

THE BLACK TO THE FUTURE

SANKOFA EXPLORATION
TO YOUTH WORK

TOOLKIT



INTERLOCK
CONNECTING PEOPLE AND IDEAS

**FIRST
PUBLISHED
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**THE
UBELE
INITIATIVE**

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ACKNOWLEDGEMENTS AND THANKS



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Yvonne explores ways of creating sustainable African Diaspora communities through intergenerational leadership, social action and community enterprise development. She has been involved in working with marginalised communities including Black and Minority Communities, young people and women for almost 40 years. This project was conceptualised by Yvonne who firmly believes in untapping individual potential through dialogue and community action and for young and older people to work together to co-create systems that address stuck social issues.



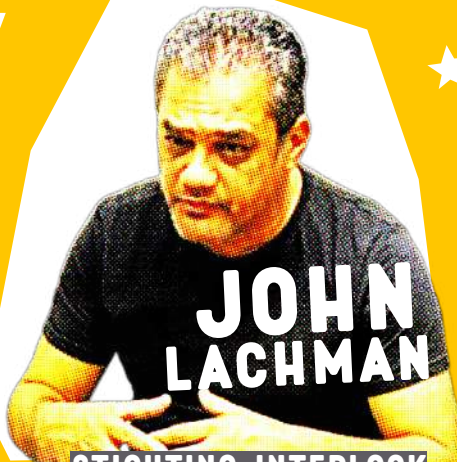
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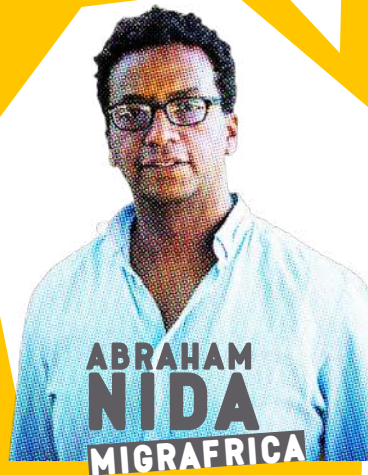
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ALL PROVIDED VALUABLE EXPERTISE AND ADVICE THROUGHOUT THE PROCESS.

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To Selina O'Dwyer who assisted with the administration, Cecil Gutzmore who shared his wisdom, Leanne Miller whose artwork is reproduced throughout, and Brian Quavar & Andrew Laird who helped with the production of the final document, we thank you. We also acknowledge the contribution of all team members. Those people whose voices are echoed in this toolkit. Those who have supported the project in one way or the other, and those who will use it.



TOBY LAURENT-BELSON
DIGITAL MAPPER



FOREWORD

YANSIE ROLSTON

CO-AUTHOR, THE UBELE INITIATIVE



YVONNE CHRISTIE

CO-AUTHOR, THE UBELE INITIATIVE

Historically black people across Europe have faced disadvantage when it comes to education, employment, health access, justice and other social areas. But despite discussions, debates, protests, reports and policies the situation continues, leaving many young people in need of support, advice and direction to help them navigate through life. One of the ways that this is being achieved is through the processes of youth work. The report on "Youth Work and Youth at Risk in Netherlands" by Evelyne Baillergeau and Marc Huijink [2010] highlighted that "there is amazingly little academic knowledge about youth work with regard to marginalized youth", and we know this to be the case throughout Europe.

In response to this gap, the **BLACK TO THE FUTURE PROJECT** Team have taken an introspective approach in identifying socio-cultural youth work processes in the UK, Netherlands and Germany. It was done by working collaboratively with groups of people with different migration histories into Europe, and the rich learnings from those stories have shaped this toolkit.

Many elders told us that they became involved in youth work on a voluntary basis in non-formal spaces, with most of the programme of activities being suggested and set up by the young people themselves. This is still largely the case today, with significant numbers of youth spaces being run and supported by volunteers who had themselves been former users of the services. Youth work, according to the Declaration of the 1st European Youth Work Conference 2010:2 "provides space for association, activity, dialogue, and action. It also provides support, opportunity, and experience for young people as they move from childhood to adulthood. In today's Europe, youth work is guided and governed by principles of participation and empowerment, values of human rights and democracy, and anti-discrimination and tolerance". But the reality is that mainstream services do not fully understand how these considerations impact on the life chances for young people. Hence it is important for youth workers, practitioners, trainers and volunteers to have cultural competencies as the world is moving closer together politically, economically, technologically and culturally.

The Black to the Future: A Sankofa Approach to the Exchange of Youth Work project, adopted an intergenerational approach and offered a great opportunity for different generations to explore how youth work has changed over time, and what they hope it will look like in the future. Working jointly across the three countries - UK, Germany and Netherlands meant that even though there many areas of similarity, new ideas, experiences and knowledge were also shared. At the beginning of the project it was important to speak about and come to an understanding on how to deal with difficult situations that could potentially arise due to the group dynamics. It was important because not being able to talk about historical stuff, people's emotional stresses, or other problems can affect their behaviours and learning experiences. The group then came up with a few ideas on how to address those situations should they arise. What worked very well was the checking-in and checking-out that each person did at the start and end of the day which allowed them to share their feelings, and the group to acknowledge what was said.



INTRODUCTION



THE LEAD ORGANISATION IS A BLACK, ASIAN MINORITY ETHNIC (BAME) LED SOCIAL ENTERPRISE SUPPORTING THE DEVELOPMENT AND CAPACITY OF THIRD SECTOR ORGANISATIONS. IT INCUBATES AND GROWS SOCIAL LEADERSHIP DEVELOPMENT, COMMUNITY ENTERPRISE, SOCIAL ACTION AND RESEARCH REGIONALLY, NATIONALLY AND INTERNATIONALLY.



MIGRAFRICA IS AN ASSOCIATION OF YOUNG AFRICAN AND AFRO-GERMANS WHO ACTIVELY ASSIST AND SUPPORT YOUNG FELLOW AFRICAN MIGRANTS WITH THE AIM OF ENHANCING THEIR SOCIAL, ECONOMIC AND POLITICAL PARTICIPATION IN GERMANY. IN RECENT TIMES THE ORGANISATION HAS BEEN TACKLING ISSUES RELATED TO SOCIAL EXCLUSION, YOUTH UNEMPLOYMENT, AFRICAN/EUROPE YOUTH RELATIONS.



INTERLOCK

CONNECTING PEOPLE AND IDEAS

INTERLOCK WORKS SPECIFICALLY IN AMSTERDAM SOUTH EAST. IT BRINGS TOGETHER THE EXTENSIVE SKILLS AND EXPERIENCE OF YOUTH WORKERS AND STAFF INTO ONE ORGANISATION FOCUSSED ON ACTIVITIES THAT SUPPORTS THE PLANNING AND IMPLEMENTATION OF INTERNATIONAL YOUTH EXCHANGES AND STRATEGIC PARTNERSHIPS WITHIN THE ERASMUS+ PROGRAMME.

THE UBELE INITIATIVE

[UK], **MIGRAFRICA** [Germany] and Stichting **INTERLOCK** [Netherlands] have produced this toolkit to enhance the impact of youth work i.e. non-formal learning in preparing young black people for their social and professional development. It also aims to show why it is important to take account of cultural specificity when developing and implementing youth work programmes.

THIS TOOLKIT "BLACK TO THE FUTURE" – A Sankofa Approach to the Exchange of Youth Work

is a unique training product that fills gaps in youth work training methodologies that arises from the lack of cultural competencies in frameworks. The adage "If you want to know how the shoe fits, ask the person who is wearing it, not the one who made it" is the basis upon which this toolkit has been developed. Therefore, the wisdom, knowledge and experience of those who engage in youth work both as trainers, providers and users (those who have previously used, or are currently using youth services) are the foundation of the information included. It gives answers to some questions that should be considered when working with diverse groups of young people and puts into context the structures and narratives around historical challenges that are still relevant in this present time.

In developing the toolkit we have sought to deepen the knowledge beyond explanations of definitions and examples of good practice, and to highlight some of the cultural concepts and processes that impact on young people especially those who are disadvantaged. That includes talking about issues of emotional/mental wellbeing, and resilience in relation to effective youth work training practices. To get the information across in a user-friendly way we have included direct quotes, reflective questions, stories, activities and links to additional materials and resources so that it can be used by as wide an audience as possible.

In summary, this **ERASMUS+ YOUTH WORK PROJECT** is our way of contributing to the preservation of the History of Black Europe through sharing HisStory, HerStory and TheirStory of Youth Work Practice in the UK, Germany and Netherlands.

CONTENTS

WHAT IS THE AIM OF THE TOOLKIT? 7

YOUTH WORK 8

- MONOCULTURALISM AND MULTICULTURALISM 11
 ENGAGING WITH QUESTIONS/ SEEKING SOLUTIONS 12

HISTORY 14

- HISTORICAL CONTEXTS 15
 WINDRUSH 18
 THE COMMONWEALTH 19
 MIGRATION (ACTIVITY) 20

IDENTITY 21

- BEING BLACK IN EUROPE 22
 OVERLAPPING IDENTITIES 24
 VALUING DIVERSITY 25
 CROSS CULTURAL COMMUNICATION (ACTIVITY) 26

GENDER 27

- WOMENS INFLUENCE IN YOUTH WORK 28
 MASCULINITY 31
 GENDER BASED PROGRAMMES IN EUROPE 32

SOCIAL CHANGE 33

- YOUTH PARTICIPATION AND INTEGRATION 34
 MENTAL HEALTH, WELLNESS AND WELLBEING 37
 MINDFULNESS (ACTIVITY) 28
 BUILDING RESILIENCE 41

EUROPEAN FUNDING POSSIBILITY AND OPPORTUNITIES 42

ADDITIONAL USEFUL INFORMATION 43

APPENDIX 44



THAT BIRD IS WISE LOOK!

**ITS' BEAK BACK TURNED PICKS FOR THE
PRESENT WHAT IS BEST FROM ANCIENT EYES.
THEN STEPS FORWARD, ON AHEAD TO MEET THE
FUTURE UNDETERRED.**



Sankofa is an Akan term that literally means, "to go back and get it." Sankofa is about going back to our roots in order to move forward. It reinforces the reasons why we need to gather the best of what our past can teach us so that we can achieve our full potential as we move forward.

One of the Adinkra symbols for Sankofa [see above] depicts a mythical bird flying forward with its head turned backward. The egg in its mouth represents the "gems" or knowledge of the past upon which wisdom is based; it also signifies the generation to come that would benefit from that wisdom. This symbol often is associated with the proverb, "It is not wrong to go back for that which you have forgotten." The Akan believe that the past illuminates the present and that the search for knowledge is a life-long process. The pictograph illustrates the quest for knowledge, while the proverb suggests the rightness of such a quest as long as it is based on knowledge of the past.

(SAN = "TO RETURN") + (KO = "TO GO") + (FA = "TO LOOK, TO SEEK AND TAKE")

Sankofa which is widely regarded within African diaspora communities does not have the same level of acceptance within the mainstream. However, it is particularly relevant in this context given that we have chosen to focus on matters relating to racialised identification, because we know that to do so, requires an understanding of how individuals make sense of their history, their lived experiences, how they operate, and how they manoeuvre social relations.

WHAT IS THE AIM OF THE TOOLKIT

WHO IS THIS TOOLKIT FOR?

It is for anyone with an enquiring mind who is interested in finding out some of the concepts that underpin youth work practice, and how those concepts have changed over time. It is for those who offer services and provide non-formal learning opportunities to young people who may be disadvantaged, marginalised or excluded from being active citizens by nature of their race, ethnicity, gender and/or socio-economic status.

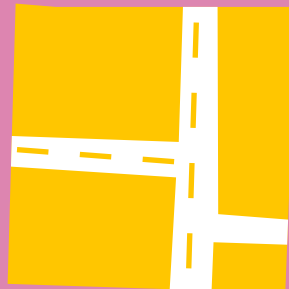


**DIGITAL
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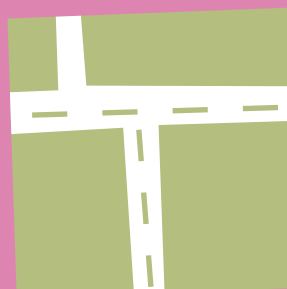
CLICK IT



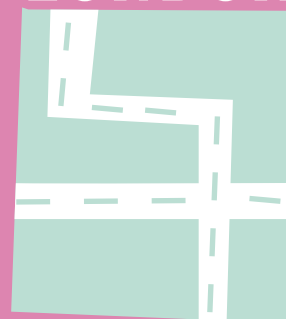
COLOGNE



AMSTERDAM



LONDON



YOUTH WORK

WHAT IS YOUTH WORK?

The term 'youth work' is used to describe a diverse range of activities, topics and measures provided by a range of actors. It can take place in a range of fields and settings, but it is important that those spaces are safe, welcoming, inclusive, and the people in them are respectful, considerate and understanding.

WHAT IS MEANT BY YOUTH?

It refers to the developmental phase between childhood and adulthood. Typically this starts around the beginning of puberty and finishes in late teens but for many young people, dependent on personal, social and economic factors, it can start and or finish much later.

NATIONAL YOUTH AGENCY, UK

The three core features that define youth work are: - focus on young people,
• personal development, and
• voluntary participation.

Note: not all countries have a formal definition of youth work and amongst those that do, there is a variety of definitions.



YOUTH WORK

OFFERS YOUNG PEOPLE MEANINGFUL ACTIVITIES BASED ON YOUNG PERSONS' NEEDS AND INTERESTS.

KEY FEATURES OF THE METHODS USED BY YOUTH WORK ARE:

NON-FORMAL AND INFORMAL LEARNING	PARTICIPATORY AND/OR EXPERIENTIAL PEDAGOGY	RELATIONSHIP-BASED ACTIVITIES (LEARNING AS A SOCIAL ACTIVITY WITH OTHERS)	MENTORING AND/OR PEER SUPPORT
---	---	--	--------------------------------------

YOUTH WORK AIMS AT YOUNG PERSON'S PERSONAL DEVELOPMENT.

IN PARTICULAR IT LEADS TO:

SELF-DETERMINATION	SELF-CONFIDENCE	SELF-ESTEEM	SOCIALISATION
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PERSONAL DEVELOPMENT SHOULD LEAD TO:

EMPOWERMENT	EMANCIPATION	TOLERANCE	RESPONSIBILITY
--------------------	---------------------	------------------	-----------------------

THESE SHOULD IN TURN RESULT IN:

PREVENTION OF RISK BEHAVIOUR	PARTICIPATION IN DEMOCRATIC SOCIETIES	SOCIAL INCLUSION AND COHESION
-------------------------------------	--	--------------------------------------

One of the strengths of youth work is that it is versatile in structure, disciplines, concepts and practices and can be adapted to informal settings. It is generally considered to be out of school provision, but no matter how it is delivered, it is a powerful intervention in the lives of young people. It must be continuously reviewed and refined as time, technology, environments, politics and society evolves.

Click Source: Working with young people: the value of youth work in the European Union

“
EVERYONE HAS THEIR OWN WAY OF WORKING BUT AS A LEARNER NON-TRADITIONAL METHODS WORK BEST FOR ME
 ”

“
I BELIEVE THAT YOUTH WORK HELPS TO STEER AND CREATE OPPORTUNITIES FOR YOUNG PEOPLE TO SHAPE THEIR OWN FUTURE
 ”



WHAT IS YOUTH WORK FOR?



ENABLING

YOUNG PEOPLE TO DO THE THINGS THEY WANT TO DO TOGETHER AND INDIVIDUALLY

PROVIDING YOUNG PEOPLE WITH OPPORTUNITIES TO **EMANCIPATE** AND GAIN AUTONOMY



PROVIDING YOUNG PEOPLE WITH HEALTHY AND SAFE OPPORTUNITIES FOR LEISURE THAT THEY CAN **ENJOY**



SOME YOUTH WORK CATEGORIES ARE:

- Awareness raising and campaigning;
- Information and counseling;
- International development and civic volunteering;
- Leisure-based courses and activities;
- Project activities (self-organized);
- Street work and outreach work



“WORKING WITH YOUTHS ALLOWS THE YOUTH WORKER TO LEARN TO RESPECT THE YOUTHS. IT ALLOWS FOR MUTUAL RESPECT”



EMPOWERING

YOUNG PEOPLE TO CHANGE THINGS THEY THINK NEED TO BE CHANGED IN THEIR IMMEDIATE SURROUNDINGS AND SOCIETY

HELPING YOUNG PEOPLE TO **ENGAGE** WITH POWER AND POLICY

INTERGENERATIONAL COMMUNICATION BENEFITS YOUNG AND OLD ALIKE

PROVIDING YOUNG PEOPLE WITH RELEVANT AND ENGAGING NON-FORMAL **EDUCATION** OPPORTUNITIES THAT IMPROVE THEIR **COMPETENCIES**

These can be in many different fields such as culture and arts, crafts, environment, cultural and historical heritage, sports, through to politics, citizenship, human rights, health, safety or crime.

Click Source: Working with young people: the value of youth work in the European Union

MONOCULTURALISM AND MULTICULTURALISM IN YOUTH WORK

Traditional youth work was based on an assimilationist monocultural approach meaning that Black people were expected to adapt to the culture and belief systems of the host country. But believing in the importance of retaining and maintaining one's cultural identity, many Black people chose to set up their own youth clubs and spaces. For example, the UK United Caribbean Association (UCA) together with other organisations staged a strike asking for improvement in teaching standards, and one of the things they championed was for "members of the black community be involved to speak to the children to give them more motivation" (Farrar 1992). Following this, more Black groups set up supplementary education and youth clubs.

Then, came the Multicultural approach where the emphasis was on exposing communities to other cultures and beliefs as a way of breaking down barriers. However, this approach failed to address the inherent issues of racial and cultural discrimination and bias.



WORLD CAFE SESSION



ENGAGING WITH QUESTIONS, SEEKING SOLUTIONS

1 Set the Context Pay attention to the reason you are bringing people together, and what you want to achieve. Knowing the purpose and parameters of your meeting enables you to consider and choose the most important elements to realize your goals: e.g. who should be part of the conversation, what themes or questions will be most pertinent, what sorts of harvest will be more useful, etc..

2 Create Hospitable Space Café hosts around the world emphasize the power and importance of creating a hospitable space—one that feels safe and inviting. When people feel comfortable to be themselves, they do their most creative thinking, speaking, and listening, in particular, consider how your invitation and your physical set-up contribute to creating a welcoming atmosphere.

3 Explore Questions that Matter Knowledge emerges in response to compelling questions. Find questions that are relevant to the real-life concerns of the group. Powerful questions that "travel well" help attract collective energy, insight, and action as they move throughout a system. Depending on the timeframe available and your objectives, your Café may explore a single question or use a progressively deeper line of inquiry through several conversational rounds.

4 Encourage Everyone's Contribution As leaders we are increasingly aware of the importance of participation, but most people don't only want to participate, they want to actively contribute to making a difference. It is important to encourage everyone in your meeting to contribute their ideas and perspectives, while also allowing anyone who wants to participate by simply listening to do so.

5 Connect Diverse Perspectives The opportunity to move between tables, meet new people, actively contribute your thinking, and link the essence of your discoveries to ever-widening circles of thought is one of the distinguishing characteristics of the Café. As participants carry key ideas or themes to new tables, they exchange perspectives, greatly enriching the possibility for surprising new insights.

7 Share Collective Discoveries Conversations held at one table reflect a pattern of wholeness that connects with the conversations at the other tables. The last phase of the Café, often called the "harvest", involves making this pattern of wholeness visible to everyone in large group conversation. Invite a few minutes of silent reflection on the patterns, themes and deeper questions experienced in the small group conversations and call them out to share with the larger group. Make sure you have a way to capture the harvest working with a graphic recorder is very helpful.

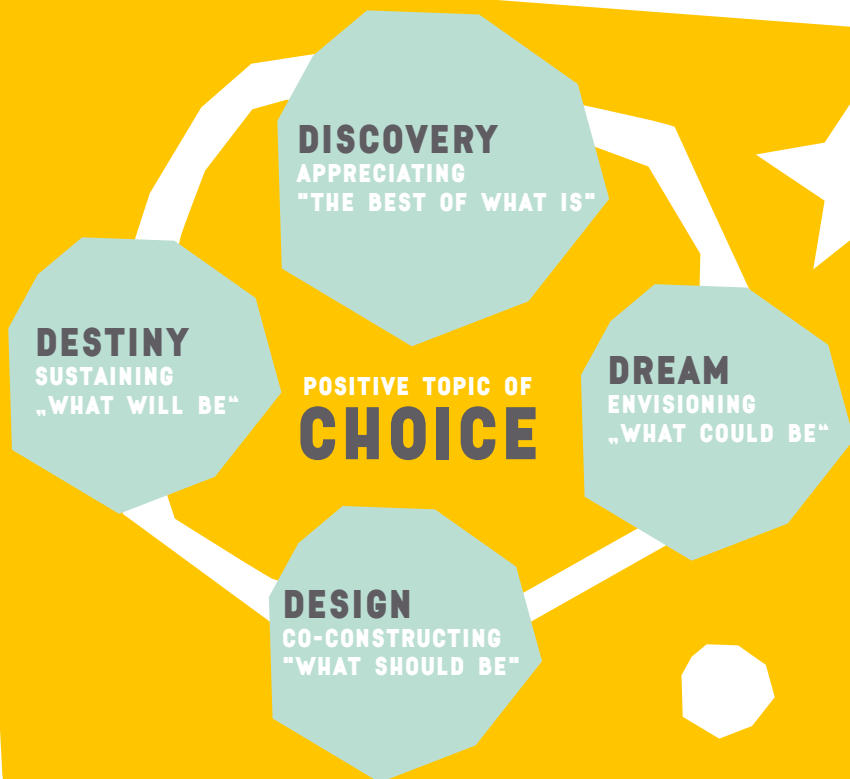
6 Listen Together for Patterns & Insights Listening is a gift we give to one another. The quality of our listening is perhaps the most important factor determining the success of a Café. Through practicing shared listening and paying attention to themes, patterns and insights, we begin to sense a connection to the larger whole. Encourage people to listen for what is not being spoken along with what is being shared.

THE WORLD CAFÉ is a great activity for exploring issues because it is built on the assumption that - people already have within them the wisdom and creativity to confront even the most difficult challenges; that the answers we need are available to us; and that we are wiser together than we are alone.



APPRECIATIVE INQUIRY

Appreciative Inquiry: Organization Development and the Strengths Revolution. In Practicing Organization Development: A guide to leading change and transformation.



Appreciative Inquiry is about the search for the best in people, their organisations, and the strengths-filled, opportunity-rich world around them. AI is not so much a shift in the methods and models of organisational change, but AI is a fundamental shift in the overall perspective taken throughout the entire change process to 'see' the wholeness of the human system and to "inquire" into that system's strengths, possibilities, and successes.

Appreciative Inquiry is about appreciating the past, building and strengthening what has been successful and learning the lessons from what has not worked well.

1. DISCOVERY – Inquire into the best of the past and the present. Choose the positive as the focus of inquiry.

2. DREAM – Use the findings and stories from the Discovery phase to create a compelling, memorable and ambitious picture of the desired future. Locate themes that appear in stories and select topics for further inquiry.

3. DESIGN – Create shared images of a preferred future. Determine what should be.

4. DESTINY – Determine what will be. Find innovative ways to create that future.

HISTORY

HISTORY IS THE STUDY OF THE PAST

It helps us to understand some of the reasons for the fragmentation of communities. By getting a better understanding of the historical issues means that we can recognise but respect the differences, and embrace the commonalities and work towards inclusion.

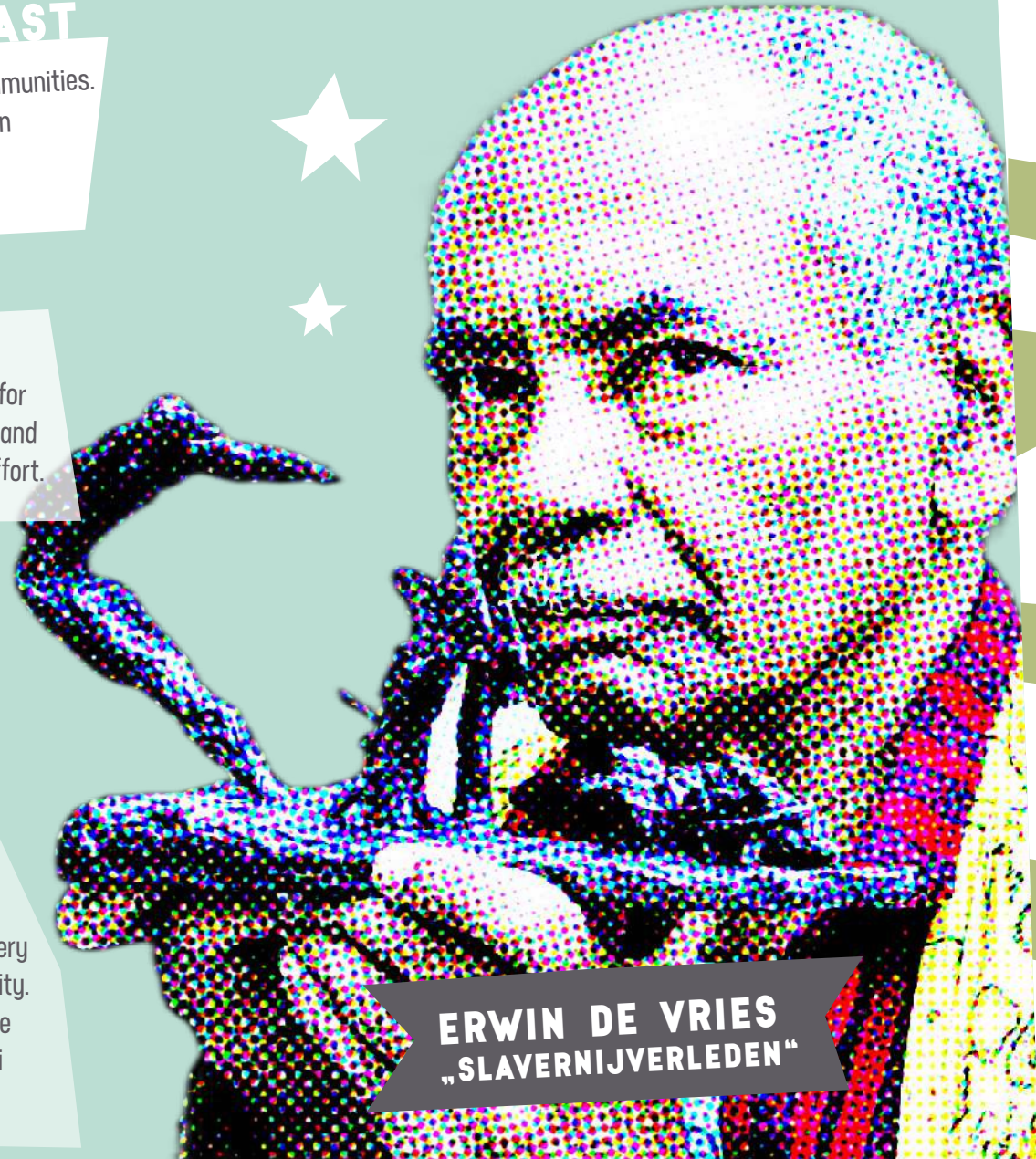
DID YOU KNOW ..

.. that there were many of Black and Asian soldiers fighting for Britain in WWI as part of the British West Indian Regiment, and West Indians donated large sums of money to aid the war effort.

DID YOU KNOW ..

.. that although Suriname's population remains relatively small, because of its complex colonisation and exploitation, it is one of the most ethnically and culturally diverse countries in the world?

In the south west corner of the Oosterpark is the Nationaal Monument Slavernijverleden (National Monument to Slavery) by the Surinamese artist Erwin de Vries. It was erected in 2002 in commemoration of the abolition of slavery in the Netherlands on 1 July 1863 due to the political efforts of the black community. The Keti Koti Festival which is a memorial service and celebration remembering the history of slavery in the Netherlands is held here every summer on 1 July. Keti Koti means 'broken chains' in Sranan the creole language spoken in Suriname.



ERWIN DE VRIES
"SLAVERNIJVERLEDEN"

WHAT ARE SOME OF THE HISTORICAL CONTEXTS?

If you are working with or going to work with young Black people you should have a basic understanding of the historical contexts of being Black in Europe.

NETHERLANDS

Holland had colonies in the Caribbean namely, Aruba, Bonaire, Curacao, Saba, St Eustatius and St Marteen; and Suriname in South America and much of the richness of Amsterdam that is there today is derived from slave trading and the trading of goods from the plantations.

Slaves were transported from Africa to the colonies, and after the abolition of slavery in 1863, Holland ended up with a minority population with black roots. Added to that, More than 45,000 people sought asylum in the Netherlands in 2015, with a significant number coming from Eritrea and Cape Verde.

Suriname was a plantation colony because the Dutch, in order to make up for its labour shortage transported indentured laborers from Indonesia, India, China and the Middle East there.

Suriname gained independence in 1975 and many citizens then decided to move to Holland, settling mainly in South East Amsterdam, such as Bijlmer which continues to have the majority African/Black populations.

Bijlmermeer/ Bijlmer is one of the neighbourhoods of Amsterdam South-East where a significant number of Surinamese who migrated to the Netherlands were placed in affordable social housing.

After the 1992 Bijlmermeer disaster when the El Al Flight crashed into two Bijlmermeer buildings, it was decided that the neighbourhood needed regeneration so many of the high rise buildings were renovated or demolished to be replaced with expensive low-rise housing. The new housing attracted more middle and upper-income residents, resulting in a significant reduction in crime and a more balanced socio-economic composition in the area, and did not affect the ethnic mix of the neighbourhood.

OVERCOMING OBSTACLES

THE UNTOLD DANCE AND THEATRE COMPANY OF BIJLMER
..IS AN EMPOWERMENT ORGANISATION THAT USES DANCE AND THEATRE AS INSTRUMENTS TO ACTIVELY ENGAGE AFRICAN-DUTCH YOUTH IN UNDERSTANDING AND VALUING THEIR IDENTITY AND CULTURE.

Some of the reasons why migrants who are often highly educated struggle with integration into Dutch society is because a lot of the support available focusses on learning the language and preparing for the civic integration courses and exams. Remember, that it is not so easy to learn a new language, and that some will pick it up quicker than others... That's not to say that language has to be a major obstacle. But, many times the courses are based on mainstream European culture and do not take account of diasporic cultural specificities.



People of the African and Caribbean diaspora in Netherlands have been setting up small informal intercultural groups to provide advice and guidance on manoeuvring through services, processes, businesses, spaces and on personal care appropriate for people of the diaspora.

When the Official Minorities Policy [1983-1989] was initially implemented it was accompanied by budgetary support for ethnic specific organisations, which was the main source of employment for many black people. However, when the policy changed in 1989 to the Alien's Policy, there was a withdrawal of the state funding and subsequent closures of many of those organisations.

To address this need, the Hogeschool van Amsterdam set up CollegeCafé – Dear White HVA where they do not shy away from unpleasantness, tensions and pain points concerning discrimination and inequality based on race, gender and religion. They focus on the stories of students and staff and advocate understanding of others with experience of micro-aggression and exclusion. Together with experts, students and staff, they enter into discussions to promote an open and inclusive learning environment.



GERMANY

THE HISTORY OF BLACK PEOPLE IN GERMANY

18

.. goes back a long way, but because many people are not aware of the experiences of the elders, intergenerational discourse is vital.

A BRIEF TIMELINE:

The history of black people in Germany goes back a long way, but because many people are not aware of the experiences of the elders, intergenerational discourse is vital.

The German Colonisation of Africa began in **1680** and according to Historian Paulette Reed- Anderson, in 1682, a ship bearing slaves from Africa docked in Hamburg. The six principal areas of the German colonisation were Burundi, Camaroon, Namabia, Rwanda, Tanzania and Toga and parts of contemporary Chad, Gabon, Ghana, Kenya, Mozambique, Nigeria, the Central African republic and the Democratic Republic of Congo.

In **1877**, the public Human Zoo ethnographic exhibitions were staged in Hamburg and Berlin – these were inhumane shows with people held in enclosures so others could jeer and gawp at them. They were designed to emphasise the cultural difference between Europeans and people who were deemed as primitive.

British and French allies stationed Black soldiers from their own African colonies in Germany, and the hundreds of mixed race offspring who were derogatively called the “Rhineland bastards” were either sterilised or interned in concentration camps, and the Black Germans and their spouses were stripped of their citizenship.

The mixed race children from the relationship between the soldiers and German women, were either adopted by Black American families, fell into dilapidated orphanages or were raised by single mothers. However, by **1960** it was easier for the Africans who settled into Germany to learn the language, attend university, work and get married.

LINK

In June **2018** a group of new generation historians met at the German Historical Institute to explore ways to bring Black Europe to the forefront of European and Black Atlantic research and knowledge.

That led to the commencement of documenting the Black presence in Germany. These days that work is being undertaken by **DOMID** - the Documentation Center and Museum of Migration in Germany eV, which is a non- profit association based in Cologne that collects, preserves and exhibits testimonials on the history of migration in Germany, including a virtual migration museum which is available online at:

LINK



UK

Black people have been living in Britain since at least Roman times. In 862 AD the Annals of Ireland record the landing of black slaves ('blue men' they are called in both Irish and Norse) by Vikings returning from raids on Spain and North Africa.

After World War 2 in which 70,000 civilians were killed due to bombings by Germans (40,000 were killed in London alone), England was devastated and needed help to rebuild. Many men died, so in order to rebuild they draw on the practical and hard-working skills of the Caribbean population.

WHAT IS THE WINDRUSH?

The UK called upon people from the commonwealth countries for help in rebuilding the country after the devastation. Many Black people respond to this call from their 'mother country', and those who came carried out duties such as nursing, working on public transport, as well as wider duties that the indigenous people could not or would not carry out. From Jamaica alone it is estimated around 15,000 men and women travelled to the UK shores with approximately 500 arriving in 1948 on the Empire Windrush. By the 1960's about 170,000 people from the Caribbean lived in the UK.

IMMIGRATION STATUS

Landing cards were the only official record of the arrival of many "Windrush" immigrants from the Caribbean in the 1950s through to the early 1970s. These were collected as people disembarked from ships in UK ports. Decades later, these cards were routinely used by British immigration officials to verify dates of arrival for borderline immigration cases.

A decision was made in 2009 by the Home Office to destroy those landing cards, but whistle-blowers and retired immigration officers claimed that they had warned managers in 2010 of the problems this would cause for some immigrants who had no other record of their arrival. The destruction of the landing cards has negatively impacted on Windrush immigrants.

AFRICAN AND AFRICAN-CARIBBEAN PEOPLE SHOULD REMAIN THE EXPERTS ON THEIR OWN LIVES, FAMILY, COMMUNITY, AND SOCIAL POLICY MAKERS SHOULD TAKE THEIR INITIATIVES FROM THIS LEAD" (HILTON C ED 1997)

WHAT IS THE COMMONWEALTH?

The Commonwealth is an international association consisting of the UK together with states that were previously part of the British Empire, and dependencies. There are 53 countries that make up the commonwealth and it is headed by the Queen of England. Some of the countries in the commonwealth are Australia, Barbados, Trinidad and Tobago, Zambia, Canada, Fiji, Bangladesh, India and Malaysia.

WHAT DOES IT MEAN TO BE PART OF THE COMMONWEALTH?

In the past it meant that you belonged to the sovereignty of the United Kingdom and indeed in many Caribbean countries that 'belonging' meant that their legal structures, education system and marking examinations were governed by the UK. What is strange is that despite this, teachers and doctors qualifications were not recognised on arrival in the UK and over qualified people had to do quite menial jobs to make up the labour shortage that had been created after World War II.

UK HOSTILE ENVIRONMENT POLICY

In October 2010, the Hostile Environment Policy came into effect. It is a set of administrative and legislative measures designed to make staying in the United Kingdom as difficult as possible for people who have not been granted 'leave to remain' status, in the hope that they may voluntarily leave. The policy was widely seen as being part of a strategy of reducing UK immigration figures and included such measures as making it a legal requirement for landlords, employers, the NHS, charities, community interest companies and banks to carry out identity checks, and to refuse services if the individual is unable to prove legal residence in the UK. The policy also implemented a more complicated application process to get 'leave to remain' status and encouraged voluntary deportation.

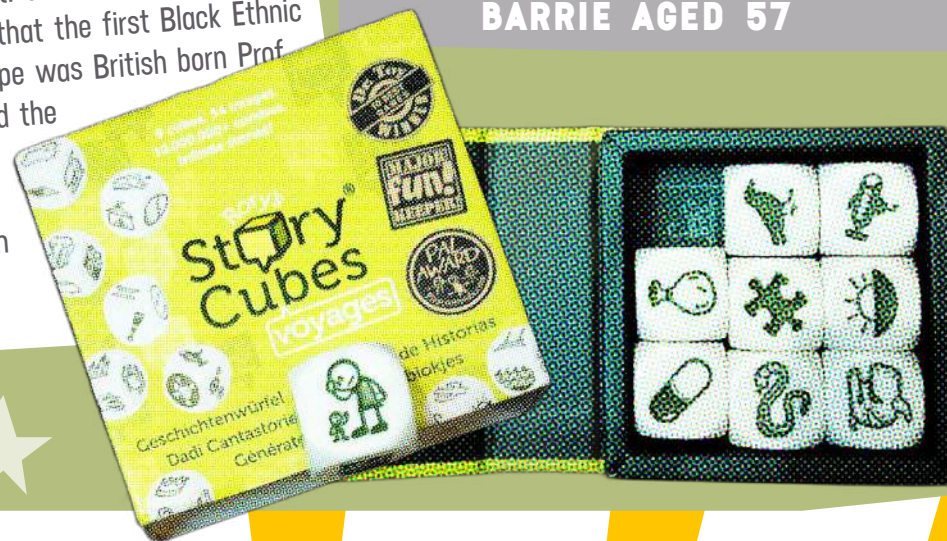
“
**THE AIM IS TO CREATE,
 HERE IN BRITAIN A REALLY
 HOSTILE ENVIRONMENT
 FOR ILLEGAL IMMIGRANTS -
 HOME SECRETARY
 TERESA MAY 2012**”

MIGRATION ACTIVITY

STORY CUBE

Put the cubes in a bag or pouch and the participants pick out one storycube at a time. They then tell their migration story using one the sides of the story cube they select. The next person does the same. Did you know that the first Black Ethnic Studies Professor in Europe was British born Prof Chris Mullard who headed the Centre for Race and Ethnic Studies at the University of Amsterdam in 1984

PROF. CHRIS MULLARD



I left my home country in 2000 and went to New York with my son who at the time was a toddler.

I had lived in New York before but for some reason the experience in 2000 was different. I was finding it hard to settle so I spoke to a friend in London who suggested that I should come over there with my son. I was born in England but my parents had returned to the Caribbean. I already had a UK passport so I officially resigned my job in the Caribbean and took up my friend's offer. I have been here with my son ever since.

When I first came to London I started teaching maths as supply teacher, I then worked as a technician at the cytology lab at the Kingston Hospital during the day and as a receptionist at A&E at night. I was a single parent, and during my spare time I did football coaching with youngsters as it was a way of being involved in what my son was doing, and I was also helping other youngsters. My son looked forward to going to football practice even though he complained about the cold. It gave him discipline and a routine.

BARRIE AGED 57

IDENTITY

The meaning of identity as we currently use it is not well captured by dictionary definitions ... The present idea of identity is a fairly recent social construct, and a rather complicated one at that...

” PHILIP GLEASON

WHAT IS IDENTITY?

POINTS TO CONSIDER WHEN THINKING ABOUT IDENTITY:

- ▶ WHO ARE YOU
- ▶ WHAT DEFINES YOU
- ▶ WHO AND WHAT STRUCTURES INFLUENCES
THE GROUP(S) YOU CHOOSE TO IDENTIFY
WITH ▶ WHAT ARE THE SIMILARITIES OR
DIFFERENCES AMONGST THE GROUP(S)



THERE IS A BENEFICIAL RELATIONSHIP BETWEEN BLACK IDENTITY AND THE NEED TO BELONG TO A COLLECTIVE. THAT IS THE BASIS OF SOCIAL ACTIVISM.

Carl Hylton an African Caribbean Activist says that it is the search for individual and group identity that gave rise to many of the African-Caribbean community organisations in the UK including places of worship and youth centres. These spaces were set up so that people of the diaspora can have the autonomy and freedom to share their social capital and define their own agenda.

WHAT DOES IT MEAN TO BE BLACK IN EUROPE AND WHO DEFINES THAT EXPERIENCE?

WHEN DISCUSSING THIS TOPIC WITH YOUNG PEOPLE YOU SHOULD BE AWARE THAT BEING 'BLACK' MEANS DIFFERENT THINGS TO DIFFERENT PEOPLE DEPENDING ON THE CONTEXT.

NIGERIAN BORN, BESTSELLING AUTHOR CHIMAMANDA NGOZI ADICHIE USED TO SAY "I'M NOT BLACK, I'M NIGERIAN", BECAUSE BEING FROM A COUNTRY WHERE ALMOST THE ENTIRE POPULATION IS BLACK, MEANT THAT 'BLACK' WAS A MEANINGLESS IDENTITY. BUT IN COUNTRIES SUCH AS EUROPE WHERE NON-WHITE PEOPLE SELF-IDENTIFY ALONG RACIAL AND CULTURAL LINES IT IS NOT MEANINGLESS.

IDENTITY INVOLVES:

- A link between the personal and social
- Being the same as some people and different from others, as indicated by symbols and representations.
- A tension between how much control I have in constructing my identities and
- Some active engagement by those who take up identities
- How much control constraint is exercised over me.

[taken from Questioning Identity – Kath Woodward]



CHILDREN'S BOOK WITH THE CHARACTERISATION OF ZWARTE PIET OR BLACK PETE. "SOME PEOPLE DEFEND THE CHARACTER AS A HARMLESS TRADITION, BUT IT IS RACIST AND OFFENSIVE".



Identity is that moment when you recognise yourself in someone else or in a group and you then feel that immediate sense of belonging. Attending youth club as a youngster allowed me to immerse myself with a supportive social network, and as a youth worker I feel that my role was to help the youngsters to become aware of who they are, to educate themselves and raise their level of understanding about the issues of black identity in England, and I suppose also in Europe, and that includes things like how important the meaning of names are and why people should make more of an effort to pronounce them properly. Why it is important not to be ashamed of your African names, and how to embrace your culture and your identity because that is who you are. **PAUL AGE 56**



JO

'Go Back To Where You Came From': Feeling At Home As A First-Generation Brit
Almost every person of colour in Britain has their own version of the 'where are you from...no, where are you really from?' story; in which a pseudo-liberal expresses the racist sentiment that because of your colour, you could never really be from here - that you are too brown to call England home. This, coupled with other daily micro-aggressions is not that unusual for minorities in the UK as we're constantly faced with questions about our Britishness.

28 YEAR OLD FEMALE ★ ● ★ ● ★ ● ★

I was born in Trinidad and moved to Britain as a toddler, leaving behind my extended family, accent and the short life I had known as a Caribbean child. Because of this, there are aspects of Trini culture that I can't shake and parts of British culture that for the life of me I just can't get used to. So, although I may have the stiff upper-lip and unbearable politeness of your everyday Brit, for as long as I can remember I've always felt 'like that other' and not just because of my race. Growing up, I tried my hardest to disguise it. I did whatever. I could to ensure that no one could question my Britishness; I shortened my Caribbean sounding name to make it seem more European and begged my mum to pack me sandwiches for lunch making sure they had nothing 'foreign' in them.

The older I get though, the more I've come to realise that no matter what I do or how hard I try to fight my 'otherness', it's a part of my identity. According to my passport, my nationality is British but although I identify as such and am a UK citizen, I've come to realise that day-to-day I think and feel like a Trinidadian. No matter what I do, or how hard I try to hide it, my upbringing, mannerisms and use of over-the-top and ridiculous phrasing is that of a Trini.

I step off the plane at Piarco International Airport in Trinidad and breathe the sweet, warm smell of the Caribbean, greeted by the sing song accents and melodic tones of Trinidadians and my body slackens; feeling like I've just walked through my front door at home, ready to take my shoes off. This feeling causes me the most conflict. That instance of euphoria is quickly followed by realisation that just like England, this country is not my home. It was at one point for 3 short years but not anymore. I may get on that plane as a Trinidadian living in England 'going home' but I get off it as a Brit in Trinidad coming for a visit. I feel comfortable blending in as yet another Trini woman in a sea of Black, Indian and Douglas faces but on closer inspection, I'm an imposter. Because of my accent and western ways, I will always stand out when 'back home'. I haven't mastered the art of matching the colour of my eyeshadow to my shoes and belt. The minute I open my mouth, someone asks 'yuh from foreign?' and I know that I've been rumbled, that my guise as a Trini has been foiled and I'm just another tourist in their eyes. On every trip I brush this off; I try to forget about it or convince myself that I'm over-reacting but in the more quiet moments of reflection, I know that although I may feel like it when back in England, Trinidad is not home. It may be the place I love and the country where my grandparents and cousins still live but it is not my home. What makes this most difficult is that neither is England. Although I have lived here the longest and it is a large part of my identity, I don't belong here - not in the truest sense of the word.

At every opportunity I'm told by right-wing imperialists and bog standard racists to 'go back to where I came from' and although it should be straight forward, there are times when I don't know where that is. Do they mean back to Trinidad, to the quiet yet vibrant town of El Dorado where my mum brought up my brother and I (albeit briefly)? Or do they mean back to Great Chesterford, to the small village in Essex where I spent close to fifteen years trying to figure who, what and where I am? In my heart of hearts, it will always be Trinidad, the place I think of with a smile on my face but in reality, I know that I could and would never live there. It has never been my home. It is the place of my grandparents, even my mother and brother and although I may feel like I belong to it, it doesn't belong to me. If I'm visiting for more than 2 weeks I realise that I'm too western and too British for the Trinidadian way of life and it could never be mine. I inevitably long for my home, the other home in my heart, the home that causes so much grief and conflict but brings such joy and adventure; England.

The place that I will eventually raise my children and have to teach them that at times, this country that we have chosen to call 'home' will make us feel like outsiders. I guess that will always be the struggle. That as a first generation Trinidadian living in England and a black British woman, no matter where I am, or where I choose to reside, the other country will always feel like the place I belong, the place that I know to be home. I'm just hoping that one day the struggle will be no more as I finally realise that it's ok; it doesn't have to be one or the other; here or there.

UNDERSTANDING OVERLAPPING IDENTITIES

A person, group of people or social problem can have overlapping identities and experiences. People are often disadvantaged by multiple sources of oppression: their race, class, gender, sexual orientation, religion, and other identities. This is known as Intersectionality which means that identity markers (e.g. "female" and "black") do not exist independently of each other, and that each informs the others often creating a complex convergence oppression.



SOME IDENTITY MARKERS FOR WHICH PEOPLE EXPERIENCE DISADVANTAGE ARE:

- ▶ ECONOMIC UNDER PRIVILEGE;
- ▶ **DISABILITIES;**
- ▶ LESBIAN, GAY, BISEXUAL, TRANSGENDER, QUESTIONING, INTERSEX, ASEXUAL (LGBTQIA+);
- ▶ **NON-NORMATIVE BODIES;**
- ▶ CHRONIC ILLNESSES;
- ▶ **MENTAL HEALTH CHALLENGES;**
- ▶ NEURO-DIVERGENT E.G AUTISM

“ I often feel lonely, because I love and live among many people who easily acknowledge race injustice but not gender injustice”
CHIMAMANDA NGOZI ADICHIE

VALUING DIVERSITY

WHY INTERGENERATIONAL LEARNING IS IMPORTANT?

INTERGENERATIONAL LEARNING DESCRIBES THE WAY THAT PEOPLE OF ALL AGES CAN LEARN TOGETHER AND FROM EACH OTHER TO GAIN KNOWLEDGE, LIFE SKILLS AND VALUES. IT ENABLES GREATER UNDERSTANDING AND RESPECT AND BUILDS UPON THE EXPERIENCES OF THE AGE DIVIDE.

"IT IS TIME FOR PARENTS TO TEACH YOUNG PEOPLE EARLY ON THAT IN DIVERSITY THERE IS BEAUTY AND THERE IS STRENGTH"
MAYA ANGELOU

We want the elders to pass the baton, or to share the baton with us so that we can take over in the future.

AGE 28

Use your past as an example to influence positively. Age 40
The old-school way is not sustainable – it no longer works.

AGE 24

I became interested in youth work after a conviction at the age of 15 when it was suggested that I attend a youth club. I have a special interest in migration matters after taking myself through the process and I support others through it.

AGE 24

Started a Buddy System in the playground and at the age of 11 I joined a performance arts theatre where I did acting, writing and I was also a drama tutor.

AGE 24

Started youth work in 1979 after becoming pregnant at 15. Started working in a nursery, then set up an adventure playground, and I have run two youth clubs.

AGE 62

A lot of youth work these days is about volunteerism, and physical activities, but we need help to understand how to influence politicians, how to manage our money better, how to speak up for our rights.

AGE 18



CROSS CULTURAL COMMUNICATION ACTIVITY

THE AMBASSADORS TEA PARTY WITH 100R MORE PARTICIPANTS

THE AIM IS TO INTRODUCE CROSS CULTURAL COMMUNICATION AND TO ENABLE PARTICIPANTS TO IDENTIFY THEIR OWN VALUES, ATTITUDES AND CULTURAL PREJUDICES.

1. Give certain people in the group the role cards [see annex], and ask them to leave the room to prepare themselves for arrival at a party.
2. Give the remaining people the job of hosting the party and resolving conflict.
3. The party takes place [for 10-15 minutes]
4. De-role and debrief afterwards.

INCLUDE QUESTIONS ON:

- Observations e.g. what's going on? What happened?
- Feelings e.g. how did you feel faced with other people?
- Learning - e.g. what did you learn from this role play? How can we take these lessons into real life?

AIM

- > To analyse culture within the media and in everyday life.
- > To share one's own experience and find things that are different and in common with others' reality.

MATERIAL NEEDED

Flip chart paper, markers, newspapers and magazines brought by the participants

TOOL TYPE

Discussion method, collage

TOOL TOPICS

Cultural diversity in media, representations

"TO SPREAD THE NEWS IS TO MULTIPLY IT" (TIBETAN PROVERB)

INSTRUCTIONS:

Divide into small groups and produce a collage that shows the cultural diversity in your reality using the newspapers and magazines brought by the participants. Coming from different realities and perspectives, cultural diversity is tackled in different ways in everyone's own society/county/reality.

GUIDELINES FOR THE COLLAGE:

- > What is cultural diversity and how is it represented in the media [positively or negatively]?
- > Does the positive or negative image depend on the group?
- > What are the represented groups?
- > How many cultures exist in the society where you live?
- > What are the challenges to diversity?
- > What are the differences/ similarities with other participants' environment?

THE SMALL GROUPS THEN PRESENT THEIR COLLAGES to the larger group.

REFLECTION QUESTIONS:

Do all participants face the same situation in their home country?

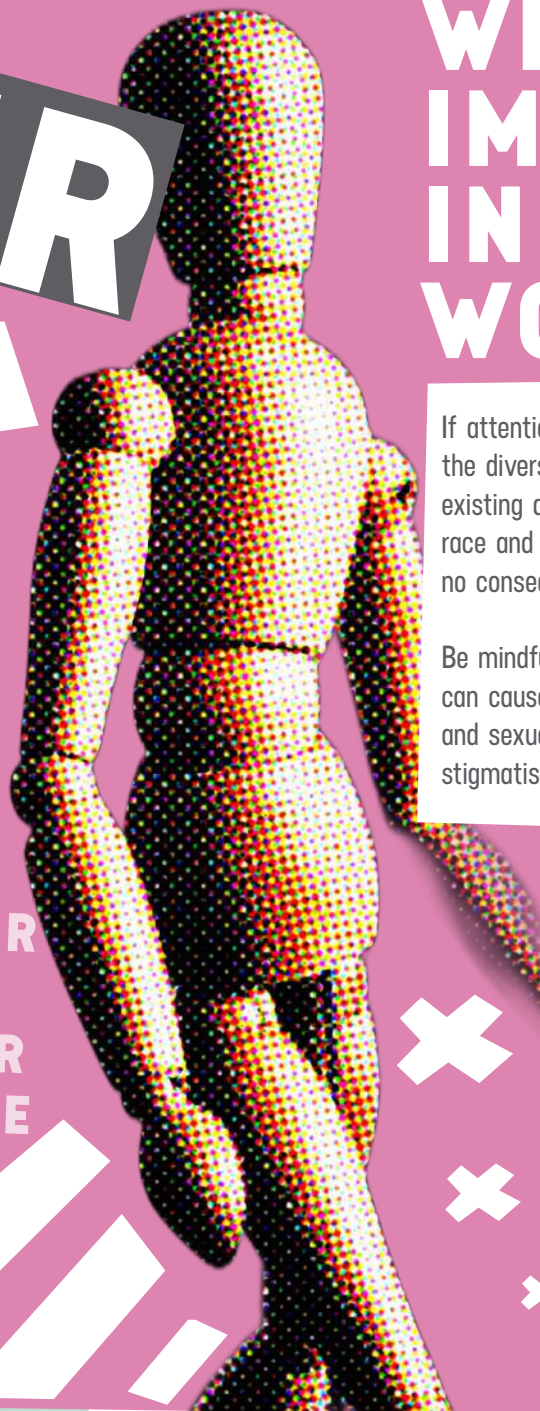
- > What are the different and common aspects represented in the media across different countries?
- > What are the greatest challenges in terms of diversity in your society?
- > How do these differ from the others that you have heard so far?

GENDER

DID YOU KNOW THAT THE BLACK LIVES MATTER CAMPAIGN IN THE UK WAS MOSTLY LED BY GAY AND TRANSGENDERED PEOPLE?

GENDER IS SHAPED BY BIOLOGY AS WELL AS SOCIAL CONDITIONING AND WIDER FACTORS.

CONVERSATIONS ON GENDER POLITICS, FOR EXAMPLE THE DISCOURSE ON GENDER FLUIDITY CAN ALSO CREATE GENERATIONAL TENSIONS ESPECIALLY AMONGST OLDER PEOPLE.



WHY IS GENDER IMPORTANT IN YOUTH WORK?

If attention is not paid to the issue of Gender, we will continue to ignore the diverse needs of the young who require targeted responses. Often existing discussions overlook, devalue and discount Black experiences on race and racism, and Gender is even further sidelined as though it has no consequence.

Be mindful that amongst certain communities, exploring gender issues can cause generational tensions especially on topics such as sexuality and sexualisation which in some circles are taboo, down played and stigmatised.

“That Gender fluid thing wasn’t around in my time. Young people and political correctness don’t make no sense”

MISS JEAN AGE 72

“They can become more aware through social media, blogs, you tube, etc. especially in the black community”

WOMEN'S INFLUENCE IN YOUTH WORK AND SOCIETY

Challenging the dominant ideologies that keep Black people and women silent is a must. There seems to be more women involved in youth work generally and in youth work practice. Women help to influence and determine the way in which youth work practice is implemented. Is youth work programmes run by women given equal credibility?

"WHEN IT COMES TO WHO DEFINES MASCULINITY, IT IS CLEAR THAT THERE IS A HEAVY INFLUENCE FROM WOMEN - THAT IS, MOTHERS, YOUTH WORKERS, TEACHERS, AND EXTENDED FAMILY MEMBERS LIKE AUNTIES".

Know that some conversations about race, gender and sexuality that are normal to some people, are not necessarily all the norm for other communities. Encourage conversations as they will give valuable insights into their culture. Some uncomfortable discussions can be around:

- * WHAT DOES IT MEAN TO BE A YOUNG BLACK CHRISTIAN GAY MAN
- * WHAT DOES IT MEAN FOR A YOUNG WOMAN WHO IDENTIFIES AS LESBIAN WHOSE PARENTS ARE AFRICAN OR CARIBBEAN

Some of the more marginalised women in society have stated the need for women only aspects of service responses as being crucial to their experience, stating that their needs could not have been met in mixed spaces. – cited in the report 'Hearing Women's Voices: Why Women 2018' by Women's Resource Centre



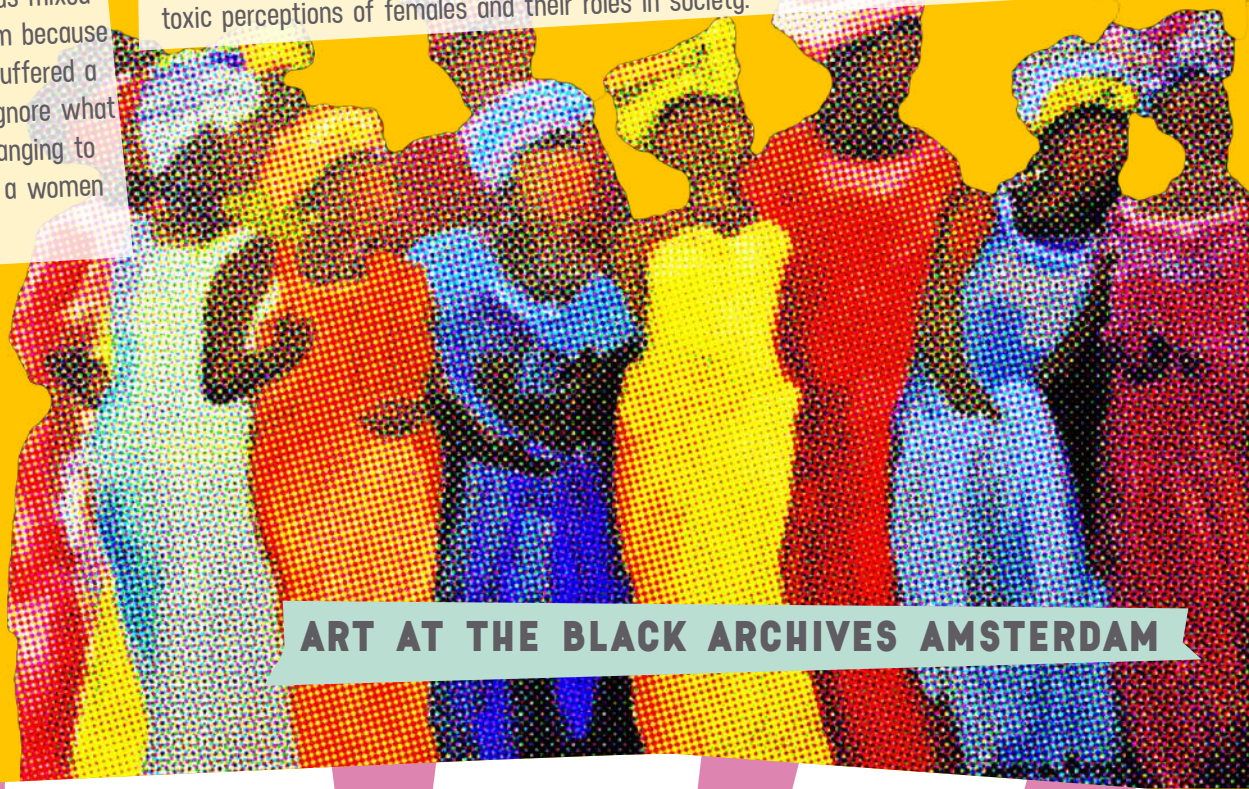
MAY AGED 35 TALKS ABOUT GENDER IDENTITY: SHE IS A PAN LONDON GANGS WORKER WORKING WITH YOUNG WOMEN BETWEEN THE AGES OF 16 AND 26 YEARS WHO ARE AFFILIATED, AFFECTED OR ASSOCIATED WITH GANGS. IMPORTANT WORK AT THESE TIMES IN LONDON, WHERE MORE AND MORE YOUNG PEOPLE ARE BEING RECRUITED AND SPOILT WITH THE EFFUSIVE BRITISH GANG CULTURE.

"My identity is a mixed race woman of heterosexual sexuality. I am black politically speaking, I am too light or too dark in many spaces, and a woman who looks younger than her actual age. I am still on my journey and when I am around black people I am too light, when I am around white people I am too dark. When I am around people in general they consider me pro-black or a black woman, but some even say "who is this white girl?". It is important that I define myself instead of people define me".

When I was university one of my lecturers told me that by identifying as mixed race, meant that I was hanging on to my white strings. I challenged him because both my granddads are black and my nans are white. My grandparents suffered a lot of verbal abuse, a lot of prejudice and discrimination. So I will not ignore what my grandparents went through just because my professor thinks I'm hanging to on my white strings. It is important to me to understand who I am as a women in all of these different boxes and identifies that I am still exploring.

May says that "Gender is very important to the work that I do, and in regards to youth violence, gang violence, knife crime, and criminal justice, women are the forgotten gender it is mainly focussed on males. It is a male dominated space and sector in terms of clients, but it is important that professionals, clients, and many people understand that females are perpetrators and victims and there is a fine line because they tend to interlink in the cohort that I work with. It is important to have specific conversations about women because many professionals especially those who do not work with females only focus on young black men, but neglect to have conversations and discussions about the issues that females experience. It is important to understand the various layers that females struggle with including their identity.

An important question to ask is 'What's the young woman's role in society', and further to that it is also important to ask about their identity. When I ask that question some say they don't know, or that women are there to chase after men, or to have sex with men. Some may think it is about staying at home cooking and cleaning, being there to take care of men. Where are the women getting positive influences, sometimes the parents have negative or toxic perceptions of females and their roles in society.



ART AT THE BLACK ARCHIVES AMSTERDAM



ALICE WALKER.

Author stated that the term 'womanist' which tends to be used by black woman (instead of feminism) signifies a woman who appreciates women culture as a whole and recognises the power that women have.

WHO ARE SOME OF THE WOMEN CHALLENGING THE DOMINANT STORYTELLING ON GENDER



The Annual Black Feminism, Womanism and the Politics of Women of Colour In Europe symposium was held in Edinburgh in 2016, Amsterdam in 2017 and Berlin in 2018. It was opportune because the Berlin served as a backdrop for the pioneering transnational, inter-generational solidarity work of Audre Lorde, May Ajim, Ika Hügel-Marschall, Katharina Oguntoye and a network of Afro-German feminists in the 1980s and 1990s. The theme of Black feminist/Afrofeminist/Womanist history and memory is about honouring and remembering the trailblazing struggles of those who came before.

Some of the questions this Black feminist space throws us are: who is tacitly included and excluded? How can lessons be learnt from the past in order to take effective action in the present and future? How to build and sustain meaningful intergenerational debates about Black feminism?

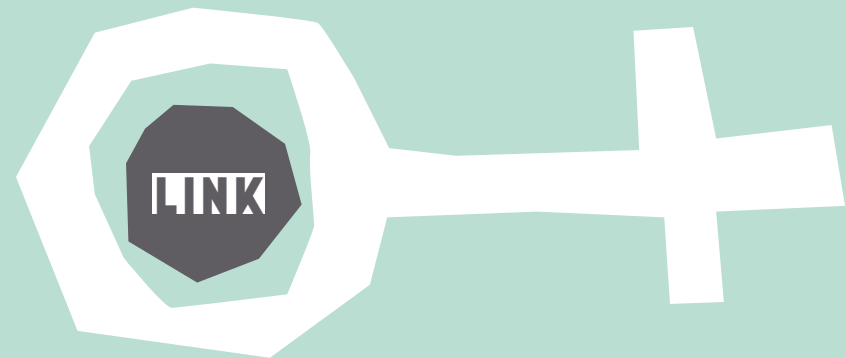
The annual symposium is a space where a wide range of cis [*someone who identifies with the sex they are born with] and trans [*someone who does not feel that they are the same gender as the physical body they are born with] women of colour and non-binary [*identities that are not exclusively masculine or feminine] folks from across Europe gather and share knowledge and experiences.



CHIMAMANDA NGOZI ADICHIE, Author in her neat pocket sized booklet argues that 'We should all be Feminists', and lays out her story on why it is important to have a fresh look at society - One where we aim to develop happier women and men, and the need to raise both daughters and sons differently in order to achieve that. Her perspective challenges Afrikan culture's ways which allows for fresher critical thinking.



JOAN FERRIER, Activist worked at the Social Welfare Studies Centre 'The Orphanage', where she was coordinator of two homes for Moroccan children. She teaches cross-cultural pedagogy and research at the University of Amsterdam. In 1998 Ferrier was director of what became the new Institute for Gender and Ethnicity, renamed the E-Quality. Previous honours include the award for Black Women Manager 2008 from the mayor of Rotterdam. Ms. Ferrier is the daughter of the late Johan Ferrier, the last governor and the first president of Suriname.



MASCULINITY



BOYS AND YOUNG MEN ARE AFFECTED BY CONFLICTING SOCIETAL EXPECTATIONS IN TERMS OF THEIR GENDER IDENTITY.

Notions of masculinity evolved. These changes are challenging some of the traditional expectations of machismo, male prowess, and unfeelingness and they are now being inter-dispersed with sensitivity, empathy and sensuality.

The strengthening of gender roles need to be encouraged. As a practitioner, youth worker or someone who engages with young men, it is important to reflect on your own perceptions of gender and how that might affect the work you do.



THERE IS A SHORTAGE OF BLACK MALE ROLE MODELS IN YOUTH WORK IN GERMANY"



BLACK MALE YOUTH WORKERS PARTICIPATING IN THE BLACK TO THE FUTURE MOBILITY IN COLOGNE



WHAT ARE SOME OF THE GENDER BASED PROGRAMMES IN EUROPE

PARTNERSHIP FOR YOUNG LONDON

Combines youth voices with policy changes, helping young people campaign on Employment issues amongst other things.

www.partnershipforyounglondon.co.uk

Partnership
for Young
London

WORKING WITH MEN

Supports positive male activity, engagement and involvement, focussing on the times in young men's lives when they are likely to need help.

workingwithmen.org

 **workingwithmen**
Supporting Positive Male Activity Engagement and Involvement

NEW INITIATIVES: RITES OF PASSAGE

Sets out to ensure that society is constantly enriched with young adults who are proud of their rich heritage and prepared for living productive lives. Their particular programme for teenage females - Akuah honours traditions of Afrikan ancestors for their empowerment.

www.ritesofpassage.uk.com



ICYE

A Dutch national expert organization on girls/women and science/technology. Has been building up knowledge about the participation of girls and women in the world of Science, Technology, Engineering and Mathematics [STEM], and experience in deploying this knowledge in areas such as education.


VhTo
NATIONAL
EXPERT ORGANISATION
ON GIRLS/WOMEN AND
SCIENCE/TECHNOLOGY

VHTO

A Dutch national expert organization on girls/women and science/technology. Has been building up knowledge about the participation of girls and women in the world of Science, Technology, Engineering and Mathematics [STEM], and experience in deploying this knowledge in areas such as education.



ICYE International Cultural
Youth Exchange

SOCIAL CHANGE

What is social change? Theo Dunfey – Global Citizens Circle describes it as the changes over time in human interactions and relationships that transform cultural and social institutions that often have profound and long-term consequences for society.

Encourage groups to organise collaborations and alliances so that they can create positive change, increase opportunities, and improve life chances and quality of life for young people.

Groups should be encouraged to be more creative when applying for funding for example, using the language/ terminologies of the funders (even though it is Eurocentric) especially when evidencing that the work fits into the expected outputs and outcomes.

Funders do not give sufficient regard to cultural specificities, and takes people away from the practicalities they want to do.

YOUNG PEOPLE ARE MUCH MORE OPEN TO EXPRESS THE FACT THAT THEY ARE BEING SOCIALLY AND ECONOMICALLY DISENFRANCHISED.

Disadvantaged, marginalised and excluded young people are using social media outlets to openly express those feelings e.g. UK Drill Music.

An article in the UK Guardian Newspaper said "it's a menacing strain of hip-hop with a powerful presence on social media". But, Drill Artists say that the music they produce is about their lived experiences on the street, it is about their lives.

"If you go outside you see things that you don't wanna see, or your children to see, its everywhere regardless, so they can't actually just blame a genre of music on messing up the population".

TRAPPED MAGAZINE

i love my HISTORY
ALL TIME

EXAMPLES OF YOUTH PARTICIPATION AND INTEGRATION

The Tottenham Hotspur Foundation (THF) has a long established, productive and valued partnership with its local communities where there are significant socio-economic challenges alongside aspirations, potential, talent and opportunity to create, deliver and sustain positive change. The THF ensures that the rich history of Tottenham is passed on to future generations, through the Heritage Ambassadors, who along with the support of local historians, deliver outreach sessions in schools and community venues.

They offer a range of programmes, including apprenticeships, traineeships, vocational qualifications, and one- to-one employment support. They run the club's Kicks social inclusion programme, in partnership with the Metropolitan Police, the Football Foundation and the Premier League.



WE HAVE BECOME TOO COMFORTABLE WITH FEELING UNCOMFORTABLE,
JOE 56



RICHARD ALICOCK



RICHARD ALICOCK – Community Development Manager for the THF attributes the foundation for changing his life for the better. He grew up on the nearby Broadwater Farm Estate, where as a child he experienced some terrible things that no child should go through, including one friend stabbing another, his brother being killed in a car accident not long after being released from prison and his cousin being murdered. His mother who was so concerned for his safety sent him to the Caribbean for six months.”

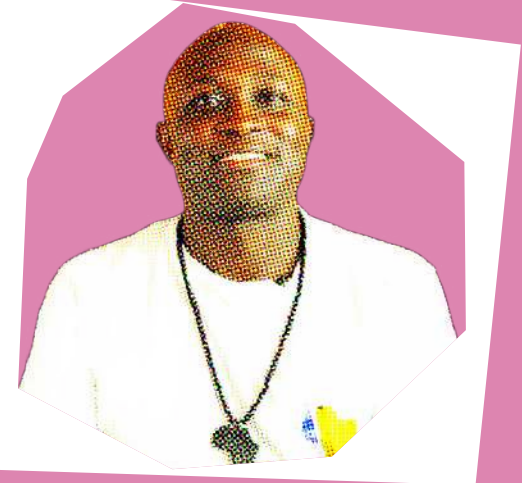
For Richard, it was the game of football that saved his life. “Without football, I would be six feet under”. He put all his energies into the game, and heads a team of 15 coaches who are employed by the Foundation to train 300 disadvantaged teenagers a week in the London boroughs of Haringey, Barnet, Waltham Forest and Enfield. Richard uses his own lived experience to support other disadvantaged young people. “I never forget where I come from, I still live and work in the area and try to help as much as I can”.



BLACK EUROPE SUMMER SCHOOL

"THE EQUALITIES POLICIES ADDRESSES ISSUES, BUT THERE IS STILL SIGNIFICANT UNDER CURRENTS OF DIS-EASE"

The first international Black Summer School in Amsterdam was founded in 2008 by Kwame Nimako and Amy Abdou. It is a two-week intensive course held each summer in Amsterdam, The Netherlands. The course explores the contemporary circumstances of the African Diaspora and other people of colour in Europe. Participants learn about the origins of Black Europe and investigate the impact of colonial legacies on policies, social organizations, and legislation today.



It addresses topics such as the ways in which conceptions of the other are institutionalised and reproduced; the rise of xenophobia in EU countries; definitions and discourse around the conceptualisations of other; how countries have dealt with race and national identity.



Africa Tide Union [ATU] has a blueprint of knowledge, skills and abilities for migrants and skilled workers, so that they may succeed in the ever-evolving African-European economy. It is an International Network that aligns learning with solid employment opportunities and life success.

ATU brings together a cross-section of African European business and industry groups and helps to do better business in Africa, while practicing good governance. The organisation sensitises industries and government on the importance of multicultural relationship where mutual respect plays a very important role thereby, helping them discover the competence of Africans in Germany.

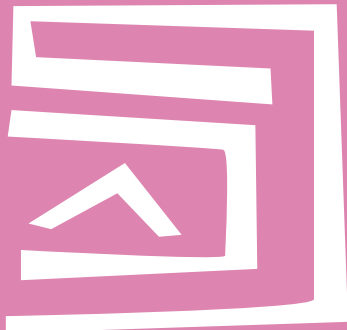
It has the leading edge in innovation, sharing experiences, partaking in research, and recognizing innovation and creative processes. They promote diversity in all perspectives and also value and respect the contribution each member makes in achieving the organization's goals and mission.

AFRICA TIDE UNION E.V



"IN GERMANY THE TRAVELLERS EXPERIENCE IS THAT THEY WANT EVERYONE TO BE GERMAN EVEN THOUGH THEY STRUGGLE WITH THE LANGUAGE BUT THE PROJECT ETITEME IS USEFUL AS IT TEACHES ENGLISH AS A THIRD LANGUAGE. THEY CARRY OUT CLASSES IN MOTHER TONGUE LANGUAGES, GERMAN AND ENGLISH".
JP AGE 45

**YOUTH
 WORKER
 PAUL
 AGED 55**

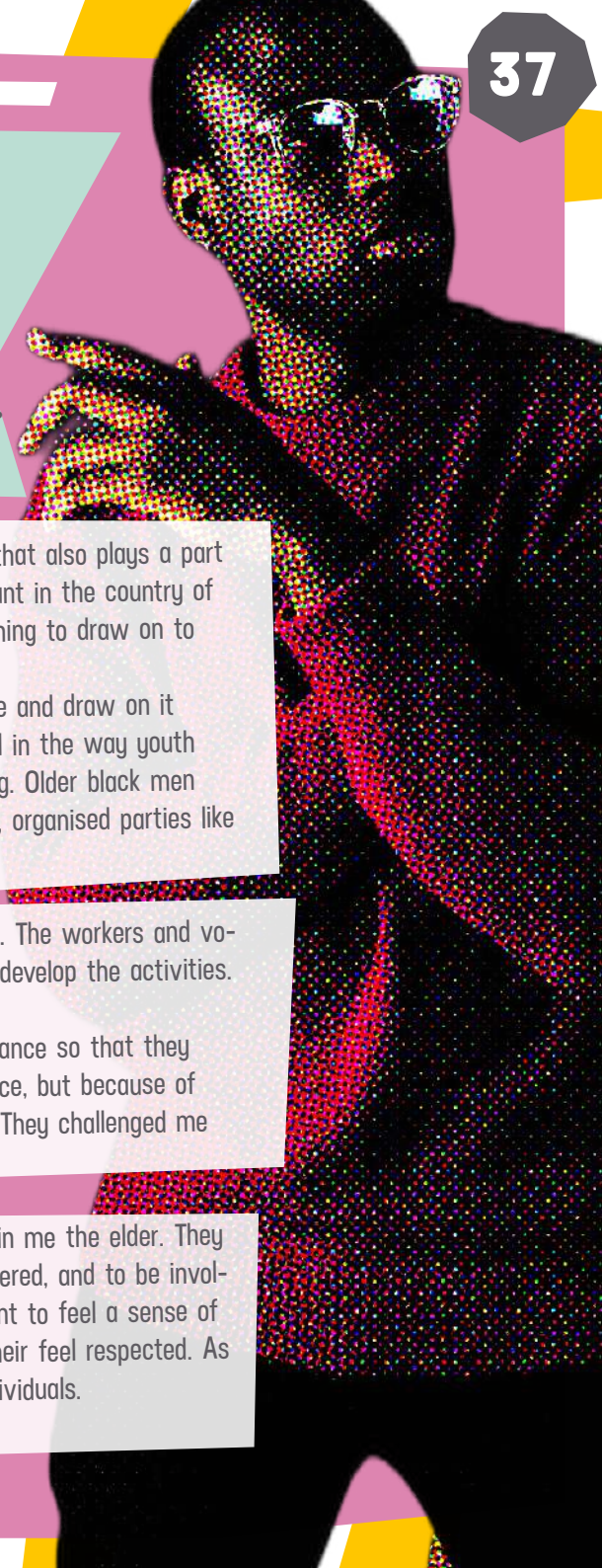


The experiences will be different depending on whether they are born or grown up in Europe or migrated as that also plays a part in how connected they are to the original ancestral roots. In some cases they will not be considered significant in the country of their birth, and that will affect their sense of belonging. They will feel isolated, with nowhere to turn, or nothing to draw on to get the support they need.

If they are connected to their roots they feel they can be part of some social group, and turn to their culture and draw on it for their identity. They can be Black British 'not English' but not be connected to their roots. This is reflected in the way youth respond in society. It could be the reason they turn to gangs – it gives them a family – a sense of belonging. Older black men resorted to recreating their culture – the culture of their ancestors. Some played the music from back home, organised parties like the ones they had back home, and played some of the games like back home.

Youth work is important because it gives a sense of belonging by bringing together like minded young people. The workers and volunteers are also like minded, that is why they get involved in that type of work. They all come together to develop the activities. I was involved in football management because the young people were looking for guidance and leadership. They wanted to develop their passions but wanted the guidance so that they could eventually take over the reins. The original youth leader was close in age to the others using the service, but because of egos and macho maleness and testosterone he could not cope when he was being challenged by the users. They challenged me to, but they did so as an elder with a level of respect.

As the elder I listened to what they were bringing to the table and helped to develop them. They had faith in me the elder. They wanted respect and to be treated as adults. They wanted to be listened to, to know that their opinion mattered, and to be involved in decision making. Successful youth work practice are those that seriously involve the youth. They want to feel a sense of achievement and a sense of ownership of the results. They want to be respected and will give respect if their feel respected. As an elder I have come to understand that they don't want to be dictated to and to also respect them as individuals. They may not have the life experience that I have, but they have their own life experiences.



MENTAL HEALTH

When Black youth are told they should strive to fit into social norms, it erodes their authentic selves, and sometimes the masks, and armour they use to cover their authenticity leads to emotional dis-ease and dis-comfort.

Ensure that you give attention to the mental wellbeing of the young people you engage with especially because social, cultural, economic and environmental factors can affect their emotional fragility.

Do you know that Black adolescents experiencing depressive symptoms tend to express those feelings by complaining about conflicts with others and physical pains.

"YOUNG PEOPLE MIGHT NOT LIKE ASKING FOR HELP. THEY MAY FEEL THAT THEY DON'T WANT TO BURDEN OTHER PEOPLE. THEY MAY WORRY ABOUT WHAT OTHERS MIGHT THINK OR THAT OTHERS WILL JUDGE THEM, GOSSIP LAUGH AT THEM OR SPREAD RUMOURS ABOUT THEM".

"BULLYING AFFECTS OVER ONE MILLION YOUNG PEOPLE EVERY YEAR, AND ANYONE CAN BE BULLIED"



WHAT IS MINDFULNESS?

ACTIVITY - THE RAISIN

It is a technique you can learn which involves making a special effort to notice what's happening in the present moment [in your mind, body and surroundings] – without judging anything. It has roots in Buddhism and meditation, but you don't have to be spiritual, or have any particular beliefs, to try it.

It aims to help you:

- ▶ **BECOME MORE SELF-AWARE FEEL CALMER AND LESS STRESSED**
- ▶ **FEEL MORE ABLE TO CHOOSE HOW TO RESPOND TO YOUR THOUGHTS AND FEELINGS COPE WITH DIFFICULT OR UNHELPFUL THOUGHTS**
- ▶ **BE KINDER TOWARDS YOURSELF.**

WWW.MIND.ORG.UK

This is a great introductory exercise for beginners to start practicing mindfulness since it can be attempted by anyone with any kind of food (although one with an interesting or unusual texture, smell, or taste is best).

In this exercise, the facilitator provides participants with a few raisins and asks that they pretend they have never seen a raisin before. The facilitator then asks that the group pay careful attention to:

- ▶ **THE WAY THE RAISIN LOOKS**
- ▶ **HOW IT FEELS**
- ▶ **HOW THEIR SKIN RESPONDS TO ITS MANIPULATION**
- ▶ **ITS SMELL**
- ▶ **ITS TASTE**

By focussing on the raisin in their hand and making a point to notice everything about it, they are unlikely to be expending energy, time, and attention on worrying or ruminating about other parts of their lives. It is nearly impossible to avoid practicing mindfulness when you follow these instructions and take notice of what is in front of you in the present moment.



OTHER MINDFUL ACTIVITIES



WHERE DO SOME OF THE BURDENS AND THREATS TO YOUNG PEOPLE'S WELLBEING COME FROM?

- ▶ POVERTY AND DEPRIVATION
- ▶ MALTREATMENT AND NEGLECT
- ▶ PARENTAL MENTAL HEALTH PROBLEMS OR ADDICTION
- ▶ LONG TERM HEALTH CONDITIONS OF PARENTS OR SELF
- ▶ FAMILY DISRUPTION, OR PRESSURES OF CARING FOR OTHERS
- ▶ BULLYING AND SOCIAL MEDIA ISSUES
- ▶ PEER PROBLEMS, RELATIONSHIP STRESSES, OR PRESSURES FROM SUBSTANCE USE
- ▶ PRESSURES ON BODY CONFIDENCE

- Mindful eating. This involves paying attention to the taste, sight and textures of what you eat. For example, when drinking a cup of tea or coffee you could focus on how hot and liquid it feels on your tongue, how sweet it tastes or watch the steam that it gives off.

- Mindful moving, walking or running. Notice the feeling of your body moving. You might notice the breeze against your skin, the feeling of your feet or hands against different textures on the ground or nearby surfaces, and the different smells that are around you.

- Body scan. This is where you move your attention slowly through different parts of the body, starting from the top of your head moving all the way down to the end of your toes. You could focus on feelings of warmth, tension, tingling or relaxation of different parts of your body.

- Mindful colouring and drawing. Focus on the colours and the sensation of your pencil against the paper, rather than trying to draw something in particular or you could use a mindfulness colouring book or download mindfulness colouring images.

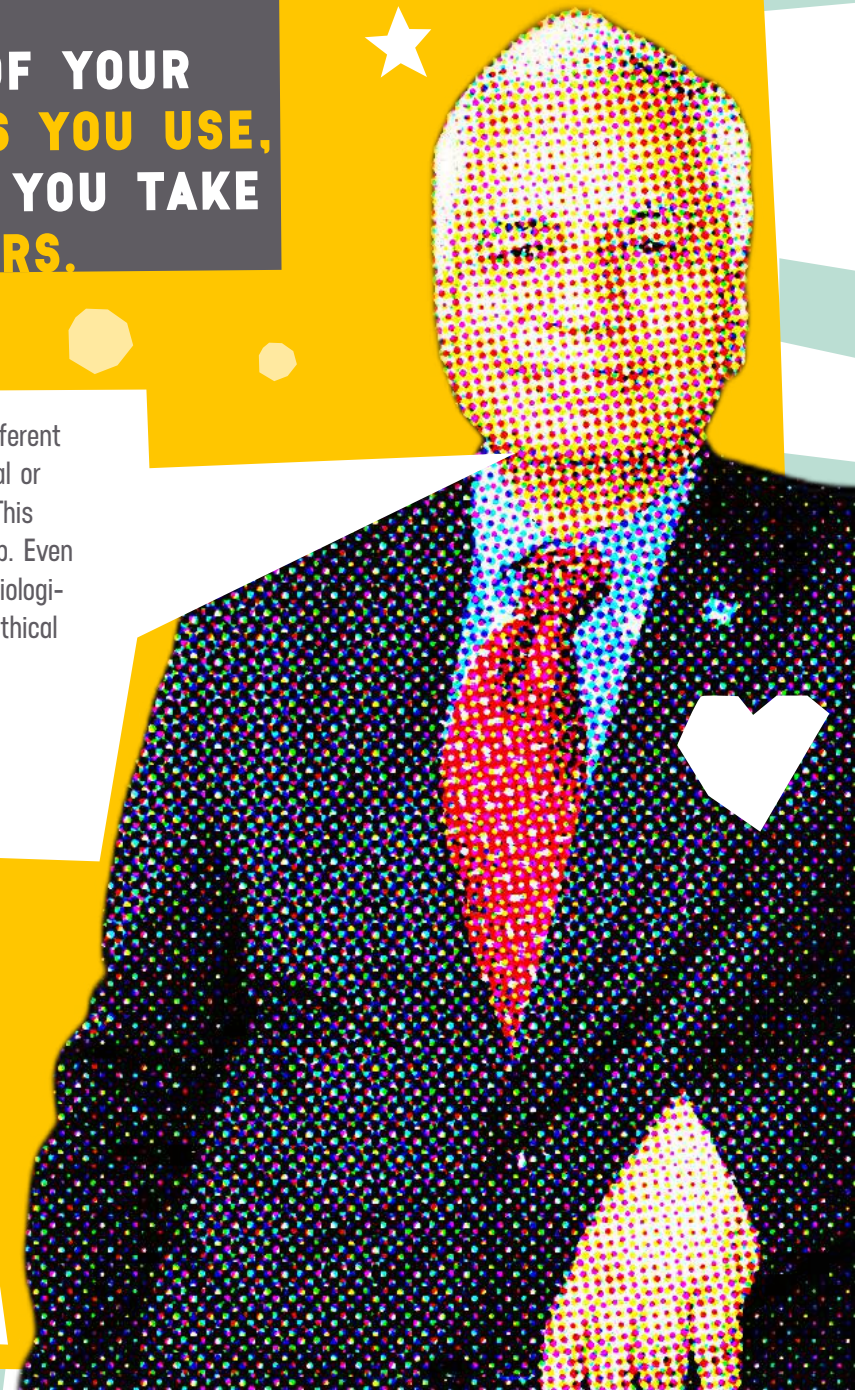
- Mindful meditation. This involves sitting quietly and focusing on your breathing, your thoughts, sensations in your body and the things you can hear around you. Try to bring you focus back to the present if your mind starts to wander.
[www.mind.org.uk]



REMEMBER THAT EVERYONE ATTENDING IS EXPERIENCING SOME FORM OF OPPRESSION, MARGINALISATION, PREJUDICE OR DISCRIMINATION, SO BE AWARE OF YOUR OWN PRIVILEGES, AND THINK ABOUT THE WORDS YOU USE, THE OPINIONS YOU EXPRESS, AND THE ACTIONS YOU TAKE SO THAT THEY DO NOT EXCLUDE OR HARM OTHERS.

People from BAME backgrounds can sometimes have different perspectives of a mental health condition, e.g. as a social or supernatural condition cause by non- biological factors. This means that they might hesitate to seek professional help. Even if younger generations recognise that the illness has a biological origin, older family members may still see it as a mythical or supernatural which can delay treatment.

**PROF. DINESH BHUGRA,
PRESIDENT OF THE WORLD
PSYCHIATRIC ASSOCIATION.**



HOW TO BUILD RESILIENCE?

WE ARE MISSING OPPORTUNITIES TO PREPARE OUR YOUNG PEOPLE FOR THE RIGOURS AND DEMANDS OF SOCIETY. MORE WILL SLIP THROUGH THE NET AND ONLY BE IDENTIFIED WHEN THEIR SITUATION BECOMES CRITICAL. PREVENTION IS BETTER THAN CURE. NATIONAL YOUTH AGENCY - MENTAL HEALTH: WE NEED TO BUILD RESILIENCE



<https://www.youtube.com/watch?v=hHQEUQQHE3o> - film "Resilience"

In black youth work settings there is a link between self-awareness and the ability to cultivate emotional resilience, building armour and a defence mechanism

Equip young people with the skills, knowledge and resources to understand themselves to help them develop resilience. Youth workers trained in these techniques can provide the support for young people to grow and mature.

Young people who are confident in who they are also feel empowered to challenge the idealised body images they see around them, and make better informed decisions for themselves.

Youth workers can play a key role in building resilience and supporting young people to develop their understanding of themselves and the world around them.



EUROPEAN FUNDING POSSIBILITY AND OPPORTUNITIES



THIS TOOLKIT WAS DEVELOPED AS PART OF A 20 MONTH BLACK TO THE FUTURE PROJECT DELIVERING THE OBJECTIVE OF CAPACITY BUILDING IN THE FIELD OF YOUTH SUPPORTING COOPERATION WITH PARTNER COUNTRIES!

If you are interested in funding for a possible project at a European Level take a look at the Erasmus+ website where there is funding from the European Union. In the case of this toolkit the funding was administered by the British Council, as the National Agency.

For opportunities we advise you to have a look at the SALTO-YOUTH website. SALTO - stands for Support, Advanced Learning and Training Opportunities for Youth and works within the Erasmus+ Youth programme, the EU programme for education, training, youth and sport, and is a network of six Resource Centres working on European priority areas within the youth field. As part of the European Commission's Training Strategy, SALTO-YOUTH provides non-formal learning resources for youth workers and youth leaders and organises training and contact- making activities to support organisations and National Agencies (NAs) within the frame of the European Commission's Erasmus+ Youth programme and beyond.

We hope that this toolkit will provide some insight those who engage with Black youth as to how they can be encouraged to unlock their authentic selves so that they can be receptive to learning, receiving guidance and feedback, and accepting support.



ADDITIONAL USEFUL INFORMATION

- A Feminist Manifesto in Fifteen Suggestions- Chimamanda Ngozi Adiche
- A Place to Call Home - The Ubele Initiative
- Brit[ish] Afua Hirsch
- How to be Black – Baratunde Thurston
- Understanding the Black Flame and multigenerational Education’ - June Carla Christian –
- Slay In Your Lane: The Black Girl Bible – Yomi Adegoke & Elizabeth Uviebinene
- Why I’m no Longer talking to white people about race-Reni Eddo-Lodge
- The African Courier – Reporting Africa and its Disapora <http://www.theafricancourier.de/>
- Black and British – A forgotten History David Olusoga
- Rethinking Interventions in racism – Reena Bhavnani
- African Caribbean Community Orgs: the search for individual and group identity - Carl Hytton

PROJECT TEAM

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BLACK WOMEN'S FORUM

USEFUL LINKS:

- 2019 IF INDEX
- YOUNG PEOPLE HEALTH
- YOUNGMINDS



TO EVERYONE WHO CONTRIBUTED TO THIS TOOLKIT. A BIG THANK YOU FOR ALL YOUR TIME, ENERGY AND HARD WORK. YANSIE ROLSTON & YVONNE CHRISTIE - SEPTEMBER

APPENDIX

Thinking about interviews and interview questions
We hope that the interviews will be an excellent way to provide our audience with information about the history of youth work with African diaspora young people. We hope to particularly track the changes in the principles and practice of the work by interviewing three groups of people

- ▶ **PEOPLE WHO WERE INVOLVED IN THE DELIVERY OF YOUTH WORK BEFORE 1987**
- ▶ **PEOPLE WHO ARE CURRENTLY INVOLVED IN YOUTH WORK**
- ▶ **PEOPLE WHO ATTENDED YOUTH CLUBS OR YOUTH WORK INTERVENTIONS IN EITHER TIME PERIOD**

We will use the interviews to help inform our audiences and to give them a deeper look at youth work, its goals and its directions.

To ensure that you capture valuable interview footage, proper preparation is key. While at times great interview footage is captured easily from a subject that is naturally talkative and charismatic, this is not always the case. Therefore preparation is very important. To prepare for an interview, you should have a list of questions to ask the interviewee: questions that offer a guideline that can help shape your subject's answers, and allow them to elaborate further. If you've never conducted a professional interview before, it can be a bit challenging to form the right questions, especially those that coax responses beyond a basic "yes" or "no" answer.

The following are five types of questions that documentary production companies will recommend for getting some great content out of an interview.

1. AVOID ASKING "YES" OR "NO" QUESTIONS

"Yes" or "no" questions are unhelpful for a number of reasons. First of all, it usually results in the interviewer saying more on camera than the subject. This will end up being extremely boring to watch for audiences. Secondly, you're baiting the interviewee to answer a certain way. For example, "Is this new product good?" would probably receive a "yes" answer. This can sometimes come across as dishonest since you are basically guiding them to the answers you want to hear when you use a "yes" or "no" question. Last but not least, "yes" and "no" answers provide very little value. To get the interviewee to answer in more detail, questions need to be restructured.

For example, when interviewing an 'older' youth worker about modern youth work, instead of asking, "are past models of youth work better than current models?" you will want to ask "What do you feel about the development of youth work over the years?"

2. ASK ABOUT THE INTERVIEWEE'S FEELINGS ABOUT THE SUBJECT

A great way to get more in-depth dialogue on a certain subject is to ask an interviewee what their personal opinion or feelings are on the topic. This can help get some very relate-able responses and video content. Rather than having an interviewee elaborate on technical details or aspects of the topic that may be over a their head (so to speak), almost anyone can relate to the emotional feelings involved. Consider the older youth worker example again. If you ask an older youth worker what's new about the latest models of youth work, your interviewee may go into all the technical features using technical jargon that the average person doesn't understand. By asking "How do you feel about the newer models of youth work?" they are more likely to go into the things that audiences can relate to.

3. ASK THE SUBJECT TO "TELL YOU A STORY"

ABOUT A SPECIFIC SUBJECT

Story-telling is what really captures audiences and helps them to engage. If your interview is filled with straightforward questions and answers, you might as well transcribe it into an FAQ page.

If you ask the interviewee to actually tell a story about something, it will make your interview more personal and unique. For example, if you're interviewing a younger youthworker who is involved in very focused work, ask them what the story behind founding the project is.

This will work much better than separate questions, such as "When did the project start?" and "Why did the project start?" While these questions are fine, the subject will most likely cover those questions themselves when telling their story.

4. ASK 'WHY' QUESTIONS

'Why' questions are a great way to explain to audiences the benefits of certain decisions, actions, products and services. It is an easy way to get valuable information. For example:

Why was this project started?

Why do young people choose to use these services?

Why should the African diaspora community trust youth workers with our young people? Why should the community care about your work?

Why did you decide to do this?

'Why' questions rarely result in short answers since the subject will have to explain the process that resulted in the actions or decisions that were made. 'Why' questions are a great way to follow up your questions about the subject's feelings or stories.

5. ASK 'HOW' QUESTIONS

'How' questions are very similar to 'why' questions. They help you go into more detail about the topic at hand. In fact, they can help to guide the subject to go into more detail following a 'why' question. The following are a few examples of 'how' questions:

How is youth work with African diaspora different to other forms of youth work?

How will your product benefit African diaspora young people and their communities? How are the aims of your work decided?

6. SOME POTENTIAL QUESTIONS

OPENINGS:

How we open our interview will set a frame for the rest of your conversation with the interviewee. It is important that from the beginning you help to make your interviewee feel relaxed. It is also important that you make it clear that they contribute their thoughts and feelings as they occur. You can do this best by using very open questions and really listening to the answers. Try to use the interview as an opportunity to deepen the interviewee's thinking by asking them to develop thoughts and feelings that you notice as they start talking.

- Leave time. don't rush in to say the next thing wait. Make sure the interviewee's thoughts are completely finished.

- Really listen with your ears, your heart and your body.

Silences are magic moments... don't feel that you need to fill them.. just notice them. You can do this by just saying something like:

It went very quiet then or

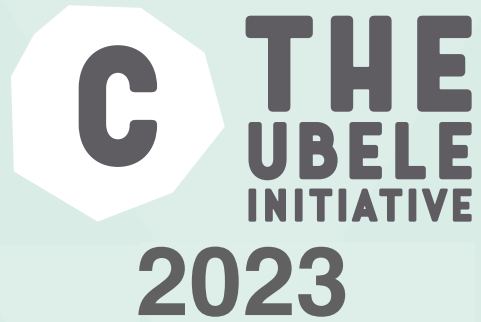
That was a long pause. I wonder what was going on during the silence, or Do you want to share those thoughts or are they private.

These responses encourage the interviewee to develop those thoughts and dig deep for responses.

OTHER QUESTIONS YOU MIGHT FIND USEFUL

Can you talk about where did/do you work
Can you tell me what was your role in that work?
Who employed you? Why do you feel they employed you?
What drew you to this work?
What were the most pressing issues for the African diaspora community at the time you were doing this work? How much did you feel that you were serving the needs of the wider African diaspora community through your youth work practice?

How did you define the outcomes of your work?
In what ways were you in control of the outcomes of your work?
Can you tell me about the work that you have done and what you feel that work was important?
can you talk a little about any conflict between your goals for the work, the funders goal for the work and your employer or the funding agency's goals for the work?
Can you tell me a little about the history of youth work with African diaspora young people?



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