

**[Generation 2.0 for Rights, Equality and Diversity](#) inputs for the preparation of the 2023 report of the United Nations High Commissioner for Human Rights pursuant to Human Rights Council resolution 47/21 on the “Promotion and protection of the human rights and fundamental freedoms of Africans and of people of African descent against excessive use of force and other human rights violations by law enforcement officers through transformative change for racial justice and equality”**

The African community in Greece is one of the social groups that is most ignored, overlooked, and rejected, thus, discriminated against and excluded from the Greek institutions. The social, economic and political system is neglecting the existence, the rights, the present and the future of the people of African descent that reside Greece for decades. The Greek state has no official data on the Greek black community.

Greek identity is highly constructed on the idea of the existence of a community of alike, everything considered as different or exterior, has no place in the system and is perceived as “exotic” or even “threatening” (Dianeosis, [What Greeks Believe](#) In 2022). “[Greece is a country of white people](#)” as Giannis Antetokounmpo mentioned before. Excessive commitment to a majority group similar to each other involves the risk of neglecting and underestimating the difference. Thus, society is not able to see and recognize the diversity of people and groups. When the institutional system is embracing those conceptions and is not creating adequate conditions for equality and diversity, then social and economic exclusive attitudes and behavior may be established as “normal”.

In that context, Greeks of African descent and migrants of African descent that are established in the country for decades remain at best invisible, at worst not accepted as part of society. To better understand what this practically means in the everyday life of people of African descent, we quote the experience of a young Greek black woman after being interviewed by a Greek private company: “*it's not enough to be Greek, you have to look like a Greek*”. Ignorance and intolerance lead to normalized racist behaviors that are the root cause of everyday and institutional racism.

Many other situations can confirm this problem: [blackface](#) practices that our organization is trying to [highlight](#), black actors that are called only to play pejorative roles, people of African descent perceived as folklore, unskilled and even worse criminals, use of harmful speech. People of African descent only exceptionally are visible when they show great talents to sports. People of African descent in Greece are stereotyped.

Moreover, there are a number of issues pertaining to their everyday life and their institutional protection. There have been ongoing [challenges in the process of lawful residence](#). Access to a legal status is not for granted, especially nowadays that a new Code of Migration has been adopted by the Greek Parliament.

In particular, institutional/systemic racism is an additional barrier to access rights. “*For the first time, I came across racism, when I faced the state*”, Jerome Caluta remarkably mentioned in one of the [videos](#) of ‘Is it Racism?’ campaign that our organisation launched in 2020.

Jerome is a well-known artist in Greece, second generation of Congolese origin. His remark concludes the troubling situation that people of migrant and especially African origin face, when they have to deal with greek public services for their documents etc. Consequently, this situation provokes frustration and insecurity pushing them to give up any effort and to be excluded from society.

Last but not least, there is no representation of the African community in the Greek institutions. There are no people of color as Members of Parliament, as Ministers, as Judges in the Courts, as police officers. In the upcoming national elections of 21<sup>st</sup> May 2023, only three people of African descent have been recorded as candidates.