A Black Perspective in Community and Youth Work, 2005

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A Black Perspective in
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2005

A Community Work Unit Conference
University of Manchester

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Introduction

This annual conference aims to bring community workers and youth workers together to discuss issues arising in their practice related to a black perspective, to air concerns, find solutions and share ideas about ways forward. An important element of the conference is the opportunity to network with individuals working in a wide range of communities throughout the UK with occasional visitors from further away, e.g. Ireland, India. The conferences are for all community and youth workers, whether self-defined or recognised by others as black, white or any other identity, whether working with mixed communities or targeted groups, whether working with young people, elders or other members of communities. All have welcomed the opportunity to meet with others to clarify and address a black perspective that is meaningful to their experience and practice.

The approach of the Black Perspective conference relates to the Federation of Community Development Learning' definition:

Definition of Community Development Learning[1]
Community Development Learning takes place when individuals and groups / organisations come together to share experience, learn from each other, and develop their skills, knowledge and self-confidence. It is a developmental process that is both a collective and individual experience, based on a commitment to equal partnership between all those involved to enable a sharing of skills, awareness, knowledge, and experience in order to bring about sustainable desired outcomes. Community Development Learning is as relevant to policy makers and local authority officials, for example, as it is to community workers and community groups.

Community Development Learning occurs in formal and informal settings, including professional qualifications as a community worker alongside exchange visits between groups or an organised training course on Community Development for local authority councillors.
In practice this means:
- *The content of learning is rooted in people's experience and community development principles.*
- *The learning process is inclusive and participatory.*
- *The outcomes facilitate the transfer of community development learning into action for positive change within communities.*

The Community Work Unit conference on a **Black Perspective in Community and Youth Work** has been held annually for the past five years. The original conference was planned in response to enquiries from community and youth workers around the country who wanted to be able to access an intensive version of our course on *A Black Perspective in Community and Youth Work* to enable those travelling long distances to participate. We built on this idea to put together a different type of event with workshop discussions on a range of themes. Evaluations from subsequent conferences continued to demonstrate a demand for a regular event with different facilitators coming forward with ideas for workshops with the common aim of developing tools for practice in relation to a black perspective.

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[1] http://www.fcdl.org.uk/about/definition.htm

So what is a black perspective in community and youth work? We have used John Best's definition as a consistent starting point, which says: *"A black perspective recognises the collective capacity of black people to define, develop and advance their own political, economic, social, cultural and educational interests. "Black" provides an historical and cultural context, whilst "perspective" supplies the unique analysis and consciousness-raising tool for action. A black perspective equips black people to continue the fight for self emancipation and create a body of knowledge, develop strategies that contribute to their intellectual freedom and political liberation."*[2] John, a respected and experienced colleague now retired, is clear that a black perspective is a political perspective that can be held by anyone and that community and youth workers need to bring this perspective to their practice.

The links between a black perspective as a political perspective and an anti-racist approach have been highlighted by Sivanandan: *"A black perspective is not just an ethnic or a cultural perspective, but an anti-racist perspective. And it derives not from some abstract academic definition, but from the living struggles of African-Caribbean and Asian working people in this country in the 1960's and 1970's, against an undifferentiated and brutal racism. And it denotes common unity against a common oppression, forged in a culture of resistance and producing a sense of community.*

What, then are the lessons that we can learn from historically? Firstly, we learn that a black perspective is a holistic perspective which takes in the whole of society. Secondly, that a black perspective is an anti-racist perspective and not a cultural or ethnic perspective. A black perspective challenges a racist system; a cultural perspective finds accommodation within it. Finally, a black perspective is a community perspective and not an individualistic one. Black unites. Ethnicity divides." (Sivanandan, 1993)[3]

An anti-racist approach ties in with community and youth work anti-oppressive practice, which the Community Work Unit has defined as community and youth work that actively:
- listens to the experience of individuals and groups who are unfairly discriminated against by structures within society
- identifies and promotes positive images through making their contributions and experience more explicit and visible
- supports, respects and values participation
- accepts the right to self-determination
- provides access to appropriate resources and services
- builds links and other forms of support
- respects differences.

In addition, anti-oppressive practice:
- sees community work as an agency for change and challenges the status quo
- raises awareness of the causes and effects of oppression
- encourages people from a variety of experiences to communicate, share their perspectives and come together
- takes positive steps to address oppression, e.g. by addressing barriers to participation

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[2] Community Work Unit, 2001
[3] cited as: Sivanandan, 1993, "The Black Politics of Health", Race and Class, vol 34. pp. 63-69 in Joseph, J, et al (2002)

- campaigns for relevant services, resources and facilities
- challenges oppressive language, attitudes, practices and structures
- explores the relationship between different oppressions, their similarities and differences
- prioritises anti-oppressive action and development
- continuously re-assess practice through consultation and evaluation
- takes responsibility for our own actions and education.

Rowena Arshad's useful article (see **sources** at the end of the introduction) on anti-racist community work points out the active and radical nature of anti-racism. She states: "*in practice radical community work would … assist people (both Black and white) to organise and respond to institutionalised racism ….. It would support activities which affect the lives of people being oppressed by racist structures; it would get involved in issues of immigration, illegal deportations and campaigns against racial harassment. It would encompass but move beyond the realms of personal prejudices. Failure to engage with understanding the processes and dynamics of racism from its roots in the 17th century to its manifestations as we approach the millennium will lead to continued confused practice on the type of strategies that might be adopted to ensure radical social change.*"[4]   Arshad's points about discussing and learning to develop useful ways forward connect well with the aims of the conference.

Many of the workshops in the 2005 conference have explored notions of identity and the experiences that help to forge our identity. Arshad also highlights the need to explore questions of identity within an approach that brings people together: *"Radical anti-racist community work would encompass the need to understand the complexities of identity politics, to recognise there can be different subjectivities and to grasp that everyone juggles different identities for the sake of expediency or to enjoy the position of 'belonging'. None of these identities are to be trivialised in that they are all derived from the person's experience and interpretation of knowledge of the various discourses they have been exposed to. However a conceptualising of this as multiple and dynamic must be done both within a politic of solidarity and within an analysis of the causes and effects of structural discrimination if issues such as racism are not to be marginalised and left unchallenged. Indeed failure to do so lays the practitioner hostage to the prejudices and whims of the particular group or individual they are working with at any given time."[5]*

Exploration of these ideas aims to assist community and youth workers to develop our understanding of the issues in order to assist the development of effective practice. As Andrew Taylor points out in his workshop report later in this document: *"Professionals, Black and white, …. must first contend with how they feel about themselves and their experiences to date. It is sometimes only when confronted with these issues around race in a setting that is amenable will people begin to consider how racism can begin to be tackled. If we hold attitudes that encompass fear and ignorance then we will not get to the root cause. Professionals need to be conscious individuals who want to create change for others especially within the youth and community work context. To do this they also need to make the changes themselves and not hide behind the powerful*

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[4] Arshad (date unknown) see sources at end of the introduction.
[5] Arshad (see previous).

aspects of silence, fear and ignorance, especially if they truly believe in equality."[6]

The conferences and the reports have aimed to provide community and youth workers with opportunities to explore these issues in a positive environment. Speaking at the conference in 2002, Daniel Nkrumah asked participants to consider the following:

1. *Sometimes we need to question the obvious in terms of definitions. Whose definitions have we accepted?*
2. *There is no "them" and "us"; there are only people*
3. *We have a shared future beyond the colour line, which relates to our human identity. Adopting black perspective principles will positively assist human equality work.*[7]

In line with definitions of community work, the conferences brought people together to discuss issues of concern to themselves. The workshops encouraged positive exploration of issues to enable application to practice. This report attempts to provide some useful reflections by the facilitators in relation to several of the workshops with additional materials at the end of the report in the form of notes for facilitators with exercises and hand-outs that can be used to continue these discussions and raise awareness of a black perspective in your own work settings. Thank you to all of the participants, facilitators and members of the steering group who made the conferences and this report possible.

At the next conference, we may try for an open conference with opportunities for more in-depth discussions throughout the day. Rather than a wide range of workshops, we are considering a more focussed approach on topics of current concern. *Watch this space!*

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[6] See the article in this report: "Is it All Black and White?"
[7] Community Work Unit (2002)

1. Developing Black Identity

Foluke Blackburn

Models of Black Identity can be used as a tool for community and youth practice and/or professional development, to assist individuals and groups to make sense of their lives and experience. This piece outlines how Cross (1971) and DAISE (Blackburn, 2001)[8] models of Black Identity were explored in the conference workshop for use in work with young people. The piece also reports on their use in a small scale study with young people and their families.

The aim of the study was to identify good practice, and develop practical tools / models that would support social workers in assessing and promoting healthy Black Identity development for Black children. The objectives were:
- To identify key issues problems and concerns which may arise when assessing / working with Black children
- To identify key components / good practice which contribute to healthy Black Identity development
- To explore the perceptions and experiences of Black children and their families in developing their Black Identity.

An exploration of literature and relevant research provided a conceptual framework that influenced the design of research instruments. Existing data, which had been collected from 80 - 100 social workers, was reviewed to provide qualitative information about issues arising when working with children from different cultural groups. Finally semi-structured interviews took place with eight young people who were also given an individual questionnaire to complete. Six of these young people's parents were interviewed separately.

Although this was a small pilot project some consistent themes emerged:
- Black British history was said to be very important to all participants.
- The education system does not effectively teach about Black history or key Black people.
- Parents consciously and actively engage in informing their children about Black history and heritage.
- Black History Month was felt to be very symbolic and was appreciated and utilized by the young people.
- There is a period between the ages of six to nine when Black children become aware of their difference and consciously sought to find out about Black history and their own heritage.
- Official classification categories were felt to be inadequate and said not to reflect the multiplicity of ethnic identities.
- Positive and negative contributors to Black Identity development were also identified.

Each person has a unique identity, which is not a static entity; it is a personal quality that develops and changes through out one's life (Owusu and Howitt 2000). Identity is a sense of self knowledge which understands the history of self as it relates to today and has a sense of who we are, our separateness and distinctiveness from the rest of the world (Steuer, 1994). There are also different cognitive states encompassing the conscious and the unconscious (Heaven, 1996) which provide a framework for future commitments, life choices (Nollar

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[8] The DAISE model is outlined later in this article.

and Cullan 1991) and relationship with others. Identity holds the answer to the question 'who am I?' and gives us a sense of belonging, value and worth. In addition to all these aspects, a healthy Black Identity is when a Black person accepts that their ethnic heritage is a part of who they are as a person, i.e. it is fully integrated into their "psyche" (Cross, 1995).

Perhaps the best known version of various models of Black Identity development is the five stage Cross (1971) model of Black psychological "nigresence"[9], a French word meaning the process of becoming Black. The Cross model looked at how black people move from denial of their Black heritage through to acceptance. The first stage is the **Pre-encounter stage**. At this level, the person is in denial of their Blackness and may even deny that racism exists. Following this is the **Encounter stage,** where a person now experiences or observes an incident (usually of a racist nature) which forces them to confront their Blackness. The next stage is described as **Immersion – Emersion stage.** 'Here the person explores the host culture and the heritage culture, rejecting, discarding, accepting or acknowledging difference and similarities. They may become angry or adopt ethnic symbolism such as locks on the hair, cultural dress and diet or join extremist groups. The **Internalisation stage** is next, where a person is able to separate the old identified self and the new self, by harmonising or understanding the two states, thus moving towards a positive Black Identity, and an inner peace about who they are and where they "fit in". Finally they enter **Internalisation – Commitment.** Here the individual advances on the previous stage by involving themselves in Black groups or community issues. (Maxime, 1983)

During the conference workshop on Black Identity participants identified how knowledge of this model might help them support young people in developing their identity. For example, for young people at the **Pre-encounter stage**, it was suggested that positive images, appropriate literature and a supportive and nurturing environment could facilitate a move onto the next stage. When the young people are at the **Encounter stage** it was thought to be important to help them focus on positive images, providing resources and materials about family origins. It was also important to ask them how they felt and how they saw themselves, i.e. where they were from and how they described their heritage.

Within the aforementioned study (Blackburn, 2001), two opportunities were given to young people to identify their own ethnicity at the interview and in the questionnaire. Young people's self reference during the interview often differed from their response on the questionnaire. One young person said *"I put Black British, people say you shouldn't put Black British they believe all Blacks come from Africa. You try to tell them you're Jamaican but they don't believe you."* The young person saw herself as Jamaican but completes official forms with "Black British" because she was unhappy with terms that indicate an African heritage. Her statement also reveals that there had been some external pressure exerted to try to influence her choice of self-description.

Given that identity is an ongoing development, self-description may change over time. Madge, 2001 discusses how young people classify themselves and notes how perceptions of culture, ethnicity and identity are complex and vary with time place and situation. "The weight of evidence suggests that identity status
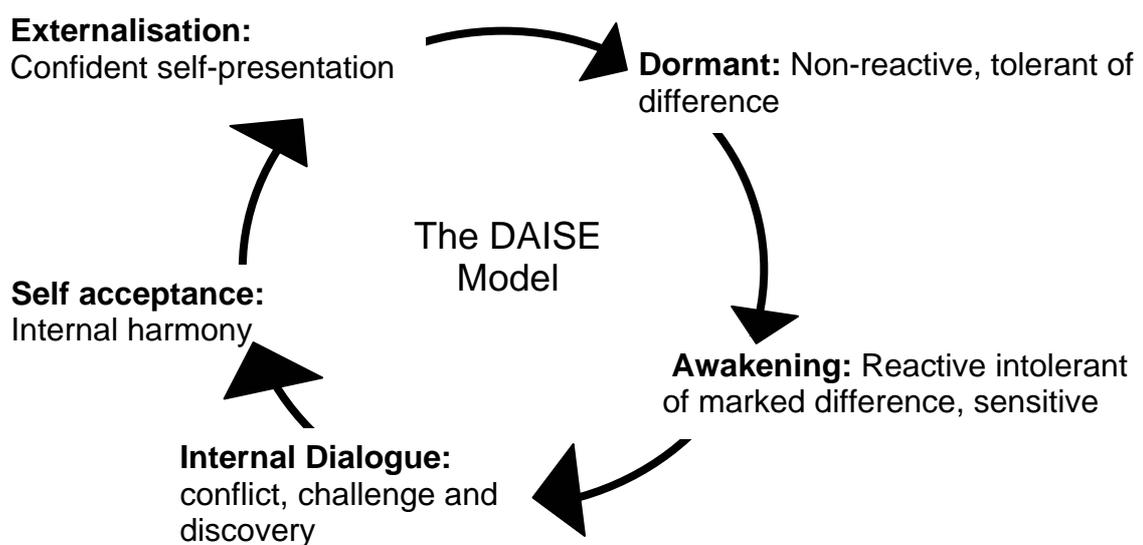
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[9] See Handout I at the end of the report that can be used to facilitate discussions about the Cross Model of identity development.

classification made during adolescence and young adulthood probably represent short term temporary states rather than long term enduring states…. Revising and maintaining ones self-definition is a challenge that continues beyond adolescence." (Daniel et al 1999; p 276)

Conference participants saw the next stage of the model, the **Immersion / Emersion** stage, as a time when young people need the most information about their heritage. Participants said people should be educated about Black history and supported in exploring internet resources and books. Participants felt they could also use themselves as a tool for challenging myths whilst being open and honest about any gaps in their knowledge as well as strengths. Participants identified community and youth workers as having a clear role in helping young people to find community groups to become involved in to assist the transition through this stage.

In relation to the **Internalisation stage**, the conference participants said that young people will need the space to come to terms with the new information, and make choices and decisions as to how they define and represent themselves. At the final stage, **Externalisation stage**, participants said they would seek to understand the young person's context and ensure that they were active in listening to them.

During the aforementioned study (Blackburn, 2001) with young people and their parents, they were asked to describe how they became aware of their heritage and ethnicity and what contributed to making that a positive or negative experience. The DAISE model (see diagram below), a synthesis of Cross (1971-1991), Parham (1989) and Phinney (1990) was developed to facilitate a better understanding of their responses and the processes involved in Black Identity development. The model is relevant to a broader range of individuals than the psychological nigrescence model as it recognises those who may be inactive or dormant as well as those who have denied or rejected their Black Identity. The cyclical DAISE model can also be used to identify continuous exploration and development of aspects of identity.

Externalisation:
Confident self-presentation

Dormant: Non-reactive, tolerant of difference

The DAISE Model

Self acceptance:
Internal harmony

Awakening: Reactive intolerant of marked difference, sensitive

Internal Dialogue:
conflict, challenge and discovery

In the **Dormant stage**, Black Identity is not fully developed or at a conscious level and could be said to be inactive. Ethnic identity is unexamined and there is a lack of exploration. People at the dormant stage have done little on their own

to learn about their heritage. Only one of those interviewed in the study was at the **Dormant stage**. He indicated on the questionnaire that he had not spent any time finding out or speaking to others about his ethnicity. Neither did he think about how his life was affected by ethnic group membership. However he said he had a strong sense of belonging and was happy to be a member of the group.

The **Awakening stage**, where individuals become more aware of or interested in their identity, is usually triggered, much like the "Encounter stage" described by Cross (1971). An ethnic monitoring form, an act of racism, discrimination or a seemingly innocent question, such as: "Where are you from?" or external influences telling you who you are, provoke **awakening**. With this stage comes self-doubt, questioning and a higher sensitivity to ethnic images and issues. An individual can be vulnerable, wondering whether she/he is "Black enough" or "Muslim enough".

Participants in the study were asked if they could remember when they became aware of themselves as Black or Asian and to describe what was happening at that time. The average age for the young people reaching the **Awakening stage** was seven years old whilst for the parents it was nine. For two thirds of the participants, the main triggers were linked to acts of racism. Young people remember general periods of being called names or being taunted on the way to school or at school in ways that made them think about their ethnicity and realise the differences between themselves and others. The parents had more specific examples and often gave detailed accounts of the incident even though for some it was over 20 or 30 years previously.

"When I was about eight there was a girl in our class having a party and everyone was invited. There were two parties. One took place at a big venue and the other at her house. All the white children went to the big venue. Only the Black and mixed race children went to the house. It hurt more than name calling. I was this girl's best friend but that wasn't good enough for the parents to invite us to the big venue. It always stays in my mind." (A parent)

"The programme, "Roots" was a real awakening; it made angry. We are a very strong people considering our history, we can go back and identify our roots. You think of slavery and what people had to put up with. So I see us as a very strong people." (A parent)

For others awareness came when being immersed into an all Black culture i.e. visiting country of heritage. *"When I was six or seven I went to Jamaica, everything was wow! I thought I'm a part of this."* (A young person)

The third stage is an **Internal Dialogue** which may include conflict, challenge with decisions being made or a review or questioning of beliefs, values and statements about self. The reflection often includes an exploration and discovery of new information about the similarities and differences between themselves, their host and heritage cultures.

The majority of young people and one parent interviewed were at the stage of **Internal Dialogue**. These participants expressed pride in their ethnicity and knowledge of their history. The high level of participation in specific ethnic group activities, discussions around self reference and the strength of attachment to their own ethnic group indicated that their identity as a member of the group

was not very secure. Their active engagement in searching out or drawing attention to Black culture appeared that they were making a case for its existence and their right to be a part of it.

"Our Life Skills lesson teacher was talking about racism. We challenged her coz we never did anything for Black History Month. So now me and my mates are going to sort something out for assembly because it wasn't happening before". Another young person had approached her school in which the majority of pupils were white to ask what they were doing for Black History Month. The school had responded by introducing a programme for the month.

In the stage of **Self Acceptance**, the multiplicity of the present and past, public and private cultures come together to form a coherent narrative. The attributes of this stage are similar to Phinney's (1990) last stage of ethnic identity achievement: the individual has a secure sense of self as an ethnic group member; there is a Self-Acceptance and Internal Harmony, a recognition of history and its relationship to the present, an acceptance of the things believed, held to and liked about self, and an understanding of where these have their roots.

An example from the study: *"My Black Identity gives me affirmation. We have achieved so much. Black History Month tells you some of this. We have achieved so much. Just to be able to learn about me and the positives about me and being able to fend off some of the lies we've been told in history and find myself, that has been very important." (A parent)*

The final stage in this model is **Externalisation** where a Black person presents and represents themselves to the wider community with confidence. **Externalisation** is often multifaceted with some choosing to present differently in different environments, e.g. wear ethnic dress at home and in the community but western dress at work. Externalised individuals will usually be consistent in their terms of self referral, e.g. "I am Jamaican", or "I am Black British". They have a psychological and social ease about their heritage and are able to present it without being defensive.

The majority of parents were at this stage although a few noted that it had been a journey of discovery, which included finding out about historical accounts of slavery and the role of key individuals in history. *"The history, talk about slavery, the most painful thing was learning the truth. I almost feel we were worthless. For me knowing the truth makes me stronger."*

What supported this outcome of a healthy Black Identity was being given choices or having their opinions sought or listened to. The young people and their parents said that the media had both a positive and negative impact on their developing sense of identity. *"The way we are portrayed in the media as worthless, negative stereotypes, seeing Black people perceived as robbers in prison or mental health, it doesn't make me feel good. It almost feels like that's all we're good for, to commit crime. It makes people think that we are dangerous. We have to fight those negatives."* (A parent)

"It makes me feel bad when you see on TV Black people getting arrested for what they haven't done or Black people arrested for drugs." (A young person)

"Black children are constantly bombarded with images that suggest to them that their race is not the preferred race. Except in the spheres of sport and entertainment, when Black children look around them they find few role models in prestigious positions in society." (Robinson1995; p.108)

"It's better now in the media than it was; you do see Black as beautiful in some of the things on TV. In my generation it wasn't emphasised as much." (A parent)

Family, communities, role models, culture, food, music, language and a sense of belonging also contributed to the participant's pride in their ethnicity. All the parents interviewed were consciously active in promoting positive aspects of their ethnicity to their children. Peters (1985) study of the racialisation of Black children found that being Black brought a different dimension to the way they raised their children. As one parent said, she had never had this experience and had only found out information relating to her heritage in her thirties. She did not want her child to have to wait that long. Parents took their children to Black heritage events, plays, art exhibitions or museums. The parents sought out books which reflected their children's ethnicity and/or religion and took them to family and cultural events. This was of particular importance to those who lived in predominantly white areas. The parents recognised that this was an added stress in their children's and their own lives. (Peters, 1985)

All parents spoke about the education system not doing enough to instil pride in a Black Identity. One parent supplemented her children's education by sending them to a Faith School on Saturdays. Another said *"I am disgusted with the school curriculum. They don't have enough to do with Black and there are so many Black things, inventors etc. We are not telling the children. Maybe if they did there would not be such racism. Racism is ignorance. Key Stage 1 is Mary Seacole and Key Stage 2 is Martin Luther King but that's it"*.

One parent related how she had gone in search of a Black Barbie doll for her daughter and a visiting friend when they were both around three years old. The children did not want the Black Barbies; they both wanted white dolls. The mother had persisted and continued to seek out resources that reflected her daughter's ethnicity. She laughed when she compared that incident to how her daughter, now aged 13, is so proud to be Black and has a good knowledge of her heritage and Black history.

The children's preference for the white dolls could be an indication of a **Dormant stage** in their ethnic identity development or even an expected response to the marketing strategy and social environment at the time rather than evidence of a rejection of their own ethnicity at three years of age. At 13 years of age, this same young person was so confident of her identity that she was preparing to lead a school assembly during Black History Month. It is important that parents and community and youth workers are aware of the type of influences and events that enabled her to become so confident in those intervening years, accept her ethnic heritage and recognise it as a part of who she was and was therefore able to integrate her identity into her psyche.

Through examining the lived experiences of Black individuals the study identified some key contributors to positive Black Identity e.g. supplementary education, Black arts and theatre, cultural events and activities, family, music, food etc. The role of parents and community and youth workers in supporting these informal educational methods were identified by participants at the conference workshop

where the general consensus was that even though identity is individual, young people can be nurtured and supported in developing self awareness. The models of identity development, presented in the Handouts I and J at the back of this report, could be a useful community and youth work tools to enhance that education and development.

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2. Cultural Creativity and Mindfulness
Olusola Adebiyi

*"We are each uniquely responsible for our own growth and must respect
another's potential to plot their own path."* (Adebyi, 2004)

The quotation above is one of the core principles of The Behaviour Modelling
Programme (Adebiyi, 2004) a methodology of empowerment founded on the
principles of ***Ngoma*** (loosely translated as "rhythm") and ***Lliama Chia*** (self
awareness / mindfulness which is the experience of living with flow and is
founded in the study of cultural arts theory and practice). ***Lliama Chia*** has
evolved through time as a philosophy of being and a practical approach to
achieving mindfulness. The exercises have been used with African/Caribbean
young people to build confidence, communication and relationships.

The conference workshop incorporated the above principles in a practical
exercise and discussion based format aimed at promoting, affirming or initiating
the process of self-discovery in the context of communication. Communication is
based on relationships; forming rapport with others can often depend on how
easy we feel in diverse situations. How relaxed we are with others is often
predicated on how relaxed we are with ourselves. In essence then:

*"The primary relationship and therefore the foundation level of communication is
with the self."* (Adebiyi, 2004)

Cultural creativity exercises such as those explored during the conference
workshop use dance, rhythm, story telling, energy transfer, posters and other
resources to cover a range of sensory material. I have used the exercises in
Handouts G & H (at the end of this report) with young people to build rapport
and develop a working relationship with them: as well as to maintain it. The
exercises are based on an understanding of multiple intelligence[10] (Gardner,
1983) and incorporate a range of learning styles in an implicit manner not only
because different learners have different needs, but to promote different skills
and senses. While most brains have a similar set of systems for sensing, feeling
and thinking, the set is integrated differently in each brain; thus, learning that
incorporates a multifaceted approach with inherent choices and options for the
learner fosters optimal learning.

Writers on learning styles have identified that individuals tend to have a
preference of visual, auditory or kinaesthetic[11] modes for taking in information
about the outside world. For example, an individual with a visual preference finds
it easy to build mental pictures to imagine operating in a different context
whereas someone with an auditory preference may need a mental rehearsal of
what will be said to them in order to anticipate a new situation and an individual
with a kinaesthetic preference, often with strong emotional attachments, is a
'hands on learner' and may wish to move around to practice prior to taking on a
new set of circumstances. Of course these are general descriptions. The reality
is more complex, since our sight may give rise to feeling as may our sounds and
vice-versa: depending on the stimuli involved.

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[10] Gardner (1993) coined the term "multiple intelligence, explored further in this article.
[11] http://www.businessballs.com/vaklearningstylestest.htm

According to Gardner (1993) intelligence should not be seen as a single, fixed or measurable phenomenon. Rather, his research has led him to take a much broader view of intelligence and he asserts that we have a range of eight intelligences with each individual having a different intelligence profile. Individuals are seen as being stronger in certain intelligences than they are in others. My only addition to this would be to say that children can become proficient in *all* the intelligences as outlined below. It seems clear that promoting social learning and community cohesion will be facilitated if the brain's natural potential for learning is fostered using the whole range of these intelligences.

Encouraging Multiple Intelligences

Children who are strongly:	Think	Love	Need
Linguistic	in words	reading, writing, telling stories, playing word games	Myths, legends metaphors, lyrics MC-ing rap, poetry, books, tapes, writing tools paper diaries, dialogues, discussion, debate stories
Logical - Mathematical	by reasoning	experimenting, questioning, figuring out puzzles, calculating,	Games strategies, sports strategies planning performances, planning campaigns things to explore and think about, science materials, manipulatives, trips to the planetarium and science museum
Visual Spatial	in images and pictures	designing, drawing, visualizing, doodling	Graffiti art, Lego, video, movies, slides, imagination games, mazes, puzzles, illustrated books, trips to art museums
Bodily-Kinaesthetic	through somatic sensations	dancing, running, jumping, building, touching, gesturing	Martial arts, dance, role play, drama, movement, things to build, sports and physical games, Go Karting, tactile experiences, hands-on learning
Musical	via rhythms and melodies	singing, whistling, humming, tapping feet and hands, listening	MC-ing, DJ-ing, Poetry Rap, trips to concerts, music playing at home and school, musical instruments, dance
Interpersonal	by bouncing ideas off other people	leading, organizing, relating, manipulating, mediating, partying	friends, group games, social gatherings, community events, clubs, mentors/apprenticeships, dance, drama, role play
Intrapersonal	deeply inside themselves	setting goals, meditating, dreaming, being quiet	secret places, time alone, self-paced projects, choices, practising dance
Naturalist	in terms of the whole environment	Being outdoors, classifying patterns of relationships between species	Projects to explore the natural world, planting trees

All the intelligences can be used often without people knowing, as in the "blind quadrant" of the "Johari Window" (Luft, 1970)[12]. Through increasing self knowledge intelligences can be learnt and become one's strengths even if they don't start out that way. In my experience, it is common for children and young people to have strengths in more than one intelligence. For example, dancers dance (using bodily kinaesthetic) and might also imagine in pictures (using visual spatial) the dance they have to do whilst interpreting the music they have heard (musical). They may develop a rapport with a dance partner or troupe and by extension with the audience (interpersonal). They may plan a strategy for the performance (logical mathematical). If they practice by themselves perfecting their moves and their performance (intrapersonal) out in the park or forest (natural) they will be on a road to a self knowledge and understanding that is potent.

The aims of youth work and cultural creativity require multiple intelligence. We as facilitators should be aware of tapping a young person's overall intelligence and our own through the potential of interpersonal intelligence. Through this the young people can feel practically empowered in the knowledge that:

"THEIR COMMUNITY IS THEIR RESOURCE AND THEY ARE THE RESOURCE OF THEIR COMMUNITY." (Adebiyi, 2004)

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[12] Johari's Window (Luft, 1970) analyses interpersonal relationships to develop awareness of self, including an understanding of what others see in us that we do not.

3.   Drugs, Gangs and Black Young People
Michael Clarke

The problems associated with drugs, gangs and young people are increasing and the possible solutions are few and far between. Rather than attempt to find quick-fix solutions to the problems, we need to keep it real and discuss the issues from a perspective grounded in day to day realities. Most important of all, we need to network with other workers to exchange ideas, which may be useful in developing strategies to address some of the issues identified within our respective work settings.

This paper attempts to outline some of the possible ways forward to address the issues that were discussed by members of the workshop at the conference. The workshop included community and youth workers from a range of settings as well as some young people from Manchester. My experience as a youth and community worker in Manchester with young people involved in (and on the periphery of) drugs and gangs also contributed to the strategies discussed.

The key questions that we considered when thinking of our strategies were:
• What are the issues in your area?
• Why are some young Black people attracted to the gang and drug culture?
• Do social and cultural issues have some bearing on this particular sub culture?
• Is there an historical perspective to this issue?
• Do negative influences within the media play some role?
• What are the possible solutions?

In my view, we need to tell it like it is rather than distort or over analyse what groups and workers say about the issues. Communities across the country are now facing problems with drugs and gangs and this situation is not exclusive to black young people. What could be argued is that looking at their reasons for individuals becoming involved in drugs and/or gangs is as important as the fact that their numbers are increasing. The feedback from this year's workshops indicates that there are more guns out there than ever before. Therefore the solutions must come from within those communities and the young people themselves. Some of the contributory factors that we have documented and highlighted for a long time are still out there.

At the last conference[13] my presentation posed a number of possible reasons why young black people become involved. They were based on a range of factors including social, economic, Cultural, historical and personal. A number of issues can be identified from discussions and these need to be explored in relation to the historical impact to consider a range of solutions. For example, most community and youth workers consulted are concerned with the influence of rap music and although there are some positive aspects of rap culture, such as the music sending messages of achievement and riches, there were concerns that women are portrayed negatively and the artists do not practice what they preach thus sending out conflicting messages.

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[13] See previous article in "A Black Perspective in Community and Youth Work 2004", Community Work Unit Conference Report, University of Manchester

Gangs differed somewhat from area to area (Luton, Manchester and Toxteth) but there were also commonalities of experience. Territory was seen as an important issue with large families controlling certain areas. Frequently all races were included in territorial areas involving different town centres and the nature of gangs.

Young people in a group from Manchester felt that gangs were "normal" and that they had been brought up with gangs as an everyday experience. Gangs were a way of relating to issues, of being popular, of fitting in. The lifestyle of those involved in gangs was felt to be influential too as were peer and cultural pressure. Structural, historical and social factors were seen as a contributing factor to gangs and drug culture for example, class, poverty and social exclusion were considered to have major impact on gangs with drugs being used to "block out the realities". Groups also felt that communities have been divided historically to aid governmental control and along with self hate, lack of self esteem and confidence, acceptance of the situation and the experience of children raising children in the eighties has culminated in the current situation.

In terms of possible strategies that may be effective in diverting some of these young people into more meaningful lifestyles, a pro-active approach may be more effective in the medium and long terms. Currently most of the strategies either focus on policing the situation or are based on short term funding. While heavy policing of the situation can be effective in terms of addressing some the real fear that most communities have about the issue, this is only a short-term solution.

Participants in the workshop identified the following as possible ways forward: creating a lifestyle that had balance; young people taking responsibility for their actions and decisions; community ownership where issues are confronted and challenged together; extended families providing support; showing and teaching respect; leaving them to kill each other off; working with and for the kids; not to pressure; education; learning to be content with what you have at the moment; charity beginning at home and parents having more time for the children.

Any strategy that adopts a pro-active approach should include some form of consultation with representatives from all age groups within the community. The consultation process should then inform the agency or project approach and strategies. In my opinion, the vast amount of work should be carried out with the seven to ten and ten to thirteen age groups. Peer education should also be an integral part of any programme.

The type of programme to address involvement in drugs and gangs may be determined by what the young people define as important. Group and one-to-one discussions and informal education based programmes could assist in defining their particular needs. Tools such as drama can also be considered as an effective way for the young people to explore strategies that work. "Forum theatre"[14] and "hot seating"[15] are particular approaches that can be used.

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[14] "forum theatre": where participants discuss the options for "players" in an unfolding roleplay.

[15] "hot seating": where a roleplay is temporarily "frozen" to enable new "players" to take on the role.

Most of the work should be co-ordinated using a multi agency approach and the schools should be actively involved, particularly primary schools because some of the signs that may lead to gangs association are acted out in the playground. The type of work that is carried out should be determined through consultation with the young people. They should be encouraged to define the issues and also what some of the solutions are.

Mentoring should play a role within any strategy that is adopted. Evidence suggests that there is a correlation between exclusion from school and becoming involved or on the margins of the drug and gang culture. The mentor's role would be to work with individuals and groups throughout primary school, during the transition to secondary school and throughout secondary school and beyond. Other professionals such as youth workers should adopt the long haul approach and develop strategies for life long mentoring.

From the number of issues that were presented by members of the workshop, it is quite obvious that there are no quick solutions to the issues. The type of strategies that each community develop will have to be transparent and inclusive with some long term objectives.

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4.   Is it All Black and White?
Andrew Taylor

What does it mean to be Black and how are we perceived by our white counterparts? Definitive answers to these broad questions are unlikely, whether between people who articulate their identity as Black or as white. At the same time, what does it mean to be white? Many professionals fail completely to define their identity. Not everyone is ready or wiling to discuss their identity and many find it difficult. In my view, this report is not about damning white or Black youth and community workers in relation to their perceptions of identity. The report aims to tease out the considerable work that still needs to be done within the profession around these issues. Notions of whiteness, possible outcomes from individual perceptions and the attributes of different attitudes can create divisions and unequal partnerships within youth and community work settings that need to be identified and addressed.

I have been researching the Black/white dynamic for some years now and attempts to educate white community and youth workers in these areas have not been easy. Continuing issues for me as a Black lecturer/trainer are: will white students or professionals begin to discuss sensitive issues around race? Will my Black identity be a barrier to committing to dialogue around race? And what might be the issues and attitudes that white workers may have towards Black people from a personal and professional perspective?

As a Black lecturer it has been my experience and therefore concern that many Black professionals who attempt to offer training in this area can be particularly vehement. I believe this attitude can be a barrier to dialogue whereby white professionals will not engage through fear that whatever they say will be responded to in an uncooperative manner or one that is not conducive to learning. My more gentle approach is based not on blame but on a continual assessment of trust, understanding, personal reflection and growth. When professionals feel included and that what they have to say is treated with respect, results have been much more positive.

The basis for the training is about attending to feelings. We do not live our lives through a wholly professional vacuum nor are we immune from the personal / professional dynamic that continues to percolate while we are confronted with race issues on a daily basis. The training inquiry is therefore an attempt to deal with the personal aspects of self that are retained within a professional framework of practice.

When participants in training are asked to write down all the stereotypes under the headings of "White", "Black" and "Asian" on three sheets of paper, barriers are often broken down and participants share what we have all heard before about these groups in personal and professional capacities. Whilst some of the remarks are very serious, some can be perceived as quite funny. Reading out the stereotypes and comparing and contrasting the listings on each sheet usually raises the issue of power differentials. I relate the findings of this exercise to Frankenberg's (1993) study of whiteness. The white social group sheet will generally recognise a position of power with entries such as powerful, in charge, superiority complex, notion of beauty, racist and arrogant! Whereas the other two sheets are usually quite different. The notion of white identity can be

considered to be imbued with power even when Black participants carry out the exercise as this is a perspective that they understand and attempt to deal with.

Frankenberg et al have recognised this notion of the white identity and define it in their research as "....a fixed notion in terms of identity and tended to be viewed as the norm or standard against other identities which could be viewed as inferior or deviant". (Levine, 1994; p11, Bonnett, 1996; p145 & Frankenberg, 1993; p17). Following on from this notion of whiteness being the standard identity, discussions about the consequent perceptions derived can be explored. The following set of definitions has been useful in exploring a range of types of racism deriving from a perception of white as the norm.

Type of overt racism	Definition of overt racism
Denial	A refusal to accept that racism exists
De-contextualisation	A refusal to believe that racism permeates the everyday activities of Black people
The patronising approach	A tolerance of Black people; a perception that the black person's approach is inferior to the white person's
Avoidance	A recognition that 'race' is a factor but it is not to be challenged on a personal or professional basis
Low expectations	Low expectations, e.g. of Black youths, pathologises Black youth and at best assumes that they will not contribute to society in a successful manner
Omissions	A failure to recognise racism, particularly in an institutional context and a failure to see the significance of race in everyday social interaction
Stereotyping	A fixed notion of cultural homogeneity and the assumption that Black people are at best all the same in respect that they hold the same perceptions and attributes: "a mental image held about particular groups of people constructed on the basis of simplified, distorted or incomplete knowledge of them" (Cashmore & Troyna, 1983, p. 37)
Intolerance to linguistic difficulties	A denial of the right of Black people to use their cultural language orientation whereby many Black youths are denied a thorough connection with their culture which can curtail their identity development (Garrison, 1979 p15; Dominelli, 1988, p3)
The Dumping Approach	Regards racism and the position of Black people in society as their problem and not that of the majority white population
Exaggeration	The awareness of the concept of racism and a need to do something about it whilst exaggerating the value of even minimal steps to address the situation

Community and youth workers need to discuss these types of racism, the possible concerns they have within their own agencies and how these influences could affect policy, professional recordings of issues while working with Black young people, management issues and an everyday working environment where these perceptions are not confronted. A consideration of the examples of different types of racism[16] can assist a discussion of the relationship between these attitudes and racist perceptions of Black youth and colleagues. Most professionals have difficulty in confronting not only their own concerns but

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[16] See Handout L at the end of this report that can be used to discuss different types of racism.

identifying the issues within their employing agency. Prevailing attitudes are not necessarily at a conscious level therefore are often not identified or confronted.

The definition of institutional racism offered from the Stephen Lawrence inquiry highlights an "unwitting" nature of organisations:
The collective failure of an organisation to provide an appropriate and professional service to people because of their colour, culture, or ethnic origin. It can be seen or detected in processes, attitudes and behaviour which amount to discrimination through unwitting prejudice, ignorance, thoughtlessness and racist stereotyping which disadvantage minority ethnic people. (MacPherson, 1999, 6.34)

This 'unwitting' racism can be viewed in three ways. Either professionals:
1. are not conscious enough and are continuously oppressing Black youths through their ignorance, or
2. have issues that they would rather not deal with because they are too difficult to contend with, or
3. have racist perceptions they believe to be right.

The attitudes and the conscious and unconscious responses of white professionals have consequences for their work with Black colleagues and Black youths. Many professionals are not dealing with equality issues and that these unwitting values are methods of retaining the status quo within a white epistemological framework. There is a very small body of knowledge that attempts to describe white worker's perceptions of their own difficulties in working with Black youths. See for example (Banks 1997; Muston & Weinstein 1988; Bahad, Birnabaum & Benne 1983; Dominelli 1988; Ridley 1995; Chauhan 1991). These writers identify "colour blindness" and "colour consciousness" as concepts in relation to the cultural perceptions of the white worker. These perspectives can be used to demonstrate assumptions being made in everyday practice.[17]

Ridley (1995) states that "**colour blindness** *is an illusion that the minority client is no different and that the non-minority client is simply another client.*" (Ridley 1995, p67) Colour blind workers may relate to minority clients as though race is unimportant. John (1981) and Chauhan (1991) relate this wider perspective to the youth service when they state that "*there is a tendency among white youth workers and the youth service providers to assume that Black young people are no different from other young people*" (John 1981, p36-7; Chauhan 1991, p36). Several factors may cause colour blindness where white workers may feel discomfort at discussing issues relating to culture and colour. They may be insecure around their own views and beliefs and have unresolved feelings around this issue.

Ridley (1995) acknowledges that "*workers who do not understand the culture of the minority client tend to look upon the clients' values and cultural idioms as inherently inferior to their own*" (Ridley 1995, p68). As a government agency working with Black youths, youth service providers are well placed to be at the forefront of the assimilation process that results from colour blindness. Chauhan (1991) points this out when he states that "*the youth service and for that matter the youth worker has little need to change the way it works or views*

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[17] See Handout K at the end of this report that can be used to discuss colour blindness and colour consciousness.

Black youth and would only promote the assimilation of Black youth into white society" (Chauhan 1991, p36).

Colour consciousness on the other hand relates to those white workers who correctly understand that Black and minority people are subjected to a lifelong history of discrimination. Colour consciousness is diametrically opposed to colour blindness in that the worker will place all the emphasis of the problem on the youth's colour. "Many workers therefore concluded that minority individuals were permanently damaged by the irreversible mark of oppression" (Dominelli 1988, p3). This assumption ignores the many Black people who manage to deal successfully with issues of discrimination on a regular basis.

Ridley explains the pathologising of minority people in this way on the grounds that "the central issue to colour consciousness is white guilt. White workers often harbour strong and painful feelings about the mistreatment of minorities in society. They burden in some respect the guilt of all white people, whether or not as individuals they are overtly racist" (Ridley 1995, p69). The consequences are that the colour conscious worker can underestimate the issues that face Black youths and place all the problems on skin colour as opposed to the youth having profound psychological or social conditions.

The terms the central concern of the writers defining these terms is the tendency of white workers to be either colour blind or colour conscious. It could be argued that workers are often based on a continuum between these extremes on the basis that working with Black youth offers a range of different experiences provoking different responses. The foundation of these psychological perspectives would thus need to be analysed in respect to workers being aware of where they view themselves along this continuum (see Handout K at the end of this report).

In my view, solutions are as much to do with personal feelings as they are to do with working within an equal opportunities framework. Professionals, Black and white, must contend with how they feel about themselves and their experiences to date. They may only learn when they have heard themselves mention something or acknowledge something aloud for the first time. It is clear from my experience that many professionals only begin to consider how racism can be tackled when confronted with these issues around race in a setting that is amenable. If we hold attitudes that encompass fear and ignorance then we will not get to the root cause of those attitudes and begin to address them. Professionals, especially within the youth and community work context, need to be conscious individuals who want to create change for others. To do this they also need to make changes within themselves and not hide behind the powerful aspects of silence, fear and ignorance, especially if they truly believe in equality. My role is to continue to create these situations for learning and professional development while recognising that within the equality discourse individuals are all at different starting points.

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Exercises and handouts

Is this a black perspective? (Handouts A & B)
The questions in Handout A can be used to stimulate discussions to identify and clarify what is a black perspective. During the conference, we posted the questions separately on the wall around the room so that participants could gravitate towards the questions that interested them the most. Handout B includes some facilitator's notes: ideas from the conference that could be used to extend or deepen the discussion.

The Baroness[18] (Handouts C & D)
The story of the baroness (Handout C) can be used to discuss a number of key issues related to oppression with individuals of any age group, such as its effects, particularly on decision-making, the power of the oppressor, rights and responsibilities as well as sexism. It would be interesting to bring a black perspective to the exercise, e.g. to discuss the similarities and differences, between sexism, class and racism. Facilitators need to be ready for disputes about individual responsibility and accountability within an oppressive regime as well as how that might relate to participants' own lives, Hand-out D can be photocopied onto an OHP slide to enhance the political analysis of the story.

Rights and Responsibilities (Handouts E & F)
Discussions about responsibilities as well as rights can be focused using the gird on Handout E. Individuals or groups are asked to identify their own and others' rights and responsibilities to raise awareness of power issues, establish ground rules and write contracts or constitutions. The exercise can be sued to establish ways of working during training for volunteers and workers or with young people and other members of groups. Hand-out F provides some suggestions of some rights and responsibilities that can be discussed as a starting point prior to completion of the grid or simply used for ideas for the facilitator.

Controlled Breathing (Handouts G & H)
Breathe It All Away! (Handout G) and *Feeling Boundaries* (Handout H) are exercises from Olusola Adebiyi who promotes relaxation, stress release and controlled breathing exercises in a behaviour modifying programme that can be used with young people and other groups after an extensive period of building rapport and developing working relationships.

Models of Black Identity (Handouts I & J)
Two modules of Black Identity and its development are provided by Foluke Blackburn as a focus for discussion. Handout I is *The Cross Model*[19] and Handout J is *The DAISE Model* that Foluke developed from considering a range of other models.

Identifying Racist Attitudes (Handouts K & L)
Andrew Taylor's idea for a discussion about how individuals can be "colour-blind" or "colour-conscious" in ways that affect relationships and working practices, in particular interactions between white workers and black people, is presented as a

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[18] There are a number of versions of the story of the baroness. We were unable to trace the original source; apologies and thanks to the originator.
[19] Cross (1995) "In Search of Blackness and Afrocentricity: The psychology of black identity change" in Herbet, W. et al (eds.) <u>Racial and ethnic identity psychological development and creative expression</u>, Great Britain: Routledge

continuum for discussion in Handout K. Andrew has also identified a number of different racist attitudes for discussion in Handout L.

Raising Awareness of Refugee Issues (Handouts L & M)
An OHP from Alice Tligui who ran a workshop at the conference on refugee issues is presented as Handout L. She also provides a summary of some of the acts that define human rights and rights of refugees in Handout M, which can also be used as an OHP.

Take Five Countries.... (Handouts O & P)
An exercise to raise awareness of people's lives in other countries from Alice Tligui. Handout O explains the exercise and Handout P is a sample of information about specific countries that can be used in the exercise.

"Loss" (Handouts Q, R, & S)
An experiential exercise from Alice Tligui relating to the experiences of some refugees. Handout Q explains the exercise; Handouts R & S are materials to use during the exercise.

Handout A: Is this a black perspective?
What do you think about the following statements?

A black perspective does not include an ASIAN perspective.

A black perspective excludes WHITE PEOPLE.

A black perspective SHOULD NOT BE NECESSARY.

A black perspective is just the same as an ANTI-RACIST perspective.

A black perspective is MALE DOMINATED.

It should be BLACK PERSPECTIVE**S** not **A** black perspective.

I don't want to be called BLACK.

A black perspective is less important than a CLASS perspective.

A black perspective excludes LGBT (Lesbian, Gay, Bi-sexual, Transsexual) people.

A black perspective ignores the inequities of CASTE.

Handout B: Is this a black perspective? Discussion points

❖ **A black perspective does not include an Asian perspective?**
The point compares two different types of concepts: "black" relating to a political perspective and "Asian" relating to origins. As the 2003 Conference report stated: *"In this context, "black" is used as a collective term to provide a political identity for the individuals and groups who are perceived of as black and whose common experience is usually different to those that hold political and economic power. This cultural and historical context usually includes the experience of being discriminated against by society and its structures – although not all black people or groups experience oppression individually or equally. Whether or not individuals or particular groups choose to accept the term as appropriate to them is a separate issue from a recognition of the reality of common ground."*[20]

An Asian perspective would relate to people and cultures from Asian parts of the world, which may not include a political perspective. The concept of an "Asian perspective" could be useful to explore further, particularly in relation to individuals and groups in the UK who self identify as Asian, who appear to be an increasing number. Asia covers an enormous part of the globe with a rich range of cultures, languages and experiences, most of which are well represented in the UK over several generations. An analysis and celebration of the similarities within the disparate groups of people and cultures originating from Asia could lead to increased links and networks as well as some commonality of purpose and identity. The differences between them may also undermine the notion of an "Asian" experience unless a political perspective provides a focus.

Facilitators need to be clear about why the question is posed and consider issues surrounding the connotations and usage of the word "black" and the experience of individuals self-identifying as Asian. "Black" has not been consistently used or necessarily welcomed by all "black groups". In general use, the word refers to African or African-Caribbean people rather than a political perspective encompassing a range of experiences. At the same time, groups from Asia, Africa and the Caribbean in the UK have not always demonstrated solidarity across lines of origin, despite some shared experiences, including those of racism. Some groups may see a need to assert differences rather than similarities, particularly if traditions are not valued or recognised.

Through discussion facilitators could:
- o Explore the reality of an "Asian perspective" or British Asian perspectives and what these might entail.
- o Consider how an "Asian perspective" might be defined historically and politically.
- o Think of ways in which individuals may come to recognise and understand a political perspective.
- o Analyse the origins of the perception of a black perspective as an African / Caribbean perspective.
- o Think about the shared experiences of people from Asia, Africa and the Caribbean as well as what the differences may be.

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[20] Community Work Unit (2003) <u>A Black Perspective in Community and Youth Work 2003</u>, University of Manchester.

o Consider the differences between a shared cultural experience and a political analysis.
o How they will work with Asian individuals and groups self-defining as Asian to raise awareness of a black perspective.

❖ **A black perspective excludes white people?**

Facilitators need to recognise that if a white person feels excluded by a black perspective, more information about the political definition of a black perspective is required as well as the reasons for a black perspective. Whilst white people may not share all of black people's experiences, a white person should be able to have a black political perspective. In our view, white community and youth workers need to learn about a black perspective to carry out their practice effectively. As stated in the Conference Report of 2003: *"A black perspective emphasises our responsibilities as community and youth workers to work with black individuals and groups to ensure that black people's voices and decisions are heard and acted upon within the organisations and communities in which we work (and), to identify, recognise and celebrate black peoples' achievements."*[21]

A discussion could:
o Identify a political definition of a black perspective and how white people can align with this.
o Explore the significance of feminist men as a comparable position.
o Examine ways in which individuals come to a political perspective.
o Consider whether black and white individuals may take different routes to find that understanding.
o Identify how they will work with white colleagues and other white people to raise awareness of a black perspective.

❖ **A black perspective should not be necessary?**

In a world without racism, a black perspective may not be necessary. However, a black perspective *"recognises that individuals and groups and their history and experiences are treated differently in society through prejudicial attitudes, discriminatory practices, oppressive procedures, etc. A black perspective recognises the need for black people to continue seeking political, social and economic autonomy."*[22]

Facilitators could encourage groups to:
o Explore the reasons for a black perspective.
o Identify what would need to be changed for a black perspective to be unnecessary.
o Consider whether a black perspective might always be necessary.
o Identify how they will take forward a black perspective in their practice.

❖ **A black perspective is just the same as an anti-racist perspective?**

Facilitators will most likely recognise that the differences between a black perspective and an anti-racist one are mostly related to the development of political movements and related terminology. A black perspective is anti-racist. It is also a positive and celebratory force rooted in black experience. Whilst anger about racism and oppression may often be inevitable or unavoidable, a black perspective enables a positive political focus to build on strengths and develop

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[21] Community Work Unit (2003) <u>A Black Perspective in Community and Youth Work 2003</u>, University of Manchester
[22] Same source as previous.

strategies for change. Facilitators may wish to relate a black perspective to anti-racism to make the links with practice. Discussions could:

- o Consider definitions of an anti-racist perspective
- o Relate definitions of anti-racism and a black perspective to practice.
- o Identify how to take forward a black perspective that is positive and anti-racist.

❖ A black perspective is male dominated?

If a black perspective is perceived as male dominated, this would be due to a feminist recognition of historical reality rather than theoretical principles. A feminist perspective is based on an understanding and recognition of sexism and the ways in which male domination can occur. Facilitators could link a black perspective to a feminist perspective as both recognise the need to address the effects of oppression pro-actively.

Facilitators could encourage participants to:

- o Identify some of the ways in which a black perspective could be perceived as male dominated and how that may have happened.
- o Explore the links between feminism and a black perspective and the history of this relationship.
- o Address issues of sexism with a black perspective.

❖ It should be black perspective*s* not *a* black perspective?

Facilitators need to be clear about the differences between multi-culturalism, which emphasizes the unique and different characteristics of various cultures and experiences, and a political perspective, which is about bringing people together for change. Facilitators could emphasise the definition of a black perspective as a specific political perspective that recognises commonality between individuals with a range of cultural and historical experiences. A black perspective does not deny the different experiences of individuals, particular families, religions, cultures, nationalities, etc, which may also provide perspectives, some of which may be black. Individuals and groups may have a black perspective as well as additional perspectives derived from disparate experiences.

A discussion could:

- o Explore the identities and experiences of various groups that are defined or recognised as "black".
- o Identify their similarities using a political analysis.
- o Consider the differences between multi-culturalism and a political perspective.
- o Clarify ways forward that address diverse experiences within a black perspective, e.g. by addressing particular barriers to participation for specific groups.

❖ I don't want to be called black?

Facilitators need to be clear about ways in which individuals become politicised and that individuals may reject a political analysis. Individuals have different reasons for rejecting labels, particularly those that are limited to certain aspects of identity; the notion of a label that only recognises a singular characteristic is an anathema to many. Being black may form only a small part of someone's identity. Individuals may feel stronger role definition in relation to their families (e.g. as a mother, brother), work (e.g. as a teacher, youth worker) or friends (e.g. as a tower of strength, strong role model, good companion). In addition,

the word "black" may have negative connotations due to racism. These various positions are not necessarily political stances and may be unrelated to practice. Facilitators may need to identify why someone does not want to be called black to address this question.

A discussion could:
- o Consider the politicisation of individuals and groups.
- o Take into account the experience of individuals who don't always want to be defined by limited aspects of their identity.
- o Explore ways to promote a black perspective that is not limiting, but enables people to express themselves fully.

❖ **A black perspective is less important than a class perspective?**

Facilitators who are clear about a class perspective, which recognises the often unearned privileges and opportunities available to middle and upper classes, will have an understanding of power and oppression that links well with a black perspective. The relationship between class and race is obvious: most black people are not within dominant classes. Facilitators need to be clear that "ranking" certain oppressions as more important than others is probably a time-wasting exercise and that recognising the similarities and overlap between the experiences of working-class people and black people may be more fruitful. A discussion could:
- o Contemplate the similarities and differences between class and race as social constructs as well as their historical relationships.
- o Consider the effects of diverse oppressions on individuals and groups.
- o Identify whether the situation is similar in different countries and cultures.
- o Clarify ways to address issues of class with a black perspective.

❖ **A black perspective excludes LGBT people?**

Facilitators need to be aware of the realities of the oppression of Lesbian, Gay, Bi-sexual, Transsexual (LGBT) people. Most societies are heterosexist or homophobic. The identification of certain cultures as particularly oppressive is not always helpful although the specific ways in which oppressions work may need to be identified in order to plan address the effects. Facilitators could remind groups of the role of the dominant groups in the media, religion, legal systems and cultures that powerfully exclude LGBT experiences. Discussions could:
- o Consider the exclusion of LGBT people generally.
- o Identify similarities and differences in different countries and cultures in relation to the issue.
- o Explore the history and context of homophobia and heterosexism from a political perspective.
- o Discuss the role of the media and religion in creating divisions in society.
- o Identify some of the similarities as well as the differences between heterosexism and racism, particularly in relation to the effects on individuals.
- o Consider the effects of multi-oppression on certain individuals.
- o Identify ways forward in relation to tackling homophobia with a black perspective in the short, medium and longer-terms.

❖ **A black perspective ignores the inequities of caste?**

The caste system, which is largely ignored by those outside the system, affects large numbers of people and as such community and youth workers need to be aware of these practices. Facilitators could explore the links between individuals

and groups affected by caste systems and those oppressed by racism. A black perspective needs to address the effects of caste and build on the knowledge and experience of those affected. Discussions could:

- o Consider the effects of diverse oppressions on individuals and groups.
- o Identify whether the situation is similar in different countries and cultures.
- o Ask why caste issues are not addressed.
- o Identify good practice in relation to caste practices and ways to implement this.

Handout C: The Story of the Baroness

The Baron's castle is on an island in a fast flowing river with just one exit via a bridge guarded by Gatekeeper. The Baron needs to go away for a few days to collect taxes. He tells the Baroness that she is not to leave the castle or have any visitors. The Baron orders the Gatekeeper to allow no one in or out of the castle and to kill anyone who tries to get past.

While the Baron is away, the Baroness wants to visit her Lover who lives in the town. As the Gatekeeper will not let her out, she hires the Boatman to ferry her across the river to the town. She only has enough money for a one-way journey.

After spending time with her Lover, the Baroness asks the Lover to lend her the money to pay the Boatman for the return journey. The Lover says that he has no money. He says that she is rich and he is poor. He cannot give her money.

The Baroness goes to her Friend in the town. "Hello there. I'm desperate. I need to get back to the castle before the Baron gets back. Can you lend me the money to pay the Boatman?" The Friend tells her that she will not lend her the money. "You got yourself into this mess and you will have to get yourself out."

The Baroness goes back to the Boatman. "Please take me back across the river. I'll find you something to pay you with as soon as we get there. I need to get back to the castle before the Baron gets back." The Boatman refuses to take her back. "I need to have the money up front."

The Baroness goes to the bridge and says to the Gatekeeper. "I need to get through. Please let me pass. After all, I am the Baroness!" she says. When the Baroness tries to get past the Gatekeeper, he kills her.

Who is responsible for the Baroness's death? Why?

The Gatekeeper?	The Boatman?	The Baron?
The Lover?	The Baroness?	The Friend?

Handout D: The Baroness's Story: The Answers!

What does this story mean?

What do these characters represent?

The <u>Baron</u> represents the State.

The <u>Baroness</u> represents the oppressed.

The <u>Boatman</u> represents Capitalism.

The <u>Gatekeeper</u> represents the forces of the state, the Army and Police.

The <u>Lover</u> represents social or welfare services.

The <u>Friend</u> represents societal attitudes.

Who did <u>you</u> think was responsible?

Have your views changed?

For OHP

Handout E: Rights and Responsibilities Exercise

	Rights	Responsibilities

Handout F: An Example of Rights and Responsibilities

Black young person' rights:	Black young person's responsibilities:
• To be safe and be respected as a human being • To explore options about my future • To raise issues and concerns about my identity with individuals who have shared experiences • To choose whether to participate (and not to come if they don't want) • To have a say in the activities that are planned • To know the procedures for suggestions and complaints. • To have a voice and space to use the sessions as befits the individual	• To inform the organisation if the arrangements are unsuitable. • To attend as agreed • To take responsibility for my actions • To uphold the safety of others
Black mentor's rights:	**Black mentor's responsibilities:**
• To be safe • To know what the work involves • To understand the boundaries of time and responsibilities • To have access to appropriate support to discuss on-going work and issues arising • To work in an environment free from negative discrimination and oppressive attitudes and practices • To be a member of a trade union	• To let the young person know if I can't come • To inform the young person if the arrangements are unsuitable. • To attend as agreed and take responsibility for my own learning • To welcome the young person • To respond to the young person's concerns and suggestions • To contribute experience, skills and knowledge to the discussions. • To consider location of self and relationship to practice. • To be aware of issues of power and oppression • To challenge the organisation if working in an oppressive way
Organisational rights:	**Organisational responsibilities:**
• To have employees / volunteers abide by contractual arrangements • To have employees / volunteers behave professionally	• To abide by health and safety law • To abide by employment law • to abide by anti-discriminatory law • to recruit suitable people and provide relevant opportunities for support and training • to provide a right to appeal • to ensure staff and volunteers abide by professional codes of conduct

Handout G: Breathe It All Away!

Releasing Breath Exercise
This exercise is a technique to promote instant relaxation under stressful conditions. It is a good idea to start all sessions with a 'leave your stress behind' ethos and to use this Releasing Breath exercise in that context. If possible, the young people should practice this exercise at least once daily so that it becomes become part of their habitual response to stress factors.

The facilitator demonstrates the following procedure:

1. Sit with back straight and eyes closed. Breathe in deeply through the nose and out through the mouth. As you breathe out allow the exhalation to have a voice or sound such as a long "Hah!" or "Ahh!".

2. On exhalation, let the body slump in exaggerated relaxation and then repeat the procedure. This breath is repetitive and rapid, have the young people repeat it five times and then ask them how they feel. If you continue to work with the group over a period of time, you can gradually build up to ten times. This gradual process works to avoid hyperventilation and consequent dizziness.

3. Discuss breath as life: ask the young people to note that every organism breathes in one way or another. Breathing is an activity which is common to biological systems on this planet therefore its importance cannot be understated.

Facilitators can broaden the discussion to look at global pollution, tree reduction and the chemicalisation of oceans to examine their effect on available oxygen. This is useful as a general introduction to important concepts, such as the inter-connectedness of life and what it means to work together.

4. Ask the young people to hold their breath. Can they hold it indefinitely? Of course not! Put the experience of needing air in the context of questions such as: what would happen if there was no oxygen? How would we breathe? What would it feel like if you couldn't draw that last breath? Discussing ecology and ecosystems is a useful way of getting young people to think about their role in the wider world. Facilitators can use film and internet resources to deepen the thinking on these matters.

When young people think about these questions it becomes easier to narrow the discussion down to their own individual entity. Ask them to think about their bodies as an ecosystem with their breath as the life of that system.

Q: How can they give more life to their bodies?
A: Through a greater awareness of their own breathing: using exercises such as the ones in this section, that's how!

Framing the discussion in these terms allows young people to develop a fascination for their own processes. When they feel the relaxing effect of types of deliberate breathing they will have experienced the reality of what is being said. Bring the discussion around to emotions and how they affect the breath, e.g. fear makes a person short of breath or laughter makes a person take deep breaths. The most important factor in the discussion is encouraging them to **feel** the

affect of laughter and different emotions and that is where using role play becomes invaluable.

Tip: Congruence, i.e. the demonstration of authenticity in terms of one's own presentation is very important in communication: especially where young people - with their heightened sensitivity towards what is being 'projected' to them - are concerned. It is strongly advised therefore, that facilitators familiarise themselves with the techniques in this section through their own practice, before presenting them to the young people.

Intelligences: Intrapersonal, Interpersonal, Body Kinaesthetic, Linguistic and Naturalist

Exercise from Olusola Adebiyi

Handout H: Feeling Boundaries Exercise

The facilitator of this exercise must be willing to experience their own felt sense authentically: authenticity in this context enhances rapport. Often young people (and adults) are not aware of their own boundaries. They feel when they have been encroached, but are not sure what they are feeling. They may act very negatively to what they experience as discomfort. With the awareness of their personal boundary, they are given more choice. They might want to ask a person to 'move back a bit' or they themselves may attempt to move back and to a distance where they feel comfortable. Anyone working in educational environments where behaviour is a major issue (e.g. in Pupil Referral Units) will be well aware of the young people's hair trigger reaction when it comes to personal space. Comments such as 'get out of my face!' and 'don't touch me!' are indicative of this. However they also indicate that such young people are experiencing their boundaries as walls to keep people out rather than as an awareness of their own space, a respect for it and therefore a respect for others'. Understanding and managing this concept is so important to a behaviour modification methodology that the description and discussion of the following exercise is quite extensive.

1. Take a piece of string and ask the young person to place it in a circle completely around the chair they are sitting on. They should place it as widely or as narrowly as they wish to. Sitting facing them, place a string completely around your own chair. This represents what you consider to be your personal boundary (how far your sense of self extends from your body).

2. At first keep a fair distance (1 – 2 meters) away from them. Notice how relaxed they look, are they fidgeting? Does their breathing seem relaxed or shallow and agitated? What are they doing with their eyes? Ask them to note how relaxed they feel with you at this distance away.

3. Move closer and closer to the young person incrementally then. At each new position, note how you feel and again ask them whether they feel anything (especially in their solar plexus region) as you near them. They may not notice what they are feeling if they are not used to paying attention to this type of information from their own bodies. They may also just be too 'cool' orientated and image conscious to admit that your 'experiment' is working with them as the subject.

4. They may tell you they're relaxed and feel nothing, however, continue to pay attention to their breathing, their body language and their eyes. Through this attention, you will be able to identify the moment at which they feel that you are inside their boundaries by the changes in these modalities. Explain to them what you saw and ask them if they noticed these things also. If in a group ask the other young people if they noticed as well.

5. Explain that you're going to do the same thing again, but this time ask the young person to do the releasing breath described in the previous exercise and let them take a little time to feel ready.

6. When ready, ask them to be aware of their own felt sense. Tell them to pay attention to the feelings in their solar plexus region or anywhere in the front of their body as you approach.

7. Ask them to examine their feelings at each stage. You may have to repeat the process from the releasing breath onwards a few times but eventually the young person will notice their felt sense of personal space invasion supplied by their own body.

Introducing meaning
This *felt* sense, this consciousness of others boundaries helps to enhance rapport and to prevent violation of other people's space. Drawing terminology from Nubian movement arts: the concept of the Hatari Mahali is useful here. The Hatari Mahali is perceived as a dangerous space or sacred space. It infers the concept that a person's boundaries are sacrosanct and that we should be very aware of them and of how we can encroach upon them.

Facilitators can extend the learning generated during this process to a discussion of other types of boundaries, like those of country borders and how people must feel when an invading power does not respect these boundaries. Are boundaries the same as borders? There are many people living outside their country who see themselves still as representatives of that land. Perhaps they have incorporated their countries into their boundaries or perhaps the nature of boundaries changes according to the context.

Discussions on bullying can be lent weight by the young people's recognition of how they feel when a person intrudes on their boundaries: even in a safe experimental setting like the one the facilitator has set up. Ask them to imagine how it would feel if they had to experience insults, offensive body language and perhaps fear as well as the discomfiting awareness of a person being in their space.

Cultural differences in terms of personal space can also be teased out. Ask young people to think about this scenario: in England, we tend to like a sizeable distance between us in order to feel comfortable with someone we are talking to. In Nigeria that distance tends to be less. Thus when an English person talks to a Nigerian, you can well imagine the sight of the English person backing off to increase space as the Nigerian moves forward to decrease it! Maybe the English person will end up with their back pressed against the wall!

Tip: This exercise can be done as a demonstration in a group or with a single young person in a one-to-one setting. If in a group, the facilitator will also have to take into account the distractive effect of the other young people on the young person in the chair. Perhaps managing the behaviour could best be done by having another two adults do the demonstration. In a group setting, it is a good idea to keep a degree of humour and fun in the experience, i.e. act like it's a game and there will probably be less resistance! Remember it is vitally important to first coach the young people in the breathing and relaxation exercises described in the previous exercise.

Learning to feel one's own personal boundaries can be quite a profound and also an empowering experience. This is something you *want* the young people to feel. Therefore after a light hearted group activity, you might want to coach each young person on an individual basis. Once the young people are aware of their own boundaries, they can become more sensitive to those of others.

Exercise from Olusola Adebiyi

46

Handout I: The Cross Model of Black Identity

Cross[23] looks at how Black people move from denial of their Black heritage through to acceptance.

1. The **Pre-encounter stage**: an individual is in denial of own blackness and may even deny that racism exists.

2. The **Encounter stage:** an individual experiences or observes an incident (usually of a racist nature) which forces a confrontation with own blackness.

3. The **Immersion – Emersion stage:** an individual explores the host culture and the heritage culture, rejecting, discarding, accepting or acknowledging difference and similarities. The individual may become angry or adopt ethnic symbolism such as locks on the hair, cultural dress and diet or join extremist groups.

4. The **Internalisation stage:** an individual is able to separate the old identified self and the new self by harmonising or understanding the two states, thus moving towards a positive black identity and an inner peace about who they are and where they "fit in".

5. **Internalisation – Commitment:** an individual becomes involved in Black groups or community issues.

- Do you recognise these stages in your own development?
- Can you see where others fit in?
- What has helped you to progress from one stage to the next?
- What stage can you progress to now?

Handout from Foluke Blackburn

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[23] Cross (1995) "In Search of Blackness and Afrocentricity: The psychology of black identity change" in Herbet, W. et al (eds.) <u>Racial and ethnic identity psychological development and creative expression</u>, Great Britain: Routledge

Handout J: The DAISE Model of Black Identity Development[24]
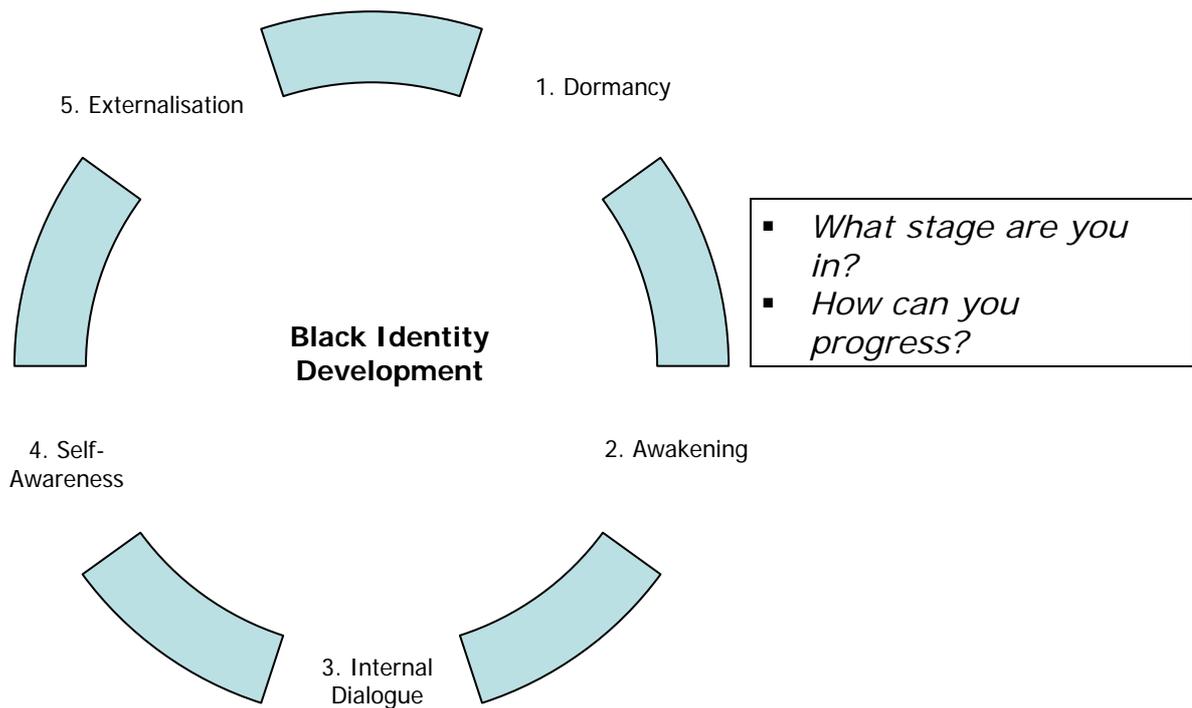
1. **Dormancy**

Black Identity is inactive, not fully developed or not at a conscious level.

2. **Awakening**

Questions about Black Identity, frequently with self-doubt, triggered by events

3. **Internal dialogue**

Review of beliefs and values in exploration of similarities and differences

4. **Self-Acceptance**

Formation of a coherent sense of self as an ethnic group member
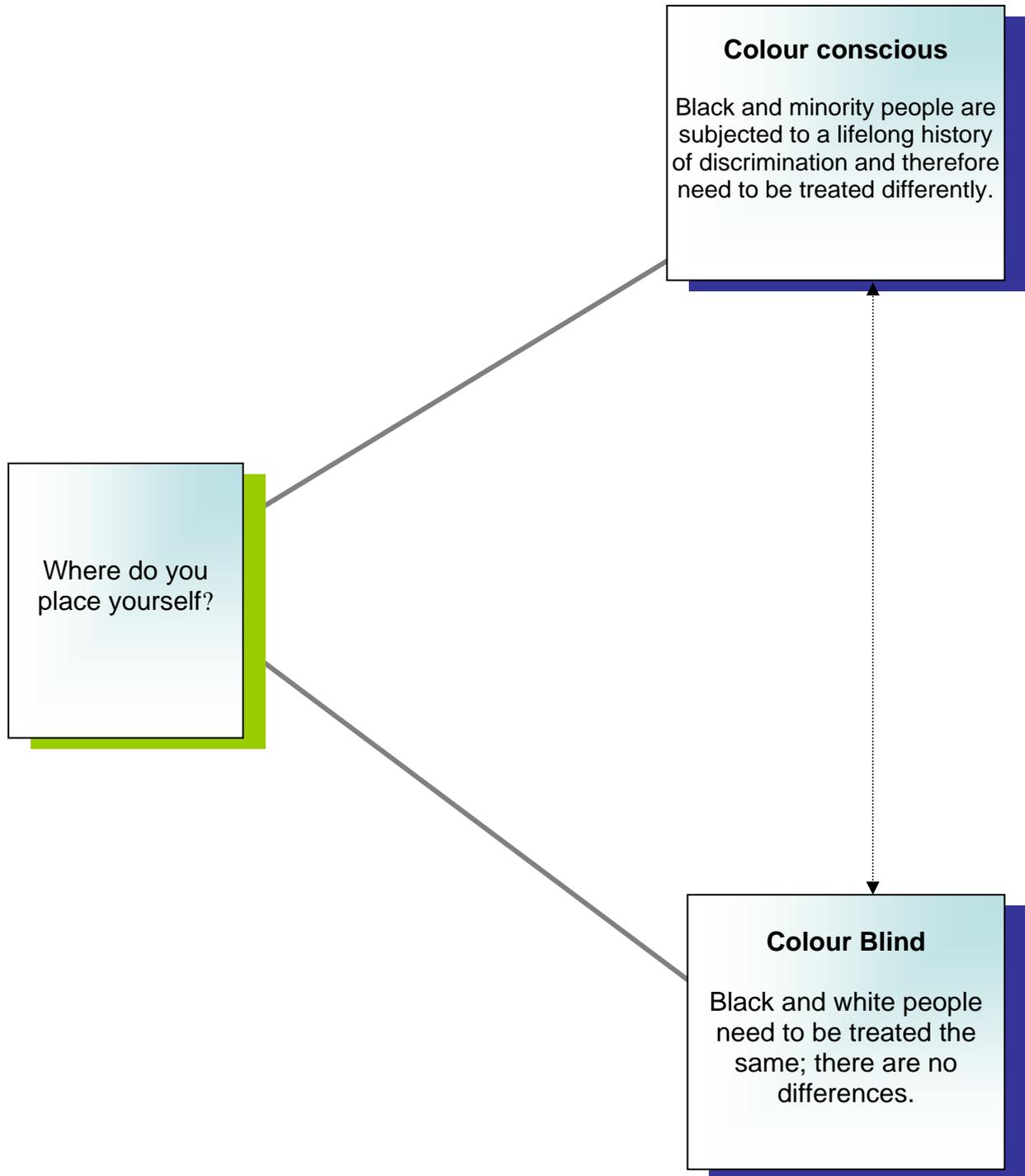
5. **Externalisation**

Confident presentation of self in wider community

Model from Foluke Blackburn

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[24] The DAISE model of Black Identity: A synthesis of Cross (1971), Parham (1989) and Phinney (1990) by Blackburn (2001).

Handout K: Colour Perceptions

Where do you see yourself on this continuum?[25]

Colour conscious

Black and minority people are subjected to a lifelong history of discrimination and therefore need to be treated differently.

Where do you place yourself?

Colour Blind

Black and white people need to be treated the same; there are no differences.

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[25] Based on idea from Andrew Taylor.

Handout L: Racist Attitudes [26]

Term	Definition	Example
Denial	Refuses to accept that racism exists	*Only extremists are racist; only extremists believe that racism is still a force in today's society.*
De-contextualisation	Refuses to believe that racism permeates the everyday activities of Black people	*That wasn't really racism.*
The patronising approach	Tolerates Black people	*That Black guy is really not as good as the white guy who was here before.*
Avoidance	Recognises that 'race' is a factor but doesn't challenge on a personal or professional basis	*What can you do? Racism happens.*
Low expectations	Assumes that Black people will not achieve success	*These people are never going to contribute to society successfully.*
Omissions	Fails to recognise racism particularly in an institutional context.	*Just because we work with Black youths doesn't mean we need to employ Black workers.*
Stereotyping	Has a fixed notion of cultural homogeneity: "a mental image held about particular groups of people constructed on the basis of simplified, distorted or incomplete knowledge"[27].	*Black people are pretty much the same in respect that they hold the same perceptions and attributes.*
Intolerance to linguistic differences	Denies the right of Black people to use their cultural language orientation	*Black youths should speak "correctly".*
The Dumping Approach	Regards racism and the position of Black people in society as their problem and not that of the majority white population.	*She can deal with this issue of racism because she's Black.*
Exaggeration	Is aware of the concept of racism and a need to do something about it whilst exaggerating the value of minimal steps to address the situation.	*We have an equal opportunities policy which will eradicate racism.*

[26] Adapted from Andrew Taylor's model.
[27] Cashmore & Troyna, 1983; p. 37

What's the difference?

A Refugee is:

- Someone outside his/her country of origin.
- Someone at genuine risk and in fear of serious harm.
- Someone who can prove that their own government does not want to (or is failing to protect them from harm).
- Someone who can prove that their fear is linked to their civil, political or social status (i.e. that there is an element of persecution).
- Someone who needs and deserves protection.

An Asylum Seeker is:

- A person in the process of having their claim to refugee status determined by the host nation (country of refuge).

A Migrant is:

- A person who has moved to another country for any reason.

OHP from Alice Tligui

Handout N: Refugees Have Rights

REFUGEES HAVE RIGHTS

under international law

The right to seek and enjoy asylum ***Universal Declaration of Human Rights (1948)***	• Rights to welfare assistance • Rights to not be discriminated against • Rights to legal representation • Rights not to be sent back to danger 1951 Refugee Convention and its 1967 Protocol

OHP from Alice Tligui

Handout O: "Take Five Countries"

Aim: To raise awareness of and awaken curiosity about other countries, research and media bias

Preparation

You will need:
- ➢ Country Cards or Flipcharts for five different countries. Chose from Iraq, Zimbabwe, Afghanistan, Somalia, China, Sri Lanka, Turkey, Iran, Pakistan, Democratic Republic of Congo, Angola, Russia, Baltic States, Ethiopia, Eritrea, Sudan, Czech Republic[28] or wherever people who live in the area come from.
- ➢ Pens
- ➢ Copies of relevant research profiles. (See "Suggestions" below).

You need to be in a position to revert or affirm the group's ideas about the countries, so make sure to select some countries you know something about yourself and/or do your research beforehand.

Introduction and Task Setting

- ➢ Show slide 4: ***Top Ten Nationalities***
- ➢ Divide the participants into five groups.
- ➢ Ask…***What do we know about these countries?***

Exercise

- ➢ Give out country cards: one to each group.
- ➢ Ask them to discuss the questions on the card and answer them as a group (write them on the card or flip chart).
- ➢ (If any one group is really struggling, you can give them the BBC country profile for their country.)

Feedback

- ➢ Ask each group to feedback.
- ➢ Refer to research findings where appropriate, e.g. BBC profiles[29].
- ➢ Invite discussion where assumptions, prejudices, inaccuracies are revealed.

Concluding Remarks

- ➢ We actually know more than we think we do. We have access to lots of information in our daily lives. Often, just by asking around and sharing information with others, we gather and/or confirm quite a lot of information about different places.
- ➢ It is okay to ask! It's better to ask than to remain ignorant!

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[28] Note: The population of Manchester at present includes individuals from all of these countries.

[29] For profiles of different countries compiled by the BBC, try: www.bbc.co.uk, click on "News" then "In-depth" then "country profiles".

Alternatives or additions to the Take Five Countries exercise.[30]

➢ Expand the exercise and make it into a research activity. Follow the same routine but give the groups more time after the initial discussion phase to go and find out about the different countries.

➢ Use the exercise to assist the group to create resources, e.g. display, exhibition, event.

➢ Use the exercise to prepare for a visit from refugees or asylum seekers invited to join or meet the group. *Make sure you select relevant countries to research!*

➢ Adapt the exercise for use with children and young people by asking what they think about the weather, food, music etc. in the different countries.

➢ Establish your own knowledge base. Be careful about sources of information. Explore a range of sources and their underpinning ideology. Make sure to use several sources.

➢ The internet is a great resource as are guide books, newspapers, maps, people who have travelled etc. Give out the web references found in the trainers notes at the beginning of this section.

➢ Beware of focussing on stereotypes. The facilitator needs to be broadly and well informed about the countries s/he selects to use in the exercise.

➢ Pass on this advice to participants. Young people can also learn about the ideas of triangulation[31], bias[32] and "reliable sources".

➢ Arrange visits from individuals who have had experience of the countries or have lived there.

➢ Use video and documentary footage to enhance the information-sharing.

➢ Find out why participants agree or disagree with certain statements. Help them to understand how their attitudes are formed.

Exercise from Alice Tligui

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[30] Some of these suggestions were made by participants at the conference.

[31] "Triangulation" can be defined as using several different methods and sources of information to determine a more rounded view of information, research or data and statistics.

[32] "Bias" could be defined as the specific prejudice, point of view or ideological perspective of individuals and organisations that can affect information provided, writing, research, e.g. the information provided by individuals, even if professionals, the media and texts.

Handout P: Sample Country Cards

What do you know about:
SRI LANKA

- o WHERE IS SRI LANKA?
- o WHAT IS THE COUNTRY LIKE? (e.g. geography, politics)
- o WHO LIVES THERE? (e.g. languages, cultural profile, religion)
- o WOULD YOU WANT TO GO THERE? *Why or why not?*
- o HOW DO YOU KNOW?

What do you know about:
SOMALIA

- o WHERE IS SOMALIA?
- o WHAT IS THE COUNTRY LIKE? (e.g. geography, politics)
- o WHO LIVES THERE? (e.g. languages, cultural profile, religion)
- o WOULD YOU WANT TO GO THERE? *Why or why not?*
- o HOW DO YOU KNOW?

What do you know about:
THE DEMOCRATIC REPUBLIC OF CONGO

- o WHERE IS THE DEMOCRATIC REPUBLIC OF CONGO?
- o WHAT IS THE COUNTRY LIKE? (e.g. geography, politics)
- o WHO LIVES THERE? (e.g. languages, cultural profile, religion)
- o WOULD YOU WANT TO GO THERE? *Why or why not?*
- o HOW DO YOU KNOW?

What do you know about:

- o WHERE IS THIS COUNTRY?
- o WHAT IS THE COUNTRY LIKE? (e.g. geography, politics)
- o WHO LIVES THERE? (e.g. languages, cultural profile, religion)
- o WOULD YOU WANT TO GO THERE? *Why or why not?*
- o HOW DO YOU KNOW?

Sample cards from Alice Tligui to use in the "Take Five Countries"… exercise.

Handout Q: "Loss" Exercise

Aim: To raise awareness of issues faced by refugees and develop empathy

You will need:
- Adapted copies of the scenarios so that they relate to the geographical location.
- Copies of the scenarios.

Introduction and Task Setting

This is an experiential type of exercise which aims to help you to understand some of the feelings and stresses experienced by those made homeless by war. You might find it quite stressful. Remember that while for many people this experience is a daily reality. For us right now this is just an exercise.

Exercise

1. Divide the participants into small groups.

2. Give out the ***News Update*** scenario to each group.

3. Ask...
   - *How do you feel?*
   - *What will you do now?*
   - *Where will you go?*

4. Give the groups 10 minutes to make a plan. These can be collective or individual.

5. After 10 minutes give each group the ***Newsflash*** scenario about an escape plan.
6. Ask:
   - *What will you do now?*
   - *Suppose you make it to the airport where will you go next?*
   - *How do you feel now?*
7. Give the groups a further 10 minutes to discuss these questions.
8. Check that everyone is okay. Then reform as a large group for feedback.

Feedback

9. Tell everyone that they now need to get out of role! This exercise should be quite stressful if managed well.

10. Ask for whole group feedback:
    - *How did you feel in general during this exercise?*
    - *How did you feel about not being with your friends and family?*
    - *How did you feel about not knowing what was happening to them and leaving people behind?*
    - *How did you feel about the future?*

Concluding remarks

11. Ask the group to consider what they have learned from the exercise and what they will take forward into their lives or practice.

Exercise from Alice Tligui

Handout R: *News update*

News update: State of emergency

Civil unrest has been brewing in Britain for several weeks and a state of emergency has been declared.

Rebel forces already in control of Wales and the Black Country have been moving down from the north and are now in control of Leeds and Newcastle as well as large areas of land in the North Pennines, Derbyshire and the Lake District. The rebels are armed and dangerous: bombing, shooting and burning any towns or villages that resist their advance.

Last night the Welsh factions and the northern rebels entered Liverpool from the south and north respectively. They seized control of John Lennon airport and besieged the city centre.

An advance column is moving towards Manchester as we speak. Fighting has been reported in Bolton, Worsley and Swinton.

Manchester airport will close in one hour.

> ➢ How do you feel?
> ➢ What will you do now?
> ➢ Where will you go?

Handout from Alice Tligui to use in "Loss" Exercise

Handout S: *Newsflash*

Newsflash: Escape from Manchester!

The rebel forces have overtaken Bolton and parts of Bury and the situation is changing rapidly. The northern rebels are advancing down from Burnley and meeting little resistance.

Parts of Salford and Trafford have fallen to the Liverpool column and the frontline is now at Castlefield.

The rebels have promised to keep open a humanitarian corridor from Rochdale to the airport for two more hours only. After two hours they will close the airport to civilian traffic.

The Territorial Army are evacuating North Manchester. A convoy will leave for the airport in five minutes: travelling down the Oldham Road to join the humanitarian corridor at the M60.

> ➤ *How do you feel?*
> ➤ *What will you do now?*
> ➤ *Where will you go?*

Handout from Alice Tligui to use in "Loss" Exercise

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