DECONSTRUCCIÓN SOCIAL DE NEGRAS Y NEGROS EN CUBA. CONTEXTO ACTUAL

SOCIAL DECONSTRUCTION OF BLACK WOMEN AND BLACK MEN IN CUBA. CURRENT CONTEXT

Sandraliz Rafoso Pomar. *Centro de Desarrollo Local y Comunitario (CEDEL), Cuba.*
sandraliz@cedel.cu

RESUMEN

El trabajo ofrece elementos teóricos-conceptuales simplificados, sobre la construcción social, deconstrucción, racismo, casas comunitarias, ambiente digital, medios de comunicación masiva. A su vez se tiene en cuenta cómo estas categorías, discursos y lecturas sociales, transforman la interacción de sujeto a sujeto; en un contexto, donde poco a poco se logra visibilizar la problemática racial, en espacios formales e informales. En este sentido, el presente trabajo tiene como *objetivo* reflexionar acerca de cómo la construcción social, los estereotipos e imaginarios populares han afectado la imagen o la representación social de negras y negros. Se presenta la deconstrucción social desde cualquier frente académico, cultural, social e investigativo, y de cómo ha ido presentando resultados impresionantes, en un escenario que todavía los debates públicos sobre el tema racial no son suficientes. La metodología utilizada fue la cualitativa. Se realizó la consulta de fuentes documentales y no documentales, punto de partida para el desarrollo de esta investigación. La técnica metodológica utilizada fue el análisis documental que permitió conocer el estado del arte del tema, así como las posturas de diferentes autores. Se presentan conclusiones y bibliografía.

PALABRAS CLAVE: construcción social; deconstrucción social; racismo; medios de comunicación; Cuba; ambiente digital.

ABSTRACT

The paper offers simplified theoretical-conceptual elements, on social construction, deconstruction, racism, community houses, digital environment, mass media. At the same time, it is taken into account how these categories, speeches and social readings transform the interaction from subject to subject; in a context, where racial problem is gradually becoming visible, in formal and informal spaces. In this sense, the present work aims to reflect on how social construction, stereotypes and popular imaginary have affected the image or social representation of black women and black men. Social deconstruction is presented from any academic, cultural, social and research front, and how it has been presenting impressive results, in a scenario in which public debates on the racial issue still are not enough. The methodology used was qualitative. The consultation of documentary and non-documentary sources, starting point for the development of this research was carried out. The methodological technique used was the documentary analysis that allowed to know the state of the art of the subject, as well as the positions of different authors. Conclusions and bibliography are presented.

Cómo citar el artículo:

1. INTRODUCTION

On Monday, July 16th, the Second International Graduate School, "Beyond the Decade of Afro-descendant People," commenced in Havana. It is a platform where students, professors, researchers, writers, and figures from the academic and cultural world, with wisdom, intelligence, and activism, fight against racial discrimination, injustice, and the visibility of racial issues in national and international contexts. The inauguration of the graduate program was a historic and symbolic tribute to Mariana Grajales. That morning, witnesses of an unforgettable moment initiated the debate, confrontation, and disagreements about the construction of reality, deconstruction, and the positive or negative social imaginaries in today's society.

The firm purpose of each participant in the school was to exchange ideas, share their experiences, and express doubts and dissatisfactions in an ideologically and cognitively prepared space to better understand humanity, the traces of history, and its course, because in the current context, life situations move faster than one might think. Today's world is different from yesterdays.

> First and foremost, it is essential to fully open the question of the term "color" concerning people's characteristics. The very idea of "color" in that relationship is a mental construct. If it is said that there are political "colors" ("red," "black," "white"), everyone is presumably willing to think of it as a metaphor. But, curiously, it is not the case when it is said that someone is of "white," "black," "Indian," "redskin," or "yellow" race. And even more curious, few spontaneously think that it requires a complete distortion of vision to accept that "white" (or "yellow" or "red") can be a healthy skin color. (Quijano, 2017, p. 21).

Therefore, the objective of this work is to reflect on how social construction, stereotypes, and popular imaginaries have affected the image or representation of black individuals, and how the social deconstruction of blackness, from any academic, cultural, social, or research perspective, has been reclaiming the figure of blackness. Thus, qualitative or quantitative research emerges, representing the staging of social fabric in modification.

2. OBJECTIVES

To reflect on how social construction, stereotypes, and popular imaginaries have affected the image or social representation of black individuals.

It presents the social deconstruction from any academic, cultural, social, or research perspective and how it has been yielding impressive results in a scenario where public debates on racial issues are still insufficient.

3. METHODOLOGY

The methodology used was qualitative. Documentary and non-documentary sources were consulted, the starting point for the development of this research.
The methodological technique used was documentary analysis, which allowed us to know the state of the art of the subject, as well as the positions of different authors.

4. CONSTRUCTION OF REALITY AND DECONSTRUCTION

What is recognised as "reality" is a socially constructed notion. A proper notion of what is real is constructed according to specific social contexts; and, more interestingly, how that "reality" may in turn disappear for an individual or for an entire collectivity (Berguer, Peter and Luckmann, Thomas, 2006, pp. 11-13).

> The notions of what is "real" vary among human groups belonging to different cultures and societies, without being able to choose among so many, which is the exact or true one, since they all correspond to a context that has created its system of values and its cosmogony, according to a historical and social evolution. Defining "reality" as a quality of phenomena that we recognise as independent of our own will and defining knowledge as the certainty that phenomena are real and that they possess specific characteristics. The sociological interest in "reality"[1] and "knowledge" is thus initially justified by the fact of their social relativity (Álvarez, 2014, p. 45).

> Berguer and Luckmann's theory addresses the manifest or latent functions of this socially constructed reality. That is, to what extent the phenomenon occurs freely without the direct action of groups or institutions, or to what level this process is consciously directed in order to preserve the values that underpin the dominant ideology and culture. But social reality is shaped not only by what theoreticians and politicians coin as a legitimate system of ideas, since knowledge is constructed above all in the streets and in everyday life (Álvarez, 2014, p. 45).

Prejudices, customs, traditions, ways of being and doing, in harmony or contradiction with the social framework or with what is perceived as an optical reality, are generated from the family cell.

Therefore, "Society is a human product. Society is an objective reality. Man is a social product. (Berger and Luckmann, 2006, p. 82).

In this sense, man has been constructing and organising himself, with his subjectivities, norms, policies, beliefs and attitudes; which are visible, in actions; and in this way we can see how these social categories are being shaped, where each human being is established and personalised.

In the Country Programme Action Plan, in Part II, Situation Analysis, "One of the main challenges to achieving a culture of equity is the permanence of gender stereotypes in the culture and in socially shared imaginaries". (Government of the Republic of Cuba- UNFPA, 2013, p. 4).

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[1]As Hegel would propose, "Reality is both something given, and something transformed, something immediate and something mediated. Or, to put it another way, reality has a mode of manifestation that is always determined, it is either this way or that way. But at the same time, it is not a static appearance: it is a product of negativity, of the transformative capacity of essence" (cited in Rojo, 2009, p. 31).

4.1 DECONSTRUCTION

Every day, being convinced of the vulnerability to which each subject is exposed in a society by stereotyped constructs, is like a constant struggle between wanting to illustrate an oil with primary colours, or to show the range of colours, after being manipulated and accommodated according to the subjective opinion of some; this is how a social construction of the environment is generated, where things take a course, according to the existing social imaginaries.

> The importance of imaginaries, according to De la Iglesia, lies in "their valuative force, since they operate as a guide in the processes of socialisation, determining the social construction of reality, the self-representation that it has of itself and the identity and belonging that shape subjectivity" (De la Iglesia, 2002).

> The master's thesis of Professor Berto Esilio Martínez, entitled Territorios de identificación: una poética de la resistencia de la gente en Turbo (2014). This is situated in the line Pedagogy and Cultural Diversity of the Master's in Education. The author begins by stating that his work is the challenge of critically articulating the anchors of the identifications of black people in Colombia in order to (...) deconstruct racialised and colonial imaginaries that still survive in the hegemonic/Eurocentric epistemologies and ontologies in our society (Martínez, 2014).

> Efforts should be directed at re-symbolising the negative and unrecognised values that the racist and patriarchal systems in their complex relationship have made invisible. The persistence of discriminatory behaviours in different spheres, together with the permanence of racist stereotypes and prejudices in our society, demands a critical and constructive look at reality, which allows us to articulate accurate actions if we want to annihilate a social evil that is dying but not dead (Almeida, 2010, p. 29).

It is essential to deconstruct these stereotypes in Cuba and represent the true history of what it was. Walterio Carbonell in his book, "Cómo surgió la Cultura Nacional" published by the José Martí National Library in 2005 deconstructs the image of exalted figures in Cuban history:

> We must shed light on the slave-owning 19th century, because it is precisely during this century that idleness is most eloquent. The bourgeoisie had its historians, its journalists, its professors who wrote heroic fables about it so that the people would take them for reality and justify their domination. It is for all these reasons that the 19th century needs revision. Clay gods survive as a reality in the consciousness of our revolutionary people. Obscure figures, slavers of the worst kind, like Arango and Parreño; tormented slavers like José Antonio Saco and Luz Caballero, enemies of revolutions and of democratic coexistence, have been elevated to the category of national gods by bourgeois historians, professors and politicians. The Revolution cannot have these men as national gods, the same men who were elevated by the bourgeoisie to the rank of national gods. The Revolution cannot have these men as national gods, the same men who were elevated by the bourgeoisie to the category of national gods (Carbonell, 2005, pp. 21-22).

> The deconstruction of historiography has been an arduous task led by intellectuals who have committed themselves to the racial issue and, in turn, has been a strategy to combat racism and achieve recognition of the fundamental role played by blacks and mestizos in the construction of the Cuban nation (Casanova, 2014, p. 93).

Working from the most invisible social base in a pyramidal and horizontal way, to the social hierarchical base, more distant from this reality, shows that even if we want to do a lot, when we do not touch the bottom and we are not aware of the issue, it is difficult to say that we want to deconstruct something, but rather to decorate it with conceptual curtains and rusty layers that are gradually peeling away, from the local to the national.

5. SOME CLARIFICATIONS AND OPINIONS ON RACISM

> The term racism has, strictly speaking, a well-defined origin and content... The term arose in the middle of this century and is commonly associated, in a pejorative way, with the doctrines and practices of the German National Socialist regime regarding the superiority of certain races over others (Colino, 2009).

"The construction of racism, therefore, is not the result of the crazy lucubrations of ignoramuses. On the contrary, some of the most brilliant minds in Europe participated in its creation". (Duncan, n.a., p. 6).

Thus "Racism is understood as a condition in which one human despises another because of some particular physical characteristic that differentiates them from the one who is mostly considered "Standard" (Definition of racism, 2015).

Writers, speakers, thinkers, critics and researchers, from different regions, opine in their books, articles, papers, research, speeches and memoirs.

One of them is the figure of Malcolm X, where he expresses that "it is not the white American who is racist. It is the political, social and economic atmosphere that fosters racism". (Malcolm X..., 1991, p. 131).

Bourdieu, in turn, believes that "Racism feeds on an assumed belief in the existence of superior races, which would "naturally" have a greater capacity to adapt to domination, while others would be transcendentally inferior" (Bourdieu, 2000). (Bourdieu, 2000).

Oquendo states, "There is no doubt that racism is the most ominous legacy of the slave trade". (Oquendo Barrios, 2006, p. 11).

Other specific opinions are those of Césaire, quoted in Grosfoguel, who believes that
> racism was not a superstructure/epiphenomenon but a constitutive feature of the capitalist system. Racism a was the logic that organised the world's populations in the international division of labour of centres and peripheries, which generated the consequent accumulation of capital on a global scale that was superimposed on the racial hierarchy of Europeans versus non-Europeans in respect of which the latter constituted the labour force. The latter constituted the cheap labour produced politically by violent and coercive means (Grosfoguel, 2006, p. 149).

Stuart points out that "We must begin by understanding that slavery (as a response to historical conditions and needs) generated a particular form of racism". (Stuart, 2013, p. 267).

Finally, Leon acknowledges that
> racism can appear as a strategic element of colonisation for the manipulation of others and the only way to mass ideologise society, through disqualification and the

use of the concept of black as a pejorative term. It is necessary to mention that this is the malicious imprint left by colonialism when it allows itself to invalidate the existence of others in order to magnify the power of a single race (León Bernardo, 2017, p. 23).

6. IN CUBA

Racial discrimination against black people in Cuba has its antecedents in the practice, for more than four centuries, first by the Spanish colonial government and then continued by the neo-colonial system imposed after the first North American intervention, which represented the negation of the Marti's ideal of a Republic with all and for the good of all (Castro-Monterrey, 2012, p. 363).

Racism works in both senses fundamentally: the discriminated who can also assume a discriminatory scheme and the racist person who does not recognise himself as such but has markedly established the difference and expresses it openly or covertly and others who use it as a customary element (Jiménez and Arroix, 2017, p. 260).

Racism is a socio-cultural construct of capitalism, essentially historical. Its creeds, fetishes and stereotypes were responsible for racialising the new relations of production to guarantee the original accumulation of capital, with maximum cheapening of the labour force and formal coherence with the homogenising preaching of Christianity (Romay, 2014, pp. 50-51).

Researcher Dr. Gisela Arandia "says that denying racism is a naïve way of perpetuating it". (Blog negra cubana tenía que ser, 2016).

The above opinions are generally based on the fact that the aim of the ruling classes was to promote racism in order to divide, categorise and identify. It was a strategy based on the exploitation of man by man by the powerful supremacy imposed on society. The economic, political and social objective of which was to serve this purpose.

Thus, the things that are happening today can be traced back to a chain of historical subordination of the ruling classes to the poorest. Therefore, the question arises, how will such pressing issues be solved, if there are some who are static and do not care what public opinion is moving on this issue? And the answer lies in the disarticulation of all this constructed scaffolding; in the systematisation of knowledge, in the theoretical discussion of a documentary historical memory by voices coherent with the past and current discourse on the racial issue.

7. COMMUNITY HOUSES AND WORKSHOPS FOR THE INTEGRAL RANSFORMATION OF NEIGHBOURHOODS (TTIB)

Broad sectors of our population have become aware of the racial problems that we still face, both individually and collectively, such as those of us who are part of the Cofradía de la Negritud, ARAAC or the Aponte Commission. All of the above-mentioned points highlight the existence of elements that act in an objective manner and create a very positive subjective atmosphere, feeding back on the experiences that come to us from our brothers and sisters who struggle like us in other parts of our continent and from the expansion of our struggle through the community houses.

> These are called to become the main nuclei in this struggle for actions - which on the other hand they already carry out - with the aim of disseminating historical, social and cultural aspects, silenced or dealt with very superficially by our historiography, as well as denouncing discriminatory manifestations and demanding legislation that penalises them (Fernández, 2015, p. 104).

In relation to what Fernández has stated, it can be affirmed that the Paulo Freire Community House is an example of actions carried out in the community of La Ceiba, Balcón Arimao, Havana, in highlighting and disseminating the history, culture, tradition and identity; it was one of the participants, together with other institutions and organisations, in coordination with the Universidade do Estado do Amazonas, in collaborating in the newsletter

> *Iroko, El espíritu de lo sagrado. Identidad de la Comunidad de La Ceiba, Balcón Arimao, La Habana*; social cartography that gathers the visions, the testimonies of what we as inhabitants of the community recognise as elements that are, that form an important part of it, the houses, temples, craft guilds, artists, santeros and religious men and women, older leaders, testimonies. There are very, very heartfelt testimonies that we had the opportunity to see today, stories that are already part of the imaginary, of the local culture, of the popular imaginary and that are important, because they are matrices that shape the identity of the people, of us, of man, and give meaning to our neighbourhood (Sánchez and Galves, 2016, p.13).

However, it is not only the community houses that must act or fight, there are also the community projects and institutions that reside in these communities; and it is between all of them, that little by little the community must take positive steps to solve and work on these social problems.

Each one of them is a link in the systemic chain of Cuban society. They play a leading role in actions at the grassroots level, which can bring about positive changes in the inhabitants of these communities.

That is why,

> In 1988, the Group for the Integral Development of the Capital (GDIC) proposed to create, on an experimental basis, the Workshops for the Integral Transformation of Neighbourhoods in three neighbourhoods of the city with physical and social deterioration, two in the central area (Cayo Hueso and Atarés) and another in the southern periphery (La Guinera). They were oriented towards carrying out work that reflected the main components, the social and the physical in close relationship, that brought together the political-ideological element, that allowed for an evaluation of the actions among the neighbours and organisations in the area, with the idea that if the results were positive, they could be extended to other neighbourhoods in the capital (Barbón, M.R., 2010, p. 31).

The workshops emerged as small multidisciplinary teams, made up of architects, sociologists, psychologists, social workers and construction technicians. All professionals related to social and construction work.

> The social purpose of the TTIBs is to promote the integration of institutions and other actors in the community for the integral transformation and improvement of the quality of life of its inhabitants, through a participatory planning process, which also favours the coordination of the actions necessary for its materialisation (Alemán, 2009, p. 56).

Nowadays, the number of communities that have these workshops has increased. Their leaders promote, disseminate activities, exchange experiences, provide training, promote cultural peñas, and dust off historical personalities of these communities, which help the natives to understand more about their history, identities, traditions, culture and the struggles in the past and present against discrimination and racism.

There is no doubt that the work of the community houses and the TTIBs in the communities was a turning point. At the time they were created, it was a way to work towards the improvement of the neighbourhoods and to deepen the immediate actions needed by the community; but now, things are moving forward, and the dynamics of life give reins to greater creativity, innovation and knowledge. Today's inhabitants are identified with a different national and international context. That is why teamwork is fundamental. Making use of oral and written language requires more in-depth studies and research. Of a greater articulation between different actors at micro and macro level, from any possible scenario.

To look and breathe the changes, gives inner strength. It is time to unite and add up, even if it seems that the sum is small; the last word has yet to be given and the work at the community level still demands more sensitivity, participation and confrontation between all of us.

8. EMPOWERMENT IN THE DIGITAL ENVIRONMENT OF COMMUNITY HOUSES, COMMUNITY PROJECTS THAT WORK ON THE RACE ISSUE

Currently it is important to be empowered in the physical environment as well as in the digital environment. Many of the coordinators of community projects and community houses are aware of the need to also act in these spaces, but the infrastructures, economic conditions and little knowledge of how to take the first steps and what to do, have slowed down the flooding of social networks on the internet, of all the hard work that is done in the physical environment with the different local actors.

Little by little, the idea of reaching out to these virtual frontiers has blossomed. To meet other activists, coordinators or actors who live in the social networks and are unaware of the similarities and differences between one context and another. Knowing how to socialise and exchange is the construction of knowledge from lived experiences; it is the confrontation of knowledge from subject to subject, with a critical and constructive analysis.

The work that is done every day, in the streets, neighbourhoods, communities, institutions, traditional organisations, must be made visible in the social networks (on the internet) and enriched with the contribution of the social networks. and enriched with the contribution of all those who make creative contributions to the transmedia narrative, being prosumers and procreators. Popular education in the digital environment enriches communicative interaction.

Reality is not static, it is dynamic, changing and with new barriers to break down. Men and women have to adapt every day to new positive or negative changes, which modify everyday life, with knowledge that was previously alien in a given context; but now it is changing the dynamics of life, and has come to stay and become part of daily routines.

"The human being is not conceived within a closed sphere of static interiority; he must continually externalise himself in activity" (Berger and Luckmann, 2006). (Berger and Luckmann, 2006, p. 71).

The biochemistry of life is enriching. The formulas can be modified or adapted to the social environment in which one is living; but without losing the vision, or the sense, that one starts from a strong background, which cannot be forgotten, and which helps to solve answers to break down invisible and visible walls, and to be part of popular participation in a digital environment, for the common good.

As Roselló says
> participation and dialogue are not possible by decree, much less can they be measured by percentages of attendance at an activity or mobilisation. They are interrelated processes, essential for the collective construction and socialisation of power (thinking creatively, speaking honestly, doing to transform, deciding justly...), as announced by socialism (Roselló, Lezcano and Menéndez, 2017, p. 98).

"Communication is not an axis that walks alone, it is a substantive part of the framework that is built between people, because it favours human relations and the exchange of information, knowledge and experiences" (Roselló, Lezcano and Menéndez, 2017, p. 102). (Roselló, Lezcano and Menéndez, 2017, p. 102).

> This paradigm tells us to take advantage of different ways and means to communicate, from the richness of artistic manifestations, the power of popular culture, the effectiveness of face-to-face exchange, digital information and communication technologies. On the contrary, we do not communicate in the abstract or to a homogeneous or manipulable mass; on the contrary, we dialogue with specific audiences, with specific demands and realities, with a history and a present, which conditions their understanding of the phenomena (Roselló, Lezcano and Menéndez, 2017, pp. 104-105).

> The American professor Henry Jenkins considers that in the media the relationship between producers and audiences is changing, as not only are figures such as the prosumer appearing, but also fans are generating more pressure and are now involved in the circulation of content, so that participation is now the key to the media economy (Jenkins, 2014).

Ensuring capacity building in the digital environment should also be a vision of what actors working on race issues should focus on. It should be a strength to have this projection. It is increasingly important to identify those users and internet users in the social networks who are involved in the fight against discrimination, and in turn, the social movement that takes place in both spaces. Listening and exchanging points of view is a way of thinking in favour of building bridges of solidarity and unity. bridges of solidarity and unity, breaking down virtual and physical borders; it is knowing how to take advantage of the opportunities that are present in the contemporary, traditional and virtual environment.

> These platforms, which are conceived under a new visual, interactive design, stimulate the presence of users, their interrelation with others, to the point of becoming a kind of "public square" whose very existence depends first and foremost on the users, on the content they share and the relationships they establish. It is for this reason, and given its magnitude, that the media, companies and many other organisations have also sought to be present in this scenario, as a way of getting closer to their audiences. As never before, today we know where to find users, but as never before these institutions must also consider dialogue as a formula in a space where the individual has, one could say, the power (Pérez, 2015. p. 31).

It is also necessary to take into account that the most successful platforms, based on the number of users they have managed to recruit around them, have emerged and developed in the most economically powerful countries, mainly the United States. This is an extremely important fact which, beyond demonstrating the indisputable advantageous situation that this implies for this country, is also a sign of the inequality that participating "actively" in a communicative network where others impose their rules of the game entails for other countries. This does not mean that these rules can be modified to a certain extent, used for our own benefit, or that we can look for ways to create our own platforms (Pérez, 2015, p. 31).

"In this sense, it is convenient to reflect on the fact that technology is not detachable from the social, economic and political context and from this it is understood that it is an instrument placed at the service of this context". (Casa, 2005, p. 7).

Casa's approach is to design flexible and different strategies that respond to interconnected, communicated, innovative and creative work teams, with a social responsibility, in correspondence to the current global context.

In Cuba it has been visible for some years now, in blogs such as Negra cubana tenía que ser; afrocubaweb; daisyrubieracastillo; afrofeminas; estebanmoralesdominguez.blogspot; and a directory of Afro-Cuban women with an alphabetical index where they can be found by specialities and professions such as: academics, diplomats, librarians, consultants, activists, actresses and many other professions. These sites on the internet social networks carry out a serious work of dissemination, promotion and research, where positive stereotypes about black Cuban women of African descent are made visible, where they denounce and concretely represent all that human potential that generates and works for the development of Cuba; and their knowledge is used to respond to the current context in which they live.

9.   MASS COMMUNICATION MEDIA

The still low visibility of the issues analysed in this essay in the Cuban mass media does not contribute to raising awareness of the urgency of resolving latent interracial tensions with everyone's contribution. Although the news programme Mesa redonda began to stimulate debate on television in January 2010 and, subsequently, intellectuals and artists of high standing from all over the world have been active in the debate, Subsequently, intellectuals and artists of high social recognition - such as Carlos Acosta and Gerardo Alfonso - contributed valuable testimonies and arguments in appearances on the television programme Con dos que se quieran, our media still suffer from temporary inhibitions, a hangover from the time when dramatisations, opinion journalism and participation programmes on 'black issues' were considered disturbing and inopportune". (Romay, 2014, pp. 117-118).

The importance of including the issue in the different media can be seen. Visibility in scenarios such as this is a good thing, because it is easy to reach all kinds of audiences in a short period of time.

In the Country Programme Action Plan, in Part IV, Proposed Programme,

> The media is a strategic arena for promoting value judgements, social representations and participatory and non-discriminatory practices. Training decision-makers, communicators, students of journalism, communication and design for communication from a gender perspective would strengthen the culture of equity necessary to promote real transformations in the situation and condition of women and men (Government of the Republic of Cuba- UNFPA, 2013, p. 9).

> Reality is a social construction that in turn enables and constructs society. Therefore, the media has the function of creating that reality by constructing it through the observation of society and disseminating it in society. The more complex and larger the society, the more important is the function of the media, for without the media a society of larger dimensions and complexity could not function as a society (Watzlawick and Krieg, 1994, p. 125).

The media are to blame for the negative or positive subjectivities that each person creates in his or her reality. This visual information, of this viewer, is fed and grows. This population idealises stereotypes.

> The reality that I create for myself as an observer is my first order reality. By reporting on it, I create a second-order reality, that is, 'a map of the map', which then becomes in turn a first-order reality for viewers who did not witness reported events (Watzlawick and Krieg, 1994, p. 130).

It is the reality of the other. It is the news elaborated and made available to the population. It is the subjectivity of the other, presented in a communicative product that conveys something, in a way, that the public will identify as their reality.

In an interview conducted by Anette Jiménez Marata with Dr. María del Carmen Zabala, professor at the Latin American Faculty of Social Sciences (FLACSO-Cuba), the specialist states,

> I believe that the dimension of inequality that is least reflected and analysed on TV is racial inequality, due to the limited presence of black and mixed-race people in television programmes and because the existing inequalities according to the racial variable, linked to different types of disadvantages, are not presented or problematised (Jiménez, 2017).

"The constant and fluid dialogue and exchange between academics and audiovisual producers is an indispensable resource to achieve a deep, credible and organic representation of these issues that are so sensitive for society". (Jiménez, 2017).

It is important to know the point of view of the racial problem held by media specialists, because the elaboration of a news item or communicative product would be at stake for those who do not study and are not sensitised to this topic. They would be constructing a reality far removed from the Cuban social context.

The social responsibility that one must have in order to represent the reality of something is primordial. Any action taken to create positive or negative stereotypes leads to consequences in society.

10. CONCLUSIONS

The documentary analysis of theoretical-conceptual elements made it possible to reflect in this work how different authors from different regions have managed to make the racial problem visible.

At present, it is important to delve deeper into specific actions to eliminate or counteract the social constructions and popular imaginaries that have been carried over from colonisation to the present.

Adequately representing the real and relevant information on blacks in population censuses, in the mass media, in academic, cultural and social production, helps to put an end to racist stereotypes in the population, and is in tune with social development in accordance with the current context.

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