



*Union of European  
Deaf Youth*  
**UEDY**



## **“Battling Racism and Xenophobia and building allyship within the European Deaf youth community”**

**European Youth Centre Budapest**

24.10.2021 – 31.10.2021

**Report of the Study Session held by the European Union of the Deaf Youth in  
cooperation with the Youth Department of the Council of Europe.**

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This report gives an account of various aspects of the Study Session. It has been produced by and is the responsibility of the educational team of the Study Session. It does not represent the official point of view of the Council of Europe.

Acknowledgements:

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## 1. Executive summary

The Study Session *“Battling Racism and Xenophobia and building allyship within the European Deaf youth community”* gathered 35 Deaf young participants from all over Europe at the European Youth Centre in Budapest from 24th, October to 31st, October 2022.

European Union of the Deaf Youth (EUDY) is an international representative organisation for, by, and of Deaf children and young people, promoting and supporting the interest of Deaf children and young people in Europe, including minorities within the Deaf youth community. One of EUDY’s objectives is to promote the inclusion of the minorities and the diversity within and outside of the Deaf youth community as well as to encourage meaningful exchange in the spirit of intergenerational and intersectional solidarity. In this view, EUDY has the objective to promote the exchange of information, experiences and the identification of solutions between the Deaf young people in order to overcome the obstacles raised today in the Deaf young people's lives.

By 2020, racism was still not fully acknowledged by the Deaf youth community, even though there were a lot of instances of racism inside the community. Black young people in the European Deaf community called out to other Deaf young people, to have conversations about

how to create more inclusive and diverse organisations, activities and policies, but were still not listened to. Too much information about racism lacked the accessibility for the Deaf community, so this Study Session was the place to receive tools to battle against racism and xenophobia that is accessible for the Deaf young people. This Study Session was also the place where the participants unpacked situations that happened within the Deaf youth community and deepened their knowledge into the topic of anti-racism, xenophobia and allyship as well as shared their personal experiences they had faced in their daily life. In fact, this was the first time BIPOC deaf youth in Europe were ever given a platform to organise a European-level event focusing on BIPOC in the European Deaf community.

The Study Session was held by EUDY's working group; Ubuntu European Deaf Youth (UEDY), who provided inputs following the open issues that were seen in the Deaf community. The sessions in the programme were used with non-formal methods focusing on peer education and experiential learning. At the same time, EUDY and UEDY wanted to create a safe space for the participants to learn, communicate and develop throughout the week.

As mentioned above, the Study Session was the first European-level event specifically for the BIPOC in the Deaf community. This Study Session contained a lot of uncomfortable feelings but the discussions and reflections remained healthy. This Study Session was, after all, a life-changing experience for both BIPOC and white participants. The main learning points for the participants during this Study Session were:

- To understand how to create a safe space for BIPOC in the Deaf community in Europe.
- To understand how Deaf BIPOC are further marginalised in the Deaf community because their intersecting identities are attached to ignorant stereotypes and stigmas perpetuated by society.
- To learn about various topics and issues such as xenophobia, racism, identity, intersectionality, allyship, culture, implicit bias, activism etc.

## **2. Introduction**

EUDY is a European non-profit organization whose membership comprises 32 national Deaf youth organisations in Europe. Established in 1987, EUDY is the only organisation representing the interests of Deaf children and young people at the European level. EUDY strives to foster the personal development of the Deaf children and young people with a sign language and to further mutual understanding to advance and protect the rights of and opportunities for the Deaf

children and young people. This has been translated into a concrete vision of Europe where all Deaf young people are able to come together and share their experiences across cultures and boundaries, so they can enjoy their rights on an equal basis with others. Here equality means full social and political participation, empowered by non-formal training and cross-cultural youth exchange, including access to education and employment. One of EUDY's purposes is to support the member organisations with providing tools to enhance their youth work, with the aim to improve the lives of the Deaf young people in all aspects of life. This is an imperative part of EUDY's VSA (Vision, Strategy and Action) plan of 2018-2022, which states EUDY is also aiming to train and strengthen the member organisations. Those trainings would contribute greatly to Youth Work: non-formal education, human rights, organisation skills, communications, project management, cooperation with national youth councils and other stakeholders, etc.

In 2020, when the systematic racism came up and mass protests after the murder on George Floyd were organised, suddenly Black people in the Deaf community stood up and called for action against racism, and even inside the Deaf community itself. That is the moment EUDY suddenly realised that EUDY on paper said to be inclusive, but the Black people shared experiences of racism during EUDY's activities. EUDY invited 3 Black Deaf young people to participate in a panel on anti-racism and BLM and then was contacted by *Lydia Mendes*, anti-racism activist from Ireland, requesting to set an anti-racism action plan and create a safe space for Deaf BIPOC in Europe. Working with Lydia outlined further aims and long term plans to make EUDY and its member organisations more inclusive for Deaf BIPOC in Europe in a way that empowers, elevates and supports them whilst also implementing a strategy to eradicate racism within the Deaf community in Europe. This would ensure that EUDY's and its member organisations' structures reflect the cosmopolitan world we live in.

According to the survey released in July 2020 about the involvement of BIPOC in policies and activities of our member organisations, the results show our member organisations feel their policies and activities are indeed not inclusive enough, but they feel '*there is no BIPOC wanting to be involved anyway*'. It seems that a lot of the Deaf young people are not learning enough about racism, as their environments are either too white, too inaccessible or both. Deaf BIPOC aren't given the space to flourish and be role models or be on the board of youth organisations or are youth workers. Programs at EUDY's camps or trainings are not inclusive enough and do not reflect the Deaf youth community in Europe.

One of the aims set in the anti-racism action plan was achieved in 2021 when a working group focusing on the BIPOC community under EUDY was established: Ubuntu European Deaf Youth “UEDY”. Lydia was selected as the Chair while *Amrit Nangla* from the United Kingdom, *Katia Pahus* from Switzerland, *Nadeem Islam* from the United Kingdom and *Romel Belcher* from Sweden were selected as the members. The aim of this working group was to strengthen the BIPOC youth involvement in the European Deaf community and create space for inclusive activities and make a more safe space for BIPOC within EUDY and its member organisations. This working group also had a significant role to spread anti-racism education in sign language as currently not enough information about racism was accessible to Deaf people, as videos are not subtitled or in sign language.

Thus this Study Session was prepared and implemented by UEDY, which was considered as the chance to see why the Deaf BIPOC youth in Europe didn't feel welcome within their national Deaf youth organisation nor even in the Deaf community itself in their country and how UEDY could help to change this. This Study Session also was the place accessible for Deaf people to learn about racism and how to tackle it and receive support from UEDY to achieve a more standard approach in Europe. Thus the aim of this Study Session was to have a start with combatting racism and xenophobia in the Deaf youth community, with the ultimate goal to eradicate racism in the whole Deaf community.

The objectives were:

- To get acquainted with the issues Deaf BIPOC are faced with every day.
- To get a common understanding of terminology used in battling racism and xenophobia.
- To receive and develop tools to be an ally.
- To develop tools to raise awareness about the definition of BIPOC in relation to migrants and refugees, so the Deaf young people outside the activity can be informed.
- To empower participants to be effective multipliers in their respective countries.
- To encourage networking amongst the participants and develop effective follow-up plans

The main topic of this activity is Anti-Racism with focus on BIPOC, refugees and migrants (xenophobia). Tackling this topic will contribute to a more inclusive Deaf youth community, allowing everyone to thrive. This is linked to the priorities of the programme Youth for Democracy and Human Rights, of the Youth Department of the Council of Europe under 3. “Inclusive and peaceful societies”, with the following programme orientations: Promoting social

inclusion, fostering active participation and combating all forms of discrimination taking an intersectional approach – with a specific focus on Deaf BIPOC youth.

The participants were selected, as the BIPOC in the Deaf community have not been sufficiently represented at EUDY's other activities, that 80% of the participants were BIPOC while the other participants were white with connections to deaf (youth) associations in their countries who would be in a position to multiply the results of the Study Session. The preparatory team during the Study Session was filled with 3 Black trainers, 1 Asian trainer and 1 white trainer so that the participants could identify themselves within the trainers. There were not many criteria for those participants in application procedures as they often have not had the opportunity to be included in an intercultural learning environment. We asked the participants especially to contribute to the sessions of the activity and to be supportive of each other while involved in this study session.

### **3. Results and conclusions**

Despite that there had been challenges in preparation due to different circumstances, the Study Session itself was a hugely successful and literally a life-changing experience for all participants. Throughout the Study Session, there was consistent and repetitive emphasis on the aim and objectives of the Study Session. Each aim and objectives were met according to a high standard as the group reflections and learning of each day show that. Networking has been achieved as participants have been in contact outside of the week session.

The learning points for the participants were;

- To understand how to create a safe space for BIPOC in the Deaf community in Europe.
- For BIPOC to express themselves and understand their background, experiences and identities.
- For white allies to be better equipped in understanding anti-racism, racial discourse diversity and allyship.
- For white allies and/or youth associations of the Deaf around Europe to start an action plan in their respective countries on the importance of diversity and inclusion.
- To understand how Deaf BIPOC are further marginalised in the Deaf community because their intersecting identities are attached to ignorant stereotypes and stigmas perpetuated by society.
- To learn about various topics and issues such as xenophobia, racism, identity, intersectionality, allyship, culture, implicit bias, activism etc.

- To find out how to strengthen the BIPOC participation in the Deaf youth community.

The main outcome was to have a platform for the BIPOC participants as they now know each other and can stay in touch after the Study Session and for the white participants to go forth in their countries and practice allyship within their countries and to amplify BIPOC voices. The conclusion from this Study Session was that the participants learnt to understand that there are different forms of racism, xenophobia and migration and allies are needed to push the marginalised communities forward and break the supremacist system.

At the evaluation session it showed how impactful this Study Session had been for the participants that just one week contained a lot of new information and perspectives of which the participants had never known/discussed before. In the evaluation forms the participants anonymously expressed that, overall, their experience of this Study Session was either good or very good. The participants gave 4 out of 5 as the average rate to the programme & its methods and to the outcome as knowing what to do after the Study Session.

What the participants missed from the Study Session were to have more free time and more spaces for the BIPOC participants only. The least favorite part for the participants was the food at the European Youth Centre. After all, the participants felt they were empowered from this learningful week and knew what they would like to bring from the Study Session.

As a conclusion, EUDY has gained a lot of great suggestions and proposals from the participants for its policy work and strategic plans and UEDY has gathered a lot of ideas for its annual work plans. Thereby, EUDY strongly believes that this Study Session is the kick-off point for BIPOC in the European Deaf youth community to attend EUDY's events more often, or even apply for EUDY's open vacancies in working groups, organising committees, board and secretariat.

#### **4. Programme – inputs and discussions**

The programme of the Study Session was prepared by the preparatory team in following with the open issues that were seen in the Deaf community and developed around the following themes; **Human Rights, Intersectionality, Identity, Stereotypes, Race, Racism, Xenophobia, Migration, Activism, Implicit Bias and Allyship.**

## Day 1 - Introduction

The first day started with introductions to EUDY and its working group UEDY, the Council of Europe and the Study Session itself. Basic information about EUDY/UEDY and the Council of Europe, aims and objectives of the Study Session and instructions provided by the building were explained. Then, the programme officially started with an activity of *'expectations and fears'* where the participants expressed in post-its what they were expecting and/or afraid to see from the Study Session.

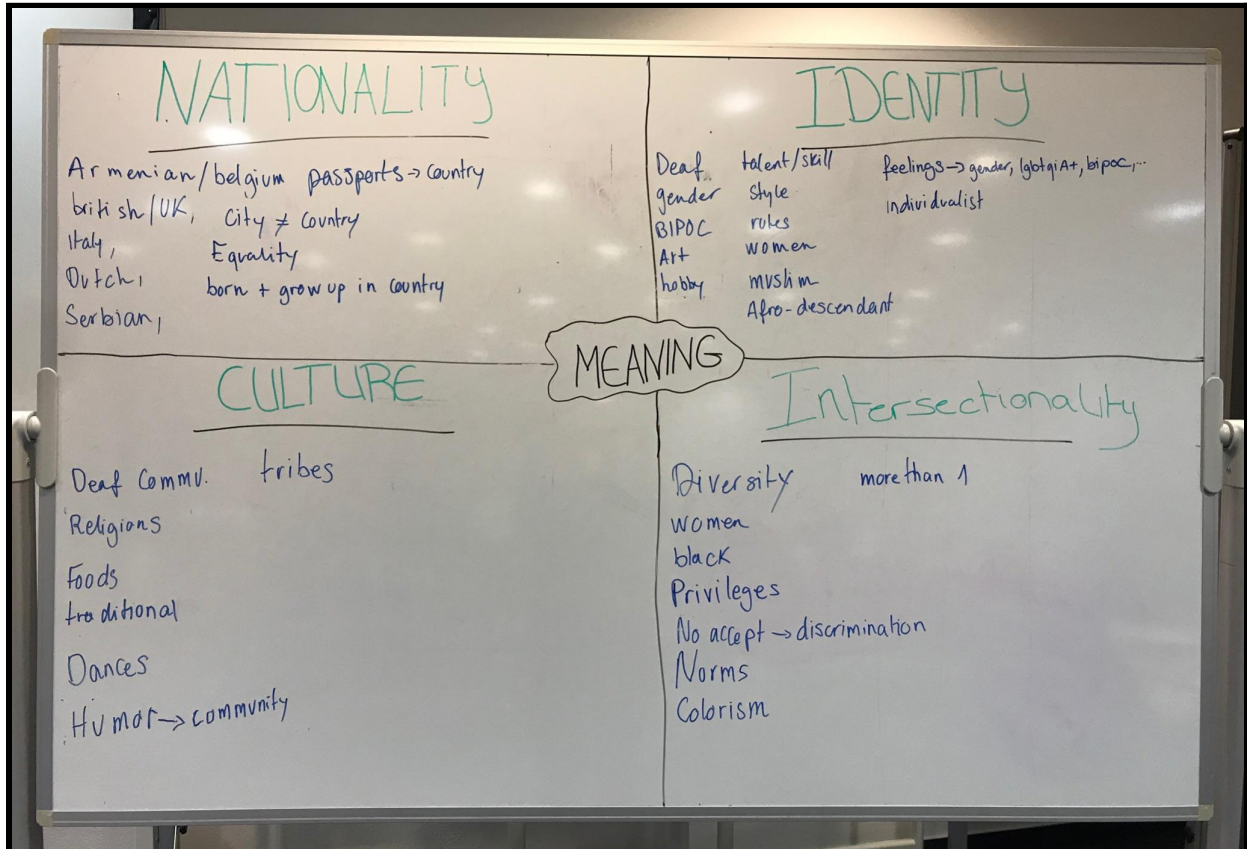
In the afternoon session, the participants were divided into groups for a team-building game **"tower"** as an ice-breaking activity where the groups built their own versions of a tower with the materials they were given; cartons, plastic bottles, scissors and/or tapes. Not all got the same materials and there was very limited time available to build the tower ready. This game got participants engaged and helped them to understand that the outcome may be different despite what's on their mind, it's teamwork that's the key to get a good conclusion. That was how they were expected for the learning journey at the Study Session.

After this game the programme continued with a workshop **"culture & identity"** - before that, the participants were asked which one they were identified with; BIPOC or white, then formed into two groups in following with their expressed identity. It turned out that the white people were the minority in the room (6 white participants versus 22 BIPOC participants - excluding the preparatory team and the EUDY staff). Lydia asked the white participants how they were feeling in this situation. *"We see no color difference between us"* and *"we are all human"* were their comments. The BIPOC participants found their comments inappropriate and hurtful like they were ignoring the fact of where the roots of the BIPOC participants came from and the reality the BIPOC community had faced in their daily life = racial color-blindness. This was the session where the BIPOC participants shared their first expressions about having white participants in the Study Session. Since this was the first time ever to organise a European level event focusing on BIPOC in the Deaf community, the BIPOC participants wished to have a space only for themselves first before welcoming white participants because they had lacked the opportunity to meet up and exchange with their peers before.

After this open discussion it was time for group discussions where the participants reflected their identity, nationality, culture, intersectionality and designed their posters cooperatively. It was an interesting session because there were different perspectives on different terms, for example,



does nationality relate to the passport or the living environment? The participants also learned a new term they had never seen/discussed before: Intersectionality. This was the conclusion from the participants:



Romel stressed his findings from this conclusion and raised an open question for the participants; there were “BIPOC”, “Afro-descendant” and “Muslim” mentioned at the part of “Identity”, was there any reason why “white” was not mentioned, whether the participants feel comfortable to acknowledge “white” as one of the identities? The participants showed up with two different perspectives; some found it fine while others didn’t. Romel requested one of the white participants to stand next to him and repeat him but following his own identity. Romel proudly shouted: “*I am a Black man*” while the white participant felt awkward and carefully said: “*I am a white man*”. At this point Romel made it clear that, to fight against racism, white people need to acknowledge them as being white people and face uncomfortable feelings first. To hide the real identity as white people is to hide the reality within a white supremacist society.

At the group reflections the participants expressed how they were overwhelmed during the first day already. A long day with so much information and many new learning points. The room split (groups divided to BIPOC and white) was the most impactful learning experience from this day for both BIPOC and white participants. Some BIPOC participants expressed they wished the white participants had taken initiative to learn about racism so that there was no need to explain to them at the Study Session as this was emotional labour on their side. The BIPOC participants were there to feel empowered, not to educate and empower others through their trauma.

## Day 2 - Exploration

The second day started with an activity *“Human Library”*, an activity of open space where selected participants were telling their personal experiences in their own spaces while the other participants were listening to them just like reading a book. The aim of this activity was to give a space for them to talk to those they would not normally meet and challenge the prejudices. The storytellers were 4 of the participants the preparatory team had picked and agreed in advance; Black LGBTI+ man from the United Kingdom, Muslim Brown hijab-user woman from Norway, Roma man from Serbia and Indigenous LGBTI+ German based man from Argentina.

Debriefings from this session were;

- The storytellers felt nervous while storytelling because it was a huge step for them to tell their very personal experiences to the others who were not under their boundaries. Although they felt relieved they could share their personal experiences openly with each other. But for most of the time, it was awkward for them to see there was no reflection or reaction from the listeners and it made them doubt what the listeners would actually do with their life-stories. Some observers reflected that they were so impressed by their life-stories that no question was raised.
- While storytelling, it helped the storytellers to look into their roots deeper and reflect their identities. The Roma storyteller even said it's the first time ever in his life to feel proud of being Roma but also recognised his place as an Indian man in this dialogue.
- BIPOC participant: “I never thought there would be a totally different story while we come from the same community.”
- BIPOC participant: “When listening to their life-stories, I recognise I have my privileges as Man, Cisgender, Hetero and non-Muslim.”
- White participant: “Human Library is way much better than reading a book because I can see their expressions and emotions through sign language rather than text from a book.”

- White participant later explained at the group reflections how (s)he got goosebumps after hearing a story from the Black LGBTI+ man how his mother assured him to wear hearing aids to protect him from police brutality in the United Kingdom.

The participants enjoyed the session as they were offered an opportunity to ask questions that they had been tense about and gave them time to move around as it felt like the aim was for them to listen directly and empathise. The participants learnt that to share a personal story is like sharing their heart. Never assume it's easy for someone to share such stories and that these kinds of stories would easily be available from anywhere. Neither way, never judge a book by its cover. No assumptions, listening and reflecting are the key.

Speaking of books, the preparatory team reminded the participants that the stories shared at this Human Library were just a couple of pages from a book which seemed to have already impacted the participants. The preparatory team raised an open question for the participants; would they feel comfortable to have a white person as the 5th storyteller?

- White participant: "If I were one of the storytellers in this Human Library, my story would be much shorter. I do recognise my privilege as a white man."
- BIPOC participant: "I would be interested in listening to a life-story of a white oppressor rather than just a life-story of a white person so that I could ask all the questions that have been in my mind to deepen their perspective of why they oppress us."

One white person in the session commented that a white person might still have an interesting story to share that BIPOC could learn more about when it came to oppression, and (s)he went on to argue that an albino was a white person. (In fact, albinos are considered to be a part of the Black community. Albinism is about absence of pigment in the skin, hair and eyes.) The preparatory team felt (s)he had intruded in that moment and tried to explain that Albinos are Black people but also the value in the 4 storytellers shouldn't be devalued especially discussing racial discourse. Lydia asked this person what (s)he would contribute as the 5th storyteller, which (s)he replied saying BIPOC could learn a lot from white people. This was the moment the BIPOC participants suddenly needed their space and the white participants were asked to leave the room, which they respected by leaving the room, so the programme was shortly paused.

The afternoon session was continued later than expected - with a lecture about **Human Rights** given by Romel. It consisted of the history of Human Rights and today's society. The participants learnt what the reality behind Human Rights in today's society was and how

inequality remained despite that we had all of these human rights regulations and acts. History background was the most learningful point for the participants.

Then there was an activity game **“guess who is coming to dinner”** where the participants were formed into groups and one from a group was given a task to do gestures to what's saying in the piece of paper while the others had to guess what this term was. It was interesting to see how people dealt when thinking of the given terms. Some expressed based on stereotypes (from movies, media, memes, etc.) while the others based on local culture. Some of their expressions were negative tones, for example, in the paper it said “white” and this task was given to a white person, this white person acted as a person with suprematic attitude and the group guessed it correctly.

The participants were energised from this game and thus ready for a lecture about **Race & Racism** given by Katia. This lecture included determination of racism and historical influences to today's society.

See you tomorrow

Sorry we are not looking for anyone

What are the consequences of the history of racism today ?

Behavior

Asian hate

Islamophobia

Hispanophobia

Beliefs system

Anti-indigenous

Afrophobia

“**Racism** is prejudice (often negative) about a person or group based on stereotypes that result in discriminatory behaviour.”

At **the group reflections** some participants expressed how they felt empowered from just a few days as they had never been taught or given knowledge concerning racism. Most of their expressions were about the situation where a space was given to the BIPOC participants in a sudden moment after the discussion part of the Human Library, as per words from a white participant: *“Now I finally understand what white fragility is.”* The white participants learnt to acknowledge they should not repeat their negative attitudes and behaviours in the future.

### Day 3 - Awareness-raising

The morning session was continued with the session that was adjourned on the previous day; **“Race & Racism”**. The preparatory team dropped an open question to the participants whether BIPOC can be racist. This was an interesting question because there were different perspectives on different situations. A conclusion from the participants was;

- Racism comes from white people’s actions. There is no system that oppresses white people because the system is created by the white people = white supremacy = systematic racism. BIPOC can prejudice or discriminate against BIPOC but they can't be racist.
- But BIPOC experience internalised racism or colourism within their community because of “Uncle Tom”-syndrome (Wikipedia: a minority’s strategy of coping with oppression from dominant groups involving suppression of aggressive feelings and even identification with the oppressor, leading to forced assimilation/acculturation of the cultural minority).
- Tip allies: “Take off your shoes and step into one of BIPOC’s shoes. Try to be empathic and listen to how this person feels.”

After the group discussion it was time for **“Xenophobia”**, a lecture provided by Hyemi. This lecture had an aspect focusing on #StopAsianHate and how the Eastern Asian people were faced with hate towards Asians and Xenophobia during COVID19-pandemic crisis. The participants understood clearly that there are two different meanings between Racism and Xenophobia. Racism refers to discrimination toward a certain race of humans while Xenophobia refers to extreme dislike or fear of unknown/foreigners. The participants also learned Xenophobia manifests such as rejection, hostility or violence against people from other countries or belonging to minorities.

After the lecture Hyemi and Katia began with the session **“What is Activism?”** by giving the participants A4-papers and coloured pens and asked them to draw their idea of activism. This activity was delivered through an artistic methodology, by engaging in “Artistic Activism” which aimed to change the world into a better place. It helped the participants to open up and feel free to express their feelings and thoughts. After the drawing session, the participants were given their own time to reflect on the drawings by interpreting each other's drawings themselves or discussing with some other participants. The participants truly enjoyed the drawing session, it was a great way to stimulate them after heavy lectures and group discussions. At the group

reflection session it was clear that the drawing session was the best session of today as it allowed each participant to express themselves.

The programme continued with the activity of **“where do you stand”** led by Lydia where the participants were required to step according to whether they agreed or disagreed with the topic presented. This activity was to focus on each other’s opinions and give opportunities to highlight BIPOC’s views. The statements were in the form of an opinion or a question, for example, “is allyship supportive of the idea of solidarity?” and “should Asian people talk more about their history?”. This activity was a good challenge for the participants to reflect on their views and opinions on racism, anti-semitism, xenophobia and intolerance. The participants were aware of how quickly we sometimes have to come to a decision and then how fiercely we tend to defend it, unable to accept the other’s point of view. This activity helped the participants to think hard and go deeper and listen to each other rather than win the debate.

#### Day 4 - Empowerment & Development

The morning started with a session of **“Unpacked Implicit Bias”**. Romel and Lydia showed the participants an example by starting with their version then asked the participants to make their own versions. This activity was focusing on individual reflection as it aimed to deepen their identity and understand the effect in different aspects of their life. Once they were ready, the participants were given a space to choose



whether they wished to share their own story to others. The participants enjoyed this session. At the group reflection session the participants expressed how Romel and Lydia’s stories were inspirational and how they enjoyed having their own time to design their stories and, at the same time, understand their multicultural identities.

In the afternoon the participants got deserved free time after a few days full of discussions and lectures.

#### Day 5 - Introduction

The fifth day began with a guest lecturer, *Sanchayeeta Iyer* from the United Kingdom, research assistant from MobileDeaf, who provided a presentation about **Migration** via Zoom. There had

been technical difficulties which gave the participants little frustrations but after all the participants learnt the meaning of Migration and the difference between Immigrants, Migrants, Refugees and Asylum seekers. The participants also learnt that the term “expat” is often only afforded to white people, white people call themselves expats instead of migrants because they “want to remain in a good status”. This lecture gave a scope view on Migration as it has different forms, it also included open questions to which the participants answered anonymously via Mentimeter. Their answers can be found in appendices.

### SEMANTICS – AN EXPAT AND A MIGRANT

- All migrants are expatriates, and all expatriates are migrants
- Privileged White Migrants/White Migrants from East Europe
- Class, Education and Privilege
- Political tool



This lecture gave a deep reflection on people’s attitudes and behaviours towards migrants. For example, Brexit contained a lot of racism; negative media promotions about undocumented migrants, creating hostile environment for illegal migrants, Englishness as racial narrative. However, this lecture contained too high level English which was a challenge for some of the participants to follow up. The participants wished the lecturer to be present instead, not via Zoom.

In the afternoon the preparatory team decided to add a new and unplanned session where the BIPOC and white participants were separated into two different rooms. It’s due to the expressions from the participants seen in the past days and the preparatory team recognised the need for that. Romel and Kirsty attended the white group while Lydia, Hyemi and Katia attended the BIPOC group. In the white group Romel explained the terminology; whitesplaining and white privilege and remained open for all questions the white participants might have wanted to ask but didn’t dare due to being unsure where the limit stood. The white participants later expressed at the group reflection session that this unplanned session was very helpful for them to get answers to their open questions and unpack the uncomfortable feelings. They finally understood it was all about the system that made the white people racists and they could

become allies by breaking the system, as per words from one white participant expressed at the group reflection session: *“Now I know I am white”*. The BIPOC participants also were grateful for having their own space and were ready to work with the white participants further.

After this short session the programme continued with an activity ***“Personal Childhood Heroes”*** which turned out to be the most beautiful part of the day. The participants shared their role models and explained the reasons and it was very enjoyable. This activity helped the participants to show their background and get to know each other better. At the group reflection session it clearly showed that one BIPOC participant’s story about meeting his role model; Barack Obama in real life, was the most inspirational story of all. The Black community including her/his family couldn’t believe this day would happen in their lifetime, so Barack Obama broke the stereotypes and gave the Black community new hopes for their future.

### **Day 6 - Action & Conclusion**

The morning session was about an activity of ***“Fish Bowl”***, a panel discussion where the participants could openly discuss with each other and share their opinions with each other without the fear of judgment. There were statements shown up on the ppt and the participants sat on the chairs in front of the audience discussing statements;

- *“The Council of Europe is an institution of Human Rights for all.”*
- *“The members of the organising committee for the EUDY camps are all white.”*
- *“UEDY should become an independent organisation from EUDY.”*

Some finding points from the debate;

- What if a BIPOC is elected at the EUDY board and yet the other board members consume her/his energy for educating them about the BIPOC community and racism.
- The EUDY board members have been white for many years, we need to start with the member organisations as they have the power to influence the board elections.
- One BIPOC will not represent all the BIPOC community as everyone has their own experiences and backgrounds that may be different to each other.
- EUDY is considered to be a role model organisation to the Deaf youth community, so the EUDY board has a big responsibility to listen, take accountability and break the system.
- To make UEDY an independent organisation from EUDY would strengthen the Deaf BIPOC Europeans. Strengthening BIPOC participation within EUDY is not the



responsibility of the BIPOC community but EUDY, so having UEDY do all the diversity work isn't enough.

- The Organising Committee has an essential role to influence the BIPOC participation and for this reason it's essential to include BIPOC members in the committee.

Suggestions from the participants to strengthen BIPOC participation;

- Don't include CV as a part of the application when it's about voluntary work, for example, the board, the working groups and the organising committees. Many BIPOC feel uncomfortable sharing their CV because they get less opportunities in their career compared to white people.
- Make a policy with UEDY that there must be BIPOC participants at camps, for example, there must be reserved seats in the Organising Committee for the BIPOC applicants.
- The media persons must ensure the diversity in the media promotions.

The participants truly enjoyed the debate and were happy to see the perspectives of the participants who hadn't expressed themselves often. After the debate, Kirsty provided a short presentation about *allyship*, then gave the participants group work where the participants were requested to make a theatre show about allyship. The theatre shows were a fun way to improvise their perspectives and see what they had learnt during the previous days.

There were 4 different shows;

- A situation where there are white people and one BIPOC standing in line and a white person with a supremacist attitude; a boss, comes into the room. (S)he ignores mentioning the name of this BIPOC and giving handshakes to this BIPOC. Allyship is about refusing the handshakes from the boss and standing behind this BIPOC, at the same time asking the boss directly why (s)he did it that way. Then, inspire the other white people to join anti-racism movements.
- A situation where a white person gives a presentation about the BIPOC community until someone intervenes and notes that the platform must be given to the BIPOC community.
- A situation where a white person oppresses the BIPOC community by saying "go back to your country". Allyship is about calling out to the racist and stopping the situation. Even when giving racial jokes.
- A situation where a well-known white person joins the BLM-march and (s)he is wanted for the TV interview about her/his experiences from the march. (S)he uses her/his

privilege by refusing the interview and giving her/his platform to the BIPOC participants telling their thoughts.

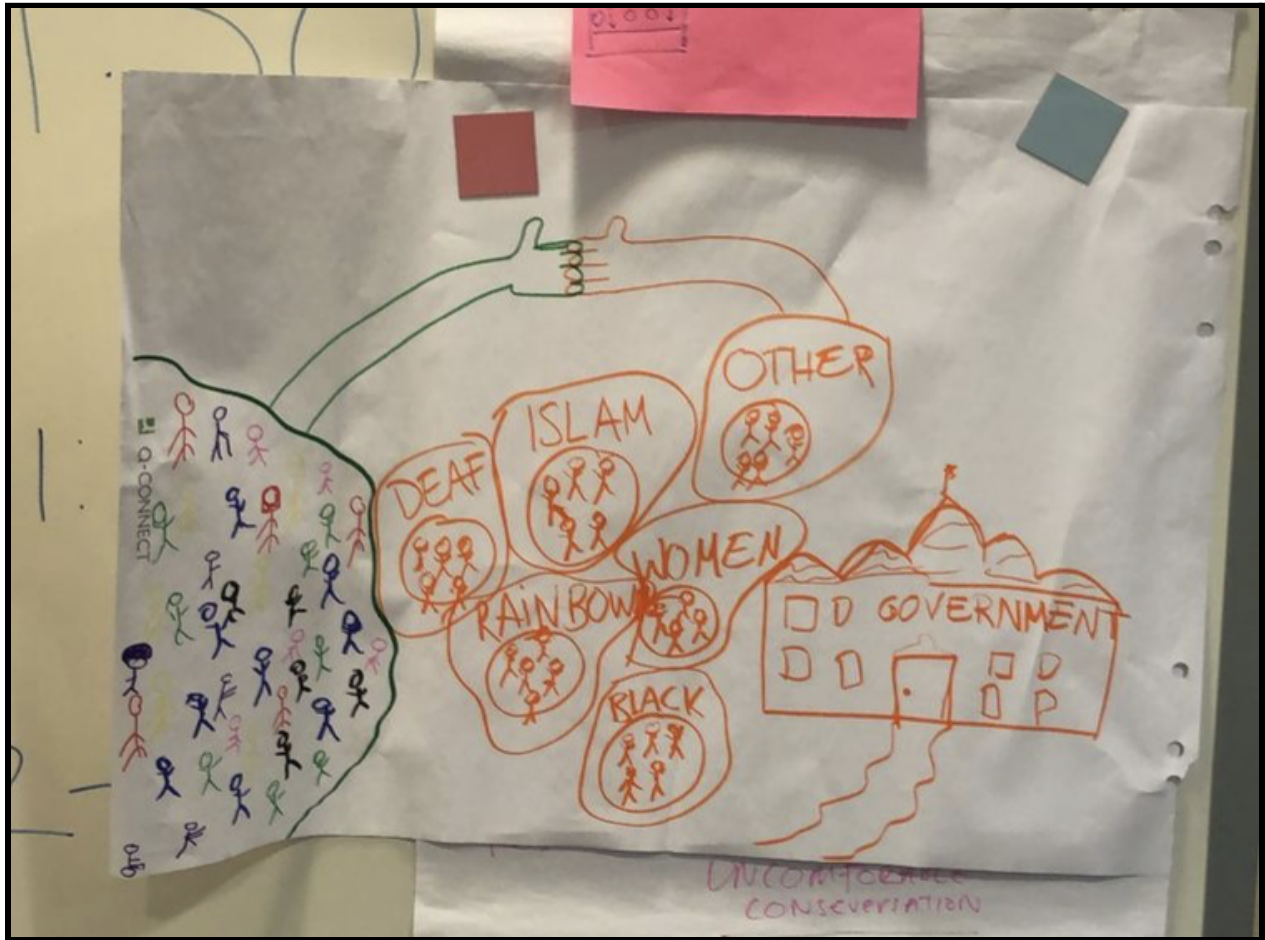
There was a show about BLM-march but with the “BIPOC people lives matter”, Lydia made it clear that there should be no adjustment to “Black Lives Matter” as the BIPOC community already has its different movements like “Stop Asian Hate”. Also that allyship is not about reminding the BIPOC community about their traumas as this march at the theatre show was about George Floyd’s death, someone who had his name and someone who meant so much to someone. Allyship is about supporting marginalised communities and breaking the system. Allyship is about the present and the future, not about sticking with the past.

After that, Lydia brought the activity of “fish bowl” back to discuss the allyship further. There was only one open question to discuss; was it good to have white participants in the Study Session after all. The participants realised that the changes would probably be less impactful if there were not white participants attending. The BIPOC participants felt it was 50-50, they wished to have their own space but, at the same time, it was useful for them to have the white participants as they learnt how to handle the kind of these white people. Lydia made it clear that we still need white allies for anti-racism work, the more the BIPOC community and white allies stick together to fight against racism, the more powerful impact; *“Alone we can do so little, together we can do so much”*. The white participants would not learn if they had no opportunity to face the uncomfortable feelings.

After that the participants made a conclusion about allyship;

- Allyship is not about people themselves but about action; kind of a social context how you act. For example, allyship is not when a white person shares anti-racism content on her/his Instagram stories but does nothing in real life. So it’s not about supporting but involving as well.
- Allyship is about using white privilege correctly.
- Allyship is not about standing next to the community and showing solidarity but standing behind the community and pushing the community forward.
- Allyship is about saying their names and providing resources.
- *“Whatever makes you uncomfortable is your biggest opportunity for growth.”*

A perfect conclusion about allyship one BIPOC participant drew;



In the afternoon, the participants were formed into three different groups and given free hands to **develop tools** by making educational films that would be useful for EUDY and UEDY after the Study Session. The preparatory team showed an example first before giving a green light to the groups to work on development tools; “Procter & Gamble: The Look”. The participants loved this session since they got their space for implementing their ideas by producing them into practice. The participants said this was a great activity for teambuilding as the participants could see each other as the role of team members and their skills concretely. The results were seen during the closing ceremony at the end of the day and these results were impressive. One of the films was about showing profile pictures of BIPOC individuals then showing profile pictures of EUDY board members who were all white and questioning why white deaf people claim to not be able to find “diversity”, this film was very impactful as it totally silenced the viewers.

During the afternoon session the focus was on ending the Study Session with ***the re-evaluation of expectations and fears, the vision board*** and ***the evaluation session*** itself. The participants removed the post-its from the flipboard and explained what were (not) achieved.

#### Achieved:

- “My fear was that I wouldn't be able to control my anger but I have managed it well. This helped me to realise I am not alone after all, the other BIPOC participants have supported me to keep calm when faced with racism.”
- “My fear was that there would be conflict happening in this Study Session which actually happened and after all it was worth it as it helped me to learn myself better.”
- “My expectation as a Roma person was to find out whether Roma people are considered to be a part of the BIPOC community. Since I've learnt about intersectionality, I know now I am a part of the BIPOC community, as an Indian man.”
- “My expectation was much different. I didn't expect that after this week I would feel like we are a big family!”

#### Not achieved:

- “My expectation was focusing on children, but there wasn't an opportunity to discuss the BIPOC under 18.”
- “My expectation was to be myself but it was not achieved because after all I know there is no change after this Study Session when I am back at home. The white world is waiting for me.”

The difference between the first day and the last day can be found in the appendices. The post-its remaining in the part of expectations were the ones that were not achieved and in the fears the ones that happened during the Study Session.

## **5. Follow-up activities**

Since the BIPOC participants often expressed they wished to have a safe space, UEDY has established a Facebook group and created a monthly Zoom meeting with the BIPOC participants called *'the heart circle'* to discuss various topics such as identity, intersectionality and allyship. The first one was held on 20th November 2021.

The participants continue to support EUDY and UEDY’s work whether that is through promoting any events that come up or sharing social media posts from EUDY and UEDY. Unfortunately the white participants haven’t committed themselves to spreading the valuable knowledge the UEDY team has taught them and the best practices gathered from this Study Session and go forward with the action plans in their countries and organisation, which hopefully will happen eventually.

This Study Session has been helpful for EUDY and UEDY especially for the annual work plan of 2022 granted by the European Youth Foundation; *Developing and sharing tools to battle racism in the Deaf community* - to visit 5 countries to gather information and create an online database for the deaf people to find resourceful information. Also for planning concrete actions to strengthen BIPOC’s participants within EUDY.

As sign language is the first language of Deaf young people, Deaf people tend to be visual and for this reason it’s recommended to use more videos than written supports in order to spread information from this Study Session. So the daily reports were produced, as we already do for our camps, youth seminars and summer schools, in videos where we invited some participants to present their opinion on the day of activity. This allowed the participants to express what they learnt and to empower the Deaf youth community through videos in sign language via Social Media. The films developed from the Study Session still need to be developed further such as subtitling and fulfilling GDPR-permissions. EUDY and UEDY will take the time and ensure these films will be visible.

### Final program

<b>DAY 1 - “INTRODUCTION”</b>	<b>DAY 2 - “EXPLORATION”</b>
<b>Monday, 25 October</b>	<b>Tuesday, 26 October</b>
09:30-11:00 Introduction	09:30-11:00 Human Library
11:00-11:30 Coffee break	11:00-11:30 Coffee break
11:30-13:00 Instructions & rules	11:30-13:00 Continuation
13:00-14:30 Lunch	13:00-14:30 Lunch
14:30-16:00 Expectations & fears Ice-breaking activity “tower”	14:30-16:00 Human Rights
16:00-16:30 Coffee break	16:00-16:30 Coffee break
16:30-18:00 Culture & Identity	16:30-18:00 “Guess who is coming to dinner” Race & Racism
18:00-19:00 Group reflection	18:00-19:00 Group reflection

<p><b>DAY 3 - “AWARENESS-RAISING”</b>  <b>Wednesday, 27 October</b>  09:30-11:00 Race &amp; Racism  Xenophobia  11:00-11:30 Coffee break  11:30-13:00 Continuation  “What is Activism?”  13:00-14:30 Lunch  14:30-16:00 “Where do you stand?”  16:00-16:30 Coffee break  16:30-18:00 Labels  18:00-19:00 Group reflection</p>	<p><b>DAY 4 - “EMPOWERMENT &amp; DEVELOPMENT”</b>  <b>Thursday, 28 October</b>  09:30-11:00 Unpacking Implicit Bias  11:00-11:30 Coffee break  11:30-13:00 Continuation  13:00-14:30 Lunch  14:30- Free time</p>
<p><b>DAY 5 - “SELF-REFLECTION”</b>  <b>Friday, 29 October</b>  09:30-11:00 Migration - Sanchayeeta Iyer  11:00-11:30 Coffee break  11:30-13:00 Continuation  13:00-14:30 Lunch  14:30-16:00 (Unplanned activity)  16:00-16:30 Coffee break  16:30-18:00 Personal Childhood Heroes  18:00-19:00 Group reflection</p>	<p><b>DAY 5 - “ACTION &amp; CONCLUSION”</b>  <b>Friday, 29 October</b>  09:30-11:00 Fish bowl  Allyship  11:00-11:30 Coffee break  11:30-13:00 Continuation  Development tools  13:00-14:30 Lunch  14:30-16:00 Continuation  16:00-16:30 Coffee break  16:30-19:00 Group vision board  Final conclusions  Evaluation</p>

### List of participants

1.	Austria	Arunluke Mariavilasm	Participant
2.	Belgium	Caroline Smits	EUDY (media)
3.	Belgium	Liisa Halonen	EUDY (report)
4.	Belgium	Srbuhi Yemishyan	Participant
5.	France	Vanessa Alexandra Dongal	Participant
6.	France	Don Surangani Sabina Kulathunga	Participant
7.	Germany	Hyemi Jo	Facilitator
8.	Germany	Julian Federico Escobar	Participant
9.	Greece	Nikolaos Leventakis	Participant
10.	Ireland	Lydia Mendes	Course Director

11.	Italy	Casoria Massimo	Participant
12.	Italy	Don Marco Kulathunga	Participant
13.	Italy	Fuming Ni	Participant
14.	Netherlands	Court William Mackenzie	Participant
15.	Netherlands	Le Dan De Zwart	Participant
16.	Netherlands	Terra Xena van Nieuwamerongen	Participant
17.	Norway	Lubna Mehdi	Participant
18.	Portugal	André Almeida	Participant
19.	Romania	Dan-Alexandru Cracovschi	Participant
20.	Serbia	Jovana Gojkovic	Participant
21.	Serbia	Vojislav Dordevic	Participant
22.	Spain	Alessandro Abbate	EUDY (president)
23.	Sweden	Elias Tebibel	Participant
24.	Sweden	Gesly Belcher	Participant
25.	Sweden	Huda Khalifa Ali	Participant
26.	Sweden	Julia Grahn	Participant
27.	Sweden	Romel Belcher	Facilitator
28.	Switzerland	Katia Pahud	Facilitator
29.	Switzerland	Liyah Marie Christen	Participant
30.	Switzerland	Nurhoda Al Rekabe	Participant
31.	United Kingdom	Christopher Yokwesi Laing	Participant
32.	United Kingdom	Jephta Asamoah	Participant
33.	United Kingdom	Kirsty Jade Dix	Facilitator
34.	United Kingdom	Kori Kour	Participant
35.	United Kingdom	Paul Emmanuel Ntulila	Participant
36.	Council of Europe	Virginia Hernandez	Educational Advisor

## Disseminations

### Filmed calls:

For trainers (subtitled): <https://www.facebook.com/watch/?v=1092577921233069>

For participants (subtitled): <https://www.facebook.com/watch/?v=555412928853423>

**Filmed diaries:**

Day 1 & 2: <https://www.facebook.com/watch/?v=223766566370439>

Day 3 & 4: <https://www.facebook.com/watch/?v=231154165774280>

Day 5 & 6: <https://www.facebook.com/watch/?v=419331353055854>

**Gallery:** <https://www.facebook.com/media/set/?set=a.10159483798257778&type=3>

List of references

- Education Pack: “All different, All equal” - Ideas, resources, methods and activities for non-formal intercultural education with young people and adults (Council of Europe)
- Compass: Manual for Human Rights Education with Young People (Council of Europe)
- Inspirational for the session of development tools: “Procter & Gamble: The Look - <https://www.youtube.com/watch?v=bxZBtWGYV1c>

Appendices

Answers from the participants during the lecture “Migration” by Sanchayeeta Iyer:





Go to [www.menti.com](http://www.menti.com) and use the code 8769 4539

Mentimeter

# What do you think are the main issues with migration?

racism, xenophobia, not accepting different cultures, bullying, and it's harder to find a job or home if you're bi poc

Quality of life

another. That they can't speak the language

transfer to live more peacefully

Language, sign language, culture, bureaucracy,

Quality of life

Race, ethnicity, religion,

Life hard, better search life good

Labels, stereotypes and media

Displacement

most war, problem work. Land are not

Labels, stereotypes and media

Displacement

most war, problem work. Land are not safe .....

Families being separated

racism, different manners of the migration, new language, they aren't used to live in a another country.

Go to [www.menti.com](http://www.menti.com) and use the code 8769 4539

Mentimeter

# What do you think are the main issues with migration?

Closing borders, hard procedure for legal papers, discrimination, adjusting new life

Not safe and wars to escape to save Lives and have better life and being safe

Too many people?

economy

because of the economy and the war

Wars, economic and not safe to live

racism, xenophobia, not accepting different cultures, bullying, and it's harder to find a job or home if you're bi poc

Quality of life

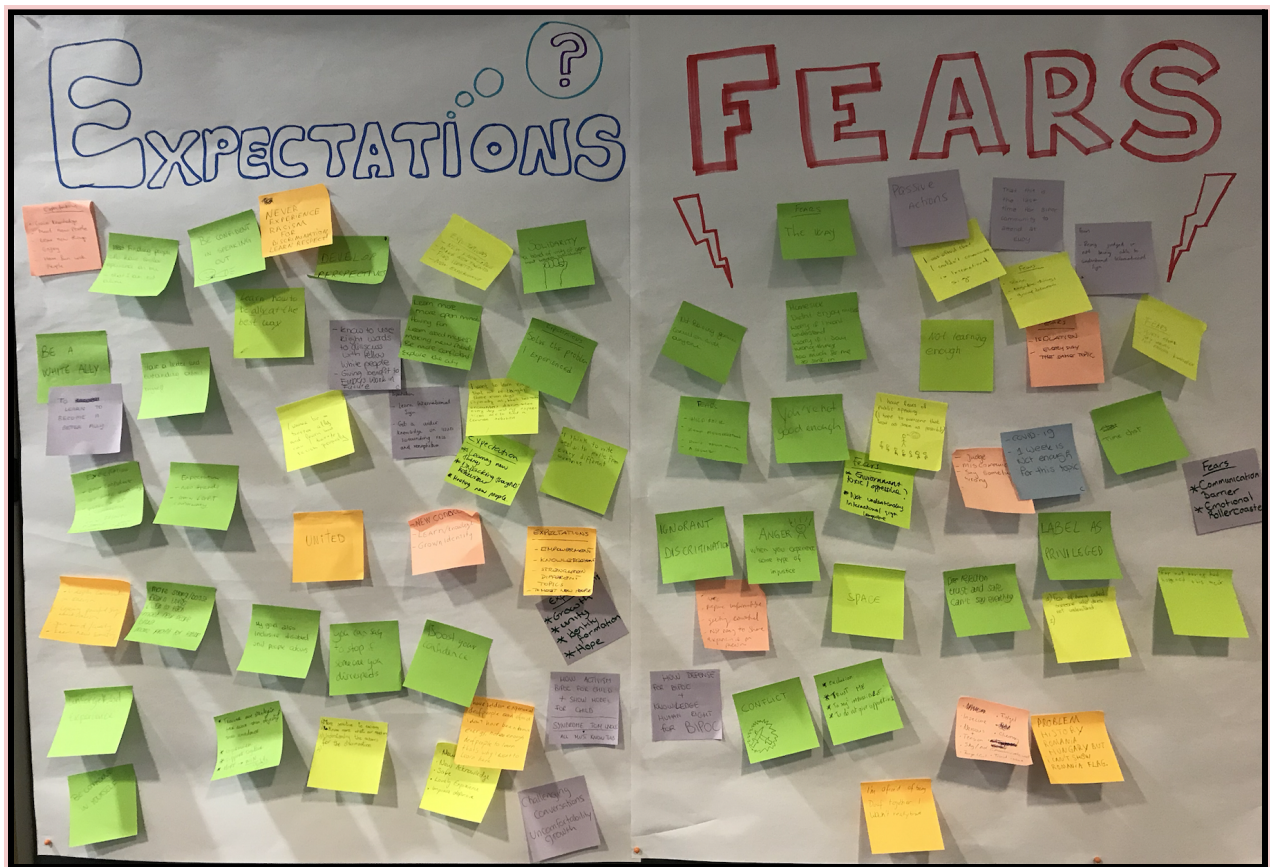
that people think they are from another. That they can't speak the language

transfer to live more peacefully

Language sign language culture

harder to find a job or home if you're bipoc	transfer to live more peacefully	Language, sign language, culture, bureaucracy,
Quality of life	Race, ethnicity, religion,	Life hard, better search life good
Labels, stereotypes and media	Displacement	most war, problem work. Land are not safe .....
Families being separated		
racism, different manners of the migration, new language, they aren't used to live in a another country.		

**Expectations and Fears: the difference between the first and last day.**



# EXPECTATIONS

UNITED

NEW! ACTION  
- Social action  
- Social action  
- Social action

PERFORMANCE  
- Performance  
- Performance  
- Performance

TO STOP &  
SPEAK YOUR  
LANGUAGE

TO STOP &  
SPEAK YOUR  
LANGUAGE

TO STOP &  
SPEAK YOUR  
LANGUAGE

# FEARS

INJURANT  
DISCRIMINATION

FEARS  
- Fear of  
- Fear of  
- Fear of

TO STOP &  
SPEAK YOUR  
LANGUAGE

TO STOP &  
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