

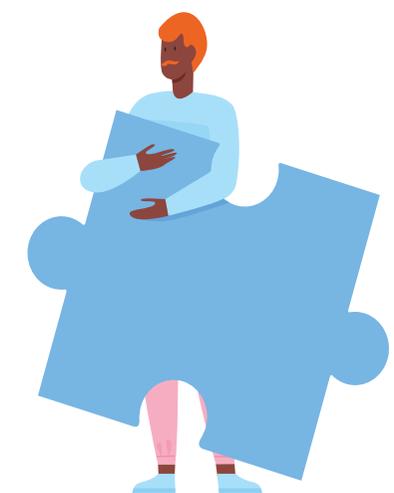
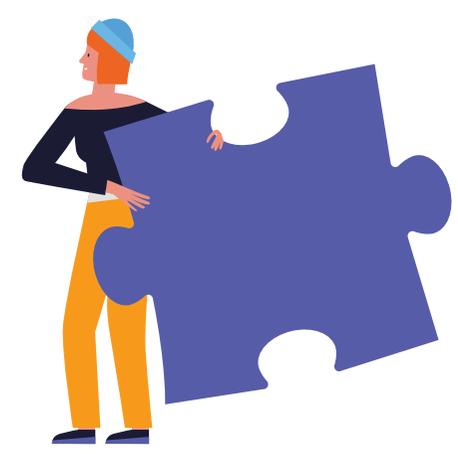
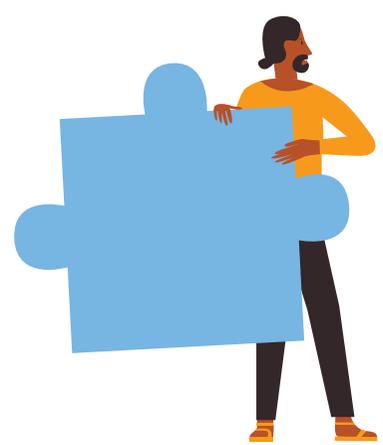
A participatory approach to addressing internalised racism through youth work!



Approaching Internalised Racism

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About this manual



Edition: ©2022 **Approaching Internalised Racism**

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This manual is primarily designed for youth activists and youth educators, or trainers working with young adult refugees to analyse, identify, address, and prevent internalised racism through non-formal educational practices in the context of youth work. The users of the manual may include refugee-based organisations, anti-racism activists, refugee community members, and/or anti-racism organisations within the refugee's host community. To assess and understand the effects of internalised racism among young adult refugees, we used participant-focused consultations allowing each participant to tell a story, their stories. With this life histories methodology, our research aimed at mapping the experiences of a young adult refugees in Europe vis-à-vis racism. During research, we collected stories from 50 young adult refugees between the age of 18 and 35 years. The goal was to assess their needs and racial context before addressing racism or the lived racial experiences by young refugees who are identified from the outside, and little attention is paid to their inner emotions and lived experiences.

Thus, the purpose of this study was to analyse how racism affects a young adult refugee, with each refugee's story, we learnt that overt racism has been normalised and most of the participants agreed to have accepted such a reality. However, the more in-depth each participant told their own story, the more and more the feelings of uncertainty and self-doubt surfaced, thus, from each of the stories, we realised that we were for sure walking on a new terrain. Most of the participants struggled with describing their racial identity, which is a result of being submerged in internalised racism. Therefore, this manual aims at facilitating anti-racism activists and youth workers to facilitate young adult refugees' empowerment on developing positive racial identities as a means to overcome internalised racism and thus, obtaining a more self-affirming racial identity and furthermore, to critically examine cultural, gender, and sexual basis of their racial identity. Moreover, this manual aims at examining how inner, in-group, and cross-group stereotypes influence one's behaviour to internalised racism.

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Manual glossary

ally

- 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.

cultural racism

- 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 oppressors.

discrimination

- 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.

implicit bias

- 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

- 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

- 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.

intersectionality

- 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.

microaggression

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

oppression

- 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.

prejudice

- refers to unreasonable and unfavourable feelings, opinions, or attitudes of a hostile nature formed beforehand or without any knowledge, thought or reason, regarding an ethnic, racial, social, or religious group.

privilege

- an invisible package of unearned assets, advantages, and benefits individuals inherit based on circumstantial membership in the society's dominant group.

racialisation

- 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

- 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

- 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

- 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.

socialisation

- 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

- 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.



SECTION - 1.

Introduction to overt and covert racism

1.1. The manual's working context

In the past years, many countries in Europe have granted protection to many asylum seekers, thus, granting them a refugee status, which comes with several obstacles within their host communities such as systemic discrimination, and the manifestations of racism and xenophobia which continue to oppress and threaten refugees' security in the increasingly diverse and inclusive societies in some of the European countries. While in other contexts, the politicians as well as political and mainstream media commentators continue to deliver the anti-refugee statements and racist hate speech without being held accountable. In the contexts of refugees' integration, this is thus increasingly resulting in the oppressive discourses and policies seen as acceptable across the socio-political spectrum in which racial profiling, discriminatory policing, and racist behaviours, and attacks against many refugees have become tolerable and normalised. Thus, such an integration approach is nothing but an assimilation process in which refugees are inclined to adapt to our culture and our values. This absence of 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.

Thus, internalised racism makes its biggest impacts on young adolescent refugees who yet do not have any context for understanding injustices of society, but rather personalise the negative messages that are coming at them without having a framework for understanding racism. Therefore, this calls on setting up learning environments in which the cultures and the values of young adult refugees are cherished, in order to help them understand internalised racism as the results of racism and make sense of racial mistreatment they experience and witness, rather than blaming themselves or those within their refugee community for it. However, it should be stressed enough that any racialised, discriminated young adult refugee, does not necessary turn White Europeans negative stereotypes or their racial prejudices inward. Many young adult refugees remain proud of their own heritage, cultures and race and they are able to take prominent places within the larger society through their exercised intelligence, talent, interpersonal skills, and self-respect. Thus, it is not to be assumed that just because a person is a refugee who has experienced bias, prejudices, racism, and discrimination, he or she is suffering from the effects of internalised racism.

Each young adult refugee is unique, with unique experiences and story. If internalised racism is assumed in all cases without getting to know a person a little, it may, in trying to be helpful, find that one is being condescending. Unfortunately, many actors sit in their offices and think and create solutions on how such victims of racism should address experienced racism without consulting them, or ask them about their lived experiences, and how, when or what they prefer to be helped, and thus, addressing racism has become a commodity for those who call themselves anti-racism agents. Hence, the expected results in using this manual, the users are integrating researched-based pathway to empowering young adult refugees to better understand and look beyond internalised racism, to other aspects of their ability, intellects, and skills, to accept and be who they are among their peers which reinforces the very idea of an inclusive and diverse integration programme. Therefore, the manual overall goal is to facilitate the empowerment of youth educators working with young adult refugees through non-formal education practices to plan, design, develop, deliver, and evaluate effective research-based counter response and preventive measures to internalised racism in their youth work.

1.2. Foundation of the manual's working methodology

In the past 5 years, we have been involved in human rights and peace-building training of refugee audience, including young and adult refugees. Based on such an expanding training practice, lessons learned, and related research, we have designed, and developed the training approach **Empowerment of the Oppressed** as a comprehensive methodological approach for addressing internalised racism, which is to be piloted and refined. Hereinafter, Empowerment of the Oppressed is thus understood as a combination of philosophical, political, and educational theory delivered from Paulo Freire's Pedagogy of the Oppressed theory, and Augusto Boal's theory of Theatre of the Oppressed. Even though both theories are dated and they are also surprisingly limited as there appear to be a racial, sexual, and gender blindness throughout and further, put faith in old modernist fashion of the natural world to enhance human progress and liberation process. Of course, both theories are products of their time and circumstances, rooted in concrete social, economic political, and cultural reality of 1960s Latin America, which was a reality marked and influenced by conditions of dire poverty and oppression.

This was an overwhelming reality that any theory purporting to describe and contribute to social understanding had to confront. However, they have made greater contribution to what is non-formal learning today. In this context, both theories offer the modern reader enduring and significant ideas regarding the importance of developing a critical consciousness; the necessity of affirming the concept of humanisation; and the centrality and necessity of dialogue as the key tool for social progress and transformation. These are three values of the utmost importance, which act as an essential tool to assess the complex political, social, racial, gender, and sexual realities we are confronting today.

1.3. Concept of the manual's working methodology

Both theories are a ringing invocation of the necessity for human freedom. On the one hand, Freire contrasts oppression and liberation as the two polarities of human existential condition and thus, developing a critical consciousness is a necessity for affirming one's humanisation. On the other hand, Boal evolved various forms of theatre workshops and performances which aimed to meet the needs of the oppressed for interaction, dialogue, critical thinking, or action. Looking this in the lens of a racial context, young adult refugees are oppressed and discriminated against by virtue of their race and circumstances and they are unable to be themselves as free, and have equal opportunities and rights as their White European peers. Yet, in the context of internalised racism they might accept this situation as fated or unalterable. They may even fear freedom because it carries the risk and potential for conflicts with their perceived racial identities at a time, they have a thirst of acceptance from their White European peers and are trying to fit into the White European scenes by acting, thinking, and behaving in a manner that lessens the value of a young African.

In addition, in this racial context, the privileged White Europeans are not free either. They too live in fear of freedom and destroy their own humanity by their violent suppression of their fellow human beings. That is, racialisation of young adult refugees is a social construct and a means of social control. This particular form of social control differentially serves to restrict and regulate the freedom, behaviours, and actions of racial minority groups in Europe to the advantages and benefits of a racial privileged groups. That is, the systems of inequality and oppression in Europe toward the migrant and refugees must be preserved and perpetuated by the societal control mechanisms to benefit the

privileged race, in concrete terms, the privileged White Europeans.

Thus, Freire's theory can be understood as providing a method to enable the young adult refugees to understand the structural reasons for their oppression so that they can begin to liberate themselves and become free, autonomous human beings; by doing so they liberate the privileged White Europeans too. Hence, the key for achieving this liberation is non-formal education embedded in youth work. This requires a youth work constructed for and by young adult refugees, out of their stories, and lived experiences. To overcome this reality, Empowerment of the Oppressed integrates the concept problematisation, and conscientisation that helps participants to be aware of the problem or context of internalised racism in their realities, and thereby, the develop a consciousness of taking responsibility of their own emotions.

1.4. Impact of the manual's working methodology

For the young adult refugees who are victimised by internalised racism, speaking straightforwardly out of their direct experiences with racism remains the most underlying problem that undermines their attempts to overcome internalised racism. In return, they are confused and thus, obliged to translate all the negative stereotypes and prejudices from White European peer **Inn-ward**. Hence, a key moment on the journey of overcome internalised racism is when one questions the nature of their own racial, cultural, and social realities. That is, the realisation that racial and social realities are constructed and that one's understanding of how they are constructed and might be changed is the key for one to move from a victim of racism to an analytical understanding of racism. While the Freire's theory creates foundation of our methodology, Boal's theory on dialogue as a common, healthy, and dynamic tool for communication and for overcoming our differences and the heavy emotions; theatre workshops and performances then become the extraordinary tools for transforming internalised racism into dialogue by facilitating the victim to translate internalised negative stereotypes and prejudices from their White European peer **Out-ward**. That is, Theatre of the Oppressed's goal of is to bring the audience into active relationship with their experiences on a practical training ground for action, not only in these performance forms, but for action in life through storytelling.

Hence, our methodology becomes an arsenal of workshops, theatre techniques and games that seeks to motivate young adult refugees, restore dialogue within themselves and with the others, and create space for participants to rehearse by acting and telling their lived experiences. It begins with the idea that everyone has the capacity to act in a theatre of their own lives; everybody is at once an actor and a spectator. Hence, this points out that, by simply addressing internalised racism from a passive perspective, victims are limited to transfer their desires to speak about how internalised racism is affecting them and then take actions. Thus, through storytelling, and theatre workshops, the victims are facilitated to tell their lived stories and thus, act onto that character they identify with, and then find ways to become aware of their emotions and circumstances. Therefore, as a spectator one is freed and liberated from their chains, a person acts and becomes a protagonist.

1.5. Introduction to racism

As a youth worker embarking on the journey to empower the youth in how to address, analyse and prevent internalised racism, it is crucial to first understand and explore the genesis and perpetuation of racism and where internalised racism falls on racism spectrum. Further, it is as much crucial to not approach racism in isolation from other forms of discrimination. It is thus more crucial to integrate an intersectional perspective that stresses enough on how racism often overlaps with gender and sexual-based discrimination. Thus, Racism is a set of various forms of racism where each form is a fruit of racial prejudices and discriminatory behaviours with a life-cycle of their own. That is, 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 institutions, policies and laws, racism is present. That is, **racially prejudiced** + **discriminated against** = **racism**, which often overlaps with the racialised person's gender expression, class, sexual identity, ability, or religion. In this manual, "**racial, gender and sexual minority groups**" go hand-in-hand to acknowledge that a racial minority group often faces gender and sexual based

discrimination that adds to 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, and can thus take a toll on adolescents and young adults, negatively affecting their future well-being and their sense of belonging. That is, during adolescence and young adulthood, many minority youths 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 heighten sensitivity to perceived bias and discrimination.

1.6. The dimensions of racism

Moreover, it is equally important to have practical knowledge on dimensions of racism, and how each dimension is perceived:

1. 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.

2. 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.

3. Institutional Racism: Within institutions

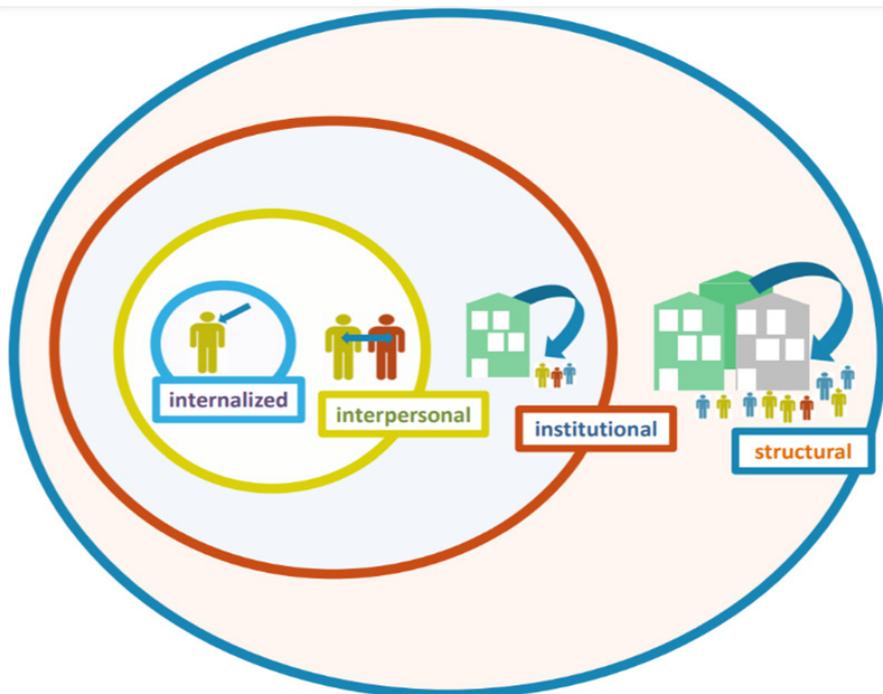
- policies and procedures that produce racially inequitable outcomes.
- systems of power that routinely produce racially inequitable outcomes

for minority group and advantages for majority group.

- individuals within institutions who take on power of institution to reinforce racial inequities, which results in unfair policies, practices, inequitable opportunities, 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 those in elite racial group.

4. 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 history, culture, gender, sex, ideology or interactions of institutions and policies that systematically privilege an elite racial group and disadvantage non-elite racial minority group.
- the personal record or the missteps of members of the racial elite group is not used to define and/or deny opportunities to persons who share the same racial identity. That is, they are not held responsible for the actions of a member of their racial and/or cultural group, which they have nothing to do with.



1.7. The process of racialisation

While race is unarguably a social construct, it is also a means of social control. This particular form of social control differentially serves to restrict and regulate the behaviours of specified racial, gender and sexual non-elite minority groups to the advantage of a specified racial elite privileged group. That is, the systems of inequality and oppression must be preserved and perpetuated by societal control mechanisms to benefit the racially elite privileged groups. Specifically, race, as the socially constructed means of social control, serves to perpetuate economic, social, political, psychological, religious, ideological, and legal systems of inequality. As this is accepted as such, the wrong is omitted and ignored for the benefits of the racial elite privileged groups, which further serves to define, structures, and limit racialised non-elite minority group experiences, and thereby, a more discriminated and oppressed non-elite race is present.

Hence, race is a multi-layered, multidimensional beast, that although it is a social construct, 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 confusions. 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 chief agents of socialisation are the family, institutions, school, church, peers, and friendship networks, and media, which apply to production, manipulation, alteration, and perpetuation of racial, or gender social constructs. As children, we are born with neither a concept of race nor our identity within a racial matrix. 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 desires to label ourselves and significant others by the virtue of physically identifiable learned racial, gender and sexual classifications. Implicitly, within these period one focuses more on their own 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 thereby, the racial categorisation comes into being. In this process of differentiation, we learn the biases implicitly and explicitly projected by our agents 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, identities and cultures of superiority serve as a pathway by which and through which racism is perpetuated. Furthermore, as identity and culture change, a change in forms of racism is also expected; at the heart of this often undetected form of racism, we find the invisible racism supported by deliberate systemic policies of denial, omission, discrimination, and oppression towards racial, gender, or sexual minority groups.

1.7. Introduction to invisible racism

Internalised racism is submerged in invisible racism. Thus, it would be difficult to address internalised racism without understand its genesis. Hence, invisible racism refers to covert racism in opposite to the overt racism. In its genesis and perpetuation, invisible racism involves a common sense or notion of normative processes. For instance, while no one significantly questions the correctness of a White European man flying an airplane, some, if not most, automatically question the credentials of an African man flying an airplane. Whereas an African man as a football or a basketball player is deemed common, it is also understandable and acceptable that same player should not be good in academic pursuits. The reality of this aspect is that systems produce differential expectations for different racial, gender, or sexual groups.

More specifically, these racial self-fulfilling prophecies are exemplified by the expectation that White European students will do well in academic pursuits, compared to African migrant students. In reality, this form of invisible racism that accept excellence by one set of racialised individuals, and not for the other is constantly in operation. Thus, who and what gets defined as the legitimate representatives and representations of any racialised groups are an important dimension of invisible racism, as it defines who is and can claim a racial identity. That is, racial labels serve to determine who gets to claim normalcy or identity, and to logistically structure limited access to racialised rewards. That is, invisible racism is a matter of how one's brain process of information is influenced by things they have seen, things they have experienced, and the way mainstream media has presented things. For instance, racialised minority

groups, particularly African migrants, and refugees living in Europe, required to pay more to rent an apartment, and are less likely to obtain key information regarding job opportunities. Whereas the systemically enhanced information, access, and assistance provided to White Europeans, increase the likelihood of their success vis-à-vis the racialised African migrants or refugees. Alternatively, the selective enforcement of various laws, the increased surveillance of certain laws, and the disparities in educational funding within African migrants, and refugees' communities, increase the likelihood that they will experience greater levels of criminalisation than White Europeans.

1.8. Genesis and perpetuation of invisible racism

Invisible racism is the 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, the White Europeans are expected to outperform selected tasks, develop specific skills, excel in certain environments as compared to African migrants or refugees. That is, invisible racism serves to explain such obvious racial outcomes as natural, and normal. Alternatively, any deficiencies, lack of achievements, or failure to perform by one African refugee is similarly obscured, misdiagnosed, and misrepresented as a group failure.

Therefore, invisible racism operates and continues to remain deeply embedded in the social, economic, cultural, psychic, and political fabric of societies. Critical racial and ethnic studies continually attempt to understand the process by which systems of racialisation are preserved, maintained, and perpetuated, and recognise that intersectionality of systems of racism further operate from the disadvantage point of the oppressed groups. Multiple examples can be drawn from how an African migrant or refugee who belongs to LGBTIQ+ community faces racial prejudices among the White Europeans and at the same time, faces gender or sexual based discrimination both within African migrant and refugee communities as well as within the White European communities.

Hence, such multiple dimensions and intersectionality, of which race, gender, and sex, are but different, operate interactively and systemically to produce or reproduce structures of exploitation, abuse, oppression, and discrimination. That is, White European's political, social, and cultural institutions provide the situational context in which these dimensions interact. That is, either implicitly or explicitly, courts, policies, schools, churches, friendship, family networks, and the media outlets; all serve to preserve, perpetuate, and modify racial attitudes, gender and sexual norms, group formation and systems of racial, gender, and sexual exploitation, abuse, oppression, or discrimination in a dynamic, obscure, and masked the processes underlying invisible racism.

1.9. Racial profiling, racial codes, and invisible racism

Racial profiling is a systematic singling out of racial and ethnic minority groups for unequal negative sanctions that is well alive throughout Europe. While most recent research has been in terms of police and crime, a long history of racial profiling has and continues to be documented among migrants and refugees' communities in all countries across Europe. Thus, racial profiling has become a new term for the old practices known by other names such as institutional racism or discrimination and owes its existence to racial prejudices that have existed in European societies since colonial and slavery time.

In the raging debate over racial profiling targeting migrants and refugees' in Europe, it is noted that White Europeans allies, agree that racism is bad, that fragments of racism yet remain, and that laws and their enforcement should be racially neutral. Though in the public opinion, the degree to which groups and individuals assess this neutrality is dependent on which side of racial divide they find themselves. White European view immigration policy as basically fair, while immigrants, asylum seekers view the same system as being unfair. Most migrants, refugees in Europe know with certainty that police, courts, and laws unfairly target, systematically restrict, regularly harm members of their groups. Alternatively, most White European know with certainty that their protection against xenophobia of their own creation, is the police, courts, and the laws. Across Europe, since 2015, the rising fears of immigrants and asylum seekers have been used to justify anti-immigrants-refugees' laws, policies, hostilities, racial profiling, discrimination, intimidation, and violence towards refugees.

That is, Xenophobic fears have surfaced within Europe and racial codes are being used to justify racial prejudices and discriminatory behaviours towards refugees. Racial codes are words, phrases, and ideas used to camouflage their true racist intent and/or purpose. Crime and welfare are racial codes frequently utilised by White Europeans to stigmatise and thus, marginalise immigrants and asylum seekers, which is how the politicians and the media utilise racially coded messages to the disadvantage of settled migrants and refugees.

Thus, White Europeans racism have evolved from its nastier blatant forms to respectable racism. It is no longer fashionable in what is deemed to be a polite conversation to explicitly race-bait; hence, the White European racism today is more subtly expressed in code words of merit, competency-based education, reverse discrimination, expertise, experiences, or academic credibility. However, this respectable racism is particularly dangerous because it attempts to deprive African young adult refugees of their competences, expertise, credibility, and experiences, hence placing demands on them to appear, be, think, behave, and act as White Europeans, which makes them question their worth, and intellect, or if they are good and beautiful as they are and consequently, end up trapped in the state of internalised discrimination or internalised racism.

1.10. Racism and the process of oppression

When racial prejudices and discriminatory behaviours intersects and supported by institutions, policies and laws, racism is present. That is, racially prejudiced + discriminated against = racism, which often overlaps with racialised person's gender expression, class, sexual identity, ability, or religion.

Racially prejudiced:

To be racially prejudiced means that a person has or holds a discriminatory or unfavourable attitude or belief towards another person or group, primarily on the basis of ethnicity, race, gender, class, sexuality, ability, religion, etc.

E.g.,

Ms. Juanita is prejudiced as she believes that the Eritrean refugees in her neighbourhood are stupid and barbaric because they slap their children when they make mistakes. She has thus reported this to local police many times, claiming they lack moral values without education.

What do you think should be done in this situation? One possibility is to invite Ms. Juanita and Mrs. Chetta (the Eritrean neighbour) to a dialogue meeting to help Ms. Juanita understand the Eritrean culture and to help Mrs. Chetta understand state laws and regulations about child protection.

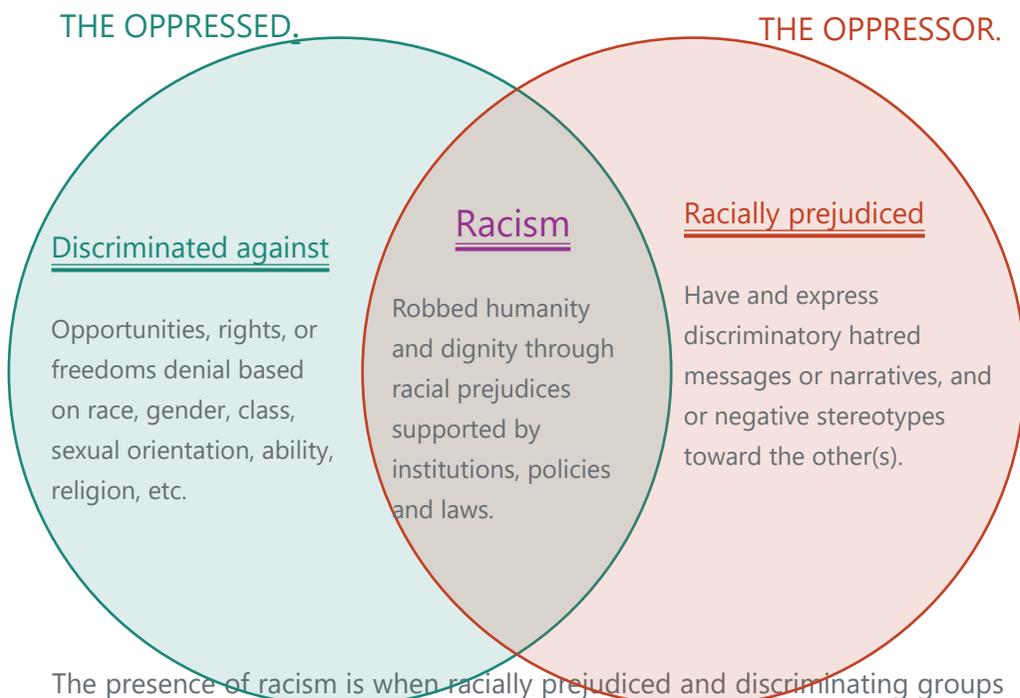
Discriminated against:

To be discriminated against means that a person or a group is denied the equal opportunities, rights, and freedoms that other person(s) or group(s) in society enjoy, based on race, gender, social class, sexuality, ability, religion, etc.

E.g.,

Since Mrs. Chetta arrived in her host community, completed a bachelor's degree in e-commerce. She has been for the past two years trying to find a job in her field of study, however, each time she applies for an open position she is deemed not unqualified, no one really bothers considering delivered CV on all occasions. She is only denied the opportunities to work because of her name, race, and social class. Regardless of many complaints to the labour regulation authorities, there has never been any follow-up cases. It makes her feel angry and frustrated.

FIGURE-1. Intersectionality of racism and oppression



who consider themselves racial elite groups define racial non-elite groups in society as inferior and thus, create laws, policies, institutions, and practices that maintain and reinforce the privilege of the racial elite groups by oppressing of the non-elite racial groups. Empowerment of the Oppressed facilitates the oppressed to emphasise on their everyday lives, in order to make a voice that is so often ignored the central perspective through which their group is viewed, which contributes toward the sources of liberation. The source of liberation is the key to freedom and racial justice for the oppressed while little attention is paid to them for their efforts in influencing the very fibre of the social, cultural, and labour environments in the name of society. This illuminates the prevalent systemic oppression of the oppressors, the relationship of systemic oppression to the development of racism and the ultimate negative impacts of racism on the viability and health of the community.

Empowerment of the Oppressed is thus a participatory learning and teaching approach that contributes to the awakening of a 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 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.



1.10.1. Becoming familiar with a racial context

ACTIVITY	THE POWER WALK
Approach	Simulation learning
Purpose	This activity helps the participants to further build a team spirit and have views about oppression, discrimination, and racism through a simulation of a community. Everyone starts off equal but ends up in very different positions, which allows participants to reflect on the power structures within community, to identify marginalised groups and to discuss strategies for including them in the process.
Audience	A variety of audiences: youth activists, youth educators, or trainers, and other: civil society leaders, rights defenders, volunteers, etc.
Learning goal	<ul style="list-style-type: none"> to empower the participants with racial context analysis skills. to strengthen the participants skills in using a participatory and gender-sensitive approach in analysing a racial context.
Learning objectives	<ul style="list-style-type: none"> to improve the learners' knowledge a racial context formation within a specified community. to develop the learners skills on racial context analysis in their work. to strengthen learners' training skills or their attitudes on using participatory and gender-sensitive approaches in their youth work or practices.
Results at the outcome level	<ul style="list-style-type: none"> the learners are able to illustrate and present the formation of a racial context within their own community. the learners can analyse racial contexts in their work or practices with young adult refugees. the learners are able to use participatory and gender-sensitive approaches in their youth work or practices.
Instructions	<ol style="list-style-type: none"> Take participants outside or to an open space; ask them to stand in a straight line at one end. Give each a 3X5 card labelled with a character who is/can be found in a refugee hosting community, as well as his or her gender and age: e.g., a minor refugee; male, 17 years old. Ask them not to share their identity with others and explain that identities will be revealed at the end of the activity. Make sure that characters reflect the chosen community and that there is a balance between them: e.g. the influential ones, those in vulnerable situations. <p>A few sample roles:</p>

Instructions	<ul style="list-style-type: none"> Journalist (M, 42); A student (F, 20); Homemaker (F, 38); Surgeon (M, 45); Youth worker (F, 28); Irregular migrant (M, 32); School teacher (F, 27); Social worker (M, 35); Businessperson (M, 39); Rubbish collector (F, 30); Local farmer (F, 40); Homeless person (M, 65); 	<ul style="list-style-type: none"> Sex worker (M, 26); Municipality staff (F, 53); Police officer (F, 33); Asylum seeker (M, 24); Young adult refugee (F, 23); Shop owner (M, 29); Domestic worker (F, 26); Gay refugee (M, 23); A lesbian woman (F, 25); Lawyer (M, 41); Nurse (F, 34); A priest (M, 61). 	
	<ol style="list-style-type: none"> Explain to participants that you will read a set of statements; ask participants to take one step forward for each statement to which the character they are representing could answer "yes"; if they cannot answer "yes," they should remain where they are. The space should be big enough for at least to take 20 steps forward. At the end of the activity, note that everyone started along the same line but now some are at the front, some in the middle and some at the end. Ask a few participants to describe how they felt about their situation and ask those in the front how they feel and whether they tried to help the others. Sample statements to be read aloud: <table border="1"> <tr> <td> <ol style="list-style-type: none"> I can influence decisions made at municipal level; I can vote in general elections; I can regularly read newspapers I am interested in; I have access to radio or TV stations of interest to me; I am able to meet municipal or administrative officials; I am not afraid of violence in my home; I have my own bank account and can apply for a loan; I feel free apply for any job within my qualifications; I can afford to buy food I like; I have access to medication when I need it; </td> <td> <ol style="list-style-type: none"> I went, or I expect to go, to university; I only have sex when want to; I am consulted on issues affecting youth in our society; I can pay for hospital treatment if necessary; I can freely express political opinions without fear; I have never had to queue or beg for food; I have access to plenty of information about racism; I am not afraid of being sexually harassed or abused; I can question how community funds are spent; I can freely to about my sexuality and be how I want. </td> </tr> </table> 		<ol style="list-style-type: none"> I can influence decisions made at municipal level; I can vote in general elections; I can regularly read newspapers I am interested in; I have access to radio or TV stations of interest to me; I am able to meet municipal or administrative officials; I am not afraid of violence in my home; I have my own bank account and can apply for a loan; I feel free apply for any job within my qualifications; I can afford to buy food I like; I have access to medication when I need it;
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Debriefing	<ol style="list-style-type: none"> 1. At the end of the activity, note that everyone started along the same line but now some are at the front, some in the middle and some at the end. Ask a few participants to describe how they felt about their situation and ask those in the front how they feel and whether they tried to help the others. 2. Discuss what the outcome of the activity tells us about human rights and peace-building work at the community level. 3. This can help participants to explore more the characters as adapted to the context of systemic oppression by discussing further: <ul style="list-style-type: none"> • about how systemic oppression contributes to racism and why. • human rights violations by advocacy of hatred in context of refugees: expressing discriminatory hatred messages that constitute incitement to violence, hostility, or discrimination. 4. This can allow the participants to talk more about what they work with and try to understand more about human rights violations by advocacy of hatred, and exchange experiences on observed discriminatory messages that constitute incitement to hostility or discrimination towards refugees within communities.
Logistics	<ul style="list-style-type: none"> • Spacious venue (outdoors if necessary); • One card per participant, describing their character.
Required time	<p>90 minutes: as a trainer or facilitator, you should expect to spend:</p> <ul style="list-style-type: none"> • 10 minutes for preparation; • 25 minutes for the activity; • 25 minutes for reflection and discussion.
Challenges	<ul style="list-style-type: none"> • The facilitator should be able to pick up on comments easily and discuss them from a human rights perspective. • That is, to focus on marginalised groups where it was observed or felt that a character did not move forward as a result of being discriminated against based on their social class, gender, racial background, age, etc. within society.
Adjustments	<ul style="list-style-type: none"> • The characters and questions should be adapted to the context and content of the training, to make it as relevant as possible. • A debriefing following the activity is highly recommended as it can allow participants to reflect to whether systemic oppression exist, if yes, how it might contribute to racism and why. Then reflect on how they are addressing them in their youth work.

1.11. Identifying factors that contribute to individual racism

It has been established that we are dealing with racism in contexts of refugees within a hosting community. Individual racism refers to the beliefs, attitudes, actions and microaggressions of the native individuals, which perpetuate and further support racism; deliberately or non-deliberately. Nevertheless, it is stressed enough that the refugee population is not monolithic. Besides cultural differences, there is a great and rich diversity along the lines of nationality, gender, sexuality, or ability. To understand the lives of a refugee, we must consider the multiple intersectional identities a refugee holds which define and shape their lives, health, and well-being, but also how other overlapping multiple forms of discrimination “sexism, ableism, heterosexism” affect non-elite racial minority groups of the refugee population.

Individual racism manifest by advocacy of hatred. That is, when discriminatory hatred narratives, beliefs, attitudes, actions and microaggressions of native Europeans, invalidate the identity and experiential reality of refugees, demean them on a personal level, and conclude that refugees are lesser human beings who do not belong within the host community, this relegates them to inferior status and treatments. By minimising elements of individual racism to stereotypes, we can develop a common language that helps to comprehend how reinforced stereotypes lead to ways in which young adult refugees are understood and perceived by their native European peers. Thus, by shining a light on the uniqueness of everyday lives of young adult refugees, we can expose how stereotypes oversimplify, reduce, and demean them. While at the same time, native Europeans continue to deliver anti-refugee statements and racist hate speech with impunity that feed into common negative stereotypes that are prevalent in media or society.

By realising the impacts of reinforced stereotypes on young adult refugees, it gives a unique perspective on how to refute the stereotypes directed at them and viewed as expectations of who they should be or who they should become. That is, what is expected of young adult refugees is very little and when they are constantly faced with these negative stereotypes there is a danger that they might build a state of mind that keeps them down, makes them feel lesser, and then they might start questioning their worth “what if what and who they think I am, that is who and what I am going to be.”

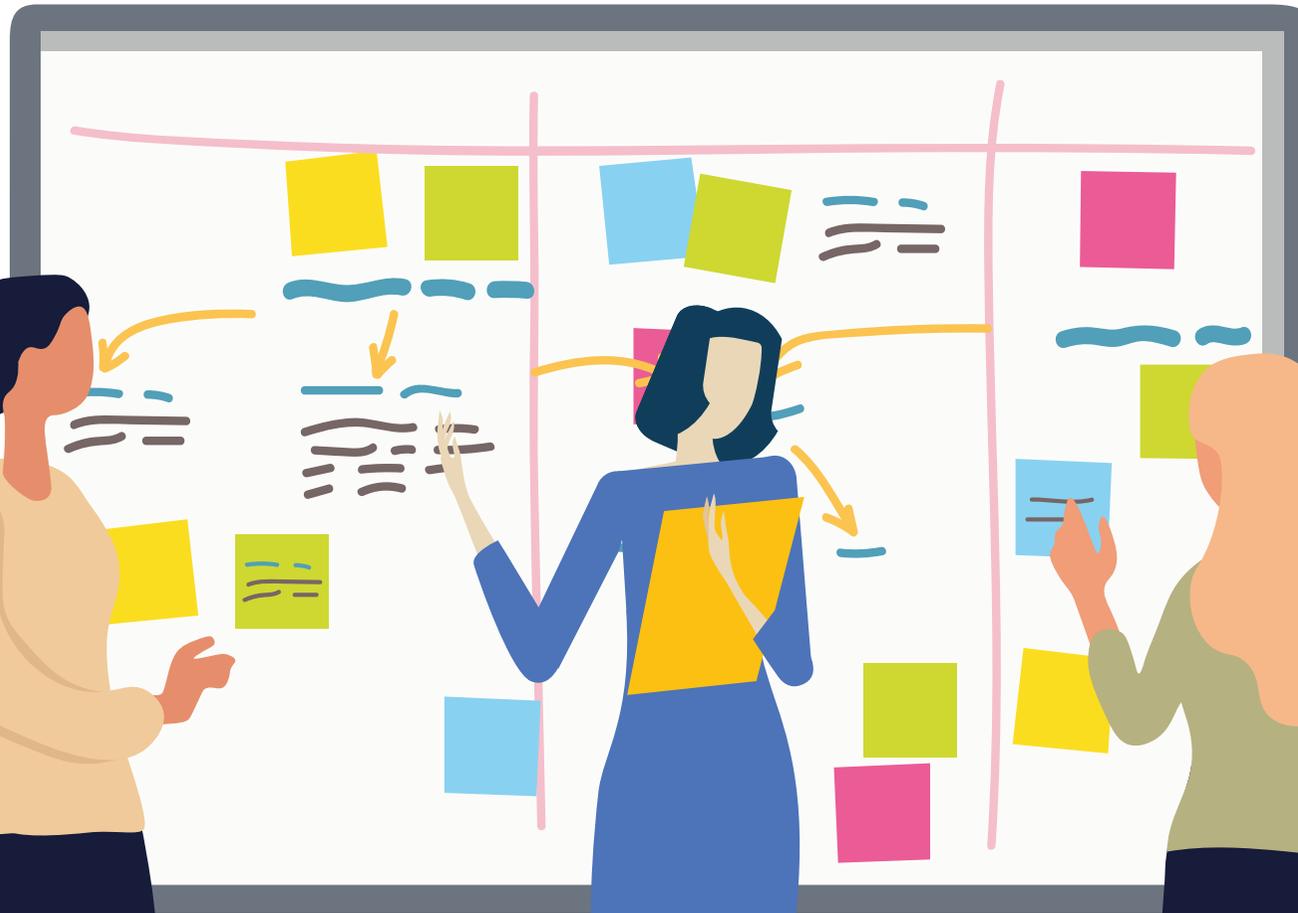
ACTIVITY	BRAINSTORMING SESSION
Approach	Collaborative learning
Purpose	A brainstorming session combines a relaxed and informal approach to problem solving by encouraging the learners to come up with thoughts, ideas, and creative solutions to a problem. In small groups, the learners are asked to build a specific situation that describes the situations or scenarios that they might have observed in their work, life, or practices, which contributed or constitute individual racism.
Audience	A variety of audiences: youth activists, youth educators, or trainers, and other: civil society leaders, rights defenders, volunteers, etc.
Learning goal	<ul style="list-style-type: none"> • to empower the learners with critical thinking skills to problem solving. • to strengthen the learners' skills and capacity to use interactive learning activities in their work or practices.
Learning objectives	<ul style="list-style-type: none"> • to improve learners' critical thinking skills to problem solving. • to develop learners' knowledge, attitudes on what contributes to and constitutes individual racism. • to strengthen the learners' training skills and capacities in using interactive learning activities in their work or practices.
Results at the outcome level	<ul style="list-style-type: none"> • the learners are able to illustrate and apply critical thinking skills to problem solving in their work or practices. • the learners can identify and present the factors that contribute to and constitute individual racism in their work or practices. • learners are able to use interactive training learning activities in their youth work or practices.
Instructions	<ol style="list-style-type: none"> 1. Ask the participants to go in small groups each formed up by 4 or 5 persons. Then give each small group a flip chart. 2. Ask each group to think and write down the difference between "being racially prejudiced and being discriminated against." 3. Then ask each to analyse and interpret their content by creating a situation or scenario in which the "racially prejudiced person" and the "person discriminated against" are present. 4. Then, ask each group to write their situation or scenario on their flip chart, then outline their effects on character(s). 5. Once each group has finished to outlining their situation or scenario, and related effects, ask each to present to big group.

Debriefing	<ol style="list-style-type: none"> 1. Before analysing situation or scenario, remind them to consider the context, and reflect on how it relates to their local realities or 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 individual racism the big group is thus be invited for questions or feedback on challenges, needs or gaps, and limiting factors they face in their youth work, to deepen their insight from various perspectives.
Logistics	<ul style="list-style-type: none"> • Flip-chart paper, large sticky notes, markers, and a tape. • A wall with enough space to attach several sheets of flip-chart.
Required time	<p>120 minutes: as a trainer, or a facilitator, you should expect to spend:</p> <ul style="list-style-type: none"> • 20 minutes on giving instructions to the participants. • 70 minutes for the group work to have written their scenarios. • 30 minutes for debriefing at the end of the activity.
Challenges	<ul style="list-style-type: none"> • Timekeeping is important, as group work can easily go beyond 70 minutes per group. • The facilitator should have experience on human rights training and analysing or addressing racism from different perspectives.
Adjustments	<ul style="list-style-type: none"> • The activity can be adapted by adjusting the questions to the context in which the training takes place. • This activity works best with small groups of up 25 participants.



1.12. Analysing the factors that contribute to individual racism

ACTIVITY	REFLECTING ON EXPERIENCE WORKSHOP		
Approach	Experiential learning		
Purpose	This workshop is used to capture the motivation, imagination and/or energy of learners, by encouraging them to look on their practiced behaviours in a way that prepares them for new learning. It is used to have participants break into small groups to furthermore explore their past experiences related to individual racism by reflecting on each group's outcomes from the brainstorming session.		
Audience	A variety of audiences: youth activists, youth educators, or trainers, and other: civil society leaders, rights defenders, volunteers, etc.		
Learning goal	<ul style="list-style-type: none"> to empower the learners with critical thinking and analytical skill to problem solving in a racial context. to strengthen learners' skills on using the participant-centred interactive learning activities in their work or practices. 		
Learning objectives	<ul style="list-style-type: none"> to improve the learners' critical thinking and analytical skill to problem solving in a racial context. to develop learners' knowledge, and attitudes on analysing the factors that contribute to and constitute individual racism. to strengthen learners' training skills in using the participant-centred interactive learning activities in their work or practices. 		
Results at the outcome level	<ul style="list-style-type: none"> the learners are able to illustrate and apply critical thinking and analytical skills to problem solving in a racial context. learners can analyse and present the factors that contribute to and constitute individual racism in their work or practices. the learners can use participant-centred interactive learning activities in their work or practices. 		
Instructions	<p>TASK-1:</p> <ol style="list-style-type: none"> Ask participants to go back to their small groups and then issue a new blank flip chat to each group and give to each group, Handout-1. In their small groups, inform them that they are to use their situation or scenario on the racially prejudiced person and discriminated against. Then, ask each group to develop their situation or scenario in a story with character(s) holding reinforced stereotypes of individual racism. 	TASK-2:	<ol style="list-style-type: none"> As each group has finished developing their own situations into a story of individual racism, ask each group to further develop their story on how the racialised person interprets negative stereotypes. Handout-1. Then ask each group to furthermore discuss what are the link between the story, how stereotypes are interpreted by the racialised person and what they have experienced, or observed in their life, practices, or work. Then handout below questions for interactive discussions: <ul style="list-style-type: none"> How do you see individual racism impacting you personally or the communities or the groups that you work with or within? What challenges and opportunities are you facing in dealing with or addressing individual racism in your practice or work? In what ways natives as individuals or as a collective, perpetuate racism against refugees in your community?
		Debriefing	<ol style="list-style-type: none"> 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.
		Logistics	<ul style="list-style-type: none"> Flip-chart paper, large sticky notes, markers, and a tape. A wall with enough space to attach several sheets of flip-chart.
		Required time	<p>120 minutes: as a trainer or a facilitator, you should expect to spend:</p> <ul style="list-style-type: none"> 20 minutes on giving instructions and waiting for participants to read the handout. 70 minutes for the group work to have created their stories. 30 minutes on the debriefing at the end of the activity.
		Challenges	<ul style="list-style-type: none"> Timekeeping is important, as group work can easily go beyond 70 minutes per group. The facilitator should have experience on human rights training and analysing or addressing racism from different perspectives.
		Adjustments	<ul style="list-style-type: none"> The activity can be adapted by adjusting the questions to the context in which the training takes place. This activity works best with small groups of up to 25 participants.



SECTION - 2.

Addressing internalised racism

2.1. What is internalised racism

Hereinafter, internalised racism is defined as the acceptance, by a stigmatised, and marginalised member of a racial minority group of the negative societal beliefs, stereotypes, prejudices, or discriminatory behaviour about them, which might further lead to the rejection of the cultural or religious practices of their own ethnic or racial group. Though individual may or may not be aware of their own acceptance of these negative beliefs about them, other components that are considered part of racial, gender expression and sexual identity doubt, are also considered part of the construction of internalised racism. Internalised racism is a psychological process that affects all racial, gender and sexual minority groups. It involves the acceptance of the typical conventional representation of race, gender and sex that places racial, gender, or sexual minorities beneath privileged racial groups or persons conforming to socially constructed hegemonic expressions of gender and sexual identities. Hence, such tolerance of negative stereotypes about one's racial, gender, or sexual group leads to self-degradation or self-alienation, incorporating shame about one's racial, gender, or sexual identity; specifically, the acceptance of prejudices about one's abilities, beauty, body, and intellect worth.

Thus, 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 privileged racial groups 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 health and well-being of racial, gender, or sexual minorities. Internalised racism makes its biggest impacts on children, 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.

Hence, internalised racism is not simply a result of racism; it is a fruit of systemic oppression with a life-cycle of its own. That is, there is a system within the host community that undermines the cultures 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, and as not simply a problem of young adult refugees; it is structural. Thus, none should blame a victim or survivor of internalised racism.

2.2. Stages of internalised racism

Our focus is on young adult refugees and their experience with internalised racism since our research was conducted among young adult refugees with an African background, to set a specific targeted group. Some elements reflect William Cross (Cross & Vandiver, 2001) revised racial identity model, adapted to 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 an 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 or 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 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 influence the process of internalised racism. 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 conflict and persecutions, and being granted a refugee status, means starting a new, and 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 sexual abuse or 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.
- Furthermore, 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 to work at the low and sinister end of the labour market such as prostitution, and in return they are condemned and despised by the system and by the African diaspora that sees them as low status women with poor morals and who are a danger to the African culture, values, and belief.
- Thus, 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 racial prejudices about them. In different settings, institutions, schools, and even at home they are often told that what they are experiencing did not happen or is in their minds when they do confront their teachers or parents about it. Those teachers and/or parents might have the best intentions; to protect these young people, but this is a form of gaslighting, and an emotional abuse, if from young age one is not trusted by guardians, it makes them unreliable narrators of their own lives, being told that what they went through did not

happen. Thus, having their experiences dismissed forces them to question their own sanity.

- Racial gaslighting is deeply rooted in societal structure and social inequalities, and young adult refugees in Europe are more likely to experience gaslighting both in the professional environments and in their personal lives due to inequalities. The assumptions or stereotypes that a young adult refugee is illiterate and more prone to criminality, prostitution, or drug trafficking are often used to excuse the dismissal of their feelings and lived experience, 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 labelling young adult refugees psychologically abnormal, just not in a visible way. Therefore, racial gaslighting is something that many young adult refugees experience 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.

Stage-3. Immersion

At this stage, a person is frustrated, confused, questions their own sanity and knowingly or not knowingly the inner live is adjusted by adapting a sense of inferiority to other human beings, being grounded in victim-hood, and denying one's own power and responsibility for their 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 their 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 they are refugees. It is no longer normal to talk or socialise with other young adult African refugees. Hence, they are trapped and overwhelmed by strong emotions translated into feeling of Irritation, Anger, Humiliation and Frustration, enhanced by daily pressure, and stereotypes from their White European peers.

- 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 White European native peers, and thus, act as if that was true, by socialising only with their White Europeans native peers, which impacts their ability to maintain healthy, and fulfilling relationships with other young adult African refugee, projecting their own sense of inferiority and inadequacy onto being a young adult African refugee.

Stage-4. Intersectionality

At this stage, in addition of 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 in African cultures from it is in Europe. A young adult refugee experiences even greater challenges in the traditional, conservative, and Christian African cultures and beliefs that privilege heterosexuality by maintaining and sustaining monolithic and hegemonic concepts of femininity, masculinity, sexual identity and gender expressions.

- This monolithic and hegemonic conception of femininity, masculinity, sexuality, and gender fosters 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 the hypermasculine conceptions that define manhood or womanhood by social behaviours and sexual prowess fuelled by the heterosexism that adheres to rigid gender norms, political, and religious environments, and cultures of the African refugee communities around them.
- Though gender struggle is universal or 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 to disclose and embrace their own sexual identity, or 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.

2.3. Factors contributing to internalised racism at the interpersonal dimension

Growing out of the inner dimension of internalised racism, is the interpersonal dimension. That is, continually facing racial prejudice, young adult refugees are unable to maintain healthy, fulfilling relationships with each other; internalising that them and those like them are invisible and projecting their own sense of inferiority and inadequacy onto who they are. In relationships with native peer, this manifests in uncontrolled and inappropriately expressed rage at them for their unwillingness to be aware of and take responsibility for their privilege. Moving from interpersonal dimension of internalised racism, is the institutional dimension. That is, a consequence of systemic racism, is the fact that refugees do not benefit from or share ownership and leadership in the institutions that shape their lives. Hence, refugees often question their own power on:

- **Decision-making:**

too often refugees do not have ultimate decision-making power over the decisions that control their lives and resources. As a result, they assume that integration staff know better about the needs for their refugee community than they do.

- **Resources:**

broadly defined, the resources are unequally in the hands and under the control of native people. As a result of internalised racism, refugees are often confused about how to get access to resources for their own community and their right to control or use those resources.

There is thus a dire need to addressing internalised racism within the inner, interpersonal, institutional dimensions. First, awareness must be raised to help people see systemic racism and explain its inner workings. Too often, people are not aware of how systems in place make refugees vulnerable to policies, practices, and procedures that violate their rights and deepest values. Hence, this requires organisational and institutional efforts to creating environments where racial disparities are acknowledged and addressed and where there is a lived commitment to create shared ownership and benefit across differences.

Thus, it calls on a youth work that uses participatory methodologies to address inner and interpersonal dimensions of internalised racism through pathways that facilitate the empowerment of young adult refugees to communicate and engage across conflicts, gender, cultures, and differences, such as Nonviolent Communication, Theatre for Emotional Awareness, Forum Theatre, etc.

Handout-1. Analysing the factors contributing to individual racism

Continuing with our story, 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. Here our focus is on Mrs. Chetta's two children (Kwette: F, 15 and Mbote: M, 17) who were taken by child protection services as a result of Ms. Juanita's actions.

Thus, we see two young adult 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, or fitting in, which is harder if they belong to a gender or sexual minority group: making them vulnerable to more stereotypes.

Kwette and Mbote have been enrolled to a new school, and they are invited to a reception aiming to connect young refugees with the native European peers, hosted by their new teacher from their school. Those present include 3 other young refugees that Kwette and Mbote met at their school, among the 25 predominately native youth. The first person to greet Kwette and Mbote when they walked in are 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 acquaintance 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 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 racialise 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.

Handout-2. Awakening a critical awareness and thinking process

Racial gaslight and macroaggressions are symptomatic of systemic and structural racism, but they operate in a way that the person being gaslighted is not able to hold the person who is doing it accountable. It is this complete lack of power that makes racial gaslighting so insidious and so draining for non-elite racial minorities. There is also the fear that if young adult refugees continue to call out racism in the face of flat denials, they can be painted as angry, defensive. It is both disempowering and utterly maddening to be told that you are looking for racism or imagining it, when you know exactly what you have experienced. Particularly when the people telling you that racism does not exist are people who have never and could never experience it themselves. It needs to be called out because until we respect the experiences and plight of young adult refugees, we will never be able to dismantle the racism.

That is, a young adult refugee cannot deal and overcome internalised racism without understanding how to process, manage, and deal with negative emotions resulting from racial, stereotypes, and racist hate speech they experience, and furthermore, be able to express those felt negative emotions from a passive-non-assertive behaviour to an assertive behaviour. In the context of Empowering the Oppressed approach, the first step in facilitating such awakening of a critical awareness and thinking process in young adult refugees starts by establishing a dialogue among themselves to develop communication skills which further strengthens their communicational behaviours to help them express their emotions, needs, and opinions by think about their own behaviours.

Assertive behaviour includes standing up for your rights without infringing on the rights of others. Assertive behaviour results in "I win; you win" outcome. Assertion involves expressing beliefs, feelings and preferences in a way which is direct, honest, appropriate and shows a high degree of respect for yourself and for others.

- E.g., "I am talking about my experienced memories. Please be considerate."
- E.g., "I respect how you consider my lived experience. It makes me feel safe."

Passive or non-assertive behaviour is when someone gives up their own rights and directly or indirectly defers to the rights of another person. Passive behaviour results in an "I lose; you win" outcome. Passive behaviour includes violating your own rights through inaction or by failing to express your thoughts, feelings, or desires.

- E.g., "We can do whatever you want. Your ideas are probably better."
- E.g., "Maybe I am overreacting, he or she did not mean what they said."

Aggressive behaviour is when someone stands up for their own rights without regard for others. Aggressive behaviour results in an "I win; you lose" outcome. Aggression is self-expression which demands, attacks, or humiliates other people, in a way which shows lack of respect and acceptance for others.

- E.g., "We should do it in my way. My ideas are always better than yours."
- E.g., "You are overreacting, I am sure he or she did not mean it like that."

Empathic behaviour is a recognition and consideration of another person's situation, emotions, or feelings followed by another statement standing up for their rights.

- E.g.: I can imagine how frustrating it can be to hear people saying that about you, no one should be treated like that, and you have the right to feel angry.

Handout-3. Intersectionality and internalised racism

In addition to the stigma and scars of racism, Mbote who is now in his 20, 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, Christian Eritrean refugee community, 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 internalises 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 community that adheres to 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 very same community that has racialised him from his teens. Mbote's coming out has impact 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 and when to disclose his sexual identity and gender expression.

2.4. Awakening a critical awareness and thinking process

As young adult refugees are victimised by racism, they might later internalise it if there are no guidance in their schools and socialisations on how to deal with their confused emotions and feelings as result of the daily negative, reinforced stereotypes from White Europeans. That is, they will end up developing ideas, beliefs, actions, and behaviours that collude with racism. In other words, there is a system in place that actively discourages and undermines their power to deal with those negative stereotypes, which they avoid and take them inward.

It is important to understand this process as systemic because that makes it clear that it is not a problem simply of being a refugee who is discriminated against. It infects refugee community. It becomes internalised racism, if a

young adult refugee, often unconsciously, internalises racial prejudices and start feeling that in some way she or he is inherently not as worthy, capable, intelligent, beautiful, or good as White Europeans, and then, act as if that was true, rather than, dealing with stereotypes, and misinformation about refugees with their host community.

Internalised racism causes impact intra-culturally and cross-culturally. That is, refugees' internalised racism often leads to great conflict among and between them as a result of the multiple intersectional identities and misunderstanding. Especially, when race is confused with nationality and ethnicity, and overlaps with other forms of discrimination, such as "sexism, ableism, heterosexism". Internalised racism can also manifest in different sexual, or gender minority groups being pitted against their culture, and cripple attempt to create society that works for all, regardless of gender identity, sexual orientation, or ability.

On the inner dimension, internalised racism affects the inner lives of the young adult refugees, such as having a sense of inferiority to White Europeans; being grounded in victim-hood, and thus ignoring their own power to transform the situation or failing to take responsibility for their own emotions; and focusing on reading and trying to change other, thus leaving less time and energy for self-development. Hence, developing a clear sense of one's racial identity and learning to value one's emotions and drawing on the strengths of one's culture support healing. However, dealing with stigma or scars of racism that question and attack one's full humanity, dignity, and existence, makes it more difficult.

Therefore, how young adult refugees understand and perceive their emotions and experiences of racial prejudices influences their adaptive or maladaptive to internalised racism. It is therefore unrealistic to tell the young adult refugees to take responsibility for their emotions when they are not aware of how to process, manage, and deal with their own emotions, which is more difficult as often young adult refugees experience racial gaslight which is an emotional abuse that forces them to question their experiences and memories of the racial prejudices they faced, and thus, push them to question their own sanity which leads to self-doubt about their lived racist experiences.

ACTIVITY	RACIAL GASLIGHTING IN THE SPOTLIGHT
Approach	Simulation learning
Purpose	This activity is used to provide learners with outside perspectives to inform them about themselves and encourages them to apply new concepts to their own lives. It helps the learners to share, and discuss different understanding, attitude, perceptions, opinions about how individuals, through communication they become aware of the role of one's behaviour play in the attempts to address racial gaslighting.
Audience	A variety of audiences: youth activists, youth educators, or trainers, and other: civil society leaders, rights defenders, volunteers, etc.
Learning goal	<ul style="list-style-type: none"> to empower the learners with critical thinking and analytical skill to identify and address racial gaslighting to strengthen the learners' skills in using the participant-centred interactive learning activities in their work or practices.
Learning objectives	<ul style="list-style-type: none"> to improve the learners' critical thinking and analytical skill to identify and address racial gaslighting. to develop learners' knowledge, and attitudes on analysing the factors that contribute to and constitute racial gaslighting. to strengthen learners' training skills in using the participant-centred interactive learning activities in their work or practices.
Results at the outcome level	<ul style="list-style-type: none"> the learners are able to illustrate and apply critical thinking and analytical skills to identify and address racial gaslighting. the learners can analyse and present the factors that contribute to and constitute racial gaslighting in their work or practices. learners are able to use participant-centred interactive learning activities in their work or practices.
Instructions	<ol style="list-style-type: none"> Post signs on the four corners of the room that read: <ul style="list-style-type: none"> ASSERTIVE BEHAVIOUR PASSIVE BEHAVIOUR AGGRESSIVE BEHAVIOUR EMPATHIC BEHAVIOUR Describe the situations in 3 and ask participants to move to one of the corners of the room based on the one that reflects best their own response behaviours if they would find or have found themselves in a similar situation. Below are situations of racial gaslighting where a young adult refugee describes a racist interaction to their friends only to have it immediately questioned and is led to doubt and question his or her own sense of reality with regard to racism: <ul style="list-style-type: none"> <i>I would not worry too much about that. It is probably an isolated incident. I do not think that racism exists anymore really.</i> <i>Are you sure that is what it was about; it was definitely about black refugees, but I do not think that was about racism?</i>

Instructions

- You never remember things accurately, are you sure that it was about racism? You have a bad memory.
 - If you speak out or seek help, people will think you are irrational or crazy.
 - Oh, it is only a few bad apples, but it is certainly not systemic discrimination, were individual, unconnected events.
 - I think that you are looking for racism or imagining it, it does not exist here, this is the least racist country.
 - In my opinion, I do not think they were being racists, I think that it was a joke, black people are racists too.
- All of these responses undermine the lived experience of racism that the young adult refugee has just described. Their purpose, knowingly, unknowingly is to make those who have experienced racism second-guess their memories, and how they interpreted the events; leaving them feeling unsure about their own reality and wondering if they are being over-sensitive.
 - After everyone has chosen a corner, ask them to stay in the corners, draw a circle in the middle of the room. Read the situations below, and then, ask the participants to step and stand inside the circle if they have experienced or have done one or more of the following:
 - I felt confused, second-guessed myself, questioned if I was too sensitive, became withdrawn or unsociable.
 - It knocked my self-esteem to think that people want me to compromise my identity and be something I am not.
 - I was not conflicted into compromising my identity as a refugee or as a Muslim in hijab and change myself to meet the expectations of others.
 - When a person in a racial, gender, and sexual minority group shares experience of racism, I listen carefully to what they have to say and acknowledge their feelings and lived experiences.
 - I educate myself on racism and understand the issues related to white privilege.
 - I ensure that I can offer support and empathy and do not question a person's lived experiences of racism.
 - I recognise it when I have internal defensive responses to racism.
 - I call racism out and try to be an ally to those who have suffered from racism and other forms it manifests in.
 - When I recognise that I am being racially gaslighted, I collect and document the evidence. This can include making notes, voice memos, photographs, or email.
 - When I recognise that I am being racially gaslighted, I reach out to my support networks for emotions release.

Debriefing	<ol style="list-style-type: none"> 1. Have participants identify and write down one area in which they tend to act passively, aggressively, or passive-aggressively for which they would like to learn how to act more assertively. 2. Have each participant share their area for improvement with the group. With a larger group, participants can break into groups of four or five and share with one another. 3. Hold a focused discussion on how to apply these knowledges in the participants' working environment. <ul style="list-style-type: none"> • What did you like about being assertive? • Do you think of other strategy to apply it in your work? • Let the group share their ideas on how they can apply this in their work to deal with racial gaslight.
Logistics	<ul style="list-style-type: none"> • A sufficiently large room with blank walls. • Tape, markers and A4 papers to write and post signs on walls.
Required time	<p>120 minutes: as a trainer or a facilitator, you should expect to spend:</p> <ul style="list-style-type: none"> • 20 minutes on giving instructions to the participants. • 70 minutes for the participant to complete all the tasks. • 30 minutes on the debriefing at the end of the activity.
Challenges	<ul style="list-style-type: none"> • This activity challenges how a person acts in certain situations, it is thus crucial for the facilitator to be knowledgeable about assertive behaviours to lead the discussions as those arise. • A debriefing following the activity is highly recommended as it helps the participants to reflect on their way of communication, how their understand and express their emotion, which are core elements of addressing internalised racism at inner dimension.
Adjustments	<ul style="list-style-type: none"> • The activity can be adapted by adjusting the questions to the context in which the training takes place. • This activity works best with small groups, up to 25 participants.



2.5. Developing a critical consciousness

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 or acceptable 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, or guidance on how to handle, deal with those stigma and scars of racism that questions and attacks their full humanity, dignity, and existence, becomes 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.

Our Theatre for Emotional Awareness is a learning activity used to develop a critical consciousness among young adult refugees to affirm their humanity by recognising, process, and expressing felt emotions of experienced racism, and confront the immersion stage of internalised racism at the inner dimension, by exploring their emotions, relations and the experienced racial prejudices or discriminatory stereotypes to facilitate them become aware of and dealing with the effects of those negative stereotypes on the individual. The process begins with a person recounting a personal story on how that person is or has been affected by racial prejudices, or discriminatory stereotypes and how she or he felt and feels in different life settings.



ACTIVITY	THEATRE FOR EMOTIONAL AWARENESS
Approach	Simulation learning
Purpose	This form of Theatre of the Oppressed is an incredibly tool used to facilitate storytelling and direct actions among the participants as a means to address the immersion stage of internalised racism at the inner dimension. It helps participants to share strong felt emotions about experienced racial prejudice or macroaggressions affect them on personal level, and thus, they feel free and safe to express and connect with their emotions as a rehearsal for critical consciousness.
Audience	A variety of audiences: youth activists, youth educators, or trainers, and other: civil society leaders, rights defenders, volunteers, etc.
Learning goal	<ul style="list-style-type: none"> to empower the learners with critical thinking and analytical skill to identify and address the internalisation of racial prejudices. to strengthen the learners' skills in using the participant-centred interactive learning activities in their work or practices.
Learning objectives	<ul style="list-style-type: none"> to improve the learners' critical thinking and analytical skill to identify and address the internalisation of racial prejudices. to develop learners' knowledge to process, mange, and express emotions that contribute to internalisation of racial prejudices. to strengthen learners' training skills in using the participant-centred interactive learning activities in their work or practices.
Results at the outcome level	<ul style="list-style-type: none"> the learners are able to apply critical thinking and analytical skills to identify and address the internalisation of racial prejudices. the learners can process, mange, and express the emotions that contribute to internalisation of racial prejudices in their work. the learners are able to use participant-centred interactive learning activities in their work or practices.
Instructions	<ol style="list-style-type: none"> The process begins by asking a volunteer to recount a personal story about when she or he is or might have been affected by racial prejudices, or discriminatory stereotypes and how she or he felt and feels in different life settings. Ask the participant to recount a set of emotions from his or her story that explain how she or he feels when alone, among his or her friends, at work or school, or in social gatherings. Then help the participant to choose a set of at least 5 emotions from the story to have 5 different emotions that the workshop participants can interact with. For example, I felt, or feel: <ul style="list-style-type: none"> Pain Angry Irritated Ashamed Sad Confused Frustrated Humiliated

Instructions	<ol style="list-style-type: none"> Next, select 5 participants and ask each participant to create a posture that describes one of the five emotions. The first act is thus to recreate the 5 posture for those emotions on how those emotions might actually be seen in the eyes of the audience. Once the participants have finished to create their posture and feel comfortable to stand and be able to move, ask them to come together and put those posture in one scene, and ask them to hold still, and then act those emotions, and then hold still again. Ask the rest of the participants to observe, and then ask if they can relate to those emotions or if they know someone going through the same situation but not able to express their emotions, so that they can intervene by answering questions. Once the group finishes to understand one person's story and look at the emotions behind that story, another volunteer is free to jump in to tell their story. Everything is created on the spot, collaboratively.
Debriefing	<ol style="list-style-type: none"> Hold a focused discussion on how to apply these knowledges in the participants' working environment: <ul style="list-style-type: none"> What did you like about this workshop? Do you think of other strategy to apply it in your work? Let the group share their ideas on how they might apply this in their youth work to deal with racism.
Logistics	<ul style="list-style-type: none"> A sufficiently large room Tape, flip-chart, and markers Different music instruments where and when possible.
Required time	<p>120 minutes: as a trainer or a facilitator, you should expect to spend:</p> <ul style="list-style-type: none"> 20 minutes on giving instructions and waiting for participants to read the handout. 70 minutes for the group work to have created their stories. 30 minutes on the debriefing at the end of the activity.
Challenges	<ul style="list-style-type: none"> This activity creates a safe, racial, gender-sensitive atmosphere for participants to share their deepest emotions, as it does often happen that most of them it is their first to be in such a social setting and might have never talk about these emotions before. Thus, besides being familiar with the process of Theatre of the Oppressed, this activity requires facilitators to have an adequate level of Emotional Intelligence and Interpersonal Skills. With these skills, the facilitator can easily consider other factors that can affect the interactions such as cultural differences, and the participants characteristics.
Adjustments	<ul style="list-style-type: none"> The activity can be adapted by adjusting the instructions to the context in which the training takes place. This activity works best with small groups, up to 25 participants.

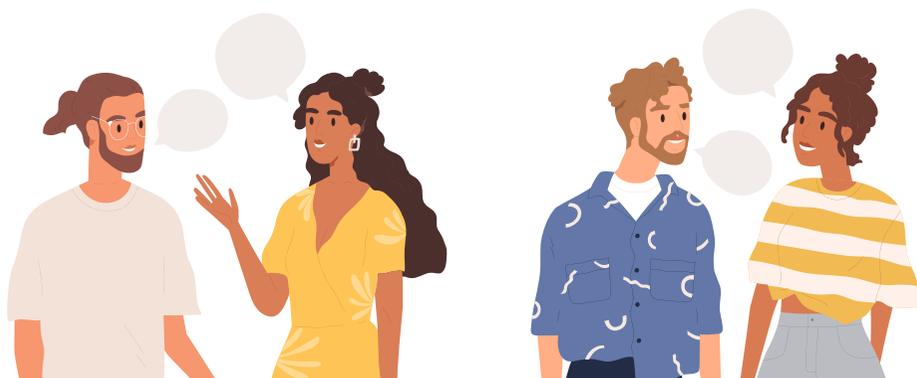
2.6. Intersectionality and internalised racism

ACTIVITY	EXPERIMENTING & PRACTICING WORKSHOP		
Approach	Experiential learning		
Purpose	This workshop encourages learners to use skills and attitudes in a practical way and provides them with a safe environment in which to try out new things before putting them into practice in the real world. This further allows the learners to share, and discuss different attitudes, perceptions, and opinions about how intersectionality and internalised racism affect young adult refugees in gender and sexual minority group which plays a crucially important role in the attempts to address all stages of internalisation racism.		
Audience	A variety of audiences: youth activists, youth educators, or trainers, and other: civil society leaders, rights defenders, volunteers, etc.		
Learning goal	<ul style="list-style-type: none"> to empower the learners with critical thinking and intersectional criticism skills to address racism from an intersection perspective. to strengthen the learners' skills in using the participant-centred interactive learning activities in their work or practices. 		
Learning objectives	<ul style="list-style-type: none"> to improve learners' critical thinking and intersectional criticism skills to address racism from an intersection perspective. to develop learners' knowledge to analyse, identify and address internalised racism from an intersection perspective. to strengthen learners' training skills in using the participant-centred interactive learning activities in their work or practices. 		
Results at the outcome level	<ul style="list-style-type: none"> learners can apply critical thinking and intersectional criticism skills to address racism from an intersection perspective. the learners are able to analyse, identify, and address internalised racism from an intersection perspective in their work/practices learners are able to use participant-centred interactive learning activities in their work or practices. 		
Instructions	<p>TASK-1:</p> <ol style="list-style-type: none"> 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-3. 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. Then, ask groups to further develop their story of individual racism to a story of internalised racism. That is, to outline how the characters can internalise stereotypes over time. 	Instructions	<p>TASK-2:</p> <ol style="list-style-type: none"> After each group has finished to developing their stories of internalised racism, ask each group to imagine scenario on how racism overlaps with other forms of discrimination, as sexism, ableism, heterosexism, etc. see Handout-3. 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. Then handout below questions for interactive discussions: <ul style="list-style-type: none"> How do you see conflict among, between refugee cultures 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 way do the refugees as individuals or as a collective, perpetuate discrimination against their peers within sexual and gender minority groups?
		Debriefing	<ol style="list-style-type: none"> Start the debriefing by asking a volunteer from each group to share their story and scenario. For interactive learning, invite questions and feedback about each group's story and scenario.
		Logistics	<ul style="list-style-type: none"> Flip-chart paper, large sticky notes, markers, and a tape. A wall with enough space to attach several sheets of flip-chart.
		Required time	<p>120 minutes: as a trainer or a facilitator, you should expect to spend:</p> <ul style="list-style-type: none"> 20 minutes on giving instructions to the participants. 70 minutes for the participant to complete all the tasks. 30 minutes on the debriefing at the end of the activity.
		Challenges	<ul style="list-style-type: none"> This activity requires a safe, racial, gender-sensitive atmosphere for participants to share their deepest emotions, as it does often happen that most of them it is their first to be in such a social setting and might have never talk about these emotions before. A debriefing following the activity is highly recommended as it helps the participants to reflect on their way of communication, how their understand and express their emotion, which are core elements of addressing internalised racism at inner dimension.
		Adjustments	<ul style="list-style-type: none"> The activity can be adapted by adjusting the questions to the context in which the training takes place. This activity works best with small groups of up to 25 participants.

ACTIVITY	WHERE WE STAND
Approach	Simulation learning
Purpose	This activity helps the participants to further build a team spirit and have views about oppression, discrimination, and racism through a simulation of social policies. Everyone starts equal but ends up in different positions, allowing participants to reflect on interpersonal and institutional dimension of internalised racism and can serve to interpret those dimensions in an interactive way to identify how the marginalised persons of non-elite racial minority groups are limited by certain social policies, and then discuss strategies for including them in the process of social development at the community level.
Audience	A variety of audiences: youth activists, youth educators, or trainers, and other: civil society leaders, rights defenders, volunteers, etc.
Learning goal	<ul style="list-style-type: none"> to empower the participants with racial context analysis skills. to strengthen participants skills in using a participatory and gender-sensitive approach in analysing a racial context.
Learning objectives	<ul style="list-style-type: none"> to improve learners' knowledge on racial context formation within a specified community and specified social policies. to develop learners' skills or attitudes on racial context analysis at the interpersonal and institutional dimension in their work. to strengthen learners' training skills or their attitudes on using participatory and gender-sensitive approaches in their youth work.
Results at the outcome level	<ul style="list-style-type: none"> the learners are able to illustrate and present the formation of a racial context within their own community. the learners can analyse racial contexts at the interpersonal and institutional dimension in their work or practices. the learners are able to use participatory and gender-sensitive approaches in their youth work or practices.
Instructions	<ol style="list-style-type: none"> mark a line on the floor with a strip of tape, pencils, etc. about 3 to 5 metres long, depending on the size of the venue and the number of the participants. That line symbolises a continuum of responses: <ul style="list-style-type: none"> One end corresponds to "I strongly agree with the statement" The other end means "I completely disagree with statement" The mid-point of the line means "I do not have an opinion on this" or "I am undecided" All other points between two ends and the mid-point indicate a greater or lesser degree of agreement with the statement. Asks participants to stand on each side of the line. Read a statement concerning internalised racism relating to the interpersonal or institutional dimension. The statement should not have a straightforward answer, but should be debatable from different perspectives.

Instructions	<p>Below are a few examples:</p> <ol style="list-style-type: none"> All people should be treated equally. The work of human rights activists or defenders makes a difference in people's lives. Human rights should be viewed differently in different traditions and cultures. The rights of individuals take precedence over the needs of society. In general, human rights protection is getting better across Europe. Our national policies and procedures do not produce racially inequitable outcomes. Our national system of power routinely produces racially inequitable outcomes for non-elite racial minority groups compared to elite racial groups. Some individuals within public institutions use the power of the institution to reinforce racial inequities, resulting in unfair policies, practices, inequitable opportunities, and discriminatory treatment toward refugees. Our national integration programme for refugees concentrates young adult refugees 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 native elite racial group. Factors such as history, culture, gender, sex, ideology, and interactions of within our public institutions and policies systematically privilege the native elite racial group and disadvantage refugees. The cultural depictions of African migrants as criminals or uneducated in mainstream media influence how various institutions and individuals treat young adult refugees with suspicion when they are shopping, traveling, or seeking housing and employment. The members of a White European society are treated as individuals, and are not held accountable for the actions of one member of their racial and cultural group compared to the persons with an African background. The members of the White European society, if accused of a crime, are given the benefit of doubt, and are not presumed guilty without a fair trial. They are thus associated with negative socially constructed stereotypes that see them suspicious compared to the persons with an African background. The members of the White European society are deemed trustworthy, portrayed in a fair, nuanced manner in mainstream media which allows them to survive the mistakes that an African migrant, branded a criminal, uneducated and not trustworthy by first contact will certainly not survive. Any African refugee in Europe is deemed the representative of all African racial groups and cultural identities in mainstream media, which contributes to unfair judgement and denial of equal opportunities and rights compared to native White European.
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Instructions	<ol style="list-style-type: none"> For each statement, participants should <i>"take a stand"</i> along the line, in a place that best represents their opinion regarding the statement. They should choose their answers instinctively, rather than focusing on the trainer's expectations. Accordingly, variation in responses among the participants is expected. The trainer can then ask a few participants, for instance, one standing at one end, one standing at the other end and a third one in the middle, to explain the reason for their choice. This may encourage others to take the floor, and prompt a group discussion; during the discussion, which offers new elements to the group, participants should then be allowed to <i>"change their mind"</i> and move to a different position.
Debriefing	<ol style="list-style-type: none"> Start the debriefing by asking a volunteer from each group to share their story and scenario. For interactive learning, invite questions and feedback about each group's story and scenario.
Logistics	<ul style="list-style-type: none"> Flip-chart paper, large sticky notes, markers, and a tape. A wall with enough space to attach several sheets of flip-chart.
Required time	<p>120 minutes: as a trainer or a facilitator, you should expect to spend:</p> <ul style="list-style-type: none"> 20 minutes on giving instructions to the participants. 70 minutes for the participant to complete all the tasks. 30 minutes on the debriefing at the end of the activity.
Challenges	<ul style="list-style-type: none"> Facilitator needs to focus on responses to observe where they might have experienced internalised racism at interpersonal, or institutional dimensions because of being discriminated against based on one's social class, gender, race, age, sex, etc. A debriefing following the activity is highly recommended as it helps the participants to reflect on their way of communication, how they understand and express their views, which are core the elements of addressing internalised racism at the interpersonal dimension.
Adjustments	<ul style="list-style-type: none"> The statements should be adapted to the context and content of the training, to make it as relevant as possible. Suitable for a group of 20-25 participants, with adequate space.



2.7. Addressing internalised racism with community based interventions

ACTIVITY	FORUM THEATRE
Approach	Simulation learning
Purpose	This form of Theatre of the Oppressed is an incredibly tool used to facilitate storytelling and direct actions among the participants as a means to address internalised racism. Forum Theatre is therefore a participatory theatre, which fosters cooperative forms of interaction among participants. It is emphasised on not as a performance but rather as a language of interaction accessible to all; that is, it is a rehearsal theatre designed for youth and youth workers who want to learn new participatory approaches for addressing internalised racism at the interpersonal dimension.
Audience	A variety of audiences: youth activists, youth educators, or trainers, and other: civil society leaders, rights defenders, volunteers, etc.
Learning goal	<ul style="list-style-type: none"> to empower the learners with critical thinking and analytical skill to identify and address the internalisation of racial prejudices. to strengthen the learners' skills in using the participant-centred interactive learning activities in their work or practices.
Learning objectives	<ul style="list-style-type: none"> to improve the learners' critical thinking and analytical skill to identify and address the internalisation of racial prejudices. to develop learners' knowledge to process, manage, and express emotions that contribute to internalisation of racial prejudices. to strengthen learners' training skills in using the participant-centred interactive learning activities in their work or practices.
Results at the outcome level	<ul style="list-style-type: none"> learners are able to apply critical thinking and analytical skills to identify and address the internalisation of racial prejudices. the learners can process, manage, and express the emotions that contribute to internalisation of racial prejudices in their work. learners are able to use participant-centred interactive learning activities in their work or practices.
Instructions	<ol style="list-style-type: none"> The process begins by creating a situation that recount a story about common cases at the at the interpersonal or institutional dimension of internalised racism affecting young adult refugees in different life settings within their community. Next, the facilitator selects participants (the actors) who begin with a dramatizing the created situation from everyday life that describes how young adult refugees within their communities are affected by institutional policies, laws, or the power system. The goal is for the actors to work with the members of a refugee community to help them find solutions of how to address the identified form of internalised racism at both interpersonal and institutional dimension of internalised racism.

Instructions	<ol style="list-style-type: none"> Audience members are thus urged to intervene by stopping the performance, coming on stage to replace actors, and enacting their own ideas. That is, once actors are position, and set for a scene they want to find solutions for, a facilitator ask the actors to hold still and then ask the member of the audience to enact their own ideas that might contribute to a solution. This is a participatory approach in which the "spectators" have the opportunity to both act and observe, and who engage in self-empowering processes of dialogue that help foster critical thinking by bridging the separation between: <ul style="list-style-type: none"> Actor: the one who acts and Spectator: the one who observes and later invited to intervene in the theatrical performance. This theatrical act is thus experienced as conscious intervention, as a rehearsal for social change rooted in the collective analysis of a shared problem, which provides an innovative approach to public forums which are well suited to addressing internalised racism at both interpersonal and institutional dimensions. In such a context, role-playing serves as a vehicle for analysing internalised racism at the interpersonal and institutional dimensions, stimulating public debate, and searching for solutions. Participants explore the complexity of the individual and group relation at a variety of levels of human interactions. They are invited to map out: the dynamics of power within and between groups; experience and fear of powerlessness within the individual; and rigid patterns of perception that generate discriminatory stereotypes, and the ways of transforming them.
Debriefing	<ol style="list-style-type: none"> Hold a focused discussion on how to apply these knowledges in the participants' working environment: <ul style="list-style-type: none"> What did you like about this workshop? Do you think of other strategy to apply it in your work? Let the group share their ideas on how they might apply this in their youth work to deal with racism.
Logistics	<ul style="list-style-type: none"> Flip-chart paper, large sticky notes, markers, and a tape. A wall with enough space to attach several sheets of flip-chart.
Required time	<p>120 minutes: as a trainer or a facilitator, you should expect to spend:</p> <ul style="list-style-type: none"> 20 minutes on giving instructions to the participants. 70 minutes to have created a story, act and interact with the audience to find a common solution. 30 minutes on the debriefing at the end of the activity.

Challenges	<ul style="list-style-type: none"> This activity creates a safe, racial, gender-sensitive atmosphere for participants to work toward finding common solutions the problem they are facing within their own communities. The situation and the story should be created based a specific social context. That is, the facilitator should have conducted a needs assessment to identify, assess, and analyse the existing problems within a selected community and knowledge among the workshop participants. The needs assessment is the most relevant step, as without information on the challenges workshop participants are facing and having a clear picture about their needs, and knowledge as well as their desired social change, it is not realistic to create a situation with a story that can be dramatized during Forum Theatre performance. Thus, besides being familiar with the process of Theatre of the Oppressed, this activity requires facilitators to have an adequate level of skills in planning and designing training intervention. With these skills, the facilitator can easily consider other factors that can affect the interactions such as cultural differences, and the participants characteristics during a needs assessment and build on them to create a Forum Theatre that reflect the needs of the community in which the training is taking place.
Adjustments	<ul style="list-style-type: none"> The activity can be adapted by adjusting the instructions to the context in which the training takes place. Suitable for a group of 20-25 participants, with adequate space.



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Manual references





www.terrampacis.org



info@terrampacis.org



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