed in this sector, it can be seen that 88% of women working as domestic workers have a full working day, one of the highest percentages among the employment sectors. Despite this, it is still common to work by the hour in this type of employment, as a complement to other jobs. So, although progress has been made in terms of rights for people employed in this sector, the working hours of people working as domestic workers have yet to be regularised.

«What does the Minister of Labour say? Is she thinking about the issue of carers, is she thinking about the women who are supporting care in the home and looking after elderly Spanish people and dependents? In other words, family reconciliation to be able to read a book, to be able to go for a walk with friends, to be able to go to the beach. In other words, who are you thinking of? I think that this is also something that we should be talking about and putting on the table, in other words, which sectors are we talking about for these privileges of changing laws?»

«It has to be said that it is a sector that was previously discriminated against because it did not receive unemployment benefits and that today it continues to be discriminated against because it is not paying contributions for real working hours.»

(Participant in focus group with domestic workers).

4.3.2. Perception of discrimination in the labour market

Questions included in the survey

The study asks respondents about their employment situation, seeking to identify the active population, i.e. those who are employed or have been looking for work during the last year, as well as their experiences in the labour market during that period.

Specifically, the block begins by trying to find out how many people have been working and/or looking for work in the last year. In case of a negative answer, we ask about the reasons why they have not been working or looking for work in the last year, and the difficulties derived from their racial or ethnic origin.

In the case of answering yes, a block of questions is posed with the aim of finding out in depth about possible experiences of discrimination. To this end, three areas are ad-

dressed: questions relating to the search for and access to employment; questions relating to employment conditions and labour rights; and questions relating to relations in the working environment.

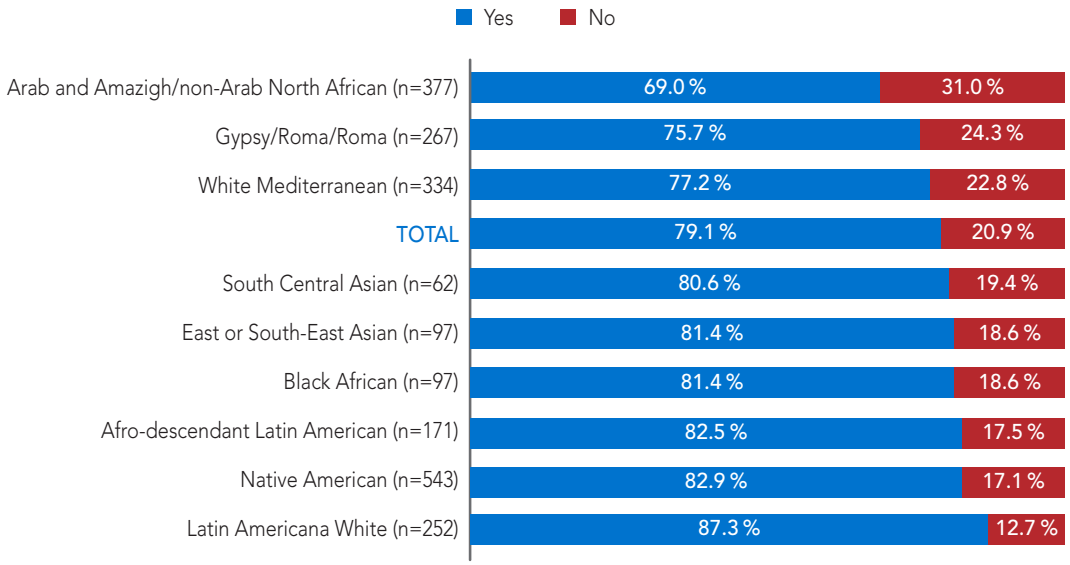
Analysis of the main results

Returning to the initial table in the previous section with the distribution of the sample in the different employment situations, it is worth highlighting the following regarding the inactive population:

- 12.2% of the people surveyed indicated that they had been inactive in the last year: 47.4% were engaged in housework, 49.3% were studying and 3.4% were retired.
- By sex, 56.7 per cent of those engaged in housework are women, 54.5 per cent of students are women, while 44.4 per cent of retired persons are women.

The following graph illustrates the distribution of active survey respondents, i.e. those who sought employment or are employed in the last year, by ethnic group:

Figure 53. Job search or work in the last year by ethnic group



Source: own elaboration. N=2,200.

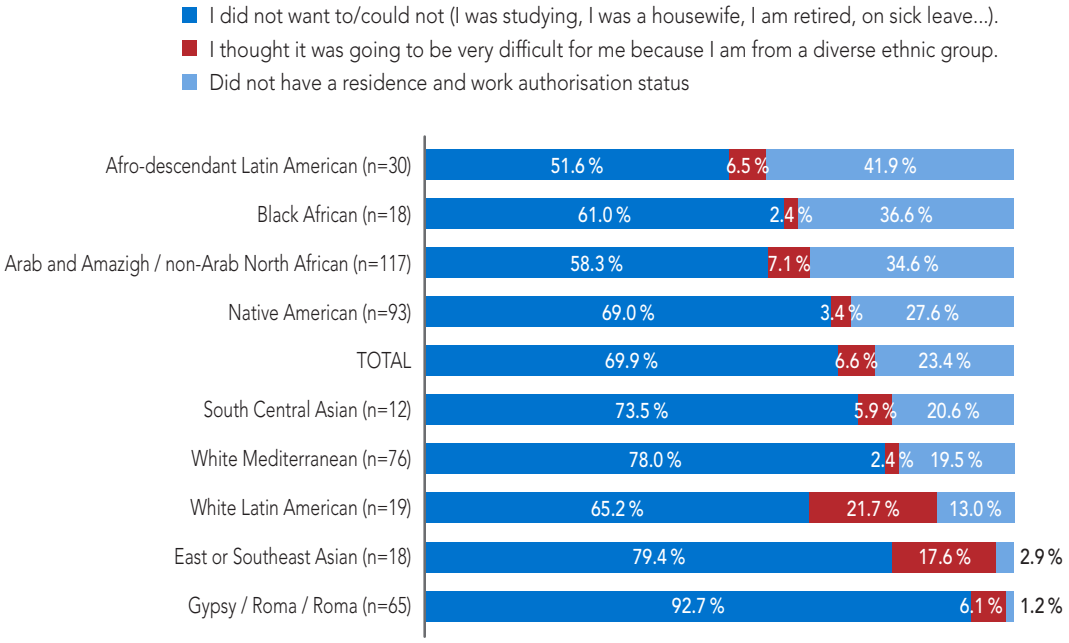
- The highest proportion of people who are active in the labour market are found among white Latin Americans (87%), Native Americans and Afro-descendants of Latin American descent, so the shared Latin culture and language seems to be a clear driver of this situation. The ethnic groups with the lowest activity rates are Arab and Amazigh or North African (69%) and Roma (76%).
- There are no differences by gender.
- The percentage of people who are working or have looked for a job in the last year increases with the level of education.
- There does not seem to be an impediment associated with a shorter period of residence in Spain, as people who have been in Spain for less than two years and those who have been in Spain for more than five years share the same activity rate in the last year.

Those who answered that they had not looked for a job in the last year were asked why they had not looked for a job in the last year. The reasons are shown in the following graphs by ethnic group and level of education:

- Most of the people surveyed reported that they had not looked for a job or worked in the last year because they did not want to or could not, either because of their studies or work at home. This mainly affects women, 73% of whom say that they were unable to look for a job for these reasons.

- 23.4% have not looked for a job due to their administrative situation of residence and work, while only 6.6% have not looked for a job because they think it will be difficult due to their ethnicity or origin. The percentage of people who have not looked for a job because of their administrative situation is higher among people of African descent from Latin America (42%), black Africans (35%) and Arabs and non-Arab North Africans (34%).

Figure 54. Reasons for not having worked or looked for a job in the last year by ethnic group

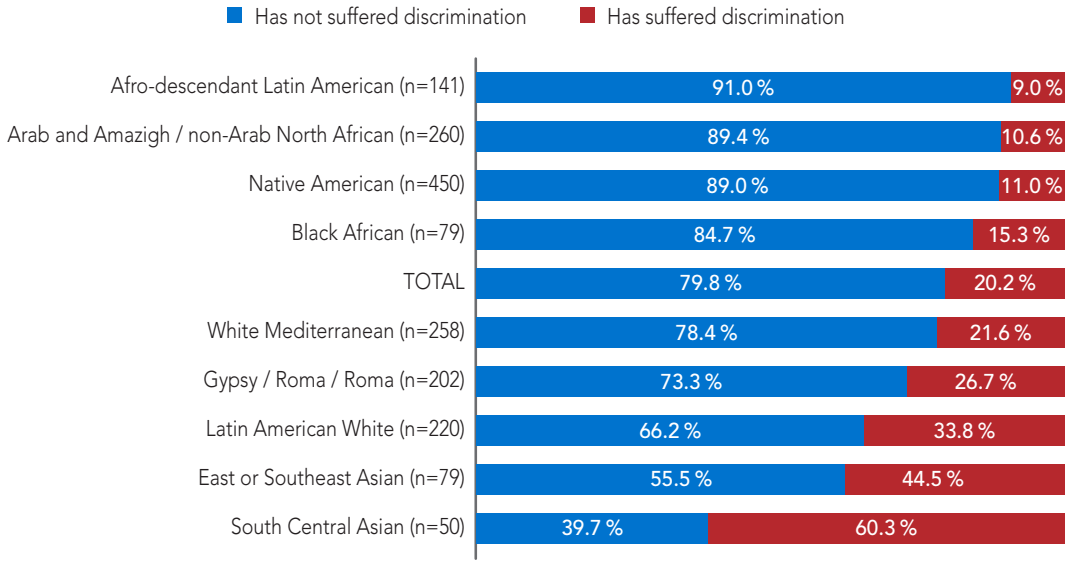


Source: own elaboration. N=448 (only those who have not looked for a job in the last 12 months).

Inequality at work is a key element in explaining experiences of discrimination at work. To measure it, a series of 17 items were included in the survey on job search and access to employment, employment conditions and labour rights and relations in the work environment.

The following graph illustrates the perception of discrimination in the workplace based on racial or ethnic origin, according to the different groups analysed. The figure reflects the proportion of people who have experienced at least one of the situations of discrimination based on ethnic origin described in the survey. On average, 80% of people have experienced one of these situations.

Figure 55. People by ethnic group who reported experiencing discrimination based on ethnic or racial origin in at least one of the items in the area of employment



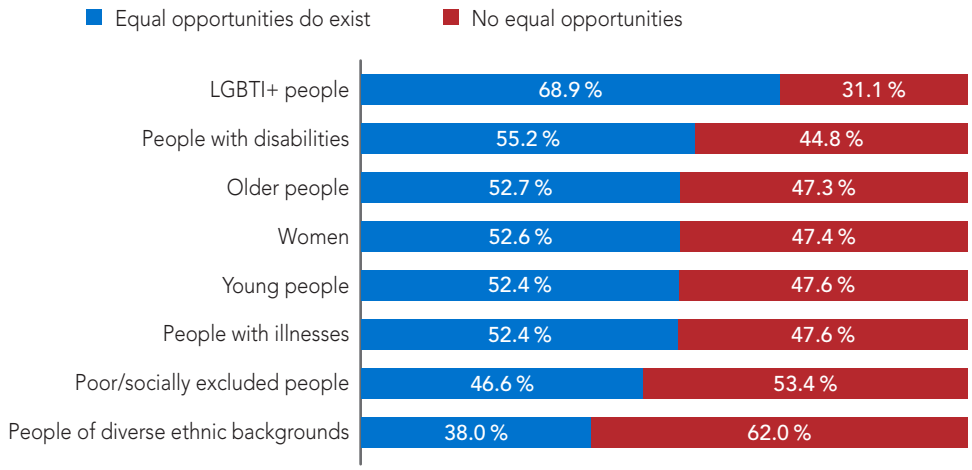
Source: own elaboration: N= 1,739 (only those who have worked or looked for a job in the last year).

This trend holds for almost all ethnic groups, with the population groups with the highest levels of employment discrimination being Afro-descendants, Arabs and non-Arab North Africans, and Native Americans, virtually the same groups as in the previous edition. Those with the lowest levels of employment discrimination are people from East or Southeast Asia and South-Central Asia. These groups were also among those with the lowest perceptions of discrimination in this area in the 2020 survey.

There are hardly any gender differences in the distribution of those who have experienced discrimination in the workplace: 79% of women and 81% of men have experienced at least one such situation.

This edition of the survey included a new question on the perception of equal employment opportunities for different ethnic minorities in the workplace. As can be seen in the graph below, there is a general perception that equal opportunities are evident for LGBTI+ people (69% of people think so), while the groups that are least likely to have equal opportunities are people from different ethnic backgrounds (62% think that there are no equal opportunities for this population). In the rest of the social groups, the response is fairly evenly distributed.

Figure 56. Do you consider that in Spain there are equal employment opportunities for



Source: own elaboration. N = 2,200.

South Central Asians have the most positive perception of equal opportunities for ethnic minority groups, as opposed to the negative perception of the existence of such supposed equal opportunities for the most discriminated groups: the Afro-descendant Latin American population, the black African population and the Roma population.

The following is an analysis of the prevalence of different situations of discriminatory treatment in the workplace, structured in three different frameworks of analysis: the search for and access to employment, working conditions and rights, and personal relations in the workplace.

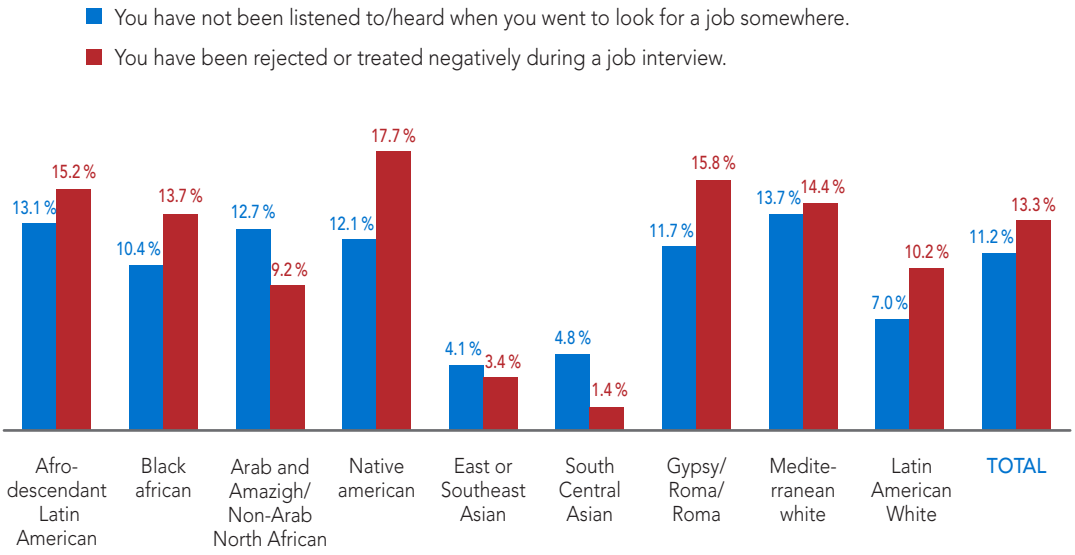
4.3.2.1 Job search and access to employment

The first situations of discrimination at work that were raised relate to the search for employment and access to jobs.

As the graph below shows, 11% of respondents indicate that they have not been listened to when looking for a job, and 13% state that they have been rejected during an interview because of their ethnic or racial origin.

The groups that have felt most discriminated against in these two situations are Native Americans, Roma, Latin Americans of African descent, and white Mediterraneans. Black Africans, who were most likely to have experienced this type of situation in 2020, move into fifth place in terms of prevalence; however, the proportion of people experiencing this situation among Native Americans doubles, while the proportion of other groups also rises significantly.

Figure 57. Situations of discrimination in the workplace by ethnic group



Source: own elaboration: N= 1,739 (only those who have worked or looked for a job in the last year).

Regarding the prevalence of discriminatory treatment in situations of job search and access to employment, according to the main socio-demographic factors analysed in the study, the following is observed.

- Gender is a factor that does not substantially differentiate experiences: both women and men perceive in similar percentages having been discriminated against in the process of finding and accessing employment.
- No differences are reported according to country of birth, and it varies according to the length of time spent in Spain.
- Moreover, the people who have suffered the most discrimination in both situations are those with secondary education, 14% and 15% prevalence.
- Finally, the size of people's place of residence makes some differences in the situation of rejection in the interviews: there is a greater perception of discrimination among people living in large cities than in small towns and villages.

Table 38. People who have felt discriminated against because of their racial or ethnic origin in the search for and access to employment, by socio-demographic factors

	You have not been listened to/heard when you went to look for a job somewhere	You have been rejected or treated negatively during a job interview
SEX		
Woman	11.7%	13.3%
Man	10.5%	13.2%
COUNTRY OF BIRTH		
Spain	11.7%	12.5%
Another	11.0%	13.5%

	You have not been listened to/heard when you went to look for a job somewhere	You have been rejected or treated negatively during a job interview
TIME SPENT IN SPAIN		
6 months to 1 year	6.6%	16.0%
1 to 2 years	12.1%	9.5%
2 to 5 years	9.6%	12.9%
5 to 10 years	12.5%	13.0%
Ten years or more	10.3%	16.2%
LEVEL OF EDUCATION		
Uneducated	8.2%	15.7%
Primary education	7.6%	12.2%
Secondary education	13.8%	14.9%
Vocational training	10.5%	12.5%
Undergraduate and postgraduate studies	10.6%	11.6%
HABITAT SIZE		
Municipality with more than 200,000 inhabitants	11.5%	12.2%
Municipality between 20,001 and 200,000 inhabitants	10.6%	14.2%
Municipality with less than 20,000 inhabitants	11.2%	15.8%

Source: own elaboration: N= 1,739 (only those who have worked or looked for a job in the last year).

Barriers to accessing employment were explored further during the focus group with Roma women, barriers that appeal to a mix of deep-seated social prejudices, direct and systemic discrimination, and lack of opportunities due to stereotypes based on both gender and anti-Gypsyism. They reported that employers assume that, because they are Roma, they are unreliable, uneducated or problematic. One clear example was when a woman recounted how she was rejected at a job interview after it was discovered that she was Roma.

«We encourage girls to study. What for? Work in NGOs because they can't work anywhere else except in competitive examinations? o take competitive examinations, yes, because that's equality. But look, that's racism, that's what it is.»

(Participant in a focus group with Roma women).

In the focus groups with women employed in domestic work, this discrimination during access to employment is also evident, whether in situations that have happened to them, mostly Latin American women, but which they have also witnessed in other Arab women colleagues, for example.

«And it has happened to me in reality that they say to me, 'I can give you, because the cleaning lady has left, I have the job' and I say no, 'excuse me, I don't come here for the cleaning job, I come here for the job of legal secretary, not even as a lawyer for the legal secretary. And you offer me a cleaning job because of the way I look'. In other words, without measuring my abilities.»

«I have also been told I don't have this job, but I can give you a job as a cleaner, or once I was a receptionist, I also speak English and the hotel told me 'No, we can't give you a job as a receptionist, but we can give you a job as a waitress'.»

«In fact, I passed on the contact of a colleague to go and look after a person in a hospital who was an overnight stay with a foundation and as soon as he asked her name, who told him Fatima and heard her accent, he said, no, the position is already filled.»

(Participants focus group discussion with domestic workers).

Interviewees report how job offers disappear or are transformed as the employer hears the accent, sees the name or identifies traits of different ethnic groups. In such a way that a sense of job determinism is generated based on ethnic or racial origin.

4.3.2.2 Conditions of employment and labour rights

Another dimension of the labour sphere relates to employment conditions and labour rights.

The following table shows the overall prevalence of all respondents and their perception of discrimination in the situations surveyed. The most common are refusal to make an employment contract or to register for social security (13%), being assigned work that does not correspond to the job (13%), having the worst working hours and the hardest jobs (13%), and being paid less than other people doing the same job (12%).

There are differences according to the group of origin in question. While in the 2020 edition the proportion of black Africans stood out significantly from the rest in the perception of such situations, and in this new edition it is one of the four groups that show the greatest discrimination, there are other groups that report having suffered a greater proportion of this type of situation: the Afro-descendant Latin American population, the Arab and North African population, and the Native American population.

Particularly striking in this regard is the increase in the perception of discrimination among native people in situations of refusal of a contract or registration with the Social Security because of their racial or ethnic origin; or the increase in the percentage of people of African descent from Latin America who felt that because of their racial or ethnic origin they were assigned jobs that did not correspond to their functions or were dismissed without explaining the reason.

Table 39. Discriminatory situations in the workplace related to labour rights and employment conditions

	Afro-descendant Latin American	Black African	Arab and Amazigh / Non-Arab North African	Native American	East or Southeast Asian	South Central Asian	Gypsy / Roma / Roma	Mediterranean white	Latin American White	Total
You have not been given a contract / you have not been registered with the social security system.	17.9%	14.2%	12.0%	**20.2%**	4.8%	2.1%	8.5%	11.5%	9.6%	13.3%

	Afro-descendant Latin American	Black African	Arab and Amazigh / Non-Arab North African	Native American	East or Southeast Asian	South Central Asian	Gypsy / Roma / Roma	Mediterranean white	Latin American White	Total
You have been assigned work that does not correspond to the duties of your position.	**20.0%**	18.0%	14.1%	16.3%	8.2%	3.4%	9.0%	12.9%	9.6%	13.4%
He has not been given a holiday	**16.6%**	11.5%	12.0%	12.8%	2.7%	4.1%	5.1%	11.5%	6.4%	10.3%
Not allowed to attend employment courses	0.0%	4.4%	3.2%	1.4%	0.7%	0.0%	1.2%	**5.0%**	0.6%	2.0%
They have prevented him from being in public-facing positions or dealing with people.	**9.0%**	8.7%	7.4%	8.9%	4.8%	2.7%	5.9%	1.4%	0.6%	5.8%
Charge less than others doing the same job	**18.6%**	12.0%	18.0%	14.2%	6.8%	2.1%	9.8%	8.6%	6.4%	12.0%
He has been given the worst working hours and/or the toughest jobs.	14.5%	16.9%	14.5%	**17.0%**	8.2%	6.8%	10.9%	12.2%	8.9%	13.3%
He has been dismissed without explanation	**19.3%**	12.6%	12.7%	9.2%	6.2%	2.7%	7.5%	10.8%	7.0%	10.1%
Have you had problems with promotion, advancement, improvement in your job?	10.3%	10.4%	**11.3%**	7.4%	6.2%	1.4%	6.3%	7.9%	5.1%	7.8%

Source: own elaboration: N= 1,739 (only those who have worked or looked for a job in the last year).

There is also a relationship between skin colour and having problems with promotion in the workplace, as the three ethnic groups most prevalent in this situation are Latin Americans of African descent, black Africans and Arabs or non-Arab North Africans. One of the focus group participants exemplifies the perceived feeling at work when it has been his turn to lead.

> *«And also at work, there is a feeling of inferiority. I have worked in a company as a manager and when I had to manage white people, the hatred with which they looked at me was like 'what's going on here, can't you take orders from a person who is not the same colour as you? Or how does it work? I mean, it was a feeling of hatred, but just not because I was quote-unquote, according to them, above them, but because I was a black person above them.»*
>
> (Participant in focus group with black African and Arab men).s

- In terms of gender differences, in general, men perceive slightly more discrimination than women in situations concerning working conditions and rights. Only women are more likely than men to perceive that they have not been allowed to attend employment courses and to be paid less than other people doing the same job, because of their racial or ethnic origin.

- Depending on the situation described the age group with the highest prevalence of discrimination varies. For example, refusal of a contract or social security registration and having the worst working hours and the hardest jobs are more prevalent among the younger age groups (under 40). Older people, on the other hand, are more likely to be assigned to jobs that do not correspond to their job functions or to have been dismissed without giving a reason

- Foreign nationality is a key factor: those born in a foreign country are affected to a greater extent than those born in Spain in situations such as doing jobs that do not correspond to their position, refusal of a contract and of holidays.

- The length of time spent in Spain establishes some differences. In situations such as not having a contract, being assigned jobs that do not correspond to the position and being paid less, people who have been living in Spain for two years or less have higher rates of perceived discrimination.

- The perception varies slightly according to the level of education, although it is not possible to conclude with a pattern in a certain direction

- The size of the habitat of residence also does not allow very clear relationships to be established, although there are slight differences, as shown in the table below.

Table 40. Persons who have felt discriminated against because of their racial or ethnic origin in situations related to employment conditions and labour rights, according to socio-demographic factors

	You have not been given a contract / you have not been registered with the social security system	You have been assigned work that does not correspond to the duties of your position	He has not been given a holiday	Not allowed to attend employment courses	They have prevented him from being in public-facing positions or dealing with people
SEX					
Woman	12.4%	11.9%	9.5%	2.3%	4.8%
Man	14.5%	15.4%	11.4%	1.7%	7.0%
AGE					
16-24 years old	14.6%	12.5%	9.1%	2.1%	7.3%
25-40 years	15.7%	12.5%	8.9%	1.7%	6.0%
41-65 years	10.5%	14.6%	12.8%	2.4%	5.2%
COUNTRY OF BIRTH					
Spain	8.2%	10.1%	6.8%	1.1%	5.9%
Another	14.6%	14.2%	11.2%	2.3%	5.8%
TIME SPENT IN SPAIN					
6 months to 1 year	17.6%	20.0%	12.8%	2.0%	7.7%

	You have not been given a contract / you have not been registered with the social security system	You have been assigned work that does not correspond to the duties of your position	He has not been given a holiday	Not allowed to attend employment courses	They have prevented him from being in public-facing positions or dealing with people
1 to 2 years	23.3%	17.4%	9.1%	3.1%	5.0%
2 to 5 years	16.8%	11.0%	8.8%	1.7%	10.3%
5 to 10 years	14.4%	12.7%	13.6%	1.7%	4.9%
Ten years and more	7.8%	14.7%	5.5%	4.0%	3.9%
LEVEL OF EDUCATION					
Uneducated	16.0%	7.4%	12.6%	1.9%	6.2%
Primary education	9.9%	10.0%	9.9%	1.2%	6.7%
Secondary education	13.8%	14.7%	9.3%	1.6%	6.6%
Vocational training	16.1%	16.1%	12.5%	3.1%	4.2%
Undergraduate and postgraduate studies	10.0%	11.3%	8.5%	1.8%	6.0%
HABITAT SIZE					
Municipality with more than 200,000 inhabitants	13.4%	14.2%	9.7%	2.4%	5.5%
Municipality between 20,001 and 200,000 inhabitants	13.9%	12.8%	11.3%	1.8%	5.9%
Municipality with less than 20,000 inhabitants	11.3%	11.6%	10.3%	1.0%	7.2%

	Charge less than others doing the same job	He has been given the worst working hours and/or the toughest jobs	He has been dismissed without explanation	Have you had problems with promotion, advancement, improvement in your job?
SEX				
Woman	12.5%	12.4%	9.5%	7.5%
Man	11.4%	14.5%	10.9%	8.2%
AGE				
16-24 years old	10.7%	13.7%	8.8%	9.2%
25-40 years	11.6%	14.3%	9.8%	9.1%
41-65 years	13.3%	12.6%	11.0%	5.8%

	Charge less than others doing the same job	He has been given the worst working hours and/or the toughest jobs	He has been dismissed without explanation	Have you had problems with promotion, advancement, improvement in your job?
COUNTRY OF BIRTH				
Spain	11.0%	12.2%	8.6%	8.0%
Another	12.3%	13.6%	10.5%	7.8%
TIME SPENT IN SPAIN				
6 months to 1 year	17.1%	12.5%	10.5%	6.9%
1 to 2 years	15.1%	11.2%	13.3%	9.6%
2 to 5 years	12.3%	13.9%	11.6%	6.4%
5 to 10 years	11.5%	14.8%	9.9%	7.2%
Ten years or more	10.9%	11.5%	10.2%	10.1%
LEVEL OF EDUCATION				
Uneducated	7.4%	9.6%	5.8%	4.3%
Primary education	14.5%	14.6%	10.7%	6.5%
Secondary education	10.9%	15.3%	10.0%	9.6%
Vocational training	12.6%	10.9%	10.5%	7.2%
Undergraduate and postgraduate studies	12.7%	13.2%	10.7%	7.3%
HABITAT SIZE				
Municipality with more than 200,000 inhabitants	11.6%	13.2%	10.4%	6.4%
Municipality between 20,001 and 200,000 inhabitants	13.4%	13.7%	11.1%	9.6%
Municipality with less than 20,000 inhabitants	10.1%	12.4%	6.3%	9.1%

Source: own elaboration. N= 1,739 (only those who have worked or looked for work in the last year).

4.3.2.3. Relationships in the working environment

Another of the sub-areas analysed in the area of employment has to do with experiences of relationships in the workplace. The following table shows the percentage of people who perceive that they have suffered discriminatory treatment because of their racial or ethnic origin.

12% of those surveyed said that they had felt more control and surveillance than other people at work, 10% said they had been insulted or humiliated, while another 9% said they had been mistreated by clients or suppliers. On the other hand, 5% of people reported being harassed at work, and 3% reported being forced to remove religious or cultural symbols or being falsely accused of stealing.

- People of African descent, black Africans and Arabs or North Africans are the ones who have experienced more humiliation or even insults at work, reaching a rate of 24% in the first case, who also have the highest prevalence of mistreatment by clients and/or suppliers

- The groups with the highest experiences of discrimination related to increased control and surveillance (around 15%) are black Africans, non-Arab Arabs and non-Arab North Africans, and Roma. The latter, together with Black Africans, have the highest prevalence of false accusations of theft (6%). Situations that we saw earlier were also repeated in public establishments with these same groups.

- Situations of harassment at work based on racial or ethnic origin are most prevalent among Arabs and non-Arab North Africans (9%), Black Africans (9%), and Afro-descendants of Latin American descent (8%).

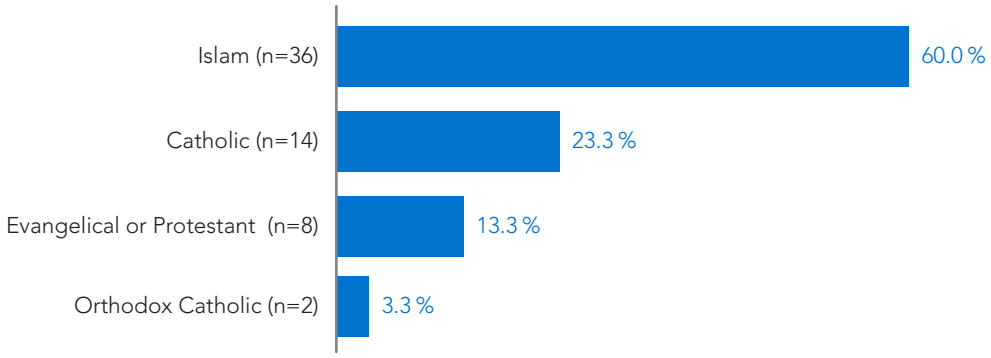
Table 41. Discriminatory situations in the workplace related to relations in the working environment

	Afro-descendant Latin American	Black African	Arab and Amazigh / Non-Arab North African	Native American	East or Southeast Asian	South Central Asian	Gypsy / Roma / Roma	Mediterranean white	Latin American White	Total
You have been publicly insulted or humiliated (OD)	**24.1%**	14.8%	12.0%	11.0%	4.1%	4.1%	5.1%	10.1%	2.5%	10.0%
You have been asked to remove any religious or cultural symbols (veil, etc.).	5.5%	4.9%	**12.7%**	2.8%	0.0%	2.1%	0.4%	0.7%	0.0%	3.5%
Have you been treated badly by customers or suppliers (OD)?	**13.8%**	7.7%	12.0%	8.2%	5.5%	4.8%	9.3%	7.9%	5.1%	8.7%
Have you felt more controlled and/or watched than others?	12.4%	14.8%	**15.2%**	11.0%	8.2%	6.2%	14.8%	11.5%	7.0%	11.7%
Harassment at work (OJ)	7.6%	8.7%	**9.2%**	6.7%	2.7%	0.7%	2.7%	2.2%	0.6%	5.0%
He has been falsely accused of committing crimes such as stealing	3.4%	6.0%	5.3%	4.6%	0.0%	0.0%	**6.7%**	0.0%	0.0%	3.3%

Source: own elaboration: N= 1,739 (only those who have worked or looked for a job in the last year).

- Finally, 13% of people of Arab, Amazigh or North African origin have been asked to remove a religious or cultural symbol in their workplace. 60% of the people who have been victims of this type of discrimination claim to profess Islam.

Figure 58. Percentage of people who have been asked to remove a religious or cultural symbol in the workplace by religion of people who have experienced such a discriminatory situation



Source: own elaboration. N= 60 (persons reporting that they have been asked to remove a religious or cultural symbol in the workplace).

- Neither gender nor age are factors that determine differences in the prevalence of discrimination in the workplace.
- People with lower levels of education are more likely to perceive situations of discrimination such as experiencing harassment at the workplace, or greater control or surveillance.
- Workplace harassment and ill-treatment by customers and/or suppliers are found to be somewhat more prevalent in smaller municipalities with less than 20,000 inhabitants.

Table 42. Percentage of people who have felt discriminated against because of their racial or ethnic origin in the situations of the sub-area of relationships in the workplace, according to socio-demographic factors

	You have been publicly insulted or humiliated (OD)	You have been asked to remove any religious or cultural symbols (veil, etc.)	You have been treated badly/ moisturised by customers or suppliers (OD)	Have you felt more controlled and/or watched than others?	Harassment at work (OJ)	He has been falsely accused of committing offences such as stealing
SEX						
Woman	9.8%	2.9%	8.9%	11.7%	4.8%	3.7%
Man	10.2%	4.3%	8.4%	11.6%	5.2%	2.8%
AGE						
16-24 years old	9.1%	4.3%	8.4%	11.9%	6.5%	4.5%
25-40 years	11.1%	3.8%	8.7%	12.4%	4.2%	3.0%
41-65 years	9.1%	3.0%	8.2%	10.2%	5.0%	3.2%

	You have been publicly insulted or humiliated (OD)	You have been asked to remove any religious or cultural symbols (veil, etc.)	You have been treated badly/ moisturised by customers or suppliers (OD)	Have you felt more controlled and/or watched than others?	Harassment at work (OJ)	He has been falsely accused of committing offences such as stealing
COUNTRY OF BIRTH						
Spain	9.5%	2.9%	8.4%	11.5%	5.4%	5.6%
Another	10.1%	3.7%	8.7%	11.7%	4.9%	2.8%
TIME SPENT IN SPAIN						
6 months to 1 year	9.4%	4.1%	4.9%	10.2%	8.4%	3.3%
1 to 2 years	16.2%	2.9%	7.7%	11.5%	3.6%	3.3%
2 to 5 years	11.5%	5.8%	10.3%	10.3%	3.9%	5.5%
5 to 10 years	8.5%	3.2%	8.6%	12.2%	4.3%	2.0%
Ten years or more	10.7%	3.7%	10.4%	12.1%	5.7%	1.8%
LEVEL OF EDUCATION						
Uneducated	7.5%	6.8%	4.4%	15.6%	10.2%	3.2%
Primary education	9.0%	4.6%	8.3%	16.9%	3.7%	5.9%
Secondary education	11.1%	4.1%	9.7%	11.2%	5.8%	4.0%
Vocational training	10.3%	2.9%	9.5%	10.1%	5.5%	2.3%
Undergraduate and postgraduate studies	8.8%	1.8%	7.1%	10.3%	2.3%	1.9%
HABITAT SIZE						
Municipality of more than 200,000 inhabitants	8.8%	3.1%	7.7%	12.1%	4.6%	3.6%
Municipality between 20,001 and 200,000 inhabitants	11.7%	4.0%	9.1%	10.8%	4.5%	3.0%
Municipality with less than 20,000 inhabitants	10.8%	4.2%	12.0%	12.0%	8.4%	2.9%

Source: own elaboration: N= 1,739 (only those who have worked or looked for a job in the last year).

In general, discrimination in the field of labour relations is mediated by stereotypes and a negative image of the different ethnic groups held by the majority population. In the case of Native American women, reference is made to stereotypes such as lack of edu-

cation, and in the case of Roma women, it is mainly manifested in derogatory comments or in being treated differently from their non-Roma colleagues.

> *«We continue to be stereotyped, as they don't even know how to read, they don't even know how to write, they don't speak well or they even tell you in the same jobs, please speak well because you are with my children and then my children copy your way of speaking and laugh at them».*
>
> *«And the same with Roma women, because of their long hair, or any trait that identifies them as Roma, which is why some of them have left it as the family says because they are thieves, they are thieves, so I am not going to bring them into my home or my work. And I know some older people who work in the hotel and catering business, and they do tell me that they are Latino, because even if they are Muslim, even if they are Moroccan, even if they are Gypsies, they are thieves.»*
>
> (Focus group participants with domestic workers).

> *«When I started working as a mediator in a school from 9 to 17, as an adult, it was the worst experience of my life. Every Monday, when I had to go to school to work, I woke up with tonsillitis due to the drop in stress defence (...). I suffered the unbearable.»*
>
> (Participant in a focus group with Roma women).

In the focus group with LGBTI+ people, they pointed out that within their workplaces or when looking for a job they also faced prejudice. One participant recounted how, when doing a traineeship in the hospitality industry, he witnessed derogatory and racist comments from both colleagues and customers.

> *«At mealtimes they spoke very badly. They spoke badly about homosexuals and prostitutes. In other words, that's why women who come from Latin America come here: to prostitute themselves here, and all those you see who aren't so gallant, then they're faggots. And I took a deep breath at those meals (...) In the end I said, no, I don't want this place for myself.»*
>
> (Gay man, focus group with LGBTI+ people).

The following table shows the comparison of the results for each of the items of the three analysed subfields of employment, between the 2020 edition and the 2024 edition of the discrimination perception survey. It can be seen that the perception of discrimination increases in all items, i.e. the percentage of respondents who report having experienced different situations of discrimination in the workplace increases, with an average of 5.4 p.p. for all items.

The highest variations from one issue to the next occur in the sub-area of employment conditions and labour rights. Specifically, in the perception of being paid less than other people for the same work, the assignment of work that does not correspond to the functions of the job and the denial of a contract or social security registration.

Table 43. Percentage of people who have felt discriminated against based on racial or ethnic origin in some of the situations described in the field of employment

	2020	2024	Variation
Job search and access to employment			
You have not been listened to/heard when you went to look for a job somewhere.	7.0%	11.2%	+4.2 p.p.
You have been rejected or treated negatively during a job interview.	7.0%	13.3%	+6.3 p.p.

	2020	2024	Variation
Conditions of employment and labour rights			
You have not been given a contract / you have not been registered with the social security system.	4.7%	13.3%	**+8.6 p.p.**
You have been assigned work that does not correspond to the duties of your position.	4.1%	13.4%	**+9.3 p.p.**
He has not been given a holiday	2.8%	10.3%	+7.5 p.p.
Not allowed to attend employment courses	1.2%	2.0%	+0.8 p.p.
They have prevented him from being in public-facing positions or dealing with people.	2.2%	5.8%	+3.6 p.p.
Charge less than others doing the same job	5.2%	12.0%	+6.8 p.p.
He has been given the worst working hours and/or the toughest jobs.	5.7%	13.3%	+7.6 p.p.
He has been dismissed without explanation	2.9%	10.1%	+7.2 p.p.
Have you had problems with promotion, advancement, improvement in your job?	3.4%	7.8%	+4.4 p.p.
Relationships in the working environment			
You have been publicly insulted or humiliated (OD)	4.9%	10.0%	+5.1 p.p.
You have been asked to remove any religious or cultural symbols (veil, etc.).	1.9%	3.5%	+1.6 p.p.
You have been treated badly/moisturised by customers or suppliers (OD)	4.5%	8.7%	+4.2 p.p.
Have you felt more controlled and/or watched than others?	6.8%	11.7%	+4.9 p.p.
Harassment at work (OJ)	3.7%	5.0%	+1.3 p.p.
He has been falsely accused of committing offences such as stealing.		11.7%	

Source: own elaboration.

External studies show that domestic and elderly care workers have suffered a higher incidence of violence and/or aggression, and this is even more so among those who are in an irregular administrative situation (Red Acoge, 2022). When comparing the levels of discrimination of women employed in domestic work with those of all employed women, it is observed that, in general, women domestic workers report having experienced situations of labour discrimination on ethnic grounds in a higher proportion in 13 of the 17 situations analysed.

The most frequently repeated situations among women cleaners and/or carers in the household are dismissal without giving any reason (17%), having worse working hours and/or harder work (19%) and being assigned jobs that do not correspond to their job functions (18%). The women participants in the focus group with domestic workers exemplify the type of work they are given that has nothing to do with their jobs.

> *«When you are working as an intern, it usually happens that they take you to clean the house in Cáceres, to clean the house here and there. Well, I've even had to clean a paddock. In other words, it's incredible how this excess of tasks and this discriminatory treatment.»*

> *«The lady of the house said to me, please do the English homework with the children, practise with them and while you are cooking, please give them the homework in English so that you can correct them. You can imagine what all*

that work is in one job and what you save because you don't pay an extra teacher, because you have the cook, the one who cleans for you. In other words, we are all-rounders. We are all-rounders and we don't get paid the same as the rest.»

(Focus group participants with domestic workers).

4.3.3 The experience of discrimination in the field of employment training

Questions included in the survey

The following section analyses the participation of the interviewees in job training courses, both for the employed and unemployed population.

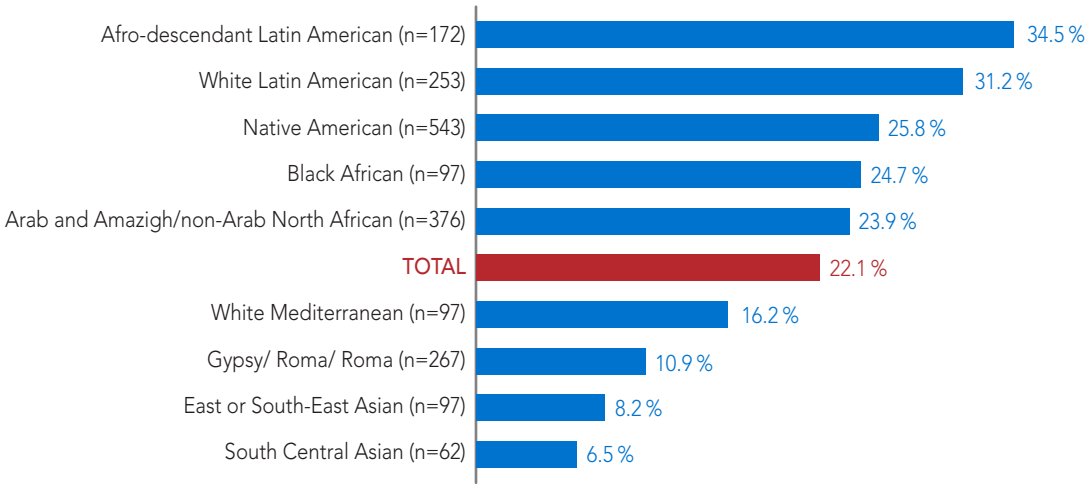
Two questions on employment training were included in the survey. Firstly, we asked whether you have taken any employment training courses for unemployed and/or working people. If the answer is affirmative, the second question consists of a block of four items on possible situations of discrimination in employment training.

Analysis of the main results

According to the survey results, 22 % of the survey population has taken a training course in the last year. This represents an increase of around 7 percentage points compared to the 2020 study.

The groups that have been trained in the highest proportion are, almost as in previous editions, the Afro-descendant Latin American population (34.5 %), the white Latin American population (31.2 %) and the Native American population (25.8 %). On the other hand, the Asian population, both from the Southeast and the South-Central Asian population, is the one that has the least access to this type of training.

Figure 59. Completion of any employment training course for unemployed and/or working people in the last year by ethnic group

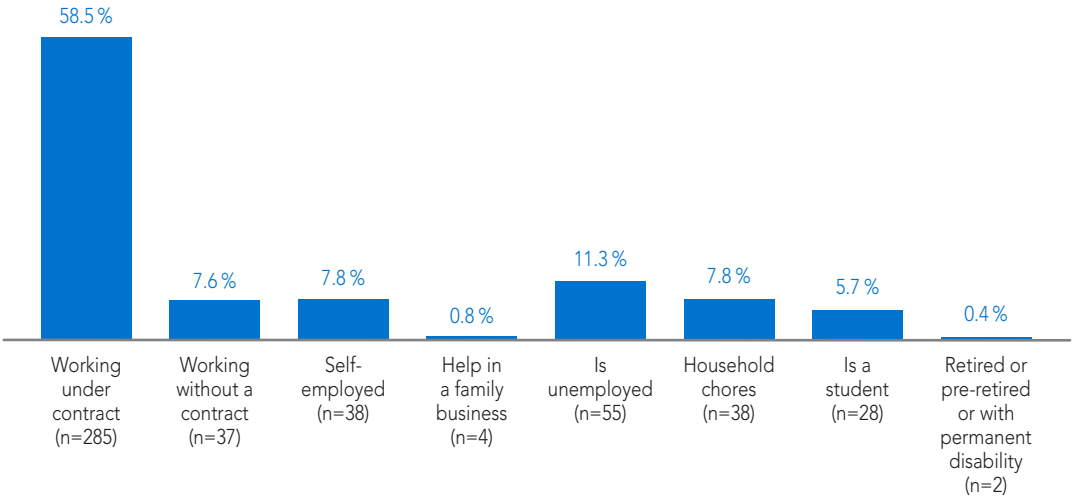


Source: own elaboration: N= 2,200.

Most people who undertake training for employment have secondary education or vocational training, which accounts for 64 %. Only 16.5 % of the respondents who have trained for employment in the last year have low levels of education (no or primary education).

When looking at the sample of the population who attended training courses for employment in the last year according to occupational status, it can be seen that the majority (58.5%) are people who were working with a contract at the time of the survey, followed by the unemployed population (11.3%). Both groups vary considerably compared to the 2020 study, where 37% of the employed population and 33% of the unemployed population were attending training courses for employment. People who are working without a contract, are self-employed or do household chores, participate less in this type of courses.

Figure 60. Completion of any training course for employment for unemployed and/or working people in the last year by occupation



Source: own elaboration. N=487 (only those who have taken a training course for employment in the last year).

In general, the degree of discrimination in the field of training is low. Only 11.3% of the population who have attended training for employment report having experienced discrimination on ethnic grounds in at least one of the situations analysed.

In overall terms, the perception of discrimination in the field of employment training has increased by an average of 2 percentage points among the population likely to experience such situations. The most notable increase is among those who say that their colleagues have insulted or humiliated them (3.8 p.p.).

Table 44. Percentage of people who have felt discriminated against based on racial or ethnic origin in the situations described in the context of establishments or spaces open to the public

	2020	2024	Variation
You have not been authorised to participate in a course offered by the Public Employment Service or another public entity.	0.6%	2.4%	+1.8 p.p.
Your company did not allow you to enrol in a training course offered by an organisation.	0.6%	1.4%	+0.8 p.p.
Teachers have treated you differently in the classroom.	1.3%	2.8%	+1.5 p.p.
Classmates or teachers have insulted or humiliated you (OD)	1.4%	5.2%	+3.8 p.p.

Source: own elaboration

As in other areas, there are also some variations according to ethnic group:

- The most striking figure is that 5.2% say that classmates or teachers have insulted or humiliated them because of their ethnic origin. The high percentage (11%) of Native Americans who say they have experienced this type of discrimination stands out.
- 2.4% consider that they have not been allowed to participate in a course offered by the Public Employment System or another public entity because of their racial or ethnic origin. The populations with the highest prevalence of this item are black Africans and gypsies.
- 1.4% stated that they were not allowed to participate in a course offered by a private entity.
- When asked whether teachers have treated them differently in the classroom because of their ethnic origin, only 2.8% indicated that they had experienced this type of discrimination, with white Mediterranean people being the ones who have experienced this type of situation the most.

Table 45. Discriminatory situations in the field of training by ethnic groups

	Afro-descendant Latin American	Black African	Arab and Amazigh / Non-Arab North African	Native American	East or Southeast Asian	South Central Asian	Gypsy / Roma / Roma	Mediterranean white	Latin American White	Total
You have not been authorised to participate in a course offered by the Public Employment Service or another public entity.	3.3%	**7.3%**	2.0%	2.3%	0.0%	0.0%	5.4%	0.0%	1.8%	2.4%
Your company did not allow you to enrol in a training course offered by an organisation.	3.3%	3.6%	1.0%	0.0%	0.0%	0.0%	**5.4%**	0.0%	1.8%	1.4%
Teachers have treated you differently in the classroom.	4.9%	1.8%	4.1%	1.1%	0.0%	0.0%	0.0%	**6.9%**	1.8%	2.8%
Classmates or teachers have insulted or humiliated you (OD)	4.9%	3.6%	5.1%	**11.4**	0.0%	0.0%	2.7%	0.0%	0.0%	5.2%

Source: own elaboration. N=487 (only those who have taken a training course for employment in the last year).

Conclusions

➔ The situation of people from the various ethnic groups has improved notably in the labour market compared to the situation they experienced in 2020, coinciding with the period of the start of the COVID-19 pandemic. In this sense, their unemployment rate is at the same levels as those of the population as a whole, according to the EPA for the first quarter of 2024 (12%). This improvement also translates into a high rate of employed population (74%), in a situation of regularity, i.e. with an employment contract (54% of the total population), and with notable stability, although somewhat lower than average (67% of those who are employed have a permanent contract, compared to 72% of the population as a whole), somewhat higher among women, as is the case in the labour market as a whole.

- The groups with the highest rates of contract employment are Native Americans (63%), White Mediterraneans (61%); with the Roma population benefiting the least from this situation (40%).
- In a complementary manner, the highest unemployment rate is found among the Roma population (27%), followed by the Afro-descendant Latin American population (17%).
- Eight per cent of people work without a contract, with Afro-descendants of Latin American origin being the most likely to be in this situation (12 per cent)
- 12% of the population is self-employed, which is, as in previous editions (3 p.p. below the population average). This proportion is increased by the high prevalence of self-employment among East or South-East Asians (26%) and South-Central Asians (20%).

➔ In 2024 there is a change in the sectoral composition of the employed population surveyed. This mainly involves an increase in the weight of the construction sector (by 14 p.p.) and of services and business activities (5 p.p.), while the weight in various sectors such as trade and repairs (7 p.p.), hotels and restaurants (6 p.p.), and education and social and health activities (7 p.p.) decreases slightly. Nevertheless, this sectoral radiography continues to show the predominance of a type of employment in low-skilled sectors.

- The highest concentration is in the trade and repairs and construction sectors (20% in each).
- Employment is concentrated differently by ethnic group, which points to sectoral segregation. This remains significant: the high concentration, well above average, among the Native American population in domestic employment (22%); among the white Mediterranean population in construction (46%); among Asians in both regions, in commerce and hospitality; and among the Roma population in commerce.
- The most frequent occupations are clearly related to the sectoral distribution of employment, concentrating on waiter/waitress linked to the hotel and catering sector (17.4%), miscellaneous trades among men (18%), cleaning and housekeeping among women (17%), and occupations related to the sales trade (15% in both cases).
- 20% of those surveyed who work perceive themselves as overqualified for their jobs, and this is more common among groups with a higher level of education. On the other hand, only 16% of migrants have managed to

validate their foreign qualifications in Spain, which limits their access to jobs in line with their training, and reduces their job stability and security (people with non-validated qualifications report greater difficulties in obtaining formal jobs).

- The weight of domestic employment, especially among Native American women, is very important (32% and 16% of all employed women); stigmatisation pushes them into this type of employment. Despite some progress, working conditions in domestic service remain precarious, with a high proportion of women working without a contract (22%, 14 p.p. above the average), especially domestic workers, and facing difficulties in regularising their administrative status. They also point to the high work overload, which contributes to the vulnerability of these workers and perpetuates discrimination and sexism in this sector. The activist movement in the sector advocates for the eradication of domestic work.

➔ The perception of discrimination in the workplace is the highest among all the areas analysed, with 80% of the people surveyed saying that they have experienced at least one situation of discrimination. There is an increase in the experience of respondents in all the situations analysed, with an average of 5.4 p.p. for all of them (one of the areas with the highest growth).

The groups most likely to suffer discrimination are the Afro-descendant Latin American population, the Arab and non-Arab North African population, the Native American population, and the Black African population. Compared to the previous edition, the increase in prevalence in the Native American population and the decrease in the Black African population is striking. Domestic workers experience more discrimination based on their ethnicity in 13 of the 17 situations analysed.

- In the area of job search, 11% of the people surveyed reported that they had not been listened to when looking for a job, while 13% indicated that they had been rejected during an interview because of their ethnic or racial origin. The most affected groups are people of African descent, gypsies, and Native Americans, who have the highest rates of discrimination in these processes.

- Respondents also point to some situations of discrimination based on ethnic origin regarding their employment conditions, which may be violating labour rights. Thus, discrimination stands out in the allocation of tasks not corresponding to the job (13.4%), in the refusal to sign contracts or register them with Social Security (13.3%) and in the allocation of the hardest working hours and/or jobs (13.3%); 12% believe that they experience wage discrimination, and 10% say that they have not been given holidays. Afro-descendants of Latin American, Black African and Native American descent are the most affected by these practices, which is evidence of the persistence of racial inequalities in working conditions.

- In work relationships, 12% of people report having experienced increased control and surveillance because of their ethnicity, while 10% have been insulted or humiliated. Afro-descendant and Arab/North African groups are the most exposed to this type of discriminatory treatment, which also includes harassment at work and the obligation to renounce religious or cultural symbols.

➔ As in other areas, discrimination based on ethnic origin has also increased in employment training (2 p.p. on average). Access to employment training courses is more limited for Afro-descendant and Black African respondents,

where 7.3% reported that they have been prevented from attending these courses because of their ethnicity. On the other hand, 11% of Native American participants in such courses report being insulted or humiliated by colleagues and teachers.

➔ The findings of this chapter reflect a persistent picture of discrimination in access to employment and working conditions, limiting some fundamental rights for a significant proportion of the ethnic minority population analysed.

4.4. Perception of the consequences of discrimination

Questions included in the survey

Analysing the consequences of perceived discrimination is one of the most complex issues to address in such a study, and one of the most difficult to detect through a questionnaire. In addition to the fact that people may not be aware of possible discriminatory treatment, it is even more difficult for them to be aware of the consequences of such situations. On the other hand, the inability to control the interaction between variables that may have various consequences in people's lives, beyond discriminatory treatment, also adds to the complexity.

The following is a tentative analysis of the consequences most frequently identified by people who perceive themselves as having been discriminated against, and which provide a basis for proposing some hypotheses. Following with the logic of the previous editions of the questionnaire, people were asked about the possible consequences of the discrimination they experienced, based on the following approaches:

- First, individuals who have acknowledged having experienced discriminatory treatment because of their racial or ethnic origin were asked in an open-ended manner about the consequences this has had on their lives, in order to capture potential spontaneous responses.

- Secondly, a closed question was asked, with alternative answers reflecting different possibilities (derived from the most frequent ones in previous editions), so that the person could identify among these the possible consequences they had experienced.

Analysis of main results

The results of the open-ended question regarding the consequences of discrimination experiences in their lives were as follows:

- The most common response, reported by 23% of those who perceive that they have experienced discrimination, is that it has caused them sadness, depression and other psychological consequences. This proportion is very similar to the response given in 2020.

- People who do not care and report that these events have not had any consequences for them are 20.4%, a decrease of 6 p.p. compared to 2020.

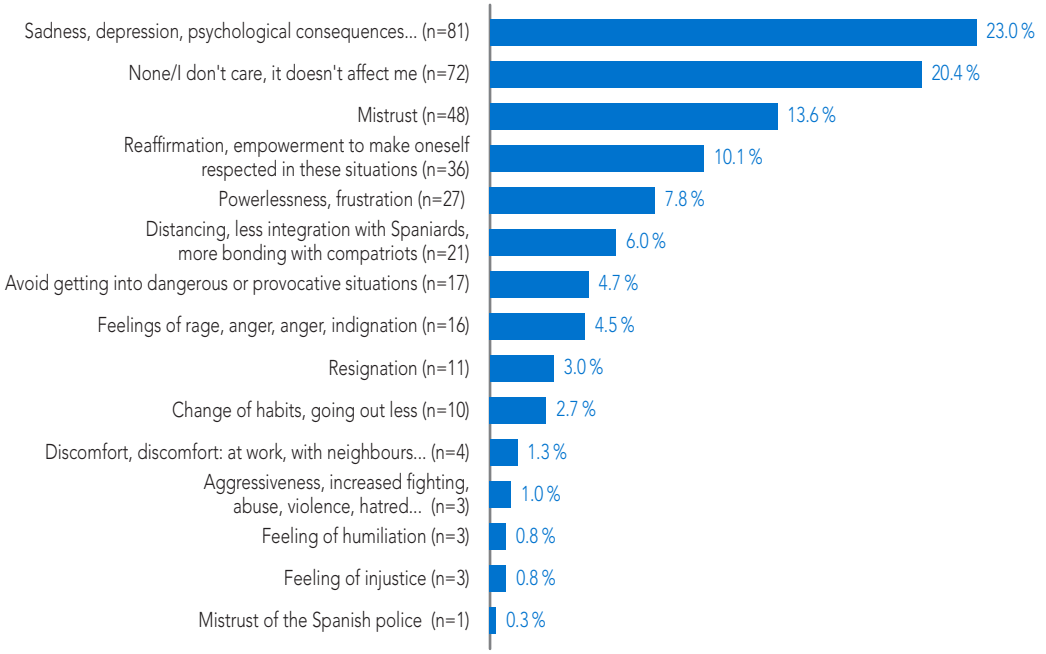
- Other types of consequences acknowledged by respondents include the mistrust generated (13.6%); 7.8% having felt frustration and helplessness and 6% acknowl-

edge having distanced themselves and avoided integration with Spaniards and instead have become more united wi their compatriots. All the percentages on these consequences following a discriminatory experience are higher than those reported in the 2020 edition.

- On the other hand, 10.1 % report having reasserted or strengthened themselves in order to gain respect.

- Other less frequently mentioned consequences are related to the immediate attitude towards this type of situation. 4.7 % reported having avoided dangerous situations or provocations, 4.5 % admitted having feelings of rage, anger or indignation, and another 3 % resigned themselves to the discriminatory situation. All these consequences have been mentioned at some point since the interviews, particularly an attitude more related to avoiding provocations.

Figure 61. What do you think are the consequences of the racial discrimination you have experienced in your life? (First person experience)



Source: own elaboration. N= 354 (those who have experienced discriminatory situations at first hand).

The following table shows the consequences of the experiences of racial discrimination that people from different ethnic groups have reported, which in general terms have not changed significantly by profile:

- Sadness, depression and other psychological consequences are most frequently reported by people of African descent (29.7 %) and East or Southeast Asians (30.3 %).

- The people who are most indifferent to these discriminatory experiences are white Latin Americans (50 %), Roma (31 %) and South-Central Asians (28.6 %). This last group of people7 are also the ones who develop the most mistrust as a consequence of these discriminatory episodes, followed by the groups made up of people of African descent (21.6 %) and black Africans (18.8 %). 12 % of this ethnic group has opted for less integration with Spaniards and more unity with their compatriots.

- White Mediterranean people stand out as those who, by far more than other ethnic groups, have strengthened themselves the most to gain respect in these situations (37.5%). However, they are also the ones who have changed their habits and gone out less after discriminatory events (25%).

- On the other hand, South Central Asians are the most resigned (14.3%), with the same percentage of people in this ethnic group feeling powerlessness and frustration. This same emotion is felt most by white Latin Americans (16.7%) and people of African descent (15.2%).

Table 46. What do you think are the consequences of the racial discrimination you have experienced in your life? (First person experience) (By ethnic group)

	Afro-descendant Latin American	Black African	Arab and Amazigh / Non-Arab North African	Native American	East or Southeast Asian	South Central Asian	Gypsy / Roma / Roma	Mediterranean white	Latin American White	Total
Sadness, depression, psychological consequences...	29.7%	18.8%	19.1%	24.4%	**30.3%**	14.3%	21.4%	12.5%	16.7%	23.0%
Nothing/I don't care, it doesn't affect me	8.1%	18.8%	24.5%	20.0%	18.2%	28.6%	31.0%	0.0%	**50.0%**	20.4%
Mistrust	21.6%	18.8%	11.7%	14.4%	15.2%	**28.6%**	9.5%	0.0%	0.0%	13.6%
Reaffirmation, empowerment to make oneself respected in these situations	5.4%	6.3%	12.8%	6.7%	9.1%	0.0%	7.1%	**37.5%**	16.7%	10.1%
Helplessness, frustration	**16.2%**	9.4%	3.2%	6.7%	9.1%	14.3%	4.8%	12.5%	**16.7%**	7.8%
Distancing, less integration with Spaniards, more bonding with compatriots	0.0%	**12.5%**	7.4%	6.7%	3.0%	0.0%	7.1%	0.0%	0.0%	6.0%
Avoid getting into dangerous or provocative situations.	2.7%	3.1%	**7.4%**	6.7%	0.0%	0.0%	2.4%	0.0%	0.0%	4.7%
Feelings of anger, rage, anger, anger, indignation	5.4%	3.1%	**6.4%**	5.6%	3.0%	0.0%	4.8%	0.0%	0.0%	4.5%
Resignation	5.4%	3.1%	2.1%	2.2%	3.0%	**14.3%**	2.4%	12.5%	0.0%	3.0%
Changing habits, going out less	0.0%	6.3%	1.1%	2.2%	6.1%	0.0%	0.0%	**25.0%**	0.0%	2.7%

	Afro-descendant Latin American	Black African	Arab and Amazigh / Non-Arab North African	Native American	East or Southeast Asian	South Central Asian	Gypsy / Roma / Roma	Mediterranean white	Latin American White	Total
Discomfort, discomfort: at work, with neighbours...	0.0%	0.0%	1.1%	2.2%	0.0%	0.0%	**4.8%**	0.0%	0.0%	1.3%
Aggressiveness, increased fighting, abuse, violence, hatred, etc.	**2.7%**	0.0%	1.1%	0.0%	0.0%	0.0%	2.4%	0.0%	0.0%	1.0%
Feeling of humiliation	0.0%	0.0%	1.1%	**2.2%**	0.0%	0.0%	0.0%	0.0%	0.0%	0.8%
Feelings of injustice	0.0%	0.0%	1.1%	0.0%	**3.0%**	0.0%	2.4%	0.0%	0.0%	0.8%
Mistrust of the Spanish police	**2.7%**	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.3%

Source: own elaboration. N= 354 (those who have experienced discriminatory situations at first hand).

The differences by sex are not very significant; however, it is striking that in this edition, women are more indifferent as a result of the discriminatory situations they experience first-hand (22.4%) than men (17.8%). Conversely, men exhibit more distrust (15.9%) than women (12.2%).

Also, although with a minimal difference of just over 1 p.p., women feel more sadness, depression and other psychological consequences than men. With equally small differences, men are more likely than women to opt for empowerment in order to gain respect in this type of discriminatory situation (10.8%), but they also feel more powerless than women (8.9%).

Table 47. What do you think are the consequences of the racial discrimination you have experienced in your life? (First person experience and by sex)

	Women	Men
Sadness, depression, psychological consequences...	**23.5%**	**22.3%**
Nothing/I don't care, it doesn't affect me	22.4%	17.8%
Mistrust	12.2%	15.9%
Reaffirmation, empowerment to make oneself respected in these situations	9.7%	10.8%
Helplessness, frustration	7.1%	8.9%
Distancing, less integration with Spaniards, more bonding with compatriots	5.6%	6.4%
Feelings of anger, rage, anger, anger, indignation	4.6%	4.5%
Avoid getting into dangerous or provocative situations.	4.6%	5.1%

	Women	Men
Resignation	3.1%	2.5%
Changing habits, going out less	2.6%	2.5%
Aggressiveness, increased fighting, abuse, violence, hatred, etc.	1.5%	0.6%
Discomfort, discomfort: at work, with neighbours...	1.0%	1.3%
Feeling of humiliation	1.0%	0.6%
Feelings of injustice	0.5%	0.6%
Mistrust of the Spanish police	0.5%	0.0%

Source: own elaboration. N= 354 (those who have experienced discriminatory situations at first hand).

The answers to the question with closed categories are consistent with the results of the open question on the possible consequences of experiencing discriminatory treatment.

The response rates for all categories have increased substantially in this edition.

Table 48. Due to the discriminatory situation(s) you have experienced and as an effect of it/them, have you experienced any of these consequences in your life? (First person experience) (Ethnic groups)

	Afro-descendant Latin American	Black African	Arab and Amazigh / Non-Arab North African	Native American	East or Southeast Asian	South Central Asian	Gypsy / Roma / Roma	Mediterranean white	Latin American White	Total
Psychological effects (more stress, or anxiety, depression)	45.9%	**61.3%**	52.0%	51.8%	37.3%	40.9%	32.7%	50.0%	20.0%	47.6%
Feeling more rejection and/or distrust towards the majority ethnic group	43.2%	36.0%	31.4%	39.3%	28.8%	31.8%	46.2%	**50.0%**	20.0%	37.1%
Isolated, does not leave the house, refuses to go to public places (bars, discotheques).	16.2%	22.7%	21.6%	19.6%	5.1%	13.6%	13.5%	**25.0%**	0.0%	17.8%
More distrust of institutions	18.9%	16.0%	12.7%	8.9%	13.6%	18.2%	21.2%	**37.5%**	0.0%	14.7%
Not attending public services (doctor, school)	8.1%	10.7%	11.8%	7.1%	10.2%	**18.2%**	15.4%	12.5%	0.0%	10.3%
Physical effects of aggression (illnesses or disabilities)	5.4%	2.7%	1.0%	0.0%	1.7%	0.0%	9.6%	**12.5%**	0.0%	2.8%

Source: own elaboration. N= 354 (those who have experienced discriminatory situations at first hand).

- 47.6% of respondents who have experienced discrimination at firsthand in the last year acknowledge that this has caused them psychological effects, such as stress, anxiety or depression, which can have a very negative impact on their mental health. This represents a significant increase of 8 p.p. compared to the results of the previous wave.

  This impact is particularly strong in groups made up of black Africans (61.3%), Arabs (52%), Native Americans (51.8%) and white Mediterranean people (50%). White Latin Americans (20%) and Roma (32.7%) report the least impact in this regard. These psychological effects have increased by 11 p.p. among the Roma population, which, as has been observed throughout the study and in previous editions, is one of the groups that experience the most discriminatory treatment.

- Compared to 2020, the proportion of those indicating that they feel more rejection and/or distrust towards the majority ethnic group due to the discriminatory treatment suffered increases from 23% to 37%. This rises to 50% for white Mediterranean people (50%), Roma (46%) and people of African descent (43%).

- To a lesser extent, but also increasing, is the feeling of isolation, rising from 14% to 17.8%. Isolation is a consequence that primarily affects white Mediterranean people (25%), as well as black African (22.7%) and Arab (21.6%) populations.

- 14.7% of individuals report increased distrust towards institutions and 10.3% have decided not to use public services. In addition to white Mediterranean people (37.5%), those who show the greatest distrust are Roma (21.2%), people of African descent (18.9%) and South-Central Asians (18.2%). The latter group shows the highest rate of deciding not to use public services (18.2%), followed closely by Roma (15.4%).

- The physical effects of aggressions have decreased compared to 2020 (2.8% relative to 5.9% in 2020), although 9.6% of Roma individuals acknowledge suffering physical effects as a consequence of having experienced discriminatory situations firsthand.

In terms of gender, compared to the previous edition, men report suffering more psychological effects (49.3% of men compared to 46.3% of women), while women report suffering slightly more than men from rejection of Spanish society (40.8% of women compared to 32.4% of men). It is worth noting that men are more likely to decide not to use public services (13.1% of men and 8.1% of women).

The consequences of the discrimination experienced result in diverse reactions, largely influenced by socio-economic conditions as well as cultural and relational capital.

In some cases, there is a process of normalisation of these experiences, which leads to an attempt to avoid them. For example, among younger people or those without cultural or economic resources, who for various reasons find themselves in a situation of greater vulnerability, the reaction to situations of discrimination, rejection, threats or insults tends to be one of greater fear and withdrawal in order to avoid conflictive situations, and also translates into an effort to achieve integration.

> *«Besides, my family raised me in a certain way so that I would not create problems at school (...), if they scolded me or whatever, I had to take the blame, or whatever it took so that there would be no problems, because there was a conflict between a migrant child and a white child and most of the time the white child won.»*
>
> *«They tend to keep quiet, to please others or to try to integrate (...) As a student or as a girl, what I have always wanted is to be as neutral as possible and to be able to go unnoticed.»*
>
> (Student focus group participants).

In this effort to go unnoticed, young people comment on attempts to «neutralise» those physical features they have gone through, or how they have rejected or denied cultural aspects that identify their ethnic groups, so as not to be different from the rest.

«...then the issue of cheating, because my family cheats, my environment cheats, I had to give it up, I mean, I forced myself to give it up, but because I noticed that we were scolded at school.»

«I was ashamed to share things like parties or festivities that I did with the rest, I have had a certain rejection towards my Latin culture; that is to say, I didn't like certain events perhaps that we did for a family member or boasting about being Latin; it made me feel as if I was denying certain victories that others have achieved.»

«I always wanted to look a lot like my typical friends, white, blonde, with blue eyes. And I really hated my hair because it got in my way a lot. I always straightened it, because I asked my mother to make my hair very close to my head so that the curls wouldn't show.»

«There were people in high school or at school who adopted certain nicknames because they thought it was funny to all the kids to fit in, we accepted them.»

(Focus group participants with students).

Participants in the focus group with Roma women expressed the emotional burden of facing daily discrimination, describing a wide range of negative feelings stemming from their experiences of racial or ethnic discrimination in Spain. Among the feelings described by the women were anger and powerlessness; sadness and emotional exhaustion; insecurity and anxiety; and, shame and indignation. These feelings arise from the personal and institutional discrimination faced, and have a profound emotional impact. In addition, some participants shared how anxiety and anger affect their well-being and that of their children, and how they also choose to neutralise their ways of being in order to avoid discrimination.

«You feel an incredible sense of helplessness because you don't understand why this is happening to you. I mean, you don't understand why you are going through this, why do I always have to go through the same thing? Why do they always stop me or always persecute me? In the end, you're not happy because you can't live your life to the fullest, and it affects you on every level.»

«I have seen that fear all the time, but to the level of modifying their appearance to say, I have to stop being who I am in order to work.»

(Participants in the focus group with Roma women).

This fear, a consequence of discriminatory experiences, is also observed among the participants in the focus group with people with disabilities, who say that they have to fight against this fear and the isolation it causes in order to have the life they want, or what they refer to as a «normal life». The feeling of shame resulting from constant humiliation and mockery because of their origin, combined with their disability, also drives individuals to try to assimilate as much as possible into the majority population, as was similarly observed among participants in the student focus group.

«Yes, sometimes it's scary to go out in the street. I don't know what kind of person you're going to meet as soon as you get off the lift at home».

«So, there was discrimination because of your, eh, race, origin and, above all, they laughed at me a lot because of the way I spoke. But a lot, yes, some colleagues, some managers, eh, the people who worked there, who were from here, well, yes, they laughed a lot. So, I had to adapt my language, my tongue, to the way of speaking here so that they would stop laughing, because I felt humiliated.»

(Focus group participants with persons with physical disabilities).

Finally, it is evident from the focus and discussion groups that the feeling of anger resulting from repeated racism, which leads to distancing or isolation from the majority group, can also lead to greater integration or bonding with people from one's own ethnic group, in order to protect oneself from other situations of ethnic or racial discrimination.

> *«Last year we did an Afro conference at the university and the last workshop was like a mindfulness workshop, one of those relaxation workshops. We also talked about racism and there was a girl, for example, who showed that she had a lot of accumulated hatred inside, perhaps because she said she was tired of it, that she had suffered a lot, with her classmates or at school and it was like she was tired of it, that she didn't want to relate to others because she simply wanted to avoid experiencing those situations again.»*
>
> (Housing focus group participant).

This bonding among people of the same ethnic group, or more broadly among racialized individuals who share common experiences of discrimination, serves as a reference point for learning how to react to such situations. It can also lead to a greater sense of pride in those traits that were previously hidden. This is observed among participants in the student focus group: as they grow older and become more resourceful and confident, some individuals undergo a transformation, becoming empowered and shifting from hiding their distinctive traits to embracing and claiming them.

> *«So, you say either I put my head down and hide because I feel terrible about the way they talk to me and what they say to me, or even though you are discovering what it's like to be in a wheelchair, no, the first thing you see is the chair, apart from the colour of your skin or the way you talk. So, then you say, do I hide or do I go on? And then the references you have are the ones that tell you to go on or not, and there have been one or the other. Sometimes I've hidden because I couldn't listen any more, both in schools and in the street.»*
>
> (Focus group participant with persons with physical disabilities).

> *«The idea of letting my hair down and showing my afro came to me from one day to the next, because I had been hiding it all my life, and I was tired of hiding something that is part of me and that I will never be able to get rid of. I mean, no matter how much I shave, no matter how much I dye my hair, how much I straighten it, I'm always going to have afro hair. So of course, it's like you get to a point where you get tired of it, when I started to grow it out and so on, it's like I realised that it's something that is part of me and it's like a symbol of empowerment.»*
>
> *«When I became a bit more conscious, I realised that I wasn't proud to be Latina and it was a bit of a shock and then I had to kind of re-examine myself. Now I'm like super researching my roots.»*
>
> (Focus group participants with students).

Something similar happens with the Roma women in the focus group, who consider that fighting against a social structure that perpetuates their exclusion is exhausting and wearing, yet they feel pride and resilience for their ethnic group. Despite the harshness of discrimination, they mention how the Roma community has developed a great capacity to cope with these difficulties. They often find strength in their family ties and solidarity within the community. They continue to see their identity as a source of strength.

> *«If I could be born again, yes, I would choose to be a Roma. 99% of Roma will say yes, if not 100% (...) How nice it is to be a Roma, but how difficult it is to be one.»*
>
> (Participant in a focus group with Roma women).

Among those with Spanish nationality and favourable socio-economic conditions, close to social movements and organisations in defence of the rights of people from different ethnic groups, there is a clearer stance on racism, far removed from any self-blame and centred on the link between racism and the lack of education and training of a part of the population, from which they simply distance themselves.

«People are not informed. So, nowadays, when I receive a racist comment, I don't get offended. I mean, I feel more mercy because they are simply people exposing their ignorance. Nowadays I see it very differently, obviously because of the experience, because you read, you get trained and at the end of the day it's the point of ignorance.»

«Right now, I react to racism with pity, because it is something that, being at a time, with all this information we have today, being able to study anything, you are already completely ignorant, people who decide for themselves to be racist.»

«Racism is not just ignorance, but unconsciousness. That difficulty in putting ourselves in the other person's shoes.»

(Focus group participants with black African and Arab men).

Finally, among the women participants in the domestic workers' focus group, the structural consequences of racism and ethnic discrimination were discussed. In the case of domestic workers, ethnic or racial discrimination and discrimination on the basis of their foreign origin limit their employment opportunities to domestic service, a sector which, at the same time, tends to be more precarious. More broadly, discrimination reproduces and deepens the social exclusion of racialised people, restricting their access to decent working conditions, basic rights and full participation in public life.

«Well, I think that the consequences of racist discrimination are, for migrant women, one of the biggest impacts is the economic impact, because it generates incredible poverty. One out of every three women in domestic employment is on the poverty line.»

«This work is very class-based, there is a lot of classism, a lot of sectorisation in this economic sense and these are part of the consequences that discrimination generates, the social impact that it can generate within us, such as social exclusion, the cycles of inequality, the lack of opportunities, the discriminatory treatment that perpetuate these cycles of inequality and poverty.»

(Participant in focus group with domestic workers).

5. Explanatory variables for different levels of discrimination: gender, age, habitat size and other subjective variables

Following the same logic of previous editions of the study, the influence of various socio-demographic variables on respondents' perception of unequal and/or discriminatory treatment among has been analysed.

In this edition, the analysis delves into the situations presented across various domains, aiming to identify the most significant relationships that highlight differences based on diverse socio-demographic variables. These variables can, in some cases, explain multiple or intersectional discrimination, that is, racial or ethnic discrimination can intersect with other forms of discrimination, such as gender, age, and so on, thereby intensifying the overall experience of discrimination.

5.1. Perceptions of gender discrimination

The perception of discrimination is relatively different between women and men. Specifically, men have experienced more situations of discrimination based on racial or ethnic origin in areas associated with public spaces, while women have experienced discrimination in areas more related to private spaces, such as housing, and/or services or spaces related to women's usual role of caregiving, such as education or health. In other areas, such as employment, the differences oscillate between the sexes depending on the situation. In this way, the trends observed in the 2020 edition are reproduced.

- In the area of establishments and spaces open to the public, statistically significant gaps can be observed. In this regard, men are the ones who have most frequently reported being insulted on the street (3.8 percentage points more than women), a situation considered a hate crime; they also report, to a greater extent, being denied entry to nightclubs, bars, restaurants, and other public spaces (2.4 percentage points more than women) and are the ones who have most often perceived disapproving looks in stores or shopping centres (3.7 percentage points).

Table 49. Perception of discrimination in items in the area of establishments and spaces open to the public by sex

	Women	Men	Total
Not allowed to enter a disco/bar/restaurant/cinema/shop (DO)	10.1%	12.5%	11.1%
You have not been served in a discotheque/bar/restaurant/shop	10.2%	10.2%	10.2%
Have you ever felt that you are looked down upon in shops or shopping centres?	**20.5%**	**24.2%**	**22.1%**
He has been insulted in the street (DO)	12.1%	15.9%	13.8%
He has been beaten in the street (DO)	3.9%	4.0%	3.9%
You have been more harassed than other people or have not been allowed to enter a cultural centre or sports facility.	2.0%	3.5%	2.6%
He was not stopped when he tried to take a taxi.	2.3%	2.9%	2.6%
Have not sat down / have not got up from their side on public transport.	7.4%	7.7%	7.6%
They gave you problems to open an account or take out a bank card at the bank/savings bank.	15.2%	15.0%	15.1%
They wanted to charge you more than other people for certain services (telephony, insurance, etc.).	9.3%	9.9%	9.6%

Source: own elaboration.

- As noted earlier in the report, in most of the situations described, men report experiencing more discriminatory treatment by the police, particularly when being asked for identification on the street without justification (3 percentage points) and during searches of their belongings (2.6 percentage points). Women, however, report receiving worse treatment at police stations when carrying out administrative procedures (1.9 percentage points).
- In the area of housing, there are also notable differences in some cases. Women are more often prevented from being shown houses they wanted to buy or rent (2.1 p.p.), and, above all, they are more often refused to rent a house (2.9 p.p. difference). However, men are more likely to face more obstacles or requirements for renting a house (8.6 p.p.). In other words, women are denied access to a possible rental from the outset to a greater extent, but men are given more difficulties.
- In the area of employment, slight but significant differences are observed. Overall, men are more likely to perceive situations such as not being offered a formal contract or not being registered with the Social Security (2 p.p. difference); but, above all, a higher proportion of men than women consider that they have been given jobs that go beyond their duties (3.5 p.p.). Additionally, in the context of their jobs, men report having had worse schedules and/or more physically demanding work (2.1 percentage points more than women).

  Women, on the other hand, identify to a greater extent experiences of discriminatory treatment when looking for a job and in terms of salary: they consider that they have not been listened to or attended to when looking for a job (1.2 p.p. more than men) and, when they have had a job, they consider to a greater extent that they are paid less than other people doing the same job (1.1 p.p.).

Table 50. Perception of discrimination in work-related items by sex

	Women	Men	Total
You have not been listened to/heard when you went to look for a job somewhere.	11.7%	10.5%	11.2%
You have been rejected or treated negatively during a job interview.	13.3%	13.2%	13.3%
You have not been given a contract / you have not been registered with the social security system.	12.4%	14.5%	13.3%
You have been assigned work that does not correspond to the duties of your position.	11.9%	15.4%	13.4%
He has not been given a holiday	9.5%	11.4%	10.3%
Not allowed to attend employment courses	2.3%	1.7%	2.0%
They have prevented him from being in public-facing positions or dealing with people.	4.8%	7.0%	5.8%
Charge less than others doing the same job	12.5%	11.4%	12.0%
He has been given the worst working hours and/or the toughest jobs.	12.4%	14.5%	13.3%
He has been dismissed without explanation	9.5%	10.9%	10.1%
Have you had problems with promotion, advancement, improvement in your job?	7.5%	8.2%	7.8%
You have been publicly insulted or humiliated (OD)	9.8%	10.2%	10.0%
You have been asked to remove any religious or cultural symbols (veil, etc.).	2.9%	4.3%	3.5%
You have been treated badly/moisturised by customers or suppliers (OD)	8.9%	8.4%	8.7%
Have you felt more controlled and/or watched than others?	11.7%	11.6%	11.7%
Harassment at work (OJ)	4.8%	5.2%	5.0%
He has been falsely accused of committing offences such as stealing.	3.7%	2.8%	3.3%

Source: own elaboration.

- In most cases, women have faced greater discrimination in the educational sphere compared to men. Women report experiencing higher rates of mockery, insults and harassment from other students (3.3 p.p.); women were also more frequently asked to remove religious symbols (0.7 p.p.).

  The issue of bullying against women responds to the intersectionality of discrimination, confirmed by the experts interviewed, who point to various studies on the gender component of discrimination in the school context, attributable to women's greater difficulties in finding or having support networks in these situations.

  «The level of reports of bullying in the case of women is higher than that suffered by men because their capacity to react to these toxic agents is also different.»

  (Expert interviewed).

5.2. The variation in perceptions according to age

Age once again emerges as an important factor in explaining some of the differences in the perception of discriminatory treatment in certain areas, particularly those that take place in open spaces and involve law enforcement, where younger individuals tend to report a higher proportion of discriminatory situations.

Young people, unlike older people, tend to have more relationships with people from different backgrounds, and with the majority population itself, which may increase their likelihood of experiencing discriminatory treatment in open spaces; however, in certain situations it is older people who report more discrimination.

- In the area of establishments or spaces open to the public, younger people report a higher prevalence of discriminatory treatment in situations such as not being allowed to enter discotheques and public spaces. However, it is people over 65 who report having received more insults in the street (5 p.p.) than other age groups, which are considered hate crimes; or those who report not having been served in a restaurant, shop or other public space (4 p.p. above the average).

- In the area of housing, it can be observed that it is the age groups at the extremes that experience discrimination to a greater extent in some of the situations mentioned. Thus, the youngest people report to a greater extent that they were not given a rental contract (6 p.p. above the average); and those over 65 years of age report to a greater extent that they were not shown a property to rent (12 p.p. above the average); but both the youngest and the oldest stand out for the high proportion of people who report that they have not been rented a property (34.2% and 45.3%, respectively).

Table 51. Perception of discrimination in the housing domain items by age

	16-24 years old	25-40 years	41-65 years	Over 65 years old	Total
He was not shown a property he wanted to rent or buy.	21.1%	21.7%	21.5%	**33.4%**	21.8%
Not allowed to register	21.5%	20.3%	**24.6%**	16.7%	22.1%
They did not rent housing for him	34.2%	24.9%	25.6%	**45.3%**	27.3%
They gave you more requirements for renting a flat.	18.5%	**27.6%**	23.3%	21.6%	24.1%
They did not make a rental contract	**24.0%**	17.5%	16.9%	11.5%	18.3%
You have come across an advertisement written in discriminatory/exclusionary terms.	6.0%	**7.6%**	4.7%	0.0%	6.0%

Source: own elaboration.

- In the field of Local Public Administration, various situations are observed where the over 65 age group experiences greater discrimination compared to others, such as facing added difficulties in treatment (4 p.p. above the average) or even denial of care or service (6 p.p. above the average).

- In the police field, younger people tend to experience a higher proportion of discriminatory situations such as having their belongings searched without justification, or being asked for their documents without justification (5 p.p. above the average in both cases).

5.3. Differences according to habitat size

The size of people's place of residence appears to be one of the most decisive factors in explaining the differences in the perception of discrimination, especially in the area of housing and treatment by the neighbourhood, but it is also a determining factor in the treatment by police and security forces and in some public services, such as health and local public administration.

- It is in rural municipalities where most manifestations of housing-related discrimination on racial or ethnic grounds are perceived. Thus, the proportion of people in the smallest municipalities who are not allowed to register (12 p.p. above the average), or who report that they were not given a rental contract (17 p.p. above the average), grows exponentially.

  In the same direction, as the size of the municipality decreases, the proportion of people who report having experienced discrimination in their relationship with their neighbourhood increases.

Table 52 Perception of discrimination in the housing domain items by size of municipality of residence

	Municipality with more than 200,000 inhabitants	Municipality between 20,001 and 200,000 inhabitants	Municipality with less than 20,000 inhabitants	Total
He was not shown a property he wanted to rent or buy.	19.7%	23.8%	24.7%	21.8%
Not allowed to register	20.2%	19.3%	34.4%	22.1%
They did not rent housing for him	24.1%	34.3%	23.9%	27.3%
They gave you more requirements for renting a flat.	24.2%	23.0%	26.1%	24.1%
They did not make a rental contract	14.4%	16.3%	35.2%	18.3%
You have come across an advertisement written in discriminatory/exclusionary terms.	7.5%	4.5%	3.9%	6.0%

Source: own elaboration.

- In the area of Local Public Administration, however, the opposite trend can be detected, and thus, the proportion of people who perceive discrimination increases as the size of the municipality of residence increases, in terms of treatment by the City Council when carrying out any procedure, and in terms of suffering additional difficulties.

- Although some differences can be observed in the workplace and in public spaces, these are not significant and do not reveal a clear trend.

5.4. Perception according to length of residence in Spain

The length of time spent in Spain is a variable that has a notable influence in many of the areas analysed.

In the areas of establishments or spaces open to the public, police, education, health and job training, it is observed that, in general terms, the shorter the time spent in Spain, the greater the probability of having experienced discriminatory situations. However, there are areas that require a certain degree of permanence in order to perceive discriminatory situations to a greater extent, such as education. In any case, the proportion of people experiencing discriminatory situations does not seem to decrease until people born outside Spain have been living in Spain for at least 5 years.

The specific situations in which people experience discrimination to a greater extent, by area, are as follows.

- With regard to establishments or spaces open to the public, people who have been living in Spain for between 1 and 2 years are more likely to have experienced discriminatory situations, such as the perception of disapproving looks in shops or shopping centres (10 p.p. above the rest), or impediments when entering leisure establishments (7 p.p.). In certain situations, the likelihood of experiencing discrimination is higher the shorter the length of stay in Spain, such as being avoided in public transport or perceiving that they are being charged more for certain services.

- In the police context, discriminatory situations are more commonly reported by individuals who have been living in Spain for a shorter time. This is particularly evident when it comes to unjustified requests for identification, luggage searches, etc., or difficulties in completing paperwork, or the perception of excessive use of police force (considered a hate crime).

Table 53. Perception of discrimination in police-related items by length of residence in Spain

	6 months to 1 year	1 to 2 years	2 to 5 years	5 to 10 years	Ten years or more	Total
He has been asked for his documents in the street without justification.	**25.9%**	21.0%	22.8%	17.7%	15.2%	20.2%
Your suitcase/bag/goods have been searched for no reason.	10.8%	**16.6%**	10.6%	10.9%	8.6%	12.5%
You encountered problems/ problems/more requirements to carry out a procedure	10.3%	**11.2%**	9.1%	6.1%	6.7%	7.6%
He has been treated badly at the police station when carrying out a procedure or making a complaint.	5.3%	3.3%	**14.5%**	5.8%	4.9%	6.7%
You have been treated differently depending on your ethnicity in border control operations.	7.0%	5.7%	5.9%	7.0%	**8.8%**	6.2%
Excessive use of force by the police (OJ)	6.1%	**7.7%**	2.3%	2.6%	2.1%	4.1%

Source: own elaboration.

- In the educational sphere, discriminatory situations are more pronounced among individuals who have been residing in Spain for 1 to 5 years. For example, this group reports higher levels of situations of bullying (10 p.p. above the average) and exclusion from activities and games by other students (3 p.p.). Additionally, the shorter the time of residence in Spain, the more likely individuals are to report experiencing disrespect, mistreatment, or insults from school staff, acts classified as hate crimes.

Conclusions

- The perception of discrimination is relatively different between women and men, with patterns that respond to the different roles traditionally associated with each sex. Thus, men experience more situations of discrimination based on racial or ethnic origin in areas associated with public spaces, while women identify them in areas more related to private spaces, such as housing, and/or services or spaces related to care, such as education or health, as well as in the field of education. In other areas such as employment, the differences between the sexes vary depending on the situation. In this case, as in the case of age, we could speak of situations of intersectionality.

- Age once again becomes another variable that explains some of the differences in the perception of discriminatory treatment in some areas, particularly in those occurring in open spaces and involving law enforcement, where younger individuals tend to experience higher levels of discrimination. However, in certain situations, it is older people who are more likely to report situations of discrimination (treatment in the administration, or receiving insults in the street).

- The size of people's place of residence is one of the most decisive factors in explaining the differences in the perception of discrimination, especially in the area of housing and treatment by the neighbourhood, but it is also a determining factor in the treatment by the police and security forces and in some public services, such as health or local administration. It is in rural municipalities where most manifestations of discrimination are perceived in the housing environment. However, treatment in local public administration worsens as the size of the municipality increases.

- The length of time spent in Spain is a variable that has a notable influence in some of the areas analysed: establishments or spaces open to the public, police, education and health, and it is observed that, in general terms, the shorter the time spent in Spain, the greater the probability of having experienced discriminatory situations. However, there are areas in which discrimination is perceived after a certain period of time, as in the case of education. In any case, the proportion of people who experience discriminatory situations does not seem to decrease until people born outside Spain have been living in Spain for at least 5 years.

6. Complaints and grievance mechanisms

This chapter addresses the use of monitoring and control bodies by people who experience discrimination based on racial or ethnic origin to file complaints, reports or claims before administrative and judicial bodies, as well as the reasons for their lack of access to these organisations, and the perception that these people have of justice in Spain.

The level of knowledge about different organisations or associations that can serve as support instruments in situations of discrimination is also provided. Finally, a series of proposals to curb discrimination and the degree of support for each of them by the people surveyed will be presented.

Additionally, the chapter provides an overview of the level of awareness regarding various organisations or associations that can serve as support instruments in cases of discrimination. Finally, a series of proposals to combat discrimination will be presented, along with the level of support each proposal receives from the survey respondents.

6.1. Reacting to discrimination: filing claims, complaints or reports

22.6% of people who spontaneously stated that they had experienced some kind of discriminatory situation in the past year said that they had filed a claim, complaint and/or report. The results for 2024 show an increase in the proportion of people filing complaints by more than 4 percentage points compared to 2020 and 12 percentage points compared to 2013. These data would reflect an upward trend that shows that people from diverse ethnic groups have progressively lower cultural, psychological or social barriers to filing a claim, complaint or report if they experience discrimination on the basis of racial or ethnic origin.

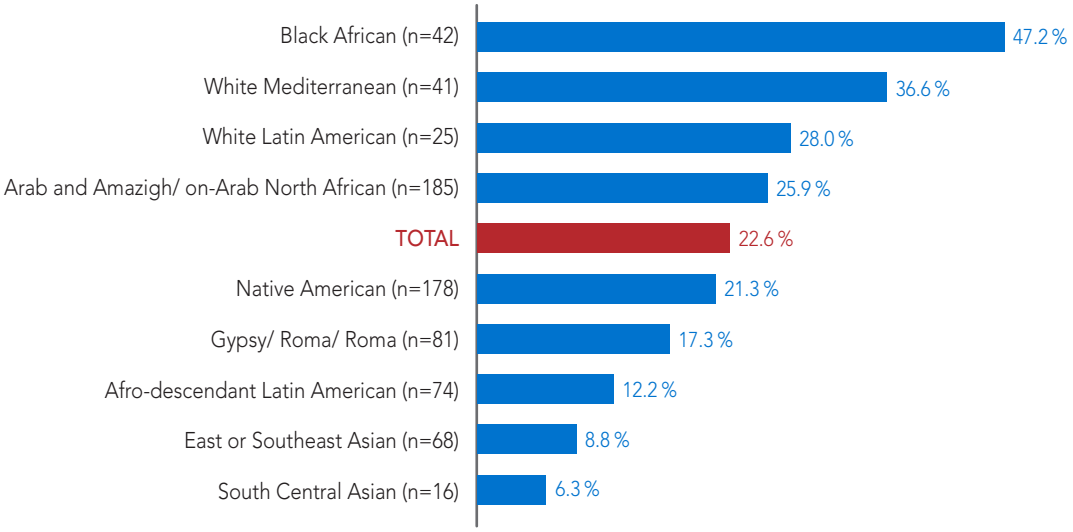
Moreover, according to the SOS Racism Annual Report (2024), 40% of the individuals filling a complaint are in an irregular situation.

Analysing the data as a whole, the group of people who proportionally made the largest number of complaints is the black African population (47.2%, 18 percentage points above 2020, although we are talking about 25 people). The next groups with the highest proportion of complaints are those with the least discriminatory experiences: white Mediterranean people (36.6%) and white Latin Americans (28%). In this case, it could be that these groups have more information and fewer difficulties and cultural barriers when it comes to carrying out this type of procedure than the rest of the ethnic groups.

The lowest reported ethnic groups are: East or Southeast Asian (8.8%), and South-Central Asian (6.3%).

The Roma population, while being one of the most discriminated groups across various areas, is below the average when it comes to filing claims, complaints or reports (17.3%). Although this proportion is higher than in 2020 (11.5%), organisations working to defend the rights of Roma people have identified that they often do not report instances of discrimination to the authorities (police, prosecution, etc.) due to fear of potential retaliation, the belief that the complaint will not be useful or effective, or discouragement from lengthy procedures (Fundación Secretariado Gitano, 2023).

Figure 62. Proportion of people by ethnic group who reported experiencing discrimination on the basis of ethnicity who have filed a complaint



Source: own elaboration. N= 721.

This progressive increase in the number of claims, complaints and/or reports filed by respondents in recent years, as indicated in the previous report, is partly due to the changes made by the Public Prosecutor's Office in the fight against Hate Crimes: the implementation of the *Protocol of Action of the Security Forces and Corps for hate crimes and conduct that violates the legal norms on discrimination* in the area of the National Police and Civil Guard, as well as the improvement in training on hate crimes of the State Security Forces and Corps (FFCCSE) and the implementation of the *Action Plan to Combat Hate Crimes* of the Ministry of the Interior.

However, other main factors that explain this situation are the fact that the population has a greater awareness of the need to report these crimes; this is largely due to the fact that numerous institutional campaigns and third sector organisations, which have more and more resources, have invited people to report these situations of discrimination.

There are different types of complaints:

- The most frequent type of complaint is that of hate crime complaints to the police or courts (12.2%), which has seen a slight increase of 2 percentage points compared to 2020.
- The second most frequent are claims or complaints for administrative infringements in public services (8.9%), which remains at similar levels to those in 2020.
- Only 4% reported having filed a complaint with the Labour Inspectorate, reflecting the clear fear in this area of the potential labour implications, despite this being one of the sectors with the highest levels of discrimination.
- The proportion of people who have filed a complaint with social entities is also very low, only 3.3% have done so. This would reflect a low recognition of their power and competences in this matter.
- The average number of respondents who say that they have contacted the Ombudsman or the Victims' Assistance and Guidance Service of CEDRE is no more than 1.4%, which would still reveal a notable lack of knowledge of this service.

Table 54. Proportion of people by ethnic group who reported experiencing discrimination on the basis of ethnicity and filed a complaint, by type of complaint or claim

	Total	Afro-descendant Latin American	Black African	Arab and Amazigh / Non-Arab North African	Native American	East or Southeast Asian	South Central Asian	Gypsy / Roma / Roma	Mediterranean white	Latin American White
Claim or complaint for administrative infringement in public services	8.9%	6.8%	15.1%	7.6%	7.9%	2.9%	0.0%	9.9%	**26.8%**	12.0%
Complaint or complaint to the Ombudsman	0.3%	0.0%	0.0%	1.1%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
Complaint or grievance in associations, NGOs or trade unions	3.3%	2.7%	7.5%	4.9%	1.7%	1.5%	0.0%	1.2%	**9.8%**	0.0%
Reporting hate crimes to the police, public prosecutor's office or the investigating court	12.2%	1.4%	**28.3%**	16.8%	11.8%	5.9%	6.3%	11.1%	9.8%	12.0%
Call 021 or the CEDRE's Service for Assistance and Guidance to Victims of Racial or Ethnic Discrimination	1.4%	0.0%	1.9%	0.5%	2.8%	0.0%	0.0%	0.0%	**4.9%**	4.0%
Complaint to the Labour Inspectorate	4.0%	2.7%	5.7%	4.9%	4.5%	1.5%	0.0%	2.5%	0.0%	**12.0%**

Source: own elaboration. N= 721.

Among the people from the different ethnic groups who report having been discriminated against because of their racial or ethnic origin, we detected the highest proportions of complaints in the case of the black African population, whose 28.3% of complaints or denunciations are directed at police or judicial offices for hate crimes. 15.1% of this same group has also filed claims or complaints for administrative offences in public services. Approximately 17% of the Arab and Amazigh population group also reported having filed complaints for hate crimes.

On the other hand, 26.8% of the white Mediterranean population who have filed a complaint or complaint have done so for claims for administrative infringements in public services. This group also had the highest percentage of people who reported having filed a complaint or claim with associations, NGOs or trade unions (9.8%).

On the other hand, 12% of white Latin Americans have filed a complaint with the Labour Inspectorate, and the same percentage of white Latin Americans also file hate crime complaints with the police or the judiciary.

Analysis of the complainants

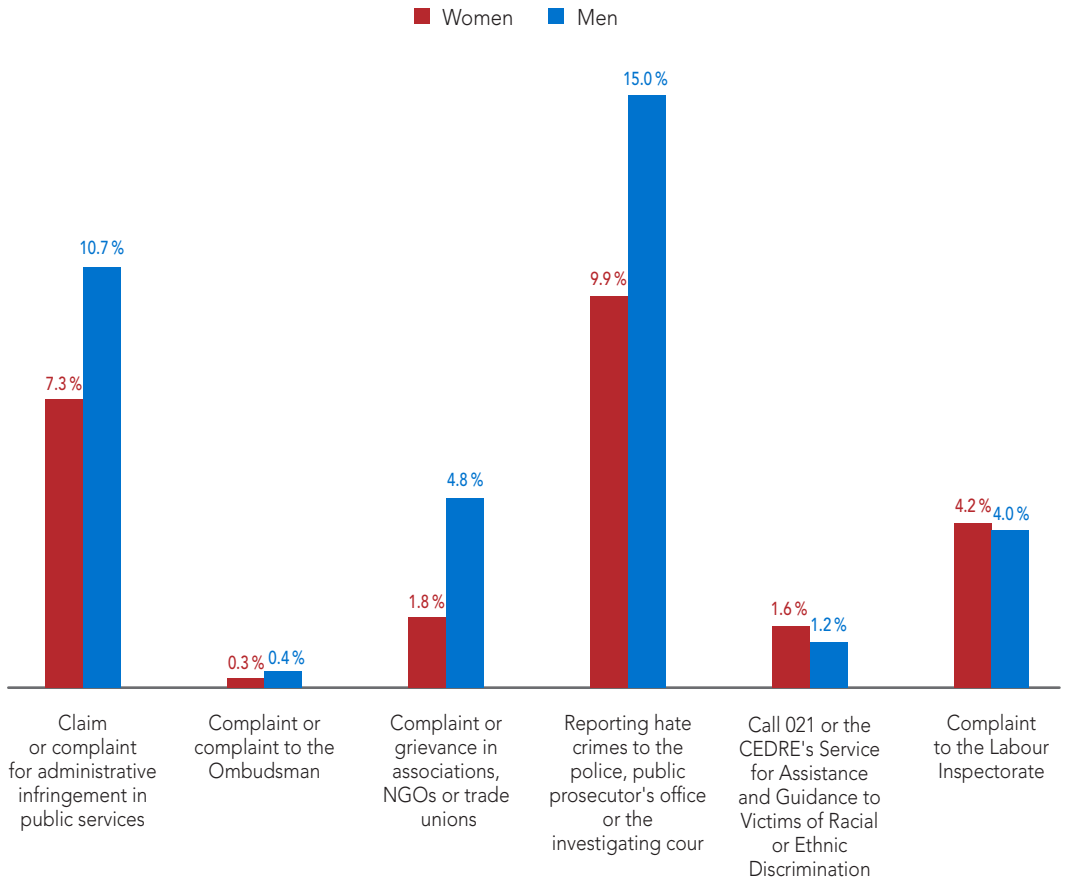
Men are most likely to report this type of situation (55.6%), which is a change from 2020, when 59.3% of women were the complainants.

If we calculate the total number of men and women separately who report having suffered a situation of discrimination, we can see that in all cases the proportion of men who suffer discrimination and report it is higher than that of women: 15% of men report

hate crimes, compared to 9.9% of women; 10.7% have filed complaints for administrative offences in public services, almost 4 percentage points higher than women. In the case of complaints filed in associations, NGOs or trade unions, men almost triple the number of complaints filed by women (4.8% and 1.8%, respectively).

The third most common type of complaint filed by women is with the Labour Inspectorate (4.2%), slightly more than men (4%).

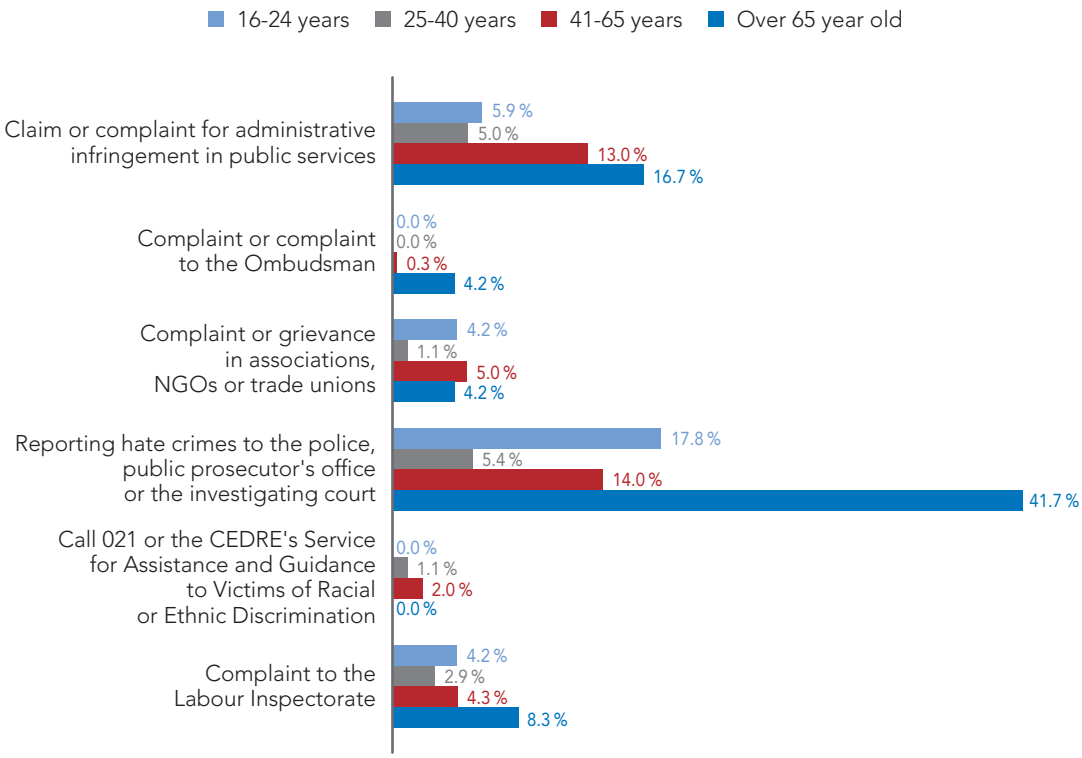
Figure 63. Complaints filed by sex



Source: own elaboration. N= 721.

Among those who have suffered some kind of discriminatory situation and who have filed a complaint, differences can be observed according to their administrative situation (bearing in mind, however, that a large part of the sample did not answer this question). Those who proportionally file the most complaints are those who are in the process of renewing their residence permit, while those who do not have a residence permit are proportionally those who file the most complaints with associations or NGOs.

Figure 64. Complaints filed by residence permit



Source: own elaboration. N= 721.

On the other hand, it is observed that the longer the period of residence in Spain, the higher the proportion of people who file complaints or denunciations; a percentage that increases considerably among people born in Spain (a category created in order not to lose the sample).

However, there are nuances: certain types of complaints or claims are more frequent among those who have lived in Spain for less time. This is the case, for example, of hate crimes, which increase among people who have been in Spain for between 6 months and 5 years, although from the fifth year onwards, the percentage of complaints filed for hate crimes begins to fall, with almost 60% of these complaints being filed by people born in Spain.

Claims or complaints to associations, NGOs or trade unions increase among people who have been living in Spain for a longer period of time. This could be due to a greater awareness of the existence of different types of entities focused on these types of issues, as well as a possible militancy or association with these entities. A similar trend is observed with calls to the 021 or Service for Assistance and Guidance to Victims of Racial or Ethnic Discrimination of the CEDRE.

It is worth noting that 21.9% of Spanish-born people have experienced discrimination and have filed complaints with the Labour Inspectorate.

Table 55. Complaints filed by length of residence in Spain

	6 months to 1 year	1 to 2 years	2 to 5 years	5 to 10 years	Ten years and more	Born in Spain
Claim or complaint for administrative infringement in public services	10.9%	0.0%	7.9%	8.1%	12.6%	**40.6%**
Complaint or complaint to the Ombudsman	0.0%	0.0%	0.0%	0.0%	0.8%	**3.1%**

	6 months to 1 year	1 to 2 years	2 to 5 years	5 to 10 years	Ten years and more	Born in Spain
Complaint or grievance in associations, NGOs or trade unions	0.0%	0.0%	3.9%	4.4%	**6.3%**	**6.3%**
Reporting hate crimes to the police, public prosecutor's office or the investigating court	9.4%	10.3%	18.4%	13.3%	6.3%	59.4%
Call 021 or the CEDRE's Service for Assistance and Guidance to Victims of Racial or Ethnic Discrimination	0.0%	3.4%	**3.9%**	0.8%	2.4%	0.0%
Complaint to the Labour Inspectorate	3.1%	6.9%	3.9%	4.0%	3.1%	**21.9%**

Source: own elaboration.

6.2. The experience of denunciation

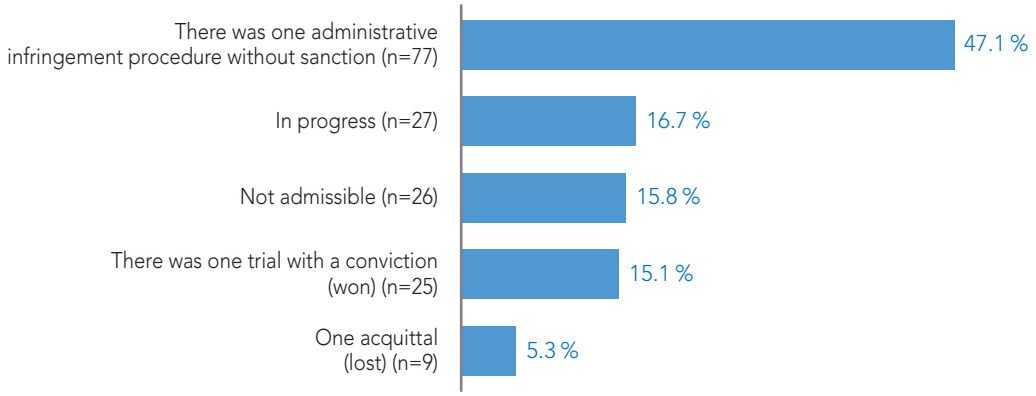
The following is an analysis of the reporting experience, whether to the police, administrative or other bodies (for a very small sample of 163 people).

Firstly, and in relation to the results of the judicial process, the majority of the complaints filed ended in administrative infringement proceedings without sanction (47.1 %). 16.7 % continue in judicial or administrative proceedings and 15.8 % of the complaints were not admitted for processing.

Among those that were admitted and conclusive, 15.1 % ended with a conviction and 5.3 % with an acquittal. Respectively, this represents a decrease in both cases of trials won and lost compared to 2020, although without losing sight of the fact that 47.1 % were successful administrative proceedings.

Bearing in mind that the figures are very low, it is worth noting a change in the distribution of the outcomes of prosecutions compared to 2020. On the one hand, there is a decrease in the number of complaints not admitted for processing, from 22 % in 2020 to 15.8 % in 2024. Similarly, there has also been a decrease in the percentage of complaints being prosecuted, from 34 % in 2020 to 16.7 % in 2024.

Figure 65. What was the outcome of the process?



Source: own elaboration. N= 164.

The results of the complaints or claims filed vary according to their nature and the place where they were filed (although the results have to be analysed taking into account the small sample size of 163 persons). Although most of them end in administrative infringement proceedings without sanction, in all cases, more lawsuits have been won when the

complaints have been filed with labour inspectorates, by claims or complaints for administrative infringement in public services and by complaints to the police or judicial bodies. On the other hand, more cases were lost when complaints were filed with associations, NGOs or trade unions (13%), a process that also includes those that are still in the legal process (26.1%).

Table 56. What the process was like among those who reported

	Not declared admissible	There was one trial with a conviction (he won)	There was one acquittal (he lost).	There was an administrative infringement proceeding with a sanction	There was an administrative infringement procedure without sanction.	It is in process
Complaint or grievance for administrative infringement in public services (n=65)	15.4%	13.8%	7.7%	0.0%	**46.2%**	16.9%
Complaint or grievance to the Ombudsman (n=2)	0.0%	0.0%	0.0%	0.0%	**100.0%**	0.0%
Complaint or grievance in associations, NGOs or trade unions (n=23)	8.7%	0.0%	13.0%	0.0%	**52.2%**	26.1%
Reporting of hate crimes to the police, prosecutor's office or to the investigating court (n=89)	15.7%	13.5%	5.6%	0.0%	**40.4%**	24.7%
Llamada al 021 o Servicio de Atención a Víctimas del CEDRE (n=10)	30.0%	0.0%	0.0%	0.0%	**70.0%**	0.0%
Denuncia ante inspección de trabajo (n=29)	17.2%	13.8%	3.4%	0.0%	**44.8%**	20.7%

Source: own elaboration. N= 164 (only persons who have filed a complaint).

According to the *Report on the Evolution of Hate Crimes in Spain* in 2023, 2,268 hate crimes and incidents were recorded, 21.3% more than in 2022. Of these events, 2,150 were hate crimes and 118 events corresponding to administrative offences and other incidents.

The area with the highest number of offences recorded in 2023 was «racism and xenophobia» with 856 known facts constituting hate crimes (41.8% of the total number of known facts), having risen compared to 2022 by 13.4%. The following areas are «sexual orientation and gender identity» with 522 known facts (13.7% more than in 2022) and «ideology», with 352 facts during 2023, representing an increase of 43.7% compared to 2022. However, among the known offences against ethnic groups that increased the most compared to 2022 were anti-Semitism (76.9%) and anti-Gypsyism (68.2%). On the other hand, hate crimes against people with disabilities increased by 113% compared to 2022.

The distribution of victims according to their nationality shows that, in first place are those of Spanish nationality (62.1%), with the figure for foreign nationals being 37.9%, slightly lower than in 2022 (39.1%). Within the group of victims of non-Spanish nationality, the victims with the highest values are those from Morocco (8.3%).

32.9% of victims are between 26 and 40 years old, followed by the age group between 41 and 50 years old (19.6%). Of particular note are the 15.5% of young people aged 18-25 and 14.8% of minors who have been victims of hate crimes.

The latest available data from the CEDRE's Service for Assistance and Guidance to Victims of Racial or Ethnic Discrimination show that in 2023, 2,582 cases of assistance to victims of racial or ethnic discrimination were registered, compared to 1,570 in 2022, a 64% more[1] . Female sex/gender victims accounted for 48.2% (male 34.5% and other 12.5%). 80.4% of the assistances were for individual incidents. In 52.1% of the cases, it was direct discrimination. The discriminating agent was mostly a public organisation (38.7%), followed by a private individual (31.1%) and to a lesser extent a private organisation (21.3%).

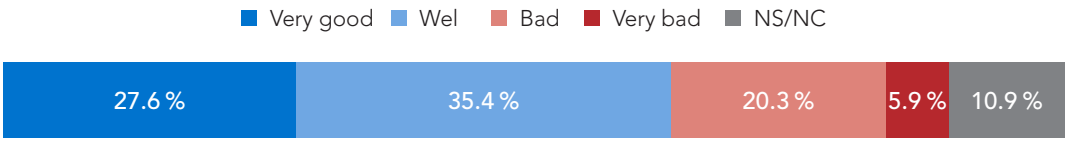
More than 30 different nationalities were attended to in the cases registered. Spanish nationality was the majority (22.8%), followed by Colombian (15.4%). Regarding the ethnic origin of the victims, the most frequently attended group was white Latin Americans (35%), followed by Roma or Gypsies (14.9%), blacks/African descendants/African/African-Spanish (14.2%) and Arabs (12%).

Of all the areas, denial of access to goods and services is the most common (20%), followed by denial of access to health services (12%) and private employment (11%). After these, the most numerous are housing (9.5%), education (8.2%) and others (7.7%). The existence of multiple or intersectional discrimination was identified in 30% of the cases, with place of birth being the intersecting factor in 21.1% of them.

In terms of satisfaction with the treatment received during and after the reporting process, the level of satisfaction is generally high. 63% of people say that they felt very well or well during the reporting process and afterwards, which is an increase of almost 8 percentage points compared to 2020. In contrast, 26.2% report feeling bad or very bad about the treatment (almost 15 p.p. less than in 2020). 10.9% do not know or do not answer in this respect.

These data reflect an improved treatment compared to 2020, but also compared to 2013, when the sum of the most positive percentages amounted to 57.6%.

Figure 66. Perception of treatment during and after the report



Source: own elaboration. N= 164 (only persons who have filed a complaint).

The degree of satisfaction varies according to the body with which the complaints were filed. Although, as seen above, the general assessment is positive, the persons who filed a complaint with the Ombudsman (2 persons) rate the treatment received during and after the process as poor.

The body that offers the highest degree of satisfaction for these people is the 021 or Service for Assistance and Guidance to Victims of Racial or Ethnic Discrimination of the CEDRE, with 88.9% of people who rate it positively, followed by the processes devel-

1. As the report itself points out, this progress has been achieved thanks to the increase in the number of offices offering face-to-face assistance (23 offices); the extension of the opening hours 365 days a year; the expansion of the central coordination and legal advice team; the awareness-raising campaign «Yes is racism»; and the activation of the 021helpline number.

oped by complaints lodged with associations, NGOs or trade unions (73.9%). Although the treatment received in the case of having lodged a complaint with the police or judicial bodies is positive, it is also the one in which the lowest proportion of people reporting a high degree of satisfaction (34.1%). It is worth noting that 20.7% do not know or do not answer about the complaints filed with the Labour Inspectorate.

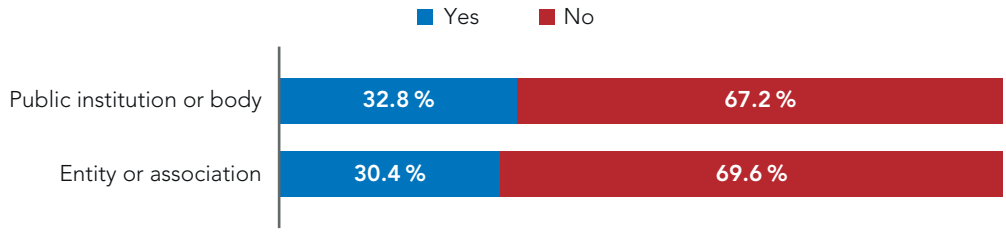
Table 57. Treatment during and after the complaint by type of complaint and complaint lodged

	Very good	Well	Mal	Very bad	NS/NC
Complaint or grievance for administrative infringement in public services (n=65)	32.3%	**38.5%**	18.5%	3.1%	7.7%
Complaint or grievance to the Ombudsman (n=2)	0.0%	0.0%	100.0%	0.0%	0.0%
Complaint or grievance in associations, NGOs or trade unions (n=23)	34.8%	**39.1%**	21.7%	4.3%	0.0%
Reporting hate crime to the police, prosecutor's office or investigating court (n=89)	20.5%	**38.6%**	26.1%	8.0%	6.8%
Call 021 or CEDRE's Service for Assistance and Guidance to Victims of Racial or Ethnic Discrimination (n=10)	33.3%	55.6%	11.1%	0.0%	0.0%
Complaint to the Labour Inspectorate (n=29)	**34.5%**	20.7%	17.2%	6.9%	20.7%

Source: own elaboration.

Of the total number of individuals who filed a legal complaint, 32.8% (53 people) reported having received support from some public institution or body, a proportion that is more than 5 percentage points higher than in 2020. On the other hand, 30.4% (50 persons) also received support from an entity or association.

Figure 67. Type of institution supported or not during the complaint process



Source: own elaboration. N= 164 (only persons who have filed a complaint).

People were also asked whether they would repeat their experience once the judicial process was over and whether they would report it again if they experienced any kind of discriminatory situation. The rate of people in favour of repeating the experience was 74.5% (121 people), which is in line with the figure from 2020.

Among the people who would report again if they were to suffer a discriminatory episode, those who filed a complaint for an administrative offence in public services (76.9%) and those who filed a hate crime complaint with the police or judicial authorities (78.7%) stand out. The most reluctant to report again are those who did so to the Ombudsman

(50%) and through the CEDRE's Service for Assistance and Guidance to Victims of Racial or Ethnic Discrimination (40%).

Table 58. Among the types of complaints or denunciations filed, persons who would report again in the event of experiencing another discriminatory situation

	Yes
Complaint or grievance for administrative infringement in public services (n=65)	76.9%
Complaint or grievance to the Ombudsman (n=2)	50.0%
Complaint or grievance in associations, NGOs or trade unions (n=23)	66.7%
Reporting hate crime to the police, prosecutor's office or investigating court (n=89)	**78.7%**
Call to 021 or CEDRE Victim Services (n=10)	60.0%
Complaint to labour inspectorate (n=29)	62.1%

Source: own elaboration.

6.3. The reasons for non-complaint or complaint

The study does not only focus on those who file claims, complaints or reports; it also examines the reasons why people who have experienced discrimination in the past year do not report it.

The results confirm that the main reasons why these individuals decide not to report are based on mistrust towards different institutions[2]: first on the usefulness of reporting to mitigate the effects of discriminatory episodes (20.6%), as well as mistrust in the police (10.6%) and in the judicial system (9.7%).

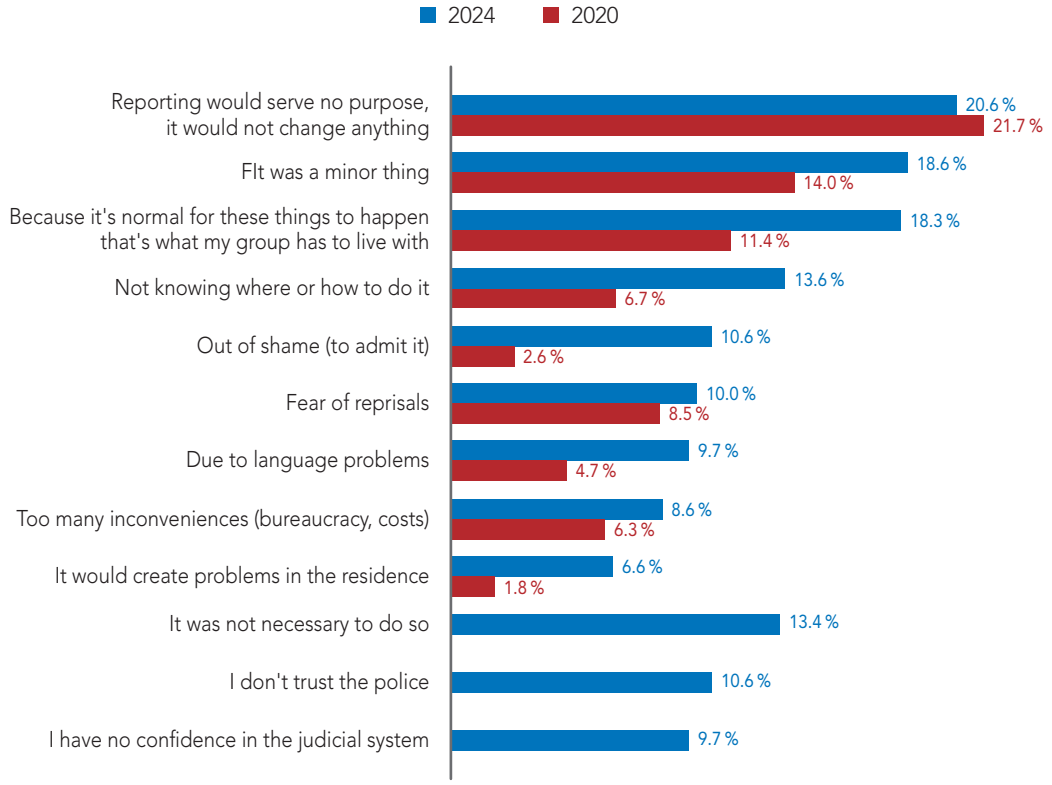
But it also reflects an increase in the reasons that relativise or normalise these discriminatory situations compared to 2020: those who play down the importance of what happened (18.6%) and those who consider it normal that these situations happen and that we have to live with them (18.3%) stand out.

On the other hand, there are different barriers that are pointed out for these people to decide not to file a complaint: lack of knowledge on how to do so (13.6%), embarrassment (10.6%), fear of doing so (10%) or language barriers (9.7%).

In comparative terms with 2020, the response categories mentioned most frequently increased in 2024, except for those who believe that reporting would not change anything. The most frequently mentioned aspects are those related to barriers of all kinds, whether for reasons of language, stigma or a possible generation of problems in the residence.

2. This is an open-ended multiple-choice question. It includes new answers that were not included in 2020, as will be seen in the graph.

Figure 68. Reasons for non-reporting in 2020 and 2024



Source: own elaboration. N= 559 (only those who did not file a complaint or claim).

Among different ethnic groups there are variations in the reasons why they choose not to report:

- The Native American or Indigenous group is the most fearful of possible reprisals for reporting (51.4 %), as well as the one that most recognises that shame is the first impediment for not reporting (64.7 %).
- The group that acknowledges having the most language barriers is the Arab and Amazigh group (53.9 %), as well as the group that admits that they may suffer tensions in the place where they live in the event of making a complaint (52 %). It is also the ethnic group that most acknowledges not knowing how to file a complaint or claim, preventing them from doing so (30.2 %).
- The Arab and Amazigh ethnic groups, on the one hand, and the Roma, on the other hand, are the most distrustful of the police in filing a complaint (24.8 % and 23.8 %, respectively). The latter group, the Roma, is the one with the most normalised discriminatory situations (28.7 %), followed by East and Southeast Asians (25.3 %).
- **Native American, Arab and Amazigh and Roma** groups have the least confidence in the justice system.

Between December 2020 and the first quarter of 2021, the **National Office for Combating Hate Crime of the Ministry of Interior** conducted a survey to find out the reasons for not reporting hate crime. Given the pandemic context, of the 437 people surveyed, 89.2 % did not report the hate crime they had suffered, citing lack of trust in the police or difficulties in reporting as the main reasons.

Table 59. Reasons for non-complaints by ethnic group

	Afro-descendant Latin American	Black African	Arab and Amazigh / Non-Arab North African	Native American	East or Southeast Asian	South Central Asian	Gypsy / Roma / Roma	Mediterranean white	Latin American White
Fear of reprisals	8.7%	7.7%	11.5%	**51.4%**	10.6%	2.5%	4.2%	3.3%	0.0%
Not knowing where or how to do it	9.0%	4.5%	**30.2%**	23.1%	19.9%	5.9%	3.1%	2.4%	1.8%
It was a minor thing	9.4%	2.9%	7.1%	**35.4%**	15.1%	3.0%	18.1%	3.6%	5.4%
Because it is normal, that these things happen, it is what we have to live with in my group.	13.4%	4.7%	10.8%	10.9%	25.3%	3.0%	**28.7%**	1.8%	1.4%
Due to language problems	12.5%	1.6%	**53.9%**	8.8%	5.9%	7.0%	0.0%	10.2%	0.0%
Reporting would serve no purpose; it would not change anything.	17.8%	6.7%	13.6%	**34.7%**	3.3%	4.2%	13.7%	4.8%	1.2%
Too many inconveniences (bureaucracy, costs)	**20.3%**	7.2%	13.4%	20.0%	12.4%	5.0%	14.9%	3.9%	2.9%
It would create problems in the residence	13.1%	4.7%	**52.0%**	30.2%	0.0%	0.0%	0.0%	0.0%	0.0%
Out of shame (to admit it)	6.6%	2.2%	10.9%	**64.7%**	0.0%	5.8%	6.7%	3.1%	0.0%
It was not necessary to do so	11.7%	4.6%	14.7%	**21.3%**	12.3%	4.6%	20.1%	5.0%	5.6%
I have no confidence in the judicial system	14.3%	9.5%	**25.3%**	20.6%	2.0%	1.9%	20.4%	3.4%	2.6%
I don't trust the police	13.2%	10.9%	**24.8%**	18.9%	1.8%	1.2%	23.8%	3.1%	2.4%

Source: own elaboration. N=559.

It is therefore clear that, to a greater or lesser degree, a certain normalisation of discrimination on the basis of racial or ethnic origin is maintained among the different groups. This fact is conditioned by the lack of accessibility and trust in the judicial system (legislative language, legal-bureaucratic itineraries, belief in better treatment by the police towards people from different ethnic groups), as well as by the lack of knowledge; but, above all, by other invisible barriers that persist, based on fears of various kinds (tensions with the neighbourhood, reprisals and shame) that stigmatise anyone who files a complaint for having suffered discrimination in any of its manifestations.

The participants in the different focus groups also point to these factors of withdrawal in reporting in order to go unnoticed as far as possible and not to «generate conflict», or also because they see it as unimportant:

> *«I have never reported because in principle they teach us to avoid conflict, to look for a middle ground, because they themselves are aware that when you confront the Spaniards, you will always lose out because you are a minority, so they teach you to avoid conflict».*
>
> (Participant in focus group with students).

> *«I haven't felt that it's somehow warranted, or that it's serious enough to say OK, I'm going to need to file a complaint or whatever. Sometimes these discriminations are, as we say, subtle. So, you say, oh, I'd better avoid getting angry, upset, waste of time, whatever. So, I leave it there and let it go.»*
>
> (Participant in focus group with LGBTI+ people).

With regard to complaints and reporting processes, Roma women participants also extensively discussed the problems they face when trying to report situations of discrimination and the ineffectiveness of the current mechanisms for processing these complaints. Some of the specific issues that came up were related to, for example, distrust in the judicial system, as they do not feel that the system protects them. They also mentioned that the lack of sensitivity of civil servants and judges to the problems of anti-Gypsyism and also about sexism, makes women feel undervalued.

In addition, they mentioned the lack of information on how and where to report and the additional prejudices they face, e.g. being accused of exaggerating or seeking benefits, which contributes to women feeling even more insecure when trying to assert their rights. Finally, they highlighted the lack of follow-up and protection, and the feeling that there are no consequences for those who discriminate against Roma women, which increases their frustration and hopelessness.

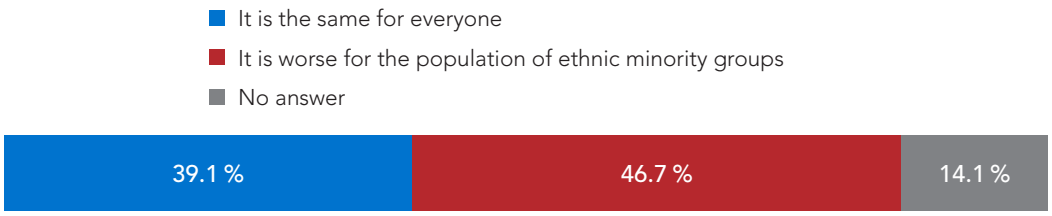
> *«Then how are you supposed to trust and report, and for that report to be taken seriously? No, the general population doesn't report, if it's the same police who are chasing us for doing nothing, no.»*
>
> *«Personally, it is unbearable and we have got used to it; that is the saddest thing, (...) because we find it difficult to report, because they see it as normal and they know that we are not going to report, so they are free to do as they please, aren't they?»*
>
> *«We went to a bingo and there was an older gypsy woman who was with us asking for a card and they didn't want to serve her (...). We filed a complaint, thanks to that complaint I can't enter half the bingos in Barcelona.»*
>
> (Participants in the focus group with Roma women).

Perception of justice in Spain

For this edition, the questionnaire introduces the question «Thinking about how justice works in Spain, do you believe that...», which aims to measure the perception the respondents have about the functioning of justice in Spain. Due to the complexity of the question and its placement at the end of the questionnaire, the survey teams simplified the response categories by concentrating them into two main categories.

39.1 % of those interviewed consider that justice in Spain is the same for all citizens (4 percentage points higher than in 2020); while 46.7 % consider that it is worse for people from different ethnic minority groups (more than 20 percentage points higher than in 2020). More than 14 % do not know or do not answer.

Figure 69. Respondents' perception of justice in Spain



Source: own elaboration. N= 2,200.

6.4. Knowledge of public services and bodies working in the field of discrimination

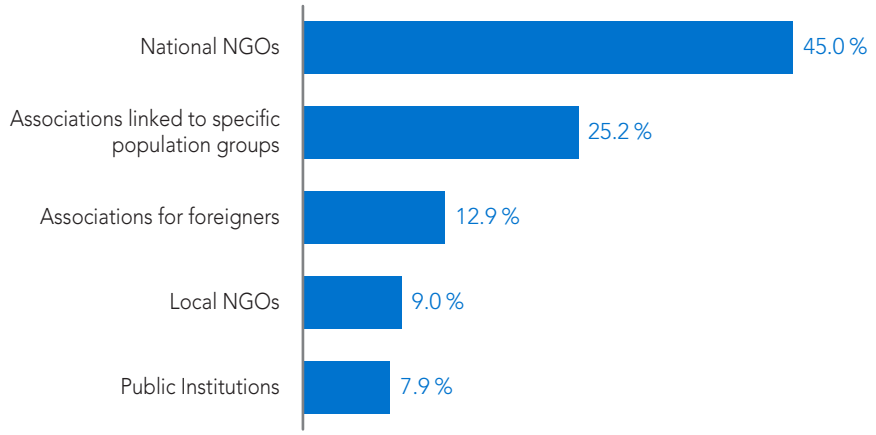
As in the 2020 edition, respondents were asked about their knowledge of social or third sector organisations and public bodies that fight discrimination.

According to the data collected, in 2024, the proportion of the population reporting awareness of organisations or services that work in the field of support for people who experience discrimination on the basis of their ethnic or racial origin has fallen. Thus, around 13% (7 p.p. less than in 2020) say that they know of some kind of institution or association that can help them in the event of experiencing such a situation[3].

The profile of people who say they know some type of institution or association is feminised: as in previous editions, 59.4% of the total number of people who know of associations that fight against discrimination are women. In terms of age, the older the person, the greater the awareness, with 39.2% of the population aged between 41 and 65 years old, while the younger population has less knowledge of this type of institution. Finally, the longer the time spent in Spain, the greater the knowledge (of the total number of people who are aware of some type of association of this type, 57.4% have lived in Spain for between 5 and 10 years).

An additional question was included in the questionnaire with the aim of further identifying which were the main entities and associations known by the respondents. 45% percent of those who knew of some kind of entity stated that they knew national NGOs, followed by associations linked to certain population groups (25.2%) and associations managed to support various foreign population groups (12.9%). Of this group, local NGOs are the least known (9%).

Figure 70. Types of associations known to respondents



Source: own elaboration. N= 278 (people who know an association or institution).

When asked about their knowledge of the CEDRE's Service for Assistance and Guidance to Victims of Racial or Ethnic Discrimination [4], and about the 021telephone service[5], one in ten people said they were aware of them.

3. It is important to note that this is one of the last questions in the questionnaire, and therefore most at risk of being left unanswered, so the low response rate in this block may to some extent be due to this circumstance.
4. https://igualdadynodiscriminacion.igualdad.gob.es/menured/servicio-de-asistencia-a-victimas-de-discriminacion/
5. 021 telephone number to assist people who suffer, have suffered or know of situations of racial or ethnic discrimination. To be launched in May 2023.

Conclusions

- People who were born in Spain are the ones who make this type of complaint in greater proportion, which would be derived from their greater knowledge of the mechanisms for making such complaints, awareness and lower language barriers than other groups.

- 63 % of those who have reported felt well or very well treated, a proportion 8 percentage points higher than in 2020.

- 74 % of the people interviewed would report again if they were to experience a discriminatory situation again.

- The main reason why the victims of discrimination have not reported was the lack of confidence in the usefulness of the complaint as a factor to mitigate the effects of the discriminatory experience (20.6 %), followed by the minimisation and/or justification of the discriminatory situation (18.6 %).

- In 2024, the proportion of people who said they knew an institution and/or association working in the associative field decreased from 20 % to 13 %. 45 % of people pointed to national associations or NGOs. The level of knowledge of public institutions is at a very low level (only 8 % of people indicated public institutions).

7. Proposal for measures to curb discrimination

The aim of this new chapter is to provide a range of possible courses of action to curb discrimination, based on the perspective of potential victims on the one hand, and on the other, on the proposals of experts in the field.

To achieve this, first, the importance placed by the survey participants on various measures to curb discrimination is presented, and then the proposals discussed among the participants in the focus groups and discussions, as well as with the experts interviewed, are outlined.

7.1. Prioritisation of proposed measures

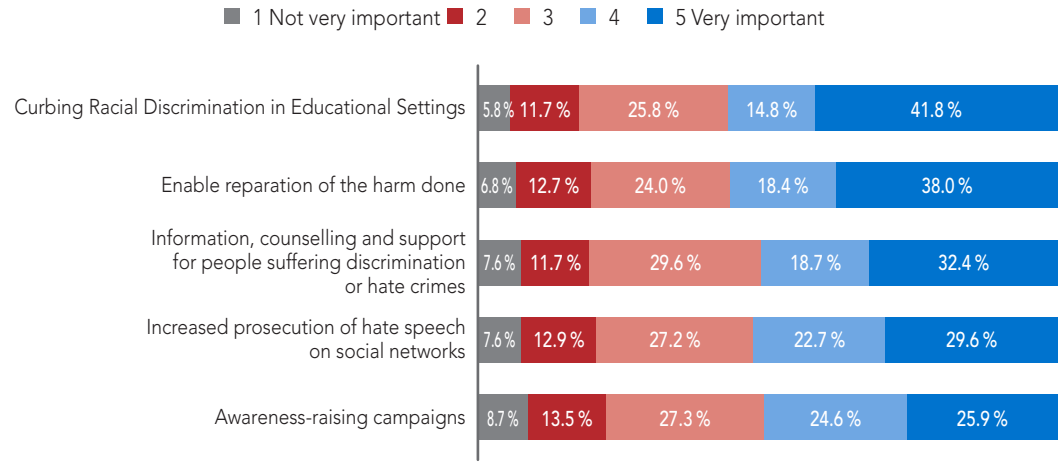
In this new edition, a closed question was included to find out the respondents' assessment of certain measures to curb discrimination. Specifically, they were asked about the degree of importance or priority of the proposed options on a scale of 1 to 5, where 1 is not very important and 5 is very important.

While all of the proposed actions were rated positively, the action measures that were considered the most important or priority (sum of 4 and 5) were those related to raising awareness or curbing discrimination in schools (57 %), followed by compensatory measures to compensate for harm received in possible discriminatory situations (56 %). The prosecution of hate crimes also received considerable attention from respondents.

Awareness-raising campaigns and information, counselling and support measures for people suffering from discrimination or hate crimes are comparatively less important (50 %).

In this sense, in view of the degree of importance of the measures, it could be concluded that priority is given to preventive action from childhood onwards, insisting on the need to raise awareness of equality and the prevention of discrimination in schools. On the other hand, a high priority is also given to restorative measures.

Figure 71. Level of importance and priority of proposed measures to curb discrimination racial/ethni



Source: own elaboration. N= 2,200.

7.2. Lines of action for the prevention and redress of discrimination

Based on the opinions expressed by the experts in the interviews, and on the experiences shared by the participants in the focus and discussion groups, the main demands and proposals for intervention to tackle discrimination based on racial or ethnic origin are summarised below.

• Action in the field of education

The experts interviewed also highlight the importance of prioritising the reduction of discrimination at school, as it is the primary space for socialisation in the early stages of life. This is further compounded by the fact that racial hate speech, increasingly widespread in society, is also affecting school environments, with more cases of *bullying* based on racial or ethnic grounds being detected.

In this sense, compulsory training of educational staff on the factors that contribute to structural discrimination, anti-Gypsyism and the rights of the Roma community is considered essential. Having teaching staff trained and committed to diversity management, as well as classrooms with students from different ethnic groups, avoiding segregation, ensures that generations grow up knowing and living in diversity, which means early prevention in the generation of stereotypes and prejudices racist, which can allow students to know how to manage diversity in the future.

> *«We have to work very hard on the issue of prejudice. Prejudices have to do with thoughtless judgements, lack of critical judgement and stereotypes.»*
>
> *«People have a primary socialisation at home and then a secondary socialisation, which involves one of the most important socialisation apparatuses: the school. As long as we continue to have school education projects that generate inequality based on racial or ethnic origin, as long as we continue to have schools where bullying is free and the victim has to change school, when they are being bullied for being black, or South American or sub-Saharan. We do very little in education to fight racism, and what we do, we do badly.»*
>
> (Experts interviewed).

On the other hand, the lack of protocols for dealing with discriminatory situations among racialised students is criticised; it is also emphasized, on the other hand, the need to reinforce the data that, at the local level, is already being observed regarding the intersectionality of school bullying.

> *«There are no specific bullying prevention and response protocols for racialised children. The experiences of racialised groups are not the same, but this data can help convince us of the need to apply intersectionality when trying to improve the well-being of students.»*
>
> (Experts interviewed).

The Roma women's discussion group insisted on the application of the absenteeism protocol and the school bullying protocols, as they noted that many cases of *bullying* or harassment of Roma children are not taken seriously by teachers and school authorities.

> *«I was working for a period of time in the social services and I had a small group of girls who were really suffering from bullying and harassment at school and they had anxiety. She was anxious when she was 12 years old, (...) because she had to face a classroom where she was discriminated against.»*
>
> (Participant in a focus group with Roma women).

The Roma women's group also discussed the need to move towards inclusive education that does away with stereotypes. In this regard, it was proposed that the school curriculum should include topics on Roma history and culture in order to reduce ignorance and stereotypes in the classroom.

> *«I found it outrageous that Pepe Heredia, one of the best poets Spain has ever produced, is not in the textbooks, (...) they haven't put him in because his name is Pepe Heredia.»*
>
> (Participant in a focus group with Roma women).

• Local Public Administration and Public Services

With the aim of curbing discrimination by public employees, the experts consulted also considered it necessary to provide more training on the factors that contribute to structural discrimination, anti-Gypsyism and the rights of the Roma community. This training is aimed at public workers in different sectors, such as health and social services.

It also proposes the reinforcement of moral values based on empathy, as well as having reference models from the public authorities and training in equality for judicial bodies and for the Local Public Administration itself, as the latter is considered to be the main discriminating agent.

In the field of health, for example, Roma women highlighted the need to train health staff to avoid paternalistic attitudes and prejudices towards Roma women, especially with regard to their reproductive health. To this end, they propose awareness-raising courses for health staff and the creation of specific protocols to ensure that Roma women receive equal and respectful treatment in their medical consultations and during childbirth.

All these findings underline the importance of developing anti-discrimination policies and practices by institutions, including workplaces and educational settings, to promote psychological well-being, and also in health resources themselves. Some suggest that racial or ethnic discrimination should be considered a major public health problem (Nguyen et al., 2022). Along these lines, the Confederación Salud Mental de España in 2024 advocates the creation of health and social resources that include the specific circumstances of the racialised population, in order to address their mental health problems.

• More effective legal protection against discrimination

On the other hand, experts called for a greater effort on the part of the public authorities in various aspects: laws and regulatory changes to prevent racists from going unpunished for their acts, with the consequent civil, administrative or educational consequences.

> «*In Spain we need a strong law against racism or a strong law for equal treatment and non-discrimination, which goes hand in hand with a sanctioning decree. If it does not reach the punitive moment of a fine, then a restorative process where the person is aware of the damage they have done. That they receive training. At a price. If not financially, then in terms of time.*»
>
> (Expert interviewed).

LGTBI participants+ pointed out that there is a clear need for awareness raising and education in Spanish society to reduce both racism and discrimination based on sexual orientation and gender identity. They agreed that there is a need for more inclusive laws and a change in attitudes, both in general society and within the LGTBI+ community itself.

Among the women participants in the domestic workers' focus group, they also point to the need for more training and education on issues of racism and decolonisation, and the need to update the Aliens Act in this light as well.

«So, what we are suffering here is also the result of this coloniality. And then there is also the issue of whether we also want to work against or to put an end to discrimination. I believe that the State Government should not only change the Law on Foreigners.»

(Participant in focus group with domestic workers).

Several of the groups demanded greater representation of different ethnic groups in public and political spaces. Thus, for example, among Roma women, one of the most concrete but not entirely consensual proposals was the implementation of mandatory quotas to ensure Roma representation in key institutions such as education, health and the public sector in general.

«What would happen if there were compulsory Roma in these teacher quotas (...) And also, when civil servant positions were opened up in the state, if there was a quota reserved for our minority, for the Roma, that would change? Imagine what a leap.»

(Participant in a focus group with Roma women).

On the other hand, more cross-cutting actions are suggested to tackle the problem of discrimination and racism through socio-economic solutions and public policies to support minority groups, which contribute to eliminating the component of class and basic material deprivation which, as has been shown, increase people's vulnerability and discrimination. Despite this, it is considered that there are a number of intrinsic issues, such as physical appearance, which can still be a problem when it comes to accessing housing or employment.

«The physical appearance speaks much more than the person, to be hired, to be stopped in the street, to be rented or not a flat..., because your appearance, your face, your way of speaking..., what they see of you speaks first.»

(Expert interviewed).

• Research and data dissemination

A crucial area of intervention to curb discrimination is communication, especially in a context where data and even testimonies are constantly being questioned. An effort must be made by bodies and institutions working in the field of anti-discrimination to share the information and data generated in order to provide evidence and improve the development of more effective public policies, and to develop training for public employees

On the other hand, a greater research effort is proposed, the financing of lines of research on discrimination in order to highlight the scale of the problem and seek solutions through public policies.

«Politics, both at national and regional level, have to put a lot of effort into ensuring that there is more and more research that tells us what to do, because otherwise we are going to go around in circles.»

(Experts interviewed).

• Media and culture

From different perspectives, the people interviewed stressed the need for their ethnic groups to have greater visibility in the media, advertising campaigns, etc., in order to have references that allow for the deconstruction of stereotyped and prejudiced images.

«What we can do is to provide information to the people and the institutions can invest in advertising. When you advertise a car, put a black person in it. Whether you want to or not, the simple fact of putting a black teacher in a classroom, or seeing black children in advertisements, makes society participate in all those who are part of it with such a small thing.»

(Participant in focus group with black African and Arab men).

On the other hand, it is also considered necessary for the audiovisual media to interpose filters in television programmes to prevent racist or stereotypical characters.

In order to foster interculturality, the young participants also proposed to promote cultural events in the different settings to a greater extent that allow the meeting of different ethnic groups, to increase their mutual knowledge and to empower people from each of these groups.

«The municipality of XXX has a lot of events and policies for there to be much more interculturalism and anti-racist campaigns. And that is what I would ask for at the state level, and also at the regional level, because there are not many events where we can share together as what we can call white people, because that is the exchange of cultures. There are thousands of festivals, but for racialised people and people from other origins there really aren't. So, I miss those events where we can share together as white people. So, I miss those events where they can share.»

(Participant in focus group with students).

- **Protection and reparation of victims**

Finally, greater care for victims is proposed, underlining the importance of fostering empathy in everyday interactions, in public and private spaces, and especially in public institutions and services. In this sense, complaints and allegations of discrimination must be taken seriously in order to create more inclusive environments.

«It would be very important for the person who receives it [the complaint] to have enough empathy to put themselves in your shoes; sometimes you find yourself doubly re-victimised and the person who is receiving it makes faces at you (...), in other words, you are not going to get anything, it doesn't matter, they are not going to listen to you (...) I see this every day and it is useless. So, of course, it's hopeful.»

(Participant in focus group with LGTBI+ people).

«I want the victims to be treated, I want that person to be told 'it's not your fault, you just got a jerk'. It's something you needed now to get better and it's already happened to you. Get better so that you don't have to repeat that experience.»

(Focus group participant with black African and Arab men).

«There should be more protection, perhaps for people who are victims of housing discrimination, that there should be consequences, that they should not be left with nothing».

(Housing focus group participant).

8. General conclusions

This study has addressed the objective of analysing the perception and experiences of discrimination based on racial or ethnic origin and other related forms of intolerance among potential victims in Spain in 2024, as well as its evolution over time, focusing primarily on the comparison with 2020 while establishing some connection with the previous editions of 2010, 2011 and 2013.

This new edition of the study has introduced a series of methodological changes of various kinds, resulting in a substantial improvement in the approach to the object of study, and laying the foundation for a more complete, rigorous and robust analysis in the future. These changes, as outlined in the methodological chapter, pertain to the reference universe, the extension and modification of the ethnic groups considered, the enhancement and expansion of the questionnaire, and the survey application method. For this reason, in this new edition of the study, priority has been given to the in-depth analysis of the different situations of discrimination in the different areas for the longitudinal analysis, discarding other types of indicators that have lost their comparative functionality in this framework due to the methodological changes[1].

In this sense, it should be noted that the overall data may vary slightly depending on whether or not the white Latin American population group is taken into account, a group that, in general terms, is perceived as less discriminated against, which lowers the perception of discrimination in the surveyed population as a whole by an average of 2 percentage points.

The main conclusions of the study are presented below in a synthetic and global manner, responding to the main objectives of the study.

Elements of context

➔ The proportion of people who consider that the Spanish population has a negative image of their group of origin has slightly increased (from 59% to 63%).

The groups with the highest perceptions of an unfavourable image continue to be the Roma and the Arab and Amazigh/North African non-Arab populations. All groups, except the Native American population, consider that their image has worsened, with particularly striking increases (between 15 and 20 p.p.) in the case of the White Mediterranean, Black African, Arab/Amazigh/North African and Afro-descendant populations; while the Native American population's perception of their image has improved.

In this way, 46% of the population of the various ethnic groups believe that the image that the majority group has corresponds to reality, and tends to assume this collective imagination as its own, which in many people will determine self-exclusion and resignation.

While all groups agree that the main actors responsible for this negative image are «some people from the ethnic group itself» (43%), 29% consider that social networks play a considerable role in this attribution. In the same vein, the role played by the me-

1. This is the case with the discrimination rate by areas and overall, used in previous editions, which is no longer a useful instrument for longitudinal comparison, but remains applicable for comparison between areas, due to the increase in the number of situations raised in the questionnaire for the different settings, the rewording of some of them and the considerable reduction in non-responses in the 2024 edition compared to the 2020 edition, due to the need to use a telephone survey for a large part of the sample in that edition, and the context of the onset of the pandemic.

dia remains fundamental, which for 60% of the people surveyed transmit prejudices towards people from the various ethnic groups.

➔ The perception of the degree of racism in Spanish society remains in an intermediate position (4.6 out of 10) and practically unchanged with respect to 2020, increasing by 0.04 points.

This degree of racism is perceived to a greater extent by the most discriminated population groups: the Roma population (5.92 on average) and black Africans (5.38 on average).

The perceived degree of racism is higher among people who were born in Spain (5.3 on average) and/or have Spanish nationality (5.1 on average), which, however, does not correspond to the levels of perceived discrimination experienced, which vary. This degree of perceived racism also increases among people with lower incomes, which reveals a socio-economic class component underlying their perception.

Respondents do not differentiate in their assessment between the perception of xenophobia and racism in Spanish society, which they rate in the same way.

On the other hand, as in previous editions, despite identifying different degrees of discrimination in society, Spanish people's respect for human rights is rated positively (with an average score of 6.89 out of 10).

Perceived discrimination in general terms

➔ In general terms, it can be observed that there has been an increase in the number of people who report feeling discriminated against on the basis of their ethnic origin in Spain compared to the previous edition of the report (2020). This increase in terms of spontaneous discrimination would be around 2 percentage points (from 31% to 33%), while the average for documented discrimination (based on experience in specific situations) is between 1 and 5.4 percentage points on average[2].

➔ One in three people of different ethnic origins spontaneously perceive situations of discrimination on the basis of racial or ethnic origin in the last year. In other words, they generally report having experienced or witnessed discriminatory situations.

The groups perceiving the highest levels of discrimination in this edition are the East or South East Asian, Black African and Arab/North African populations, with the perception among the Roma population decreasing in this edition.

Main grounds of racial or discrimination

The study provides evidence to support what theoretical analyses suggest, namely that **structural discrimination** experienced by individuals is constructed through the superimposition of different social factors that generate systemic inequalities.

➔ From the data of the survey and the focus and discussion groups, it is possible to identify frequent situations of **multiple discrimination** that people report having experienced on different occasions, mainly attributable to their economic situation and their gender. In addition, situations of intersectional discrimination are observed, where specific stereotypes about certain groups of diverse racial or ethnic and territorial origin are mixed, especially with personal characteristics such

2. This gap increases, on average, by around 3 percentage points if the white Latin American population, a population group not considered in previous studies and the population group reporting the lowest levels of discrimination based on ethnic origin in the study, is not included.

as gender and socio-economic status, which would point to aporophobic behaviours that would add to the ethnic component of discrimination.

➔ In this sense, it is observed that people who suffer discrimination because of their racial or ethnic origin, largely consider to be mostly motivated by their skin colour or physical features (61 %), and to a lesser extent by their customs or cultural practices (36 %). This is consistent with what experts point out, that racial discrimination is gaining weight in recent years in the increase of racial hate speech.

Other grounds for discrimination such as economic status (30 %) and gender (27 %) are also reported. In the latest edition, while experiences of discrimination attributed to religious beliefs decreased, those motivated by sex, gender identity and/or sexual orientation increased.

➔ The study also reveals that people from ethnic minority groups in our country with disabilities are subject to situations of **intersectional discrimination** that aggravate their vulnerability in various circumstances.

The different forms and manifestations of discrimination based on racial or ethnic origin

➔ Structural discrimination

The survey data support the existence of significant structural discrimination, based on rules, norms, attitudes and behaviours in institutions and other social structures that hinder people from certain ethnic groups from accessing the same rights and opportunities as others, and contribute to less favourable outcomes than for the majority of the population. This is produced and reproduced through various more or less symbolic and explicit elements.

In particular, it is evident in both residential and educational segregation experienced by people on the basis of their ethnic origin. Eighty-four percent of the people surveyed live in neighbourhoods or areas where half or more than half of the population belongs to ethnic minority groups in our country, which reveals a high level of residential segregation and reinforces the structural discrimination experienced by people from the various ethnic groups analysed.

At the same time, this is a population that mostly attends schools with a high concentration of people from ethnic minority groups in our country, which reveals a high level of school segregation (84 % of the people surveyed who bring their children or attend an educational centre are also attending schools where half or more than half of the people belong to ethnic minority groups in our country). This segregation and ghettoisation, which is sometimes nurtured by the families themselves and constitutes a protection mechanism against the rejection of the majority group in the classroom, nevertheless contributes to deepening the inequality of opportunities for these populations.

These institutional and normative barriers, which deepen this structural discrimination, are evident through other types of manifestations: 62 % of the people surveyed perceive a lack of equal opportunities and unequal treatment compared to other population groups in the labour market; 46.6 % of the people surveyed consider that the police treat people from different ethnic groups worse than people from the majority group; and in addition, 50 % of the people surveyed consider that justice in Spain is worse for people from different ethnic minority groups.

➔ Subtle discrimination

The situations of potential discrimination based on racial and ethnic origin raised in the consultation respond to different forms and manifestations of discrimination, including subtle discriminatory practices, which are less explicit in nature, where the intentionali-

ty is not clear, and which go more unnoticed, sometimes characterised as «micro-aggressions». However, as reported by those who have experienced them, these types of recurrent attitudes can have a very negative impact on individuals, leading to negative psychological consequences for individuals and undermining fundamental rights.

As shown in the table below, the situations that people surveyed report having suffered the most, among these are some of them: 22.1 % reported having felt that they have been looked at poorly in shops or shopping centres, experiencing the highest growth of all situations since 2020 (15.5 p.p.).

> *«It's also noticeable because it's the way it is. I don't know if it happens to others. It's when you introduce yourself somewhere. It's the way they look at you, the way they look at you, how they look at you and then, uh, how they nod, how they say something just by looking at you, not as if they're saying you don't belong here. I don't know what you do, you don't have so many rights or that's the feeling you have. Although other people say it directly to you».*
>
> (Focus group participant persons with disabilities)

Table 60. Situations in which a higher proportion of people feel discriminated against on the basis of their ethnic origin

FIELD	Situations	% 2024	Change (p.p.)
Housing	No le alquilaron una vivienda	27.5%	+6.7
Housing	Le pusieron pegas/más requisitos para alquilar una vivienda	24.1%	+4.0
Housing	No le permiten empadronarse	22.3%	
Public Sp.	Ha sentido que le miran mal en las tiendas o centros comerciales	22.1%	**+15.4**
Housing	No le enseñaron una vivienda que quería alquilar o comprar	21.9%	+4.2
Police	Le han pedido la documentación en la calle injustificadamente	20.2%	+7.2
Housing	No le hicieron un contrato de alquiler	18.4%	
Education	Han sufrido burlas, insultos, acoso de otros/as estudiantes (DO)	16.1%	+2.2
Public Sp.	Le pusieron problemas para abrir una cuenta o sacar una tarjeta bancaria en el banco	15.1%	**+11.3**
Neighbourhood	Ha vivido el rechazo de su vecindario (insultos, desprecios, amenazas, exclusión) (DO)	14.2%	+6.3
Public Sp.	Le han insultado en la calle (DO)	13.8%	+3.8
Employment	Le han asignado trabajos que no se corresponden con las funciones de su puesto	13.4%	**+9.3**
Employment	No le han hecho un contrato / no le han dado de alta en la Seguridad Social	13.3%	**+8.6**
Employment	Le han rechazado o tratado de manera negativa durante una entrevista de trabajo	13.3%	+6.3
Employment	Le han dado los peores horarios y/o los trabajos más duros	13.3%	+7.6

FIELD	Situations	% 2024	Change (p.p.)
Police	Le han registrado la maleta/bolso/ mercancía sin motivo	12.5%	+3.5
Public Administration	Le han tratado de manera desagradable	12.2%	+7.6
Education	Los/as alumnos/as le han excluido de actividades o juegos (a Ud. o a su hijo/a)	12.0%	+3.3
Employment	Cobra menos que otras personas que realizan el mismo trabajo	12.0%	+6.8

Source: own elaboration.

➔ Hate crimes

Various sources point to an increase in recent years in hate crimes due to racist prejudice (the increase in investigation proceedings according to the State Prosecutor's Office was 300% in 2023). According to the survey, 52% of the people surveyed have experienced at least one situation in the last 12 months that can be qualified as a hate crime in different areas, in that they have suffered physical aggression, threats, damage, public insults or some other crime committed because of racist prejudice. However, the spontaneous perception of this type of situation drops to 3% of people, which reveals a widespread ignorance of the discrimination component of racist prejudice involved.

The groups proportionally most affected by this type of hate crime are black Africans (17%) and Arabs, Amazigh and non-Arab North Africans (13%).

The table above shows that many of these situations of potential hate crime are among those that have experienced the highest percentage of the population in the last year, with an increase in all cases compared to 2020: 16% have suffered mockery, insults, harassment from other students; 14% have experienced rejection from their neighbourhood (insults, scorn, threats, exclusion), a situation that has increased by 6.3 percentage points; 14% have been insulted in the street, with an increase of 3.8 percentage points.

Behind the increase in this type of discrimination is the rise of extreme right-wing ideologies that spread racist and xenophobic discourse, which generates in certain sectors of the population attitudes and behaviour that are increasingly uninformed and focused on racial factors. These hate crimes are more frequent among the black, Arab and Amazigh populations.

➔ Other explicit situations of discrimination

As can be seen in the table above, in addition to these types of situations, the most common manifestations of racial discrimination perceived by the surveyed population are explicitly manifested as an attack on fundamental rights such as the right to housing, with four of them forming part of the five most prevalent situations in this area; the most common being the fact that 27.5% of the population perceives that they were not rented housing because of their racial or ethnic origin.

Among the most frequent are also other situations that also violate access to financial resources; for example, 15% say that they had problems opening an account or getting a bank card at the bank.

They also occupy a relevant place in terms of prevalence in a block of situations that in all cases are perceived by around 13% of people from the different ethnic groups, which refer to more or less explicit situations in the field of employment, such as rejection in a job interview, or the perception of being assigned worse working conditions; but

which also, in other cases, violate the regulations in force by not even giving them an employment contract.

Finally, among the situations most identified by the population are also those related to police treatment, apparently subtle, but aggravated by the power relationship they imply and the presumption of guilt that underlies them, such as the request for documentation (20%), with an increase of 7 percentage points, or searches for no apparent reason (12%).

Discrimination in specific situations («Documented Discrimination»)

➔ The tables below provide an overview of the areas where more and less discrimination on the basis of racial or ethnic origin is found in 2024, how this change compares to 2020, and the different levels of discrimination experienced by different ethnic groups.

- On the one hand, the situations in which people feel most discriminated against (maximum prevalence in the area) and in which the highest minimums are detected (minimum prevalence in the area) are considered in each area. In this case, it can be seen that the situation in which most people report feeling discriminated against occurs in the area of housing 27.5%), in public spaces (22%) and the police (20%). On the other hand, the lowest levels are also found in the area of housing (6.3%) and the police (4.1%). All this, together with the previous review of the items with the highest prevalence rates, leads us to conclude that the area of housing is by far the one in which the population of the different ethnic groups perceives discrimination to a greater extent. In second and third place come the area of public spaces and police treatment.

  On the other hand, the lowest levels of discrimination are found in newly explored areas such as gynaecological consultations, job training and health care.

- In order to carry out the longitudinal comparative analysis by area, an analysis is made in relation to the average variation in the prevalence of the situations considered in each area, which allows us to indicate, on average, the evolution over time of discrimination by area. **The highest growth in discrimination based on ethnic origin occurs in the areas of neighbourhood (6.3 p.p.), employment (5.4 p.p.) and housing (5 p.p.).**

  Although **discrimination would have increased in all areas comparable** with the situation in 2020, this increase is smaller in the case of health (1.1 p.p.), in the rest it exceeds 2 percentage points.

Table 61. Perceived discrimination by area of analysis in 2024 and evolution compared to 2020

	Maximum prevalence of discrimination in the field of employment and occupation	Minimal prevalence of discrimination in the field of employment and occupation	Average variation
Sanitary	7.8%	1.0%	1.1 p.p.
Gynaecological consultations	4.5%	0.7%	
Housing	**27.5%**	**6.3%**	**5.0 p.p.**
Public spaces	**22.1%**	2.6%	3.7 p.p.

	Maximum prevalence of discrimination in the field of employment and occupation	Minimal prevalence of discrimination in the field of employment and occupation	Average variation
Police treatment	**20.2%**	4.1%	4.3 p.p.
Private security	11.7%	7.1%	
Education	16.1%	3.1%	2.2 p.p.
Local Public Administration	12.2%	0.4%	2.6 p.p.
Neighbourhood	14.2%		**6.3 p.p.**
Labour	13.4%	2.0%	**5.4 p.p.**
Training	5.2%	1.4%	2.0 p.p.
Gender-based violence	8.9%	2.6%	

Source: own elaboration. N= 2,200.

Table 62. Percentage of people from each ethnic group who have experienced at least one of the situations of discrimination described by area in 2024

	Afro-descendant Latin American	Black African	Arab and Amazigh / Non-Arab North African	Native American	East or Southeast Asian	South Central Asian	Gypsy / Roma / Roma	Mediterranean white	Latin American White
Sanitary	27.0%	17.3%	14.7%	17.8%	11.3%	4.9%	7.9%	11.4%	10.0%
Gynaecological consultations	15.9%	7.3%	16.8%	6.9%	1.8%	0.0%	13.6%	11.4%	13.4%
Housing	88.1%	82.0%	83.7%	73.4%	42.5%	55.3%	76.7%	73.7%	56.0%
Spaces open to the public	88.9%	80.2%	75.3%	69.1%	52.6%	48.4%	77.1%	36.7%	33.3%
Police treatment	53.8%	60.8%	54.6%	51.7%	11.3%	32.3%	59.2%	32.2%	25.0%
Private security	46.2%	45.4%	39.3%	31.5%	8.2%	22.6%	62.5%	12.3%	8.2%
Education	50.0%	43.6%	46.3%	56.0%	42.1%	35.0%	43.7%	30.1%	27.3%
Local Government	25.2%	19.6%	18.9%	18.7%	19.4%	12.5%	22.9%	33.9%	15.9%
Neighbourhood	15.8%	19.6%	16.2%	15.3%	12.4%	6.5%	22.5%	10.5%	4.4%
Labour	90.8%	84.8%	89.2%	89.1%	55.7%	40.0%	73.3%	78.3%	66.4%
Training	16.7%	16.7%	12.2%	13.6%	0.0%	0.0%	10.3%	7.4%	5.1%
Gender-based violence	12.3%	28.6%	21.4%	22.6%	21.8%	4.5%	26.4%	25.3%	36.9%

Source: own elaboration. N= 2,200.

- As can be seen in the table above, where the two ethnic groups with the highest percentages of people experiencing at least one of the situations of discrimination based on ethnicity in each of the areas have been shaded by area, it is the black and Afro-descendant population, either from black Africa or from groups of black Latin American people, who would have experienced a higher proportion of discrimination in more areas in 2024. While the black African population group was also one of the groups reporting higher levels of discrimination in 2020, in the case of the Afro-descendant Latin American population, the number of people reporting having felt discriminated against because of their ethnicity appears to have grown substantially, making them the most discriminated against population in this edition.

  In third place is the Roma population (with the highest figures in three areas), which is not one of the two most discriminated groups, as it has been in previous editions, something that could be attributed to the location of the Roma sample, centred in areas with high segregation, which tends to reduce their interaction with other groups and thus reduce the likelihood of experiencing discrimination on ethnic grounds.

  The Arab and Amazigh populations, and the Native American population are the populations that also show high levels of discrimination in at least two of the areas.

- **The least discriminated groups are again the Asian population, whether from the centre-south, east or southeast**, and on the other hand, the white Mediterranean population group (being the most discriminated against in the area of local government) and the white Latin American population group, incorporated in 2024 (which shows the highest levels in the area of gender-based violence).

➔ In more detail, some substantive elements and developments in the different public services can be highlighted:

- Once again, institutional discrimination continues to operate in a more or less subtle and/or explicit way, operating through the practices and policies of society's social, financial and political institutions (public or private), contributing to generate systematic disadvantages for certain ethnic groups. Nevertheless, the levels of discrimination in the public services analysed, with the exception of police treatment and in some cases in the educational sphere, are lower than those perceived in public spaces.

- The **health care service**, which was visited by an almost identical proportion of respondents as in 2020 (79%), is one of the settings where comparatively less discrimination on the basis of racial or ethnic origin is still perceived. Those who perceive the most discrimination in this new edition are the Afro-descendant Latin American population group, followed by Native Americans, Black Africans, Arabs and Amazigh. All of these groups increase their perception compared to the 2020 measurement. The situations in which most discrimination is detected continue to be mistreatment of individuals or their families, and hindering the process of obtaining health cards.

- The women who suffer the most discrimination on the basis of their racial or ethnic origin in the new area of **gynaecological consultations** are Arab women, women of African descent and Roma women, who frequently report being treated in a prejudiced manner in this type of consultation. It is also one of the least prevalent areas.

- Some of the highest levels of discrimination on the basis of racial or ethnic origin are found in **education**. The ethnic groups that are most affected in the

different situations of discrimination in the educational sphere are the Native American and Afro-descendant Latin American populations. Half of the people in these two groups report having suffered discrimination in at least one of the situations described in this area, which mainly involves teasing, insults and harassment from other students, as well as exclusion from games and activities (as in the 2020 study). The Roma population, on the other hand, reported to a greater extent having been treated worse by teachers and having had problems with other parents.

Of particular concern in the participants' accounts is the perceived stigmatisation and prejudicial attitudes of teachers towards pupils from different ethnic groups, which can contribute to chronic situations of inequality and self-exclusion.

- Discrimination in the field of **Local Public Administration** is also one of the lowest of those detected. As in all areas, however, there has been an increase of 2.2 pp. on average, with the increase in situations of unpleasant treatment being 7 p.p. In this edition, it is the white Mediterranean population that feels most affected by situations of discrimination in this area, mainly related to unpleasant treatment by civil servants and to the additional difficulties encountered in carrying out formalities. Here again, Afro-descendants of Latin American and Native American descent perceive discrimination in local public administration to be high. However, the perception decreases among the East and Southeast Asian population, which is a younger population, presumably with fewer language difficulties.

  Both the survey and the experts pointed to persistent discrimination in the framework of the local public administration in the registration procedures, due to the difficulties in registering people from different ethnic groups. This leads to a chain of major problems for these people, as registration is the means of access to various public services.

- The perception of discrimination in the area of **police treatment** according to the different situations has experienced, on average, an increase of 4.3 percentage points. Particularly striking is the increase of 7.2 percentage points (the highest detected among all the situations raised) in the unjustified request for documentation in the street. Despite the many efforts made by the different administrations in terms of protocols, training, etc., experts and participants insist that this continues to be a recurrent type of action.

  The groups most affected in this case, and unlike in the previous areas, as they have been in previous editions, are the black African, Arab and Roma populations. The experiences mainly involve situations of control and inspection by the police; less common are cases of abusive use of force, which are more frequent among the Roma population. Men, as well as lower income groups and those with lower levels of education, are the most discriminated against in this respect

  This case points to a situation of institutional discrimination, which can be blamed on the legal framework regarding foreigners, particularly the Aliens Act, as the main cause of institutional racism, with police forces being responsible for its application. Added to this is the perception that public opinion has a preconceived idea that a non-white person does not have the presumption of innocence, which unequal treatment and detention in public spaces.

➔ **Discrimination on the basis of racial or ethnic origin reaches even higher levels in other public and private spaces** such as the following:

- In the new section included in this edition, concerning **private security**, the ethnic group most affected, by far, is the Roma population, followed by Afro-de-

scendant Latinos and black Africans. In these cases, the most frequent situations refer to problems in gaining access to certain spaces, and being followed or controlled in a public place or commercial establishment.

- **In the area of housing,** the highest levels of discrimination based on racial or ethnic origin are perceived, and this is one of the areas in which discrimination has grown the most in the last four years (5 p.p. on average in the situations reported). Thus, 73% of people say that they have experienced at least one of the situations mentioned in this area. Situations of discrimination in access to housing almost all have a prevalence of over 20%, the most widespread being the fact that they were not rented housing. The groups most affected by this situation are the Afro-descendant and Arab populations, with black African and Roma populations also being very affected.

  Among the most frequent situations of discrimination based on racial or ethnic origin analysed in this area is that of impediments to registration, which, in addition to being linked to difficulties encountered with the public administration, can also be caused by landlords.

  In this way, it is evident that the problem of access to housing, exacerbated by the general housing situation in the country, is aggravated among the most disadvantaged groups, with racial or ethnic origin being an important factor of discrimination.

- In addition, 14.2% of respondents reported experiencing rejection in their **neighbourhood** because of their racial or ethnic origin, twice as many as in the 2020 edition. The people who have felt most discriminated against in their neighbourhood communities are the Roma, Black African, Arab and Amazigh populations.

- Discrimination experienced on ethnic or racial grounds in **establishments or public spaces, and in access to goods and services** is one of the most frequent. Although, as in the rest of the areas, it has increased compared to 2020, this increase is somewhat lower, at 3.7 percentage points. Once again, it is the groups of black people, both Latin American and African, and Roma who perceive greater discrimination in this area, as a result of prejudiced and stigmatising attitudes.

  The most common discriminatory treatment among the situations described in this area is a more subtle type of discrimination such as being looked poorly in shops or shopping centres. Roma people are the most likely to report this experience in the last year.

- Intersectional discrimination is also evident to the extent that women experience situations of **sexual violence** attributed to their status as racialised women. These situations are more frequently perceived, unlike in other areas, by white Latin American women, and refer mainly to offensive compliments, and unwanted sexual suggestions or insinuations.

- The situation of people from the various ethnic groups has improved significantly in the labour market compared to the situation they experienced in 2020, coinciding with the period of the start of the COVID-19 pandemic. Thus, their unemployment rate is at the same levels as those of the population as a whole, according to the EPA for the first quarter of 2024 (12%). This improvement also translates into a high rate of employed population (74%), in a situation of regularity, i.e. with an employment contract (54% of the total population), and with notable stability, although somewhat below average (67% of those who are employed have an indefinite contract, compared to 72% of the population as a whole), somewhat higher among women, as is the case in the labour market as

a whole at present. On the other hand, sectoral radiography continues to show the predominance of a type of employment in sectors involving low qualifications.

50.8% of migrants have not had their foreign qualifications validated in Spain, which limits their access to jobs in line with their training, and reduces their job stability and security (people with non-validated qualifications report greater difficulties in obtaining formal jobs). 20% of those surveyed who work perceive themselves as overqualified for their jobs.

The weight of domestic employment, especially among Native American women, is very important (32% and 16% of all employed women); stigmatisation pushes them into this type of employment. Despite some progress, working conditions in domestic service remain precarious, with a high proportion of women working without a contract (22%, 14 p.p. above the average), especially domestic workers, and facing difficulties in regularising their administrative status. In addition, they report a high work overload, which contributes to the vulnerability of these workers and perpetuates discrimination and sexism in this sector.

An increase is detected in the experience of all the situations analysed in the workplace by the surveyed individuals, with an average of 5.4 percentage points for all of them (one of the areas in which it grew the most). The groups most likely to suffer these situations of discrimination are Afro-descendant Latin Americans, Arabs and non-Arab North Africans, Native Americans and Black Africans. Compared to the previous edition, the increase in the prevalence of the Native American population and the decrease in the Black African population is striking. Domestic workers experience discrimination on the basis of their ethnic or racial origin to a greater extent in 13 of the 17 situations analysed.

In the area of job search, 11% of respondents report that they have not been listened to when looking for a job, while 13% indicate that they have been rejected during an interview because of their ethnic or racial origin. Respondents also point to some situations of discrimination based on ethnic or racial origin in relation to their employment conditions, which may be in violation of employment rights. Thus, discrimination in the allocation of tasks not corresponding to the job (13.4%), refusal to sign contracts or register them with the Social Security (13.3%) and the allocation of the hardest working hours and/or jobs (13.3%) stand out; 12% believe that they experience wage discrimination, and 10% say that they have not been given holidays. In relations in the work environment, 12% of people report having suffered greater control and surveillance because of their ethnic origin, while 10% have been insulted or humiliated.

- As in other areas, discrimination based on racial or ethnic origin has also increased in **employment training** (2 p.p. on average). Access to employment training courses is more limited for Afro-descendant and Black African respondents, with 7.3% reporting that they have been prevented from attending these courses because of their racial or ethnic origin. On the other hand, 11% of Native American participants in such courses report being insulted or humiliated by colleagues and teachers.

Determinants of perceived discrimination

The main socio-demographic variables that determine different perceptions of discrimination on the basis of racial or ethnic origin are gender, age, size of habitat of residence and years of residence in Spain.

➔ The perception of discrimination varies according to gender, attributable to patterns that respond to the different roles traditionally associated with each of the

sexes. Thus, men experience more situations of discrimination based on ethnic origin in areas associated with public spaces, while women identify them in areas more related to private spaces, such as housing, and/or services or spaces related to care, such as education or health, as well as in the field of education. This association leads us to speak of situations of intersectionality.

- Age explains some of the differences in the perception of discriminatory treatment in open spaces and in relation to law enforcement, where younger people tend to experience more discrimination. However, in certain situations, it is older people who are more likely to experience discrimination (treatment in the administration, or receiving insults in the street).

- he size of the place of residence determines differences in the perception of discrimination in the area of housing and the relationship with the neighbourhood, but it is also fundamental in the treatment by the police and security forces and in some public services, such as health or local administration. It is in rural municipalities where most manifestations of discrimination are perceived in the housing environment. However, treatment in local public administration worsens as the size of the municipality increases.

- The length of time spent in Spain has an influence in the areas of establishments or spaces open to the public, police, education and health, so that the shorter the time spent in Spain, in general terms, the greater the likelihood of having experienced discriminatory situations. The proportion of people who experience discriminatory situations does not seem to decrease until people born outside Spain have been living in Spain for at least 5 years.

The consequences of discrimination

- **The most common personal consequences of experiences of discrimination based on racial or ethnic origin are still psychological consequences such as sadness and depression, with values similar to the 2020 study.** On the other hand, there is a decrease, compared to 2020, in the percentage of people who say that the discriminatory situations they have experienced have not had any consequences. In turn, many of the consequences translate into feelings of rejection and/or mistrust, both towards people from the majority group and towards institutions, and into isolation and difficulty in adapting, impacting on integration processes. The response rates of these effects increase compared to the 2020 measurement.

- The consequences of experiences of discrimination vary across multiple factors, and are perceived in different ways by different ethnic groups. Thus, for example, black Africans report more psychological effects, while white Mediterranean, Roma and people of African descent report more rejection and distrust.

- The experiences of the personal accounts also pointed to other consequences of ethnic or racial discrimination, such as assimilation with the majority group through the «neutralisation» of physical or cultural traits of ethnic groups. The reaction varies according to socio-economic conditions and educational and cultural capital; among those who are better off, a process of empowerment and regaining pride in their origins often occurs with the passage of time and increased awareness of racism.

Grievance and complaint mechanisms

- **Levels of reporting of discriminatory situations remain low, although there has been a slight upturn in 2024 (4 p.p.): only 22.6 % of the total number of people who have experienced a discriminatory situation and spontaneously, stated that they had filed a claim, complaint or report.**

Among ethnic groups, the black African population is the group most likely to file complaints in different instances (47%), followed by the white Mediterranean population (36%); the Asian population remains the least likely to file complaints among those experiencing discrimination.

The most frequent reporting profile is the reporting of hate crimes to the police, public prosecutor's office or the examining magistrate's court (12% of people who have experienced discrimination); and the use of the CEDRE Service for victims of discrimination and 021 is very low.

The likelihood of filing a complaint increases among people who were born in Spain, which would derive from their greater knowledge of reporting mechanisms, awareness and lower language barriers than other groups.

➔ The experience of reporting has been positive for the majority of those who have reported: 63% of those who have reported have felt well or very well treated, a proportion 8 percentage points higher than in 2020. And 74% of those interviewed would report again if they were to experience a discriminatory situation again.

The main reason why the victims of discrimination have not reported was the lack of confidence in the usefulness of the complaint as a factor to mitigate the effects of the discriminatory experience (20.6%), followed by the minimisation and/or justification of the discriminatory situation (18.6%).

➔ In this reporting process, the accompaniment of social entities and institutions working in these areas can be fundamental, however, in 2024, the proportion of people who said they were aware of an institution and/or association that works in the associative field fell from 20% to 13%. 45% of people pointed to national associations or NGOs. The level of knowledge of public institutions is at a very low level (only 8% of people indicated public institutions).

Proposals for action

➔ Respondents prioritise preventive action from childhood onwards, insisting on the need to raise awareness in schools about equality and the prevention of discrimination based on racial or ethnic origin. On the other hand, a high priority is also given to restorative measures.

➔ Both the potential victims participating in the focus groups and the experts interviewed provided valuable insights into possible lines of intervention to curb discrimination based on racial or ethnic origin:

- In the **field of education**, the importance of prioritising the curbing of discrimination at school is pointed out. In this sense, it is considered essential to have compulsory training for educational staff on the factors that contribute to structural discrimination, anti-Gypsyism and the rights of the Roma community. Having teaching staff trained and committed to diversity management, as well as classrooms with students from different ethnic groups, avoiding segregation, guarantees generations that know and live together in diversity, which means early prevention in the generation of stereotypes and prejudicial attitudes. On the other hand, work must continue on the development and application of protocols for action in schools; and reinforcing a school curriculum that advances towards inclusive education and eradicates stereotypes, which delves into Spanish colonial history, slavery and the persecution of the Roma people.

- Regarding the **public administration,** there is also a need to train and sensitise the staff of the different services with higher levels of interaction with people, not only on the factors that contribute to structural discrimination, anti-Gypsyism and the rights of the Roma community, but also to reinforce moral values

based on empathy.

Specifically, it also points to the need to develop specific protocols to ensure that Roma women receive equal and respectful treatment in medical consultations and during childbirth.

And, given the importance of the growing psychological consequences of discrimination based on ethnic origin, it is necessary to create health and social resources that include the specific circumstances of the racialised population, in order to attend to their mental health problems.

- In **terms of legal protection**, the experts called for a greater effort on the part of public authorities in several areas: laws and regulatory changes to prevent racists from going unpunished for their actions, with the resulting civil, administrative or educational consequences.

  In this sense, it points to the need to update the Law on Foreigners; the development of actions that contribute to improving the socio-economic situation of racialised people in order to curb economic intersectionality; and the need to promote a greater presence of representatives of the various ethnic groups in public bodies and institutions through systems such as quotas.

- An effort must be made by the bodies and institutions working in the field of anti-discrimination to share **the information and data** generated in order to provide evidence and improve the construction of more effective public policies. It is also necessary to strengthen the research effort in this area.

- It is essential to intervene on the **media** because of the crucial role they play in the generation of the collective imagination. In this sense, it is necessary for the media to incorporate more people from different ethnic groups in their campaigns, programmes, etc., in order to contribute to the normalisation of their presence and to the generation of referents that disassociate them from negative stereotypes.

  It also aims to continue fostering meeting spaces at all levels to promote interculturality.

- Last but not least, a crucial and no less important aspect is the need for agencies and entities working on the issue to focus their efforts on the **protection and reparation of victims**; to this end, it is essential to propose greater care for victims, underlining the importance of fostering empathy in everyday interactions.

9. Bibliography

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Anexxes

Annex 1: Methodology of the study

Methodological approach

In the 2024 edition of this report, which deals with the analysis of the evolution of the perception of discrimination on the grounds of racial or ethnic origin among potential victims of discrimination, the approach considered most efficient for the development of the study is that provided by the combination of a powerful and reinforced quantitative methodology, which allows a longitudinal view of it, with a qualitative perspective, developed in parallel, with the aim of expanding the wealth of information and providing added value from the analysis of the discourse of people who experience discrimination and experts.

This study therefore adopts a mixed methodological perspective, combining quantitative and qualitative data collection techniques, as explained below.

Methodological development

The main tool of the quantitative analysis was the survey developed for potential victims of racial or ethnic origin discrimination, a tool already used in previous editions, which has been transformed, according to the areas and objectives of interest and previous experience.

The qualitative tools concentrate on obtaining discourse from the people involved in this discrimination, through discussion groups and/or focus groups, and through in-depth interviews with experts and representatives of the different ethnic groups studied.

Survey

Outline of the research universe

The research universe is constituted by all persons who are potential victims of discrimination on the grounds of ethnicity and/or "race" in Spain. Ethnic minorities are population groups of diverse ethnic and territorial origin, collectivities of people who share an origin, ancestral and genealogical ties, and a cultural heritage, which is manifested in language, religion, customs or geographical origin; they are perceived as minorities, as long as they respond to a minority group with respect to the population group in the country in question. They are population groups that are susceptible to discrimination since as they may not enjoy real equality of opportunity.

In theoretical or conceptual terms, the following populations have been considered for the DELIMITATION OF THE UNIVERSE from which the study sample has been constructed:

- All those persons residing in our country whose country of birth is a country of Latin America, Asia, Africa, and part of the countries of Eastern Europe, which, according to previous studies, means an increase in the possibilities of being victims of racial or ethnic discrimination.

- The descendants of the people who arrived in Spain, originating from the mention above regions, who were born in Spain and may or may not be full Spanish citizens (with Spanish or foreign nationality), but who are nonetheless potential victims of discrimination based on their origin and/or membership of an ethnic group.

- The ethnic minority historically settled in Spain, the Roma population, will also form part of the study universe.

- The universe and sample of the study will also be made up of those people who self-identify as belonging to a particular population group or "ethnic minority".

In order to identify and approximately quantify the potential reference universe for this study, statistical information is only available for the first three variables. However, given that none of the official registration systems in Spain still do not include aspects relating to the ethnic origin of citizens, this continues to pose a difficulty when it comes to delimiting the study universe statistically. This new study places the main weight for this statistical delimitation on the variable of country of birth and, to a more residual extent, on nationality, variables that are included in the statistical registers in our country.

The idea of nationality implies, in addition to the ascription to a national identity, the recognition of a legal status in each nation, with its prescribed rights and freedoms. However, it has been considered that the ascription of ethnic minorities to this variable has become increasingly incomplete over the years, given that, as the data show, more and more people from different ethnic minorities have acquired Spanish nationality. For this reason, the use of the birth variable has been considered a priority, as has been done in the FRA[1] studies on discrimination of ethnic minorities in Europe, which contributes to making the results of the study more comparable with this type of study.

However, both concepts are interrelated and sometimes overlapping, so, as mentioned above, the nationality of the persons will also be considered for the delimitation of the size of the starting universe, including those persons who, having been born in Spain, have the nationality of the countries of origin of their parents, which constitutes a clear indication of ascription to the ethnic groups considered[2].

To quantify the gypsy population, as in previous editions, estimates made in previous studies by entities specialising in this group have been used. One of the groups most discriminated against in the European Union in recent years has also been considered: the Roma population of other origins, mostly from Eastern European countries, living in Spain.

As in previous studies, the universe has also been delimited by the age from which it is possible to start working, so that the final universe is made up of the population over 16 years of age that responds to the categories outlined above.

On the other hand, as in previous studies, the universe, and therefore the sample, will be made up of people who have been resident in Spain for a minimum period of 6 months, which is considered to be the minimum time to be able to have a perception of possible discrimination.

In this new edition of the study there is an important change in the configuration of both the universe and the sample. In 2024, THE ETHNIC GROUPS DELIMITED for the analysis

1. https://fra.europa.eu/sites/default/files/fra_uploads/fra-2017-eu-midis-ii-technical-report_en.pdf
2. The only population group potentially susceptible to experiencing some kind of discrimination based ontheir ethnic origin that could not be statistically quantified in this way is that of persons who, having been born in Spain, have Spanish nationality, belonging to one of the groups considered, based onthe origin of their parents. However, this approximation is considered to be more accurate and closer to reality than the one that uses only the data relating to nationality, given that in this way all persons who have obtained Spanish nationality in recent decades, despite belonging to these ethnic groups, are left out.

are based on those delimited in the document of the Directorate General for Equal Treatment and Non-Discrimination and against Racism (2023), *Consensual proposal to introduce a question on ethnic origin in statistics, studies and surveys in Spain*[3]. However, in order to be able to carry out a longitudinal comparative analysis of the information on the different ethnic groups, some categories have been adapted. Thus, the ethnic groups considered in this new edition are those detailed below:

- The group established by CEDRE as the black/Afro/Afro-descendant/Afro-Spanish/Afro-Spanish/African black population in this new study has been subdivided into two groups, taking into account, on the one hand, the diversity of the population in this category and the different experiences of discrimination that previous studies have detected, and, on the other hand, the need to enable longitudinal comparison with previous studies. Thus, two groups are considered in this study: the Afro-descendant Latin American population, which in previous studies corresponded to the Afro-Latin or Afro-Caribbean population (population from Spanish-speaking countries); and the black African or black African population, in previous studies referred to as sub-Saharan or non-Mediterranean Africa.

- The population group referred to in previous editions as Maghrebi, in this new edition, although it is broken down into two categories, as the CEDRE does: Arabs and Amazigh/North African non-Arab people, in order to allow the self-identification of people, for the analysis both categories have been unified into one, as we do not have statistical information that allows us to quantify the weight of each population[4], which also allows us to carry out a comparative longitudinal analysis, as in previous editions these populations were agglutinated under the same category.

- The ethnic group that in previous editions was called Andean American this edition becomes, as stated in CEDRE's proposal: Native American, Indo-American/Indigenous/Abya Yala.

- The East or Southeast Asian population proposed by CEDRE corresponds to the population referred to as East Asian in previous studies.

- The South-Central Asian population group includes the former Indo-Pakistani population.

- As in previous editions, the category of ethnic group proposed by CEDRE is maintained, which includes the Roma/Gypsy/Roma, although in terms of self-identification, the differentiation between Roma of Spanish origin and Roma of other origin (Roma) is maintained.

- The so-called Eastern European population in previous editions of the study is now considered as part of the group that CEDRE calls the white Mediterranean population in this new study.

- It also includes a new category proposed by the CEDRE report, relating to white Latin Americans, who were not included in previous studies.

- Finally, to allow people to self-identify as such, the category of mestizo/mixed-race people is included in the study. However, as will be seen later, due, on the one hand, to the great heterogeneity of this group, with people of very different ancestries, and to the difficulty of quantifying its volume through statistical sources, and, on the other hand, for the purpose of guaranteeing the longitudinal analysis of the study, each of these people are grouped together for the analysis of the survey with the main groups of ancestry.

3. Access to the document.
4. After the survey, as will be seen, the group of Amazigh/North African people has a very small weight in the sample (34 people).

Therefore, in this new study, the ethnic groups of analysis have been significantly reconfigured, with several new ethnic groups (white Latin American population and mixed/mestizo population) and new categories to denominate populations previously considered as well, which allow for the longitudinal analysis pursued.

In order to quantify the reference universe based on these categories as closely as possible to reality, as in previous editions, we have resorted to the available statistics on the countries of birth and nationality of persons resident in Spain in 2023 according to the INE. Although there is no assimilation of the country of origin (nationality or country of birth) with the ethnic group, these variables are used in order to carry out an exercise to approximate the quantification of the potential population under study. Below are the countries of origin that have been considered a priori to delimit these groups, maintaining, where possible, some correspondence with the groups considered in previous editions, with the aim of not generating biases and being able to establish comparisons between editions:

ETHNIC GROUP	COUNTRIES
Population group of Afro-descendant Latinos/as[5]	Brazil, Colombia, Costa Rica, Cuba, Dominica, Panama, Dominican Republic, Venezuela and the rest of Central America and the Caribbean
Black African population group	Angola, Benin, Burkina Faso, Cape Verde, Cameroon, Congo, Côte d'Ivoire, Democratic Republic of Congo, Equatorial Guinea, Ethiopia, Gambia, Ghana, Guinea, Guinea, Guinea-Bissau, Kenya, Liberia, Mali, Nigeria, Senegal, Sierra Leone, South Africa, Togo and other African countries.
South Central Asian population group	India, Indonesia, Bangladesh, Pakistan and Nepal.
White Mediterranean population group	Albania, Belarus, Bulgaria, Estonia, Georgia, Latvia, Lithuania, Moldova, Poland, Russia, Ukraine, Romania.
Group of Arabs and non-Arab Amazigh / North African non-Arab people	Algeria, Egypt, Jordan, Lebanon, Libya, Mauritania, Morocco, Mauritania, Saudi Arabia, Syria, Tunisia.
East or Southeast Asian population group	China, North Korea, South Korea, the Philippines, Japan, Vietnam and Thailand.
Native American, Indo-American/ Indigenous/Abya native[6]	Argentina, Brazil, Chile, Colombia, Costa Rica, Mexico, Panama, Peru, Uruguay, Venezuela, rest of Central America and the Caribbean
White Latin American population group[7]	Argentina, Bolivia, Brazil, Chile, Colombia, Costa Rica, Ecuador, El Salvador, Guatemala, Honduras, Mexico, Nicaragua, Panama, Peru, Uruguay, Venezuela, rest of Central America and the Caribbean

Therefore, to estimate the total universe of potential victims, various analyses have been carried out based on the statistical data available. According to INE data, in 2022 there were **7,359,786** people in Spain born in one of the countries considered and/or born in Spain, but with the nationality of one of these foreign countries who would form part of this universe.

5. This group includes countries in which there is a considerable volume of Afro-descendant population, although not all the population of these countries can be considered as such. In order to calculate the volume of this population in Spain, it has been estimated that the distribution of people of African descent is the same as in their countries of origin (based on various regional statistics that provide approximate information on their distribution).
6. This includes people in these countries who are not of Afro-descendant origin, and who self-identify as indigenous and mestizo or mixed (again based on various regional statistics that provide approximate information on their distribution).
7. This includes people in these countries who are not of Afro-descendant, indigenous or mixed/mixed origin.

By origin, the largest group is the Native American/Indo-American/Abya Yala population (25%), followed, at some distance, by the Arab/Amazigh/North African population (17%), and the white Mediterranean population (from Eastern European countries) (15.2%); and, with a lesser weight, is the Afro-descendant population of Latin America, for whose calculation in Spain the proportion of Afro-descendants in the total population in the countries of origin has been applied to the population[8] (8%). The smallest groups are made up of people from the black African population (4.4%), as well as people from the East or Southeast Asian group (4.4%), and finally the population of the South-Central Asian group (3%). To this population should be added the Roma population, which, according to available sources, is estimated at 850,000 people, i.e. 11.5% of this population[9]; and a new group added in 2024, that of white Latin Americans, which would represent 12% of the total.

Table 63. Distribution of the estimated universe by ethnic group (1 January 2022)

Ethnic groups	Absolute data	Relative Data
White Mediterranean population	1,.118.588	15.2%
Black African population	323.523	4.4%
Arab/Amazigh/North African non-Arab population	1,258.780	17.1%
East or Southeast Asian population	324.473	4.4%
South Central Asian population	208.061	2.8%
Afro-descendant Latin American population	573.168	7.8%
White Latin American population	887.508	12.1%
Native American, Indo-American/ Indigenous/ Aboriginal population of Abya Yala	1,815.686	24.7%
Roma* population	850.000	11.5%
Total universe	**7,359.786**	**100%**

Source: Prepared by the authors based on the INE's Continuous Register Statistics. * The Roma population data have been estimated from the FSG study: *Map on Roma Housing and Community at Spain* 2015 and The Strategy for the Social Inclusion of the Roma Population in Spain 2012-2020 (Ministry of Social Rights and Agenda 2030).

The following table shows the importance of considering the country of birth variable to dimension the study universe more adequately in accordance with the objectives of the study. Thus, it includes the 2,798,780 persons born outside Spain who have Spanish nationality, who would otherwise have been left out, and who represent 38% of the total. In this regard, the high proportion of people of Latin American origin who have Spanish nationality is particularly relevant, but who are nonetheless susceptible to discrimination due to their origin and potential victims.

8. OBERAXE (2022): Study for the knowledge and characterisation of the African and Afro-descendant community https://inclusion.seg-social.es/oberaxe/ficheros/documentos/PDF-16-Estudio-para-el-conocimiento-de-la-C-Africana.-ACC_ARN_13.11.20.pdf (p.45).
9. According to the data provided by the *National Strategy for the Social Inclusion of the Roma Population in Spain 2012-2020,* the Spanish Roma population is currently estimated at approximately 725,000-750,000 people. For its part, the *2015 Study-Map on Housing and the Roma Population,* developed by the Fundación Secretariado Gitano (FSG) for the Ministry of Health, Social Services and Equality, calculates that the Roma population in Spain amounts to 516,863 people; according to this study, the Roma population represents 3.8% of the dwellings inhabited by the Roma population (around 10,160 people).

Table 64. Distribution of the universe in 2024 by ethnic group according to nationality and country of birth (%)

Ethnic groups	Born outside Spain		Persons born in Spain with foreign nationality
	Persons with Spanish nationality	Persons with foreign nationality	
White Mediterranean population	5.5	82.8	11.7
Black African population	4.8	72.4	9.0
Arab/Amazigh/North African non-Arab population	21.8	65.4	12.8
East or Southeast Asian population	14.4	69.3	16.2
South Central Asian population	14.7	78.5	6.9
Afro-descendant Latin American population	49.6	48.8	1.6
White Latin American population			
Native American, Indo-American/ Indigenous/Aboriginal population of Abya Yala			
Roma* population	82.4	17.6	
Total universe	**2,798,780 (38%)**	**4,121,101 (56%)**	**439,905 (6%)**

Source: Prepared by the authors based on the INE's Continuous Register Statistics.

This is why this distribution of the reference universe varies considerably from the one proposed in the 2020 study, as can be seen in the following table.

Table 65. Distribution of the universe by ethnic group in 2020 and 2024

2024			2020		
Ethnic groups	Absolute data	Relative Data	Ethnic groups	Absolute data	Relative Data
White Mediterranean population	1,118,588	**15.2%**	Eastern European population	1,076,250	**27.1%**
Black African population	323,523	**4.4%**	Non-Mediterranean African population	228,651	**5.8%**
Arab/Amazigh/North African non-Arab population	1,258,780	**17.1%**	Maghrebi population	833,564	**21.0%**
East or Southeast Asian population	324,473	**4.4%**	East Asian population	229,358	**5.8%**
South Central Asian population	208,061	**2.8%**	Indo-Pakistani population	148,449	**3.7%**
Afro-descendant Latin American population	573,168	**7.8%**	Afro-Caribbean and Afro-Latino population	416,957	**10.5%**
White Latin American population	887,508	**12.1%**			

2024			2020		
Ethnic groups	Absolute data	Relative Data	Ethnic groups	Absolute data	Relative Data
Native American, Indo-American/ Indigenous/Aboriginal population of Abya Yala	1,815,686	24.7 %	Population from Latin American Andean countries	305,696	7.7 %
Roma population	850,000	11.5 %	Roma population	737,500	18.5 %
Total universe	**7,359,786**	**100 %**	**Total universe**	**3,976,425**	**100 %**

Source: Prepared by the authors based on the INE's Continuous Register Statistics.

The change in composition is largely due to the inclusion of the white Latin American population group, which would have a weight of 12 % of the total of the reference universe, subtracting the rest of the groups, which despite growing in volume would have a smaller relative weight. On the other hand, the increase in the weight of the Native American, Indo-American/Indigenous/Abya Yala population is very significant, rising from 7.7 % of the total to 24.7 % (this is explained, in part, by the increase in the number of countries considered, by the inclusion of people with Spanish nationality but born in other countries, (this is partly explained by the increase in the countries considered, by the inclusion of people with Spanish nationality but born in other countries, who were not previously considered in the universe, and also by the increase in recent years of the population from these countries, motivated on the one hand by the improvement of the socio-economic situation in Spain, and on the other, due to the various situations of political and social conflict in many Latin American countries, thus increasing the number of asylum requests in Spain).

On the other hand, it is worth noting that the most significant decreases occur among the white Mediterranean (formerly Eastern European) population by 12 percentage points (hereafter p.p.), and the Roma population, from 18.5 % to approximately 11.5 %. All other have experienced a decline of between 1 and 4 p.p.

This change in the composition of the universe, due not only to demographic but also to methodological issues, may have certain implications in the longitudinal analysis of the overall results of the survey, due to the different weight given to each ethnic group in the sample, once their weight has been weighted according to their real distribution in the universe. It is therefore relevant when comparing the data with previous years in a contextualised way, taking into account this different composition of the reference universe. In fact, throughout the study, the results are sometimes shown without considering the white Latin American population group that was not included in previous studies, where this group shows more deviant positions to facilitate comparison[10].

Sampling criteria and sample size

a) Sample size

The sample size will be 2,200 face-to-face surveys, following the criteria used in previous studies. In order to ensure maximum representativeness and reliability for the whole

10. In any case, given the decline of the white Mediterranean population, which has been showing lower levels of discrimination, and in parallel that of the Roma population, which is one of the highest reported to experience discrimination, a certain offsetting effect on the overall average is to be expected.

of Spain, it will have a confidence level of 95%, assuming a population distribution of maximum indeterminacy in which p = q[11] and a sampling error of ±2.09%[12].

b) Sampling techniques

The type of sampling has been non-probabilistic by quotas, due to the fact that there is no census that collects data on ethnic origin. The great heterogeneity of the defined universe in terms of its main socio-demographic variables makes it necessary to establish a series of quotas that allow us to approximate a sample that is as representative of reality as possible. This study has used the same quotas that were already used in the last 2020 study, considering in each of the variables the categories defined in this proposal in the universe analysed: ethnic group, sex, age, size of habitat and Autonomous Community of residence (the following section shows the categories used and the distribution of the sample in accordance with representativeness criteria). The definitive quotas for each of the variables have been established considering the distribution of each of the ethnic groups in the universe and their percentage weight.

To ascertain the perception of discrimination of the nine ethnic groups under study, the sample of 2,200 surveys was distributed by establishing a minimum of 180 surveys per ethnic group, and a non-proportional allocation was used in to avoid under-representing those groups which, due to their size in the universe, could be under-represented in the study. On the other hand, some of the most historically discriminated-against ethnic groups, such as the Arab and North African, black African and Roma populations, were over-represented in the sample, while the white Mediterranean and Native American populations were under-represented.

The following table shows the number of surveys that would have had to be carried out in the case of using a proportional sample by groups, and in the second, the corrected sample that has been used following the explicit criteria, as well as the sampling error incurred: 40 tenths below the 2020 survey, and lower in many groups and similar in the rest to that which occurred in the 2020 survey. The weighting factor applied to each group can also be known in order to obtain overall results for the sample as a whole.

Table 66. Distribution by ethnic group of the survey sample and sampling error

Ethnic groups	Theoretical sample	Sample corrected and implemented	Sampling error	Weighting factor
White Mediterranean population	334	180	±7.30%	1.85
Black African population	97	224	±6.55%	0.43
Arab and Amazigh/North African non-Arab population	376	410	±4.84%	0.91
East or Southeast Asian population	97	180	±5.62%	0.53
South Central Asian population	62	180	±7.30%	0.34
Afro-descendant Latin American population	171	176	±7.39%	0.97
White Latin American population	265	189	±7.13%	1.40

11. Refers to a situation in a binomial distribution where p (the proportion of success) equals q (the proportion of failure), generating the maximum variability in the data and therefore the largest sample size required to ensure accuracy in the calculations. It is used as a «more demanding» case for calculating sample size or margins of error, ensuring that the results are valid.
12. It means that the estimated value may differ from the true population value by up to 2.09 percentage points in either direction, at a 95% confidence level.

Ethnic groups	Theore-tical sample	Sample corrected and imple mented	Sampling error	Weighting factor
Native American, Indo-American/ Indigenous/ Aboriginal population of Abya Yala	543	340	±5.31 %	1.59
Roma population	254	321	±5.47 %	0.79
Total universe	**2,200**	**2,200**	**±2.09 %**	

Source: Own elaboration. Sampling error for a confidence level of 95 %, where p=q.

Finally, a summary table of the evolution of the characteristics of the sampling carried out in each of the previous editions is shown below, in which the substantial improvement of the last edition is clearly contrasted.

Table 67. Summary fact sheet of various editions of the study

	2010	2011	2013	2020	2024
Sample	556 surveys	865 surveys	1670 surveys	1624 surveys	2,200 surveys
Ethnic groups	6 groups: Eastern European, Non-Mediterranean African, Maghrebi, Asian, Andean American Spanish Gypsy.	8 groups: The 6 groups already analysed in 2010 Afro-Latin-Caribbean Indo-Pakistani	8 groups: the same as in 2011	8 groups: the same as in 2011	9 groups: category change according to CEDRE classification
Geographical scope	7 Autonomous Regions: Andalusia, Aragon, Castilla y León, Catalonia, Madrid, Murcia and Valencia.	12 ACs: Andalusia, Aragon, Castilla-La Mancha, Castile and Leon, Catalonia, Extremadura, Madrid, Murcia, Navarre, Basque Country, La Rioja and Valencia.	The entire national territory, including Ceuta and Melilla.	The entire national territory, including Ceuta and Melilla.	The entire national territory, including Ceuta and Melilla.
Sampling error	4.25 % for the aggregate, 95.5 % confidence level, p = q	3.4 % for the whole, confidence level 95.5 %, p = q	2.45 % for the whole, 95.5 % confidence level, p = q	2.48 % for the whole, confidence level 95.5 %, p = q	2.09 % for the whole, confidence level 95.5 %, p = q
Sampling procedure	Stratified sampling by population groups and Autonomous Communities.				
Other approximate quotas	Age, sex and habitat size				
Method of data collection	20-30 minutes face-to-face questionnaire				

Source: own elaboration, based on various previous studies.

c) Scope and characterisation of the sample

The sample is nationally representative, including, as was done in 2020, the 17 Autonomous Communities, plus the autonomous cities of Ceuta and Melilla, following a

proportional sampling according to the volume of foreign population of the universe in each Community, and using a different sampling for the Roma population based on the available estimates. However, in order to guarantee a minimum statistical representativeness and to obtain relevant samples in Autonomous Communities with a small population of these characteristics, a minimum quota of 25 surveys per Autonomous Community has been set, which means that in some regions with a small population, such as Asturias, Extremadura, La Rioja, they have this minimum number, above the figure that would be proportional to the population of each Autonomous Community.

The following table shows in the first column what the sampling would be like in the case of sampling only proportionally to the population universe per Autonomous Community, and in the second column, the proportional sampling once a correction has been introduced: the establishment of a minimum of 25 surveys per Autonomous Community / Autonomous City with the aim of improving the representativeness of the smallest Communities in the country.

Table 68. Distribution by Autonomous Community of the sample for the survey and sampling error

ACS	Sample	% of total
Andalusia	348	15.8%
Aragon	65	3.0%
Asturias	26	1.2%
Cantabria	32	1.5%
Castilla-La Mancha	102	4.6%
Castilla y León	62	2.8%
Catalonia	443	20.1%
Ceuta	24	1.1%
Valencian Community	256	11.6%
Extremadura	23	1.0%
Galicia	40	1.8%
Balearic Islands	71	3.2%
Canary Islands	61	2.8%
La Rioja	24	1.1%
Madrid	362	16.5%
Melilla	23	1.0%
Murcia	120	5.5%
Navarre	42	1.9%
Basque Country	76	3.5%
Total	**2,200**	**100%**

Source: own elaboration. Sampling error for a confidence level of 95%, where p = q.

For the selection of the groups that have been surveyed in each of the Autonomous Communities, and merely as a guideline, the principle of the majority groups in each of them has been taken into account, in accordance with the analysis of the universe carried out, combining the distribution of the population among the Autonomous Communities with the weight of the groups in each of them

Given the high sampling error per Autonomous Community (ranging from 6% in the best represented communities such as Community of Madrid, Catalonia or Valencian Community, and figures between 10 and 20% in the rest), this makes it inadvisable for the time being to analyse the data by Autonomous Community.

Table 69. Socio-demographic profile of the comparative sample (2020-2024)

	2020	2024
Sex		
Women	57.5%	55.7%
Men	42.5%	44.3%
Age		
16-24 years old	19.3%	17.6%
25-40 years	47.5%	39.9%
41-75 years (2020) 41-65 (2024)	33.3%	39.3%
+65 (2024)		3.0%
Length of residence		
6 months to 1 year	7.0%	10.5%
1 year to 2 years	5.9%	8.7%
From 2 years to 5 years	10.5%	11.7%
From 5 years to 10 years	12.5%	51.1%
Ten years or more	64.2%	17.9%
Level of education		
No education or primary education	21.1%	19.0%
Secondary education	36.5%	34.7%
Vocational training	24.3%	27.1%
University studies	18.2%	19.1%
Employment status		
Employed persons	58.4%	54.7%
Unemployed persons	22.8%	30.5%
Inactive persons	18.8%	14.4%
Habitat size		
Municipality with more than 200,000 inhabitants	44.4%	54.4%
Municipality between 20,001 and 200,000 inhabitants	36.0%	33.6%
Municipality with less than 20,000 inhabitants	19.6%	12.0%

Source: own elaboration.

- The sample selected in 2024 again has a female-dominated population, with 55.7 % of respondents being women, as in 2020, with 57.5 % of respondents being women.

- In terms of age distribution, in 2024 a new category of analysis has been established, that of people over 65 years of age, in order to analyse the perception of the older population. In this new edition, the sample is slightly more balanced, with a greater weight of people over 40 years of age in the sample, and consequently a lower weight of younger age groups; this circumstance could be clearly related to the ageing process of this population in our country.

- By length of residence, there is a clear increase in the weight in the sample of the population that has been in Spain for between 5 and 10 years and between 6 months and 1 year, and a decrease in the population that has been resident in Spain for more than 10 years, which was over-represented in 2020.

- The level of education remains similar.

- The employment situation of the surveyed population has changed substantially with respect to 2020, with a very significant increase in the weight in the sample of people who are working and a decrease in the unemployed population (from 58 % to 76 % in the first case, and from 22 % to 12 % in the second case), largely reflecting the favourable situation of the labour market at the time of the survey.

- Regarding the distribution by size of habitat of residence, in this edition the representation of persons resident in more rural municipalities has once again been reduced, with the sample being characterised by a very urban population sample, resident in more than half of the cases in municipalities with more than 200,000 inhabitants (10 p.p. above the population in 2020). The efficiency of the survey process makes it difficult to achieve the objective of achieving a sample with a larger rural population.

d) Characteristics and contents of the questionnaire

The questionnaire used in the 2024 edition is based on the one used in 2020 and its modular structure, to be able to compare results and give a longitudinal view of discrimination.

The progressive transformation of the questionnaire has been the result of discussions and reflection based on the contributions made by the different actors involved, as well as the conclusions of the meetings held to contrast with CEDRE and the Directorate General for Equal Treatment and Non-Discrimination and against Racism.

Existing references from similar surveys have also been used to make design decisions, and in particular:

- Regarding the ethnic reference groups, their composition and structure:

  — CEDRE (2023) *Consensus proposal to introduce a question on ethnic origin in statistics, studies and surveys in Spain* (access).

  — European Union Agency for Fundamental Rights (FRA): *EU Survey on immigrants and descendants of immigrants 2022*[13]. (Questionnaire https://www.

13. The survey includes questions on experiences of perceived discrimination in employment, education, housing and health services; experiences of police stops and criminal victimisation, including hate crime; knowledge of rights and redress mechanisms; participation and integration in society. The survey results consider the specific experiences of women, different age groups and persons with disabilities.

google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=&ved=2ahUKEwiBz_aB3IKFAxW3U6QEHcnxAw8QFnoECA8QAQ&url=https%3A%2F%2Ffra.europa.eu%2Fsites%2Fdefault%2Ffiles%2Ffra_uploads%2Ffra-2023-eumidis-iii-survey-questionnaire_en.pdf&usg=AOvVaw3hY4ObCWclbd4-WfoywD9N&opi=89978449) (Technical report).

— FRA: EU-MIDIS II - *Second European Union Minorities and Discrimination Survey 2016.* (questionnaire) (EU-MIDIS II Technical Report).

— Portugal: Instituto Nacional de Estadística (2022) *Inquérito às Condições Origens e Trajetórias da População Residente em Portugal* (ICOT) (Methodology) (questionnaire).

— United Kingdom: Centre on Dynamics of Ethnicity (CoDE) (University of Manchester), *Equality National Survey* (EVENS) 2022 (questionnaire).

Office for National Statistics: *Measuring equality: A guide for the collection and classification of ethnic group, national identity and religion data in the UK* (accessed).

- In relation to violence against women:

— CIS (2023): survey number 3393. *Survey on topical issues: sexual violence against women* (access).

— CIS-DVGV (2019): study number 3235. *Macro-survey on violence against women* (access).

The result to date is a questionnaire with a total of 88 questions, in which the following changes have been made:

- It asks not only about the sex, but also about the gender of the person.
- Most of the statements in the questionnaire that could be foreignizing for people have been eliminated, as well as those relating to the migration project. Some references to people's nationality or their countries of origin have been left out, however, in order to leave some elements in the survey that would make it possible to analyse the perception of xenophobia.
- An extended ethnic groups question has been introduced, in line with the *Consensus Proposal to introduce a question on ethnicity in statistics, studies and surveys in Spain* (CEDRE).
- Two questions have been introduced concerning perceived discrimination in the media and social networks, on the one hand, and in the political sphere, on the other.
- The repeated reference to language discrimination from the previous questionnaire has been removed, although this issue has been left in the question on the possible confluence of various discriminatory factors, to which the issue of accent has been added.
- The inclusion of a question on potential discriminatory treatment by private security in public or commercial spaces and transport, through various items relating to possible situations of discrimination.
- Adopting a gender perspective and from an intersectional perspective, two questions have been included, on the one hand, relating to women's sexual and repro-

ductive health and, on the other, to indicators relating to sexual violence in the public, labour and educational spheres.

- The items relating to people's potential reaction or coping with discrimination, beyond reporting or complaining, have been expanded. Reactions that can take the form of refusing to go to certain places, pointing it out on social networks, etc.

- Among the socio-demographic questions, several questions have been included to investigate the profile of the person's residential environment, whether the person lives in substandard housing, settlements, etc., and, on the other hand, to analyse the extent to which this fact constitutes an additional factor of discrimination.

- Two questions have been introduced concerning residential segregation and educational segregation (collecting the ethnic composition of their residential and/or housing environment).

- The language of many of the items that were raised as situations of potential discrimination has been toned down, using more neutral language; and, on the other hand, some of the situations raised have been expanded.

- Some direct questions have been introduced on the awareness of the existence of structural racism in Spanish society. For the measurement of this element, central to this study, inference is also made for its analysis from questions relating to the way in which public policies, institutional practices, cultural representations and other norms, which function in various ways to perpetuate racial inequality, are perceived to operate. In this regard, two questions relating to «colonial history», as referred to in the *EU Anti-Racism Action Plan 2020-2025,* have been introduced.

- A revision of the block on the analysis of hate crime has been carried out, introducing a specific question to detect the extent to which people spontaneously perceive having experienced this type of situation; this is subsequently contrasted with the analysis of the specific items that allude to this type of crime in each of the areas.

- The block on hate crimes and complaints has been revised with the help of the Hate Crime Office and the Attorney General's Office, adjusting the language to the relevant legal terminology, trying to make the language accessible to the population.

- A question has been included on the assessment of the role played by public administrations in eradicating discrimination on the grounds of racial or ethnic origin, asking, on the one hand, about the knowledge of certain measures developed by CEDRE and, on the other hand, asking about possible new actions in terms of priority.

- The question on the perception of the evolution of discrimination has been modified by introducing a question that assesses their perception of the impact of the COVID-19 pandemic on a possible increase in discrimination.

- A question relating to the person's religion has been introduced in order to analyse the potential impact of this factor as an enabler of discrimination.

The questionnaire resulting from this process can be found in Annex 2.

The administration of the questionnaire was entirely face-to-face (unlike in 2020, where due to the pandemic, one third of the surveys had to be conducted by telephone) and lasted around 30 minutes.

e) Development of the survey

The survey was carried out between mid-May and mid-July 2024. For this purpose, four itinerant teams made up of two people from different ethnic origins took part in the survey process in accordance with the quotas set by the Autonomous Regions.

The selection of people to be surveyed has been carried out following different strategies based on the identification of the different ethnic groups (different from the majority ethnic group in Spain):

- On the one hand, in order to guarantee the transversality and diversity of socio-economic profiles, the interviewers have gone to crowded public spaces, both open and closed, where they try to contact people with different profiles; that is, to strategic places where there is a concentration of people who may be waiting for some reason and who are therefore static, potentially with time available to attend to the interviewers, such as transport stations, cultural centres, medical centres, parks, employment offices, schools, etc.

- On the other hand, in each of the municipalities, the teams, who are familiar with the territories, have gone to the areas, neighbourhoods or zones where the population of the different ethnic groups under study is most concentrated.

- Specific strategies have also been adopted for certain groups such as going to certain areas where there are centres of certain religious denominations (Muslim population, Orthodox Christian population, etc.), commercial areas such as street markets or shops run mainly by certain groups (case of the Asian population or the Roma population).

- Once some difficulties in reaching certain profiles were detected, local entities and/or associations representing certain ethnic groups were approached for help in locating certain profiles.

It is important to bear in mind some METHODOLOGICAL DIFFICULTIES OR LIMITATIONS in the application of the questionnaire:

- The main handicap is the time taken to carry out the survey, given the length of time involved in the improvements to the questionnaire, which on average takes 30 minutes; this means that certain parts of the questionnaire sometimes must be completed more quickly, especially the final part of the questionnaire, due to the respondents' tiredness.

- Respondents have found it most difficult to answer questions with many response options.

- Also, despite the adaptations made, difficulties have been observed in certain people with questions that use more legal language or make longer and more complex statements; for this reason, in these cases it is necessary for the interviewer to adapt the language in a more colloquial way.

- As in previous studies, one of the greatest difficulties is access to Asian people, both East-Southeast (Oriental) and South-Central, due on the one hand to language issues, and on the other hand, due to a lack of willingness to participate. In order to overcome this issue, the survey teams have relied on younger people, who have a better command of the language and are more willing to collaborate and intercede with people of different ages.

- Open-ended questions are sometimes difficult for some people to answer; therefore, surveyors sometimes use concrete examples to facilitate some kind of response from respondents in order to avoid leaving the question unanswered.

- The women-specific questions on sexual and gender-based violence are somewhat intrusive for some respondents (others, however, welcome the questions, albeit in the minority), but in general terms it is difficult for such trust/intimacy to be created between interviewer and respondent in answering some of these questions[14]. This predictably explains, in part, why responses to these items are lower than in other areas.

Qualitative approach: focus group discussions and interviews

With the aim of contrasting and deepening the results of the survey of potential victims of discrimination, two additional qualitative research techniques have been applied, which have allowed, on the one hand, through semi-structured in-depth interviews with experts who work in the environment of potential victims from different perspectives and environments; and on the other hand, with the potential victims themselves, focusing on their perceptions and experience through an open and shared dialogue in discussion groups and focus groups.

In-depth interviews with experts

During the research, 19 experts in the field from different areas of work (institutional representatives, technical staff from social entities and academic researchers) collaborated.

The objective of having these people involved was, on the one hand, to receive contributions on the design of the questionnaire administered to improve this tool, for which a meeting was held with all of them at the beginning of the research to discuss this issue; and in a second, more advanced phase, once the preliminary results were available, the conclusions of the statistical analysis were contrasted to reach more robust conclusions supported by reinforced evidence (for this purpose a round of interviews was held with these people).

Table 70. List of expert participants in the in-depth interviews

NAME	ENTITY	RESPONSIBILITY
SOCIAL ENTITIES / NGOS		
Tenzul Zamora	The Crownz Project	Director
Iñaki Vázquez Arencón	The Forge Projects	Director
María del Carmen Filigrana García	Fakali	Member of the Board of Directors
Athir Quannouni	ACHIME (Association of Muslim Girls of Spain)	Director
Maria Rubia	Roma Women of Catalonia	President
Vladimir Paspuel Revelo	Rumiñahui	President
INSTITUTIONAL REPRESENTATIVES OF AGE		
Josefina Marlis González Torres	OBERAXE	Head of Service
Florencia Gaya	OBERAXE	Technique
Elena Colás Fuentes	Home Office Hate Crime Office of the Ministry of the Interior	Head of Section

14. Added to this is the fact that it was not always possible for women to be addressed by another woman, which has made this approach difficult.

NAME	ENTITY	RESPONSIBILITY
REGIONAL INSTITUTIONAL REPRESENTATIVES		
Rocío Ibáñez Espinal	Directorate General for Migration Policies of Navarre	Ayllu Service for Intercultural Coexistence and the Fight against Racism and Xenophobia
Marisol de la Nava	Directorate General for Migration Policies of Navarre	Director General for Migration Policy
Cristina Cuevas Martínez	Women's Institute of Castilla-La Mancha	Head of the Programmes and Resources Service of the Women's Institute
Fernando Macías Aranda	Office for Equal Treatment and Non-discrimination of the Department of Equality and Feminism of the Generalitat de Catalunya (Government of Catalonia)	Director
MUNICIPAL INSTITUTIONAL REPRESENTATIVES		
José Manuel Méndez and Mustapha El Kaddouri	Lepe Town Hall	Technicians of the Lepe Town Hall
Vanesa Villarín Sánchez-Jara	Rivas City Council	Social worker
Ana Isabel Rodríguez Basanta	Barcelona City Council	Head of Department for Citizenship Rights
ACADEMIA		
Fernando Alberto Barbosa Dos Santos Rodrigues	Complutense University of Madrid	Assistant Professor Doctor
Cristina Hermida del Llano	King Juan Carlos University	Professor of Philosophy of Law

Source: own elaboration.

Discussion groups

In addition, a series of discussion groups were held with potential victims of ethnic discrimination of different profiles in order to gain a deeper understanding of the perception of discrimination and the underlying problems, the impact of this discrimination on the lives of the people who perceive it, the possibilities of reporting or dealing with this discrimination, and, in short, the expectations and needs of potential victims, as well as all those issues that contribute to qualitatively enriching the results of the study.

Focus groups and focus groups (FG) were chosen to achieve these objectives because they produce a wealth of qualitative data in a short period of time. It is a narrative technique that employs groupness as an instrument of social research. The collective nature of the DG contrasts with the personal singularity of the in-depth interview; it makes it possible to better capture the ideological discourses and symbolic representations shared by people (Alonso, 1998); furthermore, compared to interviews, it has a high subjective validity and greater agility in the production of information. DG has been a privileged technique in the study of the migrant population in Spain (Colectivo IOE, 2010), and in general, it is used in the field of ethnic or racial discrimination to enhance the meaning of people's experiences in different topics; for example, the behavioural and emotional reactions shown by the affected people and what reasons they assumed for the discrimination (adolescent migrants in Germany, Borho et al, 2023), stressful life situations (as in the case of Latinos in the USA, Umaña-Taylor and Bámaca, 2004), self-perception of inclusion (by immigrants in Spain, Colectivo IOE, 2010), etc.

The analysis has focused on the main areas of discrimination addressed in the study (employment, education, access to housing, access to goods and services, access to public spaces, informal settlements, public and private security, public and private health, registration, etc.) and, especially, on the areas where the greatest discrimination occurs, and on explanatory variables of possible differences identified, related to sex/gender, age, sexual orientation or gender identity, disability or other concurrent factors that may lead to a possible discriminatory situation.

The focus groups have allowed us to look more closely at structural discrimination, which is more difficult to capture in people's experiences through the questionnaires due to its complexity; and at subtle discrimination, which is more difficult to detect, but which increasingly characterises experiences of discrimination and strategies for coping and reporting it.

With these objectives in mind, 4 discussion groups (comprising approximately 8 people) and 3 focus groups (more thematically oriented and in this case comprising fewer participants) were carried out. A total of around 40 people from different backgrounds took part. Regarding the criteria for the composition of the groups:

- Gender. Except for the group of Roma women and African and/or Arab men, the groups were mixed.
- Ethnic groups. Priority has been given to those groups with a greater presence in our country and which can offer fewer language difficulties for communication to flow in the development of a DG. Except in the focus groups, where specific dimensions of discrimination will be addressed, in the DGs it has also been decided to build homogeneous DGs in terms of ethnic origin.
- The groups have been carried out online, with the population preferably in urban areas.
- For the constitution of the groups, priority was given to people with recent experiences of discrimination and not only ideas, beliefs or general perceptions, which differ from experience. This approach makes it possible to investigate some dimensions also raised in the questionnaire, which have been less explored in previous editions and in other studies: the short, medium and long-term consequences of discrimination; coping strategies in the face of discrimination beyond possible complaints or denunciations; the formulation of intervention proposals for the different agents that can intervene for its eradication.

The composition matrix is shown below, to the main variables that determine its heterogeneity:

Table 71. Matrix of composition of the focus groups and focus groups

GROUP	No. of persons	Sex	Ethnic groups	Age	Thematic focus	Location
DG 1	8	Women	Gypsies	20-45	Discrimination against the Roma population	All of Spain, online
DG 2	5	Women	Native American / Mestizo / Afro-descendants	25-65	Discrimination based on ethnicity, intersectionality gender (focus on domestic employment)	All of Spain, online
DG 3	5	Men	Black Africa and Maghreb	25-55	Discrimination based on ethnic origin	All of Spain, online

GROUP	No. of persons	Sex	Ethnic groups	Age	Thematic focus	Location
FG 4	2	Men and women	Different ethnic groups	20-65	Discrimination based on structural ethnicity, housing, etc.	All of Spain, online
DG 5	8	Men and women	Different ethnic groups	18-25 years	Discrimination in education retrospectively	Community of Madrid, online
FG 6	5	Men, women and binary	Different ethnic groups	26-64 years old	Intersectionality (people of different sexual orientation and ethnicity)	All of Spain, online
FG 7	4	Men and women	Different ethnic groups	18-65 years old	Intersectionality (people with disabilities and ethnicity)	Community of Madrid, online

The search for participants has been carried out through NGOs and associations related to the identity or defence of the rights of the main racial or ethnic groups and through networking.

The groups were recorded and transcribed verbatim. Taking discourse analysis as a starting point, a qualitative content analysis was carried out to identify the main themes and semantic fields that allow us to understand manifest and latent meanings; together with this, an analysis of the main discursive positions around the themes that emerge in the group was carried out. This allows us to understand the subjective meaning of people's actions by identifying the interpretative frameworks they use in their concrete practices. This takes into account the social position, role and identity and the affective position in the arguments used in their discourses.

Annex 2: Questionnaire

Good morning/afternoon. We would like to invite you to participate in a study, which aims to find out about the perception discrimination on grounds of ethnic origin in Spain. We would be grateful for your cooperation by answering the following questions. We inform you that, in application of the Organic Law 3/2018 of 5 December on Personal Data Protection and guarantee of digital rights, your answers will be treated confidentially and anonymously and always in a global way, never in an individualised way. Would you mind collaborating with the study?

BLOCK I. SOCIO-DEMOGRAPHIC CHARACTERISTICS OF THE INTERVIEWEE

TO BE FILLED IN BY THE POLLSTER OR INTERVIEWER

P1. Residential area

Municipality with more than 200,000 inhabitants.	(1)
Municipality between 20,001 and 200,000 inhabitants.	(2)
Municipality with less than 20,000 inhabitants.	(3)

P2. Where do you usually live?

P. 2.1. AA.: _____
P. 2.2. Province: _____
P. 2.3. Locality: _____

P3. What is their gender?

Woman	(1)	Man	(2)

P4. Which gender do you identify with?

Female	(1)	Male	(2)	Another	(3)

ASK EVERYONE

P5. How old are you now?

		Years

If age is below 16 END INTERVIEW.

P6. What is your country of birth?

_____

P7. What is the country of birth of your parents?

Mother	
Father	

P8. Could you tell us how long it has been since you arrived in Spain?

(Only if the respondent has answered that his/her country of birth is other than Spain in Q6).

If less than 6 months, END INTERVIEW

16-24 years old	(1)
25-40 years	(2)
41-65 years	(3)
+ 65 years	(4)

P9. What is your nationality?

Double, Spanish and other (specify):	(3)

P10. According to his family history, ancestry, sense of belonging and culture, he is considered a... (read options).

Afro-descendant	(1)
African	(2)
Arabic	(3)
Amazigh / non-Arab North African	(4)
Native American, Indo-American/Indigenous/ Abya Yala native	(5)
East or Southeast Asian	(6)
South Central Asian	(7)
White (Eastern Europe)	(8)
Latin American White	(9)
Spanish Gypsy	(10)
Gypsy of other origin (Roma)	(11)
Mixed/mixed	(12)
Other (specify):	(13)
I do not understand the question	(98)
I prefer not to answer	(99)

P11. In the case of mixed or mestizo people, which of the above are your main ethnic groups of descent or belonging?

1ST _____ 2ND _____ 3RD _____

BLOCK II. SOCIAL REPRESENTATIONS AND PERCEIVED DISCRIMINATIONS

P12. Next, I am going to read you a series of statements or characteristics of people from the majority ethnic group in Spain. Please tell me how much you agree with each of them, using a scale from 1 to 10, where 1 means «do not agree at all» and 10 means «strongly agree».

People belonging to the majority ethnic group (whites, clowns) are...

Racist towards Roma, Africans, people of African descent, Arabs, Asians, Latin Americans... other ethnic origin.	
Xenophobic (discriminating on the basis of national origin) towards people from other countries.	
Respectful of human rights	

P13. I will now give you a sentence for you to finish (using a maximum of 3 adjectives).

People from the majority ethnic group believe that people (CHOOSE GROUP of respondent) are....

(Repeat three times to give three answers).

1. _____
2. _____
3. _____

P14. And do you think this image corresponds to reality?

Yes	(1)	No	(2)	NS/NC	(3)

IF YOU HAVE USED NEGATIVE ADJECTIVES skip to Q.15, otherwise skip to Q.16.

P15. Who or what do you think is causing this image? (DO NOT READ; MULTIPLE ANSWER)

Ourselves	(1)
Some people from my own ethnic group	(2)
The media	(3)
The social networks	(4)
Some political parties	(5)
The police	(6)
NS/NC	(7)
Other (specify):	(8)

P16. How do you consider the media treat Roma, African, Afro-descendant, Arab, Asian, Latin American, etc. people? Please tell me how much you agree with each of these statements, on a scale of 1 to 4, where 1 means «do not agree at all» and 4 means «strongly agree».

	(1)	(2)	(3)	(4)	NS/NC (99)
The presence of Roma, Africans, Afro-descendants, Arabs, Asians, Latin Americans... in series, news programmes, entertainment programmes) is a minority (the majority profile predominates).					
The news and podcasts that are published in the press or broadcast on television are prejudiced against Roma, Africans, people of African descent, Arabs, Asians, Americans, and others.					
Series, films and advertisements in Spain tend to pigeonhole Roma, Africans, Afro-descendants, Arabs, Asians, Latin Americans (less qualified jobs, poor residences, delinquency, etc.) into certain roles.					

P17. Please indicate your level of agreement with the following statements on the treatment by politicians of the various ethnic groups in Spain, and on the representation of the various groups in various spheres, on a scale of 1 to 4, where 1 means «do not agree at all» and 4 means «strongly agree».

	(1)	(2)	(3)	(4)	NS/NC (99)
Political debates and speeches are prejudiced against Roma, people of African descent, Arabs, etc.					
The representation of Roma, African, Afro-descendant, Arab, Asian and Latin American people in parliaments and governments, in the judiciary, in universities and in managerial positions in companies is in the minority.					
The representation of Roma, African, Afro-descendant, Arab, Asian and Latin American women in parliaments and governments, in the judiciary, in universities and in management positions in companies is in the minority.					

P18. Do you think that the treatment of people from the majority ethnic group towards the following groups is very good, good, neither good nor bad, bad, or very bad (mark from 1 to 5, where 1 is very bad and 5 is very good)**?**

Afro-descendant	
African	
Arabic	
Amazigh / non-Arab North African	
Native American, Indo-American/Indigenous/ Abya Yala native	
East or Southeast Asian	
South Central Asian	
White (Eastern Europe)	
Latin American White	
Spanish Gypsy	
Gypsy of other origin (Roma)	
Mixed/mixed	
Other (specify):	

P19. Can you tell me whether you strongly agree, agree, disagree or strongly disagree with the following statements (mark 1 to 4, where 1 means «do not agree at all» and 4 means «strongly agree»)**?**

	(1)	(2)	(3)	(4)	NS/NC (99)
People from the majority ethnic group resent the fact that their children have Gypsy, African, Afro-descendant, Arab, Asian, Latin American peers in their schools.					
People from the majority ethnic group do not like to have neighbours of Roma, Africans, Afro-descendants, Arabs, Asians, Latin Americans, etc.					
People from the majority ethnic group dislike working with Roma, Africans, people of African descent, Arabs, Asians, Americans, etc.					

P20. With what specific situations or behaviours do you associate racial discrimination? (OPEN-END QUESTION, MAXIMUM THREE CHOICES)

1. _____
2. _____
3. _____

P21. To what extent do you think society is aware of Spanish colonial history and slavery?

Nothing	(1)
Little	(2)
Quite	(3)
A lot	(4)
NS/NC	(99)

P22. And the persecution of the Roma people?

Nothing	(1)
Little	(2)
Quite	(3)
A lot	(4)
NS/NC	(99)

P23. To what extent do you think history influences the racial discrimination experienced by certain ethnic groups in Spain today?

Nothing	(1)
Little	(2)
Quite	(3)
A lot	(4)
NS/NC	(99)

BLOCK III. EXPERIENCED EXPERIENCES

P24. In the last 12 months, have you witnessed or experienced racial discrimination towards a family member, friend, other person, or yourself?

Yes	(1)	No	(2)	NS/NC	(3)

If NO or NS/NC, SKIP TO Q29.

P25. Who lived that/those situation/s of racial discrimination?

Myself	(1)
Other person (family member, friend, acquaintance)	(2)
Both	(3)

If you have answered BOTH, QUESTIONS 26, 27 and 28 will be focused on finding out about the situation experienced by the person interviewed.

P26. Could you tell us what was or were these discriminatory situations? (SPONTANEOUS ANSWER)

1. _____
2. _____
3. _____

P27. Do you think you have been discriminated against because of? (READ)

	Yes (2)	No (1)
Skin colour/physical features		
Cultural practices, customs or behaviours		
Religious beliefs		
Your sex/gender identity		
Your sexual orientation		
Having a disability		
Language/ accent		
Health status		
Economic situation		
Age		
Other (specify):		
NS/NC		

P28. Have you been physically assaulted, threatened, harmed, publicly insulted or otherwise subjected to racist prejudice?

Yes	(1)	No	(2)	NS/NC	(3)

ALL

Now let's talk about your personal experience in different fields in the last 12 MONTHS, APPROXIMATELY.

EMPLOYMENT AND TRAINING

P29. Have you been working and/or looking for work in the last year?

Yes	(1)	No	(2)

If YES, go to Q31.

P30. If not, why not?

I didn't want to/couldn't (I was studying, I was a housewife, I am retired, on sick leave...)	(1)
I thought it was going to be very difficult for me because I am... (*point to ethnic group*)	(2)

Did not have a residence and work authorisation status	(3)
Other (specify)	(4)

(Go to P.32)

ONLY THOSE WHO HAVE BEEN WORKING OR LOOKING FOR WORK IN THE LAST YEAR (P29 = 1).

P31. Could you tell me if you have experienced any of the following situations at WORK, and do you think that these situations are due to the fact that you are (select your ethnic group)?

If you have experienced one of these situations and it is because of your ethnic origin, ask: How often have you felt discriminated against (in relation to the number of times you have carried out this activity)?

Ever 1
Quite often 2
Always, most of the time 3

	No (1)	Yes, by ethnicity (2)	Yes, for other reasons (3)	Frequency
Search / access to employment				
You have not been listened to and/or attended to when you went to seek employment				
You have been rejected or treated negatively during a job interview.				
Conditions of employment and labour rights				
You have not been given a contract / you have not been registered with the social security system.				
You have been assigned work that does not correspond to the duties of your position.				
He has not been given a holiday				
Not allowed to attend employment courses				
They have prevented him from being in public-facing positions or dealing with people.				
Charge less than others doing the same job				
He has been given the worst working hours and/or the toughest jobs.				
He has been dismissed without explanation				
You have had more problems with promotion, advancement, improvement in your job.				
Relationships in the working environment				
You have been publicly insulted or humiliated (OD)				
You have been asked to remove any religious or cultural symbols (veil, etc.).				
Have you been treated badly or humiliated by customers or suppliers (OD)?				
Have you felt more controlled watched than others?				
Harassment at work (OJ)				
He has been falsely accused of committing offences such as stealing.				
Another problem (specify:) _____				

ALL

P32. From your point of view, do you consider that in Spain there are equal employment opportunities for...?

	Yes (2)	No (1)
Women		
Roma, Africans, Afro-descendants, Arabs, Asians, Latin Americans		
People with disabilities		
LGTBI+ people		
Older people		
Young people		
People with illnesses		
Poor / socially excluded people		
Other (please specify): _____		

P33. Have you taken any employment training courses for unemployed and/or working people in the last year?

Yes	(1)	No	(2)

If the answer is No, go to Q35.

P34. Could you tell me if you have experienced any of the situations below, and do you think that these situations were due to you (select your ethnic group)

If you have experienced one of these situations and it is because of your ethnic origin, ask: How often have you felt discriminated against (in relation to the number of times you have done this activity)?

Ever (of all) 1
Quite often (of all) 2
Always, most of the time 3

	No (1)	Yes, by ethnicity (2)	Yes, for other reasons (3)	Frequency
You have not been authorised to participate in a course offered by the Public Employment Service or another public entity.				
Your company did not allow you to enrol in a training course offered by an organisation.				
Teachers have treated you differently in the classroom.				
Classmates or teachers have insulted or humiliated you (OD)				
Other problem (specify) _____				

HEALTH SERVICES

ALL

P35. Have you visited a medical centre in the last year?

Yes	(1)	No	(2)

If the answer is Yes, go to Q. 37.

P36. If not, why not?

I have not needed it	(1)
I thought I was not going to be treated or I was going to be badly treated because I was ... (specify ethnic group)	(2)
He did not have a residence and work permit	(3)
He did not have a health card	(4)
Other (specify) _____	(5)

P37. In a MEDICAL CENTRE OR HOSPITAL, can you tell me if you have experienced any of the situations below, and do you think these situations were due to you (select your ethnic group).

If you have experienced one of these situations and it is because of your ethnic origin, ask: How often have you felt discriminated against (in relation to the number of times you have done this activity)?

Ever (of all) 1
Quite often (of all) 2
Always, most of the time 3

	No (1)	Yes, by ethnicity (2)	Yes, for other reasons (3)	Frequency
You have encountered difficulties in obtaining/getting your health card.				
Refused to see you or give you an appointment (OD)				
Have you been asked to remove any religious or cultural symbols (veil, etc.)?				
You or your family have been treated badly				
Other problem (specify) _____				

WOMEN ONLY

P38. In your WOMEN'S HEALTH CARE in GYNAECOLOGICAL CONSULTATIONS, could you tell me if you have experienced any of the situations below, and do you think that these situations have been due to you (select your ethnic group)?

If you have experienced one of these situations and it is because of your ethnic origin, ask: How often have you felt discriminated against (in relation to the number of times you have carried out this activity)?

Ever (of all) 1
Quite often (of all) 2
Always, most of the time 3

	No (1)	Yes, by ethnicity (2)	Yes, for other reasons (3)	Frequency
Refused to see you or to give you an appointment with the midwife, gynaecology or obstetrics (OD)				
You have been treated badly in a mammogram, cytology or gynaecological examination				
You have been treated badly in the care of a pregnancy, its development or its termination.				
You have been treated poorly in childbirth and postpartum care, breastfeeding				
Other problem (specify) _____				

HOUSING

ALL

P39. In the neighbourhood/area where you live, the majority of the population are people belonging to:

Gypsies, Africans, people of African descent, Arabs, Asians, Latin Americans	(1)
Majority ethnic group	(2)
Half / half	(3)
NS/NC	(99)

P40. Could you please tell me what type of housing you are currently living in?

Single-family house	(1)
Flat or flat in a building	(2)
Rented room	(3)
substandard housing (settlements, shantytowns, ...)	(4)
In street, other non-housing space	(5)
Residential resources (temporary accommodation managed by organisations or social services)	(3)
NS / NC	(99)

If you are in one of the last three options, continue to Q41. Otherwise, proceed to Q42.

P41. Do you consider that this situation is due to the fact that you belong to (indicate ethnic group of affiliation)?

No	(1)
Yes, it is an additional factor	(2)
Yes, it is the main reason	(3)
NS / NC	(99)

ALL

P42. Have you rented, bought, sold or made any other housing-related arrangements in the last year?

Yes	(1)	No	(2)

If the answer is No, go to Q44

P43. Could you tell me if you have experienced any of the following situations in the area of HOUSING, and do you think that these situations are due to the fact that you are (select your ethnic group)?

If you have experienced one of these situations and it is because of your ethnic origin, ask: How often have you felt discriminated against (in relation to the number of times you have carried out this activity)? Being:

Ever (of all) 1
Quite often (of all) 2
Always, most of the time 3

	No (1)	Yes, by ethnicity (2)	Yes, for other reasons (3)	Frequency
He was not shown a property he wanted to rent or buy.				
Not allowed to register				
They did not rent housing for him				
They put obstacles/ /more requirements for renting a dwelling				
They did not make a rental contract				
You have come across an advertisement written in discriminatory/ exclusionary terms.				
Other problem (specify) _____				

ALL

P44. Could you tell me if you have experienced any of the following situations in the area of HOUSING, and do you think that these situations are due to the fact that you are (select your ethnic group)?

If you have experienced one of these situations and it is because of your ethnic origin, ask: How often have you felt discriminated against (in relation to the number of times you have carried out this activity)? Being:

Ever (of all) 1
Quite often (of all) 2
Always, most of the time 3

	No (1)	Yes, by ethnicity (2)	Yes, for other reasons (3)	Frequency
Experienced rejection from the neighbourhood (insults, scorn, threats, exclusion) (OD)				
Other problem (specify) _____				

ESTABLISHMENTS OR SPACES OPEN TO THE PUBLIC AND ACCESS TO GOODS AND SERVICES

P45. And in the ESTABLISHMENTS OR SPACES OPEN TO THE PUBLIC, can you tell me if you have experienced any of the situations below in the last year, and do you think that these situations have been due to you (select your ethnic group)?

If you have experienced one of these situations and it is because of your ethnic origin, ask: How often have you felt discriminated against (in relation to the number of times you have done this activity)?

Ever (of all) 1
Quite often (of all) 2
Always, most of the time 3

	No (1)	Yes, by ethnicity (2)	Yes, for other reasons (3)	Frequency
Establishments or spaces open to the public				
You have not been allowed to enter a disco/bar/ restaurant/ cinema/ shop/ other (OJ)				
You have not been served in a disco/ bar/restaurant/shop				
Have you ever felt that you are looked down upon in shops or shopping centres?				
He has been insulted in the street (DO)				
He has been beaten in the street (DO)				
Other problem (specify) _____				
Access to public supply of goods and services				
You have been more harassed than other people or have not been allowed to enter a cultural centre or sports facility.				
He was not stopped when he tried to take a taxi.				
Have not sat down or stood up from their side on public transport.				
They put you in trouble to open an account or withdrawing a bank card at the bank				
They wanted to charge you more than other people for certain services (telephony, insurance, etc.).				
Other problem (specify) _____				

POLICE TREATMENT AND PRIVATE SECURITY

P46. And in relation to the POLICE, can you tell me if you have experienced any of these situations below, and do you think that these situations have been due to you (select your ethnic group)?

If you have experienced one of these situations and it is because of your ethnic origin, ask: How often have you felt discriminated against (in relation to the number of times you have done this activity)?

Ever (of all) 1
Quite often (of all) 2
Always, most of the time 3

	No (1)	Yes, by ethnicity (2)	Yes, for other reasons (3)	Frequency
He has been asked for his documents in the street without justification.				
Your suitcase/bag/ goods have been searched for no reason.				
You encountered problems/ problems/more requirements to carry out a procedure				
You have been treated differently depending on your ethnicity in border control operations.				
He was treated badly at the police station when he was carrying out a procedure or making a complaint.				
Excessive use of force by the police (OJ)				
Other problem (specify) _____				

P47. From your point of view, do you consider that the police treat people from the majority ethnic group in the same way as...?

	Yes (1)	No, it treats these people worse than those in the majority group. (2)	No, it treats these people better than those in the majority group. (3)	NS/NC (99)
People of African descent				
African people				
Arab people				
Amazighs or non-Arab North Africans				
Native American, Indo-American/Indigenous people				
People from East or Southeast Asia				
The people of South-Central Asia				
White people in Eastern Europe				
White people in Latin America				
Roma people				

P48. And in relation to PRIVATE SECURITY people, can you tell me if you have experienced any of the situations below, and do you think that these situations have been due to you (select your ethnic group).

If you have experienced one of these situations and it is because of your ethnic origin, ask: How often have you felt discriminated against (in relation to the number of times you have done this activity)?

Ever (of all) 1
Quite often (of all) 2
Always, most of the time 3

	No (1)	Yes, by ethnicity (2)	Yes, for other reasons (3)	Frequency
Have you been asked to show your belongings or searched in a shop for no reason?				
Have you ever had problems or been prevented from entering a public place?				
You have been chased/surveilled in a commercial establishment.				
You have been asked for your documents on public transport for no reason.				

EDUCATIONAL SPHERE

P49. Have you attended school or high school in Spain or do you have children who are or have studied in Spain in the LAST YEAR?

Yes	(1)	No	(2)

If the answer is No, go to Q52.

P50. In the school and/or institute you attended or where your children study in Spain, most of the students are people:

Gypsies, Africans, Afro-descendants, Arabs, Asians, Latin Americans?	(1)
From the majority ethnic group	(2)
Half / half	(3)
NS/NC	(99)

P51. And in relation to the EDUCATIONAL SECTOR, could you tell me if you have experienced any of the following situations, and do you think that these situations have been due to you being (select your ethnic group)?

If you have experienced one of these situations and it is because of your ethnic origin, ask: How often have you felt discriminated against (in relation to the number of times you have done this activity)?

Ever (of all) 1
Quite often (of all) 2
Always, most of the time 3

	No (1)	Yes, by ethnicity (2)	Yes, for other reasons (3)	Frequency
Registration problems were encountered				
Students have excluded you (or your child) from activities or games.				
They have been teased, insulted, harassed by other students (OD).				
School staff disrespected / mistreated / insulted you (OD)				
Teachers have treated you worse than other students				
He has been asked to remove religious symbols.				
PARENTS ONLY: The teacher has not called you to meetings, nor has he/she informed you of your child's progress.				
MOTHERS/ PARENTS ONLY: Had problems with other parents				
Other problem (specify) _____				

PROXIMITY PUBLIC ADMINISTRATION

ASK EVERYONE

P52. Have you gone to your TOWN HALL for any formalities (registration, social services, etc.) in the LAST YEAR?

Yes	(1)	No	(2)

If the answer is No, go to Q54.

P53. When you have had to deal with a local council, could you tell me if you have experienced any of the following situations? And do you think that these situations were due to the fact that you are (select your ethnic group)?

If you have experienced one of these situations and it is because of your ethnic origin, ask: How often have you felt discriminated against (in relation to the number of times you have carried out this activity)? Being:

Ever (of all) 1
Quite often (of all) 2
Always, most of the time 3

	No (1)	Yes, by ethnicity (2)	Yes, for other reasons (3)	Frequency
I have been treated unpleasantly				
They have made it much more difficult for me than for other people from the majority ethnic group.				
I have been insulted (DO)				
I have been refused care or service (DO)				
Other problem (specify) _____				

SEXUAL AND GENDER-BASED VIOLENCE

ASK WOMEN ONLY

P54. Can you tell me if you have experienced any of the situations below, and do you think that these situations were caused by you (select your ethnic group)?

If you have experienced one of these situations and it is because of your ethnic origin, ask: How often have you felt discriminated against (in relation to the number of times you have carried out this activity)? Being:

Ever (of all) 1
Quite often (of all) 2
Always, most of the time 3

	No (1)	Yes, by ethnicity (2)	Yes, for other reasons (3)	Frequency
You have received emails or messages on your mobile phone or social media with unwanted sexual content or requesting sexual content.				
Received offensive compliments, sexual jokes or teasing, obscene looks or gestures				
Received unwanted sexual suggestions or advances of a sexual nature				
You have been kissed or touched against your will (hugging, rubbing, touching, pinching) or cornered.				
You have been pressured, blackmailed, threatened or forced to have sex against your will.				

P55. If the person answered Yes to at least one situation in Q53, ask: **Did you try to seek help or make a complaint about the situation(s) you experienced?**

Yes	(1)	No	(2)

If the answer is No, go to Q57.

P56. **If you have tried to seek help or report a situation of sexual or gender-based violence (by a partner or ex-partner), could you tell me if you have experienced any of the situations below, and do you think that these situations have been due to you (select your ethnic group)?**

	No (1)	Yes, by ethnicity (2)	Yes, for other reasons (3)
They tried to convince her not to file a complaint.			
They did not believe him or made him feel guilty about what happened.			
Not informed about support services and support options			
They were rude, they didn't treat her properly.			

P57. If you have experienced one of these situations and it is due to ethnic origin, ask: **Could you tell me if this happened in a health centre, a social care service or in the Police (municipal, regional or national) and how often have you felt discriminated against (in relation to the number of times you have carried out this activity)? Being:**

Ever (of all) 1
Quite often (of all) 2
Always, most of the time 3

	Yes (1)	No (2)	Frequency
Health Centre			
Social Care Service			
Police			
Prosecutor's Office			
Courts			

BLOCK IV. COMPLAINTS, DENUNCIATIONS AND HATE CRIME

ONLY THOSE WHO HAVE EXPERIENCED A DISCRIMINATORY SITUATION IN THE LAST YEAR (P25 = 1)

P58. **Have you submitted any... (Read the questions and if yes)? for what reasons or motives?**

	Yes (1)	No (2)	Facts or motives
Claim or complaint for administrative infringement in public services			
Complaint or complaint to the Ombudsman			

	Yes (1)	No (2)	Facts or motives
Complaint or grievance in associations, NGOs or trade unions			
Reporting a hate crime to the police, public prosecutor's office or investigating court			
Call 021 or CEDRE's Service for Assistance and Guidance to Victims of Racial and Ethnic Discrimination			
Complaint to the labour inspectorate			

If you have not reported an administrative, judicial, labour or hate crime offence, SKIP TO P63.

P59. Only if you made a judicial complaint or administrative claim **What was the outcome of the process?** (Read if necessary and select one option).

Not declared admissible	(1)
There was one trial with a conviction (he won)	(2)
There was one acquittal (he lost).	(3)
There was an administrative infringement proceeding with a sanction	(4)
There was an administrative infringement procedure without sanction.	(5)
It is in process	(6)
NS/NC	(99)

P60. **How did you feel you were treated during the complaint process and afterwards?** (Read answers).

Very good	(1)
Well	(2)
Mal	(3)
Very bad	(4)
NS/NC	(99)

P61. **If you have denounced any of the situations you have experienced, did you have the support of any institution or association during the process?**

Any public institution/body	Yes	(1)	No	(2)
Some association	Yes	(1)	No	(2)

P62. **If you were to experience another discriminatory situation, would you report it again?**

Yes	(1)	No	(2)

ONLY TO THOSE PERSONS WHO HAVE NOT REPORTED

P63. **Why didn't you do it?** (Do not read answers. Spontaneous response. Choose. Select maximum 2).

Fear of reprisals	(1)
Not knowing where or how to do it	(2)
It was a minor thing	(3)
Because it is normal, that these things happen, it is what we have to live with in my group.	(4)
Due to language problems	(5)
Reporting would serve no purpose, it would not change anything.	(6)
Too many inconveniences (bureaucracy, costs)	(7)
It would create problems in the residence	(8)
Out of shame (to admit it)	(9)
It was not necessary to do so	(10)
I have no confidence in the judicial system	(11)
I don't trust the police	(12)
Other reason (please specify)	(98)
NS/NC	(99)

TO ALL THOSE WHO HAVE EXPERIENCED A DISCRIMINATORY SITUATION IN THE LAST YEAR

P64. **What do you think have been the CONSEQUENCES of your experiences of racial discrimination in your life** (Open-ended question; please tick no more than 3)**?**

1. _____
2. _____
3. _____

P65. **Because of the discriminatory situation(s) you have experienced and as an effect of it/them, have you experienced any of these consequences in your life?** (Read answers; multiple choice).

	Yes (1)	No (2)
Psychological effects (more stress, or anxiety, depression)		
Physical effects of aggression (illnesses or disabilities)		
Has isolated himself, does not leave the house, refuses to go to public places (bars, discos, etc.).		
Does not attend public services (doctor, school, etc.)		
Feeling more rejection and/or distrust towards the majority ethnic group		
More distrust of institutions		
Other problem (specify)		

ASK EVERYONE

P66. Thinking about how justice works in Spain, do you consider that...?

It is the same for everyone	(1)
It is better for the population of the majority ethnic group.	(2)
It is better for the population of ethnic minority groups.	(3)
It is worse for the population of the ethnic majority group	(4)
It is worse for the population of ethnic minority groups.	(5)
NS/NC	(99)

P67. Do you know the 021 telephone number?

Yes	(1)	No	(2)

P68. Are you familiar with CEDRE's Victim Services?

Yes	(1)	No	(2)

P69. Do you know of any association or institution that can help you in the case of a discriminatory situation?

Yes	(1)	No	(2)

P70. (Only if you answered yes in the previous question) **Could you tell me which ones?** (Open answer; maximum 3 answers).

1. _____
2. _____
3. _____

P71. Please rate the importance or priority of the following measures to curb racial discrimination, with 1 being unimportant and 5 being very important.

	(1)	(2)	(3)	(4)	(5)
Information, counselling and support for people suffering discrimination or hate crimes					
Enable reparation of the harm done					
Curbing Racial Discrimination in Educational Settings					
Increased prosecution of hate speech on social networks					
Public awareness campaigns					
Other (please specify): _____					

P72. Do you feel that as a result of the COVID 19 pandemic, people of your ethnic group face increased racial discrimination?

No, the same as before (1)	No, less than before (2)	Yes, more than before (3)	NS/NC (99)

If yes, what do you think is the main reason (open)?

BLOCK V. OTHER SOCIAL CHARACTERISTICS

ASK EVERYONE

P73. The people you relate to most regularly... (READ ANSWERS).

Most are from the majority ethnic group	(1)
Most of them are from their ethnic group	(2)
Most of them are Roma, Africans, Afro-descendants, Arabs, Asians, Latin Americans....	(3)
Indistinctly	(4)

P74. What is your level of completed education (DO NOT READ ANSWERS)**?**

No education	(1)

Primary education (5-12 years)	(2)
Secondary education (12-16 years)	(3)
Vocational training	(4)
Undergraduate studies	(5)
Undergraduate university studies	(6)
Postgraduate studies (master's, doctorate, etc.)	(7)

ONLY TO PERSONS BORN OUTSIDE SPAIN

P75. Is your qualification recognised in Spain?

Yes	(1)
No	(2)
I got it in Spain	(3)
I don't have a degree	(4)

P76. What is your current employment situation? (READ; indicate the activity you spend most of your time on).

You are working under contract	(1)
He is working without a contract	(2)
Is self-employed	(3)
Help in a family business	(4)
You are standing	(5)
Household chores	(6)
She is a student	(7)
You are retired or early retired or have a permanent incapacity	(8)
Other situation (please specify) _____	(98)

IF P76 = 1, 2, 3, 4, GO TO P77

IF P76 = 5, 6, 7, 8, 98, GO TO P84

P77. How long have you been working in your last job (in months)**?**

_____

P78. Your contract is...?

Indefinite / permanent	(1)
Temporary	(2)
I do not have a contract	(3)

P79. Your working day is...?

Complete	(1)
Partial	(2)

P80. What is your main occupation / job?

_____
_

P81. And what was it in your country of origin? (ONLY FOR PEOPLE BORN OUTSIDE SPAIN WHO WORK).

_____
_

P82. In which sector are you working? (DO NOT READ ANSWERS).

Agriculture and livestock	(1)
Industry	(2)
Construction	(3)
Trade and repairs	(4)
Catering	(5)
Transport and communications	(6)
Services and business activities (banking, insurance, real estate, etc.)	(7)
Education, socio-health activities and other social services	(8)
Domestic worker	(9)
NS/NC	(99)

P83. How would you say the level of your job/ qualification is in relation to your education?

It is below my level of education	(1)
It is appropriate to my level of education	(2)
It is above my level of education	(3)
NS/NC	(99)

ALL

P84. What is your religion or creed?

Catholic	(1)
Catholic Orthodox	(2)
Evangelical or Protestant	(3)

Islam	(4)
Bean	(5)
Mormon	(6)
Buddhist	(7)
Hindu	(8)
Bahá'í Faith	(9)
Jehovah's Witness	(10)
Other (please specify): _____	(11)
None	(12)

P85. Could you tell us more or less what is the net monthly income of the family unit living here in Spain with you?

No income	(1)
Less than €600 per month	(2)
Between €601 and €1,000 per month	(3)
Between €1,001 and €1,500 per month	(4)
Between €1,501 and €2,000 per month	(5)
More than €2,000 per month	(6)
NS/NC	(99)

P86. What is your current situation (read answers)?

I do not have my legal status (residence permit).	(1)
I am in the process of renewing my residence permit.	(2)
I have a valid residence permit	(3)
NS/NC	(99)

P87. Are you registered in your municipality?

Yes	(1)	No	(2)

P88. If yes, how long have you been registered in Spain?

_____

ALL

Would you be so kind as to tell us your PILA NAME and provide us with your TELEPHONE NUMBER so that we can contact you later in case we verify that we have made this survey?

_____

_____

THANK YOU VERY MUCH FOR YOUR COOPERATION

SURVEYOR, please fill in the following information:

- Day and time of the survey:
- Name of enumerator.

Annex 3: Hate crimes

List of hate crimes collected in the questionnaire by area according to criminal law:

EMPLOYMENT AND TRAINING	
You have been publicly insulted or humiliated (OJ)	Depending on the context, it can be a hate crime if there is such a motivation according to the circumstances set out in art. 22.4 PC, (slander and libel are contemplated).
Have you ever been treated badly/moaned by customers or suppliers (DO)	According to art. 510.2.a) of the Penal Code, humiliation, contempt or discredit against the dignity of persons is considered a hate crime. This article, in turn, encompasses two types of conduct. The first subparagraph a) contains an offence of "harming the dignity" of certain groups or persons on discriminatory grounds: «by actions that humiliate, belittle or discredit any particular person because of their membership on racist, anti-Semitic, anti-Roma or other grounds relating to ideology, religion or belief, family status, ethnicity, race or nation, national origin, sex, sexual orientation or identity, gender, aporophobia, illness or disability.» The same clause also includes a formula similar to that foreseen in art. 510.1.b) PC, i.e. the manufacture or making available to third parties, but referring to material that is «suitable for injuring the dignity» of the same groups or persons.

EMPLOYMENT AND TRAINING	
You have been harassed at work (OJ)	It is considered a hate crime under Article 314: «Those that produce serious discrimination in public or private employment against any person on the grounds of their ideology, religion or beliefs, their membership of an ethnic group, race or nation, their sex, sexual orientation, family situation, illness or disability, because they hold the legal or trade union representation of workers, because they are related to other workers in the company or because they use one of the official languages in the Spanish State.»
Classmates or teachers have insulted or humiliated you (OD)	According to art. 510.2.a) of the Penal Code, humiliation, contempt or discredit against the dignity of persons is considered a hate crime. This article, in turn, encompasses two types of conduct. The first subparagraph a) contains an offence of "harming the dignity" of certain groups or persons on discriminatory grounds: «by actions that humiliate, belittle or discredit any particular person because of their membership on racist, anti-Semitic, anti-Roma or other grounds relating to ideology, religion or belief, family status, ethnicity, race or nation, national origin, sex, sexual orientation or identity, gender, aporophobia, illness or disability.» Article 172 PC introduces a new offence of bullying, understood as insistent and repeated conduct that seriously undermines the victim's freedom and sense of security. The law also considers adults belonging to the educational community as perpetrators of bullying, being particularly serious cases when they also hold a position of authority within the educational community, such as headmasters or teachers.
HEALTH	
They have refused to see you or give you an appointment (OD)	It is considered a hate crime according to Article 511 C.P.: «Any individual in charge of a public service who denies a person a benefit to which he or she is entitled because of his or her ideology, religion or beliefs, ethnic or racial affiliation, national origin, sex, sexual orientation, family situation, illness or disability shall be sentenced to imprisonment.»
They have refused to see you or to give you an appointment with the midwife, gynaecology or obstetrics (OD	It is considered a hate crime under Article 512: «Those who, in the exercise of their professional or business activities, deny a person a benefit to which they are entitled because of their ideology, religion or beliefs, their family situation, their membership of an ethnic group, race or nation, their national origin, their sex, age, sexual or gender orientation or identity, reasons of gender, aporophobia or social exclusion, the illness they suffer from or their disability.»
HOUSING	
Experienced rejection from the neighbourhood (insults, scorn, threats, exclusion) (OD)	It is considered a hate crime under Article 169 PC: «who threatens another with causing him, his family or other persons with whom he is intimately linked an evil that constitutes crimes of homicide, injury, abortion, against freedom, torture and against moral integrity, sexual freedom, intimacy, honour, patrimony and socio-economic order, shall be punished.» Aggravated by circumstance 22.4 for discriminatory motive, if applicable.
ESTABLISHMENTS OR SPACES OPEN TO THE PUBLIC AND ACCESS TO GOODS AND SERVICES	
He has been insulted in the street (DO)	Depending on the context, it can be a hate crime if there is such a motivation according to the circumstances set out in art. 22.4 CP, (slander and libel are covered). It can be considered discriminatory conduct, administrative offence.

EMPLOYMENT AND TRAINING	
He has been beaten in the street (DO)	It is considered a hate crime according to Article 147 of the Criminal Code Anyone who, by any means or procedure, causes injury to another person that harms their bodily integrity or their physical or mental health, shall be punished as a perpetrator of the crime of injury. Aggravated by circumstance 22.4 C. for discriminatory motive, if applicable.
POLICE TREATMENT AND PRIVATE SECURITY	
Excessive use of force by the police (OJ)	It is considered a hate crime. Police abuse is defined as any act by an officer of the authority, in the exercise of his or her duties, which involves a violation of the fundamental rights and freedoms of individuals. This definition is expanded in the Spanish Penal Code, where various abusive behaviours by public officials are criminalised. Among the most common examples of police abuse are: • Excessive use of force: occurs when an officer uses physical force disproportionate to the situation, causing physical or psychological harm to the victim. • Unlawful arrests: occur when an officer deprives a person of liberty without just cause or without following established legal procedure. • Improper body or house searches: searches are conducted without proper authorisation or not in accordance with what is permitted by law. • Verbal or psychological abuse: includes insults, threats, humiliation or any other behaviour that affects the dignity of the person. • Negligence in the performance of duty: occurs when an officer fails to act in a situation that requires his or her intervention, putting the safety or rights of persons at risk.
EDUCATIONAL SPHERE	
Have been teased, insulted, harassed by other students (DO)	It is considered a hate crime according to Article 172 PC, which introduces a new crime of harassment, understanding as such those conducts that are carried out in an insistent and reiterated manner that seriously undermine the freedom and feeling of security of the victim, who is therefore subjected to surveillance, persecution or other acts of harassment. Unless they were under 14 years of age: «The aim of the stalker is to annoy and destabilise the victim, causing harm that may be physical or psychological.» Aggravated by circumstance 22.4 for discriminatory motive, if applicable.
School staff disrespected / mistreated / insulted you (OD)	It is considered a hate crime. The law also considers adults belonging to the educational community as perpetrators of bullying, being particularly serious cases when they also hold a position of authority within the educational community, such as principals or teachers.
LOCAL PUBLIC ADMINISTRATION	
I have been insulted (DO)	Depending on the context, it can be a hate crime if there is such a motivation according to the circumstances set out in art. 22.4 PC, (slander and libel are contemplated).
I have been refused care or service (DO)	It is considered a hate crime according to Article 511 C.P.: «Any individual in charge of a public service who denies a person a benefit to which he or she is entitled because of his or her ideology, religion or beliefs, ethnic or racial affiliation, national origin, sex, sexual orientation, family situation, illness or disability shall be sentenced to imprisonment.»

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