

Manual with toolkit
about invisible racism
for youth workers

SeeThrough





E-Learning for Standing Together Against Racism

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First Edition**

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INDEX

INTRODUCTION 5

The role of youth work 8

E-STAR project 9

WHAT YOU CAN EXPECT TO FIND IN E-STAR MANUAL 13

UNDERSTANDING INVISIBLE RACISM 16

The racism spectrum 17

Race and racialisation 18

Dimensions of racism 19

Invisible racism 21

Factors that make racism invisible 22

Normalization of racism 23

Actors of invisible racism 26

Forms of invisible racism 26

TESTIMONIALS SHARED BY YOUNG PEOPLE AND YOUTH WORKERS 27

Stories on invisible racism intercepted or experienced by young people

DEALING WITH INVISIBLE RACISM IN YOUTH WORK 36

Active methodology 36

Building a safe space 38

Facilitating empowerment 39

Good treatment 42

Tips & suggestions for youth workers 44

GOOD PRACTICES 56

Initiatives, tools, training pathways

TOOLKIT 66

Tools for learning

CONCLUSIONS AND RECOMMENDATIONS 125

Recommendations for Action for Public Bodies

GLOSSARY 127

Key terms used in the Manual

ADDITIONAL RESOURCES 132

Manuals, Toolkits, Links for further study and inspiration

INTRODUCTION

Premises

In ancient times, three thousand years ago, people projected their sins on an animal: a goat.

This happened in the villages near Jerusalem. The priest laid his hands on the goat and the goat was "loaded" with all the errors and sins of the people.

Then the goat was cast into the desert and people celebrated all day, because they felt free from the weight of their mistakes. It was probably not very pleasant for the goat sent away in the desert and it had nothing to do with the faults of the people. In any case, it was useful so that everyone could forgive and forget the problems that existed between people.



Nowadays, more and more people lay on their discontent, frustration and anger on other people. Often men, women or children belonging to minority groups are accused of causing social problems. Diversity is an opportunity but it comes with a big challenge because it implies change, and change implies discomfort. The discomfort of revaluing things, of comparing your reality with the one of the other, of making an effort to understand another cultural perspective, of learning to live together. In an attempt to make sense of and deal with the complexity of diversity, people - by nature - turn to generalization and stereotypes that, if not supported by a process of in-depth analysis and continuous intercultural education, turn to prejudices that influence opinions, behaviours and decisions. Diversity is lived as a menace to the status quo and racism is a defensive or offensive reaction thought to protect it. What makes everything even more complex is that most of the people are not (quite) aware of it. Just as the aspects that remain under wraps by the cultural iceberg waters, racism remains most of the times, invisible.

"Unwitting" racism is cultural.

Lacking its serious questioning - and an operation that disassembles and deconstructs it - it is often less visible, difficult to grasp even by those who think they are "anti-racist", because they have in any case absorbed prejudices and distorted perceptions towards other nationalities or ethnic affiliations.¹

Living in a globalized world and in multicultural societies, one would expect that over time we have become more practical in our dialogue with diversity and, by consequence, more integrated. But proximity can have contradictory effects: increased knowledge and understanding of the Other as well as increased intolerance of the Other. Our implicit bias backed up by fear (of the unknown, of change), misinformation or ignorance, learned behaviour or negative previous experience makes the fight against discrimination and racism difficult and slow.² The ideology of superiority is also very important in order to understand racism.


So let's take a few steps back. The more we dig into history, culture and psychology, we realize that the question of discrimination and racism has archetypal origins. Even if "the concept of race, in the proper, genetic sense, is totally absent for the Greeks (...) the manifestations of racism as we understand them today - in the sense of prejudiced, ideological, violent expressions of prevarication towards those who are considered different" are already present. For the Greek culture, as in all the ancient world, the equality of human beings among them is not a given fact, to the contrary: people are institutionally considered of different "value" - and there are human beings who have none: slaves, for example - and in some ways, marking the differences, establishing hierarchies between human types meant to give "order" - good order - to the society." As the slaves, women, foreigners and poor people were considered marginal and did not benefit of same rights in the Greek society of the time. Nevertheless, the concept of "barbarian" for the Greeks referred initially to alterity and diversity and it could have either negative (uncouth, illiterate) or positive meaning (generous, wise). Only later, in the context of the conflicts with other peoples and new political interests the perception of the Hellenicity as a value is developed, as opposed to the alterity of the barbarian ("the foreigner") judged as inferior, a cultural, mental and physical minority "worthy of being overpowered".³

Since then, the history of racism has been developed on an archetype of legitimization of discrimination, *by nature* ("born a slave"), gender (woman vs man), social (between classes), biological (scientific racism), intellectual etc. aimed to justify different forms of exclusion, mistreatment or exploitation.

This is what happened to the 12.5 million men, women and children of African descent who were forced into the trans-Atlantic slave trade. “Forced labour was not uncommon — Africans and Europeans had been trading goods and people across the Mediterranean for centuries — but enslavement had not been based on race. The trans-Atlantic slave trade, which began as early as the 15th century, introduced a system of slavery that was commercialized, racialized, and inherited. Enslaved people were seen not as people at all but as commodities to be bought, sold and exploited.”⁴ Despite the abolition of slavery in America (1865) and the Declaration of Human Rights (1948), the strong roots of this belief continue to divide the current American generations. The white supremacy, the belief that white people are superior to those of other races and thus should dominate them, has known new developments in recent years, as well as the movement known as “Black lives matter”, protesting against incidents of police brutality and all racially motivated violence against black people. The latter has gained international attention in 2020 following the murder of George Floyd by a police officer. In Europe as well the echo of the old colonialism has also left its print on the prejudice of the “black”.

Retracing history backwards, we cannot overlook to remember the Nazism, an ideology that incorporated theories of racial hierarchy, racial purity and antisemitism. It left as well a deep wound in the story of humankind. Far-right groups with similar ideas formed after the collapse of the Nazi regime and they continue their protest against any form of diversity while taking advantage of socio-economic difficulties and discontent to make their voice heard. At present, parties and movements of extreme right organise or join demonstrations against measures to contain the spread of Covid-19 in Europe.⁵

The recent history has presented us with a new challenge regarding world migrations. Overall, the estimated number of international migrants has increased over the past five decades. The total estimated 281 million people living in a country other than their countries of birth in 2020 was 128 million more than in 1990, and over three times the estimated number in 1970.⁶ The economic and geopolitical changes have influenced throughout recent years a massive increase of migrations worldwide, forcing an unexpected contact with diversity. Most of the people and countries found themselves unprepared. Many countries in Europe have granted protection to many asylum seekers, thus to becoming refugees, which have come with several obstacles in host communities such as discrimination and the manifestations of racism and xenophobia. Some politicians as well as political and media commentators deliver anti-refugee statements and racist hate speech with impunity. In contexts of refugees’ integration, this is increasingly resulting in oppressive discourses and policies seen as acceptable across the socio-political spectrum in which racial profiling, discriminatory policing, and/or racist attacks against refugees have become tolerable. Moreover, an integration approach is in conflict with an assimilation process in which refugees are inclined to adapt to “our culture” and “our values”. Hence, in the absence of coordinated integration plans that appeal to the feeling of fear, anger, grief, isolation, inequality, and resentment, lead to an increased rate of internalised racism among refugees.



They may come to believe, as society suggests, that they are inferior to and less worthy than those in the dominant groups, and this, in turn, may shape their behaviour or what they expect from others and from society.⁷

On another hand, the increase of inequalities, sharpened by the Covid-19 pandemic, is currently feeding old and new fears and prejudices while the menace of a virus that “doesn’t distinguish between countries or cultures, skin colour, sexual orientation, etc.” teaches us that we should go beyond our individualities and think and act as one big community. “The perception of “diversity” and “inferiority” (and the discrimination that follows) is, in addition to being odious, fluctuating, arbitrary and subjective. And in fact it is worth remembering that each of us is, potentially, the “different” and the “inferior”.”⁸

We might argue that there is only one race: the human race. That our different ethnicity doesn’t define our value as a person, our personal or professional roles (“I don’t want to talk about race because if I do, I stop being an artist, an educator, a godfather, (...) and most of all, human.”⁹). But talking about racism and educating against racism is a must in order to bring to surface our invisible racism and work on dismantling it.

Education, in general, and youth work play a crucial role in designing our future.

The role of youth work

Youth work happens where young people are engaged in non-formal learning processes, facilitated by youth workers. Youth work is based on non-formal education methodologies, but it also creates a space for informal learning. “Youth work consists in a variety of activities of a social, cultural, educational, environmental and/or political nature, by, with and for young people, in groups or individually. (...) Youth work is quintessentially a social practice, working with young people and the societies in which they live, facilitating young people’s participation and inclusion in their communities and in decision making.”¹⁰ It is based on their voluntary participation and trust. (European Union, 2020)¹¹

While all youth work activities are aimed at empowering and supporting young people, this Manual focuses on those approaches, tools for learning and good practices that may be used to tackle invisible racism, contributing to the continuous growth of both youth workers and young people, challenging prejudice and learning to value diversity.

Youth work is particularly important to raise awareness on the issue of invisible racism, on the different forms it can take, and to facilitate processes of self-awareness and critical thinking. It may provide the space for reflection and discussion, approaching complex topics and difficult situations in a safe atmosphere based on active listening, where young people learn to express their individuality while acknowledging and respecting the diversity of the others.

Youth work can make an important difference in countering invisible racism by focusing on:

- promoting the encounter and active exchange between youngsters, accompanying them to critically reflect on topics such as diversity, inclusion and intercultural dialogue and to recognize the harm invisible racism causes to them and their communities
- supporting youth do deal with challenges they face
- empowering youth to voice their opinions and aspirations, to have a greater degree of autonomy and control over their lives and to contribute to bring change in their communities

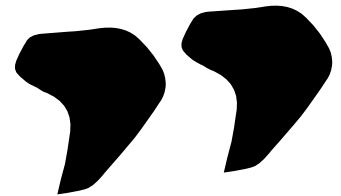
In this regard, youth work can employ different tools and methodological approaches, part of a training course or pathway, defined in time, or within a long-term educational programme. It can take place in any interactive environment, including face-to-face, virtually or in a blended form.

Youth workers can be educators, socio-cultural animators, trainers, volunteers, etc. that have developed their competences to carry on initiatives of an educational and training nature, with and for the young people, facilitating their personal development and their active participation. Regarding the theme of this Manual, the role of youth work in supporting and empowering young people must be seen in a larger context including different stakeholders: families, peers, schools, public institutions and the wider community.

Although youth work is crucial in supporting young people's development, youth work alone cannot drive a cultural and structural revolution concerning the reality of racism and invisible racism in our societies. It is important to stress the importance of cross-sectoral co-operation at national, regional and local levels, as well as internationally, involving both private and public sectors.

Finally, we find it important to emphasise the role of youth work in fostering young people's resilience and in contributing to community transformation by developing their capacity to make aware choices.

*"Discrimination is always a choice,
[not a given fact, n.d.r.]
Eratosthenes continues to repeat even today,
made with arbitrary and instrumental
parameters, even if covered with great pomp and
cloaked in undisputed prestige."
(Flavia Frisone)*



Inclusion is also a choice.

E-STAR project

The *Manual with toolkit about invisible racism for youth workers* has been developed in the context of the European project E-STAR (2019 -2022).

E-STAR: E-Learning for Standing Together Against Racism is a project that tackles the topic of racism, in particular that of invisible racism, aiming to provide youth workers with new knowledge and tools useful to foster awareness and learning among young people, fighting discrimination and valuing diversity.

The project addresses youth workers and young people and aims to foster learning of tools to make visible acts and discourses of discrimination of which we are not aware (invisible racism) and to promote good treatment, as a basis for building relationships based on empathy, cooperation and encounter. The project fosters training and the exchange of good practices involving youth workers and experts from the 4 partner countries involved, that will work as multipliers at local level through awareness raising campaigns of young people on the topic of (invisible) racism and the promotion of equal relations based on good treatment.

The project promotes E-LEARNING for YOUTH WORKERS through the creation of an innovative tool: a MOOC, Massive Open Online Course, on tools for learning on invisible racism, fostering more interactive and sustainable learning.

ERASMUS+

The project E-STAR is co-financed by the European programme ERASMUS+ Youth, Key Action 2 Strategic Innovation Partnerships, supporting innovative practices and joint initiatives to promote cooperation, peer learning, and exchanges of experiences.

Erasmus+ is the EU's programme to support education, training, youth and sport in Europe. The aim of Erasmus+ was to contribute to the Europe 2020 strategy for growth, employment, social equity and inclusion, as well as to the aims of ET2020, the EU's strategic framework for education and training. Starting 2021, some key issues such as social inclusion, environmental sustainability, the transition to digital and the promotion of participation in democratic life by the younger generations take on central roles within the Program.

International partnership

The international consortium of partners is formed by organisations experienced in non-formal education, human rights education, peace education campaigns, hate speech and discrimination.



Cazalla Intercultural
Lorca, Spain

<http://cazalla-intercultural.org/>

Cazalla Intercultural is a local NGO located in Lorca, Murcia, in the South East of Spain, founded in 2007. Our mission is to promote active citizenship, social inclusion, youth mobility, voluntary service, sustainable development, stand up for human rights, integration, non-discrimination and against gender-based violence, through non-formal education, youth information and international cooperation. Our work is structured in 4 main fields: Voluntary service, Capacity building, International cooperation in the field of youth and Local youth work.



Emberség Erejével Alapítvány
(Power of Humanity Foundation)
Pécs, Hungary

<https://www.emberseg.hu/en>

Emberség Erejével Alapítvány (EEA) was founded in 2006 by enthusiastic young people from Pécs, Hungary to promote the ideas of human rights and solidarity. Since then, the mission of the foundation is to play a role in building a democratic society that is liveable to all. To this end, the organization focuses on strengthening social inclusion by supporting oppressed, discriminated groups and raising awareness of the majority. The organization launched its first human rights and democratic citizenship education programs in 2007, in partnership with local primary and secondary schools. EEA is constantly looking for solutions to how to deal with issues such as equal opportunities, active citizenship, social responsibility, solidarity in a sincere yet entertaining way.

The foundation started working in the segregated part of Pécs in 2010 to support disadvantaged youth: provide children with the experiences that are commonplace for their more fortunate peers and support the realization of their ideas, dreams. Furthermore, with the goal to strengthen trust, contact and cooperation between people and organizations, EEA hopes to empower local communities and ease local social problems.



Replay Network aps **Rome, Italy**

<http://www.replaynet.eu/>

Replay Network aps is an association of social promotion composed of educators and trainers, active at international level. The mission of the association is to promote social cohesion, responsible participation, active citizenship, inclusion and equal opportunities, to support employability, active ageing, cooperation and multiculturalism, building bridges and conditions contributing to the achievement of the Europe 2030 objectives of smart, sustainable and inclusive growth.

Replay Network believes in everyone's desire to better oneself. It projects, organizes and develops different kind of training and educative activities and tools (face-to-face, online and onlife) addressed to trainers and youth workers, youngsters and adults, organizations etc., using non formal learning, active methodology and international mobility in order to contribute to the personal and professional growing of individuals in a lifelong learning perspective. Replay Network pursues innovation in the educational field and cooperates with social actors and local institutions to support inclusion, active citizenship and community development.



Terram Pacis **Oslo, Norway**

<https://www.terrapacis.org/>

Established in 2010, TERRAM PACIS is an independent, humanitarian, human rights, and non-profit organisation, which is highly passionate about youth and adult's education and empowerment. Changing lives makes us happy! We truly believe in the transformative power of non-formal education and its ability to simplify the way we learn, teach, perform, and elevate experiences.

We are a training provider organisation that provides youth workers, trainers, adult educators as well as young and adults learners with learning opportunities through training processes and create the educational materials that meet their learning needs based on assessed needs and gaps toward their social, personal and professional development in order to achieve their desired social change.

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2. Implicit bias is backed up by: FEAR: people fear what they do not know and may get offensive or defensive taking actions that presumably answer to their need of security. MISINFORMATION (IGNORANCE): people tend to confer credibility to information that confirm their own ideas (all the same not immune of bias) and ignore information that contradict their ideas. The less people know on a certain topic the more they find it difficult to distinguish personal opinions or even false information from facts. LEARNED BEHAVIOUR: people tend to repeat what they have learned from those closest to them, particularly their family and peers. NEGATIVE PREVIOUS EXPERIENCE: people may have become biased regarding a particular group as a result of a negative experience in relation to one or some members of that group.
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What you
can expect
to find in
E-STAR
MANUAL

This manual aims to provide a new contribution focused on the issue of invisible racism and on how youth work can support the efforts to unmask and address it.

It is addressed to youth workers as well as to the other figures of the youth work community of practice, according to definition included in the Final Declaration of the 3rd European Youth Work Convention (Bonn, 10 December 2020). Nevertheless, it can be a useful publication for teachers interested to integrate non-formal education methods and approaches in their formal education classes.

The first part of the manual offers an overview on the topic, providing a definition of a set of main concepts useful to understand racism and its various dimensions and contributing to a shared understanding of invisible racism, the factors that influence it, the forms it can take and the actors involved. It also offers some keys of reading of the *normalisation of racism* referring to those elements that make us perceive invisible racism as “normal” and harmless (See Chapter *Understanding invisible racism*).

Adding to this, a collection of personal stories on situations of invisible racism intercepted or experienced by young people are included in the Chapter *Testimonials shared by young people and youth workers*, highlighting various cases that help illustrate the theory and feeding the discovery and analysis with questions for reflection.

Doing antiracist education can be a challenging process, since we open sensitive issues and question our deepest-rooted values, beliefs, habits and our models of living. Thus, deconstructing and recognizing our own internal learnt racism is not easy and will encounter rejections. On the other hand, it is even more challenging to talk about it if we are or were victims of racism. So how can we deal with this? A selection of methodological approaches with tips and suggestions for youth workers (See Chapter *Dealing with invisible racism in youth work*) and a selection of tools for learning (See Chapter *Toolkit*) are presented, keeping in mind their potential for transferability to different local contexts and specific groups of young people.

While youth work plays an important role and may contribute to countering invisible racism, the theory as well as the tools and practices presented here, indicate that the main purpose of youth work goes beyond dealing with this specific issue, and tackles the personal development of young people and of their critical capacity. In some cases, it may be difficult to identify an immediate relation between youth work and the problem of invisible racism. This points out to the fact that youth work has already in its mission the development of life skills and competences such as learning to learn, learning to be, learning to live together. The focus on invisible racism comes as a new focus of the work while the types of interventions are not necessarily new in the field of youth work.

Youth workers who are looking to broaden their knowledge on the theme or are searching for new tools and inspiration to enrich their intervention with young people may use the E-STAR Manual combining methodologies and activities freely, making updates they may find necessary for an appropriate implementation that respects the needs of the learning situation and of the group of learners.

The publication also shares examples of good practices carried out at local, national or international levels, targeting youngsters but also other stakeholders and the general communities (See Chapter *Good practices*), aiming to promote initiatives and projects that have been run for several times and have proven to have a relevant social impact concerning racism, inclusion, intercultural education and human rights. This contribution has been thought for the youth work community of practice and aims to generate a multiplier effect that may see these practices, or new ones inspired by them, adopted in other contexts than the ones where they have been carried out so far.

In the *Glossary* you will find definitions of how we understand and use key terms used in the manual.

Finally, the list of *Additional resources* includes the references to manuals, toolkits, links for further study and inspiration.

Before moving forward, it is also important to say that this publication has followed a holistic approach on the issue: the tools and good practices shared work on a diversity of topics such as prejudices, invisible racism, internalised racism, power relations, self-awareness, intercultural education, diversity, general human rights. This testifies the youth work's holistic view of young people's development that we find essential to follow in the effort to boost awareness raising and to influence paradigm shift and behaviour transformation.

REFERENCE OF THE CHAPTER

1. The youth work community of practice includes: youth workers and youth leaders, youth work managers, project carriers, accredited and independent youth work organisations, trainers, researchers, educators of youth workers, local communities and municipalities, National Agencies for Erasmus+ Youth and the European Solidarity Corps, youth representations, young people, and policy-makers at all levels of governance.

understanding INVISIBLE RACISM



The racism spectrum

As a youth worker embarking on the journey to empower youth in how to address, analyse and prevent invisible racism, it is crucial to first understand and explore the genesis and perpetuation of racism and where invisible racism falls on the racism spectrum and also, to integrate an intersectional perspective that stresses enough on how racism often overlaps with other kinds of discrimination, such as gender or sexual-based discrimination.

To be **racially prejudiced** means to have or hold a discriminatory, negative stereotype or unfavourable attitude or belief towards a person in a minority group primarily on the basis of ethnicity or race, which results in that person being discriminated against. On the other hand, to be discriminated against means to be denied the opportunities, rights or freedoms that other person(s) or group(s) in society enjoy, primarily on the basis of belonging to a racial, gender, social, class, or sexual minority group.

Hence, when racial prejudices and discriminatory behaviours intersects and are supported by the institutions, policies and laws, racism is present.

$$\begin{array}{c} \text{racially prejudiced} \\ + \\ \text{discriminated against} \\ = \\ \text{racism} \end{array}$$

The expressions “racial, gender and sexual minority groups” go hand-in-hand to acknowledge that a racial minority group often faces gender or sexual based discrimination that adds to the racist acts its members face on continually basis.

This experience of being exposed to prejudices has been characterised as a normative stressor in the lives of people who belong to a minority group (García Coll et al., 1996) and can thus take a toll on adolescents and young adults, negatively affecting their future well-being and a sense of belonging.

That is, during adolescence and young adulthood, many minority youth start to make meaning of their ethnic, racial, gender and/or sexual group membership as a core component of their identity and may become increasingly aware of the negative societal views of and discriminatory behaviours toward their group, which can heighten sensitivity to perceived bias and discrimination (Cross and Cross, 2008).

In this regard, such normative processes of identity development can potentially increase vulnerabilities among minority youth, but at the same time, youth work can play a protective role in empowering minority adolescents and young adults on how to address, analyse and prevent the negative effects of such racial prejudices and discriminatory behaviours, which often manifest in the form of invisible racism such as **microaggression** or **internalised racism**, which are addressed in more detail later in this chapter.

Race and racialisation

While **race** is unarguably a social construction, it is also a means of social control (Coates 2003). This particular form of social control differentially serves to restrict and regulate the behaviours of specified racial, gender and sexual groups to the advantage of specified privileged groups. That is, the systems of inequality and oppression must be preserved and perpetuated by societal control mechanisms to benefit the privileged White Europeans. More specifically, race, as a socially constructed means of social control, serves to perpetuate economic, social, political, psychological, religious, ideological, and legal systems of inequality. Since this is accepted as such and the wrong is omitted and ignored for the benefit of the privileged, it further serves to define, structure, or limit racialised minority groups experiences; hence, a more discriminated and oppressed race is always present.

Thus, race is a multi-layered, multidimensional beast, that, although socially constructed, has a momentum and inertia of its own. The deeper we go, the more we see. The beast has a life of its own; primarily because all of us, we are exposed from birth to this viscous interacting web of confusion. What makes race and its analysis more difficult is that it is often treated as a constant when in reality it is a variable. That is, race is continually under construction through various means of socialisation; and the chief agents of socialisation are the family, institutions, school, church, peers, and friendship networks, and of course the media, which apply to production, manipulation, alteration, and perpetuation of racial, gender and sexual social constructs. See (Van Ausdale and Feagin 2001; Branton & Jones 2005; Carlson, Armelegos and de Laubenfels 1971; Cartmill 1998; Coates 2002).



As children, we are born with neither a concept of race nor our identity within a racial matrix. Rather, these are learned and constantly manipulated throughout one's life, and in time of our young adulthood, we seem more preoccupied with race, gender and sex as evidenced by our ability to label ourselves and significant others by virtue of physically identifiable learned racial, gender and sexual classifications. Implicitly, within these period one focuses on their group identity and learns to prefer this group above others. It is here that one first learns to differentiate between self and the others, and thus racial categorisation comes into being. In this process of differentiation, we learn the biases implicitly and explicitly projected by agent of socialisation.

Thus, **racialisation**; the process by which groups are racially coded, must be continually reproduced if it is to survive social transformations. The interaction of these characterisations with those presented, either implicitly or explicitly, through national culture, school, church, peers, and friendship networks, and the media serves to preserve and/or modify one's attitudes with reference to the other racial identities. Hence, Ethnocentrism (the idea that our ethnic group is better than another ones) and culture of superiority serve as a pathway by which and through which racism is perpetuated. Furthermore, as national identity and culture change, a change in forms of racism is also expected; at the heart of this often undetected form of racism, one finds an invisible racism supported by deliberate systemic policies of denial, omission, discrimination, and oppression towards racial, gender, and sexual minority groups.

Dimensions of racism

There are four dimensions of racism that are important to take into account, which helps to better understand the racism spectrum and how each form of racism is perceived:

I. Internalised Racism: Within individuals

- Personal beliefs or biases about race, gender, sex, class, or ability, that reside inside our minds.
- Societal messages or prejudices that produce and perpetuate internal privilege or oppression.
- Negative beliefs about oneself for belonging to a racial, gender, or sexual minority group.
- Internalised beliefs about superiority or entitlement by a majority group over a minority group.

Internalised racism makes its biggest impacts on children and adolescent migrants who yet do not have any context for understanding the injustices of society, but rather personalise the negative messages that are coming at them without having a framework for understanding racism. Thus, this calls on setting up learning environments in which cultures and values of young adult migrants are cherished, to help them understand internalised racism as a result of racism and make sense of racial mistreatment they experience or witness, rather than blaming themselves or those in their migrant society for it.

But internalised racism is not simply a result of racism; it is a fruit of **systemic oppression** with a lifecycle of its own. That is, there is a system within host community that undermines the culture and integrity of refugees and teaches them to fear their own values and differences. Seeing internalised racism as a systemic oppression allows us to distinguish it from human wounds like self-hatred or low self-esteem to which all persons are vulnerable. It is important to understand it as systemic, which makes it clear that it is not simply a problem of young migrants. It is structural. Therefore, in putting this forward, it is not in any way suggested that any person is in the position to blame the victim and the survivors of internalised racism.

It is, however, strongly suggested that the resources of anti-racism efforts are channelled as much into young adult migrants' initiatives, to help themselves and each other understand and confront the systemic nature of discrimination and racism they are facing within their local realities as the denial of living an internalised racism among young adult migrants on a daily basis, limits their perceptions of its systemic and complex nature. Thus, most of the efforts and resources the hosting communities spend helping native people understand racism should go into helping both young and adult refugees get a clear perception and acceptance about internalised racism.¹

II. Interpersonal Racism: Between individuals

- Occurs when personal racial prejudices affect their interactions with others.
- Personal beliefs affect interactions with others such as public expressions of racial prejudices, hate, bias, or bigotry between individuals.

It can be something deliberated and visible, but also something subtle and invisible. As visible racism is usually condemned by society, invisible racism is made up of actions that are often imperceptible, but which also have extremely negative consequences for the people who undergo it.

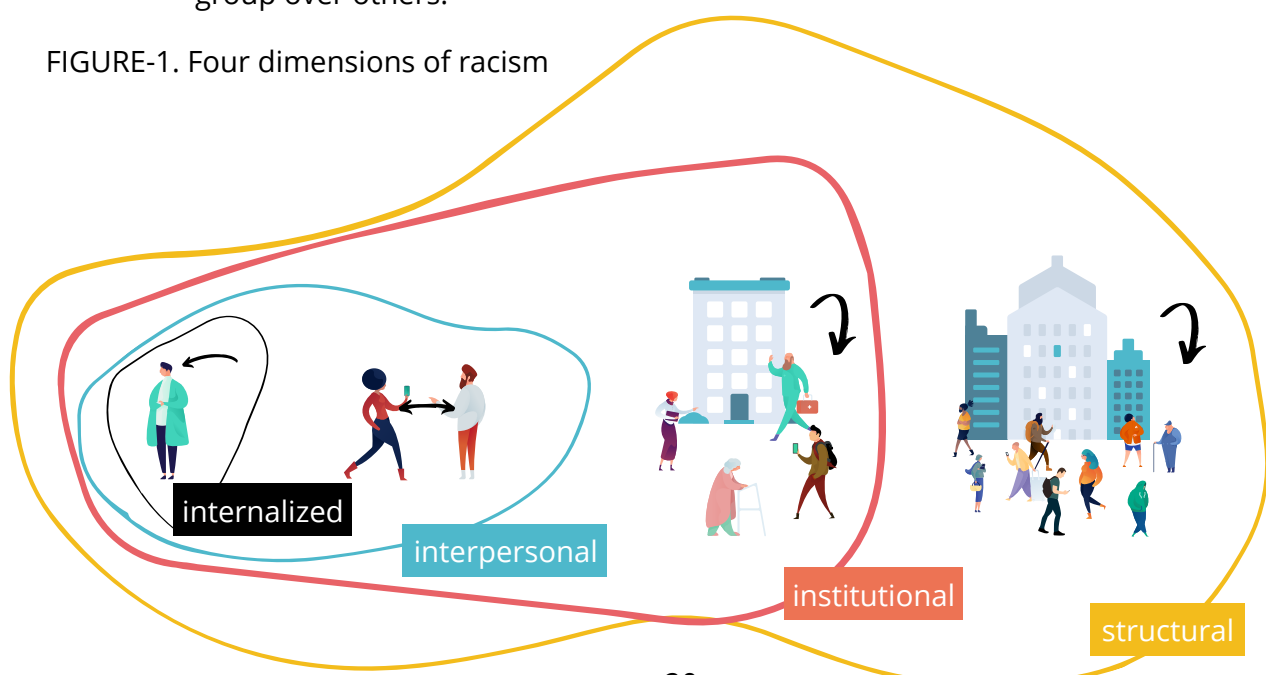
III. Institutional Racism: Within institutions

- Policies and procedures that produce racially inequitable outcomes.
- Systems of power that routinely produce racially inequitable outcomes for minority group and advantages for majority group.
- Individuals within institutions who take on power of the institution to reinforce racial inequities, resulting in unfair policies, practices, inequitable opportunities, and discriminatory treatment toward a minority group.
- A school system that concentrates minority groups in the most overcrowded, under-funded schools with the least qualified teachers resulting in higher dropout rates and disciplinary rates compared to students in the majority group.

IV. Structural Racism: Among institutions and across society

- Cumulative and compounded effects of racial prejudices among institutions and across society.
- The cumulative and compounded effects of an array of factors including the history, culture, gender, sex, ideology and interactions of institutions and policies that systematically privilege a majority group and disadvantage a minority group.
- Cultural depictions of migrants as criminals or uneducated in mainstream media, which influence how various institutions and/or individuals treat them with suspicion when they are shopping, traveling, or seeking housing and employment, all of which result in discriminatory treatment and unequal outcomes.
- **Privilege** in the context of racism is defined as the entitlement to power and benefits (advantages) that is not earned through a person's competences or engagement. A build-in advantage, separate from one's efforts. Having privilege and recognizing it is not racist, but if we are looking from a structural perspective, we see that "Racial privilege is institutionalized racism: a system that is structured to privilege one group over others."²

FIGURE-1. Four dimensions of racism



Invisible racism

Invisible racism is also called “covert racism”. The term “covert” is derived from military operations; suggests a quasi-legal, subversive, hidden, or an invisible form of racism. It suggests a more subtle, often subconscious or unconsciousness cognitive perceptual terrain which may even operate in such a way that both undergoers and authors may not be aware of its operation.

In its genesis and perpetuation, invisible racism involves a sort of common sense notion of normative processes. The reality of this aspect of invisible racism, is that, systems produce differential expectations for different racial, gender, or sexual groups.

Even though invisible racism is less identifiable in terms of specific individuals being the authors, it is no less destructive of human life as it originates in the operation of established and respected systems and institutions in the society, and thus, receives far less public condemnation than what is visible racism. That is, invisible racism operates at multiple levels and dimensions of society, and it may be understood to be multidimensional, which is a dynamic process that remains submerged in the racial and cultural context of societies ruled by and for privileged people.

Hence, the manifestations of invisible racism may often be triggered by social, political, and cultural crises or unrest, which appear under several guises ranging from colour blindness to racial profiling. So rather than looking toward the structure for answers and to provide remedies, the society turn to trying to reform, transform, and conform the undergoer. The problem is that invisible racism has existed, developed, and matured beneath the social level of awareness (Cross 1964; Littell 1965).

Invisible racism is subtle, subversive, and deliberate informal and formal mechanism that allows unequal access to rewards, prestige, sanctions, status, and privileges based on racial hierarchies. Though invisible racism does not carry the weight of law; traditions, norms, and customs typically uphold, justify, and obscure its operation. For instance, White Europeans are expected to outperform selected tasks, develop specific skills, and excel in certain environments as compared to African migrants or refugees. Thus, invisible racism serves to explain such obvious racial outcomes as natural, and normal. Alternatively, any deficiencies, lack of achievements, or failure to perform by an African migrant or refugee is similarly obscured, misdiagnosed, or misrepresented as a group failure. The reality is that individual resultant failure has nothing to do with their racial, gender, or sexual group.

Therefore, invisible racism operates and continues to remain deeply embedded in the social, economic, cultural, psychic, and political fabric of societies. Yet, understanding the general superficial nature of racism affords little concreteness to the concept of invisible racism. Invisible racism refers to the subtle and subversive institutional or societal practices, policies, and norms utilised to mask structural racial apparatus. Thereby masked, this racial apparatus serves to restrict, deny, or otherwise distort the opportunities and rights available to the racialised minority groups. Multiple examples can be drawn from how African migrants or refugees are treated in the European business, education, and politics which demonstrate various mechanisms of invisible racism.

Factors that make racism invisible

As invisible racism is something rooted inside the society, it can be found in the way society, politics, institutions and groups are organised and the dynamics inside these structures, as well as the relationships among people and even the assumptions that a person has about him/herself. Some factors that identify the "invisibility" of the racism are:

Level of awareness of the society:

What is considered racism in a society or time in history, may be not considered racism at all or be considered a harmless act in another society or time in history. It doesn't mean that what is good in one society or time may be bad in other society or time, but that the level of acceptance is something that changes. Ethics usually evolves as a spiral and increasingly includes more and more beings as objects of rights: for example, foreigners or women were not considered in some societies as "persons" in their own right, so that actions against these groups were not reprehensible. In some societies it was unthinkable that animals, for example, were subjects of rights, and yet today even natural spaces can be defended as subjects of rights, in such a way that harming a natural space is considered something negative.

However, this development is sometimes subject to backlashes and setbacks, so it is not guaranteed that societies will become increasingly ethical and considerate, and that acts of racism will become more and more visible. This requires constant work on the part of individuals, institutions and, of course, youth workers like you.

Intention of the author:

This is subjective, and therefore very difficult to judge. The same comment or action (for example, touching the hair of an African descent person without permission) can be inspired by curiosity, ignorance, habit, or also by contempt or the intention to disown that person. We are complex beings, and it is not always easy to determine what emotions and intentions drive our actions.

When racist actions do not correspond to xenophobic ideas that place people of other groups, origins or skin colours in an inferior place to the person who executes them, then we can speak of "invisible racism", because not even the person who executes the action or elaborates speeches is aware of how harmful they can be for whoever undergoes it. Moreover, it is difficult to detect their seriousness when society constantly sends out messages to play them down, especially among younger people (*they are children's games, they do it without malice, etc.*).

Most of the time, racism in its visible forms is recognizable because there is the intention to hurt someone in some way or because there is an evident effect of discrimination or exclusion for the target person, because of his/her belonging to a minority. "The people that commit these intentional acts are deemed bad, and those that don't are good." In fact, there is an implicit association of being racist with being a bad person. As a result, generally, in our society, most people agree that overt racism is something wrong and if you perform a racist action, you are an evil person. At the same time, an action that leads to discrimination, if made unawares or without intention of harm, is not recognized as racism. In other words, "racism and being a good person have become mutually exclusive"⁴.

Normalization of racism

There are some elements that make us identify racism as “normal” instead of being alarmed by it when we see it or suffer from it. It’s important to identify these elements to raise awareness about it, not to feel guilty or punish ourselves for being racist, but also to take responsibility about them, be able to make ourselves conscious and commit to change our realities. The elements that contribute to normalization of racism are: racial discomfort, racial illiteracy, power relations, privilege, implicit bias.

Racial discomfort

This limits the throughout understanding of racism dynamics by the large community because in this context most people avoid the topic or even reject its existence, because they feel accused rather than feeling called-to-action and motivated to take an active role in fighting racism for the wellbeing and advantage of the entire community. Most people tend to believe that many people say things are about race when they aren’t and reject the thought that something they or someone close to them said, did, or agreed with might have been racist because they reject the thought of themselves as being racist. On the other hand, calling someone “racist” is perceived as an insult, and it makes people feel bad and called to justify themselves.

Racism illiteracy

Most often than not, the common reaction is that of defence, archiving the discussion or arguing against the thesis of racism, presuming to detain the answers despite not taking the time to reflect further on the matter or question oneself. It’s difficult to take a step back, acknowledge to be unfamiliar with the topic, engage in reflection and seek more information. We therefore assist to a systemic perpetuation of illiteracy concerning racism, an ouroboros of sorts, which allows for the constant re-creation of discrimination and inequality. That is why youth education against racism plays a crucial role. It allows breaking up the myth that racism exists only if backed up by intention and to go deeper in recognizing the different expressions of racism, in order to finally grasp the manifestations of invisible racism and take action at its roots. Racism is not only something that occur from one person to another with intention of hurting, racism is deeply inside rooted in the dynamics of our society and ourselves, so as more aware we become about how it works and how it affects people, better equipped we will be to have healthier relationships and contribute to build a respectful society based in equality.

To understand invisible racism we must look at the situations in which a target person may be hurt by another person’s saying or acting, intentionally or unintentionally, consciously or unconsciously. We must look at the subtle forms of racism in which it can manifest. They are ingrained in our culture and environment and may be often dismissed or minimized.

Power relations

When dealing with the topic of racism and invisible racism with young people, it is very important not to stay on the superficial level by only exploring different manifestations of racism and the consequences of it on individuals or groups. We should rather dig deeper and understand the causes of racism as a structural problem of our societies, which are solidly based on power relations between different groups.

The power relations are not only related to individual relationships but are rather omnipresent in all spheres of our public life and manifest through politics, laws and decision-making process, economy, education, health systems, culture, religion, medias, public celebrations, etc. and where very likely the voice of minorities is underrepresented and not taken into consideration while shaping the “rules” of a society.

The topic of power on social level is important to understand since the scope of racism in our societies and have a more complex view that racist manifestations, however, this social view on power can also seem a bit difficult, especially when working with young people who are still exploring how society works. Furthermore, many young people cannot relate with the idea of belonging to a group that holds power, since they might feel powerless in their everyday lives. That is why it is important to “translate” how power distribution on social level influences everyday life and interpersonal situations.

This can be done by the concept of privilege. It is important to explore the question of privilege when we work with young people, especially from the majority, as it is otherwise not possible to explore racism and invisible racism in its full complexity. Nevertheless, the point is not to create a feeling of guilt, as belonging to a majority group in power is usually not a question of choice. Nevertheless, recognizing that we have privilege and that we benefit from it and the system that creates it, is an important starting point for any conversation of how we can dismantle racism.

Privilege

White privilege is defined as having greater access to unearned advantages by white people, solely because they are white, in respect to people of colour (in the same situation).⁵ Extending this concept and looking at it in the contemporary European context we could define “cultural” privilege as a form of invisible racism based on a set of advantages that people of the local group have compared to migrant groups, people of Western-European countries have compared to Eastern-European, Meda or African countries.

While the white privilege is a racial white/black privilege, the “cultural” privilege could be moreover described as a superiority privilege granted to a majority in regards to a minority, granted to the local group in regards to a group of foreigners. It is also directly connected with the degree in which the country or origin of the people is poor/rich, perceived as a significant international power or not. In some cases the “cultural” privilege is conferred to a group compared to another group with which there is a perceived relation of competition or with which there has been a historical hostility.

In this sense, invisible racism can be perceived and described in a two-way direction:

- something that puts others at a disadvantage
- something that puts me at an advantage

The concept of “cultural” privilege shows how racism manifests as an invisible system conferring dominance to a group to the disadvantage/unfair treatment of another group.

“Cultural” privilege, in this sense, can be translated in different forms. We choose to present here the following ones:

INDIVIDUALITY: members of the dominant group are more likely to be treated as individuals, rather than as representatives of (or exceptions to) a stereotyped racial/cultural identity. They are more likely to survive mistakes: the personal faults or missteps of members of the dominant group will likely not be used to later define or deny opportunities to people who share their racial/cultural identity. They are less likely to be thought responsible for the actions of their racial/cultural group.

BENEFIT OF DOUBT: members of the dominant group, if accused of a crime, they are less likely to be presumed guilty and more likely to be portrayed in a fair, nuanced manner by media or other influencers of opinion. They are less likely to be associated to negative stereotypes, followed or interrogated because they “look suspicious”.

CREDIBILITY: members of the dominant group are more likely to be granted individual potential and be conferred trust. Are more likely to be taken in consideration for their knowledge, skills and competences.

EMPATHY: members of the dominant group are more likely to be humanized and to receive compassion for their struggles.

ACCESS TO RESOURCES: members of the dominant group are more likely to access information in national language, to have access to products that are representative for their group, to have access to positive (or at least fair) portrayals of people from their own national group in the news, in movies.

The privilege as form of invisible racism could be better described as the “Power of Normal”: “It passes as invisible to many people because it seems reasonable that a person should be extended compassion as they move through the world. It seems logical that a person should have the chance to prove themselves individually before they are judged.”⁶ People of the dominant group are more likely to move through the world with an expectation that their needs be readily met, that they do have a voice and they are recognized.

Implicit bias

“Thoughts and feelings are “implicit” if we are unaware of them or mistaken about their nature. We have a bias when, rather than being neutral, we have a preference for (or aversion to) a person or group of people. Thus, we use the term “implicit bias” to describe when we have attitudes towards people or associate stereotypes with them without our conscious knowledge.”⁷ Invisible racism drags much of its roots into the mechanism of implicit bias that affects our understanding, actions, and decisions in an unconscious manner, therefore without an individual’s awareness or intentional control.

“Implicit biases are not accessible through introspection. The implicit associations we harbor in our subconscious cause us to have feelings and attitudes about other people based on characteristics such as race, ethnicity, age, and appearance. These associations develop over the course of a lifetime beginning at a very early age through exposure to direct and indirect messages. In addition to early life experiences, the media and news programming are often-cited origins of implicit associations.”⁸

We end up with an internalized feeling of superiority or inferiority in relation to other groups/cultures/countries and we inherit biased approaches and behaviours that influence our relations. In terms of invisible racism, Steve Locke, an African American college professor puts it this way: “the notion that peoples’ “tastes” and “preferences” are not affected by 300+ years of racialized bias is ignorant.”⁹

Actors of invisible racism

Actors of invisible racism are:

1. Who experience racism (victim or survivor).
2. Who perform racism (perpetrator).
3. Who witness racism (active and passive bystanders)

Anyone can be a bystander, at any time. A person might witness a racist event unfolding around them in a private or public space, and the person might recognise the event as racism. When this happens, the person might decide to do or say something, either in the moment or at a later stage, and thus becoming an active bystander. Or the person might decide not to do or say nothing, and thus remaining a passive bystander.^{10,11} When we talk about invisible racism everyone is involved in this dynamic, either you experience racism or perform racism or witness racism. Even if you are not directly involved in this discrimination, you are part of the system that give advantages and privileges to whom are in some position, as the systems are like living beings, and they look for survival. Even if in your heart you are against racism, even if you don't like it, and you want to change it, no one is alien of it.

That applies to young people too. Young people are heirs of a system full of inequalities, power relations, abuse and violence. Some of them will be aware of it, some of them will not, some of them have been perpetrators, some of them victims, some of them both. All of them experience the reality of invisible racism and some of them would like to change it, some of them are reluctant to any changes and full of fears of losing their privileges. Some young people are the victims and racism is part of their life, it causes trauma, it affects their lives and their feelings in a way one can barely imagine and it will be a not-completely-healed wound. And you, as a youth worker, you are working with all of them, as well as working with yourself. It's not a tiny job.

Creating a safe space is a must in the activities carried out with a group of young people. And "It needs to be a safe space for everybody, including for those young people that might be provocative in their responses to minorities."¹² Provided that you are working with perpetrators, victims, witnesses, people who want to change and people who don't, people who are aware and people who are not, it's important to approach this topic with sensitivity and empathy, helping them grow their resilience and support them to take accountability of their own behaviours and expressions. They may not change the entire society, but they can change themselves, and this is how societies change.

Forms of invisible racism

"Racism can be explicit but often exists in implicit, subtle and insidious forms that can be hard to pin down."¹³

To identify invisible racism we need to look not at the intention that may stay behind a racist action, but to the effects that it has on the people to which it is addressed. That is why our youth work should be oriented by an approach based on empathy and community learning, supporting the individuals to enrich their self-awareness as members of the same community with rights and responsibilities that respect the principle of equity.

In this manual we will tackle 2 different forms of invisible racism: microaggressions and internalised racism.

Microaggressions

According to the theory of microaggressions developed by Columbia University psychologist Derald Wing Sue, microaggressions would be *"brief, everyday exchanges that send degrading messages to certain individuals because of their group membership"*. (Sue, 2010)

Moreover, as Doctor Sue specifies, the characteristics of microaggressions are the following:

- They are **brief**: they can consist in a simple phrase or even one look that can go very easily unnoticed;
- They are **frequent**: they happen on a regular basis, often daily;
- They are **directed at marginalised groups**: similarly to discrimination, the most common are based on ethnicity (micro racism), gender (micro machismo) and sexual orientation (micro homophobia), but they can be directed as well to fat people or elderly people, etc.;
- They are **normalised**: they are deeply rooted in culture, therefore they are often done in an unconscious way, and without the objective to really harm someone;
- They **contain a degrading message**: a message that, if analysed, can turn out to be harmful, usually based on stereotypes

Finally, we add that microaggressions are the **result of power relations**: often they are the expression of power that one has towards those with less power. We can observe in our societies that microaggressions are often used to reconfirm the position of power, or are caused by the fear of the possibility of losing power. Therefore, power relations should be always reflected upon when we discuss invisible racism.

Everything mentioned above shows us that recognizing a micro-aggression is very difficult. But if we want to get rid of this kind of behaviours, the first thing we have to do is to recognize them. It is very useful, if we show concrete examples which young people probably know from real life, TV, social medias, etc. (ex: not sitting next to the black person on public transportation, assuming that some groups have better capabilities and level of intelligence, to compliment black people born in the country on their very good level of local language, or start speaking loudly and gesticulating more, assuming that they do not understand the language).

There are so many hidden messages that we are exposed to on a daily basis, and without a critical perspective we are learning them as true ones. And since they are considered so normal or, especially by those who have not faced them often, not very relevant, we can hardly understand the real consequences of those.

The stress that microaggressions provoke is increasing due to the ambiguity and the lack of recognition. The victims lack defence strategies due to the fact that microaggressions are not considered illegal; in the same way, they are not able or fear to stand up and react since they are not always 100% sure if what they experienced was a real microaggression, they lack arguments, or they are not sure of what the other person really meant, which anyway does not change the fact that the incident provokes stress and negative feelings.

Microaggressions are influencing not only mental but as well physical health, and their impact is correlated with the intensity of the microaggressions and the existence of minimising factors. Most probably one or two microaggression incidents will not bring any harm, the person might not even notice them, or if they do, they might take it as an isolated incident and not make a deal out of it. Microaggressions are harmful when they are frequent and constant since they provoke permanent stress, and there are tons of studies about the consequences of long-term stress, which leads to depression, guilt, anger and a number of physical illnesses, which can even lead to death.

Not every person will have similar reactions and will experience the same consequences after the same incident, since there are different factors that can minimise the effects, such as identity development level, social and family support, level of empowerment, tools that the person has to deal with the stress and racial incidents, the level of understanding of how microaggressions work, etc. It is important to understand what the factors are, since that influences what we can do as youth workers to actually offer the response to youngsters: that is to say, how to deal with microaggressions.¹⁴

Internalised racism

Hereinafter, internalised racism is defined as the acceptance, by a stigmatised, marginalised member of a racial minority group of the negative societal beliefs, stereotypes, prejudices, and discriminatory behaviours about them, which might further lead to the rejection of the cultural or religious practices of their own ethnic or racial group in relation to their gender expression and/or sexual orientation. Though individual may or may not be aware of their own acceptance of these negative beliefs, components that are considered part of racial, gender or sexual identity doubt, are also considered part of the construct of internalised racism. Internalised racism is a psychological process that affects all racial, gender and sexual minorities, that involves the acceptance of the typical conventional representation of race, gender and sex that places racial, gender, or sexual minorities beneath White Europeans or social constructed hegemonic expressions of gender and sexual identities. Such tolerance of negative stereotypes about one's racial, gender, or sexual group leads to self-degradation and self-alienation, incorporating shame about one's racial, gender, or sexual identity; specifically, the acceptance of prejudices about one's abilities and intellect worth. See (Williams & Williams-Morris, 2000, p. 255; Taylor & Grundy, 1996; Cross & Vandiver, 2001; Wester, Vogel, Wei, & McLain, 2006; Watts-Jones, 2002).

Hence, one of the manifestations of internalised racism is the abandonment of characteristics associated with one's racial, gender, or sexual identity in favour of the White European culture and values, or the hegemonic expression of gender and sexual identities in an effort to acculturate to a racist and/or homophobic society. Furthermore, this leads to the devaluing of the heritage of one's racial, gender, or sexual groups in favour of acculturating to societal conservative cultural or religious beliefs that has been shown to have negative impacts on the overall health and well-being of racial, gender, or sexual minorities.

Internalised racism makes its biggest impacts on children and adolescent refugees who yet do not have any context for understanding the injustices of the society, but rather personalise the negative messages that are coming at them without having a framework for understanding racism. Thus, this calls on setting up learning environments in which cultures and values of young adult refugees are cherished, to help them understand internalised racism as a result of racism and make sense of the racial mistreatment they experience or witness, rather than blaming themselves or those in their refugee society for it.

But internalised racism is not simply a result of racism; it is a fruit of systemic oppression with a lifecycle of its own. That is, there is a system within the host community that undermines the culture and integrity of refugees and teaches them to fear their own values and differences. Seeing internalised racism as a systemic oppression allows us to distinguish it from the human wounds like self-hatred or low self-esteem to which all persons are vulnerable. It is important to understand it as systemic, which makes it clear that it is not simply a problem of young adult refugees; it is structural. Therefore, in putting this forward, it is not in any way suggested that any person is in the position to blame the victim and the survivors of internalised racism.

It is, however, strongly suggested that the resources of anti-racism efforts are channelled as much into young adult refugees' initiatives, to help themselves and each other understand and confront the systemic nature of discrimination and racism they are facing within their local realities as the denial of living an internalised racism among young adult refugees on a daily basis, limits their perceptions of its systemic and complex nature.

Stages of internalised racism

Herein, we focus on young adult refugees and their experience with internalised racism as our research was conducted among young adult refugees with African background, to set a specific targeted group. Some elements reflect William Cross (Cross & Vandiver, 2001) revised racial identity model, adapted to the refugee context in Europe. The relationship between racial identity attitudes and internalised racialism was examined among young adult refugees: those who arrived in Europe in or after their teens, and those who arrived in Europe before their teens. Further, it is agreed that the internalisation identity of multiculturalist inclusive that embraces African identity, gender expression and sexual orientation is the one considered hereinafter.

William Cross' revised racial identity model has been the theoretical foundation of numerous studies on racial identity and internalised racism and has greatly influenced the work of anti-racism activists to help racialised minority groups develop a positive racial identity. Although developing a positive racial identity is beneficial, it is argued that developing only a racial identity fails to critically examine the cultural, gender and sexual basis of a racial identity. That is, focusing only on a racial identity can be problematic when it covertly and unwittingly entails prejudicial beliefs about one's cultural, gender and sexual background. Thus, examining how inner, in-group and cross-group stereotypes influence one's behaviour, to how stereotypes are permanently embedded in a racial group's conception of itself, we need to carefully consider how one feels about themselves and their own group. Ideally, possessing a stereotype is not necessarily problematic; it is considered a problem when an individual internalises negative stereotypes and/or exhibits negative attitudes toward others.

STAGE-1. ENCOUNTER

At this stage, young adult refugees expressed their excitements and feel good of being in Europe at the first time. They are looking for a new life away from violent conflicts and persecutions, and being granted a refugee status, means starting a new, straight forward life. However, starting an integration programme exposed them to another hidden reality: For instance, White European stereotypes classify many young adult African women in Europe as sexual deviants. This analysis of young adult African women's sexuality is affirmed, and legitimised in mass media that present them as sex objects. Not only does this serve to diminish self-esteem, but also encourages the sexual abuse and exploitation of African women.

Similarly, the rape of a young adult African woman in Europe, is not seen as serious as that of a white young adult woman. That is, young adult refugees are banded together and branded as criminals, terrorists, drug traffickers, and all of them are suspected of being illiterate. Hence, for some young African women, to survive they have work at the low and sinister end of the labour market such as prostitution, and in return, they are thus condemned and despised by the system and by African diaspora that sees them as low status women with poor morals and who are a danger to the African culture and belief.

From above, an African migrant or refugee in African diaspora who believes that young adult refugees are more prone to criminality, prostitution, and/or drug trafficking than White European, and thereby, condemns and despises them is also exposed to a variation of internalised racism at this stage.

STAGE-2. RACIAL GASLIGHTING

At this stage, young adult refugees expressed their frustrations and confusions on how they are treated when they talk about witnessed stereotypes and prejudices about them. In different settings, institutions, schools, and even at home, they are often told that what they are experienced did not happen or is in their minds when they confront their teachers or parents about it. Those teachers or parents might have the best intentions, to protect these young people, but this is a form of gaslighting, if from young age one is not trusted by guardians, it makes them unreliable narrators of their own lives, told that what they went through did not happen. Hence, having their experiences dismissed forces them start questioning their own sanity.

Racial gaslighting is deeply rooted in societal structure and social inequalities, and young adult Africans in Europe are more likely to experience gaslighting both in the professional environments and in their personal lives due to these inequalities. The assumptions and stereotypes that a young adult refugee² is illiterate and more prone to criminality, prostitution, or drug trafficking are often used to excuse the dismissal of their feelings and experiences, and forced to behave like White Europeans if they are going to make it. Racial gaslighting is a way of maintaining White European supremacy in society by labeling young adult refugees as psychologically abnormal, just not in a visible way. Therefore, racial gaslighting is something that many young adult refugees experienced growing up without knowing what it is. Sometimes, their teachers or parents might not know how to talk about racism, or the parents might be frustrated as they are facing racism or have internalised it a long time without knowing it.

STAGE-3. IMMERSION

At this stage, a person is frustrated, confused, questions their sanity and knowingly or not knowingly the inner live is adjusted by adapting a sense of inferiority to other human beings, being grounded in victimhood, and denying one's own power and responsibility for one's own emotions. This is the inner dimension of internalised racism; a young adult refugee is trying to fit into the White European scenes by acting, thinking, and behaving in a manner that lessens the value of being a young adult African. The person is experiencing emotional issues such poor self-esteem or anxiety with a thirst of acceptance from White European peers.

Dealing with stigma and scars of racism that questions and attacks one's full humanity, dignity, and existence, makes it more difficult for young adult refugees to take any actions. They are growing up in communities that are always going to treat them differently, simply because of they are refugees.

STAGE-4. INTERSECTIONALITY

At this stage, in addition to being submerged in a sense of inferiority and emotional turmoil, the person is struggling with sexual and gender identities. That is, being a young adult woman or man and belonging to the LGBTQIA+ community is different Africa from it is in Europe. A young adult refugee experiences even greater challenges in the traditional, conservative, and Christian African cultures or beliefs that privilege heterosexuality by maintaining and sustaining monolithic and hegemonic concepts of femininity, masculinity, sexual identity and gender expressions.



- Such monolithic and hegemonic conceptions of femininity, masculinity, sexuality, and gender foster aggressiveness and power of one gender over the other, homophobia and homonegativity. Hence, in young adult refugees' own cultures, they have to internalise and live by hypermasculine, hyperfeminine conceptions that define their manhood or womanhood by social behaviours and sexual prowess which are fuelled by the heterosexism that adheres to rigid gender norms, and social, political, and religious environments, and cultures of the African refugee communities around them.
- Though the gender struggle is universal and the most powerful phenomena that ties sexual and gender minority groups across generations, young adult refugees experience fear that there will be no future or place within their own refugee society; affecting how and when, to decide disclosing and embracing their own sexual identity and gender expression. At this stage, young adult refugees realise that they are a misfit for both the White European and African refugee group. They experience life changing events that shatters their view on life and determines how they look at their identities. That is, they see their own outlook as irrelevant and experience mixed feelings because their identity is lost in confusion, hopelessness, anxiety, depression, anger, frustrations, lower self-confidence, and lower self-esteem.

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14. Adapted from the article *Invisible racism and microaggressions*, written by Aga Byrczek for the manual CONSTELLATIONS

TESTIMONIALS

shared by
young people and
youth workers




Stories on invisible racism intercepted or experienced by young people

This chapter includes testimonials of situations of invisible racism intercepted or experienced by young people, in other words: personal stories in which they have been the actors who experienced invisible racism, who reproduced invisible racism or who witnessed invisible racism.

While collecting the testimonials, we asked ourselves the following questions:

- Describe the invisible racism action the youngsters experienced, were the authors of or assisted to.
- How did they react?
- What were their feelings in relation to it?
- Would they react in a different way if they were to find themselves in the same/ a similar situation? How?
- Did they feel to have learnt something from it? What did they learn?

The first story is a testimony that includes in it aspects of invisible racism. The mother of the young girl, the victim of the racist actions, is the one telling the story. The context and the situation are quite common: it happens at school, a child suffers offensive words and behaviour from a classmate. The other students and teachers seem to ignore the meaning and the importance of the situation and don't do anything or do little about it. The mother tries several ways to approach and tackle the problem, asking the support of the teacher first, and then the collaboration of the parents of the classmate. The teacher makes the step to talk to the children, but there are no improvements, on the contrary: the racist behaviour suffers an escalation. The testimony of the mother gives us a suggestion of why it might have been so. She refers to an invisible racism approach from the teacher, who seems not to believe her daughter's declaration because of her gipsy origin. A collaborative approach from the classmate's parents is in this case key to re-establish a respectful and constructive interaction between the two children and within the school community. The mother and the classmate's parents (a boy) made an effort to encourage the two children meet and learn more about each other's lives. The boy's parents also took a standing point in front of the teacher and the other classmates, having their son recognize his act and apologize for it.



"I grew up in a small village in Szabolcs County, Nyírvásvár, where everyone knew everyone and perhaps this was the reason why I had never been abused because of my Roma origin. But this was no longer the case with my child, who hurt a lot and made me realize that we gypsies have to put a lot more on the table, so it's harder for us.

We moved to Nagykanizsa in 2010 in the hope of a better life and more work opportunities, so the life for my child started here. My little girl was a fifth-grader when she started to behave strangely: overnight she wasn't as cheerful, she didn't want to go to school anymore, she just sat in her room and grieved. Maybe because I was raising her alone, I thought, we discussed everything but she didn't open at first.

It was difficult but a few days later she said that there is a little boy who keeps saying that she is a stupid gypsy and not only during breaks but also in classes. I tried to say to her that this meant nothing, that she should not bother, but unfortunately, it continued.

My child was very upset because the little kid was shouting in class that her father and mother were "like". I then decided to talk to the class teacher because he knows the children and could do something about it. And of course I didn't want to end it in a bad way. The class teacher knew nothing about what I said and thanked me for telling him and said he would talk to the two children separately and then talk together. This happened but the little boy denied everything. After that, the teacher called me and I felt in his voice that he believed the boy more than my daughter. I knew that his disbelief was only because of our origin.

Then a few days later, on a break, the boy stole my daughter's pen holder, took it out to the hallway and shouted that it was a stinky gypsy's pen holder. Then threw it in the trash. I found it interesting that there was no teacher on duty, no one heard. And how humiliating it might have been for my daughter with almost all the students out in the hallway.

Then my child called crying, it was at the end of the day, and I was able to bring her home and called the parents of the boy. It turned out that the mother is from Transylvania and it still hurts her that her husband's family to this day called her upon that. She said that she didn't understand how her child could have done this as she had always taught her children not to hurt others based on their nationalities. I'm talking about a very good non-Roma family who are in a leadership position in Nagykanizsa, everyone knows them. The parents apologized, the mother was weeping because of this situation. I told them that this had a precedent, I called the class teacher but unfortunately this took us nowhere.

Then we decided that we needed to restore this somehow so that the kids would not become enemies if it was still feasible. Then the two kids met at our home as I insisted on seeing how we lived. By this I wanted to show that we live like the others and we are not animals. That's how we managed to discuss it with the kids.

Then the next day my little girl came home and told me that the boy's parents went into the school and they went into the classroom looking for the class teacher and there the boy had to apologize in front of the class. I still don't know whether I made a good decision with these steps but I feel like we solved it. It was also very difficult as an adult but an adult can stand up for himself/herself while it is not so easy for a child. Since then, it has been a little harder to her to open up to others because she says she doesn't know what she might get from people. She is now an eighth grader but this case left her depressed.

Hungarian young mother

Questions for reflection:

- Do you notice any other form of invisible racism in the testimonial?
- While exploring the different learning approaches included in the Chapter "Dealing with invisible racism in youth work", think of what suggestions you would make to the teacher to promote raising awareness and educating against racism in the class programme.

The following testimonial is a story that shows in the most simple and eloquent way how our prejudices may influence acts of invisible racism and how strong they may influence our daily lives.

"I spent my childhood mostly among gypsies in a segregation and went to a primary school where the majority of the students were of Roma origin, but even so there were cases of discrimination.

One day I went to a supermarket and had a tiny bag with me; it was really very small. Maybe I could have only been able to steal a little chewing gum. When I got there the security guard followed me all the way through, but I thought I will not take notice of it. Over time, I got used to this behaviour anyway. After I paid at the cashier and put the basket down, the guard came up to me and told me to unpack my bag right away. I looked at him and didn't even understand what was going on. The store was full of people. I asked on what basis he was asking me to do that and why he had to do it in front of everyone. I asked if it was a random thing. Then he answered they check at random. Which might have been believable, but I haven't seen anybody being checked since.

After being made to unpack my bag in front of everyone, he said he was thankful and released. I then asked if this was a normal procedure or if he should have called me in a separate back room, which is also embarrassing, but at least one doesn't get to empty the contents of the bag in front of everybody. I was quite upset, but I was so surprised that I came out of the store in shame (even though I did nothing wrong). I was still standing in front of the store and trembling with nerves, I thought to go back and argue my reasons, stand up for myself, but then I let go of the thing.

After all, I have been involved in such a situation many times in my life and I have made up my mind that that stopping and arguing with "stupid" people does not lead to any constructive solution. I have known since then that I should stand up for myself when the situation is unfair. To this day, it is outrageous for me (obviously because I feel involved) when someone is treated unfairly, either because they have a different sexual orientation or skin colour, or because they are women."

Hungarian young woman

Questions for reflection:

- What are the words in the testimonial that reveal the invisible racism?
- While exploring the different learning approaches included in the Chapter "Dealing with invisible racism in youth work", think of how this example may inspire a non formal education activity that make youngsters get familiar with invisible racism. Could storytelling or role-play methodologies be employed?

Certain social and economic conditions make people more vulnerable to prejudices and fuel invisible racism. The next stories give us a couple of pictures backing up this argument.

1. Mutual suspicion between communities experiencing housing occupations. It often occurs in assembly contexts where prejudices against and the quest for affiliation with necessarily lead to small ethnic clashes worthy of the definition of invisible racism.

2. Prejudice towards "non-Italian" families, which tend to be more numerous, linked to the allocation of public houses from the municipality. A process due to the laws in force and certainly not to their mysterious hidden power. It is perceptible in the popular vulgata of the urban proletariat and underclass, slightly dampened by the pandemic situation, which has contributed to a levelling down.

These are both ongoing processes that are being addressed. The availability of better welfare and constant civic education, as well as the promotion of relationship education projects would be a good antidote.

Gabriele Contenti, Educator in Italy

Questions for reflection:

- What do you think about the solutions proposed by the Educator?
- Is there a need for awareness raising and education pathways against invisible racism at community level?

The next story testimonies a case of internalized racism. It also shows how invisible racism limits or denies people's rights.

We arrived at a nightclub in Budapest with 3 friends, two guys who are of Roma origin, myself and a friend who is not a gypsy.

The security guy looked at one of my friends and said that he couldn't go in. Meanwhile, people kept coming into the place. "Why not?" we asked. But the answer was just "because no". The security man then recommended that my friend went to another place (a place where years ago, a huge scandal mingled with the fact that Roma youth were not allowed into). I walked over and asked one of the bouncers if he really did not let us in because we are gypsies. To this he replied that he was also a gypsy, but I was just a "romungro" [subgroup of gypsies]. (You need to know that there is tension between groups within the Roma, and when someone is subgrouping you, they want to offend). I started to prove that I was an "oláh" gypsy. But he said he was an "oláh" and that was why he was sure that I could be, "just" a romungro. With this, he humiliated me not only in my humanity but also in my gypsyism. I felt like I was doubly trampled on the ground because of my origin.

We headed home completely destroyed. Since I have minimal external look showing that I am gypsy, nothing like this had ever happened to me. Many of my friends had told me about situations like this, but even so, this episode got to my heart. The next day I was completely on my own and since then I surprised myself feeling in tension sometimes when I go out somewhere (nightclub or shop), thinking of whether somebody would stop me. Probably this feeling will subside over time, but I will never be able to forget.

Later even though I wrote to ETA [Equal treatment Authority], the matter became nothing. We did not have any video material about the case. The lawyer of the place argued that there were already examples of other gypsy music programs in their organization, so this case certainly could not have happened. Here comes the eternal contradiction, whether you are a gypsy, you can be a racist and even if you organize events for gypsies as a service provider, you do not necessarily do it because you are accepting, but because income is important to you.

Hungarian young woman

Question for reflection:

- *What are the elements of internalized racism in this story?*
- *Rights and responsibilities are a frequent matter put in discussion not only by racism in general, but also in cases of invisible racism. Here is an example:*

Rights and responsibilities are a frequent matter put in discussion not only by racism in general, but also in cases of invisible racism. Here is an example:

When I talk about the political situation in Spain, I am told that I should complain to my parents' country and about the refusal to vote in the country where we were born.

Spanish Youngster

Question for reflection:

- What do you think about tackling invisible racism in the context of a youth structured dialogue activity that promote active participation and inclusion?

The next story includes examples of microaggressions. Here again, several prejudices of the Other stand out.

Questions for reflection:

Can you identify the microaggressions in this story?

How are they linked to people's prejudices?

situation
I am smoking at the hanging corridor

actors:
local important lady and me

temperature:
approx. 26 degrees or more, possibly less

me: good day!

local important lady: good day! does XY live here?

me: No. We live here. We moved a few days ago. I am Jafar.

local important lady: Who?

me: Jafar.

local important lady: What kind of name is that?

me: Arabic

local important lady: MAMMA MIA!

local important lady: How long do you plan to stay?

me: For a long time. I don't know exactly, but for years.

little break

local important lady: Which parent is Hungarian?

me: My mother.

local important lady: You are not very similar to her.

me: In some aspects.

*local important lady: I only say because of the beard and hair.
more break.*

local important lady: How will you pay the common cost?

My first reaction was the shock that this was not just a sensation, but a reality, mine, for everyone. Then the sadness is that racism is at such a level that it is so explicit. It is sad that the most natural thing in the world is xenophobia, fear.

Since I am familiar with the situation, I assumed I had to be understanding, so after realizing what was going on, I basically enjoyed being able to dominate the shock of the initial surprise turned into a safe game. When it was over, the situation was still frustrating, then I wrote it out of myself and there was only one smile left.

Anyway, I was able to maintain a fairly fair relationship with my lady for 3 and a half years. It was not love, but we could understand each other better.

I wouldn't do anything differently in situations like this. Humor and sarcasm, and removing the situation or myself are the main tools in my struggle.

Hungarian young man

More examples of microaggressions you can discover in the following testimonies.

I am Spanish and my husband was born in Senegal, when our eldest son was few months old, a neighbour asked me every day where the child was from and when I told her that he is Spanish. She said no because he was not white. I told others about what was happening and they told me that the lady said that without bad intention, and that she is older, etc. The third time she asked me the same question, I answered her: "Is it not evident that my son is Chinese?" She never asked again, spoke on me and I became the rude one in the neighbourhood.

Spanish Youngster

Some people don't know how to pronounce my name and give me a Spanish name to simplify.

Spanish Youngster

There are people who even though you tell them you were born here still ask you what country you are from.

Spanish Youngster

Case: Inappropriate comment to a young family of Bangladeshi origin.

Context: When the social worker entered the house to assess the situation (the couple had just had a baby and this visit is routine since they are cared for by the service) she made a comment like "Ah but this house is in good condition, and it's clean too!". But instead of sounding like a compliment, it was noted that she did so with astonishment and thinking "who would have thought it!" as if the fact of being migrants and not having middle-class economic conditions directly classified them as people with problems of hygiene and basic needs.

Details: The social worker (European, white, native) entering the house was surprised by the order and cleanliness (as if it was not possible) but also by the general conditions of the house, as if it was too beautiful for "them". The couple reacted in an almost normal or rather accustomed way and I don't think they gave the importance that the comment deserved, not commenting in response. Personally I think I gave it more importance than they did. In their place I don't know if I would have replied, but perhaps a simple provocative question would have been fine. I think that the linguistic obstacle they face is also one of the causes for the lack of more spontaneous interaction in certain cases. I did not intervene because I did not want to interfere and I hoped that the evidence would speak for itself. Apart from that, after the visit I preferred not to comment on the sentence but to comment on the visit with the social worker and praise them constructively.

Unfortunately, I know that both of them are used to these kinds of comments and for this and other reasons they tend to stay a lot with their community which "understands" them better and does not automatically label them. Integration is much slower in this way, though, because they have little contact with both locals and the language, which will continue to be an obstacle until it becomes daily spoken.

Luisa Magnano, Youth worker in Portugal

Question for reflection:

- Can you think of an example of microaggression you or someone you know experienced?

Inside the Rebibbia prison, in the male penal ward.

Working in prison, in Rebibbia, in an integrated Theatre Workshop for socialisation, rehabilitation and reintegration of prisoners, I took part in a meeting with the prison police, during which several lines of racism and ignorance were intertwined: the prison guards present, while taking part in the debate on the work of the Theatre Workshop, NEVER talked to a Trans woman in the group, totally excluding her as a possible interlocutor. Moreover, they always answered in a negative way, in contrast and in denial in relation to all the foreign participants present in the group, showing instead a false friendship and fake brotherhood (more a spirit of hazing and machismo team) with the Italians. When I pointed this out, the prisoners themselves, for obvious fear of retaliation, censored me, making me understand that this was the normal status quo of their survival inside. Everything was, in their view, normal, invisibly natural and unchangeable.

I felt great frustration, anger, inability to react for fear of doing more harm to the victims who were suffering the violence... in general a deep sense of uneasiness and inadequacy.

Vania Castelfranchi, Actor and trainer from Italy



Question for reflection:

- What is the relation between invisible racism and discrimination?

Invisible racism can be implicit in the way people perceive the identity, characteristics and capacities of other people. The next two testimonies show these aspects very clearly.

I came to Spain as a child, so I have spent my school years up to university here. The first situation I remember is when my sister and I were 7 years old and my teacher told my mom that we were from a third world country and that for that reason my sister was going to repeat the year and I would probably do it the next year, at that time we didn't know that my sister was dyslexic.

Spanish young man

When my son was still in kindergarten, there had been a balloon party, and of all the balloons that were there, my son was given all the black balloons. Of course, when I went to pick him up, he was coming out with his pile of black balloons and I noticed that his classmates were each carrying 2 or 3 balloons of different colours. I asked him if he liked the black balloons and why he has not chosen other colours, and the boy told me that he had been told that he had to take them because it is his colour. The next day I went to talk to the teacher, who replied that she didn't realize that detail and that next time she would be more careful.

Spanish young father

Questions for reflection:

- Is invisible racism perpetuated unconsciously?
- Which of the tools for learning included in the E-STAR Toolbox you would choose to work on the unconscious or systemic character of invisible racism?



Dealing with invisible racism in youth work

Youth work has a multitude of ways, approaches and tools, which can be used to address invisible racism. This chapter provides a panoramic of learning concepts and approaches, as well as practical tips and suggestions, from which is possible to choose and combine while planning learning pathways aiming to raise awareness and educate youngsters against invisible racism. The pathway to tackling invisible racism in youth work may address topics like diversity, prejudice, discrimination, power relations, etc. through a variety of dynamic and practical learning activities based on non formal education that can encourage awareness and behavioural change. The learning approaches (methodologies) here presented are in correspondence with the tools for learning (activities) included in the E-STAR Toolkit.

Active methodology

The active methodology is based on learning by doing, experimenting situations or activities meant to encourage individual and group reflection, and the reflection of the individual in/within the group. In a process of human growth towards the increasing self-awareness, the active methodology allows the participants to learn about themselves. A process based on the interaction with the group through a continuous input and feedback exchange. The participant is thus not an 'empty box' using the training to get full of contents, but s/he assumes an active role for him/herself and for the other people involved. Every proposed activity (simulations, games, knowledge games, sharing in small groups...) mainly aims at building, together with the participants, an experience that can become an idea, a metaphorical bridge towards new activities and future experiences, keeping on growing and exploring. The active methodology refers to the development of the human being, as a process without a specific age span but as continue evolution, based on lifelong learning.

ERR framework system

Three phases of the learning process can be activated during a training: the **evocation stage** (participants are encouraged to think about what they already know), the **realization of meaning stage** (participants are expected to come into contact with new information), and the **reflection stage** (participants express ideas using their own words and expanding their own understanding). Conscious use of learning phases during the preparation of a training activity can improve the quality of knowledge acquisition, promote involvement of participants.

Psychological states of learning/acting

How we behave is determined by the way we percept the world. People in a stressful or challenging situation are able to overcome their fear and grow as individuals, but if the situation is recognized as 'too risky' they may escape from it. The comfort zone model is covering three different psychological states, which can occur in a new condition. The **Comfort zone**¹ is the zone in which an individual feels comfortable, safe and ready to act. In the **Challenge zone** things feel somehow awkward, unfamiliar and people are not exactly sure what will happen next. They have the power and intention to act, but it takes courage and effort to handle the situation. In the **Panic zone** a situation is so uncomfortable, that it becomes overwhelming. In this zone people experience so much stress and fear that may lead them away from their objectives. The role of youth workers is facilitating the conditions to avoid participants getting in the panic zone. At the same time, finding personalized factors, which can support the individual find some reference points and some stability, can help move away from panic zone and be able to recategorize a situation as challenge.

Collaborative learning and Peer learning

Young people learn from and with each other by explaining their ideas to others and by participating in activities in which they can learn from their peers. This methodology covers a wide range of different activities, which are mutually beneficial for participants. Sharing of knowledge, ideas and experience between the participants require collaboration, reciprocity and taking responsibility. The advantage of this approach is particularly relevant working with teenagers: in adolescence, information from peers is valued more than from adults. Facilitators can use this natural shift of attention during the preparation of educational programs, as long as they provide an opportunity for common thinking during the activities and allow participants to seek their own answers. May involve participants working in pairs or small groups to discuss concepts or find solution to problems. This occurs in sessions after learners are introduced to a problem or topic through presentations, readings, or videos before forming pairs or groups to engage with the session's training materials.

Small group discussions, as the term suggests, it is a discussion among a group of participants. Such a group can be up to 5 persons, allowing them to express their views freely and frankly in a friendly manner, on a thematic of topic in a set time. **Brainstorming sessions** combine a relaxed and informal approach to problem solving with lateral thinking. It encourages participants to come up with thoughts and ideas that are crafted into original, creative solutions to a problem.

Experiential learning

Provides participants with the opportunities to think about, talk about, and process training materials through an exercise in which they work together to create or develop a final product, a declaration, a plan of action, a policy, etc. Reflecting on Experience is used to capture motivation, imagination, and energy of learners. It encourages them to look back on their personal or professional behaviour in a way that prepares them for new learning and change.

Assimilating & Conceptualising provides learners with new and outside information in the form of theories, data, and facts, or it can also inform the participants or individuals about themselves. **Experimenting and Practicing** encourages learners to use skills and attitudes in a practical way and provides a safe environment in which to try out new things before putting them into practice in real world. **Planning for Application** provides a stimulus for creating a final product used to apply new learning outside the training context. It further prepares participants for and increases the likelihood of transferring and applying of learning.

Game-based and problem-based learning

It is an instructional learner-centred approach that empowers learners to conduct research, integrate theory and practice, and apply knowledge, skills, and attitudes to develop a viable solution to a defined problem. **Role-playing** is the exercise of entering in someone else's shoes, trying to imagine his/her condition or life story, emotions, desires or dreams. It can improve understanding of a situation and encourage empathy towards the people who are portrayed. Role plays include efforts to develop skills and attitudes that encourage behavioural change through a dramatization of a problem or situation in which learners perform different roles, followed by discussions, and during which they may step out of their assigned roles. Role plays need to be used sensitively. Everybody should respect each other's feelings. It is as well very important that people have time at the end to come out of the role. **Case study** activities present a problem or case for a group to analyse and/or solve.

Building a safe space

A safe space is a supportive, non-threatening environment that encourages exchange and learning. Building a safe space it means promoting mutual respect of participants' identity and opinions, where everybody may feel comfortable to express oneself. It means approaching challenges with patience and ease, offering understanding to both youngsters who perform and who suffer discrimination and racism. A safe space is based on an inclusive and non-judgmental approach that starts from the youth workers. It creates the conditions for youth workers to overcome youngsters' defensive or offensive behaviours and for youngsters to open their minds. It encourages critical thinking. Youngsters are supported to set together clear and healthy boundaries that don't leave space for any acts of violence (physical or moral), hurtful attitudes or behaviours.

Building a safe space is relative to the group, it is a shared responsibility and it is a continuous work in progress. It also means accompanying participants to discover and learn about diversity, by learning about themselves and about the others.

Active listening is essential to building a safe space. It means listening with interest, paying attention to either words, body language or other non-formal communication elements, suspending our own thoughts and judgements and grasping the full meaning of the other person's speech. It is important to be ready to look at and accept another person's reality, so we can learn and communicate. Through active listening we are able to build a connection with the others. We don't have to agree with them finally, but we need to be open to consider what they are saying. Be present. It also means building an environment where everyone feels safe to express ideas, opinions and feelings. It is really important that all the group members feel safe to communicate their own needs and moreover, feel motivated to be part of the decision-making process of the group knowing that their voice will be heard and will be taken into consideration. It is also important that both opinions, and feelings and emotions are valued.

In a safe space, hearing the opposite perspective is equally important as being able to share one's own perspective. That is where dialogue starts and where personal and social change can develop.

Non-judgmental approach

The learning environment should be defined by a trust atmosphere, where non-violent, non-competitive attitudes exist, where there is no judgment and where everyone is invited, independently of his/her role, to become aware of what he/she is without feelings of guilt or fear. The activities will therefore take place in the absence of judgment, starting from the trust that is given to each person, starting from respect for every opinion or emotion. The reactions and consequent responses, individual or group level, do not generate judgments, but become the object of careful evaluation, listening, respect, self-evaluation.

Facilitating empowerment

The word "empowerment" originates from the verb "to empower", an action verb which has a transformative sound and entails the competence to exert power over, make a change and overcome opposition. Still, empowerment is quite a broad term which doesn't really have an exact and ultimate definition and which is used and applied in various areas, from education to psychology, from the legal department to gender, to management or international development, and in each of these fields it presents itself with different specific features.

For the purpose of this Manual, when we refer to the term empowerment we do so within the framework of social and educational work, where empowerment is identified as the process of enhancing an individual's perception of one's own capacities to make decisions and to overcome one's own challenges, as well as the development of critical consciousness and self-awareness, which is needed in order to prevent intrinsic obstacles from blocking the process.

Within this framework, looking from the perspective of the victims of invisible racism, empowerment offers an approach that allows the enhancement of the capacity for self-help within the individuals, which allows them not to be seen as passive, helpless "victims" to be rescued but instead as self-empowered persons fighting against abuse, oppression and trauma. A fight, in which the professionals take on the role of a facilitator, instead of the position of the "rescuer". Very often marginalized people who lack self-sufficiency end up losing their self-confidence, as they find themselves in the conditions of not being fully self-supporting, and the opportunities which are denied to them deprive them of the pride of accomplishment which others, who instead have those opportunities, can develop for themselves. Through this process, individuals learn how to give their experience a name and to speak in their own language, coming to understand their situation of helplessness and systematic forces that oppress them. Moreover, speaking about concrete situations in which persons have been vulnerable and listening to what survival techniques they have used, they acknowledge and make visible their strengths and put the focus on how they have been coping with the injustice.

Expression as a pathway of individual empowerment

According to the Brazilian educator and leading advocate of critical pedagogy Paulo Freire, helpless people are in effect voiceless, they lack the ability to express themselves and their world in a creative way and by choice. From this perspective, the value of expressing oneself is important, as individual empowerment is a process of personal development in a social framework - to learn to speak for oneself is to emerge from the shadow of the feeling of helplessness, being able to take initiatives and make one's own imprint in relation to the environment and the future, and to see oneself not from a victim position."²

Individual empowerment is a process of restoring people's lost dignity. With the development of the empowerment process, respect is already self-respect, which has been acquired with the commitment to take responsibility and to continue bearing it even in difficult conditions of struggle, and becomes a transition from a situation of passivity to a situation of activity and initiative. Critical consciousness develops side-by-side with learning and with the ability to express. The ability to think, to understand, and to be critical develops together with the right that a person receives, or takes, to express. This is equally true for those subject to racism, as well as for those witnessing it. Empowerment is also a process of assuming responsibility and legitimation to take action in front of injustice.

Cognitive Alternatives

The mere fact that we can imagine alternatives, determine what we can achieve. It is especially important when we are trying to mobilize and empower youth. Taking into account several options and perspectives will provide the possibility to make decision, take responsibility and master critical thinking. Without cognitive alternatives people are not questioning the values and behavioral repertoire that they inherit from their family, close community. If passive bystander attitude is a norm within the community, learning cognitive alternatives is one aspect that can move forward youth mobilization.

From individual empowerment to social change

Looking to community growth, empowerment as a learning process tackling invisible racism is not complete if it only concentrates on the oppressed youngsters. It is essential that it involve also those youngsters perpetuating acts or situations of invisible racism. Empowering them refers to exercising their critical analysis and their sense of responsibility and weight of their behaviour. It means, first, raising awareness on the matter (UNDERSTAND), develop their capacity to recognize it as racism (NAME). And then raising their awareness of the power they have and of how and with what purpose they are using it (AKNOWLEDGE). It means starting up a dialogue that may influence social change.

Storytelling

Stories help us make meaning and navigate situations on a daily basis. Help us interpret the world. "Stories are crucial not only because they engage our attention, but because of their role in creating meaning. They orient us to what we perceive to be true, possible, and ideal. Stories are central to the development of our world view and the values we hold sacred." ³

Since a very young age, they are metaphorical ways that teach us how to interpret events and facts, help us understand human activity and behaviour. Stories help us to discover the world around us but also to acknowledge our emotions. Our way of thinking, perceptions and opinions are shaped and updated through the stories that accompany our daily lives.

"The narrative we build has the potential to negate or perpetuate social biases." ⁴ From one side, stories are at the basis of the "implicit social cognition": over time, an object repeatedly associated to a story becomes the exponent for that particular story, and therefore the exponent of the meaning conveyed by the story. We then subconsciously associate that object with that specific meaning. But this way of categorization while it's meant to help us in various circumstances, it may also hamper our judgement and our reactions ("implicit bias"), taking us to give a ready-made and not reasoned answer to a new situation.

Nonetheless, "Our experiences hearing and telling stories create the capacity for us to engage in perspective taking, empathy, critical thinking, and nuanced ways of understanding the world." ⁵ We can use stories in youth work to "invert" the process of "implicit bias", employing storytelling as a starting base in a process of reflection and critical thinking. Narrative can serve educational/learning purposes. We can employ it to successfully educate concerning stereotypes and combat prejudices.

In this sense, the power of storytelling resides in that:

- it provides a context. Therefore, it supports a critical analysis that could not be possible without taking into consideration the specific situation. It exercises our minds towards a way of thinking that puts things into context.
- there is a plot (a sequence of events) that facilitates the reception and understanding of the message being conveyed. Studies have shown that people are more receptive to narrative structures and employ less time to process information than they do by listening to dry speeches sharing facts.
- it involves protagonists and antagonists who serve as embodiments of values and of different perspectives. We are designed to connect with and have empathy for real or imagined characters. Stories facilitate the exercise of empathy because they encourage us to identify with someone other than ourselves.

The strength of a story like *"Square in the country of roundabouts/Quadrato nel paese dei rotondi"* (see TOOLKIT - Tool for Learning *"Square in the country of roundabouts"*) stays in the fact that the antagonist is not villainized, but "humanized" and that finally the protagonist is not victimized nor idealized. Youngsters can relate to both characters and they are encouraged to explore both points of view within the tool for learning process. It's an allegorical way to explore different perspectives.

Personal storytelling: telling our own stories

Moving from storytelling (stories with allegorical, fictional or real but distant characters) to personal storytelling (stories telling our histories) in youth work, it can bring an additional occasion to increase potential emotional affinity as well as facilitate empowerment. Research has shown that recreating and discussing personal biographies has a therapeutic role. Narrative used as introspection helps self-awareness and improves self-knowledge, therefore can help identify personal stereotypes and feelings. "The Hero's Journey" is a model identified and first defined in anthropology by Joseph Campbell, it is very suitable for describing and helping to interpret change, crisis, rites of passage, maturity, and all the important encounters that occur throughout life. The model is used as a tool to facilitate young people to reflect on their pathways and tell their story, establishing a connection between the different phases of the narrative cycle and their personal experiences. Young people will thus be empowered to express themselves and tell their story: they become the protagonists of their own story. At the same time, listening to the stories of their peers helps putting themselves in relation with the others. Personal storytelling in youth work helps putting youngsters at the centre of the story (confer power and individual recognition) as well as promoting an empathic perspective (overcome self-centred perspective).

Stories offer different solutions; they enrich the audience's baggage with different approaches and ways to answer or to deal with possible obstacles. Furthermore, stories allow us to realize that there are different solutions and possible alternative answers we may take into consideration. Storytelling methodology builds on the responsibility and on youngsters' power of choice.

Good treatment

Using good treatment in doing antiracist work with young people offers a changing behaviour alternative to individuals and groups, allowing them to practice and learn how to build respectful relationships, based on equality, with themselves and with the others. Practice allows them to understand good treatment in an integrated way and not only on intellectual level. The approach of good treatment in education with young people focuses on three levels: personal, relational and societal, and can make use of different methodologies.

Personal level

On personal level, we would use activities that enable young people to develop values and attitudes such as self-awareness, self-esteem, self-acceptance, emotional awareness, self-criticism, autonomy, etc. We would for example encourage them to reflect and tell others about their strengths and things they admire in themselves (which at the beginning is always awkward and difficult, since the majority of them may not be used to do that). We would as well ask others to tell qualities they admire in other people (we can do this in a big variety of forms: writing it on the paper or on the balloons and putting some dancing music to create a good atmosphere; or making a good treatment corridor and telling each person what the group likes about him/her, etc.).

We can as well go further and propose good treatment tasks for outside the learning room: each person would take some time to reflect on what makes him/her happy and then do it within the next couple of days. In this way, young people learn how to take care of themselves better: they listen to their bodies, sensations, emotions, thoughts. They make a personal commitment to their well-being and they feel they're able to choose what is good for them among many options they have.

Relational level

For practicing good treatment on relational level we're focusing on non-violent communication skills and attitudes such as empathy and appreciation for diversity and respect. The activities we use allow young people to learn about reaching common agreements with others and to negotiate while communicating their own needs and emotions. They as well practice active listening. In this process young people develop empathy and communication skills based on respect and non-violence. In addition, they improve their ability of taking care of each other and learn about the things that are not negotiable for themselves and for the others (for example, a peer insulting you is something unacceptable and not negotiable). It's about learning to put our own limits and communicate it to others.

Using theatre can be a powerful and interactive tool to exercise transforming violent situations into situations based on equality and respect and where there is no abuse of power. The facilitators or the students themselves represent a story which is close to the students' reality and where there is a display of racism (visible/invisible). The students themselves have to propose different solutions to the problem. This exercise allows young people to better empathize with victims of racism and on the other hand, learn about different strategies of action in violent situations, when they are victims or bystanders.

Social level

The good treatment on social level means changing the structure of power relations into relations of equality, where young people develop values such as collaboration, solidarity, empathy, negotiation, coexistence and respect for diversity. It means listening and including rather than criticizing and excluding.

To promote good treatment at the level of the group we work with, we can start with activities that foster the cohesion among the members of the group, to increase the motivation of getting to know each other better and increasing the trust they have in each other. There exist many energizers and simple games where young people simply have fun and group building activities where they work together to solve proposed challenges and find common solutions.

One often used activity is proposing the participants to draw up a **good treatment contract**: young people share about the values that need to be respected by the group or the things that need to be done or not, so that everybody can be fully included and feel well. In this way, the group learns how to collaborate and negotiate with each other, and moreover, to accept and understand the differences that exist among group members and how to deal with them on basis of respect.

Here we must as well point out that it is very important, while dealing with good treatment on all levels, not to forget the online sphere and the relations young people have with others on social media.⁶

Tips & suggestions for youth workers

When running a learning pathway...

We should consider doing it in a team of 2 facilitators or more who may:

- exchange, compare and discuss approaches and methodologies
- have an eye on the group and an eye on each individual
- have an eye on each activity and an eye on the process
- offer each other comfort and support

It is good to establish norms of working/living together that all the participants understand and to which all the group adheres. Participants should be integrated in the process of creation of the group norms. They can also propose rules and agreements they find important for the exchange.

The programme of activities should include the necessary space and time for participants knowing each other and group building. Consider exploring the topics through experiential activities that facilitate a full immersion of participants in the learning process. Include empowering activities that allow participants to reflect on how they would like to put in practice what they have learnt.

Think about different possible scenarios that can arise during the process: questions, rejections, emotional reactions. While working on the topic of invisible racism, remember that we are dealing with a rather sensitive and tough subject and that in the group we may have victims of discrimination as well as perpetrators or bystanders.

Give enough time for reflection and expression, so that everybody has sufficient time to reflect, listen to the opinions of others, question themselves on the matter and contribute if they feel like. Don't worry if an activity takes longer than initially foreseen, don't interrupt a process if the group has many things to share and if the dialogue is not finished.

Observe the dynamics of the group, alternate and adapt the work in the big group and in small groups. Create pairs or trios if you see that the participants feel safer in smaller groups and are more willing to share.

It is important to maintain an open attitude towards dialogue and exchange. We should not impose our own points of view, but rather guide the participants to question themselves and their ideas. As youth workers, we should always question ourselves, as well. Use questions to support young people in becoming more aware of the subject matter and of how this influences their daily life and the life of the community. You can add aspects and points of view, which you deem important, while at the same time support youngsters in drawing their own conclusions.

Remember the importance of free time and of activities outdoors, in the nature. These allow participants to digest learning and can help release tensions accumulated.

Reflection and evaluation moments in small groups, led by the facilitators at the end of each day, can bring useful feedback from the participants. Youth workers can observe their learning process and check how participants are doing in terms of wellbeing. To give continuity, the participants and the facilitator guiding this exchange, should be always the same.

When we decide to work on the topic of invisible racism with young people...

We will of course **prepare well in advance**. A part from getting to know the group we are going to work with, their learning needs and specific characteristics to which we should adapt, we also have to analyse their social, political, historical reality in order to deal with their real current problems and finally, acknowledging that we are dealing with the omnipresent racism which is deeply rooted in the society, we have to prepare ourselves for challenges, obstacles and rejections that we will encounter along the way.

Moreover, **we should search for information about the context we work with**, its history and be aware about the national and international norms that can support our work in delivering antiracist education activities. (e.g. Which is the body I need to turn to in case of discrimination? What grounds of discrimination are protected in my context? Is hate speech legally defined, how and how is it sanctioned? What support exist on local level to search for help?)

Knowing the context will support us in identifying stories and/or cases useful to bring concrete examples of what racism and invisible are and are not. While referring to norms, both at national and international level, we will equip young people with legal tools to fight against racism.

Before running any antiracist education activity, we believe it is important to **work on our own stereotypes and prejudices**, especially towards young people we work with. We should ask ourselves the following questions "What single narrative do I tell myself about young people? How my stereotypes and prejudices are affecting the way I treat young people? And moreover, what is the influence of my stereotypes and prejudices on the antiracist activities I aim to run?"

When we start talking about racism it is important to **address all different forms of invisible racism** (internalized, interpersonal (microaggressions), structural). Young people should learn that both racism and invisible racism are harmful. Developing self-awareness about own racist behaviours and also exercising empathy, resilience and assertiveness, we can show young people that it is possible to bring a change in societies and to stand against racism and invisible racism. Another important part of the process is that we should clearly and openly take a stand and **acknowledge the social construct of race and racism**. It helps us and our young people to give a name to a problem, to open and not to be afraid to talk about racism, its causes and its consequences.

Discussing about racism and invisible racism bring us to discuss about different characteristics such as ethnicity, gender, sexual orientation, ability/disability, religion, socio-cultural background. It is important to adopt an **intersectional approach** in order to open the possibility for exploring multiple discrimination phenomenon.

It is very important that we stimulate young people to recognise any form of racism in their daily life and in their communities, providing concrete examples, stories, data, inviting local stakeholders to bring their contribution to the topics. Once our young people have developed the capacity to see racist actions, it is important **we encourage and support them in taking action against**. Very simple actions, such as flashmob, in which young people take a stand against racism in their own community, can have an impact in the community, raising awareness on specific topic or situation, facilitating a debate, contrasting discriminatory behaviours, and so on.

Tackling the question of racism in youth work is a transversal engagement: it means not only developing learning activities with young people, but also promoting actions that may contribute **towards dismantling structures, policies, institutions and systems that create barriers and perpetuate inequalities.**

Finally, as educators, we should **be aware of our power**, while entering in relation with young people. A constant self-reflection supports us in recognising when we abuse our power, even if unintentionally, and how to establish an **authentic egalitarian relationship** therefore a constant.

When raising the issue of privileges and power relations...

If speaking about power relations is confusing or difficult to understand by the group, we can take some of following examples into consideration (presenting privileges based on different characteristics, such as skin colour, ethnic background, gender, sexual orientation, etc.) and where young people can visualize how people with some characteristics are allowed doing certain things easier than others. You can include these examples in activity or use them in the activity *"Take a step forward"* from the TOOLKIT.

- Because of my skin colour, I am not afraid I will be verbally or physically harassed walking down the street;
- Because of my skin colour or ethnic background, I do not expect to face difficulties when trying to rent a flat;
- Because of my skin colour or ethnic background, I am not afraid that the things I say will be taken to represent the position of the whole group;
- Because of my skin colour or ethnic background, I am confident I will get service in a bar, restaurant or shop;
- Because of my skin colour or ethnic background, I don't think that I create a bad name for a group if I have bad results at a test – these results concern only me;
- Because of my skin colour or ethnic background, I don't presume a police officer or a judge would have a strong bias against me;
- I don't fear that I will have difficulties making friends at school because of my skin colour or ethnic background;
- Because of my gender, I am not afraid employers will not hire me because of possibility to soon have children;
- Because of my gender, I am not afraid that I will be considered too emotional or too bitchy at my workplace;
- Because of my gender, I don't fear being harassed or raped walking down the streets;
- Because of my sexual orientation, I am not afraid to hold the hand of my partner in public;
- Because of my sexual orientation, I am not trying to use gender-neutral words and pronouns for my partners, so as not to disclose their gender;
- When I watch media, I can see my group well represented in the news and stories.

When looking to support active listening in the group...

Some suggestions inspired by the practice of nonviolent communication⁷. Try:

- suggesting a daily meeting ritual in which participants acknowledge the presence of each other
- suggesting participants to take time before expressing themselves or sharing their contribution to the group
- slowing down the rhythm of the training, when necessary
- creating space for silence, as a way to encourage self-reflection and self-awareness, but also awareness of the others
- encouraging the expression of appreciation between participants
- planning unstructured time during the training course when, if needed, go deeper on certain dynamics or simply be able to give more time to participants to express themselves and exchange, guiding intense moments without interrupting them
- using paraphrase to help participants clarify and make more comprehensible their opinions, feelings and needs

When dealing with conflict...

It is possible that some conflicts may arise during the activities. We are asking youngsters to explore a very difficult and challenging issue, encouraging them to express their opinions and think critically, involving them in activities that require their full presence (body, mind and spirit). We engage them in a process of transformation and of growth. Encountering some resistance and obstacles along the way is to be expected. Try using the following questions inspired by the practice of nonviolent communication, which may guide participants to investigate their own feelings, intentions, needs, and to express them:

- What am I really reacting to right now?
- What is the real intention behind these words of mine?
- What feelings am I having now?
- What is the need behind my current desire?
- Am I making a clear request to someone?

In annex to this chapter you can find a list of feelings we get when our needs are met or are not met, as well as a list of universal needs, useful in the process or recognition of feelings and needs.

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List of some of the feelings
we get when our needs
are **met**:

amazed
blissful
calm
carefree
comfortable
concentrated
confident
content
curious
delighted
ecstatic
engaged
enthusiastic
excited
fascinated
fulfilled
glad
grateful
happy
hopeful
in balance
inspired
interested
intrigued
joyful
loving
open
optimistic
overjoyed
overwhelmed
peaceful
playful
pleased
proud
relaxed
resourceful
secure
self-confident
sensitive
surprised
thankful
touched
trustful
warm

List of some of the feelings
we get when our needs
are **not met**:

angry
annoyed
anxious
baffled
bored
concerned
confused
despairing
disgusted
disappointed
embarrassed
frightened
frustrated
furious
grief
helpless
hurt
impatient
indifferent
irritated
lonely
low
miserable
nervous
numb
overwhelmed/ oppressed
pain
regretful
reluctant
resentful
sad
scared
terrified
tired
uncomfortable
unhappy
unsure
upset
worried

2

List of universal needs

as defined by Lucy Leu in Annex 3 of "Nonviolent Communication Companion Workbook. A Practical Guide for Individual, Group or Classroom study":

INTERDEPENDENCE

(need to receive and give to others)

Acceptance, involvement, appreciation
(confirm that we have made a contribution to life)

Compassion
(attentive presence to pain)

Connection, consideration
(of our and others' needs or preferences)

Collaboration, community
(be part of something bigger than us)

Empathy, honesty
*(honest feedback to our words and actions
that allows us to learn from past mistakes and limitations)*

Warmth, closeness, intimacy, respect,
self-respect, support, nourishment, trust,
reassurance, understanding
(understand and be understood)

Visibility
(see and be seen and noticed)

AUTONOMY AND AUTHENTICITY

Autonomy
(choose your goals, values, dreams and ways to achieve them)

Integrity
(live your values)

Authenticity
(be honest with yourself)

SAFETY AND HEALTH

Safety, reliability, consistency

PURPOSE AND EFFECTIVENESS

Contribute
(to enrich life)

Giving meaning, carrying out a meaningful activity,
work, growth, competence, creativity, self-expression

HARMONY AND BALANCE

Beauty, order, peace, unity, equality, reciprocity, inspiration, communion

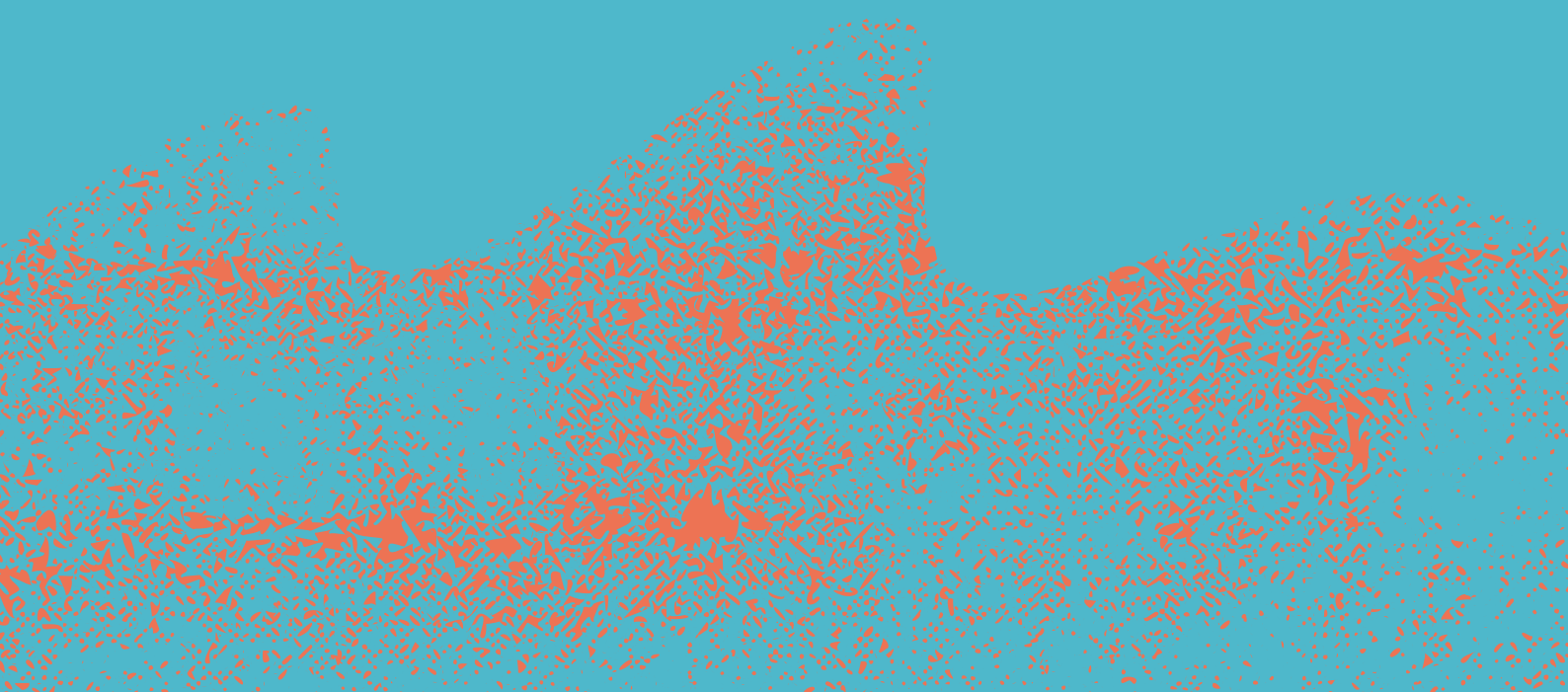
REST AND PLAY

Fun, challenge, stimulation, rest, relaxation, celebration and mourning
(of life and its cycles, of birth, death, etc.)

CLARITY AND AWARENESS

Awareness, understanding
(the need for knowledge, wisdom, experience)

GOOD PRACTICES



Initiatives, tools, training pathways

We define good practices as initiatives, tools, training pathways or combinations of these that accompany the learner to face multiple and concrete results. Successful examples that have been proven to work well and can be recommended as a model to adopt.

Without wishing to be exhaustive, this chapter is a collection of good practices, initiatives, and ideas which can be adapted in various contexts. Promoting inclusive society can be exhausting without resources, support or tools. We encourage youth workers to think local, think big, think online and build on already tried and tested practices.



To engage in meaningful approaches to tackle
invisible racism sometimes you do not have to look far.
Local initiatives, grassroots groups already exist
and have committed members.
You should support them, make their messages visible
and search for chances to cooperate.

Good practice
Mario Mieli Club

LOCAL GROUPS FOR PROMOTING DIVERSITY

Promoted by
Mario Mieli Club for Homosexual Culture, Rome – Italy

The Youth Group of the Mario Mieli Homosexual Culture Club is a space dedicated to discussion for all young people who feel the need to speak, discuss, deepen and make new friends. The project aimed to go out of the box together, to create a dimension that allows the new generation to make a concrete contribution to claiming the rights of the LGBT + community.

Thinking about Seneca's teaching "No land is a place of exile, but a second homeland.", another group dedicated to migrants was born within the Club: The Migrants LGBT+ Group. Born from the idea of creating a safe place for socialization and integration for LGBT+ refugees. Through the stories and experiences of those who cannot live their identity peacefully in their own country, we enrich ourselves with stimuli to counter the culture of hatred and repression. The initiative includes weekly meetings of Italian lessons held by the volunteers of the Club. The Italian lessons are an end and a means of insertion into the new reality of life for those who have decided, freely or not, to leave their country of origin in order to look for a new one where one's identity, one's affectivity is not experienced as a crime.

More information: www.mariomieli.net

Good practice:
Intercultural Poles

LEARNING CENTRES FOR PROMOTING INTERCULTURALITY

Promoted by
Municipality of Rome I Centre, Rome – Italy

"Intercultural poles: interventions for the enhancement of different cultures and promotion of an inclusive community" is a service of the Municipality of Rome I Centre started in the year 2016. The service covers the entire territory of the Municipality and is run by different associations.

It foresees three levels of intervention:

- laboratories or recreational-creative-educational-experiential activities for children,
- proposals for interventions to support parenting skills and support families in the need to reconcile different educational and cultural models,
- workshops in the schools including teachers' involvement/training.

The educative project is dedicated to the promotion of interculturality and the strengthening of the resources of the Community with regard to the capacity of reception and inclusion. A specific care is given to modalities of integration and reception for minors, intercultural integration and integration of children with disabilities, family participation in play programming. Replay Network is one of the associations who was assigned to run the service for the years 2020-2021 having the management of the Pole "Chicco di Riso".

The pole provides to the territory of reference:

- an aggregation centre for children aged 4 to 10
- support and guidance activities for parents
- workshop activities for the pupils of the schools
- training activities for teachers
- cultural mediation activities



Each month the programme of the centre is organised in thematic weeks, allowing the educative team to tackle specific topics linked to the profile and interests of the users, as well as to the specific moment in time, religious celebrations, events of the past or current history. One of the recurrent themes is the theme of the travel. The objective of the "travel week" is to let children know each month 2-3 nations, their history, culture and customs of foreign countries. Each educative pathway is developed both on the level of knowledge through readings and reflections together, but also through creative workshops, so as to combine knowledge and skills and to make learning more fun and more impactful. Also interesting are the mini-discussions that arise with the children, to whom the educators try to convey the message that no culture is more just than another, but that we can always learn something from each.

Part of the training and family support service are meetings/trainings with children's parents, to make them feel involved in the activities their children do, talk about the different themes tackled with the children and highlight the importance of intercultural issues.

More information:

www.centromulticultura.it

www.facebook.com/poli.interculturali



One tool can facilitate a discussion, a longer educational process may lead further. Do not be afraid to plan intense and long processes, because expanding the time and space available provides flexibility in adapting to the needs of the group. The following good practices show such possibilities.

Good practice:

Pathways to Empowering the Oppressed Training

TRAINING FOR ADDRESSING INTERNALISED RACISM

Promoted by
TERRAM PACIS - Norway

Pathways to Empowering the Oppressed, referred to as “PEO”, reflects TERRAM PACIS human rights and peace educational programmes. The goal of this training is to facilitate the empowerment of youth activists and youth educators, or trainers working with young adults refugees through non-formal educational practices in the context of youth work to plan, design, manage, develop, deliver and evaluate effective counter response and preventive measures to internalised racism in their youth work or practices.

PEO is primarily designed for youth activists and youth educators, or trainers working with different young and adult learners with refugee background through non-formal education practice to addressing internalised racism. PEO users may include refugee-based organisations, anti-racism activists, youth workers, refugee's community members, or volunteer organisations in host community.

At the end of the training sessions, participants are able to:

- identify training approaches to the empowerment and engagement of young people in youth work through an inclusive and diverse space.
- identify the characteristics and the experience of each participant relating to their youth work and practice against discrimination, racism, etc.

As short-term and medium-term results of using PEO, the users are integrating new pathways to empower young adult refugees to better understand and look beyond internalised racism, to other aspects about their ability, intellects and skills, to accept and be who they are among their peers that reinforce the idea of inclusive and diverse integration programmes.

This toolkit is designed to meet the essential training needs and close the existing training knowledge gaps among youth activists, and youth workers with more practical experience and those with little experience in designing, developing, and delivering empowerment programmes with and for refugees. Hence, if effectively used, the toolkit can contribute greatly to the realisation of new perceptions on internalised racism among young adult refugees and the reinforcement of human rights and quality integration in host communities.

More information:

www.terrampacis.org/media/publications/empowerment-of-the-oppressed-211.html

Good practice:
STAR Summer Camps

SUMMER CAMP FOR PRACTICING GOOD TREATMENT

Promoted by
CAZALLA Intercultural - Spain

The good practice presented here from Cazalla Intercultural focuses on two different approaches which were used with young people while working on the topic of (in)visible racism in a non-formal context, within the European project “STAR: Stand Together Against Racism”, co-financed by the Erasmus+ Program of the European Union.

During first two weeks of July 2019, Cazalla conducted two summer camps in Lorca, each lasting 5 days, with 25 – 30 young people each, aged between 13 and 19 years old.



The groups had diverse backgrounds (coming from different minorities, cultures, neighbourhoods) and they mostly did not know each other before. The aim of the summer camps was to practice good treatment and co-living, promote respect and appreciate diversity, learn about different causes and dynamics of (in)visible racism and becoming empowered in acting against it. Moreover, we tried to stimulate the participation of young people in their social and civic life, and develop actions that would allow them to share what they have learned with other peers.

The following objectives were pursued daily:

Day 1: To get to know each other and break the ice; To build the group and create an atmosphere of confidence and trust that allows exchanging and debating every type of idea in a positive way.

Day 2: To introduce the group to the topic of invisible racism; To work with several concepts, e.g. equality/inequality, discrimination, empathy; To support the self-knowledge concerning how we act facing different situations from day to day, as well as our scale of values.

Day 3: To work on the concept of power relations and micro aggressions and how they are linked to the topic of (in)visible racism; To introduce different tools for the solution of conflicts concerning this topic; To analyse the universal needs and rights and the access to them; to encourage autonomy and critical thinking.

Day 4: To develop a project on their own, related to the sensitivity of the youth towards the matter of invisible racism and other discriminations; To get to know one's interests and concerns; To promote one's commitment to this subject in the long term;

Day 5: To promote good treatment towards others and oneself (the topic of good treatment was a transversal subject); To make the final evaluation of the summer camp.

The methods through which the young people were learning were different exercises (in pairs, in big groups, individual reflections), games, outdoor activities, simulations, theatre plays, etc.

Among the approaches that were used with young people while doing anti-racist education with them were the issue of relations of power and good treatment. These were raised and discussed specifically during the day 2 (when the group already knew each other and felt safe(r) to express feelings and own points of view). Nevertheless, we worked on them transversally every day, e.g.: when creating the group's internal rules during the 1st day; each person expresses what he/she needs to feel safe and comfortable in the group and checking up on them every day; the facilitator's use of techniques of mediation in difficult or crisis situations recalling principles of good treatment in terms of self-responsibility, self-respect and respect to others, equality, non-violent communication; if a situation of a micro aggression was observed during any session or during free time, facilitators tried to analyse it and find solutions and alternative positive behaviours if a same situation would happen again together with the person who was involved, etc.).

Based on the observations of the group and the final evaluations, the following impact was achieved after using the approaches mentioned:

- Young people became more aware of microaggressions and power relations and how those are related to racism.
- They became empowered in practicing good treatment with themselves and with the rest of the group. Even on short-term basis, we didn't observe only a gaining of new concepts and terminology among them, but rather behavioural changes: the young people showed a high interest and motivation in practicing what they've learnt among themselves and discuss it informally during free time.
- The participants emphasized that they felt in a safe space, many of them sharing their past experiences and how they used to face situations in which they found themselves discriminated against (e.g. One of the participants commented that, thanks to Cazalla Intercultural and the workshops at schools, she was no longer harassed by her peers for wearing a Hiyab. Another one talked about how she felt when she decided to dress herself in a masculine way and about the difficulties, she is sometimes facing because of that).
- The participants increased the capacity of critical thinking and were more able to analyse the situations of racism.
- They showed a deeper complicity and empathy towards victims of racism.
- Encountered challenges
- Certain difficulty of recognizing own privileges and the impact of those and the relations of power.
- Rejection to some of the topics, for example discrimination against the LGBTIQ community and a certain intolerance against it.
- Difficulty in recognizing situations of invisible racism as such and making excuses that those are "nonsense" and "no big deal".
- The diversity of the group in terms of "readiness" to discuss and deepen certain issues: we encountered different levels of rejection when dealing with good treatment and showing appreciation towards themselves and towards others.



More information:

cazalla-intercultural.org/verano-de-buen-trato

Good practice:
Antiracist Carnival

ANNUAL PUBLIC EVENT & AWARENESS RAISING CAMPAIGN

Promoted by
CSOA La Strada, ROMA SUD Network

The Antiracist Carnival is a Carnival that involves associations and neighbourhood committees, children and their parents, youth, the community. Not only music and dances, but an occasion to reiterate, every year, important values such as acceptance, respect for others, diversity, reception, hospitality, interculturality. Not only costumes and confetti, parades and caravans, but a pathway of contrast to violence, against all stereotypes, sexism and racism.



The Antiracist Carnival has been held in Rome every year, since 2009. Each year a new theme as the narrative thread of the carnival: the welcoming crew and the trip towards safe harbours, the magic of colours, rainbow skin etc. Each year a story or a poetry inspires or accompanies the carnival theme. Through workshops in the schools, in the youth centres and at the headquarters of the associations, in different points of the territory, youngsters, teachers, youth workers and volunteers reflect on the theme and on the storyline and create masks, costumes, artistic objects that can symbolically spread the message. They prepare to be the spokesperson on the meaning of inclusion for the children and their parents, families and the entire community.

Through music, dances and parades, theatre workshops, murgas, people join together and enjoy being part of the same community enriched by the presence of the others and of everybody. It is a practice to claim the beauty and sociality of our neighbourhoods, the multi-ethnicity and freedom of our paths.

More information:

[Rete Roma Sud - Facebook photos](#)

[Roma.repubblica.it - article](#)

[Csoalastrada.net - news Carnevale antirazzista 2018](#)

[Csoalastrada.net - news Carnevale antirazzista 2019](#)

[Acrobax.org - news Carnevale antirazzista 2020](#)



The COVID-19 pandemic triggered a worldwide change, especially in the field of education, activism. Taking advantage of online platforms, digital solutions not only bring an additional value but they become an essential requirement. That is why we highly recommend the following good practices during remote learning and beyond.

Good practice:

Chronicles of ordinary racism / "Cronache di ordinario razzismo"

WEBPLATFORM FOR AWARENESS RAISING

Promoted by

Lunaria Association, Rome - Italy

Bus, trains, shops, restaurants, work places, public services, streets, supermarkets, newspapers, radio, tv, schools, apartment buildings, ... the space of daily racism knows no limits. The webplatform Cronache di Ordinario Razzismo is aimed to promote awareness on daily racism. It hosts news, publications, projects and a database on cases of racism as well as the possibility to signal cases of racism.

More information:

cronachediordinariorazzismo.org

Good practice:

Cazalleras

BOOK CLUB FOR DIALOGUE

Promoted by

CAZALLA Intercultural - Spain

As we are locked down due to health restrictions, we have been looking for ways to create meeting spaces where empathy and respect are the main drivers. One such space is our book club. The book club has a feminist approach and we read novels, biographies, poetry books, graphic novels and essays written by women, who talk about their experience or reflect on the fact of being a woman. At the beginning we implemented the book club created by the feminist Carmen G. de la Cueva, which is called "La Tribu" and takes place in different cities in Spain, but we realized that there were many books that did not motivate us to read and there were also others that we wanted to read and were not on the list, so we decided to create our own club in Cazalla Intercultural, and so "Cazalleras" was born.

At the end of the school year, in July, we select the books we will read during the following school year and we read one book a month from September to July. In the club we already had a whatsapp group to organise ourselves, although afterwards the meetings were held in some place (our youth centre, a coffee shop,...). When the restrictions started, we decided to do the meetings online, taking advantage of the group we had already created.

The steps to follow for the reading of each book are:

1. Publication of the next book on the Cazalla website and promotion in the newsletter.
2. Book of the month promotion, Instagram, Facebook and the whatsapp group
3. Division of the book by weeks. This division helps to organise the reading and not to accumulate everything for the end. We publish the division on Instagram, Facebook and Whatsapp.



4. At the beginning of the week we discuss the reading done so far by text or voice message.

5. We post quotes from the book on Instagram and Facebook stories as well as readers' comments about the book.

In this way we seek to motivate not only the readers who are part of the club, but also the followers of Cazalla Intercultural in its social networks, so that they get to know new voices and feel curious to explore the work of female authors. In the book club we try to choose the books as diverse as possible in terms of subject matter, style and also the background of the authors.

In this way we seek to broaden our view of the world and also to question our own prejudices. The books allow us to listen calmly to other voices and thus to be able to reflect and modify our own views. In addition, being able to listen to or read the reflections of other readers makes the reading experience more intense and richer, so that we can notice aspects that we had overlooked and also share the passion that the stories arouse in us with other women who understand us.

During the month of March 2021, the book selected was *Hija del camino*, by Lucía Asué Mbomío. This book tells the story of Sandra, the daughter of a Spanish woman and a Guinean immigrant, who searches for her identity in a life full of travels, discoveries and moments in which she has to face racism, both visible and violent and invisible (external and internalised). Considered "black" in Spain and "white" in Equatorial Guinea, it holds up a mirror to both people who suffer oppression and people who hold some kind of privilege. It is a book that we recommend reading to both youth workers and young people, especially racialised young people who can find in Lucía a confidant who understands them and is able to express anecdotes very similar to those they have lived through and thus, encourage them to tell their story as well. Before reading *Hija del camino*, we contacted the author to have a meeting with her online. She agreed and we were able to chat with her about the book, about what we found reading it and also about her writing process. She spoke to us from the heart about issues as painful as discrimination and as complex as intimate relationships, creating a magical moment in which we were able to raise our awareness of this issue and better understand her experience. This meeting has been very motivating and made the participants want to continue reading and working on the topic.

This experience is easily replicable by your organisation. You may hold a book club, but you can also just select a book and a meeting with the author. The steps to do so are:

1. Suggest this activity to the young people you work with.
2. Select a book by a (female) author from your country who talks about her experience of (invisible) racism.
3. Contact the author to book an hour to an hour and a half online meeting.

4. Divide the book into the weeks of the month and come up with topics and questions to discuss in the group.
5. Prepare a question or topic for the online meeting.
6. During the online meeting with the author, encourage participants to comment on their reading, their impressions or ask questions to the author.
7. Make sure to give visibility to the whole process, to spread the author's work and encourage your followers to get to know her.

More information:

cazalla-intercultural.org/project/118276

Good practice:

Human Rights Heroes

CAMPAIGN FOR HUMAN RIGHTS VISIBILITY



Promoted by

Emberség Erejével - Hungary

Human Rights Heroes is an online campaign which is aimed to make visible and bring closer the Universal Declaration of Human Rights to the people. The birth of the original text is a testament to the possible cooperation of different nations: led by human rights activist John Peters Humphrey of Canada, among others, a Lebanese diplomat, a French philosopher, a Taiwanese and Indian professor and the then American First Lady, Eleanor Roosevelt took part in phrasing the text. The symbolic document can be the foundation from which the educational processes on invisible racism are built, however only few know it in detail.

During the campaign, we assigned significant human rights activists and individuals to each article and presented the significance of that right through the personal stories of heroes. Infographics have been created for the narratives so that we can communicate information in an interesting way for the younger generations as well, and additional online games have been created to make people even more motivated to unfold their stories. By talking about these individuals as heroes such as Martin Luther King, Sonita Alizadeh, Wangari Maathai or Ruth Bader Ginsburg, we are conveying value, pointing out the diversity of activists and showing that the path to change is within reach through human action.

What can be utilized from this practice?

- Infographics, games provide easily consumable content and you can make them for example on Genially (genial.ly).
- Transforming knowledge into personal narratives bring closer ideas, information to people.
- Dialogue on human rights can be a starting point to discuss the history and dynamic of racism.
- Online campaigns can reach many people if you find an interesting layout.
- The visuals can also be utilized as a portable exhibition if you have the resources to print them out.

More information:

emberseg.hu/en/human-rights-heroes

TOOLKIT



Tools for learning

The tools for learning that compose the present Toolkit are non-formal education activities to select from for your training programmes or educational pathways to tackle invisible racism with youngsters.

Following the definition of the tool for learning given by Jonathan Bowyer, the tools for learning we propose in this Toolkit:

- allow the transfer of educational objectives into practice
- engage participants in the learning process
- provide the possibility for participants to identify their own learning
- stand on their own, do not need further information to explain them
- are not fixed or closed, but rather are open for adaptation according to context, target group, etc.

They can therefore be adapted to work with different target groups in local or international contexts.

They can also be used to train: youth workers, youth activists, educators, trainers, civil society leaders, rights defenders, volunteers.

In the process of understanding and dealing with invisible racism, the tools for learning gathered here aim to involve learners to

- reflect upon themselves and their own reality
- relate to someone else's reality
- value differences
- favour positive attitudes, values and behaviour

Presented activities were developed and tested in offline settings. Some of them can also be adapted to online environment as well.

RUNNING THE ACTIVITIES IN AN ONLINE TRAINING SETTING

Covid 19 pandemic has posed a challenge to both young people and to educators. While on one hand remote learning makes program planning and delivering difficult, it also creates opportunities that will provide a basis for long-term development. The following collection includes online platforms that are considered accessible and useful by partner organizations to facilitate the implementation of non-formal education activities in an online setting.



Video conference | ZOOM ([zoom.com](https://zoom.us)), GOOGLE MEET (meet.google.com), MICROSOFT TEAMS (microsoftteams.com) are online platforms for video conferencing that offer solutions for online training: virtual rooms, chat, screen and document sharing. For educational settings, it can facilitate the work in plenary as well as the work in small groups, through the breakout rooms. The facilitator can set the conditions for the breakout rooms (number of participants per room, which participants, timing). The division of participants in breakout rooms can also be done automatically through the system and then kept (or changed) for the following tool sessions.

Collaborative work | MIRO (miro.com), JAMBOARD (jamboard.google.com), MURAL (mural.co) are collaborative whiteboard platforms. They can facilitate the work in small groups during the video conference, offering the space for the participants to write down their reflections, contributions. The facilitator can prepare the whiteboard in advance using different forms, backgrounds, post its and colours, personalizing it in relation to the activity topic, story and actions required from the participants. The more the facilitator manages to reproduce virtually the world of the activity, the more it can engage the participants. PADLET (padlet.com) is ideal for gathering information, developing common system of information, and managing-performing tasks at different times. CANVA (canva.com) is great for visualization. Posters can be created in order to deliver project work or to summarize acquired knowledge. Last but not least MINDMEISTER (mindmeister.com) is a platform which is dedicated directly to creating mindmaps thus suitable for online visualization of ideas, brainstorming.

Games, polls | MENTIMETER (menti.com), KAHOOT (kahoot.com) are online platforms that can be used to put fast questions, polls, quizzes to which the participant can answer using their smartphones to connect. Their responses can be visualized in real-time for a fun and interactive experience. Responses are also automatically aggregated, can be exported for further analysis or to be shared with the participants as follow-up.



THINGLINK (thinglink.com) an easy to use platform where educators can create interactive images. These interactive sites can guide students to discover theme specific contents in their own ways, it allows teachers to recreate familiar places with 360° pictures and hide information behind details. Meanwhile GENIALLY (genial.ly) is a jolly joker site. It provides the right foundation to easily create presentations, infographics, games (see the tool Day by Day), interactive pictures, personalized learning paths, video presentations. To explore all the possibilities on the platform may take time, but creating visually appealing outcomes will pay off.

GENERAL TIPS FOR ONLINE ADAPTATION, IMPLEMENTATION

Take extra-time to prepare. To prepare an online educational pathway may require extra time and creativity from you as an educator, but also provide the opportunity to motivate those participants who may have lost their attention in other settings. Adapting familiar activities or creating new ones using electronic devices provides an opportunity to make the learning process even more playful.

Co-facilitate. If you have the opportunity to work alongside another trainer, use your chance. Small group debriefing in breakout rooms can maximize involvement from participants. An additional person can take care of the digital facilitation and the resolution of technical difficulties.

Be patient. With yourself and the others. Technical difficulties are a constant feature of online trainings, adolescents often resist turning on the camera, your internet connection is always just lost when it shouldn't... But it is ok. These challenges create mutual understanding, common experiences and have the power to highlight our common sides if we are able to frame, articulate our challenges in this way.

SUMMARY OF ACTIVITIES

Name of the activity	Addressed topics	Duration	Methodology	Page Number
Assimilating and conceptualising workshop	internalised racism	90-120 minutes	participatory approach	70
Once upon a time	diversity, empathy, invisible racism	60- 90 minutes	personal storytelling	74
Brainstorming on the empowerment of the oppressed	internalised racism	90-120 minutes	peer learning	77
Cat and mouse	power relations, emotional awareness, good treatment	60-90 minutes	visualization	80
Day by day	invisible racism, microaggression	30-60 minutes	game based learning	83
Euro-rail "a la carte"	prejudice, tolerance, minorities	90-120 minutes	role-playing	85
Good treatment	good treatment, power relations	60-90 minutes	participatory approach	88
Human billboard on the line of experience	internalised racism	90-120 minutes	participatory approach	91
Informative and arousing presentation	internalised racism	60-90 minutes	participatory approach	93
Pyramid of racism	invisible racism	60-90 minutes	visualization	95
Silent floor discussion	racism, anti-semitism, intolerance, xenophobia	30-60 minutes	individual reflection silent discussion group discussion	98
Square in the country of the roundabouts	diversity, discrimination, racism	30-60 minutes	storytelling, peer learning	100
Take a step forward	discrimination and intolerance, poverty, general human rights	60-90 minutes	role-playing	103
The sentinel	prejudice, racism	30-60 minutes	storytelling, group discussion	109
Unconscious bias	stereotypes, prejudices	30-60 minutes	small groups group discussion	111
Water the tree	racism and discrimination	30-60 minutes	visualization	113
What do you (think) you see	stereotypes, prejudices	60-90 minutes	group discussion	117
What would you do – 3 zone	bystander behaviour, alternative action plans, group norms	30-60 minutes	peer learning	122

ASSIMILATING AND CONCEPTUALISING WORKSHOP



Aim

Understanding the genesis and perpetuation of internalised racism



Duration

90-120 minutes



Group size

This activity works best with small groups, up to 30 participants



Addressed topics

INTERNALISED RACISM



Materials, handouts

- 1 copy of each handout for each small group
- Flipchart paper, large sticky notes, markers, and a tape
- A wall with enough space to attach several sheets of flipchart paper for each group



Methodology

participatory approach



created by

Terram Pacis Editrial



Background

This tool was developed within Pathways to Empowering the Oppressed Training and reflects TERRAM PACIS human rights and peace educational programmes. As the whole training *Assimilating and conceptualising workshop* is primarily designed for youth activists and youth educators, or trainers working with different young and adult learners with refugee background through non-formal education practice to addressing internalised racism.



Summary

A participatory approach for addressing internalised racism through youth work. This workshop provides the participants with new insights or outside information in the form of theories, data and facts, or it can inform the learners about themselves that encourages the participants to apply concepts to their own work, or practices.



Step by step process

As a trainer or facilitator, you should expect to spend:

- 15 minutes on giving instructions;
- 45 minutes for group work on the provided handouts and to have written their stories;
- 30 minutes on the debriefing at the end of the activity.

1. Ask participants to go back to their small groups and then issue a new blank flip chart to each group and give to each group, Handout-2.

2. In their small groups, inform them that they are to use their stories of individual racism, by only focusing on how the person being racialised can internalise stereotypes.

3. Then, ask groups to further develop the story of individual racism from Handout-1 to a story of internalised racism. That is, to outline how characters have internalised stereotypes over time.

4. After each group has finished to developing their stories of internalised racism, ask each group to imagine scenario on how race overlaps with other forms of discrimination, such as sexism, ableism, heterosexism, etc. see Handout-2.

5. Further, ask each group to discuss how internalised racism can manifest in different sexual or gender minority groups being pitted against their cultures. That is, caused impacts intra-culturally or cross-culturally.

6. Then handout below questions for interactive discussions:

- How do you see conflict among, between refugee cultures within your community as a result of the multiple intersectional identities and racism?
- What challenges and opportunities are you facing in dealing with or addressing racism and multiple intersectional identities in your practice or work?
- In what ways do refugees as individuals or as a collective, perpetuate discrimination against their peers in sexual and gender minority groups?

Debriefing and evaluation:

Start the debriefing by asking for a volunteer from each group to share the points that highlight their discussions.

For interactive learning, invite questions and feedback about each group's presentation and about the handed-out questions.

TIPS FOR FACILITATORS

- Timekeeping is important
- Discussions can very easily go beyond 45 minutes per group
- Discriminated against Dismantling negative and reinforced stereotypes of individual racism need to be understood and described based on the context of the training
- You can adapt the scenarios on the handout to the profile of the group and context in which a training takes place.

ASSIMILATING AND CONCEPTUALISING WORKSHOP

Handout-1



Taking the example from previous session, Ms. Juanita is prejudiced because she believes that Mrs. Chetta is stupid and barbaric; an uneducated refugee who lacks moral values. Thus, Mrs. Chetta is at the receiving end of negative and reinforced stereotypes. In this session, however, we are focusing on Mrs. Chetta's two children (Kwette: F, 14 and Mbote: M, 16) who were taken as a result of Ms. Juanita actions.

Here, we see two minor refugees whose lives are just torn apart, taken away from their family, relocate to foster homes where they probably meet other young adult refugees with cultures they do not understand, and go to new schools to face the struggle of finding friends, meaning, connections, harder if they belong to a gender minority group: making them vulnerable to stereotypes from their native peer.

SCENARIO:

A RACIALISED PERSON AND INTERPRETION OF STEREOTYPES.

Kwette and Mbote invited at a reception aim at connecting young refugees with their native peers, hosted by their native teachers from their new school. Those present included 3 other young refugees that Kwette and Mbote met at their school, among the 25 predominately native youth. The first people to greet Kwette and Mbote when they walked in were those three other young adult refugees, and then, they naturally struck up a conversation, talking about the reception, how and when they arrived.

While everyone was mingling in small groups, the teacher joined Kwette and Mbote while socialising with their acquaintances and kindly said to them: "are all the refugees over here in a corner talking to each other? Go out and meet people." The five of them froze. Then, very slowly, without speaking of it to each other, they dispersed.

Kwette and Mbote have no idea what the other felt, but they were stunned, flooded with emotions, feelings and/or questions. Irritation. Would the teacher have made such a statement to a group of their native peers she neither knew well herself nor knew how they are related to each other? Anger. Surely, she did not intend to be anything more than a good hostess. Hence, should they have let her know that her statement was a snub? Confusion. Would that be over-reacting? Frustration. Why those with native privilege so often racialize trivial matters? Humiliation.

Though this encounter was inconsequential, it proves an effective illustration of the relationship between individual racism, native privilege, and internalised racism. It resonated deeply with young adult refugees as they often find themselves having to justify their choices of spending time and being with refugees. As a result, they are left scattered and isolated, afraid, angry, drained or just too ashamed of being with each other to explore what they have in common and how best to collectively address the many ways those negative and reinforced stereotypes demean them.



ASSIMILATING AND CONCEPTUALISING WORKSHOP

Handout-2

- Analysing the inner dimension of internalised racism -

We see Kwette and Mbote growing up in a community that is always going to treat them differently, simply because they are refugees. It is no longer normal to talk or socialise with other refugees. Hence, they are trapped and overwhelmed by strong emotions translated into the feeling of Irritation, Anger, Humiliation and Frustration, enhanced by daily pressure, stereotypes and disinformation from their native peers.

Thus, without any help, guidance on how to handle and deal with those stigma and scars of racism that questions and attacks their full humanity, dignity, and existence, makes it difficult to bear. Hence, the easiest thing is to take it all in; feeling that, in some way, they are inherently not as worthy, capable, intelligent, beautiful and good as their native peers, and thus, act as if that was true, by socialising only with native peers, which impacts their ability to maintain healthy, and fulfilling relationships with other refugee; internalising that them or those like them are invisible and projecting their own sense of inferiority and inadequacy onto being a refugee.

SCENARIO: INTERSECTIONALITY AND INTERNALISED RACISM

In addition to the stigma and scars of racism, Mbote, who is now in his 20s, has been struggling with his sexual and gender identities as he sees himself as bisexual. Being a bisexual and refugee, Mbote experiences even greater challenges in the traditional, conservative and Christian Eritrean refugee society, created by a lack of acceptance and understanding of sexual and gender minority groups of LGBTQIA+ community in Eritrean culture. The culture that sustains monolithic and hegemonic masculinity, which privileges heterosexuality.

Such conceptions of masculinity foster aggressiveness of men toward women as well as gender minority groups in the form of homophobia and homonegativity. In his own culture, Mbote internalizes and lives by hypermasculine conceptions that define his manliness by social behaviour and sexual prowess, the condition fuelled by the heterosexism of his Eritrean refugee society that adheres to the rigid gender norms. He thus faces unique struggles set by the social, political, and religious environments of his culture, and cultures of other refugee communities around him.

Only the culture of his hosting community, acceptances and understands sexual and gender minority groups of LGBTQIA+ community. Thus, the community that accepts and encourages Mbote sexual and gender identity, is the same community that has racialized him from his teens. Mbote's coming out has impacts intra-culturally and cross-culturally. Though the coming out struggle is universal and the most powerful phenomena that ties sexual and gender minority groups across generations, Mbote experiences fear that there will be no future or place within his own refugee society; affecting how, when, or if he decides to disclose his sexual and gender identity.

Once upon a time



Aim

This tool is aimed to work on youth empowerment, encouraging youngsters to express themselves and tell their own stories, talk about themselves and their own experiences.

Specific objectives:

- Encourage self-reflection and self-awareness
- Promote diversity and empathy
- Encourage individual recognition and empowerment



Addressed topics

- diversity
- empathy
- invisible racism



Duration

60 - 90 minutes



Group size

Ideally 6 participants.



Methodology

Personal storytelling



Background

This tool for learning has been developed by Replay Network aps and Pistes-Solidaires during the ERASMUS+ project COMP-PASS.



Summary

The model defined by anthropologist Joseph Campbell is used as a tool to facilitate young people to reflect on their pathways and tell their story, establishing a connection between the different phases of the narrative cycle and their personal experiences. Personal storytelling in youth work helps putting youngsters at the centre of the story (confer power and individual recognition) as well as promoting an empathic perspective (overcome self-centred perspective).



Materials, handouts

The printed *The Hero's Journey Path* Handout

Step by step process

10 min.

The trainer/facilitator introduces the model "The Hero's Journey" to the participants using the video "What makes a hero" <https://youtu.be/Hhk4N9A0oCA>.

The trainer then tells the participants that the task of this activity is to think about, write down and then tell to the others a real story that found oneself as "hero". A personal story. To do that they will be guided by the hero's journey path (handout), summarized in 7 steps.

- 1) **CONTEXT** Once upon a time, when, where...
- 2) **PROTAGONIST** Name of the hero, characteristics...
- 3) **THE MISSION** The call to adventure, the action, the aim to realize...
- 4) **OPPONENT** Name, role, characteristics...
- 5) **HELPER** Ally, support, resources...
- 6) **UNEXPECTED PROBLEM** Crisis, obstacle to overcome...
- 7) **THE END** Goal achieved, lesson learnt, moral...

Participants can freely choose which episode, period or situation in their lives they would like to narrate. The trainer suggests participants that they may tell about an episode of invisible racism they might have experienced, as either a victim, perpetrator or bystander. At the same time, the trainer underlines that they can freely choose the topic of their story.

If they wish, they can also use drawing or other forms of expression to accompany and exemplify their story.

50 min.

Participants have 50 minutes to choose the topic and write down the story. (individual work)

30 min.

Participants have 5 minutes each to read, exhibit their story to the others.

TIPS FOR FACILITATORS

The activity should be used after other activities, when the participants have already got familiar the training process, have a degree of closeness with the trainers and the other participants, have done some other activities that may be considered “preparatory” to this level of introspection and communication. Also, this activity should be anticipated by activities or exercises that tackle the meaning and forms of invisible racism.

Possible results: Participants gain more self-awareness and self-confidence. Participants exercise their empathy while listening to the others’ personal stories.

Possible variations and adaptations: The activity may include a debriefing session where the participants share their impressions and feelings on the activity.

Possible challenges: The trainers should pay attention to the emotional charge of the participants. The trainers should take care that the sharing of the stories take place in a respectful atmosphere where everybody is actively listening.

If the tool were carried out in an online setting: The facilitators could use ZOOM online platform to run the activity online, both for the work in plenary and in small groups. In addition to this, we recommend the use of MIRO.COM platform that allows facilitators to create and personalize the online training environment through the interactive whiteboard of MIRO. The handouts foreseen in the activity can be adapted and shared through the screen/document sharing option of ZOOM and/or on the MIRO whiteboard.

In an online training setting, an *additional facilitator* is needed to manage the online platforms and support the other trainers/facilitators and the participants with the technical aspects. A *dedicated extra time* must be planned by the facilitator for the explanation and illustration of the platforms’ functionalities that allow participants to engage in the activity.

Once upon a time
Handout
- The hero's journey path -



1 | Context
once upon a time,
when, where...



2 | Protagonist
name of the hero,
characteristics



7 | The end
goal achieved,
lesson learned,
moral...

once upon a time... 1

in which I lived... 2

that had to... 3

against... 4

with the help of... 5

and despite... 6

finally succeeded to... 7



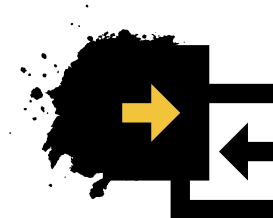
3 | The mission
the call for
adventure,
the action,
the aim to realize



**6 | Unexpected
problem**
crisis,
obstacle to
overcome...



5 | Helper
ally,
support,
resources...



4 | Opponent
name, role,
characteristics

BRAINSTORMING ON THE EMPOWERMENT OF THE OPPRESSED



Aim

Introduction to the training topics.



Duration

90-120 minutes



Group size

This activity works best with small groups, up to 30 participants



Addressed topic

internalised racism



Materials, handouts

- Flipchart paper
- Handout (1 copy for each small group)
- large sticky notes
- markers
- tape
- a wall with enough space to attach several sheets of flipchart paper for each group



Methodology

peer learning



Background

This tool was developed within Pathways to Empowering the Oppressed Training and reflects TERRAM PACIS human rights and peace educational programmes. As the whole training *Brainstorming on the empowerment of the oppressed* is primarily designed for youth activists and youth educators, or trainers working with different young and adult learners with refugee background through non-formal education practice to addressing internalised racism.



Summary

A participatory approach for addressing internalised racism through youth work. A brainstorming session combines a relaxed and informal approach to problem solving with lateral thinking. It encourages learners to come up with thoughts and ideas, which can be crafted into original, creative solutions to a problem. In groups, the learners are asked to draw up a specific situation that describes situations or scenarios that they might have observed in their work, life or practices, and work together to understand what contributes to racism.



Created by

Terram Pacis Editrial

Step by step process

As a trainer or facilitator, you should expect to spend:

- 15 minutes on giving instructions
- 45 minutes for group discussion on the provided handout and to have written their scenarios
- 30 minutes on the debriefing at the end of the activity

1. Ask participants to go in small groups from 4 to 6 persons per group. Then give each small group a flip chart and one printed handout.
2. Ask each group to think and write down the difference between “being racially prejudiced and being discriminated against.”
3. Ask each group to analyse and interpret their content and try to create a situation or scenario in which the “racially prejudiced person” and the “person discriminated against” are present.
4. After, ask groups to investigate and analyse their situation or scenario using approach on CASE SCENARIO-2 of the handout, and then think about the impacts of CASE SCENARIO-1, if it is the only possible approach.
5. Then, ask each group to write their situation or scenario on their flip chat, then outline the effects that it might be caused on character(s).
6. Once each group has finished to outlining their situation or scenario, and related effects, ask each group to present it to the big group.

Debriefing and evaluation:

1. Before analysing those elements, remind the participants to consider the context, and reflect on how it relates to their own local realities or based on what they do with their targeted groups to approach similar problems, events, cases, or situations in their youth work.
2. After concluding that the context each group is working in, is indeed the context of racism, the big group can invite questions or give feedback on challenges, needs or gaps, and limiting factors they face in their youth work and deepen their insight from various perspectives.

TIPS FOR FACILITATORS

You can adapt the scenarios on the handout to the profile of the group and context in which a training takes place.

- Timekeeping is important
- Discussions can very easily go beyond 45 minutes per group
- Being racially prejudiced and being discriminated against need to be understood and described based on the context of the training



BRAINSTORMING ON THE EMPOWERMENT OF THE OPPRESSED

Handout

- Racism analysis using empowerment of the oppressed -

Empowerment of the Oppressed is a participatory learning and teaching approach that contributes to the awakening of critical awareness and the thinking process in the individual. It empowers the oppressed with skills and tools to emphasise on their everyday lives; how they are being robbed of their humanity and dignity, to begin the process of humanisation, and reclaim their dignity through thoughts and actions.

It introduces the idea of developing critical thinking in the oppressed and addressing the problem of fear of equal opportunities, rights, and/or freedoms in the oppressor, who are both affected by being submerged in the situation of oppression. Thus, only the oppressed and their allies can save themselves from oppression, who must work their way through thoughts to a critical understanding of reality that leads to actions.

CASE SCENARIO-1.: SYSTEMIC APPROACH

Mrs. Chetta's two children (14 and 16 years old) are taken away by child protection services. A court ruling concluded that Mrs. Chetta abused child rights that protects children against violence. Further, in its conclusion, the court ruling stated that Mrs. Chetta is unfit to provide for her children since she does not have any job or income.

On both matters, since no attempt is made to understand why she slaps her children which reflects her Eritrean culture, nor to explain the laws to why her complaints to the labour regulation authorities have never been investigated, racism is present.

CASE SCENARIO-2.: EMPOWERMENT OF THE OPPRESSED APPROACH

This approach requires Mrs. Chetta to understand her situation, begin to think about new realities and embrace change. Hence, she must work with other refugees in the same situation and allies to arrange a meeting with child protection services, labour regulation authorities, community members like Ms. Juanita and other officials to a discussion about how refugees are affected by the new cultures, policies and laws.

It is likely that they have tried to explain the laws to the newcomers, but it is not working because of cultural and language barriers, as well as a lack of opportunities, rights, and/or freedoms among refugees.

The goal is thus to develop a strategy for increasing child protection services' cultural competences and, at the same time, increase refugees' understanding about child rights and laws regarding raising a child in their new community. The strategy must also put in place a community that is in charge to assess and investigate complaints where refugees are denied opportunities, rights, or freedoms that natives in same situation enjoy without prejudices.

This attempt could result in change at the community and institutional levels.

CAT AND MOUSE

Aims

Promote empathy and explore thoughts and feelings related to being powerful and powerless.

- Understand the different positions that can occur between people according to the levels of power.
- Understand the importance of knowing the different points of view.
- Learn to adopt an empathic stance through observation of the other person's vision or position.
- To improve the atmosphere of coexistence in the group of participants of the activity through the recognition of the peers.
- To prevent conflict situations in the educational environment and at the same time in other spaces of the life of the components of the activity.
- Work on social values such as respect, equality and solidarity.

Methodology

It is a visualization method that can be focused on students but also to trainers, educators, teachers or other people who want to enhance the value of empathy.

Summary

In this activity participants explore thoughts and feelings related to being powerful and powerless through putting themselves in a position of a cat and a mouse and think of possible actions that can be done within the group (or their other environments) to make it free of abusive relations of power.

Addressed topics

power relations
emotional awareness
good treatment

Background

The tool was introduced to Cazalla Intercultural during the project "Lorca Libre de Racismo" in 2013 by Fabian Lujan, sexologist, expert on microaggressions. It was tested during the training of trainers and carried out within workshops in schools (the tool was used in classes of 6 high schools in Lorca with more than 3000 students).

The direct impact on participants that we observed was the activity facilitated a great reflection by young people, they found many examples from their daily lives where they held power and where not in many cases (felt discriminated against), moreover, they shared about how they felt in each of those situations. Students supported each other and gave suggestions on how to transform those situations so that they would be free from abuse of power. Finally, together as a class/group they gave concrete proposals on how to improve the day-to-day life in their class so that it is free of "cats and mice". The final evaluations among the teachers showed us that in many classes the relationship between students improved: they supported each other more and that they gained confidence in each other.

CONSTELLATIONS: *a manual for working with young people on the topic of racism and invisible racism*, developed within the STAR project, co-financed by Erasmus+ Program.



Duration

60-90 minutes



Group size



Materials, handouts

- Text for visualization (annexed)
- Music player (optional)

Since this activity is a visualization, the number of people does not matter. The important aspect of is a calm environment, a silent room and enough space so that participants can find their space to relax, sit or lay down.

Step by step process

1. Inform participants that you are going to tell them a story, and they just need to follow your voice and imagine the things you are saying or asking. Read the text for visualization (annexed).
2. Take a poster, divide it into two parts with a line and draw a cat on one side and a mouse on the other. Ask participants about all the thoughts, feelings and actions of the cat and mouse. Write them down in the respective part of the poster.

Debriefing and evaluation

- How did you feel as a mouse?
- How did you feel as a cat?
- What did you think when you were the mouse? What did you do?
- In which situation did you feel weak? In which situation did you feel powerful?
- Where would you prefer to live, in a world where cats eat mice? Or where they can live together?
- Who are cats and mice in your local community? Who in society is in the position of power? And who is in the position of submission?
- Why do we like power?
- What are the reasons for the people in submissive positions to be there? And why are those in power positions over there?
- How is power related to racism?
- How can we create a space where power relations don't exist?

TIPS FOR FACILITATORS

First of all, the most important thing in this activity is to prepare a calm environment for the visualization. (putting some relaxing music (without lyrics) or turning the lights off).

If you work with a big group, it's recommended to divide it into subgroups for the final debriefing, so that everybody has the chance to participate actively in sharing. When participants discuss in small groups, you can ask a reporter from each group to summarize the debates and results of internal discussions for the plenary. The main purpose of the activity proposed in the educational action is to work on empathy and, indirectly, other social values. In such a way the content is totally oriented to encourage empathy and other values within participants.

Impact:

- Reflection on the importance of promoting empathy, in order to improve interpersonal relationships and the climate of coexistence in the educational environment in question.
- Carrying out an activity in which the students have to empathize with the different situations of the characters described and then make an individual and group reflection.
- Personal analysis on the level of empathy of each one.
- Awareness of empathy as a necessary value for interpersonal relationships and good understanding between subjects.
- Awareness of the importance of developing empathy in people for a good climate of social coexistence.
- A common action plan within the group on how to make the co-living free of any power abuse and based on cooperation and solidarity.

The only difficulty we faced sometimes during the activity was that some of the participants could not visualize the story. For that it might be helpful giving as much details as possible when describing the situation. On the other hand, check if the participant do not have any deep fears towards cats and mice, since if the visualization gets very real, the persons might suffer and enter into panic zone.

This activity can be as well run online. For the visual representation of power relations and as well for collection of inputs from participants you can use a variety of tools, such as Padlet, Mural, Google Jamboards, etc).

CAT AND MOUSE Handout - Text for the visualization -



Breathe. Try to relax your body. Close your eyes. Make yourself feel comfortable.

I imagine I leave my classroom, and go out from my school. There is a small road that I never took before. I decide to take it now. The small road goes to an old, abandoned house. I am at the door, I open it and I get inside the house. What I find is a very large, dark room. I get to walk around the room and my body starts to shake. I get smaller. I'm already the size of a notebook and I'm still getting smaller.

I grow hair all over my body, my teeth grow, and I realize that I have become a little mouse. How do I feel in the position of a mouse? How do I see the world from this position?

Suddenly, the door of the house opens and a big cat appears and begins to walk around the house. How do I feel? What do I think? The cat suddenly looks at me and starts walking in my direction. It is coming closer and closer. What can I do? How do I feel?

Just when the cat is almost by my side, my body is transforming again, I become a cat, and the cat becomes a mouse. How do I feel right now? How do I see the world now when I am a cat? How do I see the mouse?

I decide what I will do with the mouse. Then I go ahead and do it. My body shakes again and begins to regain its form and size. After I have regained my shape and size, I leave the house and I go back to school. I climb the stairs to my class and I sit down...

And gradually we open our eyes.

DAY BY DAY

Aim

Participants are introduced to the topic of invisible racism, microaggression.

- To foster curiosity and involvement
- To ground the topic of microaggression and discrimination

Duration

30-60 minutes

Group size

Groups of 3-6

Addressed topics

invisible racism
microaggression

Summary

Day by day is an online game which gives the opportunity to the player to follow the typical days of a teenager who is looking for love. During the story the teenager faces the challenges of social and school life and he/she experiences the power of microaggression by the lens of a bystander.

Methodology

Game based learning
RJR model

Created by

Emberség Erejével

Background

In the past Emberség Erejével developed tools to raise awareness on Human Rights and Human Rights violation in everyday life using game based learning (DEMO – public life simulator <https://www.emberseg.hu/demo/>), information and communication technology (Dignity World <http://enterdignityworld.com/>). The present game was created within the project E-STAR with the purpose to exploit the existing knowledge on development of online games and focus on the topic of invisible racism.

During the preparation we wanted to grasp the excitement of an escape room game. The virtual setting allowed us to incorporate various challenges with diverse scenarios. The participants interact with friends, teacher, family and strangers at school, home, public place and online by the chosen avatar. The conversations are happening at different levels of the community mirroring the functioning of the wider society in familiar situations. Participants therefore are able to connect easier to the topic and their involvement in the game may lead a way to their own experiences.

Materials, handouts

- one mobile/tablet/laptop per group
- game
 - HU: [emberseg.hu/estar](https://www.emberseg.hu/estar)
 - ENG: [emberseg.hu/en/e-star/](https://www.emberseg.hu/en/e-star/)

Step by step process

1. Divide participants into small groups and ask them to open the link of the game on the available device.
2. Ask students to follow the instructions of the game.
3. If some groups are finishing early invite them to continue the story on an online worksheet provided at the end of the game.
4. After the online game students of the class are encouraged to reflect upon the uncovered story and their own experiences in plenary.

Debriefing and evaluation:

- How do you feel about the story?
- What happened during the story?
- Was anyone surprised at the situation? Does it happen in your country/often?
- Have you ever seen anyone treated the way the security guard treated the characters? Why does this happen in real life?
- How much are people judged by their individual identity and how much by the group that they belong to?
- Which groups members are often disadvantaged?
- Were the endings realistic? How hard is it to be assertive in such situations rather than aggressive or submissive?
- What other example can you give of prejudice, discrimination?

TIPS FOR FACILITATORS

At the end of this activity participants are ready to dive deeper in the topic of invisible racism. They are involved and asked to provide some example of their own experiences. The achieved joint attention and understanding creates opportunity to more effectively clarify relevant concepts and for one's own experiences to be placed within the discussed theoretical framework. *Pyramid of racism* is an excellent activity to follow the implementation of this tool.

This game can be modified easily as the site (GENIALLY) allows its reuse. Facilitators can shorten or supplement the story if they register for free. This changeability provides the potential to reconstruct the story keeping in mind the characteristics of the current group. Future activity could also cover the continuation of the story. If computers are available, participants can construct how they see the future of the characters relationship and develop embedded games to tell the story further adapting their vision to the existing structure.



The limit of this tool is what its advantage: technological resources. WIFI connection and digital devices are needed and possible difficulty may arise from its unsuitable maintenance. While the layout of the game and the fact that they can use their smartphone are showed to be attractive for youth.

Since *Day by Day* is an online game the adaptation of this activity to remote learning settings is not a significant challenge. However, we recommend that breakout rooms be set up during play to reduce the weight of any in-game jams with social support.

EURO-RAIL "A LA CARTE"



Aim

- To challenge participants' stereotypes and prejudice about other people and minorities, and about the images and associations the text raises.
- To reflect on the perceptions different participants have of minorities.
- To raise self-awareness about the limits of tolerance.
- To confront the different values and stereotypes of the participants.



Addressed topics

- prejudice
- tolerance
- minorities



Methodology

Role-playing



Summary

None of us is a racist but...
This activity is about looking at prejudice using an everyday situation: travelling together on a train.

Issues addressed:

- Prejudice and limits of tolerance
- Images and stereotyping about different minorities.



Duration

90-120 minutes



Materials, handouts

- The scenario (Handout 1), one per participant
- Instructions for facilitators to use (Handout 2)
- A pencil for each participant.
- Large space / separate spaces for working in small groups.



Background

Education pack – Ideas, resources, methods and activities for informal intercultural education with young people and adults, ALL DIFFERENT ALL EQUAL (European Youth Campaign against Racism, Xenophobia, Anti-semitism and Intolerance) – Edition reprinted 1999



Group size

Minimum 5, maximum 40.

Step by step process

1. Give a copy of the activity sheet to each person.
2. Briefly describe the scenario and tell them to read the descriptions of the people travelling on the train.
3. Now ask each person individually to choose the three people they would most like to travel with and the three they would least like to travel with.
4. Once everybody has made their individual choices, ask them to form into groups of four to five and to:
 - Share their individual choices and the reasons for them.
 - Compare their choices and reasons and check where there are similarities.
 - Come up with a common list (the three pluses and the three minuses) by consensus.
5. In plenary, ask each group to present their conclusions including the reasons for their common choices. They should also say in which "cases" there was most disagreement within the group.

Debriefing and evaluation:

The debriefing and discussion will be based on the group's reports. Comparing the different results is a good way to introduce the discussion. You may continue by asking questions such as:

- How realistic are the situations presented?
- Has anyone in the group experienced a similar situation in real life?
- What were the major factors that determined your individual decisions?
- If the groups did not manage to reach common conclusions, why was this?
- What was most difficult?
- What factors prevented you coming to a consensus?
- Which stereotypes does the list of passengers evoke?
- Are the stereotypes in the descriptions given or in our minds and imagination?
- Where do we get these images from?
- How would it feel to be in a situation in which nobody would want to share a train compartment with you?

TIPS FOR FACILITATORS

Be aware that the list of passengers enclosed is very long and makes it difficult for the groups to come up with a common list, consequently you may require more time for both the individual and the group part. If you wish, ***you may reduce the list to a maximum of 10-14 passengers*** and adapt it to the local or national situation of the group you work with. It is very important that some of the passengers' descriptions correspond to minorities which are familiar to the group including "invisible" minorities such as homosexuals, people with disabilities, someone who is HIV positive etc. In many cases the groups will not manage to come up with a common list. Do not emphasise this aspect of the activity especially as it may lead to a false consensus. It is equally interesting to check why it is difficult to reach consensus on a matter like this. It is important for everyone ***to respect each other's opinions*** and not attack people for their personal views. If some choices seem doubtful it is more relevant to discuss the reasons which lead to a particular choice rather than to question personal decisions. In fact both the participants and you, the facilitator, will be in difficult positions: it's very easy to turn this activity into a condemnation session! For this reason beware not to let the discussion develop into "who's got the least prejudice?" but rather to work on the fact that we all have prejudice. It is also important to discuss and explore the fact that the description of the passengers is very brief, we know little about the personality or background of people. But isn't that the way we normally react to information in newspapers and television, and in conversations or when meeting people for the first time?

If the tool were carried out in an online setting:

The facilitators could use *ZOOM* online platform to run the activity online, both for the work in plenary and in small groups. To set the conditions for the interaction in small groups, the breakout rooms can be used. In addition to this, we recommend the use of *MIRO* platform that allows facilitators to create and personalize the online training environment through the interactive whiteboard of *MIRO*, using different structures, forms and colours, and giving participants the possibility to register in writing their comments and reflections. The handouts foreseen in the activity can be adapted and shared through the screen/document sharing option of *ZOOM* and/or on the *MIRO* whiteboard. Another useful online platform to use can be *MENTI*, for example to gather participants' answers to some of the final debriefing questions. In an online training setting, an additional facilitator is needed to manage the online platforms and support the other trainers/facilitators and the participants with the technical aspects. A dedicated extra time must be planned by the facilitator for the explanation and illustration of the platforms' functionalities that allow participants to engage in the activity.



EURO-RAIL "A LA CARTE"

Handout 1

- The scenario -

You are boarding the "Deer Valley Express" train for a week-long ride from Lisbon to Moscow. You are travelling in a chouchette compartment which you have to share with three other people. With which of the following passengers would you prefer to share?

1. A Serbian soldier from Bosnia.
2. An overweight Swiss financial broker.
3. An Italian disk-jockey who seems to have plenty of dollars.
4. An African woman selling leather products.
5. A young artist who is HIV positive.
6. A Roma man (Gypsy or traveller) from Hungary just released from jail.
7. A Basque nationalist who travels regularly to Russia.
8. A German rapper living a very alternative life-style.
9. A blind accordion player from Austria.
10. A Ukrainian student who doesn't want to go home.
11. A middle-aged Romanian woman who has no visa and a 1 year old child in her arms.
12. A Dutch hard-line and aggressive feminist.
13. A skinhead from Sweden ostensibly under the influence of alcohol.
14. A wrestler from Belfast apparently going to a football match.
15. A Polish prostitute from Berlin.
16. A French farmer who speaks only French and has a basket full of strong cheese.
17. A Kurdish refugee living in Germany who is on his way back from Libya.



EURO-RAIL "A LA CARTE"

Handout 2

- Instructions for facilitators to use -

You are boarding the "Deer Valley Express" train for a week-long ride from Lisbon to Moscow. You are travelling in a chouchette compartment which you have to share with three other people. With which of the following passengers would you prefer to share?

1. Individually select your three first choices of the people you would most like to travel with and the three you would least like to travel with. You have 15 minutes to do this.
2. In groups, share your choices of the 3 best and 3 worst companions, and discuss the reasons which led to your decisions. Then try to come to a consensus on a common list of the three most favoured and the three least favoured companions. You have 45 minutes for this part of the activity.
3. In plenary, each group presents its conclusions followed by a debriefing and evaluation of the exercise.

GOOD TREATMENT

Aims

To make young people aware on bad treatment and its consequences and to reflect on their own needs in terms of their personal wellbeing.

- Raise awareness on how we learn and normalize bad treatment in our everyday life
- Deepen the understanding of the consequences of bad treatment in ourselves and in others
- Reflect on the own needs of personal wellbeing and learn how to express it to others

Summary

In this activity participants understand through experience why is it important to treat others the way we would like to be treated and reflect on what makes them feel good. Within our summer camps we proposed it for the 2nd day before lunch.

Methodology

This is a concrete activity (if possible outdoor, since it's better to have bigger space for task performance and for group work) that can be used in different settings and frameworks and it can support other content related activities. It can serve as well as a group building activity to start raising the topic of collaboration within the group, formed by individuals that have different needs and learn how to work together on the basis of safety and motivation.

Background

Cazalla Intercultural used this tool within the summer camps, where young people lived together for 5 days and learnt and practiced good treatment while discovering other topics, in our case invisible racism. The tool is meant to recreate a small and concrete experience that can be easily extrapolated to real life experiences of young people. After creating the task for other groups(part 1), they realize that we tend to laugh and make fun of others, put them in ridiculous situations (usually young people invent tasks for others that are embarrassing, difficult or "funny" for them but not for the group who would need to perform the task).

On the other hand, we don't tend to think about how the others feel nor tend to create a safe and comfortable space for others, or express appreciation or positive things about others. Young people reflect on why we act like this and moreover, on the consequences of this. The part 2 of the activity is about recreating a conscious moment of well-being that young people experienced recently and by reproducing the same feeling, they observe themselves and reflect a bit on what makes them feel good.

The impact of this activity is to make people more aware on their own needs and even allow them to plan some good deeds for themselves.

CONSTELLATIONS: *a manual for working with young people on the topic of racism and invisible racism*, developed within the STAR project, co-financed by Erasmus+ Program.

Duration

60-90 minutes



Group size

Min. 8, Max.30



Created by

Cazalla Intercultural



Materials, handouts

- Paper
- pens/pencils, markers



Addressed topics

- prejudice
- tolerance
- minorities

Step by step process

PART 1

1. Divide participants in small groups and ask each group to come up with a task for another group – something they should perform or do – to make everyone laugh and help energize the group. Give them time to come up with task.
2. Ask each group to present what is the task they came up with, but no one should start implementing the task at this point. Normally, the tasks would be somewhat humiliating or make participants feel somewhat uncomfortable.
3. Tell the participants that you have forgotten to mention one important condition of the activity: that each group will have to perform the task they have come up with themselves. Invite them to do it.
4. After the tasks are performed, you can invite participants for reflection or move on to the second part and make a combined reflection at the end.

PART 2

1. Invite participants to make themselves comfortable, close their eyes and think of a recent moment when they felt happy: celebrating an achievement, doing something or being with someone that makes them happy, etc. Ask them to recreate this moment in their mind: where were they, with whom, what did they do, what did they feel, remembering smells, sounds around them, etc.
2. Having allowed enough time for remembering and reliving, ask participants to open their eyes and form pairs. In the pair, each participant can use the body of their peer as clay and direct a statue, that would represent the situation or feeling they have thought about in the first step.
3. Make a round and ask each participant to show and explain their “statue”.

Debriefing and evaluation:

- How do you feel?
- In the first part of the activity, how did you feel when another group was imposing a decision on what you need to do? How does this relate with the topic of power?
- Can you think of real-life examples when humiliating decisions are imposed to certain people or groups of people?

- How did you feel when the rules changed and you had to perform your own tasks?
- Would you have come up with a different task if you knew that you yourself would need to do it? Different how and why?
- Why is it easier to humiliate others instead of us?
- What is the general conclusion of the first part of the activity?
- What is the difference in the feeling that the first part and the second part of the activity brought in you? How do you explain it?
- Which part of the activity represents 'good treatment'? How do you understand 'good treatment'?
- Why is it important to know what makes us feel good? How does it relate in our relationships to others?
- How can we use the concept of good treatment to fight racism and invisible racism?

TIPS FOR FACILITATORS

Young people, through this concrete experience, realize how we tend to mistreat ourselves and others and explore the causes of these behaviours. Moreover, they start reflecting on their own needs and share them with others. They reflect on their powerful happy moments and analyse them.

It is very important not to reveal that the tasks that the groups prepare for others are not for themselves until there are already created. On the other hand, the part 1 and part 2 can be 2 different separate activities, so you can only do part 1 or only part 2, depending on the objectives planned for the group.

Advantages of the tool: it is really simple to carry out, can be developed in different kind of spaces and with different number of people. It is simple and powerful, since allows young people to feel the bad/good treatment and its consequences immediately.

One of the challenges would be that there might be some resistance in accepting/giving good treatment at first, some young people start laughing and don't take seriously the part of self-reflection and they could influence the participation of others.



If this activity is supposed to go online, you can adapt it easily. You divide the big group into smaller groups (using for example the *ZOOM* platform or others that allow you dividing the big groups in smaller groups), and within the groups the participants make up a challenge for the other group that can be shown to the rest putting their cameras on or even just microphones (ex. make up a song, a group dance performance, a group drawing something, etc).

In the second part of the activity, the participants reflect individually on their moments of happiness and wellbeing and afterwards, instead of claying a statue in pairs, they can individually reflect on that moment by drawing their feelings or themselves on a sheet of paper. You can even go further with exploring the moment, finding for example a song that would represent it or anything else that can be searched on the internet or even things they have at home. The rest of the activity remains the same.

HUMAN BILLBOARD ON THE LINE OF EXPERIENCE



Aim

This activity helps participants to get to know one other and to further build team spirit among the participants by exploring their characteristics and experiences, which create the basis for a safe and interactive learning environment.



Summary

A participatory approach for addressing internalised racism through youth work! Introductions and getting to know each other.



Addressed topics

internalised racism



Group size

small groups,
up to 30 participants



Methodology

participatory approach



Duration

90-120 minutes



Materials, handouts

- Flipchart paper, sticky notes, markers, and a tape;
- A wall with enough space to attach several sheets of flipchart.



Created by

Terram Pacis Editrial



Background

This tool was developed within Pathways to Empowering the Oppressed Training and reflects TERRAM PACIS human rights and peace educational programmes. As the whole training *Human billboard on the line of experience* is primarily designed for youth activists and youth educators, or trainers working with different young and adult learners with refugee background through non-formal education practice to addressing internalised racism.

Step by step process

As a trainer or facilitator, you should expect to spend:

- 20 minutes for the participants to make their human billboards
- 20 minutes for the participants to walk around, chat and explain to each other what their human billboard says about them
- 10 minutes on giving instructions and waiting for participants to fill in their sticky notes
- 25 minutes for each participant to share what they written
- 15 minutes on the debriefing at the end of the activity

TIPS FOR FACILITATORS

Timekeeping is important, as introductions can very easily go beyond. You can adapt the questions for the sticky notes to a profile of the group and context in which a training takes place.

Human billboard

1. Give one flip chart sheet to each person in the room along with coloured markers. Give everyone 10 minutes to use the flip chart and the markers. Ask them to use words, symbols, or pictures to describe themselves.
2. Once the 10 minutes are over, instruct each person to cut an X at the top of the flipchart so that she or he can put her or his head through it and wear the flipchart like a human billboard; draping in front of them.
3. Give the group 20 minutes to walk around the room, chat and explain to each other what their human billboard says about them.
4. Once you see that everyone got a chance to tell the story behind their human billboard, ask the group to go back in their seats. At this point, you will not need a debrief as this could go out the participants' comfort zone.

The line of experience

1. Attach several flipchart sheets, side by side, to form a line on a blank wall. Draw a long-arrowed line across the sheets and mark divisions of 5, 10, 15, 20 and 25 years. Label, the "Line of Experience."
2. Distribute large sticky notes to each participant and ask them to divide their sticky notes into four spaces, demonstrate how.
3. Ask participants to mark the spaces with letters: A, B, C, and D. Then ask them to write on each of the corresponding space:
 - a. Names and Identify as X. (X is how they would like to be identified as based on their preferred gender identities/expressions).
 - b. Occupation and an organisation, or schools. they belong to.
 - c. One special joy in their life they wish to share with others.
 - d. One of their most satisfying moments as a youth activist, youth educator, trainer, rights defender, or a practitioner, which they wish to share with the group.
4. When participants have finished writing this information on their sticky notes, start by sharing your note, to set an example. Place it on the section of the line that corresponds to your years of experience and then, explain your choices briefly. 2 minutes.
5. Have participants come to the wall one by one (order could be set in different ways, e.g. by throwing a ball), in order to share their information and placing their sticky notes on the line of experience. Each participant should take 2 minutes.
6. In the meantime, have another trainer, or a participant add all the individual years of experience into a collective total for the group.
7. After each participant has shared his or her or their sticky note, share the number of years of collective experience in the room. Reflect on the importance of learning from each other, taking into consideration the different experiences and perspectives of the participants on the training course.

Debriefing and evaluation:

This is a means to bring together the result of the session based on the outcomes of this activity. Invite questions, feedback from participants on what they discussed about on: special joy in their life they shared with the rest of the group or their most satisfying moments as a practitioner which they shared with the group. This can allow the participants to talk more about what they work with and try to understand more what each is doing in their community, and further share and exchange best practices and existing challenges in their work, by opening discussion.

INFORMATIVE AND AROUSING PRESENTATION



Aim

Get to know the trainers and training goal. A good start of your training is very important. It is therefore recommended to take your time to introduce the programme and make sure everyone is on the same page and knows the goal of the training. It is further essential to create a nice atmosphere for learning where all feel respected and valued. It is equally important to emphasise that you are not there to validate your knowledge, but to support them to analyse the strengths and areas for improvement of their youth work.



Addressed topics

internalised racism



Duration

60-90 minutes



Materials, handouts

- Flipchart paper, sticky notes, markers, and a tape;
- A wall with enough space to attach several sheets of flipchart.



Background

This tool was developed within Pathways to Empowering the Oppressed Training and reflects TERRAM PACIS human rights and peace educational programmes. As the whole training *Informative and arousing presentation* is primarily designed for youth activists and youth educators, or trainers working with different young and adult learners with refugee background through non-formal education practice to addressing internalised racism.



Summary

A participatory approach for addressing internalised racism through youth work. Expectations & ground rules.



Group size

small groups,
up to 30 participants



Methodology

participatory approach



Created by

Terram Pacis Editrial

Step by step process

As a trainer or facilitator, you should expect to spend:

- 30 minutes on introducing yourself, presenting the training agenda, and giving instructions on how the training is delivered.
- 30 minutes on explaining the ground rules and inviting feedback from the participants.

Getting acquainted and expectations:

1. Introduce yourself and welcome participants to the training.
2. Go over any logistics about timing, breaks, etc.
3. Talk briefly about the goal of the training and what participants can expect from attending the training:
 - a. This training aims to strengthen youth workers practices in addressing internalised racism, by exploring the effects of racism among adult refugees on inner dimension.
 - b. This training further aims to strengthen youth workers capacity to delivery effective training intervention with preparatory approaches, which is the core of a youth work that is accountable for making social change.
4. Ask if any person in the group has questions about the training goals, and then present the training impact. As a learning outcome of this training, you can:
 - a. describe the scale of internalised racism among young adult refugees, demonstrate the systemic oppression, and present where racism falls;
 - b. demonstrate the difficulties in addressing racism through youth work and be able to address those difficulties in your youth work.

Making ground rules

1. Write down "Ground rules" on a flipchart and invite participants to add any other conditions, which are needed to feel safe and confident to openly discuss about the sensitive topics around discrimination, racism, and internalised racism and to realise full participation during training sessions. Basic ground rules should include:
 - Confidentiality: in case of sharing sensitive or personal stories; it is encouraged to not disclose who said what, outside this training room.
 - Communication: listen to each other and give each other enough time to respond or speak up;
 - Cultural diversity: respect differences in opinions, be in time, cell phones in silent mode, and help your group;
 - Gender diversity: respect and value how each person identifies with regards to their gender expressions and sexual orientation.
2. Hang the flipchart with the Ground Rules at a wall in a way that it is visible for all participants during the training.
3. If anything happens during the training, which is not in line with the Ground Rules, please refer to them.
4. If anything happens which should be a Ground Rule but is not yet defined as such, agree with participants to add a new Ground Rule, to avoid repeating problems or conflict.
5. In addition to Ground Rules, each group might need to appoint, per session or for whole the training:
 - a. note taker;
 - b. a timekeeper; and
 - c. person(s) responsible for presentation when applicable.

TIPS FOR FACILITATORS

Focus on: to feel safe and confident to openly discuss about the sensitive issues, feelings, or topics; to be aware of differences in individual participants' conditions needed for creating a safe environment and to share and agree on common conditions as ground rules; to feel encouraged to fully participate, give input and get ownership about what they want to learn; to experience and learn a method on how they themselves can create a safe environment in their youth work. You can adapt the goal to the current training' topics and the ground rules should be set based on the context, culture, and the group you are working with.

PYRAMID OF RACISM



Aim

The overall aim of this tool to learn to categorize different manifestations of racism and introduce to participants the topic of invisible racism.

- To explore different manifestations of racism and categorise them as hate crimes, visible racism and invisible racism
- To introduce the topic of invisible racism and raise awareness on manifestations of invisible racism in everyday life of participants
- To reflect on the consequences of invisible racism
- To raise awareness on the own racist behaviours and recognize them



Addressed topics

Invisible racism



Duration

60-90 minutes



Methodology

This tool is one of a bigger variety of methods that explore invisible racism. Can be done perfectly as a separate, unique activity. On the other hand, if we combine it with other activities, it's recommended to follow up with more experiential activities that tackle attitudes, emotions of participants, promote empathy towards victims of racism and explore the consequences of it. (You can check the Manual Constellations to see more tools on invisible racism)



created by

Vladislav Petkov from
ProEuropean Network organization,
Sofia, Bulgaria.



Background

The tool was created during the STAR project with the purpose of using it during the training of trainers and after on with young people during the summer camps. It's a great tool to introduce the topic of invisible racism and where participants can understand what it is and moreover reflect on real situations and happenings from their life and can discuss the consequences of this invisible, normalized violence. On the other hand, it allows to reflect on our own internalized racist attitudes and thoughts and start being aware of them.

CONSTELLATIONS: *a manual for working with young people on the topic of racism and invisible racism, developed within the STAR project, co-financed by Erasmus+ Program.*



Group size

Ideally subgroups
of 5 people.



Summary

In this activity participants explore different manifestations of racism and are asked to categorise them as hate crimes, visible racism and invisible racism.



Materials, handouts

- printed copies of the list of manifestations of racism (annexed)
- printed copies of models of the pyramid (annexed)

Step by step process

1. Divide participants in small groups of four to five people each.
2. Give each group a copy of the pyramid. The task for the group is to review all manifestations of racism and to locate them in what they think is the appropriate part of the pyramid. (Depending on time and groups dynamics, you can either decrease the number of manifestations or also give them time to come up with additional ones).
3. Groups present their work and are then invited for a discussion in plenary.

Debriefing and evaluation:

- How do you feel?
- Did you think of other examples? If so, what are they?
- What was the most difficult one to decide on and why?
- Why do you think the shape is a pyramid and not – for example – three circles or three squares?
- Why is invisible racism in the foundation? (The foundation holds the rest of the structure: we would not have physical assault at the top, if there was no foundation to hold it)
- What is the underlying idea in visible and invisible racism?
- Manifestations of invisible racism are widespread, normalised and we do not take them very seriously. What are the consequences of it, however?

TIPS FOR FACILITATORS

When we explore an issue such as invisible racism, which is normalized and internalized in ourselves, what might happen is that people first, may not take examples of such violence seriously, second, they may even defend themselves or get offended when we label it as "violent". Because of that, the activity may provoke some emotional discussions. Help participants to understand better the concept with follow-up activity exploring the consequences of invisible racism.

Participants learn about different manifestations of racism and categorise them as hate crimes, visible racism and invisible racism. They reflect on the hidden and invisible part of violence. They get to reflect on what invisible racism is (get new knowledge about the topic), they look for examples of IR from their daily life. They're invited to reflect on their own.

- To introduce the topic of invisible racism and raise awareness on manifestations of invisible racism in everyday life of participants
- To reflect on the consequences of invisible racism
- To raise awareness on the own racist behaviours and recognize them

The tool is simple, visual, allow people to start working together, and it's great start up for exploring further the topics of racism, relations of power, etc.

This activity can be easily developed online, the only thing needed is doing it on a platform that allows you to divide the big group in smaller groups (such as *ZOOM* for example), and another app that allows participants working collaboratively on a same online page (for example *Google Jamboards*, *Mural*, *Padlet*, etc). If you cannot access these latest, the groups can work by writing on their own notebooks as well. The rest of the activity can have the same flow.





PYRAMID OF RACISM

Handout 1

- List of manifestations of racism -

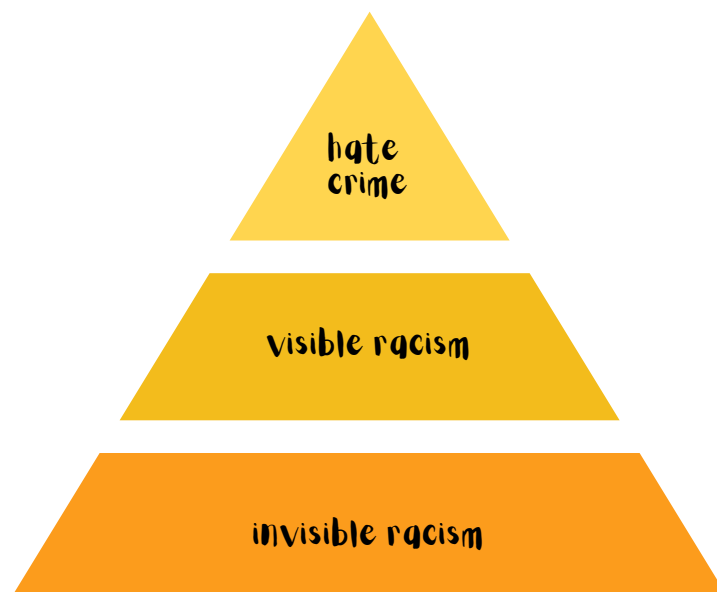
Genocide (*physical eradication of people from a certain race or ethnic origin*)
Racist-motivated beating (e.g. *"Let's go and beat some Blacks"*)
Jokes (e.g. *"A Jew and Black guy enter a bar..."*)
Proverbs
Sustainable phrases (e.g. *"Like a white person"*)
Compliments which degrade groups you belong to (e.g. *"You are educated, not like the others from your ethnic group"*)
Generalizations (*"Don't hire an Indian person. A friend of my sister was Indian and he was very unreliable."*)
Stereotypes (*"Women cannot drive"*)
Myths (*"They are genetically more stupid"*)
Calls for violence (*"We should fight against the Muslim invasion with any means"*)
Funny nicknames
Political actions (e.g. *evictions of Roma families, but not touching illegal hotels*)
Rejection of services (e.g. *not serving Latino immigrants in a restaurant*)
Segregation (*putting children from one ethnic group in one school or a class within the same school*)
Distant treatment (*physically avoiding proximity with someone because of skin colour*)
Discrimination at the workplace (*systematic rejection of hiring or promoting certain groups – due to origin, gender, etc.*)
Degrading on personal level (*an official speaks to some clients politely and with respect, and with others informally*)
Presumptions on outer appearance (*"She has funny eyes, she must be Chinese"*)
Dehumanising (*comparing people to animals or insects – monkeys, dogs, cockroaches, rats, parasites, etc.*)



PYRAMID OF RACISM

Handout 2

- Model of pyramid -



SILENT FLOOR DISCUSSION



Aim

Exploring own knowledge and interpretation of key concepts. Making connections.



Duration

30-60 minutes



Group size

10-20 people



Addressed topics

racism, anti-semitism, intolerance, xenophobia



Materials, handouts

- 20 Coloured markers (thick)
- Flipchart paper or wall paper
- Paper tape



Background

DOMINO – A Manual to use peer group education as a means to fight racism, xenophobia, anti-Semitism and intolerance, 3rd Edition, revised, 2004



Summary

Racism, anti-Semitism, intolerance and xenophobia, what does it mean to me?
A way of encouraging a group to think about the issues of the campaign "*all different – all equal*" with each other is to use the Silent Floor Discussion. The basic rule is that no one speaks during the exercise.



Methodology

- Individual reflection
- Silent discussion
- Group discussion



Step by step process

Everybody sits in a circle around the 4 big sheets of paper on the floor. Write than the following words in large letters on the paper.

RACISM ANTI-SEMITISM INTOLERANCE XENOPHOBIA

Depending on the size and interest of the group, you can also take 2 or 3 words. Ask people to write down everything what comes in their mind or what they associate with the word. They can also respond to something that has been written by somebody else. They can give counter-arguments, make links, ask questions etc. The basic rule is: **NOBODY SPEAKS**.

It is alright if more people are writing at the same time. Indicate that the discussion ends after ten minutes or at the moment that nobody is writing any more. After the silent session there is time to continue by a verbal discussion. Some questions can be posed, or some explanations can be asked about things written on the paper. The discussion can explore the topics of the session and people's thoughts and feelings about it and/or their feelings about the silent discussion approach.

A "Silent Floor Discussion" can be a very useful introductory exercise to a topic.

TIPS FOR FACILITATORS

This session can be especially helpful for people who take some time to consider their reactions for whom speaking in a large group is difficult.

If the tool were carried out in an online setting:

The facilitators could use *ZOOM* online platform to run the activity online. In addition to this, we recommend the use of *MIRO* platform that allows facilitators to create and personalize the online training environment through the interactive whiteboard of *MIRO*, using different structures, forms and colours, and giving participants the possibility to register in writing their comments and reflections. The materials / handouts foreseen in the activity can be adapted and shared through the screen/document sharing option of *ZOOM* and/or on the *MIRO* whiteboard.

Another useful online platform to use can be *MENTI*, for example to gather participants' answers to some possible final debriefing questions.

In an online training setting, an additional facilitator is needed to manage the online platforms and support the other trainers/facilitators and the participants with the technical aspects.

A dedicated extra time must be planned by the facilitator for the explanation and illustration of the platforms' functionalities that allow participants to engage in the activity.

SQUARE IN THE COUNTRY OF THE ROUNDABOUTS



Aim

This tool is aimed to tackle the topic of diversity and minorities starting from one's own experience.

Specific objectives:

- Encourage reflection on the meaning of diversity
- Raise awareness on discrimination dynamics
- Discuss about exclusion and inclusion



Duration

30-60 minutes



Group size

Ideally pair number of participants, aprox. 12.



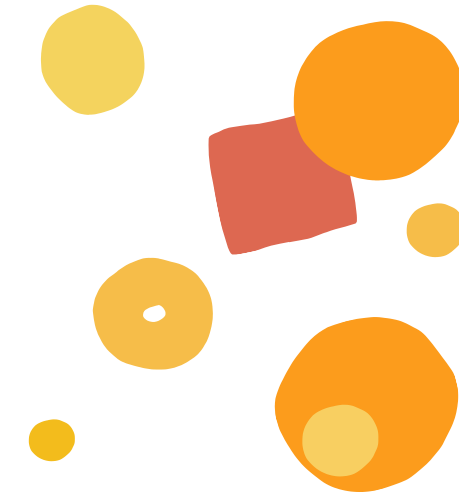
Addressed topics

- diversity
- discrimination
- racism



Materials, handouts

- The printed *Story*, divided in: first part (Handout 1) and second part (Handout 2), as many copies as the number of small groups in which the participants' group will be divided
- Chairs, as much as the number of participants
- Small tables, as much as the number of small groups



Background

This tool description is an adaptation of the tool created by a collaboration team of the associations *Tamburi di Pace* and *Pace e Dintorni* and included in the Manual for educators "*Gli altri siamo noi*" ("We are the others"), Rome - 4th Edition, 1999.



Summary

In our society groups of people strengthen their identity as a reaction against other individuals. Diversity is treated as a defect, prejudices and hostilities multiply. Through listening to a story and exchanging, starting from its meaning, participants put this dynamics under a magnifying glass.



Methodology

- Peer exchange and learning
- Storytelling

Step by step process

1. The trainer/facilitator reads out loud the first part of the Story "Square in the country of roundabouts".
2. The participants are then invited to divide in small groups and to exchange, trying to answer to the question: "When, and in which context, did I feel like the square?"
3. Next, the trainer/facilitator reads out loud the second part of the Story.
4. The participants are then invited to divide in the same small groups and to exchange, trying to answer to the question: "When did I feel in roundabout? (like the last ones, the ones with uncertain looks who seemed sorry, embarrassed...)"

This version of the activity does not include a debriefing session. The activity is thought to encourage self-reflection and empathy through storytelling and peer-to-peer exchange and dynamics, without the final intervention of the facilitator to drawing conclusions.

TIPS FOR FACILITATORS

Possible results:

- Young people reflect on different roles (that of who experiences discrimination, that of who reproduces discrimination, that of bystander)
- Critical reflection development

Possible variations and adaptations:

The activity may include a debriefing session where the participants share their thoughts / experiences on the topic.

The activity can be used in the beginning of a training process, but also when the training process is well advanced, to open further spaces to go deeper on the topic, linking it to other activities.

Possible challenges:

It may happen that the emotional charge of the participants is not all faced and tackled during the work in small groups. In this case, the facilitator should therefore take a moment at the end of the activity to allow sharing among all the participants, giving space to latent emotions.

If the tool were carried out in an online setting:

The facilitators could use *ZOOM* online platform to run the activity online, both for the work in plenary and in small groups. To set the conditions for the interaction in small groups, the breakout rooms can be used. In addition to this, we recommend the use of *MIRO* platform that allows facilitators to create and personalize the online training environment through the interactive whiteboard of *MIRO*, using different structures, forms and colours, and giving participants the possibility to register in writing their comments and reflections. The handouts foreseen in the activity can be adapted and shared through the screen/document sharing option of *ZOOM* and/or on the *MIRO* whiteboard.

In an online training setting, an additional facilitator is needed to manage the online platforms and support the other trainers/facilitators and the participants with the technical aspects. A dedicated extra time must be planned by the facilitator for the explanation and illustration of the platforms' functionalities that allow participants to engage in the activity.

SQUARE IN THE COUNTRY OF ROUNDABOUTS

Handout 1 - Story 1st part -



I was told about a distant or perhaps near country, I don't remember, where everything (inhabitants and objects) was round. Round houses, heads, feet, doors and windows. People rolled happily: there were large, small, red, green circles, a little crooked, with some dents... One day, a traveller arrived in this village. It had already happened and there was nothing strange, except, and it was no small thing, that this traveller was square. To "square" that country without edges seemed strange but he liked it and decided to stop.

A curious thing happened to the roundabouts. Before the arrival of square it seemed to them to be so different from each other, but since he was there they had realized that they were really similar. Square immediately realized that whatever he did, wherever he went, everyone was watching him; all those eyes on him made him nervous, he continually felt like a tightrope walker, and the more he tried to be careful the more he got into trouble. Although, in truth, even the round ones happened to make mistakes but when he did it, it seemed more serious. Quadrato felt terrible when he heard whispering behind him: "All the squares are clumsy and spoil things. Of course, with their sharp edges!!!". Of course it wasn't easy to have a square shape in the middle of all those circles. Even the doors were now a problem. Tired of being alone, he tried to meet some inhabitants and thought that the best way to be accepted was to show how much he could do. He tried to do everything faster and better than circles: work, be nice, throw parties, tell jokes... but it didn't go much better. He was tired and the round ones continued to behave strangely, differently, when he was around. He then thought of getting less noticed, of trying to be as similar to them as possible: he curled his hair, put on thick clothes that hid the edges, stuffed his shoes with cotton and even tried to speak with a round accent. (...)

SQUARE IN THE COUNTRY OF ROUNDABOUTS

Handout 2 - Story 2nd part -



(...) But that didn't work either. Square felt ridiculous and the circles seemed bothered by his attempt to imitate them. Finally, he seemed to understand. Maybe he was wrong in wanting to be friends with everyone right away. Perhaps the secret was to look for a single friendly circle that would then bring him closer to the others. He helped a circle he had known to whitewash the house, kept him company when he was alone, helped him in his work, made use of his edges when needed. And things actually got a little better. From time to time Circle took Square to some party, or thanked him for his help. But square was not happy, theirs could not be called friendship, he felt more a helper (sometimes even a servant) than a friend, and above all he realized that others listened to him more and laughed at his jokes, if he spoke ill of others squares, if he mocked them as they did in the beginning with him, if he confirmed that all squares are rough, clumsy and violent, that they steal round children, that they take jobs away from circles, that they are lazy and gossipy. One morning Square got up sadder and more tired than usual and decided to leave. While he was crossing the country with his backpack, he noticed, among the many glances that accompanied him, some who seemed sorry, embarrassed, like him; who seemed not to find the courage or the words to say to him. He too couldn't think of anything. So he went on to his country. The only regret he was left with was not having met those uncertain looks before and talked to them, trying to tell them how he felt, and asking them how they felt.

TAKE A STEP FORWARD

Aim

- To raise awareness about inequality of opportunity
- To develop imagination and critical thinking
- To foster empathy with others who are less fortunate

Addressed topics

- discrimination
- intolerance
- poverty
- general human rights

Duration

60 - 90 minutes

Materials, handouts

- Situations and events (Handout 2), only for facilitators
- Role cards (Handout 1), for participants
- An open space (a corridor, large room or outdoors)
- Music player and soft/relaxing music
- A hat

Background

Compass – Manual for human rights education with young people – Council of Europe, 2nd Edition Reprinted with revisions, 2015

Summary

We are all equal, but some are more equal than others. In this activity participants take on roles and move forward depending on their chances and opportunities in life.

Related rights:

- The right to equality in dignity and rights
- The right to education
- The right to a standard living adequate for good health and well-being

Methodology

Role cards playing

Group size

10-30

Step by step process

Preparation:

- Read the instructions carefully. Review the list of “situations and events” and adapt it to the group that you are working with.
- Make the role cards, one per participant. Copy the (adapted) sheet either by hand or on a photocopier; cut out the strips, fold them over and put them in a hat.

Instructions:

1. Create a calm atmosphere with some soft background music. Alternatively, ask the participants for silence.
2. Ask participants to take a role card out of the hat. Tell them to keep it to themselves and not to show it to anyone else.
3. Invite them to sit down (preferably on the floor) and to read carefully what is on their role card.
4. Now ask them to begin to get into role. To help, read out some of the following questions, pausing after each one, to give people time to reflect and build up a picture of themselves and their lives:
 - What was your childhood like? What sort of house did you live in? What kind of games did you play? What sort of work did your parents do?
 - What is your everyday life like now? Where do you socialise? What do you do in the morning, in the afternoon, in the evening?
 - What sort of lifestyle do you have? Where do you live? How much money do you earn each month? What do you do in your leisure time? What you do in your holidays?
 - What excites you and what are you afraid of?
5. Now ask people to remain absolutely silent as they line up beside each other (like on a starting line).
6. Tell the participants that you are going to read out a list of situations or events. Every time that they can answer “yes” to the statement, they should take a step forward. Otherwise, they should stay where they are and not move.
7. Read out the situations one at a time. Pause for a while between each statement to allow people time to step forward and to look around to take note of their positions relative to each other.
8. At the end invite everyone to take note of their final positions. Then give them a couple of minutes to come out of role before debriefing in plenary.

Debriefing and evaluation:

Start by asking participants about what happened and how they feel about the activity and then go on to talk about the issues raised and what they learnt.

- How did people feel stepping forward – or not?
- For those who stepped forward often, at what point did they begin to notice that others were not moving as fast as they were?
- Did anyone feel that there were moments when their basic human rights were being ignored?
- Can people guess each other’s roles? (Let people reveal their roles during this part of the discussion)
- How easy or difficult was it to play the different roles? How did they imagine what the person they were playing was like?
- Does the exercise mirror society in some way? How?
- Which human rights are at stake for each of the roles? Could anyone say that their human rights were not being respected or that they did not have access to them?
- What first steps could be taken to address the inequalities in society?

TIPS FOR FACILITATORS

If you do this activity outdoors, make sure that the participants can hear you, especially if you are doing it with a large group! You may need to use your co-facilitators, to relay the statements.

In the imagining phase at the beginning, it is possible that some participants may say that they know little about the life of the person they have to role-play. Tell them, this does not matter especially, and that they should use their imagination and to do it as best they can.



The power of this activity lies in the impact of actually seeing the distance increasing between the participants, especially at the end when there should be a big distance between those that stepped forward often and those who did not. To enhance the impact, it is important that you adjust the roles to reflect the realities of the participants' own lives. As you do so, be sure you adapt the roles so that only a minimum of people can take steps forward (i.e. can answer "yes"). This also applies if you have a large group and have to devise more roles.

During the debriefing and evaluation it is important to explore how participants knew about the character whose role they had to play. Was it through personal experience or through other sources of information (news, books, and jokes?). Are they sure the information and the images they have of the characters are reliable? In this way you can introduce how stereotypes and prejudice work.

This activity is particularly relevant to making links between the different generations of rights (civil/political and social/economic/cultural rights) and the access to them. The problems of poverty and social exclusion are not only a problem of formal rights – although the latter also exists for refugees and asylum-seekers for example. The problem is very often a matter of effective access to those rights.

Variations:

This first variation adds a further dimension to the symbolism of inequality. You need a long length of very thin string or paper ribbon that will break easily. When participants are lined up at the start, walk along the line unwinding the ribbon as you go. As you pass each person takes hold of the ribbon, so that everyone ends up "joined" together along the ribbon. When the moment comes to take a step forward, some participants will be faced with the dilemma of whether or not to move and break the string.

It may also be the case that those left behind blame the other for breaking the ribbon. It may therefore be necessary to remind people of the rule that “every time they can answer “yes” to the statement, they should take a step forward. Otherwise, they should stay where they are and not move.”

Second variation: Run the first round as described, and then play a second round that has the potential to reveal sometimes undervalued competencies. The participants keep the same roles. In the second round, read out statements that you have prepared beforehand that focus on strengths that disadvantaged people may have, precisely because of their situation. For example:

- You speak more than two languages and use them every day.
- You have overcome personal physical or mental disability, which has given you the self-confidence and inner strength to cope with becoming unemployed.
- You suffer from a terminal illness and know better than the others the value of life.
- You were brought up in a remote village and have a deep understanding of the environmental crisis facing the world as a result of climate change.
- You know how to live on a small budget and where to find the best bargains.

You can adapt this method to highlight inequalities in many other areas of concern, for instance in access to water, participation in political or social life, or gender issues. If you focus on another issue, then you will have to develop different roles and statements. When doing so, be aware of potentially sensitive roles and statements.

One way to get more ideas on the table and to deepen participants' understanding is to work first in small groups and then to get them to share their ideas in plenary. Having co-facilitators is almost essential if you do this. Try this method by taking the second part of the debriefing – after each role has been revealed – in smaller groups. Ask people to explore who in their society has fewer, and who has more, chances or opportunities, and what first steps can and should be taken to address the inequalities. Alternatively, ask people to take one of the characters and ask what could be done, i.e. what duties and responsibilities they themselves, the community and the government have towards this person.

Suggestions for follow-up:

Depending on the social context where you work, you may want to invite representatives from advocacy groups for certain cultural or social minorities to talk to the group. Find out from them what issues they are currently fighting for and how you and young people can help. Such a face-to-face meeting would also be an opportunity to address or review some of the prejudices or stereotyping that came out during the discussion.

If the tool were carried out in an online setting:

The facilitators could use *ZOOM* online platform to run the activity online. In addition to this, we recommend the use of *MIRO* platform that allows facilitators to create and personalize the online training environment through the interactive whiteboard of *MIRO*, using different structures, forms and colours. The handouts foreseen in the activity can be adapted and shared through the screen/document sharing option of *ZOOM* and/or on the *MIRO* whiteboard. In an online training setting, an additional facilitator is needed to manage the online platforms and support the other trainers/facilitators and the participants with the technical aspects. A dedicated extra time must be planned by the facilitator for the explanation and illustration of the platforms' functionalities that allow participants to engage in the activity.



TAKE A STEP FORWARD

Handout-1 - Role cards -

You are an unemployed single mother.

You are the president of a party-political youth organisation (whose "mother" party is now in power).

You are the daughter of the local bank manager. You study economics at university.

You are the son of a Chinese immigrant who runs a successful fast food business.

You are an Arab Muslim girl living with your parents who are devoutly religious people.

You are the daughter of the American ambassador to the country where you are now living.

You are a soldier in army, doing compulsory military service.

You are the owner of a successful import-export company.

You are a disabled young man who can only move in a wheelchair.

You are retired worker from a factory that makes shoes.

You are a 17-year-old Roma (Gypsy) girl who never finished primary school.

You are the girlfriend of a young artist who is addicted to heroin.

You are an HIV positive, middle-aged prostitute.

You are a 22-year-old lesbian.

You are an unemployed university graduate waiting for the first opportunity to work.

You are a fashion model of African origin.

You are a 24-year-old refugee from Afghanistan.

You are a homeless young man, 27 years old.

You are an illegal immigrant from Mali.

You are the 19-year-old son of a farmer in a remote village in the mountains.

TAKE A STEP FORWARD
Handout 2
- Situations and events -



Read the following situations out aloud. Allow time after reading out each situation for participants to step forward and also to look to see how far they have moved relative to each other.

- You have never encountered any serious financial difficulty.
- You have decent housing with a telephone and television.
- You feel your language, religion and culture are respected in the society where you live.
- You feel that your opinion on social and political issues matters and your views are listened to.
- Other people consult you about different issues.
- You are not afraid of being stopped by the police.
- You know where to turn for advice and help if you need it.
- You have never felt discriminated against because of your origin.
- You have adequate social and medical protection for your needs.
- You can go away on holiday once a year.
- You can invite friends for dinner at home.
- You have an interesting life and you are positive about your future.
- You feel you can study and follow the profession of your choice.
- You are not afraid of being harassed or attacked in the streets, or in the media.
- You can vote in national and local elections.
- You can celebrate the most important religious festivals with your relatives and close friends.
- You can participate in an international seminar abroad.
- You can go to the cinema or the theatre at least once a week.
- You are not afraid for the future of your children.
- You can buy new clothes at least once every three months.
- You can fall in love with the person of your choice.
- You feel that your competence is appreciated and respected in the society where you live.
- You can use and benefit from the Internet.
- You are not afraid of the consequences of climate change.
- You are free to use any site on the Internet without fear of censorship.

THE SENTINEL

Aim

- Develop the ability to take different points of view from one's own
- Being able to broaden the cognitive field in considering situations, problems, people
- Overcoming commonplaces, developing analytical skills for the purpose of a deeper understanding of events

Addressed topics

- prejudice
- racism

Materials, handouts

The story (Handout) printed for each participant and for the facilitators

Duration

30 - 60 minutes

Background

Tool for learning inspired from the Manual for educators "*Gli altri siamo noi*" ("We are the others"), Rome - 4th Edition, 1999.

Summary

Starting from a science fiction tale of the future, the activity proposes an exercise of our point of view of the Other and brings us to question ourselves: What if We are the Others?

Methodology

Group discussion

Group size

Ideal number of participants: no more than 12.

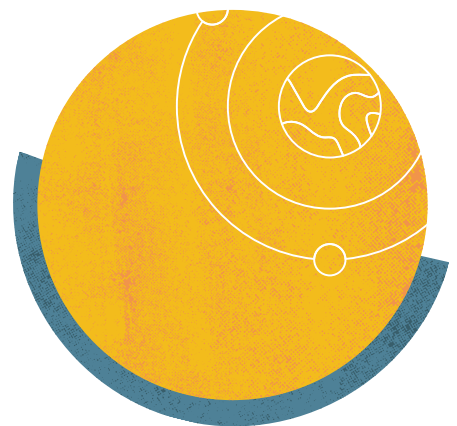
Step by step process

1. The facilitator distributes the printed story to the participants.

2. Then the facilitator reads the story out loud.

3. Next, the facilitator guides a reflection starting through the following possible questions:

- Did you expect this turnover for the story?
- What do you think is the moral of the story?



TIPS FOR FACILITATORS

It can be a starting activity or an end activity of a training process.

If the tool were carried out in an online setting:

The facilitators could use *ZOOM* online platform to run the activity online. In addition to this, we recommend the use of *MIRO* platform that allows facilitators to create and personalize the online training environment through the interactive whiteboard of *MIRO*, using different structures, forms and colours, and giving participants the possibility to register in writing their comments and reflections. The handouts foreseen in the activity can be adapted and shared through the screen/document sharing option of *ZOOM* and/or on the *MIRO* whiteboard. Another useful online platform to use can be *MENTI*, for example to gather participants' answers to some of the final debriefing questions.

In an online training setting, an additional facilitator is needed to manage the online platforms and support the other trainers/facilitators and the participants with the technical aspects. A dedicated extra time must be planned by the facilitator for the explanation and illustration of the platforms' functionalities that allow participants to engage in the activity.

THE SENTINEL Handout - The story -



He was soaking wet and covered in mud and he was hungry and cold and he was fifty thousand light-years away from home. A foreign sun spread a cold blue light and the gravity, double than he was used to, made every movement an agony of fatigue. But after tens of thousands of years this corner of earth had not changed. It was comfortable for those in the air force, with their polished spaceships and their superweapons; but when it came to the point, it was still up to the ground soldier, the infantry, to take the position and hold it, with blood, inch by inch. Like this fucking planet of a star never heard of until we landed. And now it was sacred ground because the enemy had also arrived here. The enemy, the only other intelligent race in the Galaxy ... cruel, disgusting, repulsive monsters. The first contact had taken place near the centre of the Galaxy, after the slow and difficult colonization of a few thousand planets; and it had been war, right away; they had started shooting without even attempting an agreement, a peaceful solution. And now, planet by planet, it was necessary to fight, tooth and nail. He was soaking wet and covered in mud and he was hungry and cold and the day was livid and swept by a violent wind that hurt his eyes. But the enemies tried to infiltrate and every outpost was vital. He was on the alert, the rifle ready. Fifty thousand light-years away from his homeland, fighting on a foreign world and wondering if he would ever be able to bring his skin back home. And then he saw one of them crawl towards him. He took aim and fired. The enemy made that strange, chilling sound that all of them made, then didn't move anymore. The cry and the sight of the corpse made him shiver. Many, over time, got used to it, they no longer paid attention to it; but he doesn't. They were too disgusting creatures, with only two arms and two legs, that nauseating white skin, and without scales.

F. Brown

UNCONSCIOUS BIAS



Aim

Self-reflection on participants' own unconscious biases.



Background

ARTEM Training Programme for Migrants, 2019



Addressed topics

- stereotypes
- prejudices



Methodology

- Small groups
- Group discussion ²



Duration

30 - 60 minutes



Materials, handouts

- *Characters* (Handout), to print out
- Flipchart



Summary

We tend to organize our world in categories. This helps us deal with its complexity. But our reference points are inevitably subjective, they're based on our different backgrounds and experiences. At the same time a category cannot be exhaustive or represent a person in all its complexity. This activity exercises our awareness on this topic.



Group size

Ideal number of participants: no more than 12.

Step by step process

15'

1. Participants are to be divided in pairs and decide upon 3 characteristics for each Character in Handouts.

- The Characters could be: Migrant, Policeman, Hardworking person, Single parent, Teacher, Pop singer, Person with disability, Grandmother, President, Student.
- The facilitators can choose to select/add the Characters more appropriate for the context of delivery of the tool and the target group.

30'

2. Each pair is to present their characteristics

3. Group discussion to discover similarities, differences, stereotypes and biases in the answers

Debriefing and evaluation:

- How did you decide on these specific characteristics? From where you have had the specific image of each character?
- What are the possible negative effects of stereotyping?
- In what way can stereotyping be limiting?
- Should all be judged by the actions of a few?
- Can you judge a person on only a few characteristics?
- Does it make a difference to your attitude if you know someone personally?

TIPS FOR FACILITATORS

It is important to know well the group of participants and select a set of characters that may allow a rich input and exchange during the activity.

If the tool were carried out in an online setting:

The facilitators could use *ZOOM* online platform to run the activity online. In addition to this, we recommend the use of *MIRO* platform that allows facilitators to create and personalize the online training environment through the interactive whiteboard of *MIRO*, using different structures, forms and colours, and giving participants the possibility to register in writing their comments and reflections. The handouts foreseen in the activity can be adapted and shared through the screen/document sharing option of *ZOOM* and/or on the *MIRO* whiteboard. Another useful online platform to use can be *MENTI*, for example to gather participants' answers to some of the final debriefing questions.

In an online training setting, an additional facilitator is needed to manage the online platforms and support the other trainers/facilitators and the participants with the technical aspects. A dedicated extra time must be planned by the facilitator for the explanation and illustration of the platforms' functionalities that allow participants to engage in the activity.

UNCONSCIOUS BIAS

Handout - Characters -



Migrant
Student
Hardworking person
Single parent
Policeman

Teacher
Pop singer
Person with disability
Grandmother
President

WATER THE TREE

Aim

- Summarize and reflecting on the gained knowledge
- To increase understanding of the causes and effects of invisible racism
- To explore ways of addressing discrimination and bullying by examining the roots of the problem

Addressed topics

- discrimination
- racism



Materials, handouts

- flipchart paper
- markers
- tree poster – to print 1 copy for each small group
- water drop shaped paper – to print 1 copy for each small group,
- watering can



Duration

30 - 60 minutes



Group size

groups of 5-10



Methodology

visualization

Background

Bookmarks / a manual for combating hate speech online through human rights education / written and edited by Ellie Keen, Mara Georgescu ; Strasbourg, France: Council of Europe Publ., 2014

Following the ERR framework system Water the tree is suitable for reflection. Participants are asked to use the knowledge they gained during previous activities and organize in to one big picture. The visualization of causes, consequences and solutions summarize the dynamic of (invisible) racism and leave place to critical consideration.



Summary

Participants fill out a tree illustration that represents the dynamic process of the prejudicial behaviour taking into account causes, consequences and possible individual and community solutions.



Created by

This tool is inspired by the activities Roots and Branches (Bookmarks) and adapted by Emberség Erejével.



Step by step process

1. Ask participants to divide themselves into small groups, each of 5-10 people.
2. Provide each group a poster which illustrated by a tree.
3. Invite them to write down examples of invisible racism, prejudicial bullying (which have been mentioned before) located to the trunk of the tree.
4. When every group has at least 3-4 answers, ask them to write possible causes to these concrete examples between the roots of the tree. Indicate to them that they should try to find deeper and maybe more invisible causes.
5. Invite the participants to explore the possible short-term and long-term consequences of the examples. Ask them what could happen to an individual or to a group that is targeted by hate speech. Groups should write down their answers between the branches of the tree.
6. Invite each small group to present their tree. Keep comments for the debriefing.
7. In the plenary after the small group presentations, talk about participants' reflexions.
 - How easy did you find the 'roots' of hate speech?
 - Explain any difficulties or differences in opinion within the groups.
 - Who can help to stop the escalation of hate? Whose responsibility to act (different) in these situations.
8. Ask groups to return to their trees and discuss what could be a solution to their specific examples.
9. Distribute water drop-shaped papers and invite groups to write down their answers on the papers.
10. Invite one representative person from each group to throw the water drop into the watering can and explain their possible solutions.

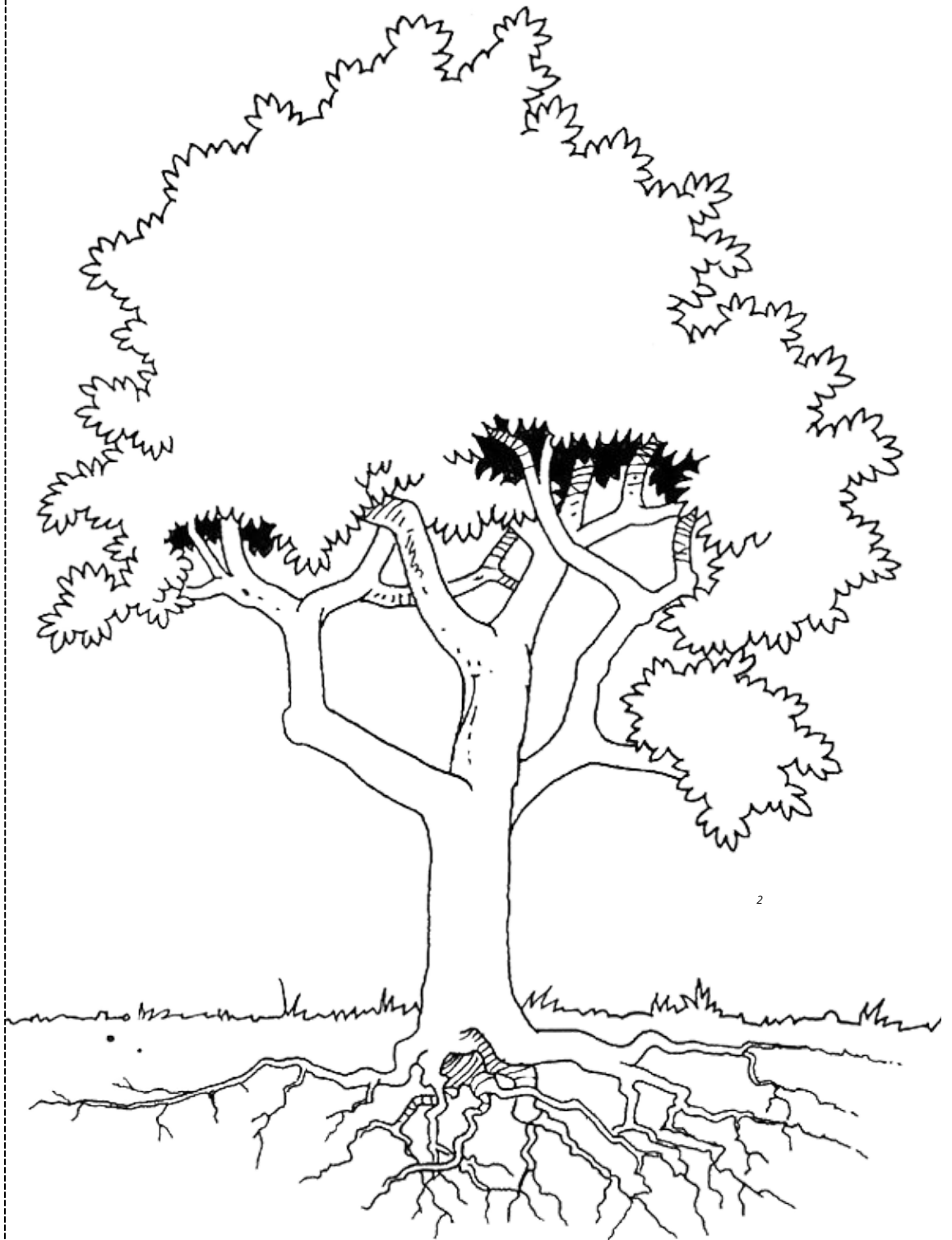
TIPS FOR FACILITATORS

At the end of this activity, participants thought through the causes and effects of invisible aggression and reflected on the escalation of group-based hate. The prepared pictures are a summary of their knowledge. It is very important that we stimulate young people to think in concrete examples, and realistic solutions. One common challenge can be if participants list superficial, abstract answers and do not focus on feasibility. Abstract answers may create distance between the participants and their alternatives, and in this case, it is harder to practice the learned.

Possible variations could be if the whole class, group has one big tree illustration and participants are working on post-its. With this modification, plenary discussions get a bigger part and it is suggested when participants have more practice in pursuing joint discussions. Another variation is if we give the opportunity to (younger) students to create their own tree. In this case, the facilitator should prepare drawing tools and more time needs to be devoted.

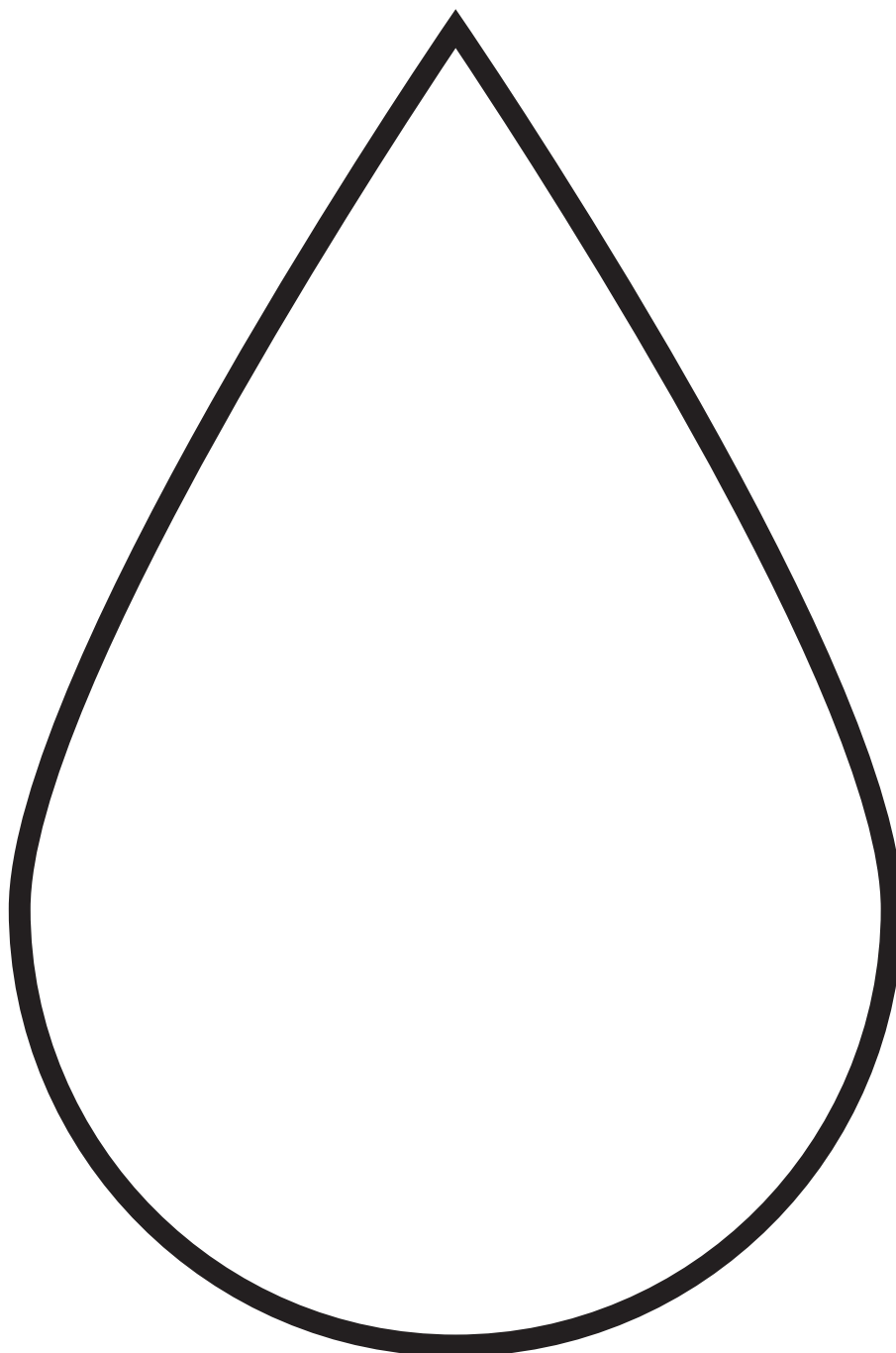
Online adaptation is available by using collaborative platforms. Participants can prepare their personalized tree using CANVA, or the facilitator can utilize the picture of the tree (Handout-1) as a JAMBOARD background. Examples, comments can be placed using virtual post its.

WATER THE TREE
Handout-1
- the tree -



2

WATER THE TREE
Handout 2
- the drop -



WHAT DO YOU (THINK) YOU SEE

Aim

- To realize how our own backgrounds influence the way we see the world. To explore diverse points of view and perspectives
- To evoke creative and critical thinking of the participants as they are to analyse, argue and justify different scenarios
- To show how our images of other people influence our interpretation of their behaviour
- To be aware of how we make up the gaps in our knowledge
- To be aware of the influence and power that our images have upon other people

Addressed topics

- stereotypes
- prejudices

Duration

60 - 90 minutes

Methodology

Group discussion

Background

Tool for learning adapted from the ARTEM Training Programme for Migrants, 2019

Summary

What we see does always represent the reality or is sometimes the result of our own interpretation and bias? This is an activity to exercise our critical thinking also regarding our own perspectives and reading of the surrounding world.
BACKGROUND

Group size

Ideal number of participants:
no more than 12.

Materials, handouts

- *Questions for participants* (Handout 1), printed per each small group
- *Photos* (Handout 2), print 2 photos per small group (without the real stories behind them)

Step by step process

Prior preparation:

Facilitators make a selection of historical photos in accordance with the objectives of the activity and the target group. Here in Handouts we share a selection of 3 photos. Other photos could be found at

- <https://rarehistoricalphotos.com/>
- <https://expertphotography.com/controversial-pictures/>
- <https://pictures.reuters.com/>

Facilitators write participants' names on small papers and put them all in a hat/bag/bowl and draw names after to form the groups. In another one the printed photos and each participant is to draw one photo.

30´ Facilitators are to divide the groups and distribute the photos. Participants will be divided in groups (2 people or more) on a random basis. Each group is given two pictures without any context nor additional information, just the image (Handouts) and the pair is to discuss and come up with plausible answers to the following questions regarding the pictures.

Questions for participants:

- Who do you think the participants are?
- What are their jobs?
- What are they doing on the photo?
- When was the photo taken?
- Where was the photo taken?
- What has happened to lead to the moment portrayed on the photo?
- What has happened after the picture was taken?

30´ Then each group presents (ideally each participant would talk over 1 photo) the stories for their pictures and tell the story of the image.

30´ Group discussion (participants are to reflect on why there were diverse suggestions for the stories, what has surprised them, and how they deal with different opinions):

Debriefing and evaluation:

- What was the most unexpected story/ suggestion that you heard?
- Did you have different ideas for what is going on with your partner?
- Why do you think you had these differences?
- Do you agree with the stories of the image? Do you have other suggestions of what is actually going on?
- Why did it surprise you?
- Did you find interesting the different versions and suggestions of what may have happened on the picture?
- How did you react when you heard the unexpected suggestion/story?
- Have you thought of it as a possible answer or you have found it too improbable and argued against it?

After the group discussion the facilitator shall tell the real stories of the photos if participants have not guessed them yet.

TIPS FOR FACILITATORS

It is important to know well the group of participants and choose a mix of diverse photos that can allow a rich input and exchange during the activity.

If the tool were carried out in an online setting:

The facilitators could use *ZOOM* online platform to run the activity online. In addition to this, we recommend the use of *MIRO* platform that allows facilitators to create and personalize the online training environment through the interactive whiteboard of *MIRO*, using different structures, forms and colours, and giving participants the possibility to register in writing their comments and reflections. The handouts foreseen in the activity can be adapted and shared through the screen/document sharing option of *ZOOM* and/or on the *MIRO* whiteboard. Another useful online platform to use can be *MENTI*, for example to gather participants' answers to some of the final debriefing questions.

In an online training setting, an additional facilitator is needed to manage the online platforms and support the other trainers/facilitators and the participants with the technical aspects. A dedicated extra time must be planned by the facilitator for the explanation and illustration of the platforms' functionalities that allow participants to engage in the activity.



WHAT DO YOU (THINK) YOU SEE
Handout-1
- Questions for participants -

Who do you think the participants are?

What are their jobs?

What are they doing on the photo?

When was the photo taken?

Where was the photo taken?

What has happened to lead to the moment portrayed
on the photo?

What has happened after the picture was taken?



WHAT DO YOU (THINK) YOU SEE
Handout-2
- photos -



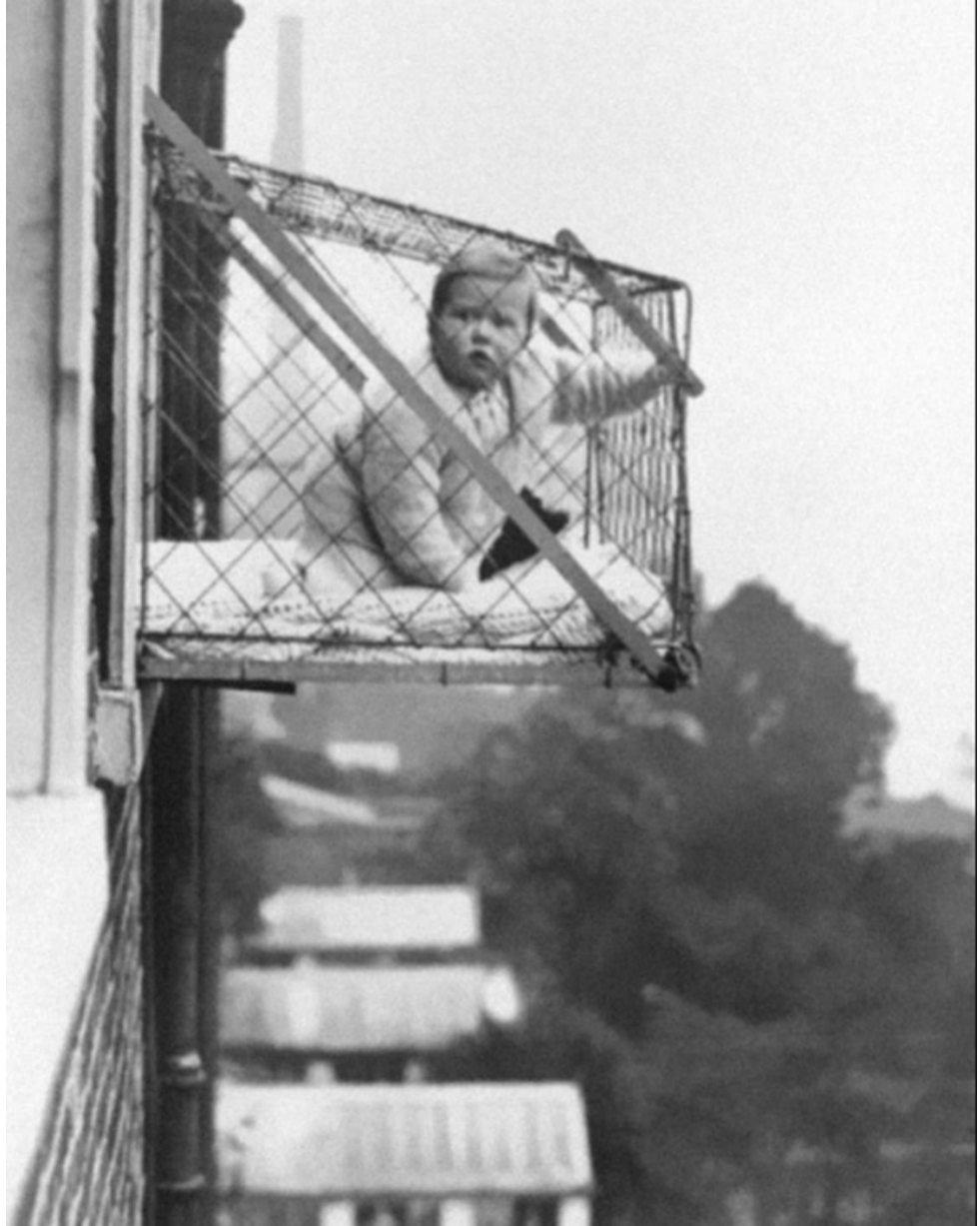
WORKER SUBMERGED

A worker is partially submerged under water to fix a broken pipe in Caracas, Venezuela, on 26 of September 2012. Taken by photographer Rodrigo Abd.



1967 - The Kiss of Life

Taken in 1967 by Rocco Morabito, this photo called "The Kiss of Life" shows a utility worker named J.D. Thompson giving mouth-to-mouth to co-worker Randall G. Champion after he went unconscious following contact with a low voltage line. His safety harness prevented a fall, and Thompson, who had been ascending below him, quickly reached him and performed mouth-to-mouth resuscitation. He managed to reanimate him.



1937 - Sunbathing cage for children

Built in 1937 and distributed to members of the Chelsea Baby Club in London, the hanging cage on the window was designed for families with children, but without a yard or garden to enjoy fresh, outdoor air and sun.

WHAT WOULD YOU DO - 3 ZONE



Aim

Participants discuss action options in sensitive situations connected to invisible racism and prejudicial bullying.

- To raise awareness on the diversity of various perspective
- To foster active bystander behaviour
- To explore factors that necessary to take action



Duration

30-60 minutes



Group size

8-40



Addressed topic

- bystander behaviour
- alternative action plans
- group norms



Materials, handouts

- *List of situations for facilitator - Handout*



Methodology

peer learning



Created by

This tool is inspired by the activities Where you stand (Compass) and finalized by Emberség Erejével.



Background

The structure of this activity may have a familiar affect within the circle of youth workers and we are hoping that it is part of the public memory, however Emberség Erejével revised the tool in order to incorporate to the project of ESTAR. What would you do is an activity where the focus is not on the knowledge that we want to pass on but rather on the perspectives of the participants. The scenarios presented here to facilitate discussion are all covering bystander positions (except the first warming up statement), therefore it gives the possibility to talk about the reactions that we can add when human right violation happen.

Furthermore due to the kinetic aspect, this activity is effective with those adolescents as well who are less eager to start a discussion in classic plenary setting and prefer a less direct arranging.

Compass - Manual for Human Rights Education with Young People, 2015, France: Council of Europe



Summary

Participants explore how would they react and feel in sensitive situations using the model of the three action zone and explore perspectives of their peers. The discussion provides the opportunity to get to familiar with various alternatives for action and the psychological road leading to it.

Step by step process

1. Start with the designation of the three (3) zone. This can be by the placement of three posters (naming Comfort zone, Challenge zone, Panic zone) or by pointing to three parts of the area and naming them.
2. Explain that the three zone represent different psychological states that we can be in during a situation. (see Glossary)
3. Make sure that everyone knows and understand the three zone and where to find them in the area.
4. Explain that you are now going to read out a series of situations in which people may react and feel very differently and their task is to take a position between three tree zone.
5. Read out the situations (see List of situations) one at a time.
6. After each statement, ask people why they stood in that zone and ask what is it about the situation that means they are in comfort, challenged or panicked?
7. When all the statements were made, ask participants what would they need to be positioned in the Comfort zone.

TIPS FOR FACILITATORS

At the end of this activity a repertoire of (re)actions is outlined, while factors contributing to proactivity are discussed (such as social support, more information, practice, an example, etc.).

If the number of participant is high, the overall volume can be louder than the usual while participants are positioning. Leave them to chat a couple of seconds and then start the discussion with the loudest person. Take time to listen those who would really like to say their opinion and try to search for and highlight the diversity in these perspectives.

Make sure that participants feel safe to share their point of view by explaining that there is no one good option and it is ok to feel something else than others, even if the reaction to situation is the same.

Do not criticized the chosen act or feeling of the participants. If somebody describe an extreme reaction search for different perspectives and discuss the possible consequences of these answers. In that case, however a participant makes an offensive answer, indicate him/her to his/her border crossing. If you agreed on the framework of the training/class before the activity, refer back to it.

Do not have to read all the situations. Choose some from the warming up section to participants get to familiar with the activity and then choose some statement that is related to the topic of prejudice-based microaggression. As a facilitator you should estimate how many statement is enough, because after 5-6 the focus of attention will pass.

Possible online adaptation can be managed on virtual whiteboard platforms (for example *JAMBOARD*), if facilitator prepare a background picture with the three zones and at the beginning participants create post its with their names on it. Participants are able to move their post its and after each statement they are able to indicate their opinion in the board.

WHAT WOULD YOU DO – 3 ZONE
Handout
- List of situations for facilitator -



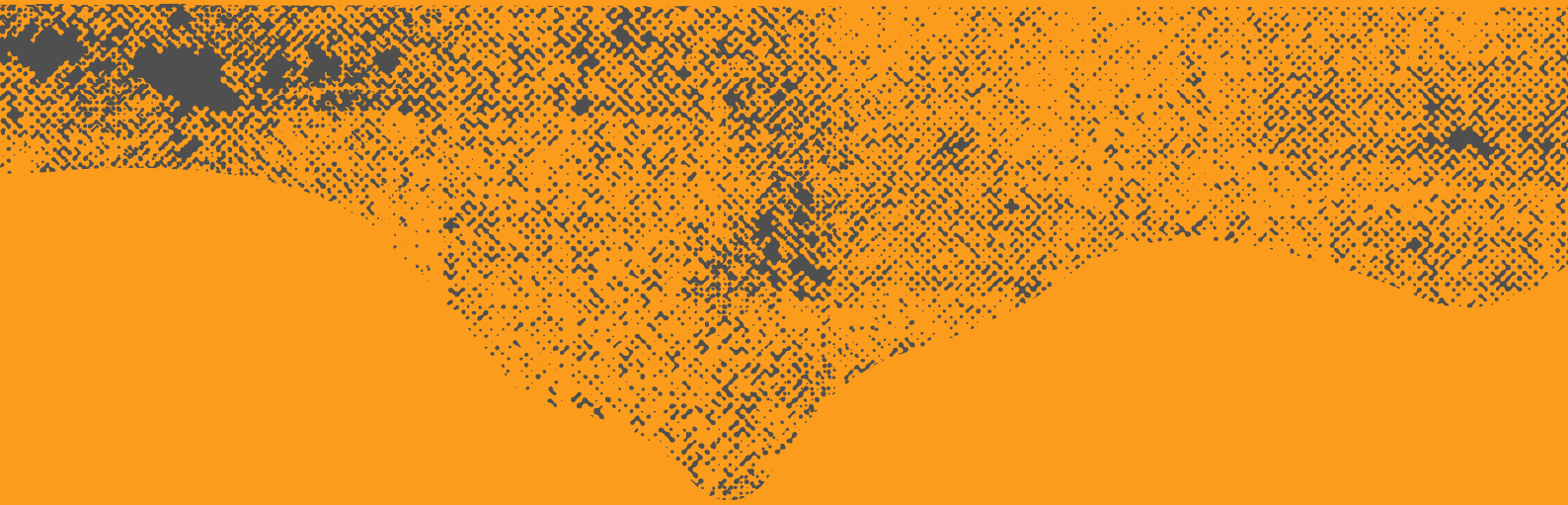
warming up

- you have to speak to a microphone in front of many people
- someone unloads a puppy from his car and drives on
- someone from your friends leaves the room and leaves their phone unlocked, the others get to write something embarrassing out on social media on his/her behalf
- you see your friend being poked to drink (even more) alcohol against his/her will
- you hear a quarrel repeatedly at home next door, but tonight the discussion sounds especially violent

topic related

- your classmates draw swastikas on a bench
- a wallet is missing from the room and your teacher accuses your Roma/relevant minority classmate without asking anything
- new classmates arrive from Syria, after school you see that due to his nationality the bus driver does not want to let him/her on the bus
- conspicuously, no one in the medical waiting room wants to sit next to the Chinese man

Conclusions and recommendations



Recommendations for Action for Public Bodies

Among the dangerous behaviours, more or less accepted by society, invisible racism remains a dramatic constant. It is still a widespread practice, sometimes considered normal and tolerated, but which perpetuates exclusion, anxiety and social unease.

Youth work can make an important contribution to raising awareness of young people on the issue, developing their critical thinking and accompanying them to recognise the harm this type of violence can cause to them and their communities. Youth work can support the development of youngsters' capacity to face new challenges and their efforts to become promoters of the change they aspire to have in their living contexts.

Youth work deals with the phenomenon of invisible racism not taking it separately, but employing a holistic approach that sees a variety of topics and aspects addressed, including diversity, discrimination, inclusion, intercultural dialogue, which are more broader themes, but that have a crucial impact on youth development. The educational interventions and projects carried out by youth workers contribute to the empowerment of young people, who are prepared to make aware and thoughtful choices, thus becoming the owners and the creators of their future. The youth work methodologies and tools for learning foster a personalized learning process for the youngsters and allow them to develop key competences for their personal lives and their social integration.

Thus the continuous investment in youth workers' training, widening their knowledge and competences is a key point in dealing with complex issues that affects society transversally. This alone is not sufficient. Specific interventions, practices, educational programmes and awareness raising campaigns that involve different actors of the society (including social workers, teachers, technicians of the public sector, etc.) are needed to facilitate inclusion, cultural diversity and contribute to counter invisible racism. To this regard, public bodies play an essential role.

In conclusion, there is a need for a closer cross-sectoral co-operation that involves the third sector as well as the public bodies joining the efforts to back-up the work of youth workers, coordinating interventions with a long-term strategic vision, within and beyond the youth work community of practice, if we wish to determine meaningful transformations in our youth and in our societies.



Glossary

Key terms used in the Manual

In designing this Manual, we find it important to describe our understanding of some key terms used throughout it, since different users within different contexts can understand these terms differently.

ally (noun)

a native person who makes the commitments and efforts to recognise their privilege and work in solidarity with oppressed groups in the struggle for social and racial justice.

anti-semitism (noun)

hate or strong dislike or cruel and unfair treatment of Jewish people

biqs (noun)

an unfair personal opinion that influences your judgment

cultural racism (noun)

refers to representations, messages and stories conveying the idea that behaviours and values associated with oppressed groups are automatically inferior or less normal than those associated with the others.

discrimination (noun)

treatment or consideration, or making a distinction in favour, or against a group based on culture, class, gender, or religion to which a person belongs to, rather than, on individual merit. It especially refers to the unjust or prejudicial treatment of different categories of people, especially on the grounds of race, age, sex, or disability.

diversity (noun)

being different, not the same or similar: diversity of appearance, diversity of colour; diversity of opinions, diversity of tastes; diversity of religion; diversity of sexual orientation, etc.

the practice or quality of including or involving people from a range of different social and ethnic backgrounds and of different genders, sexual orientations, etc.

empowerment (noun)

refers to the process of enhancing an individual's perception of one's own capacities to make decisions and to overcome one's own challenges, as well as the development of critical consciousness and self-awareness, which is needed in order to prevent intrinsic obstacles from blocking the process.

the conquest of self-awareness and control over one's choices, decisions and actions, both in the sphere of personal relationships and in that of political and social life.

equality (noun)

the state of being equal in rights or opportunities.

good treatment¹ (noun)

Using the definition of the psychotherapist Fina Sanz Ramon, a specialist in sexology and pedagogy, she defines good treatment as “a form of expression of respect and love that we deserve and that we can manifest in our environment, as a desire to live in peace, harmony, balance, to develop in health, well-being and enjoyment”. Since the basis of good treatment is building relationships that are NOT based on the structure of power, we consequently contribute to the elimination of one of the biggest causes of (invisible) racism which is: me, holding whatever power I think I have (political, physical, cultural, intellectual, etc), and use it against those who I think, I believe, I learnt that don't have it. Good treatment is the opposite of bad treatment/mistreatment and it can, as well as bad treatment, occur on three different levels: personal, relational and societal.

implicit bias (noun)

refers to negative attitudes or stereotypes that people unknowingly hold about race, gender, sexual orientation, etc. that are expressed without conscious awareness, besting their commitments to equality and fairness.

individual racism (noun)

refers to the beliefs, attitudes, and actions of individuals that support or perpetuate racism. It can be deliberate, or a person may act to perpetuate or support racism without knowing that is what he or she is doing.

internalised racism (noun)

refers to a situation that occurs in a racist system when a racial group oppressed by racism supports the supremacy of the dominating group by maintaining or participating in a set of attitudes, behaviours, structures and ideologies that undergird the dominating group's power.

invisible racism (noun)

covert racism that is opposite to overt racism. Invisible racism suggests a more subtle, often subconscious or unconscious cognitive perceptual terrain, which may even operate in such a way that both people undergoing it (victims) and its authors may not be aware of its operation.

Invisible racism is cultural and often systemic: systems produce differential expectations for different racial, gender, or sexual groups. (For example, whereas an African man functioning as a football or basketball player is deemed common, it is also understandable and acceptable that that same player should not be good in academic pursuits.)

intersectionality (noun)

refers to complex, cumulative ways in which the effects of multiple forms of discrimination (e.g., sexism, racism, classism, ableism, heterosexism) overlap, or intersect in situations of marginalised individuals or groups.

intolerance (noun)

unwillingness to accept ideas, views, beliefs, or behaviour that differ from one's own.

microaggression (noun)

refers to everyday verbal and/or nonverbal insults, whether intentional or unintentional that communicate hostile, derogatory, or negative messages to persons based solely upon their marginalised group membership.

minority (noun)

any small group in society that is different from the rest because of their race, religion, or political beliefs, or a person who belongs to such a group.

oppression (noun)

refers to prejudice or discrimination of one social group against the other, backed by institutional power. Oppressor group has the power to define reality, social norms, or policy for themselves and for the oppressed group.

power relations² (noun)

relationships in which one person has social-formative power over another, and is able to get the other person to do what they wish (whether by compelling obedience or in some less compulsive and even a more subtle way). Relationships are the generated objects that result from social functioning. Power relationships are such social objects in which power is operative by the nature of the relationship; usually this combines a measure of authority with formative ability to have a desired effect on the other person. Power relations can themselves be of various kinds, and may usefully be differentiated by aspects, including:

Symbolic power

The concept of symbolic power was first introduced by French sociologist Pierre Bourdieu to account for the tacit, almost unconscious modes of cultural/social domination occurring within the everyday social habits maintained over conscious subjects. Symbolic power accounts for discipline used against another to confirm that individual's placement in a social hierarchy, at times in individual relations but most basically through system institutions, in particular education.

Also referred to as "soft power", symbolic power includes actions that have discriminatory or injurious meaning or implications, such as gender dominance and racism. Symbolic power maintains its effect through the mis-recognition of power relations situated in the social matrix of a given field. While symbolic power requires a dominator, it also requires the dominated to accept their position in the exchange of social value that occurs between them.

prejudice (noun)

preconceived opinion or feeling that is not based on reason, knowledge or actual experience. It especially refers to unreasonable and unfavourable feelings, opinions, or attitudes of a hostile nature formed beforehand regarding an ethnic, racial, social, or religious group.

racialisation (noun)

refers to a very complex and contradictory process through which a group come to be designated as being of a race and on that basis, that group is thus subjected to differential and/or unequal treatment.

racial justice (noun)

refers to the proactive reinforcement of policies, practices, attitudes, and actions which produce and support equitable power, access, treatment, opportunities, and outcomes for all.

racism (noun)

involves one group having the power to carry out systematic discrimination through the institutional policies and practices of society and by shaping cultural beliefs and values that support those racist policies and practices.

refugee (noun)

refers to a person who has been forced to flee their country because of persecution, war or violence that create a well-founded fear of persecution for reasons of race, gender, religion, political opinion or membership in a particular social group.

sociqlisation (noun)

refers to continuing process whereby a person acquires a personal identity and learns the norms, values, behaviour, and social skills appropriate to his or her or their social position.

structural racism (noun)

normalisation and legitimisation of an array of dynamic historical, cultural, institutional and interpersonal that routinely advantage one group while producing cumulative and chronic adverse outcomes for other groups.

xenophobia (noun)

extreme dislike or fear of foreigners, their customs, their religions, etc.

REFERENCES OF THE CHAPTER

1. Sanz Ramón, Fina. (2016): *El buentrato como proyecto de vida* Barcelona; editorial Kairos, pg.116
2. The definitions of "power relations" are taken from the Glossary of terms of the manual *CONSTELLATIONS: a manual for working with young people on the topic of racism and invisible racism*, developed within the STAR project, co-financed by Erasmus+ Program.

Additional RESOURCES



Manuals, Toolkits, Links for further study and inspiration

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