Multicultural Advertising as a Tool to Social Integration of Immigrants in Spain

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Abstract

This article proposes the discussion of the representation of immigrants from different cultures and races in advertising in Spain as a tool of social integration and improvement of the autochthonous self-esteem towards Spain, as it is their home. Through a mixed research including qualitative interviews, focus group and quantitative survey, this study analyzed the perception of presence and frequency of non-Spaniard people and raise the discussion of the necessity of their inclusion in campaigns.

This study enabled the creation of a spot over diversity as a practical exercise of inclusion of different people in advertising developed and starred by teenagers of second generation of immigrants.

The conclusion pointed an expressive perception of the necessity of including immigrants in advertising and also raised a reflection over the topic among the interviews and thus will do for future readers.

Keywords

Advertising for immigrants, immigrant’s integration, immigrant stereotype, bias, diversity, media racism, perception of immigrants, media and advertising in Spain, multicultural communication.
1. INTRODUCTION

The issue of immigration has been part of the agenda for many decades in Europe. At least since the modern times, there has been a huge movement between populations from different nations, either by the necessity of leaving the previous country or in the search for a better way of life. However, the concern about the topic only started with the end of colonization around the globe when Europe became the spotlight and much more than a scape destination for migrant people.

Especially nowadays, with some many unsolved conflicts in the African continent, with the Syrian War, and other threats such as political persecution, diseases, famine, religious deaths and physical penalties for women and homosexuals in many countries, Europe has become the center of attention for those who need to migrate. Despite the problems behind the years of occidental domination in countries from the south hemisphere, many of those colonized cultures continue seeing Europe as a solution to their social and economical problems, even though the world became more xenophobic as showed the election of Trump in Unites States with a non-immigrant policy and the win of the Brexit, also mostly reasoned by the fear for the immigrant.

In a high frequency, it is possible to find in almost every European newspaper at least one report about the recent escapes of Syrians, Africans in general and migratory waves from other countries, alongside with news about prejudice acts and mistreated cultural groups. Media has been active on spreading the news about those immigrants and how is going to be their cultural adaption. However, most occasionally, journalists had raised a sense of fear for the unknown and sometimes they have even enlightened the differences of this other culture and how the behavior of the new citizens may not adjust to the European common sense, or the WASP (white Anglo Saxon protestant).

Regardless of the fact that those people arrive as non-speakers of the language or barely integrated to the culture of this new land, many of them might stay in this country, might have children and raise a new story for them. In maybe no longer than one generation they will be partiality integrated, as their sons and daughters are already going to be a mix of their earlier traditions and the common practices of the new home. The result of this mixture helps to create a new country where different cultures, races and believes can be found and shared and where diversity becomes a fundamental part of the social identity.

For this study the place of focus is the city of Barcelona, Spain. Mainly, because it is seen as a multinational city full of immigrants and tourists from everywhere in the world. Second, because is where the study was developed and published, enabling a view from within society.
Barcelona had in January 2016, 16.6% of the population made of immigrants, according to the print of the Ajuntament de Barcelona “La Población Estrangera a Barcelona” statistics.¹

This number may seem even more expressive if we considered that mostly of these individuals are less than forty years old and for that, they might be creating a new family sooner or later in this new soil, mostly distancing from their previous culture generation by generation and experience different stages of interaction (Berry & Sam: 2010).

According to INE’s (National Statistics Institute of Spain) 2016 press release about the immigration presence² in Spain, more than 4 million people were considered as foreigners making of them 9.5% of the whole population, excluding from this amount all people that had obtained the Spanish nationality due to a change of the foreigners affairs policy that gave nationality to more than one hundred thousand residents, only in 2015.

Spain has always been an entrance to the immigration in Europe because of the geography location, but it has also been a final destiny for many South Americans since they have cultural and language similarity and from Moroccans, since the proximity to Morocco. A good part of those immigrations is already in their third generation in Spain, however many of these individuals are still perceived as foreigners.

Even thought the government has improved the social policy for the adaptation of the immigrants, the media is still labeling or even not representing the new citizens, as it should do. But how is social communication dealing with that? Is there any type of specialized content for them? Are they being considered, included or represented by media in general?

When it comes to the representation of those immigrants in the media, there are not many references to this part of the Spanish society nor are they included in any event since they might not be catholic or share traditional or cultural values celebrated by Spaniards. At the same time that the government is giving nationality to foreigners residents, they are not seeing in television ads, printed advertising or any material to promote neither their culture, history, and diversity that is easily recognized through the streets of big cities such as Barcelona and Madrid.

It is not necessary to be an expert or to do a major research on the social communication field to realize that newspaper and television don’t frequently show immigrants in the center of attention for a good reason. In general, topics about foreigners are focused on the bad impact of cultural differences, reinforcing the polarization of “us x them”, “Spaniards x others”, what in consequence raises up prejudice, stereotype and other forms of discrimination. In Advertising in Spain, any person that could bring up doubts over their own cultural origin is frequently excluded

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from campaigns and spots, where the white domination is still a normative consensus. These practice only breaks up a globalization wave and raises the previous bias that one might have over another.

Many brands around the world, otherwise, are already on the duty of making a point through their marketing strategies. For example, in Brazil the beer brand Skol, previously known in the country for sexist messages with women in tiny bikinis had totally changed their communication. In the recent summer campaign\(^3\), the company aired three spots celebrating the difference and the authenticity of people. The actors vary in shapes, race and behavior, considering the diversity of Brazilian society.

Another example is the Nike campaign for the Black History Month, in the United States. The spot\(^4\) included many great names of the sport and besides black famous people; it also brings homosexual and Muslims athletes.

In a comparison with a recent spot in Spain from Arriaga Asociados\(^5\), everyone on the ad looks like the Spaniard model. Only one woman is a little bit different and this exact person is the one that asks if the service is meant “for everyone”. Her accent and her appearance might suggest that even thought she speaks Spanish as her first language she is not from Spain. This decision of putting a non-Spaniard to ask “todos podemos hacerlo?” (every one can do it?) reveals in it by an implicit way that she is not part of the crew, and for that she is only part when it is properly involving “all kinds of people”.

Advertising in Spain is still an untouched field where it seems there was no sort of discussion over its own position in relation to society. In this study, it could be pointed out many more examples of countries that are considering their immigrants, their races or their different religions in campaigns and marketing strategies. However, it seems that Spain has not even pressed the start button.

One of the main studies about the interrelation between individuals from different cultures highlights the direct action and reaction relation between discrimination and integration when says that “achieving better intercultural relations and adaptation is likely to require a reduction in discrimination” (Berry & Sam: 2010).

The interrelation concept has been analyzed by mostly authors cited in this work but rarely framed through advertising lens. Therefore, this approach becomes necessary in order to elucidate possible solutions or methods to help immigrants from different cultures and races to integrate in an easier and successful way with the help of advertising.

It is important to include and recognize new immigrants through media and represent them as part of the society and relevant as consumers and audiences, no matter how much are their share of the population.

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\(^5\) Arriaga Asociados. (2017) retrieved from: https://www.youtube.com/watch?v=ayXd0ph3fIQ
Considering all of those factors, this study brings up the discussion of the topic of multicultural advertising with three different approaches, including a quantitative survey, qualitative interviews with professionals of communication field and with a focus group of teenagers from the NGO AEIRaval, who are mainly second generation of immigrants or even first immigrants themselves. Mostly of them were born in Barcelona (or in Spain) but their skin color, their religion or their cultural differences still puts them as aside of the main society.

Through this focus group and the two other research types, this study aims to identify the necessity of a multicultural advertising as a tool to diminish unconscious bias and prejudice and, at the same time, tempts to empower and improve the self-esteem of those teenagers by leading them into create their own spot about diversity, while offering in consequence, a possibility of a major integration of immigrants. These objectives are also projected in the interviews with professionals from advertising agencies and the social communication area to compare their perception of the necessity of a multicultural representation and to expose how the market is working on this issue.

Finally, the quantitative survey aims to give a small backup for this study by interviewing people in general no matter what is their relation with immigrants and their race or cultural background. The immigrant situation is no longer their matter only, but a necessity of inclusion. The immigrant wave doesn’t seem to break any time soon. Time to advertising and society do their part of the job and recognize it.
2. THEORETICAL FRAMEWORK

2.1. The power of influence of advertising

Media has been considered as the fourth power due to its impressive ability to influence people. The possibility of framing and choosing which content is going to be published and how a topic is going to be treated is by itself also a selection of what will be omitted. As shows the book *The Hidden Injuries of Media Power*:

“Any theorization of the media’s social impacts must start from their privileged role in framing our experiences of the social, and thereby defining what the ‘reality’ of our society is” (Coldry, 2001: 157).

In the history of the world, many were the cases where political and social movements founded on social communications a way to accomplish an objective. One of the most famous examples of this persuasion capacity was the Nazi propaganda, when Hitler’s head of communications the Minister of Propaganda Joseph Goebbels helped to transform the society as to reinforce the Nazi concepts using emotional and appealing advertising. The German population was led to believe that the Arian pure race was the strategy they need to “make Germany great again”, paraphrasing the slogan of Donald Trump’s presidency campaign. In any part of the world, people perceive the attempts of politicians and brands to persuade and influence the common behavior, from daily decisions until the most difficult ones such as electing a president.

Currently, the power of influence of advertising can be easily seen. The beauty idealization and the woman’s perfect model constructed by the media has not only a huge impact in the self-esteem but also may lead to psychiatric diseases such as depression and eating disorders. The world has been frequently charging on advertising the guilty of transforming the society into an amount of anxious people seeking for perfection.

Over decades, every brand was into deceiving the public, making promises about how a life can be changed if you a buy this or that product. For that reason, audience in general might distrusts on advertising, expecting nothing much but the old discourse and the maintenance of the aspirational messages.

One exception is the Benetton campaigns from the 90’s, known for daring the critics and for that it is still a reference of “breaking the rules”. The brand was the first one to use a photograph of a person HIV positive, a taboo even bigger at that time, and also the first to reunite people from different races in the same preference of appearance, side by side in an ad.

The responsible for the brand communication, the Italian Oliviero Toscani brings up in his book a lot of questionings about advertising and the role of communication and its professionals. Although the first edition was published in 1995, before topics like
racism, feminism and gender equality became the center of the discussion; his ideas were in vanguard and are still very contemporaneous (in free translation):

“Advertisers don’t fulfill their role: to communicate. They suffer of a lack of daring and moral common sense. They don’t reflect about the social, the public and the educative duty of the company that trust them a budget. (...) They don’t want to think neither to inform the audience, for their afraid of losing the advertisers. Their responsibility is huge. They have the incumbency of reflecting over a brand’s communication, without being in the pure marketing. (...) The human condition is inseparable of the consume; in this case, why the communication that follows it should be superficial?” (Toscani, 2002: 25).

Despite of bad examples, advertising can also spread good messages. In the late years, the LGBT fight for equal rights have been reinforced by breaking up the stereotypes of homosexuals by showing, for instance, a gay couple as a family in a spot. The feminism struggle is also on the spotlight, since brands have become more aware about the necessity of gender equality and how their engagement with social issues is more than a marketing strategy but also a must do. The professionals behind campaigns are also people willing to live differently from the old social model. Advertising is realizing that they are also on that part of the society and no longer the distant and idealized version of it.

2.2. Immigrant’s relevance to advertising

The representation of immigrants in media in general relies mainly on news about wars, escapes, need, social and economical problems and failure on the migration process. Photographs showing their sufferers are constantly published and the fear for them can be felt due to recent terrorist attacks all over the world. Most of the time, immigrants are seen as intruders with no welcome sign at their arrival.

However, many of those who achieve Spain are people with high education level who pay a huge amount of money to reach Europe and to escape an oppressive environment. For that so, sooner or later, as these immigrants are once stable in their new hometown, they are becoming consumers and a part of the Spanish audience and market.

As in the article Advertising and Immigration; New Strategies for a New Target, the immigrant arrival in Spain has provoked social and economical changes. The society starts being a heterogeneous environment and a new target calls for attention from media, (in free translation):
“In this sense, the immigrant target, even thought it is heterogeneous, offers the biggest challenge because it presents new costumers and new perspectives, which forces the thinking of new strategies. The Spanish society has become more multicultural and for so companies must adequate their messages to the new social reality. The new miscegenation is demanding new solutions and messages from advertising agencies, since the old strategies, when Spain was less diverse, don’t fit anymore”. (Rey, 2008: 11).

It is not enough to include or direct the message to a group of a community. Social communication, as has done many times in history, with good and bad examples, must use its influence and lead the transformation from a homogeneous society to a heterogeneous one, but not forgetting about the bonds that make them a group, a part of something bigger such as (currently) citizens from a country.

In United States, this subject has already been analyzed in relation to their Hispanic immigrants, as proved the study Bicultural Advertising and Hispanic Acculturation:

“The rich literature on ethnic-targeted advertising indicates that ads are more persuasive when the depicted social values and cultural cues such as language and ethnicity of models reflect the audience’s distinctive cultural background (Appiah, 2001)”. (W., Tsai & C., Li, 2012: 307).

Advertising can provide social integration by enlightening the representation of the immigrants that come from other cultures and races in spots and campaigns in Spain, stretching and reducing the primary stereotypes and including them as a significant part of the society.

The article Creativity and research into multicultural advertising: way of integration, one of the most important studies on the subject of representation of immigrants in advertising says (in free translation):

“Some of the research made with second generation socially integrated through university, observe that immigrants prefer an integrated communication, the one that shows them as an integrated part of the society and not as different from the autochthonous. For that it is not enough to include different races in advertising, it is necessary to go deeper in the message, as the water company campaign of Comunidad de Madrid with the slogan “La suma de todos” (the sum of all), that helps the immigrant collective to feel part of the society and don’t feel the
communication as excluding.” (Arroyo-Almaraz & Nieto, 2009: 10).

Another example of the importance of bringing diversity as a structural part of campaigns, putting multiculturalism in the center of attention is read in the article Advertising for immigrants in Spain. From the perspective of the agencies:

“(…) The immigration phenomena is and still will be relevant in Spain to force even more the investigation of the social communications science. About advertising, a still insufficient explored field, companies demand for sustainable scientific methodological recommendations to define the strategies to face society’s diversity, as affirms Juan Rey, ‘the important from advertising it is no its past, but its future, the capacity of giving answer to the necessities of a society that is becoming more complex, more diverse’ (2008)”. (Baladrón, 2011: 356)

The multiethnic or multicultural marketing must be part of the communication model for a country that is facing everyday the increasing of members from different races, cultures and religions. As in the book Advertising is a corpse smiling at us it can be read:

“This utopic disturbing world, selective and racist is perpetuated by advertising. Try the reader to find in a campaign nowadays poor, immigrants, injured, revolted, buglers, small, disturbed, fat, chubby, bored, skeptics, unemployed, pimpled, junkie (…). Everything was substituted by Claudia Schiffer”. (Toscani, 2002: 32)

Since people still react to different individuals based on a socially constructed bias, it is important to be aware of how social communication keep reinforcing by a negative frame those who are minorities, maintaining stereotypes. However, the significant amount of immigrants in Spain and the increasing chaos of migration prove that societies are constantly changing all over the world. That can’t keep ignored by advertising.

Advertising has enough power to influence in a good sense the integration of non-Spaniards in Spain using the conscious and the unconscious bias of the imaginary of success and aspiration used in spots and campaigns.
2.3. Prejudice and unconscious bias and advertising

Stereotyping and prejudice has always been part of the society. Recognizing ourselves by difference or similarity to others is a natural behavior and makes us divide into groups of interests, creating communities and societies. In one hand, is perfectly comprehensive that people want to unite with people with the same history, beliefs, religion and race. On the other hand, this reunion can increase the ignorance or misunderstanding about others. Note that race is the center of the difference between people, as highlights the book *Racism in the Press*:

“(…) Immigrants of non-western origin, or peoples of Third World countries generally, are not only or primarily categorized and (negatively) evaluated in terms of bodily appearance (whether or not conceptualized as different ‘races’), but also on the basis of cultural, that is, ‘ethnic’ characteristics”. (Dijk, 1991: 26).

In the book *Everyday Bias*, bias is analyzed as the main constructor to our behavior in relation to people that are different from us, as the affirmation:

“Unconscious bias comes from social stereotypes, attitudes, opinions and stigma we form about certain groups of people outside of our own conscious awareness” (Ross, 2014:429).

Later in the book, the author enlightens the process our minds go through when in a new situation:

“This is the way our minds work. Different things get linked together, along with all of the memories and feeling associated with those things. When we meet somebody and say, “There’s something about that person that I like,” that person is probably stimulating an old memory of somebody or something that was positive. If that memory link is to a negative stereotype that we have been exposed to in our past, the same applies” (Ross, 2014:718).

On what concerns on media, the same pattern of behavior can be seen. “A world fueled by a constant flood of information that affirms our already strongly held biases. A world fueled by a media industry that is heavily rewarded for how much it responds to, and inflames, partisan sentiment” (Ross, 2014:2329).

Media is constantly framing minorities and non-dominant groups through their stereotypes. For example, women have been in center of attention of advertisings of cleaning products, child caring, home appliances and cooking. The model of the perfect
mother and wife was a reflection of society beliefs, founded by the expectation on how women should be and act. Other groups had also been stereotyped through the history, such as Jews, Blacks, Asians, Homosexuals, and Muslims.

Considering that stereotype and bias are part of the social cultural construction and media is a very influencing tool, as confirms the study *The Impact of Mass-media upon Personality Development of Pupils from Primary School*, bringing up this subject to the center of attention is mandatory.

“In educational sciences, the media is accepted as an important factor of informal education. From a conceptual viewpoint, informal education is related to the concept of ‘social influence’” (Bradea & Blandul, 2015: 297).

In the book *Whistling Vivaldi*, the author brings up a number of tests on how stereotype can affect academic efficiency when students are under a stereotype threat, in his words. The author proves that people act accordingly to the stereotype they are classified by. Even a good stereotype influences the result of a performance test. People assimilate the prejudgment they face because it becomes a normal behavior. However, the conclusion of the investigation shows a bit of positivity:

“Our racial attitudes are indeed improving. Surveys show we oppose interracial marriage less; whites report being more comfortable working for a black boss; more Americans would be happy living next door to a person of a different race; and there is that election of an African American president. But it is contingencies in our lives, not racial attitudes alone, that count. And just because those contingencies are increasingly social psychological doesn’t mean they’re gone”. (Steele, 2011:213)

The concept of stereotyping applies to other areas of knowledge. Especially in social communication due to a tremendous change through decades. Imagine the gap in less than one century: in the 30’s people listened to the news through a radio. Less than one hundred years later, people are making live videos through smartphones the size of their hands. Furthermore, social communications as the world knows is in constantly development, spreading wide the possibilities of creating content and influencing people. Therefore, advertising must find its new place considering its already established power of influence to become a gear to social integration.
3. METHODOLOGY

Many of the published academic research articles about advertising and diversity treats immigrants and different races as another audience, who has recently being seen as interesting because of the improvement of their social and economical situation and the raise of their consumption. Most of the arguments affirming the necessity of representing immigrants in campaigns are related to a more exclusive advertising, segmented and created especially for those nucleuses communities.

Having a directed communication, however, could reinforce the sense of exclusion and the feeling of their not belonging to the major society. As seen in the academic article Spaniards’ Perspective of Immigration. The Role of the Media:

“The transformation of a social phenomenon such as immigration into a social problem is a process in which many different agents play a part, the most prominent being the communications media”. (Checa & Arjona, 2011: 142)

Also, the topic is analyzed in the study from AEAP Publicidad e Inmigración. Cómo los Inmigrantes Latinos Perciben y Reaccionan ante la Publicidad (Advertising and Immigration: How Latino immigrants perceive and react to advertising). It reveals the habits of consumption of the Latin American community, however it doesn’t investigate how is the self-esteem of those immigrants in relation to the presence of Latinos in campaigns nor investigate the perception of necessity of being represented in a proper way, and not as an anecdote as it generally happens.

The topic of representation of different races in advertising has been explored in some level, mostly on relation to content made specifically to a certain group. Not only through the study of social communication, but also by scholars of psychology and with marketing professionals who are already aware of the necessity of diversity in social communications, due to the increasing waves of immigration and the economical situation of those communities. This frame can be seen in the studies Negro sobre blanco: inmigrantes, estereotipos y medios de comunicación (Huelva, 1999); Percepciones controvertidas: migración marroquí en Cataluña (Roque, 1994); Ethnic and Gender Physiognomy in Advertisement (Iranzo, 2014).

To approach in a more variable way the individuals involved with the lack of multicultural representation in advertising, this analysis is divided in three different research methods in tent to solve the main research questions bellow.

Q1. Research question one:
- What is the perception of necessity of representing immigrants from different cultures and races in advertising in Spain?
Q2. Research question two:
- Representing immigrants from different races and cultures in advertising could increase the perception of their integration in Spain?

I conceive this approach from a blended methodology, using quantitative and qualitative methods. The mix of quantitative and qualitative methods was chosen with the objective of gathering different types of data, since the subject is sometimes a taboo due to the immigration crisis around the world, especially in Europe. For that mean, it was relevant to ask people in general how is their feeling about immigrants in Spain; how professionals of social communication perceive the topic; and how a group of adolescents from second generation of immigrants might feel about the misrepresentation of their own racial recognition.

3.1. Qualitative methods

To accomplish the objective of answering the two research questions, the investigation was divided in two different types of qualitative method, with interviews with professionals of the social communication area and a focus group with seven to eight teenagers from the NGO AEIRaval, who are second generation of immigrants in Spain. Also, the subject was also investigated through an online quantitative form, answered by 101 respondents residing in Spain.

3.1.1. Focus group: dynamics for teenagers of NGO AEIRaval

Part of this study involved the immersion of the topic within teenagers from an NGO in Raval, a neighborhood perceived as having a huge concentration of immigrant in comparison to the whole Barcelona population. Due to the age of the participants, it was planned a strategy to facilitate the approach of the topic. Since teenagers might be more susceptible to emotions and more sensible about defending their own point of view with a stranger it was important to gain their confidence. For that reason, I started as a volunteer in the NGO AEIRaval in October 2016, becoming a frequent presence in their lives a few hours per week. This way, in March, when the sessions happened, they could be more opened to talk to me.

The teenagers participating of the focus group were all second generation of immigrants. Some of their parents are individuals who don’t speak a proper Spanish and might look like foreigners, in comparison to a person with a Spaniard semblance. Mostly of these young has Catalan as their first language, instead of their parent’s native languages, such as French, Arab and Spanish. Based on this mixed cultural influence, from their previous generation and their current hometown, the first dynamic session had as main objective to bring up and introduce the topic of stereotype, immigrants and prejudice.
To accomplish that, the session was based on non-formal education. The age of the participants was chosen inasmuch as adolescents are evolving their own perception, as cited in the article *Youth Movement as educational settings promoting personal development*:

“Ego strength emerges from the successful resolution of the developmental conflict at each stage. The fifth developmental conflict, which adolescents need to resolve, is identity formation. Successful resolution of the identity formation conflict enables the emergence of the ego strength of fidelity, which is defined by Erikson (1964) as “the ability to sustain loyalties freely pledged in spite of the inevitable contradictions of value systems” (p. 125). According to Erikson, the primary means by which the self is structured during childhood is through the mechanism of identification”. (Madjar & Cohen-Malayev, 2013: 165)

Also, the sample was based on a study from Canada, the self-esteem is pointed out when argued that “the psychological well-being of the second generation is shaped by the institution of the family, which in turn is shaped by other societal institutions” (Reitz & Somerville, 2004:396). This acknowledge is reinforced in the study *Parental influences on self-identities and self-esteem of second generation youths in Spain*, “second generation youths consistently exposed to the message that they are not part of the social mainstream for racial or cultural reasons tend to reaffirm the ethnic identities that set them apart” (Portes & Celaya & Vickstrom & Aparicio, 2012:12).

The activity is described in the table bellow:

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<tr>
<th>Name</th>
<th>Who am I? The bias that we unconsciously have over different people</th>
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<tbody>
<tr>
<td>Objective</td>
<td>Bring up a discussion about stereotype by showing to the teenagers how we let ourselves affect by biases as we judge unknown people by their looks on a photograph</td>
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<tr>
<td>Method</td>
<td>Part 1 – photographs of people from different cultures, races and origins will be shown to the teenagers. Black, white, blond, Muslim, ginger, and any other type of person. Each teenager will have to describe the person on the photo based on their own ideas and conceptions about where is the person from and</td>
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things like profession, sexual orientation, country of origin and nationalitiy.

Part 2 – the teenagers are going to be asked about how and what they described for each person on the photograph. Also, they will explain why they though about each of the characteristics.

Part 3 – telling the truth about every picture. I am going to tell them the real story behind each person on the photographs, saying where are they from.

Part 4 – start a discussion session about why we do stereotype’s judgment. What makes act that way? What can we do to change it? What are the stereotypes that we know of? Have we suffered any type of stereotype? Why?

Part 5 – finish the debate thinking about what we could do to change the way we see stereotypes.

Material*

*Pictures used are in the annexes

Photographs of different people unknown by the teenagers but known by me, since I’m going to tell them the truth about each person.

The second activity with the teenagers was to show them some spots that were aired in the end of 2016 until the date of the section, on middle March. The spots elected were from very known brands or products that they probably had seen on television.

After showing the ads, one campaign called the attention. Trapacero⁶ is about gipsy prejudice and was played for them as an example of spot made to enlighten how people react when they listen a bad stereotype about their culture. Later, it was discussed with them if there are other minorities who suffer as well and how many other stereotypes they know.

One point that was also discussed is the representation of different people in the spots watched during the session. The participants where asked about the actors on the spot, on their origins, race and their probable culture background.

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<td><strong>Objective</strong></td>
<td>Analyze with the teenagers the representation of different people shown on recently aired spots in Spain (from pretty known brands that probably seen by them on television).</td>
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<td><strong>Method</strong></td>
<td>After showing the examples, we are going to discuss the presence or absence of different types of people in the spot.</td>
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<td>Ikea: <a href="https://www.youtube.com/watch?v=-ERZjqVE6jQ">https://www.youtube.com/watch?v=-ERZjqVE6jQ</a></td>
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<td>In the end, I showed this example of educative campaign to the teenagers, to bring up the topic of:</td>
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<td>Trapaceiro: <a href="https://www.youtube.com/watch?v=DqBypWbmdkQ">https://www.youtube.com/watch?v=DqBypWbmdkQ</a></td>
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<td><strong>Material</strong></td>
<td>Spots, projector.</td>
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The third activity with the teenagers was to create since the beginning a spot about the topic of diversity and multiculturality. Through a brainstorm, they thought about words to describe different types of people, bringing up to the discussion how they relate to others and how the society handles diversity.
In the end of this process, managed with a little guiding and help of my part, they were able to think of a script and to create a spot, thinking over the message they wanted to spread to the world if they had a chance to be on television. In the beginning of the session, when it was presented that airing their spot was a possibility, they became a little bit incredible of myself but at the same time it gave them a sort of excitement for it. Considering that, they decided to appear in the spot, being the actors and the voices of the campaign. The spot created is going to be explained in the results section and the script can be read in the annexes.

3.1.2. Interviews with professionals of social communication

In order to investigate the overview of the topic of immigrant representation in campaigns, four advertising agency professionals were interviewed. Oscar Galán, Creative Director of TBWA, Ana Brossa, Executive Creative Director at McCann Erickson Barcelona, Javi Inglés, Director Creativo, and Rafael Buciani, Strategy Director at The & Partnership. Also, professor Pilar Medina, Phd in Psychology and Professor of Communication of Universitat Pompeu Fabra, was interviewed bringing an academic point of view of the inclusion of different races and cultures in advertising. They were chosen for their experience working with many different and famous brands from around the globe and have published their ads and ideas in many different types of media, based on their curriculum references and history.

The questions asked to the respondents were focused on their experience in the area of advertising and how they see their own power to change the status quo of a white supremacy in spots through more diverse campaigns. The main questions asked were about the relation between advertising and cultural diversity, the roll of advertising with the construction and maintenance of stereotypes and how is the impact of advertising in society. The whole questionnaire is available in the annexes part.

3.2. Quantitative survey

The third method of compiling data was through a quantitative survey. A number of 101 respondents from different ethnical identities answered an online questionnaire (in annexes) about their own perception of how multicultural is the Spanish society and how have them seen the presence of diversity in advertising. The respondents were all living in Spain at the moment of their participation in the research.

The respondents where almost equilibrate in the gender, with 55,4% women and 44,6% men. The most answered age was from 21 to 30 years old, with 54,5% of the total, followed by 17,8% from 31 to 40 years old. The level of study most answered by the participants was the university degree, with 49,5% and 35,6% of master degree
respondents. They were all from different countries, races and cultures, even though 35.6% answered that they recognize themselves as Mediterranean European or European, by 21.8%. These results can be seen in the graphics below:

1. Cuántos años tienes? / How old are you?

2. Género / Gender
The questions were also related to the perception of cultural race they belong to, the definition of what is the Spaniard most suitable description and the perception of amount of immigrants in Spain. With those results, it is possible to trace how a small sample of residents perceived the country and the advertising made to the internal market.
4. RESULTS

This section provides the analysis of the three different sample collection. First, it will be presented the analysis of each method and, on sequence, the answers from the interviews and the crossed results.

4.1. Focus group with teenagers from AEIRaval

The focus group was divided in four sessions at NGO AEIRaval, with the participation of six to ten teenagers from 12 and 14 years old. Some sessions also counted on the presence of volunteers from the institution. Every session was filmed in order to analyze and review the discussions.

4.1.1. Dynamic with the photographs

The immigrants who are most susceptible to adapt into a new society are the youth since young people are more moderate about stereotypes and anti-immigrant feeling (Checa & Arjona, 2011: 147) and also because people can be more influenced by others, by the environment and by ideas in earlier ages. These are the main reasons for this study to have a focus group with teenagers from immigrant families. However, they might have suffered less about stereotype and for that they might have thought less about this topic.

During the first of four sessions, the teenagers answered about their perceptions of the photographs dynamics. After making questions and playing a role of devil’s lawyer to lead them to the subject, they were asked what was the game about. Some answered similar things by pre defining people due to their looks. No one brought the word stereotype or prejudice to the table and after the word prejudice was said, some teenagers revealed they have never heard of it or that they didn’t know what was it about. However, they were pretty familiar to the feeling and to the understanding of what is prejudice.

For each person of the photograph described they highlighted looks, culture, religion, nationality, hobbies and sexual orientation. They knew nothing before about those people, and after trying to guess it they became even more interested in the exercise and more reflexive about the concept of stereotypes.

One situation that illustrates the perception over different people by the teenagers was when they were asked about whom from the pictures was from Africa. It was said:

Me: “One person is from Uganda”.
Me: “What does it mean to look like African?”
Teens: “the color of skin / black”.
Me: “but there are only blacks in Africa?”
Teens: “No”.
Me: “So why when we think of Africa this is the first thing that comes first?”

This dialogue is an example of what happened along the whole section. After seeing a picture of a guy that looked like Latino, one of the teenagers said that he looked like someone that likes to dance. However, nothing on the picture could give such impression nor any of the other participants said anything about hobby or dance (as seen on the picture bellow).

Teens: “Colombian / It seems that he likes to dance”.
Me: “Yes? Does it seems he likes to dance because of the picture or because he looks like Latino?”
Me: “When you see a photo and try to guess where the person is from, what are the characteristics that you search for?”
Teens: “The face”.
Me: “And what is the face?”
Teens: “The skin color”.

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One photo was of a guy and at his side there was a person holding a beer. They thought that the guy was Pakistani or Indian. When I told that the guy was a liberal Muslim, half Brazilian and half Syrian, the participants got very surprised and asked what does it mean to be a “liberal Muslim”. I explained that this guy considered himself liberal because he drinks alcohol, he is not getting married virgin and he sometimes eat pig’s meat. They were speechless.

This exact reaction also happen when they saw the picture of a young with Indian ethnic references. Some of the teenagers guessed her origin and asked general questions about her. I said that she is a liberal Indian young woman and they asked what is a liberal Indian. So, I explained that her family does not force her to marry any type of person and that she is free to make her own choices about her life.

The teenagers were really involved by the “guessing game” and asked about every photo. Even after I finished telling them who those people were, they kept asking questions and in the end they asked if I knew everyone in the photographs. They also got surprise that a person could have friends from some many different origins, cultures and races.

The dynamic kept in a change of focus. Now, the questions were going to be about how they perceived this type of “guessing game”.

It was asked about their own experiences suffering some type of prejudice or racism for being daughters and sons of immigrants and for not looking as Spaniards. One girl told that teachers in her school think that they don’t know much because they are immigrants, treating her in a patronizing way. Another girl said that sometimes even if she speaks in Catalan with the teacher she is replied in Spanish; such action is considered a rude situation in Catalonia.

Another girl told about her experience walking around Barcelona with her mother, who wears an Islamic scarf. As she said, her family is not radical so the hijab her mother uses is more a type of scarf that could be bought in any place. The girl said that when accompanied by her mother she sees people staring and eyes on them while they are shopping or in a store in some parts of the city.

In the sequence, it was asked them how about the types of people that appear on advertising. A boy immediately answered the question, saying that people in television are all white. Everyone present in the session agreed with him.

Along a bit more than one hour session, it could be noticed that the teenagers were really engaged and identified with the topic and that for some of them this was the first time they had the experience of saying it out loud without being judged or mistreated. They were willing to talk more about it.

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4.1.2. Dynamic with the spots

The second session was a few days later, however not all of them were able to attend to it. This group meeting was focused on advertising and what types of people are being seen on spots. For that, a sample of different spots from famous brands in Spain was chosen, only of products that they could be pretty familiar to, from December 2016 to March 2017.

Using a projector, the spots were played one after the other, without asking anything in between, while some of the teens were singing along or even saying the lines of the dialogues. This was a satisfactory sign of the selection of the sample since those spots got into them and were directed to this audience.

On the sequence, they were asked about how many people from different cultures they have noticed on the spots. One teenager said that there was a black person in one of the spots, but with an unimportant role in the script. Note that in order to confirm this comment they asked to see once again the spot, confirming that there was one only black guy, seen in a few frames. For most of them, even thought they knew by record those ads, was not possible to easily recognize the presence of multiple races and visual identified cultures.

The discussion brought some interesting points of view. The first is that the teenagers weren’t surprise about a white domination in television in general. In their opinion, since Spain is a mainly white country, it is not expected to see people that are not white. Therefore, I asked if they considered themselves represented in advertising in general and one girl reinforce that this was not advertising’s job because this is how it goes in Spain and the country can do whatever it wants. Note that there was no autochthonous feeling. This girls, as an example of others, had learned that even thought she was born here, once she stills doesn’t look like “from here” and she is a daughter of immigrants, she will keep being unconsidered. Once again, the own perception of belonging doesn’t exist. Those teenagers know that they are being included or not based on where are they from and not on who are they.

Another moment to highlight was when one girl asked why is wrong to say “negra” and “negro” (black) to describe a person. The topic interested most of the group since in Spain the use of those words has a disrespectful meaning. They questioned why there is no problem to call a white person as white and it is not appropriate to call a black person as black. Note: since I have never heard about this issue, some of the others volunteers helped me with the answering and the replication.

The conclusion over this particular question couldn’t be totally understood. First, no one in the session was black. Second, the self-affirmation of different races and cultures in Spain is someway hidden. No other than the Spaniards are represented in television in general and this lack of power also can be seen in their self-perception.

The session continued with a question about what could be done to change the situation of cultural inequality in advertising. One girl suggested\textsuperscript{11} the creation of a spot using signs about what every person is. A brainstorm started and they thought about the main good and bad words related to topic of diversity and multiculturalism such as racism, respect and prejudice.

\subsection*{4.1.3. Creation and pre-production for the spot}

The third group meeting was to think and create the spot about diversity. Since they already understand the concept of advertising through previous experience, it was not necessary to explain to them about the duration or the format. The focus was only in the message and how they could imagine the ad being starred by themselves. With a little help of all and volunteers from the NGO AEIRaval, we could reach to a final script that later was organized by me.

The spot\textsuperscript{12} (script in the annexes) brings a girl with a sign written in Spanish “el problema es que...” (the problem is...) and then other participants appear holding signs with insulting words about a culture or a race, which were suggested by them during the previous session. In the sequence, the girls with the first sign appears again but this time she rips of the paper and everyone that had the insult sign just turn the paper to the other side where its written “soy diferente” (I’m different).

The pre-production counted on creating the signs with colored papers, where the participants wrote the insults. While writing it, they discussed about what were the insults selected and how common were to them to hear those disrespectful words. Since none of the words was straight related to their looks, they weren’t the affected ones by it. However, they were very conscious about the power of it.

\subsection*{4.1.4. Filming the spot}

The fourth group meeting was to film the spot. The participants of the previous sessions invited other teenagers from the NGO to fill up the amount of people needed. They were excited to the possibility of airing it to television and they were also motivated about being on the spot.

The spot was being filmed in a square in Raval, in front of the NGO’s building. For that so, many people were passing by and looking with curiosity to the camera and some asked what was it about. One curious situation happened when an old lady started to yell at the teenagers about the immigration situation in Spain, saying something such as that Spain was the Spaniards land. The teenagers got furious and replied that they were also Spanish because they were born here. The confusion got


\textsuperscript{12} Spot Sediferente. Retrieved from: https://www.youtube.com/watch?v=5JDebTFHxjI
worse with both sides yelling and other volunteers came to help to calm down the situation.

Actually, this awkward situation just gave to the teenagers more will to finish the spot and to demonstrate that they are different but that this doesn’t mean they are less than other. The self-esteem got inflated thanks to a verbalization against immigrants. Unfortunately, there is no complete recording of this moment, since it happened in between two shots.

In relation to the self-esteem issue, it was interest that some teenagers that star the spot are usually reactive and non participative. As an example, the first girl that appears on the video in an immigrant herself and despite of her absent during the sessions, she wanted to appear on the video. One of the boys who is general disturbing sessions and classes, when was his moment to act he was observing and following all the instructions. For that so, not only the exercise accomplished the objective of this study, but also enable a better behavior and commitment from the participants.

4.1.5. General comments

The experience in general brought knowledge about how much autochthonous they feel about Barcelona and Spain. The fact is that they realize and understand why communications and media don’t treat them as equal. At the same time that they have feelings of belonging in this society, it is expressive how not represented they can feel.

During sessions and when informally chatting along the days with them, it was possible to identify the many universes they have in their lives: at home, in school, with friends from their communities, when visiting family abroad or in relation to their hobbies, likes and dislikes in Spain. They are young that live a perception of diversity much bigger than most adults in the world might experience. They must deal with the duality of their family culture and the Western society even in small decisions of their lives such as choosing to be assimilated by eating pork, in Muslim’s case for example, or by avoiding close relationships with others cultures.

These teenagers are experience a multiple cultural immersion and they cannot avoid it even if that was their wish. As cited in the article about cultural personality “children, when they are born, are without culture, and hence are without personality, and almost without social relationships” (Bohannan, in Hofstede & McCrae, 2004:54). So, if learning about its own belonging is already a new world for a child, imagine if this new world has two poles: one of the minority and vulnerable group and the other, plenty of stereotypes, prejudice, and racism to the different.

The same article also describes this dichotomy of cultures:

“But if the nation they find themselves in is high in uncertainty avoidance and deviations from the prescribed norm are perceived as threatening, then they may be forced to assimilate or face marginalization” (Hofstede & McCrae, 2004:81).
To be a second generation of immigrants can be stressful to teenagers. They are expected to “face fewer obstacles in their daily lives (Hirschman, 1996)”. However, when comparing immigrants and second generation the result is the opposite. “For example, Rumbaut (1994) found that lower self-esteem was related to being the child of an immigrant. Similarly, Heras and Revilla (1994) found that G2 ethnic minorities reported significantly lower self-esteem and self-concept than did G1 immigrants” (Abouguendia & Noels, 2001:164).

They might not even acquire the weight of the daily transformation that their families are going through, especially for those who didn’t come from a Western country. For example, at the moment of this writing is happening the Ramadan, most important holiday for Muslims. Choosing how to celebrate it and to comply every amendment might be difficult in a major Christian society. Even though it is understandable that the country can’t fulfill everyone’s religious needs, it is rare that in Spain, after so many generations of immigrants from Morocco, the Ramadan is still not mentioned in scale.

It is not necessary to elucidate that a religion is not being represented. Take the black people situation. They are mostly unrecognized because their economical situation speaks for all. “They come from Africa”, people might say. But Africa is a continent. Commonly those people are reduced to a definition that doesn’t even makes sense, since Africa is pretty diverse, even though the economical development might be a factor of similarity within the region.

Going back to the teenagers, it also seemed in some moments that they don’t feel the real problem of prejudice because they don’t experience many situations outside their dual comfort zone. The reasons could be their age and their commitment with school and general things of a teenager life and maybe because when outside school they meet people mostly from their religious or cultural group.

Thus is exactly because of the assumption that they don’t feel the prejudice that they should be treated as equal. Because in many cases people don’t see racism, don’t see stereotyping and prejudice, since it is already a normative behavior. The fact that they are being unconsidered is in itself a type of racism, although it is by exclusion and omission.

To be part of the society is also to be represented in media and communications, not only when it is directed to a collective of immigrants or when they are part of the victims or the guilty. Advertisers know that immigrants are also buying chocolate, candies, junk food, skate, dairies and everyday products. The important is to change this scene and include once and for all in advertising all those that are still suffering of a lack of consideration as consumers and audience in Spain.
4.2. Interviews with professionals of social communication

For the interviews of this section, there were questions about the duty of advertising professional and how could advertising prescribe diversity and multicultural factors inside campaigns. Every respondent received an email previously with the topic and the questions, including a little description of this study. To avoid any type of influence, the questions were answered in a free way, with no concerning about length of the answer or the references used by the interviewers.

Professionals of social communication tent to have awareness on what are the ultimate desires of society, not only in a matter of a product or a brand, but specially on relation to social changes. Since they need to constantly face statistics and data from their target, their knowledge about what are the audience concerns and what media have been publishing in general is relevant.

The main topics discussed during the sessions were about diversity in campaigns, use of stereotypes, the role of the social communication professional, the traditional representation and the aspirational discourse, among others related to advertising.

The five interviewed could be scaled like a thermometer of agreement with the idea of including different races in advertising. Although all of them agreed somehow that the multicultural movement in Spain is still crawling in baby steps, they weren’t all sure about where the change must start. Oscar Galán and Rafael Buciani were more incisive on the role of the advertiser as a social developer. They observed that working in advertising is more than just receiving a briefing and delivering a job.

In the contrary, Javier Inglés was in complete disagreement about the responsibility of advertising agency employees. He thinks that only marketing departments and brands should lead the inclusion of different types of people in campaigns. Ana Brossa sees this movement much more in a collective way, including the debate with government and the society in order to change advertising. She also highlights the experience of evolution of campaigns in relation to gender equality and homosexual presence in ads. For her, the main agents for those movements were society and government.

Doctor Pilar Medina brings up a global view due to her experience and current position as a communication university teacher. She points out that advertisers should try to include and create a more equal communication, at the same time she recognizes that this is a difficult job because companies are not willing to change neither are worried about the representation of others non-white, non-traditional, non-WASP, in relation to their brands and products.

In advertising, this analysis of the public is even more in evidence, since it must have a sensibility to understand the needs and represent the desires of the society, such as said by Oscar Galán, when he said“advertising is a reflection of society”.

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Considering the main topic of this study, the respondents answered about what the Spanish advertising has been doing in relating to representing different types of people. For Rafael Buciani, a Brazilian that have been living and working in Spain, advertising has a proper role to follow:

“Since society has changed, advertising has also changed. I think we see more variable topics of discussions... about if advertising should reflect more types of people and not only the typical white straight man with a beauty European look. Maybe advertising should also represent immigrants, people from different origins and not only Europeans, because we no longer live in a world where in Spain one only sees Spaniards”. 14

Oscar Galán goes in the same direction. He believes that even if advertising is still not properly representing everyone, at least some changes are expected: “the tendency is this: to reflect a reality more multicultural, not so much idealized”. 15

This argument is in a straight agreement on what Ana Brossa affirmed on her interview:

“Different races here in Spain is something that is beginning to see. In some spots, it is true that it has started to see mulatos, some Asians, the stereotype of talking about adopted child is broken... something are starting to happen”. 16

She also brings another point of discussion, about how companies are dealing with diversity in advertising:

“however, big companies marketing departments are still dominated by what is the majority of the Spanish people, that is still the white person and for that so, it is still what those companies want to show in their advertising”. 17

Those three interviewed professionals work for big brands and companies and have a lot of contact with big corporations and how are they interests on the Spanish market. Some of the brands in general create a more global campaign, including

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different types of people, races and cultures in their spots. However, some brands might do different productions for each market. For example, McDonalds has a more racial diverse commercial to its British market than the one aired in Spain.

The one aired in Spain shows\textsuperscript{18} a situation where an ex boyfriend and girlfriend meet inside a restaurant and he observe that her tastes didn’t change (in a metaphor with the food) but she replies that she has been trying new things, and the camera shows her new boyfriend. However, in the whole seen is not possible to see any one from a different race or culture.

On the contrary, the UK McDonalds brings a campaign\textsuperscript{19} full of diversity. Even though the main character is a white a man, behind him it is possible to see a black woman using her smartphone and during the whole spot, many racial and cultural different people are shown.

These two examples of a global and gigantic brand such as McDonalds doing different types of spots reinforce the concept that multicultural representation is already a reality in some countries. However, not everyone agrees to the role of advertising in relation to social changes.

Javi Inglés is very pragmatic on the concept of multiculturality in advertising: “advertising is not the place where stereotypes are changed”\textsuperscript{20}, and “(advertising) is the discipline that represents stereotypes”\textsuperscript{21}, and “advertising always go one step behind of society. Never goes ahead”.

Doctor Pilar Medina-Bravo, the only professional of social communication interviewed that works in the academia research area and not in a media vehicle, has an opinion a little bit more balanced about the use of diversity in advertising, as she said:

“What a brand wants is to give an answer to its client”\textsuperscript{22} and “if its believed that a multicultural strategy is going to be good, then it will be used. If it is not believed so, then it won’t be used”\textsuperscript{23}.

On relation to the power of advertising, she affirms:

“Advertising is a media. It can work to publish a Hitlerian speech, a populist speech, as the ones we find on politicians speeches, and also to sensitize. There’s no need to bump into advertising. Advertising is a communication strategy. The human beings

\textsuperscript{18} McDonalds Spain Spot (2017). Retrieved from: https://www.youtube.com/watch?v=4FTPqeENnb4
\textsuperscript{19} McDonalds UK Spot (2017). Retrieved from: https://www.youtube.com/watch?v=Kra1eWAIkVE
communicate”

On the topic of stereotypes, Doctor Medina-Bravo agrees that “the use of stereotype is recurrent and it is going to be used if the message is to sell a product and not to change, if it is not a social transformation practice, the stereotype of whatever, of functional diversity, of gender stereotype, of cultural stereotype... stereotype is a cognitive resource because allows me to reach the audience in a faster, efficient, cheap and easy way”.

She also highlights the presence of white people in advertising when she says that “mostly we see people with White skin” and she brings up her study:

“On the first half of 2015, the most consumed advertising by children was white skin. Others clearly appear, but as an anecdote. It is not the general law. Then it is the trap of the anecdote. ‘Well, but I remember an ad...’ if you remember it is because it was anecdotal. That’s why one remembers it. While we are talking about anecdotes we are not making general laws. Therefore the general law is white. White skin. Not cultural diversity”.

Comparing the five interviews and analyzing their answers, it is possible to briefly conclude that there are some patterns in advertising. First of all, advertising in Spain is still far away from a multicultural discourse. Even though one brand might include a person visually different then the white standard, this action is not replicated throughout many campaigns. Also, most of the times the use of different people in advertising in Spain is for the purpose of maintenance of a stereotype or a quota, for example, showing a person who looks Latina while the script is saying something as “for everyone”, as if this person is included only when it is said that she/he should be included. Spots and campaign like this one, even though it increases the percentage of different people in spots, it also deepens the abysm between a good representation and multicultural inclusion in advertising.
When asked about the responsibility of bringing up the topic of diversity in advertising the respondents where a little bit dissonant. While Buciani was in favor of an affirmative discussion over multiculturality; Brossa was a little reticent and more careful observing that the brands are the decision makers of the campaign; Inglés was more skeptical about a possible headway through advertising agencies, saying that this is not a job for the creative team but for the marketing and brand leaders; Medina-Bravo recognizes the difficulty that some agencies might face when approving ideas with their clients, but she also highlights how some brands are bringing the topic in a not sincere way.

Even though advertising agencies might not be the main agent for changing, they are the experts on the treatment with the audience and for that so they are an important part of the discussion. The answers of these interviews, when crossed with the literature review, show that the stereotype is being maintained by campaigns.

As Ross says, “this is the world we live in today. A self-referential world fueled by a constant flood of information that affirms our already strongly held biases. A world fueled by a media industry that is heavily rewarded for how much it responds to, and inflames, partisan sentiment” (Ross, 2014:2339).

“Why advertising, as art, as any other communication vehicle, couldn’t be a philosophical game, an emotion catalyst, a polemical space?”(Toscani, 2002:51)

4.3. Quantitative survey

The quantitative survey investigated how an amount of 101 respondents observe the social integration of immigrants, in relation to how advertising includes or not different types of people. The questions were based on the perception of each individual about the topic and was not expected that they had any knowledge of any type.

People who are currently living in Spain, with no relation to where they are from or their nationality, formed the sample. They were mostly women (55,4%), between 21 and 30 years old (54,5%), and mostly with at least a university degree (90,1%), as seen in the charts in the annexes section. The respondents also classified the race they considered to belong to: 35,6% is Mediterranean European, 21,8% answered European. From the other 10 options, 4% marked Latino and 4% marked White. This means that the spanish description has barely no relation with the Latino description, even though South Americans have suffered the influence and the Spanish culture on many years of colonization and still have the spanish language as their mother tongue, substituing almost all of the indigenous idiomas.
When asked about how many immigrants there are in Spain, 37.6% of the respondents perceived that there are between 21% and 30% of immigrants. The second most answered option was chosen by 21.8%, who marked that 11% to 20% make up the amount of immigrants in Spain. The third most relevant option shows that 18.8% of respondents believe that 31% to 40% of the Spaniards population are immigrants.

Note: one might choose to identify the percentage of immigrant based on their perception of the amount of immigrants. Since the Spaniard was mostly considered an European and a Mediterranean European due to the appearance, the results of this question may reveal that the immigrant is different from the average Spaniard. For that sense and whereas that in general people are not thinking consciously about races all
the time, one might perceive that the immigrant is the one that obviously looks different from the others.

Considering that the amount of immigrants in Spain cited in the introduction section is around 9.5% of the whole population, it is impressive that the respondents had a much more diverse view of the reality. This could mean that they might have a lot of contact with immigrants, perceiving the amount in a bigger way, or maybe they are influenced by the constant news about immigrants arrivals in Europe, enabling a higher guessed number.

On the sequence in the survey, it was asked how many different ads with non-Spanish alike people the respondents have seen in the past 30 days. A total of 44.6% of the respondents said they remember seeing only from 0 to 3 ads with a person different than the average Spaniard. Other 33.7% answered that they had seen 4 to 7 ads.

Although this question relies on the memory of the respondents and for that so it might be a little bit inaccurate, it was an important question because it brought up the thinking over the presence (or misrepresentation) of people from different races and cultures in advertising. Since respondents answered before that Spanish are European and Mediterranean European, they can realize the absence of the rest of the population. Where are represented all the others in a country perceived as diverse?

The following question is about how people perceive the influence of advertising. Thus, it is an important thermometer to know if this study is consistent on its assumption of using advertising as tool to change the status quo of the racial issue. Since respondents answered in a totally anonymous way, it is curious that 53.5% assumed that advertising does often influence people. In disagreement there were only 2% from all participants.
The following question asked how frequent should advertising represent immigrants from different races and cultures. Up to 42% answered that the representation should occur always. Other 34% answered sometimes and other 20% checked the option often.

Introducing the situation of immigrants in Spain, it was asked how much the respondents perceive that those are integrated into society. An amount of 57,4% answered that they think immigrants are moderately integrated in Spain. 27,7% answered that immigrants are integrated and 11,9 think that they aren’t very integrated.
This result was a controversial. One assumption is that to answer this question, respondents might have had in mind the immigration of Moroccans, a traditional group living here and maybe the Gipsy, who are also known as living in Spain from a long time ago. However, although those two particular groups are considered as living here, it is most probably that they have less authenticity over the land and a marginalized cultural behavior, separating them from Spaniards, such as seen in campaigns made by the Gipsy Secretary Foundation.  

This approach can be seen in a study from CCCB where immigrants from Catalonia where interviewed.

“Elsa Oblitas: Anyway, having papers, including Spanish nationality like I have, does not mean not always being discriminated against. You can’t change your face. I always have to keep showing that I’m legal, that I am a businesswoman, that I have a bar, that I can support myself independently”. (Subirós, 2011: 439)

Another assumption is that many of the respondents are immigrants themselves, and for that so, they are most inclined to interact with other immigrants with regularity. Also, relation experience with immigrants affects the perception (Checa & Arjona, 2011: 1470). This can be seen in the result of the following question of the survey about how much they interact with immigrants or other cultures in Spain. The option often was answered by 37,6% of the respondents, followed by two equal percentages: 24,8% checked always and 24,8% marked sometimes.

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29 Gipsy Secretary Foundation. See web references.
The first of the four last questions of the questionnaire asked how often it could be seen advertising with European and Spanish alike people. The often was the most answered option, marked by 43,6%, followed by always with 27,7% respondents.

In relation to the perception of power of influence, it was asked how they think that a multicultural advertising could influence on the integration of immigrants. Of the total, 72,2% agreed with the proposal: 46,5% answered often and 25,7% answered always.
In the last two questions, it was asked the level of agreement with the sentences. One was about if multicultural advertising is a thermometer of how integrated is a society, which 65.4% agreed or strongly agreed with the sentence.

The other and last question of the whole questionnaire was if multicultural advertising is a way of integrating immigrants, which 67.3% agreed or strongly agreed with the sentence.
Both results suggest that the perception of power of advertising is high in two ways: when it shows how society behaves and when it influences people’s thoughts.

4.4. Conclusion about the results

This study compiled data and information through three different research methods, besides the investigation within academic articles and publications. The objective of doing such unusual research was to deliver a variety of points of view not only by different opinions but also by choosing everyone that could be influenced by the topic.

Teenagers of second generation of immigrants, professional of social communication field and the population of Spain are samples that have different concerns. However, since advertising is made by some to achieve the whole, it is important to trace a parallel between all parts. Communication is no longer only an emission and reception of a message. Nowadays, communications come and go in many directions through social media and by the possibility of creating new content every second.

The professionals of communication interviewed here, especially those who are working in advertising agencies know that by ignoring multiracial, multicultural and multiethnic they are becoming part of the normative discourse, and for that, mostly of them realized some guilty over the topic. Even though the audience recognizes false messages, little by little consumers will choose brands to trust and brands to exclude from their lives; and the front line person that can make difference in this decision-making is the advertiser.
In the beginning of the study, two research questions were pointed out (from many more that appeared during the process). The first asked about the perception of the necessity of representing immigrants from different cultures and races in advertising in Spain. As seen by the results, the necessity not only exists but is also an urgent situation. The teenagers interviewed have a relation of exclusion in a high level of non-identification and the respondents of the survey thought that there were more immigrants in Spain than the reality, meaning that in Spain immigrants are perceived, despite of how many are they; for so, it doesn’t matter how much they are since the teenagers might not feel at home at all.

Advertising is not the only field that should and could be acting positively to improve this matter. Of course, it is not the only one to blame on. However, television is commonly used as “babysitting” kids at home while families are occupied and worried about other things. For that reason, it is important not only to think about the content of television shows but also what type of content is hidden in spots.

This idea is reinforced by Ross when he says that “more than ever, people realize that creating an inclusive culturally competent society just makes good sense”. Also, he highlights that the job is not complete since “despite all of these efforts and all of these good intentions, there are countless examples of how our biases still dominate our everyday thinking” (Ross, 2011: 99).

The second research question asks if representing immigrants from different races and cultures in advertising could increase the perception of their integration in Spain. The proper result for it should be analyzed in a deep study, involving years of constant representation of races to come to a conclusion, but the quantitative sample already believes that advertising is a thermometer of the integration of immigrants.

Nevertheless, showing by advertising that brands are considering different races and cultures is a sign that they are important as consumers, and for that, they are probably part of the society. People are aware that being on television is a privileged position and so if that specific brand decided to include an immigrant it is because they are being seen.
5. CONCLUSION

This research study enables to understand how Barcelona’s society might consider the immigrant situation in Spain and the representation that those immigrants receive from advertising. The perception of the integration was analyzed through three different samples: teenagers of second generation of immigrants, a sample of the population and interviews with professionals. The idea of mixing three completely different agents of this equation was in order to compare how those samples might act distinctly due to their point of view and situation.

In an overlook, it is possible to realize that immigrants from different cultures and races have not the same power as the majority of the population. For an obvious reason, that being minority is itself a vulnerability, but also for the fact that Spain population still haven’t done much to embrace those minorities. However, the topic should be more explored. Equality is a trending word nowadays, is a master topic concerning mostly of the Western countries, either by the ones against it or the one in favor to. Equality is in the center of many discussions that are not always put into practice.

During the focus group with the teenagers, it was clearly that they are being part of this inequality, not only as victims, but also as perpetuators of the scene. They are not getting involved with their own rights. They are not being empowered by anyone, first because their families might be too weak to stand for a statement and second because the Spanish society is not caring enough about them in their relation to the country.

The teenagers left pretty clearly through their arguments that there is an enormous lack of autochthonous to Spain. When they agreed that advertising is done to Spaniards and this is “fine” they are putting themselves in a margin because they didn’t even feel that they have the right to feel differently, since they were already taught to think that way. If since their early childhood they were accustomed to fight for their representation and were taught that they have the same citizenship and recognition rights, then maybe they would realize much faster their unfavorable situation.

Therefore, one of the main objectives of this study was to encourage and empower the group of teenagers, through their analysis of their own feeling of ownership. During the creation of the spot, it was interesting how this willingness for being represented gained strength. As it, after participating of the sessions about stereotype and prejudice and talking about the white predominance in advertising that this study provided, they felt much more empowered to suggest and to develop a whole spot by themselves. That means that there was a quick and satisfactory response to the dynamics.

From the points of view of the professionals of advertising agencies, it could be concluded that they are aware about their inertia position. Although most of them understand the necessity of different races and cultures having a refined representation
in advertising, nothing much has been done to improve it, by them or by advertising in general. One response was even less sensitive to the subject: when asked about his role on the topic and how advertising should behave about it, one professional acted in a defensive way, as if the questioning was charged on him. As a researcher as a proper subject of this study, this type of behavior seemed much more as an anxiety and a disability of “fit someone else’s shoes”.

Still, in general the professor interviewed supported the idea of a more conscious advertising, specially the ones directed to children and adolescents, due to their vulnerable character. This opinion was agreed in some level with other two professionals who felt that advertising is “owing” a new and more engaged behavior to the issues and needs of the society.

The sample was moderate, but it could present how advertising professionals find themselves a little bit lost on how much they should make a point and stand for a topic. While art, cinema, literature and other fields have been changing the perception of their own duty to the society, advertising in Spain is the one repeating the same discourse as the one made during the pre-immigration period. It is important to mark that this scenario is specific of Spain, not applied to other countries, since the distribution of the society and the history of a minority group change in terms of power and relativeness to the major society that it is in.

In relation to the quantitative survey, it could be pointed out that people perceive advertising as a possible helper on the improvement of immigrant’s integration to the society. The perception about the amount of immigrants in Spain reveals a curious point. The survey’s results pointed out the perception of a society with more immigrants than the real amount found out in the government survey. That means that people in general already perceived immigrants, probably because they are physically and culturally different or because this is one of the most discussed topics of this time in newspapers, politics and social issues forums.

So, if immigrants are perceived in a greater amount than reality, why not giving to them a considered space and time in advertising? Why keep ignoring the perception of immigrants in Spain and don’t give them the media representation that they should have? Where are those perceived immigrants when it comes to advertising?

In some part, advertising is responsible for the maintenance of the marginalization of immigrants. For the survey, advertising should be another agent for changing this scenario. Thus, professionals of advertising agencies must be aware of the audience’s opinion and feelings before launching a new campaign, not only about the product itself and the message, but also the unconscious signs that a casting choosing can provide.

Since the objective of the empirical part of this study was to give representation to immigrants from different races and cultures while empowering and raising the self-esteem of teenagers, the spot created by them will be able for everyone to see, first in the internet and maybe, if its possible, on television in Spain. Also, a major
accomplishment already happen by bringing to them the experience of thinking and managing their feelings about prejudice and stereotype. This seed has been planted.

To go deep into the topic of races and different cultures was difficult but very interesting. Along this study, several times I heard that I shouldn’t use the word “race” because this word is by its own somehow discriminatory. Many people avoid talking about this issue. However, the ones that were mostly uncomfortable with the topic were part of the normative group, were white, European and Catholic (by education).

After so many years of migratory waves in Europe and the increasing and constant flow of people in Spain, the taboo over the topic is still present. When the teenagers asked me why the word “black” shouldn’t be used, my imagination took me to the United States, where they have a lot of movements about the black pride, the black community and the black rights, as I instantly imagine how this would take place there; or even in other countries such as Brazil, UK and France. Even though those countries are also racist in their way of being it, the avoidance of using the word “black” showed that people in Spain still have problems when dealing with the different, maybe even in the semantic and linguistic idea.

The lack of representation of the immigrant is deep. In order to elucidate how self centered Spain is and how the lack of diversity everywhere is much more than “avoiding the topic”, when watching television or reading magazine, it can be news, politics, gossip or any content; the perception is that Spain not only is a “boring pale Pantone scale”, generating a feeling of non-welcoming place for diversity to happen.

One important thing to highlight is that racism and prejudice in Spain has a passive-aggressive mood, as in the term definition of the Cambridge Dictionary 30 “passive-aggressive: showing an unwillingness to be helpful or friendly, without expressing your anger openly”. That means it is not probable that people will face any sort of violence for being a non-Spaniard, but it may suffer from a bad treatment or an inconsideration by others. The omission of helping to change the situation is by itself the continuity of the status quo.

As a complementary part of this study, it was developed a short film with the most interesting discovers of the whole process, including moments with the teenagers from AEIRaval and parts from the interviews. The short video was still being written and produced by the time of the publication of this study. It will be able in the same YouTube channel of the sessions and the spot indicated in this study and it will be published with free access.

6. DISCUSSION

The objective of this study was accomplished only on a small scale, due to the limitations of time to research and to do the focus group sessions. However, despite of the frame used to make this statement and to bring up the results showed previously, it must be highlighted that there is still a deep discussion about this topic. Not about the representation of immigrants, since this is almost a consensus, but in relation to whose roles can be intensified or change direction.

Advertising must rethink its own aspirational place or it should keep playing with desires in an imaginary and fake society? What is the responsibility of a social communication professional about the message sent to the society? Why advertising, on the contrary of journalism, has always been freer to act as it will and care less about its influences? How can an ethical advertising may improve the self-esteem of a group in the society?

Those are only a few questions that this project wills to enable. Ethics, social behavior, psychological effects of social communication, integration of immigrants through inclusive politics, the role of communication professionals and many other fields of study can be the sequence of this little step into a major beneficial advertising.

Also, nowadays, advertising must face a not so new but growing environment: social media. To achieve the audience properly, many brands have been using a more entertaining content, using fictional formats and enabling experiences within a campaign. Those different contents may offer a slower and more realistic communication, where the approach is no longer about selling the product in the first place, but also making an impact in the audience. In that case, including immigrants and different cultures is much easier and recommendable.

This direction can lead to a more diverse society and to a greater perception of the feeling of belonging from immigrants in Spain, at the same time it may decrease the ignorance and prejudice into another culture. Such changes, unfortunately, can’t be measured in a small amount of time. It is necessary to do a continuous work in sense of raising the self-esteem and improving the interrelation among individuals from different backgrounds, races and cultures.
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McDonalds Spain - https://www.youtube.com/watch?v=4FTPqeENnb4


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Spot Sediferente: https://www.youtube.com/watch?v=5JDsbTFHxjI

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https://www.publicitarioscriativos.com/skol-exalta-diferencas-em-comercial-de-verao/

Yo no soy Trapacero: https://www.youtube.com/watch?v=DqBvpWbmdkQ&t=2s
8. ANEXXES

8.1. Qualitative interview with professionals: questionnaire

What is advertising?
What is the role of the advertiser?
How do you perceive the relation between advertising and cultural diversity?
Is multiculturality important to advertising?
Do you believe that advertising has helped or can help to change the relation of stereotypes and of other cultures?
Who are the responsible of choosing the casting of television spots?
Do you think we see little representation of races and origins in advertising in Spain? Why?
What is the impact of advertising over society?
Is it possible to educate through advertising?
Is there a social role of advertising? What is it?

8.2. Quantitative interview: online questionnaire with the optional answers:

1. Which of the races options bellow is more related to your appearance description?
   a. East Asian
   b. Southern Asian
   c. Asian (other)
   d. Magreb
   e. Arab
   f. Black
   g. Brown
   h. Mixed race
   i. Mediterranean European
   j. Nordic European
   k. East European
   l. European (other)
   m. Euroasian
   n. Indian
   o. Pakistani
   p. White African
   q. Black African
   r. African (other)
   s. Latino
   t. Mixed south American
u. Andino
v. south American (other).

2. What is the main description of color of an average Spanish?
   a. Latino
   b. White
   c. Mixed
   d. Black
   e. Asian
   f. African
   g. other

3. How many immigrants do you think there are in Spain?
   a. 0 to 20%
   b. 21% to 40%
   c. 41% to 60%
   d. 61% to 80%
   e. 81% or more

4. How many different ads with non-Spanish alike people have you seen in the past 30 days?
   a. 0 to 3 ads (almost never)
   b. 4 to 7 anuncios (rarely)
   c. 8 to 11 anuncios (sometimes)
   d. 12 to 15 anuncios (often)
   e. 16 or more (always)

5. How much can advertising influence people?
   a. Never
   b. Rarely
   c. Sometimes
   d. Often
   e. Always

6. Do you think that advertising should represent immigrants and different cultures?
   a. Never
   b. Rarely
   c. Sometimes
   d. Often
   e. Always

7. How much integrated to society are the immigrants in Spain? 5 stages of interaction.
   a. Not integrated at all
   b. Not very integrated
   c. Moderately integrated
   d. Integrated
e. Very integrated

8. How much do you interact with immigrants or other cultures in Spain? 7 stages of interaction.
   a. Never
   b. Rarely
   c. Sometimes
   d. Often
   e. Always

9. How often do you see advertising showing Spanish/European alike people?
   a. Never
   b. Rarely
   c. Sometimes
   d. Often
   e. Always

10. Do you think that a multicultural advertising could influence on the adaptation of immigrants?
    a. Strongly disagree
    b. Disagree
    c. Neither agree nor disagree
    d. Agree
    e. Strongly agree

11. Multicultural advertising is a thermometer of how interacted is a society.
    a. Strongly disagree
    b. Disagree
    c. Neither agree nor disagree
    d. Agree
    e. Strongly agree

12. Multicultural advertising is a way of integrating immigrants.
    a. Strongly disagree
    b. Disagree
    c. Neither agree nor disagree
    d. Agree
    e. Strongly agree

13. How old are you?
    a. Less than 20
    b. 21 to 30
    c. 31 to 40
    d. 41 to 50
    e. more than 50

14. Gender
    a. Woman
15. Scholar level
   a. College
   b. University degree
   c. Master
   d. Phd
   e. More than Phd

8.3. Table of photos of the dynamic with the focus group

<table>
<thead>
<tr>
<th>Photo</th>
<th>Name</th>
<th>Origin - mother</th>
<th>Origin - father</th>
<th>Profession</th>
<th>Hobby</th>
<th>Dream</th>
<th>Age</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Aninha" /></td>
<td>Aninha (on the left)</td>
<td>Italia</td>
<td>Poland and Brazil</td>
<td>PHd in Linguistics</td>
<td>Whatch cute animal's videos</td>
<td>to write a book</td>
<td>32</td>
</tr>
<tr>
<td><img src="image2" alt="Nina" /></td>
<td>Nina (on the right)</td>
<td>Moldavia and Brazil</td>
<td>Morocco</td>
<td>PHd in Mammals</td>
<td>Outside activities</td>
<td>be a reference on the study of tatu animal</td>
<td>32</td>
</tr>
<tr>
<td><img src="image3" alt="Nick" /></td>
<td>Nick</td>
<td>Brazil</td>
<td>Caribean and UK</td>
<td>Sales representation</td>
<td>Sports</td>
<td>F1 race driver</td>
<td>28</td>
</tr>
<tr>
<td><img src="image4" alt="Bevan" /></td>
<td>Bevan</td>
<td>UK</td>
<td>Whales</td>
<td>Sales representation</td>
<td>Mountain bike</td>
<td>join the army</td>
<td>25</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Luis</td>
<td>Bolivia</td>
<td>Spain</td>
<td>IT coordinator</td>
<td>Watch soccer, music</td>
<td>have and give to the family a good quality of life</td>
<td>32</td>
<td></td>
</tr>
<tr>
<td>Anya</td>
<td>Tanzania</td>
<td>Uganda</td>
<td>Marketing assistant</td>
<td>Yoga</td>
<td>become a pilot and own every breed of dog</td>
<td>24</td>
<td></td>
</tr>
<tr>
<td>Danton (on the left)</td>
<td>Italia</td>
<td>Italia</td>
<td>Designer</td>
<td>None</td>
<td>None</td>
<td>27</td>
<td></td>
</tr>
<tr>
<td>Arezou</td>
<td>Iran</td>
<td>Iran</td>
<td>PHd of UPF</td>
<td>Going to the nature, sea</td>
<td>Live in a peaceful place</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mussa</td>
<td>Brazil</td>
<td>Syria</td>
<td>Engineer and Business man</td>
<td>Watch soccer</td>
<td>A good retirement with sons and grands</td>
<td>32</td>
<td></td>
</tr>
<tr>
<td>Sajid</td>
<td>Mix</td>
<td>Porto Rico</td>
<td>PHd in Linguistics and Table Tennis teacher</td>
<td>Outside activities, music</td>
<td>Teacher in Porto Rico University</td>
<td>27</td>
<td></td>
</tr>
<tr>
<td>Cristina</td>
<td>Spain</td>
<td>Spain</td>
<td>Digital inventor</td>
<td>Travel</td>
<td>To be able to teletransport</td>
<td>27</td>
<td></td>
</tr>
</tbody>
</table>
8.4. Pictures from the dynamics with the focus group

<table>
<thead>
<tr>
<th>Participant 1.</th>
<th>Answers to the photo dynamic.</th>
<th>Front.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Participant 1.</td>
<td>Answers to the photo dynamic.</td>
<td>Back.</td>
</tr>
</tbody>
</table>
| Participant 2.  
| Answers to the photo dynamic.  
| Front. |

| Participant 2.  
| Answers to the photo dynamic.  
| Back. |

| Participant 3.  
| Answers to the photo dynamic.  
| Front. |
8.5. Questions to the teenagers about the spots

How many white people have you noticed in the ads?  
Which spot do you like the most and the last? Why?  
Could the spot be different in order to include non-white people? In what way? Why?  
Do you like to see non-white and immigrant people as your families are in advertising in Spain? Why?  
Do you think it is necessary or important to include non-white people in advertising in Spain? Why?

8.6. Script of the campaign

Idea: Show the cultural diversity with the young people of AEIRaval through an advertisement. We will teach different pejorative words suffered by people of different races in Spain.

How: An opening phrase on the poster written "the problem is that ...". Then, different kids each in their time will show signs with insults typically used for immigrants / other races.

Initial poster:
1. Person shows the poster with the phrase: "The problem is that"

Posters whit the insults:
1. soy chino mandarino
2. soy sudaca
3. soy moro
4. soy negrata
5. soy chipi
6. soy guiri
7. soy gitano
8. soy panchito
9. soy marrano

Note: Behind each poster will be written "I am different" (to be shown at the end).

**Turn:** After showing all the insults, we return to the opening phrase "the problem is that". Another person, next to it, shows the sign "I am different". The two people look at each other, smile and the one with the sign "the problem is that" breaks the paper.

**End:** After showing images of the kids turning the poster for "I am different", a letterin shows:

“Que diferencia hay en ser diferente?
Por la multiculturalidad y la integración social de los inmigrantes, #sediferente”.

**8.7. Time codes of interviews and dynamics**

**Oscar Galán**

04:54 nosotros intentamos llegar al estereotipo sin utilizar el estereotipo
06:36 yo creo que ahora esta reforzando también porque es un síntoma de la realidad.
Durante muchos muchos años, no. Vamos al estereotipo, al arquetipo de familia, padre, madre, niño, nina, rubios, ojos azules...
07:54 la evolución lógica es ir hacia esta pluralidad.
08:00 hoy en día la sociedad española esta completamente mezclada
08:47 la publicidad es un reflejo de la sociedad
09:15 la tendencia es esa: de reflejar una realidad mas multicultural, no tan idealizada.
18:15 hay muchas marcas (...) que están lanzando mensajes que no tienen nada que ver en un principio con lo que son los beneficios de sus productos, si no mas preocupaciones que hay en la sociedad
Ana Brossa

07:07 yo creo que el papel de la publicidad cada vez es más importante en el día a día
07:38 creo que también están empezando a utilizar discursos intentando educar muchas
veces la sociedad, hacerla evolucionar.
10:22 yo creo que aquí hay mucho por hacer, especialmente en un país como España,
donde el estereotipo del hombre blanco con camisa está demasiado extendido.
12:23 diferentes razas aquí en España es algo que ya se empieza a ver. En algunos spots
es verdad que ya empiezas a ver mulatos, algunos asiáticos, se han roto estereotipos
como hablar de niños adoptados... hay cosas que ya están empezando a suceder.
13:04 pero los departamento de marketing de las grandes empresas siguen estando
dominados por lo que es la mayoría de la población española que sigue siendo todavía
el blanco y por tanto eso es lo que ellos quieren todavía enseñar en su publicidad.
13:33 en el casting cuando vamos hacer un spot intentamos siempre colocar algo de
multiculturalidad aunque sea una minoría porque es la realidad del país, pero creemos
que es interesante que eso este reflejado para que efectivamente todo el mundo pueda
ser reflejado
14:16 el papel de la mujer si esta aceptado que se tenga que cambiar, el rol del hombre
y de la mujer en los trabajos domésticos también, la sexualización también... creo que la
integración de las diferentes razas y culturas es algo que aun queda mucho trabajo por
hacer. Básicamente porque creo que los intereses económicos tampoco están ahí.
15:07 que pasa es que esto es España. (…) en otros países en otras marcas
internacionales si lo ves que esta mucho mas representado.
19:40 tiene una responsabilidad la publicidad para intentar cambiar las cosas que no
están bien
20:33 si, podemos educar a través de la publicidad, yo lo creo. Se pueden educar en
coger hábitos buenos, en ser mas abiertos... incluso ser mas tolerantes...
22:03 la publicidad hoy en día necesita actuar y hacer que tu actúes para meterte en tu
vida de verdad y que tu puedas ver como eso influye, y como cambias el
comportamiento a través de hechos.

Javi Inglés

03:03 no hay una lógica publicitaria que diga “no vamos a poner negros en los anuncios”
(…)no tiene nada que ver con eso. Tiene que ver con (…) lo que te encargan y porque te
van a pagar
05:19 quien aparece o no en el anuncio ni siquiera lo decide la agencia. La agencia le
propone un casting y quien se lo aprueba es el cliente.
06:16 la publicidad o los productos tienen unos targets, que esos targets (…)
06:37 al final es por de todo una lógica de... que tiene que ver mas con el dinero que con
parámetros socio culturales
06:50 la publicidad no es modernidad, no. La publicidad es el arte del mainstream. Es la cultura pop.
09:15 la publicidad estereotipada todo
09:22 la publicidad no es la encargada de cambiar los estereotipos sociales. Es la encargada de represéntalos.
09:33 si no no vendería absolutamente nada.
10:04 la publicidad no es el lugar donde se cambia estereotipos
10:12 es la disciplina que representa los estereotipos
10:17 la publicidad siempre va un paso por detrás de la sociedad. Nunca por delante.
14:08 la publicidad no es el demonio
15:25 el marketing por definición no tiene ética
15:35 es el creativo que decide que esa comunicación sea respetuosa o no

**Rafael Buciani**

04:25 siempre se trabaja intentar vender algo aspiracional para las personas
04:35 yo creo que con mas información, con las redes sociales, con la gente hablando con a gente y se comunicando quizás con alguien que esta del otro lado del mundo, la gente se esta quedando mas lista y esta vendo que quizá los patrones que se están siendo vendidos a ellos no son exactamente los mejores patrones, no son perfectos
04:57 estamos en un momento muy interesante donde vemos la publicidad en una necesidad de cambio. Porque si ella solamente piensa en lo aspiracional antiguo que esta lleno de patrones que no son representativos de la población como un todo, quizás puede ser que tenga éxito en algunos casos pero están muy abiertos a críticas...
06:23 como la sociedad cambio, la publicidad también cambio. Yo creo que hoy vemos otros tipos de discusiones. De si la publicidad debería reflejar mas tipos de persona y no solamente el típico hombre blanco hetero con patrones de bellez europeo. Quizá la publicidad debería también representar inmigrantes, personas de otras orígenes y no solamente europeos porque ya no vivimos en mundo donde en espana solo se ve españoles.
12:27 por ejemplo, puedo ser guay para una marca enseñar alguien que no esta representado en otros anuncios. Es decir, poner quizás un anuncio en espana donde hay un negro, un chino y un latino porque hay negros, latinos y chinos aqui, puede ser interesante para una marca porque la ensena que tiene una visión diferente.
13:51 no veo tanta representatividad de otros grupos culturales en la publicidad en espana como quizás veo en otros sitios.
14:12 yo creo que hay sociedades quizás que hay una mayor integración.
14:57 la publicidad desafortunadamente refleja un poco esto que esta en la sociedad
15:13 lo interesante seria que la publicidad pudiera quizás hacer algo para alentar a la gente para que cosa fuera mas integrada. Eso seria el ideal. La publicidad pero también nos medios de comunicación, los periodistas...
Pilar Medina

06:50 lo que quiere una marca es dar respuesta a su cliente
07:06 si creen que la estrategia multicultural va ser optima, pues la utilizaran. Si creen que no, pues no la utilizaran.
07:26 donde que es por el cuerpo real de la mujer, como marca diferencial frente a otras cosméticas, pues detrás de donde es la misma empresa que hace axe. La campaña publicitaria ahora se ha cambiado por la presión social. Pero la campaña publicitaria de los desodorantes axe mas machista imposible.
08:16 la multiculturalidad, si le sirve a los propósitos del interés del anunciante, lo harán servir.
09:19 la publicidad es un medio. Lo puede hacer servir para publicitar un discurso hitleriano, el discurso populista, como los que podemos encontrar en discursos políticos, como para sensibilizar. No hay que arremeter contra la publicidad. La publicidad es una estrategia comunicativa. Los seres humanos nos comunicamos.
09:50 la publicidad es un medio. Hacia donde lo dirige o con que finalidad, ah entra la ética.
10:00 claro que la publicidad puede ser una gran estrategia comunicativa para sensibilizar hacia la diversidad cultural
11:55 si el mensaje es vender el producto y no cambiar, si no es un ejercicio de transformación social, el estereotipo del que sea, de la diversidad funcional, del estereotipo de género, del estereotipo cultural... el estereotipo es un recurso cognitivo porque voy a la audiencia de manera rápida y eficaz, barata y fácil
12:48 también puedo entender que la agencia tenga la necesidad de ser un pelín conservadora porque detrás tiene a su anunciante, tiene a quien le paga
13:47 de alguna manera yo apelaría al consumidor, no se olvidemos del consumidor, y a las empresas. Y como llegar a la empresa es através de un consumidor mas responsable.
14:27 mayoritariamente vemos gente de piel blanca...
16:14 yo soy una firme defensora de incorporar la signatura de alfabetización mediática en la primaria y la secundaria.
Dynamics AEIRaval

Session 1 – Dynamics with the photographs

05:05 yo “hay una persona que es de Uganda”
05:38 yo “que significa ter pinta de africa?” niños “color de piel / negro” yo “pero solo hay negros en africa?” / niños “no” / yo “entonces porque cuando pensamos en africa es el primero que sale?”

00:05 niños “colombiano / parece que le gusta bailar” yo “si? Pero le gusta bailar por la foto o porque el parece latino?”
01:35 yo “cuando ven una foto y tentan adivinar de donde es esa persona cuales son las características que miran? Pelo?” niños “cara” yo “pero que es la cara?” niños “color de piel”

01:57 yo “alguna vez alguien te trato de alguna forma diferente por tener una cara que no es una cara especifica? / si. A las tiendas / si? A las tiendas, que te pasa a las tiendas? / los chinos! Piensan que te vas a robar
02:25 nina “pues yo cuando voy con mi madre, mi madre lleva pañuelo siempre nos persigue algún chino a algo así…”

00:15 nina “que somos terrositas. Un niño me lo dijo que ¿???
04:31 yo “quien aquí es hijo de inmigrantes?
04:50 yo “han tenido alguna dificultad por ser hijos de inmigrantes en algún momento?
/ chica “en el cole porque los profes piensan que no sabes mucho”.

00:27 notan una palabra específica para esa sensación de sernos juzgados antes que nos conozcan?

Sessio 2 – Dynamics with the spots

01:02 una de las nña está doblando la cena que pasa en el spot
01:34 niña dobla hablando “lueeego” como en el spot
04:30 nina pregunta del problema en usar la palabra negra
16:59 “podríamos hacer un anuncio”