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Narrative research on gendered racial
discrimination and gendered racism in European societies



Gendered Racism in Europe

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About this report

be human



GOVERNMENT OF MALTA
MINISTRY FOR GOZO
AND PLANNING

Allegories on racism manifestation

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Under the Allegories on racism manifestation project, the project consortium aims to raise awareness of, and tackle hidden psychological effects of when gendered racial discrimination and gendered racism are internalised by the victims. With this research report, we aim to ensure that placing gendered racial discrimination and gendered racism within the human rights context of European societies takes a new path in public discourses: creating spaces for racialised youth and LGBTIQ youth to talk about and present their lived experiences. But here, we are not talking about discriminatory, and racist events, we are rather shifting focus to racial and gender minority youth's mental health and wellbeing; or the psychological effects of discriminatory and racist events on the racialised youth and LGBTIQ youth's mental health and wellbeing. Hence, it required the project team to first identify, analyse how such psychological effects hinder inclusive and diverse representation, engagement and participation of the racialised youth and LGBTIQ youth in different aspects of civic life. The project team believes that, by using insights from such an analysis to create inclusive non-formal educational resources, the youth worker can raise awareness of, and tackle illiteracy surrounding gendered racial discrimination, gendered racism and internalised racism.

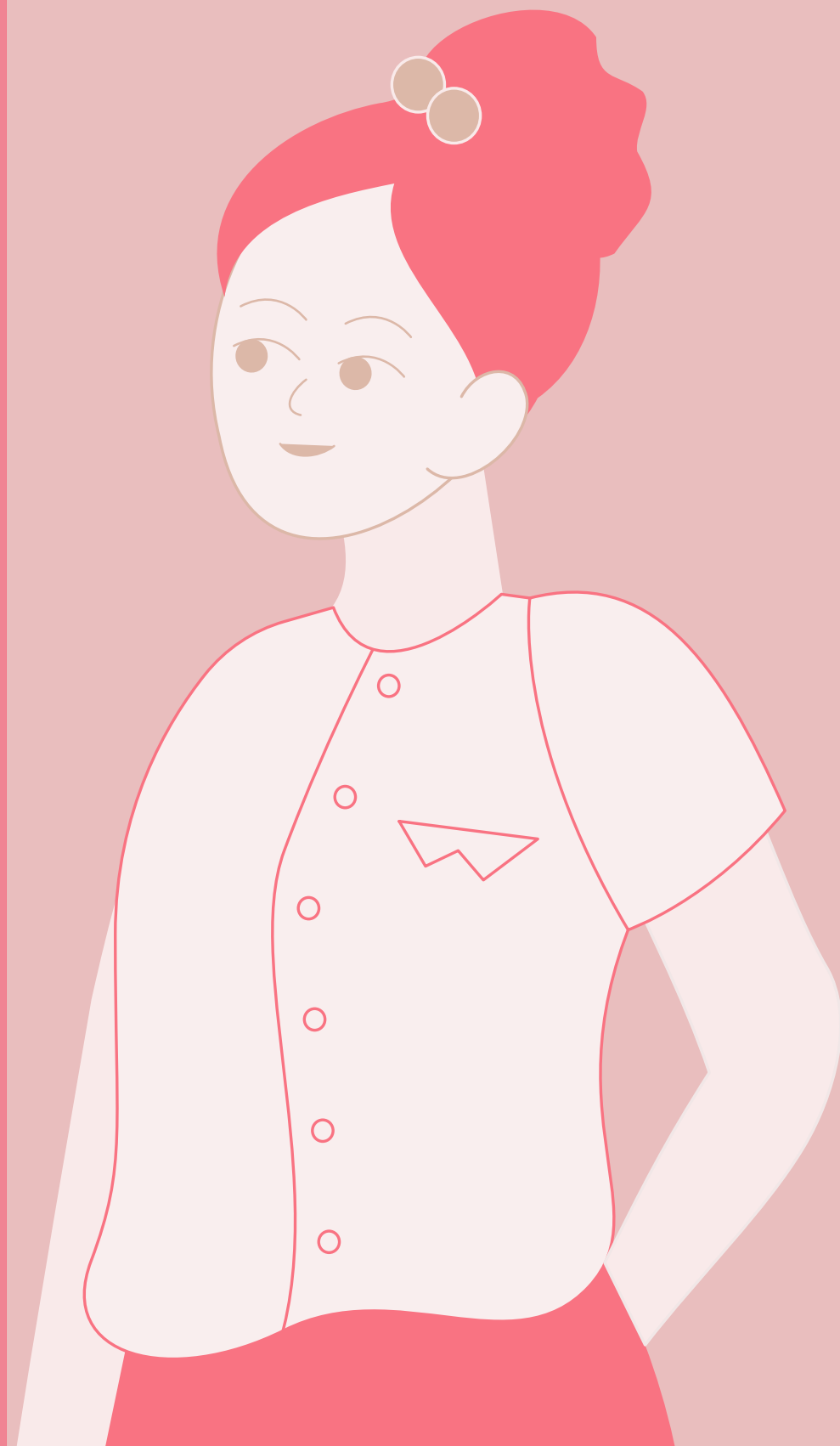
And by using such non-formal educational resources in youth work or school environments, the project team believes that racial and gender minority youth can therefore learn how internalising both racism and discrimination affect their own mental health and wellbeing. This can inspire the racialised youth and LGBTIQ youth to take actions to tackle such an invisible impact of their lived experiences of gendered racial discrimination and/or gendered racism. Though rooted in discriminatory and racist European societies that produce complex forms of social, racial, gender exclusion and inequalities which put the Whites at the top and Blacks at the bottom of racial ranking in Europe; to date, academic and public discourse debates on the role of adverse experiences of intersectionality of gendered racial discrimination, gender-based violence, racism and internalised racism as the source of the increased mental health risk factors among racialised and LGBTIQ youths remain largely neglected, untested in the European literature, education and research. To set this right, the project team conducted narrative research on the manifestation of gendered racial discrimination, and gendered racism in European societies and on the impact of the intersectionality of gendered racial discrimination, gender-based violence, racism and internalised racism on the mental health of racialised youth and LGBTIQ youth.

Manual glossary

- **A bystander:** Refers to an individual who belongs to the dominant racial and/or gender group who witnesses an act of racism and/gender violence but is not the direct target. Active bystanders choose to act when they witness racism and/or gender violence.
- **African diaspora:** Refers to all of the people of African descent who live outside of the African continent, irrespective of their citizenship or nationality.
- **An ally:** Refers to an individual who belongs to the dominant racial and/or gender group who makes commitments and efforts to recognise their privilege and work in solidarity with racial and/or gender minority individuals in their struggle for social and racial justice.
- **Anti-racist:** Refers to a person who is supporting an anti-racist policy through their actions or expressing an anti-racist idea. Anti-racism involves actively challenging racist policies and practices through expression, behaviours, and actions.
- **Discrimination:** Refers to any distinction, exclusion, restriction, or preference based on a person's gender, sex, race, or skin colour that has the purpose to impair the recognition, enjoyment, or exercise, on an equal footing, of human rights and fundamental freedoms in public or private life.
- **Gender:** Refers to the social and cultural roles, behaviours and norms in society's expectations that are associated with being male, female, intersex, or non-binary. It is ultimately the result of a person's relation to their society's understanding of its gendered groups.
- **Gender identity:** Refers to an individual's internal sense of being a man, a woman, transgender, or non-binary, and it can align or not align with the gender an individual was assigned at birth.
- **Institutional racism:** Refers to policies, practices and culture of social institutions, such as in education, law enforcement, healthcare, housing, employment, or media that create and perpetuate racial inequality, which disadvantage and harm racialised individuals.
- **Internalised racism:** Refers to a racialised individual's negative view of themselves based on the perceived inferiority of their racial background. Racialised individuals internalise racism when they accept and absorb negative racial stereotypes about themselves and believe in the superiority of the beauty, cultural norms and traditions of White people.
- **Interpersonal racism:** Or personally mediated racism, refers to racial prejudices and racial discrimination that occur between individuals. The common understanding of racism among most people. It includes overt acts of racism, such as hate speech, racial slurs, subtle microaggressions, racial violence.
- **Intersectionality:** Refers to complex, cumulative ways in which different aspects of a person's social or cultural identities, such as race, gender, sex, or ability, combined create unique, overlapping systems of discrimination and exclusion.
- **Microaggressions:** Refers to everyday verbal and/or nonverbal insults, whether intentional or unintentional that communicate hostile, derogatory, or negative messages to individuals solely based on their gender, race, or skin colour.
- **Race:** A social construct that refers to a human group defined by itself or by others as distinct by virtue of perceived common inherent physical characteristics that have no actual biological facts.
- **Racial identity:** A social construct that refers to an individual's sense of belonging to a particular racial group, and a sense of self related to an individual's racial group membership, including race-associated attitudes or behaviours.
- **Racialisation:** Refers to a contradictory process of categorisation, stereotyping, and hierarchisation through which racialised individuals are implicitly or explicitly racially coded. Ascribing racial identities to a relationship, social practice, or group that did not identify itself as such.
- **Racial justice:** Refers to the proactive reinforcement of policies, practices, attitudes and actions which produce and support equitable power, access, treatment, opportunities and outcomes for racialised individuals.
- **Racial oppression:** Refers to a complex and pervasive system of social, economic, and political injustice where White people systematically subordinate, disempower, and exploit racialised individuals.
- **Racial prejudices:** Refer to prejudgements based on untrue beliefs of a hostile nature formed beforehand formed by White people without any knowledge nor actual experience about racialised individuals.
- **Racial stereotypes:** Refers to assumptions that if racialised individuals or groups share some characteristics, they also share certain attributes. A simplified generalisation about people based on race that fails to take individual differences into account.
- **Racism:** Refers to a system of oppression based on race, which involves a combination of racial prejudices, racial discrimination, and power. It creates and perpetuates racial inequities among racial groups and is embedded in the historical, cultural, institutional, structural and interpersonal fabric of society.
- **Self-esteem:** Refers to an individual's view of their self-worth. Racialised individuals with healthy self-esteem have greater confidence, perseverance, problem-solving ability, and body positivity.
- **Structural racism:** Or systemic racism is embedded in the very fabric of society. It refers to the historical and accumulated legacy of racism that shapes legal, political, and economic systems to the advantage of White people.

CHAPTER-1

Racism within European societies



1.1. Racial discrimination and racism in Europe

Through desktop-based research, the project team started by identifying, and analysing current state of literature on the manifestation of gendered racial discrimination, and gendered racism in the project countries: *Austria, Luxembourg, Malta and Norway*. Though this research focused on the project countries, it is here strongly highlighted that within all European societies, the racialised youth are always at risk of systemic racism. Indeed, European societies inability to counteract gendered racial discrimination lies at the core of systemic racism. And at this very core there lies compound forms of discrimination that the racialised youth face. Say a youth that has a gender identity that does not conform to the binary notions of gender (*a bisexual youth of colour for example*); does not only experience the sum of racial and gender discrimination but is also exposed to a variety of mental health risk factors. And if it is youth with an even more complex identity (*a trans-queer youth of colour for example*); multiple systems in their life intersect to create unique brands of gendered racial discrimination and/or mental health risk factors. And this holds true in all European societies. Therefore, perceived racism in project countries can inform the perception of racism in different European countries, but it is herein strongly highlighted that this should not be generalised. Based on an assessment within all project countries, we noticed that the perception of racism significantly differs by state, culture, and gender and social norms. Nevertheless, gendered racial discrimination and gendered racism are both widespread in European societies, regardless of the country, culture, or social norms. And most importantly, in countries and societies that are often deemed progressive as they perform well on the Human Development Index such as Scandinavian countries, Luxembourg, and Austria.

But the danger is that, the more these countries are deemed progressive, the more racism takes on new forms and it tends to become more and more invisible as it is often felt in micro-aggressions targeted at racialised individuals. And hence, this creates a dilemma as the racialised individuals find themselves grappling with the contemporary, more polite, and subtle form of racism they certainly do not know how to deal with, leaving them questioning their own intellects and worth, unknowingly being submerged in victimhood of internalised racism. The case of Scandinavian countries,

Luxembourg, Austria is somehow daunting; like how can one talk of racism in some of the happiest countries in the World? A struggle, and dilemma that most racialised individuals face, that one should not talk of racism in such progressive countries. Though if one looks closer at Norway, Luxembourg and Austria, their realities paint a different picture. In its 2023 fact-finding visit to Norway, the United Nations Working Group of Experts on People of African descent raised concerns about inequitable access to justice for people of African descent as they face systemic discrimination in all social offerings such as in education, housing, and employment. This subtle but significant omission of their human rights reflects the struggle of people of colour in Austria, Luxembourg, Norway and Malta. In particular, racialised youth face complex challenges, their own racial identity formation is in many ways severely compromised. For example, racialised youth born in Austria, Luxembourg, Norway, Malta who speak only German, French, Norwegian, Maltese language, and never having visited their parents' homeland, often indicate that they cannot identify as European since they are not accepted as such. Whereas biracial youth who could pass as White suggest that they are more likely to be positive, or definitive of their European identities, but do struggle with their African heritage and identity. Inevitably, these youth have to always explain their true origin. But then there are the youth who are foreign adoptees or racialised LGBTIQ youth who experience discrimination based on appearance and/or adoptive background.

Racism, discrimination or unequal treatment against the foreign adoptees are widespread in Europe and occur in various arenas such as school, work and on the street. For racialised LGBTIQ youth, it is a fight for survival. The LGBTIQ population within the African Diaspora is particularly susceptible to harm in European societies. LGBTIQ youth are more likely to experience discrimination, bullying, violence and exclusion and frequently experience social isolation due to the lack of a complete acceptance within their African community. Which is generally due to cultural values and religious beliefs, and other factors that condemn and restrict gender identity expressions and freedom towards one's sexual orientation that deviate from heterosexuality or gender binary norms in most African societies. Moreover, most European LGBTIQ+ communities still lack sufficient openness and/or receptiveness to properly embrace the racialised LGBTIQ youth, resulting in their frequent exclusion, and marginalisation in terms of human rights, prosperity, and/or representation within most European

societies. Indeed, hate crime incidents targeted at most racialised LGBTIQ youth demonstrate how they are often subjected to anti-black animosity, racism, hate speech, particularly those with Muslim background. And these factors frequently contribute to severe or various mental health problems, such as depression, anxiety, insomnia, and post-traumatic stress disorders, feelings of isolation and/or societal marginalisation. And since the majority of racialised LGBTIQ youth in Europe are asylum-seekers or refugees who escape their homes because of the imminent threats to their own lives, such mental health problems are intensified by rejection of their skills, and potential contribution to society. But what becomes more harmful, is the internalisation of those negative stereotypes, and not seeking help for these mental health problems which are compounded by systemic discrimination in education, employment, housing, and civic life, which enhance feelings of isolation and marginalisation, leaving many without adequate support networks and resources to cope effectively.

1.2. Challenges to tackling racial discrimination and racism in Europe

It is as complex and as difficult to tackle a thing one cannot even freely talk about. Talking about gendered racism in progressive societies like Norway and Luxembourg is extremely difficult, as there is an assumption, or sort of consensus, that in Norway and Luxembourg, society is tolerant, inclusive, and that people are positive about refugees and immigrants. But there is little understanding among white people of implicit bias and institutional racism. Even some politicians in these progressive societies seem to think that racism does not exist if it is not conscious. So, many incidents of racism, racial discrimination, and hate speech are not reported to the police and/or competent authorities. Both political and public debates are often driven by xenophobic and anti-migration discourse, whereas the presence of people of African descent in most sectors of society is notably lacking. Such under-representation within various sectors of society in Norway and Luxembourg is conspicuously attributed to confluence of circumstances and factors that lead to absence of representation and inclusive policies across institutions and organisations. Moreover, there is also a lack of comprehensive strategy, encompassing properly implemented anti-discrimination regulations, and the enhanced diversity training in all sectors, or more proactive initiatives aimed at fostering a more inclusive, and more egalitarian society. Looking

at Norway, associations and non-profit organisations of people of African descent receive considerably less grants and/or often face systemic barriers in getting access to grants/funds compared to the Norwegian associations and organisations run by white Norwegians. And often so, the organisations consisting of Norwegian citizens with African parentage are recommended to include at least an authentic White Norwegian to enhance their prospects of securing funds. And therefore, most grassroots initiatives or projects led by minority organisations that aimed at providing services to the people of African descent and organising events to promote their traditions, heritage, and culture receive minimal funding.

But this is also the case within the research field. Even though a great deal of research has been done on immigration and integration in the working life, very few researchers in this field have looked at this from a gendered racism perspective since the most racial minority researchers rarely receive funds for their projects, which results in racism not being prioritised in the research field. And though it was observed that Austria, Luxembourg and Malta have put in place various legal frameworks that protect against discrimination in employment and access to goods and services, the enforcement of these measures is inconsistent. Most victims of racism and/or racial discrimination face significant obstacles when seeking justice. That is, systemic barriers and everyday prejudices remain significant obstacles for racialised individuals, particularly people of African descent. Additionally, restrictive asylum and naturalisation policies, with lengthy processing times, limited social services and barriers to permanent residence, disproportionately affect all racialised individuals. Moreover, the real representation of people of African descent, along with their accomplishments, is virtually non-existent in the media in Austria, Luxembourg, Norway and Malta. There are also concerns linked to the perpetuation of racial stereotypes due to the derogatory depictions of people of African descent in the media. There is a disregard and ignorance of sensitivity regarding the imagery and words that are racist, xenophobic, divisive. While there are numerous competent journalists of African descent, it is rare that one of them is employed by TV or radio outlets, which further shows lack of representation in politics, education, and media. Racialised individuals rarely hold leadership roles, which limits their visibility, influence and contribution to society. While refugees and migrants of African descent face negative stereotypes in media and political rhetoric, which hinder their integration, and fuel public resistance to anti-racist initiatives.

But racism intersects with other grounds of discrimination such as gender, religion and/or sexual orientation that are often rendered invisible. Women of colour, Muslim women, racialised LGBTIQ individuals face compounded exclusion, making it more harder to address their unique experiences within the existing anti-racism policies. Whereas in education, youth of African descent are subjected to racist slurs and bullying that are not addressed by the teachers or authorities. So, youth of African descent who are victims of racist bullying in schools, when they retaliate against the perpetrator, they are the ones who are punished and even have the police called to speak with them. When parents complain, unless they have education and finances to stand by their claims, family is further subjected to discrimination, labelling them as troublemakers and their call for action to address racism in school to protect their children from bullying are deemed invalid. Whereas in the work life, most people of African descent are employed in roles for which they are often overqualified and/or semi-skilled positions that make no use of their hard-earned qualifications. And in seeking employment, they face major challenges such as non-European name, language competence, and the presumption that their academic credentials are below the norms. African names are usually the first barrier to being considered for a job, and the academic credentials and qualifications presented by people of African descent are subjected to extensive verifications and are presumed in most instances to be below the norms and therefore rendering it necessary for them to retrain and/or accept the jobs for which they are so overqualified. And as a result, the most of victims do not report their experiences of racial discrimination because of distrust in authorities or fear of retaliation, lack of trust in institutions and perceived ineffectiveness of the justice system. And thus, the incidents of racial discrimination remain invisible to the institutions meant to help the victims; leaving racism racial discrimination unaddressed. On the other hand, victims do not report incidents of racism because they feel it will not make any difference and believe nothing will change even if they speak up. Reporting is even lower when it involves police violence and racial profiling, reflecting widespread distrust in law enforcement agents.

1.3. Educational resources on racial discrimination and racism in Europe

Even though within most European institutions it is generally agreed on that youth education plays an important role in combating gendered racial discrimination, and gendered racism, research indicates that schools' efforts in these areas are inadequate. See (K. G. Eriksen, 2021; Midtbøen, Orupabo & Røthing, 2014; Riese & Harlap, 2021; Wollscheid, Lynnebakke & Kindt, 2022). This is confirmed by many personal testimonies in the media and reports (UNICEF, 2022) which indicate that the pupils of colour experience racism in the form of violence, threats, hate speech, exclusion, micro-aggressions, and have their intellect and abilities underrated. That is, racism in school, and/or education environments across Europe often seems to stand uncontested, overlooked, and misunderstood and not taken seriously by teachers, social workers, and youth workers. While anti-racism actors strongly fight and call for school education that address and tackle gendered racial discrimination and gendered racism, that alone is ineffective. On the one hand, it is not feasible nor realistic to assume that each white teacher should know how to talk about racism with the pupils. In general, learning how to deal with linguistic and cultural diversity is not often part of the teacher's training curricula. Thus, that teacher who is required to teach, talk about racism with pupils did not receive any anti-gendered racism education and/or training provided by people who experience racism. So, doing so, it is being asked that the white people design the curriculum on anti-racism and racial justice education, which is a new form of neocolonialism. That is, without proper tools, and the knowledge of gendered racial discrimination and gendered racism, white teachers cannot recognise and address racism effectively, and so, racial discriminatory behaviours persist unchecked. On the other hand, along with school education, European society should invest more in out-of-school anti-racism education and activities.

Racialised students, particularly those of African descent, face widespread racism in educational settings, including micro-aggressions, hate speech, exclusion, and the underestimation of their intellects or academic abilities. But who controls how racism is expressed or dealt with? Research suggests that having the more diverse teaching workforce can contribute to better educational outcomes for the most racialised pupils. Though lack of diversity among teachers, social workers and youth workers in Europe is

identified as the most current complex challenge both for creating inclusive learning spaces and addressing the needs of people of African descent. Even though in Europe there is this growing emphasis on the importance of the inclusive teaching practices and culturally responsive teaching (*Hauge Citation 2014; Solbue and Bakken Citation 2016; Thomas and Law Citation 2017*), there is a lack of the teachers' education programmes that include training courses that focus on inter-cultural and multiculturalism education, as well as on an anti-racist pedagogy. Such training programmes or courses could provide prospective teachers with the knowledge or the skills needed to teach in diverse classrooms more effectively. And hence, the lack of diversity among the teachers and social workers in the European education systems often renders perceived racism invisible and further undermines how racism is expressed and dealt with since the racialised students seldom see themselves reflected in the school authority and/or role models within the educational system. But since within the school environments one meets the people of African descent with different backgrounds, ethnicities, skin colour, religions, lifestyles, or languages etc., the school environments must think differently about anti-racism educational approach and methodology within such social and cultural contexts, and start to collaborate with the local communities, and minority-led organisations in conceptualising the pedagogy for anti-racism and racial justice education. And despite the lack of public funding, anti-racist associations and/or organisations run by racial minority groups are easy to find within the project countries. Most of these associations and organisations deal with migrants and refugees' issues and frequently work on combating racial discrimination and racism.

Adopting an anti-racist approach to teaching and/or learning is one of the best ways to begin addressing the institutional and systemic failures that undermine student success among racialised youth. Anti-racist pedagogy is an approach to teaching that puts at centre the impact of racial histories and cultural experiences within and outside school spaces. So, the approach prioritises institutional and social change, by requiring youth educators to critically reflect, not only on what they teach but how they teach. Anti-racist teaching is important because it positions both the youth educators and racialised students as the agents of change toward a more just society and instils in the white student the attitudes, skills and knowledge to enact the structural changes necessary to build a more just society. But engaging in the anti-racist teaching requires the capacity to defining and/or describing

the dimensions of racism: *interpersonal, social, cultural, institutional and systemic*. By being able to distinguishing among the dimensions of racism, the youth educators can structure the learning experiences for and with the racialised students that move beyond simply describing racist acts between people (*interpersonal dimension*) but move towards examining the systems, structures, cultures and social norms that shape policies, laws, and practices that tolerate and perpetuate racism. Thus, adopting the anti-racist approach to teaching and learning allow a classroom or a training room to reflect on and resist the language, structures and practices that marginalise, exclude and erase the experiences, and contributions of racialised students; and equip the white students with the anti-racist knowledge and the skills to develop more equitable and just policies and practices across institutional structures that marginalise the racialised individuals. (*Maurianne Adams; Lee Anne Bell; Diane J. Goodman; Davey Shlasko; Rachel R. Briggs; Romina Pacheco; "Teaching for Diversity and Social Justice", 2022*); (*Kishimoto, Kyoko "Anti-racist pedagogy" 2018*). Though this sounds straightforward and that this is where European education systems and the youth work sector should be heading, it has been considerably extremely difficult to finding concrete examples of educational resources on gendered racial discrimination and gendered racism that have at least tried to adopt an anti-racist approach to teaching and learning. Nevertheless, in Norway, it was possible to identify a few educational resources on racism and racial discrimination:

1. In/Visible: Everyday racism in Norway

- An exhibition that focuses on everyday racism and rests on the premise that society needs to see and understand everyday racism for what it actually is in order to combat it.

2. Human Rights Dialogue: A dialogue racism in Norway

- A dialogue activity that sheds light on racism and discrimination in Norway. When to speak up if one witnesses or experiences discrimination? How can one prevent racism in daily lives?

3. Dembra Initiative: Tackling racism in Norway

- A project aimed at working on the minds of young students through a democratic preparedness against racism, anti-Semitism, and undemocratic attitudes.

1.4. Anti-racism school and community-based interventions in Europe

In identifying existing anti-racism school or community-based interventions within project countries, it was observed that most interventions rely entirely on multicultural education. And therefore, relying entirely on multicultural education in addressing or tackling gendered racial discrimination and/or gendered racism leads to a great deal of challenges. Multicultural education is a curriculum practice as well as a teaching and/or learning practice that enables students from diverse racial backgrounds to familiarise themselves with educational equality, tolerance, or diversity (*Banks, 1993, James 2005*). Multicultural education is an educational reform that is sensitive to racial-cultural differences, allowing the learners to move beyond cultural hurdles in education, and promote cross-cultural understanding between people and groups perceived as different (*Banks, 1993, James, 2005*). Multicultural education does not only seek the equal presence of the minority students and white students in school in terms of physical numbers but also places significant emphasis on the equal recognition of white values and minority values in the school curriculum, policies and teaching items, and the general culture of the school as a whole. Advocates of multicultural education argue that multicultural learning can promote diversity and ensure celebration of differences.

But its critics have argued that adopting a multicultural approach does not completely address the problem of racism and exclusion since multicultural education is just about a mild curriculum reform (*Banks, 1993*). Multicultural education only brings white culture and minority culture together in school curriculum to ensure the mere representation of cultures, but it does not mean that minority cultures equally have a place in discourse. This argument lies in the assumption that in the multicultural education, dominant (white) cultural norms still determine what sort of differences are tolerable at school. This means there remain ceilings to diversity and to tolerance of differences in education. For example, in European education system, despite education being directed to achieve multiculturalism, the Western values such as the western individualism and middle-class mentality still define pedagogical neutrality (*Chinga-Ramirez, 2017*), which further reinforces white/western norms leaving out minorities. Critics have again warned that multicultural education can offer an inclusive classroom and training room but attempts

for an inclusive classroom and training room can be elusive and deceptive. Bringing racial minority students to the same class with whites and learning about their experiences are not enough. Because in predominantly or white dominated schools, racial minority students are often expected to speak for their racial or cultural group in the class, something not normally requested of white students (*Timo 2010*). In this sense, multicultural learning converts racial minority students into spokespersons of their racial groups instead of asking for the independent views and thinking of minority students. This further marginalise them instead of empowering them.

1.4.1. Dembra initiative - Norway

Introduced 2012, facilitated by the Norwegian directorate for education & training in cooperation with the Norwegian centre for studies of holocaust & religious minorities; the European Wergeland centre; and the department of teacher education and school research at Oslo University; the Dembra (*Democratic Preparedness Against Antisemitism and Racism*) project focuses on democratic preparedness against racism, anti-semitism, xenophobic, and undemocratic attitude. The Dembra's concept is based on the knowledge that democratic culture, based on both participation and critical thinking, provides the best prevention of attitudes that threaten democracy, such as group hatred and anti-democratic ideologies. The project offers a reflective environment for both the teachers and students to think about individual practices related to prejudices, racism, xenophobic and anti-semitism. In the process of learning for tolerance, individual convictions are explored and discussed in a mutually respectful manner; such as expressing views on race, ethnicity and about immigrants and religious minorities in a more respectable manner. It is about talking about race in a more positive lens to appreciate that race is not bad since it allows us to see and celebrate our differences, but racism is and must stop. Dialogue is an important tool used under Dembra project to reduce prejudices, achieve tolerance, anti-racism.

1.4.2. WIRD Project - Austria

WIRD Project aims at empowering the people affected by racism and right-wing extremism through targeted but diverse measures: panel discussions, anti-racism workshops for youth and young adults and children, readings, counselling weekends, the anti-racism media work, storytelling cafés, film evenings, the educational excursions, city tours, literature evenings and art exhibitions with art as a form of empowerment for those affected by racism

and right-wing extremism and as a form of strengthening social cohesion. WIRD Project also raises awareness of the social, psychological and physical consequences of racism and discrimination, and promotes and demands a culture of appreciation and inclusion.

Note: Though Dembra (Democratic Preparedness Against Anti-Semitism and Racism) is a positive initiative that can counteract racism within Norwegian schools, the project present many problems that create controversies. It seems to be another anti-racism initiative created by the White Norwegians, which receives a considerable amount of funds each year. The controversy is that the Dembra project is run by white Norwegians and focuses on so many topics at the same time, such as tolerance, individual convictions, democratic values and cultural norms, which all end up rendering both racial discrimination and racism invisible. Though it is very crucial to address and tackle the topics such as islamophobia, anti-Semitism, hate speech and extremism, and while most of these topics intersect with and influence racial discrimination and racism, it is not clear how both racial discrimination and racism alone are addressed by the White Norwegian teachers and discussed among pupils and students of colour. Dembra is a clear example that adopting a multicultural approach does not completely address the problems of racial discrimination, racism and exclusion since multicultural education is just about a mild curriculum reform (Banks, 1993).

1.5. Recommendations for addressing racial discrimination and racism in Europe

If enforced, these are some of the recommendations that can increase the full, equal, and meaningful participation of the people of African descent who have traditionally been marginalised in all spheres of European societies.

- Identify and address barriers to recruitment and improve attitudes and workplace policies that enhance retention of people of colour and people of African descent.
- Ensure that cases of racial discrimination including racial profiling, and racially based violence are investigated promptly, independently and thoroughly and the perpetrators are held accountable.

- Increase support for visibility of people of African descent including in journalism, entertainment and expert analyses on racism issues in traditional and social media that people of African descent relate to.
- Institute positive measures for the equitable representation across all domains of employment and access to housing. Such as providing incentives to the private sector that increase the employment of people of African descent.
- Implement affirmative actions and policies, in national and municipal politics to ensure adequate political representation of people of African descent through internships, mentoring programmes and other incentives.
- Enhance the participation of people of African descent in the formulation of policies and decision-making procedures that impact these marginalised communities.
- Make funds accessible to racial minority associations or organisations to enhance the celebration and integration of their traditions, cultural heritage and community life. Such as expanding the volume of grants provided to NGOs directly representing people of African descent.
- Increase collaboration between authorities responsible for refugee introduction programme, the Child Welfare Service and the members of racial minority communities to both address, and prevent harmful traditional practices.
- Implement stringent measures to address instances of discrimination against people of African descent on the basis of their actual or presumed religious affiliation.
- Address racial stereotypes and support a just and positive portrayal of Africa and Africans in the media, including African history, cultures and civilisation.
- Provide training for teachers, social service providers, the police and Child Welfare Service professionals on the negative impact of racist hate speech and racist bullying including on social media.
- Integrate content on the nature, impact and prevention of racist hate speech and racist bullying in school curricula.

CHAPTER-2

Narrative analysis as a research methodology



2.1. Narrative analysis' rationale

In Allegories on racism manifestation project, we sought to examine the associations between perceived gendered racial discrimination, gender violence, racism, internalised racism, and the poor mental health outcomes among the racialised youth and LGBTIQ youth. With collected data, we aim to develop educational manuals on literacy on the intersectional of racial and gender discrimination, gender violence, racism and internalised racism, what causes it, and how it becomes both a psychological risk factor and a process associated with high rates of mental, emotional, behavioural, and substance use disorders among racialised and LGBTIQ youth. So, through racialised and LGBTIQ youth narrative analysis, can we hypothesise that greater exposure to adverse experiences of racial or gender discrimination, racism, gender-based violence, being submerged in internalised racism are underlying and significant risk factors for mental, emotional, behavioural, and substance use disorders among racialised and LGBTIQ youth? Narrative analysis is chosen as a research methodology to explore and identify how racialised and LGBTIQ youth construct past events and actions in personal narratives to claim identities and construct lives within discriminatory and racist European societies. So, how the racialised and LGBTIQ youth recount their histories, what they emphasise on and omit, their stance as victims of racism, the relationship those stories establish between their own lived experiences and their mental wellbeing all shape how racialised and LGBTIQ youth claim their own lives. Personal stories are not merely a way of telling someone about one's life; they are the means by which identities may be fashioned (Rosenwald & Ochberg, 1992b).

Initially, we established that our research should focus on narratives of personal experience for analysis within the context of discriminatory and racist European societies. Because, due to the intersectionality of racism, racial and gender discrimination, gender-based violence, and internalised racism the racialised and LGBTIQ youth have over twice the prevalence of one or more mental, emotional, behavioural, and/or substance use health conditions, compared to White European youth (Cave et al., 2019, 2020; Cheng et al., 2015; Liu et al., 2017; Nyborg & Curry, 2003; Pachter et al., 2018; Paradies et al., 2015; Priest et al., 2013). Racialised youth are discriminated against in housing and employment using racial names (European Network Against Racism: Racism and Discrimination in Employment in Europe 2013-2017; Bertrand and Mullainathan, 2004). And though race (colour) cannot

be observed at all from a job and/or a housing application, a racial identity is imagined by White landlords and employers based solely on applicants' names (Gaddis, 2017). Further, racialised youth are exposed to higher rates of mental health risk factors due police brutality, neighbourhood violence, and racial profiling; racial disparity widely reflected in structural racism and discrimination in criminal justice, education systems, and/or policies across Europe. Whereas adversities, such as great exposure to violence, household dysfunction, or child abuse, and those other forms of traumatic stress, have all been researched to establish the strong relationship between cumulating these adversities and mental health problems (WHO 2020: Gardner et al., 2019; Liu et al., 2017; Radford et al., 2011; Bellis et al., 2015; Finkelhor et al., 2007; Petrucci et al., 2019; Shonkoff et al., 2021). However, the fact that perceived racism and racial discrimination, exacerbated by compounding effects of other significant stressors such as immigration, refugee status, cultural discrimination, acculturative stress, and racial and gender identity abandonment; independent of above adverse experiences, are detrimental to racialised youth mental health regarding educational, social, psychological development. But they all have been neglected in European research, and thus, this is the basic need that we seek to address.

2.2. Narrative analysis' relevance

Through interviews, we seek to create safe spaces for racialised and LGBTIQ youth to take us into a past and a present time of lived experiences of racial and gender discrimination to recapitulate the meaning they make out of those experiences. Therefore, in these qualitative interviews, narratives are question-and-answer exchanges where the respondents narrate particular experiences in their lives, about where there has been a breach between ideal and real, self and society (Riessman, 1991). The experiences we focus on herein are:

1. *Stories of racialised and LGBTIQ youth understanding of racial, gender discrimination; racism; gender-based violence; and internalised racism.*
2. *Stories of racialised and LGBTIQ youth's lived experiences of racial, gender discrimination; racism; gender violence; internalised racism.*
3. *Stories of racialised and LGBTIQ youth mental, emotional, behavioural, and substance use health problems because of being submerged in victimhood of lived experiences of racial discrimination, and racism.*

Personal narrative analysis is so relevant in a sense that it creates safe spaces for personal stories to convey a complex, difficult look at racism. Despite the universality of lived experiences of racial and gender discrimination among racialised, and LGBTIQ youth within European societies, these experiences are extremely difficult to speak about. Indeed, political conditions, laws, and policies constrain the racists and discriminatory events from being narrated. Academic and public discourse debates on the role of adverse youthhood experiences of the intersectionality of racial/gender discrimination, gender-based violence, racism, and internalised racism as the sources of increased mental health risk factors among the racialised and LGBTIQ youth remain largely neglected and untested in Europe. And hence, racialised and LGBTIQ youth silence themselves because it is too difficult to tell and to listen: they may have difficulties even naming their experience and may not be able to talk about what they experienced as human rights violations because White Europeans do not regard them as human rights violations. Since our focus is on the school and youth work-based environments, to counteract rather than to reproduce racism in such environments, youth educators should be equipped with skills in critical race theory, gender literacy, cultural diversity, anti-racism, human rights education to fully discuss multiple dimensions of the concept of race and/or gender, including racial identity, gender identity and/or expression, cultural differences as well as intersectionality of racial discrimination, gender discrimination, and racism as well as their impact on the social, mental, emotional, and behavioural health and well-being of the racialised youth. This is because different dimensions of race and gender yield different estimates of racial and gender inequalities and so contribute to different forms of social barriers and obstacles for racialised and LGBTIQ youth of African descent.

Furthermore, personal narrative analysis is relevant to explore how adverse community environments (e.g., racist, discriminatory systems, and racism experiences), are embedded in and emerge from educational and structural contexts that hinder racialised and LGBTIQ youth capacity for resilience against the harmful impacts of systemic racism that increase the risk of experiencing mental, emotional, behavioural, and substance use health problems. Moreover, personal narrative analysis is relevant in the sense that it collects inputs necessary to develop youth-tailed interactive non-formal educational tools to address lack of literacy on racism in Europe. Academic literature in Europe has largely ignored, continues to neglect the role of the

combined racial and gender-based discrimination in the manifestation and the accumulation of risk-taking behaviours and mental health risk factors among racialised and LGBTIQ youth. But yet, despite early warnings that a new form of racism could be emerging across European societies (e.g. Balibar, 1991); to date, empirical studies on the impact of perceived racism and racial discrimination have been widely neglected by European scholars. So, to correct this ignorance and power inequality on literacy on racism in European literature, we aim to use comparative narrative analysis to assess how the impact of intersectionality of racial/gender discrimination; gender-based violence; racism; and internalised racism affect the mental health and well-being of the racialised and LGBTIQ youth. Thus, personal narrative analysis facilitates in establishing the association between perceived racism and discrimination and poor mental health outcomes among the racialised and LGBTIQ youth such as low self-esteem; cultural, racial, and/or gender identity abandonment; increased depressive symptoms; anxiety; alcohol and/or drug abuse, loneliness, disconnection, depersonalisation. But since the manifestation of risk factors for mental, emotional, behavioural, and substance use disorders differ by contexts, cultures, as well as gender and social norms; personal narrative analysis allows us to reflect on disparities linked to systemic and historical forms of racism and racial discrimination within different social contexts.

2.3. Narrative analysis methodology

In the Allegory on racism manifestation project, narrative analysis is used to understand how racialised and LGBTIQ youth construct both story and narrative from the personal stories of lived experiences of racial and gender discrimination; racism; gender-based violence; and internalised racism. So, there is a dual layer of interpretation in narrative analysis: (1). *The racialised and LGBTIQ youth interpreted their own lives through narrative*; and (2). *We interpreted the construction of that narrative from the transcripts of in-depth qualitative interviews*. So, narrative analysis is a qualitative analysis method, which we herein used to interpret racialised and LGBTIQ youth experiences by looking closely at their own stories (*their narratives*) that shape their lives in European societies. That is, narrative analysis interpreted racialised and LGBTIQ youth personal narratives as data, to uncover themes and meanings of the intersectionality of racial and gender discrimination; gender-based violence; racism; and internalised racism from racialised, and LGBTIQ youth lived experiences. Then, this data was then used to create open educational

resources on literacy on the impact of intersectionality of racial and gender discrimination; gender-based violence; racism; and internalised racism on the mental health and well-being of racialised and LGBTIQ youth.

We sought to use an inductive approach to narrative analysis. The inductive approach takes the bottom-up review, allowing the data to speak for itself, without the influence of preconceived notions. We wanted racialised and LGBTIQ youth to tell their stories and analyse those narratives to uncover patterns and themes that can explain the intersectionality of racial or gender discrimination; gender-based violence; racism; and internalised racism and its impact on the mental wellbeing of the racialised and LGBTIQ youth. In this narrative research, racialised and LGBTIQ youth were essentially raconteurs who experience the world and interact with others through the storied lives. Through narrative analysis, we aimed to set approaches on how racialised and LGBTIQ youth, at individual levels can tackle intersectionality of racial and gender discrimination; gender-based violence; racism; and internalised racism and its impact on their mental wellbeing. Herein, narrative analysis as a qualitative research methodology is more concerned with racialised and LGBTIQ youth's experiences of the world and in the stories, they make out of those experiences. Narrative analysis as a method enabled us to engage with the stories that the racialised and LGBTIQ youth consciously tell and/or might be unaware of as a window into their experiences of intersectionality of racial and/or gender discrimination; gender-based violence; racism; and internalised racism and its impact on their mental wellbeing, as well as the beliefs they hold about those experiences. So, it is important to note that, even though racialised and LGBTIQ youth told their stories to shore up their interpretation of self, they may omit life events and experiences that might challenge this interpretation.

2.3.1. Defining narrative analysis

Narrative analysis is a process in which researchers collect descriptions of events and happenings, and then, synthesise or configure them by means of a plot into stories or events. Narrative analysis entails the usage of stories to define human actions and/or experiences (Donald E. Polkinghorne, 1995). In narrative analysis, the story (*the narrative*) is the object of investigation (Catherine Reissman, 1993). The analysis seeks to reveal and bring about an understanding of how people make sense of their life actions and events. Hence, narrative is both a mode of reasoning and a mode of representation.

People can apprehend the world narratively and people can talk about the world narratively (Laurel Richardson, 1995).

However, in this research, the focus is on the mode of representation based on the stories of racialised and LGBTIQ youth, and then, use these stories to create educational resources for youth workers in the context of non-formal education. Thus, herein narrative analysis entails research that interrogates the character perspective forwarded by open educational resources. These perspectives reflect on the cultural and societal perceptions that emerge from the way the narrative is told. Therefore, unlike conventional research, which attempts to ascertain and/or verify the knowledge about the state of the world, narrative research seeks to portray the racialised and LGBTIQ youth's experience of the world. Hence, narrative research offers a degree of interpretive space and seeks to question the status quo (Tom Barone, 2002). As such, narrative research enables us to study what life means at a moment of telling. Hence, life is storied in terms of the forces that shape human behaviours and experiences, but as we do not have direct access to the experience of another, it is crucial to maintain neutrality and objectivity when representing another to the world (Riessman, 1993). Storied lives as a source does not offer a transparent window into one's lived experiences, but it provides access to the felt experiences and significance of events to the narrators in their present moment. Hence, this research interrogates the notions of giving the voice to racialised and marginalised youth, which is impossible since the voices on the margins are never silent to begin with; they can only be sidelined by the mainstream and politics. At best, we seek to explore, hear, record, and interpret the voices of racialised and LGBTIQ youth to equip the youth workers with the youth-friendly open educational resources on the literacy on the impact of the intersectionality of racial and gender discrimination; gender-based violence; racism; and/or internalised racism on the mental health of racialised and LGBTIQ youth.

2.4. Audience, objective, and context

Youth mental health education, promotion, and prevention in Europe fall short in identifying and in tackling the effects of intersectionality of racial and gender discrimination; gender-based violence; racism; and internalised racism on mental health of racialised and LGBTIQ youth. Whereas adverse environments (*racist and discriminatory systems, and racism experiences*), are embedded in structural contexts that increase mental health risk factors

among racialised and LGBTIQ youth, there is no evidence-based study nor research at European level on their effects as the independent youthhood adversities on the physical, social, and mental well-being of the racialised youth. Indeed, studies on racism in Europe are seriously hampered by the lack of data (Simon, 2012; Farkas, 2017). So, our objective was to conduct narrative research with 120 participants in all project countries in the pursuit of understanding how the intersectionality of the contemporary forms of discrimination and racism affect racialised and LGBTIQ youth mental health.

So, we used narrative analysis to understand how the racialised and LGBTIQ youth construct stories and narratives from their own personal experiences. That meant giving the racialised and LGBTIQ youth safe spaces to interpret their lives through narratives; and then, interpreting the construction of those narratives to create open educational resources. It mattered since racial-gender-formation theories see race and gender as powerful factors of stratification, capable of producing complex forms of social, racial, and gender exclusion and inequalities: putting the Whites at the top and Blacks at the bottom of racial ranking in Europe. To put it bluntly; in European societies, racialised youth are always at risk of systemic racism. So, European societies' inability to counteract racial and gender-based discrimination furthermore perpetuates compound forms of discrimination that racialised youth face. For example, youth with a gender identity that does not conform to the binary notions of gender (*a bisexual black youth for example*), does not only experience the sum of racial and gender discrimination but is also exposed to various mental health risk factors. And if it is a youth with even a complex identity (*a trans-black-queer youth for example*), multiple systems in their life intersect to create a unique brand of racial and gender discrimination as well as mental health risk factors. And hence, we sought to using research and literacy-based allegories as narratives, visual stories to convey this complex, neglected, and difficult look at racism.

2.5. Conducting narrative analysis

To explore how intersectionality of contemporary forms of discrimination and racism affect racialised and LGBTIQ youth mental health, our narrative research is broken down into five categories (Reissman, 1993):

- 1. Attending to experience
- 2. Telling about the experience

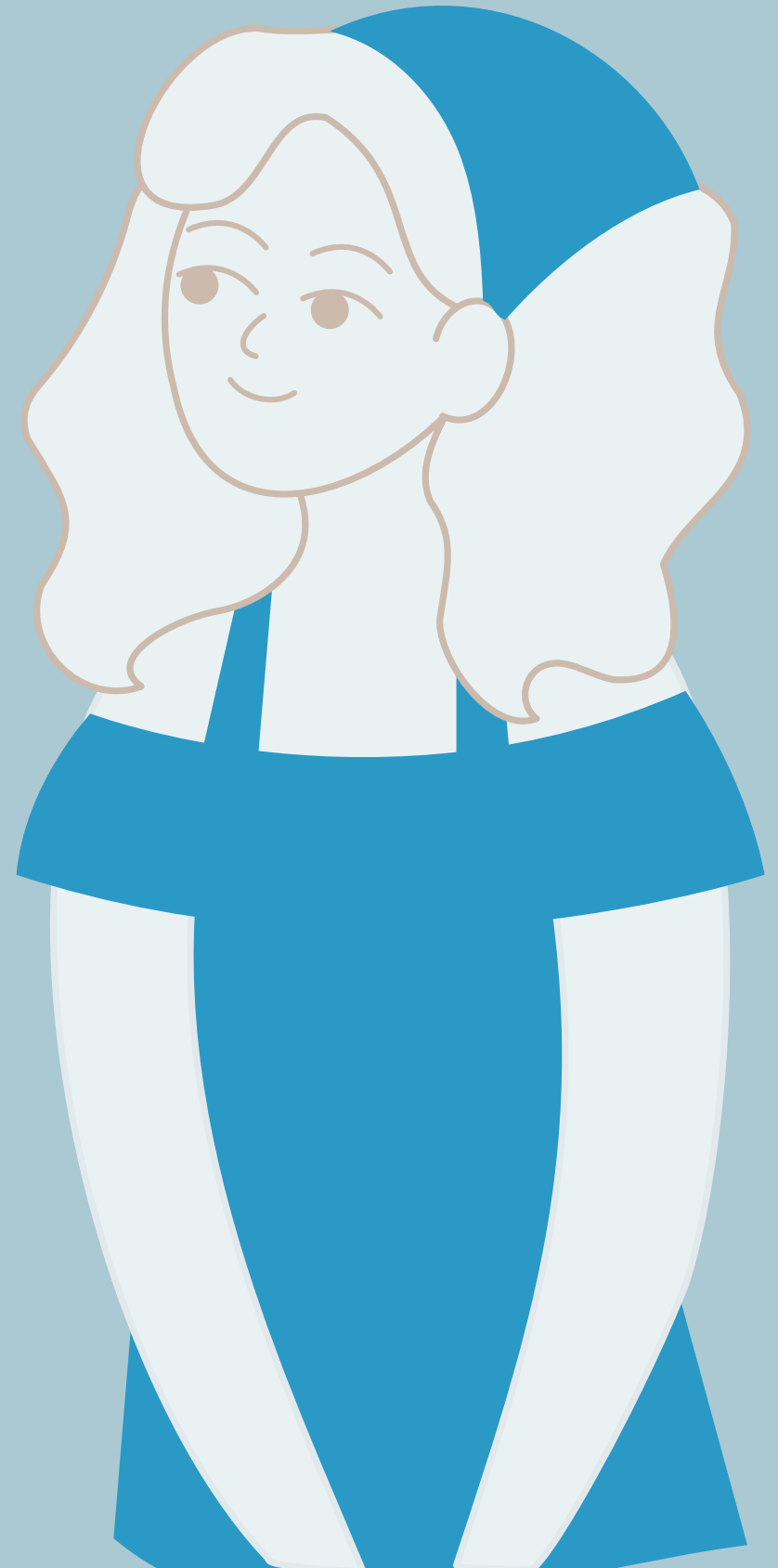
- 3. Transcribing experience
- 4. Analysing experience
- 5. Limitations of representation

Table-1. Narrative research questions

Questions on the intersection of racism and racial discrimination	Questions on the intersection of gender violence and gender discrimination
1. What is your understanding of the term "race"?	1. What is your understanding of the term "gender"?
2. What is your understanding of racial discrimination?	2. What is your understanding of gender discrimination?
3. What are your views on the manifestation of racial discrimination in everyday life?	3. What are your views on the manifestation of gender discrimination in everyday life?
4. How can you describe the impact of racial discrimination on social and mental well-being among different groups of people?	4. How can you describe the impact of gender discrimination on social and mental well-being among different groups of people?
5. What is your understanding of racism?	5. What is your understanding of gender-based violence?
6. How can you describe the impact of racism on social and mental well-being among different groups of people?	6. How can you describe the impact of gender-based violence on social and mental well-being among different groups of people?
7. What is your understanding of the term "internalised racism"?	7. What is your understanding of the term "internalised discrimination"?
8. Is there a moment in your life when you felt unable to express your experience of racism?	8. Is there a moment in your life when you felt unable to express your experience of gender-based violence?
9. What can be done to make you feel more comfortable expressing your experience of racism?	9. What can be done to make you feel more comfortable expressing your experience of gender-based violence?
10. What kind of educational resources and tools would you need to address or deal with racism?	10. What kind of educational resources and tools would you need to address or deal with gender-based violence?

CHAPTER-3

Racialised youth's narrative analysis



3.1. Attending to experience

Attending to experiences of racialised youth and LGBTIQ youth required the project team to conduct desk-based research to get a first hand awareness of the intersectionality of the forms of gendered racial discrimination and gendered racism these youth face. Based on the data from the desk-based research, we gained awareness of racialised and LGBTIQ youth experiences within the project countries, which was crucial in conceptualising narrative research's questions and conducting interviews with research participants. That is, the information presented in the first chapter, was translated into ideas, questions, and observations about racialised youth and LGBTIQ youth situation vis-a-vis the perceived racism that shaped this narrative research. Hence, considering negative impacts of racial and gender discrimination, racism, and gender violence on social and cultural aspects within the project countries, we can therefore highlight that adverse experience of perceived gendered racial discrimination and gendered racism are all the underlying and the most significant factors in the associations between internalised racism and poor mental health outcomes among racialised youth and LGBTIQ youth. Therefore, we can hereby conclude that perceived gendered racial discrimination and/or gendered racism are systemic, social, cultural, health and human rights problems in project countries. Thus, by attending to the experiences of the racialised youth and LGBTIQ youth, we were more concerned by assessing and identifying their levels of knowledge on the harmful psychological legacy of perceived gendered racial discrimination, gendered racism, gender-based violence, and internalised racism. Or their levels of knowledge on how the exposure to gendered racial discrimination, gendered racism, gender-based violence, and internalised racism are thus associated with high rates of mental, emotional, behavioural, and substance use disorders among racialised youth and LGBTIQ youth.

3.2. Telling about the experience

Facilitating both racialised youth and LGBTIQ youth to tell their life stories required that events and experiences of racial and gender discrimination; gender-based violence; racism; and internalised racism are represented with all opportunities and constraints the discourse entails (Reissman, 1993). Therefore, talking about an experience through interviews becomes the performance of the narrative, and so, as listeners we convey awareness into words and share it as an investigation that sets the scene for the tellers to

formulate and narrate their own life stories. So, to encourage racialised and LGBTIQ youth to attend and to talk about important moments in their lives and the experiences born out of those moments, it was thus necessary to provide a more facilitating context in the research interviews. We preferred asking questions that open up topics and allow respondents to construct answers, in collaboration with listeners in the manners they find meaningful (Mishler, 1986). Thus, our questions sought to generate extended accounts on how intersectionality of the contemporary forms of racial and gender discrimination; racism; gender-based violence; or internalised racism affect racialised and LGBTIQ youth. Since the impulse to narrate is so natural and apparently universal, it was almost inevitable that these kinds of questions would produce narrative accounts since the interviewing practices did not get in the way (Reissman, 1993). And since the respondents did not always follow instructions and they did not tell their stories in the linear form, we therefore sought to use less structured interviews, in the interest of giving greater control to respondents.

During interviews, we used a set of 20 questions:

- 10 questions to identify how intersectionality of racial discrimination, racism and internalised racism affect racialised youth; and
- 10 questions to identify how gender discrimination, internalised discrimination and gender-based violence affect LGBTIQ youth.

However, these questions were supplemented by probe questions in case the respondent had trouble getting started, such as *"Can you tell me more about that?"* Or *"What was the experience like for you?"*. Hence, narrative analysis interviews were more like conversations in which both the teller and listener developed meaning together, an interview practice that gave considerable freedom to both. And thus, this encouraged the listeners to clarify some uncertainties with follow-up questions, since answers given were continually informing the evolving conversation (Paget, 1983).

Table-2. Racialised youth’s narratives

Nr.	QUESTIONS	NARRATIVES
Q-01.1	<ul style="list-style-type: none">What is your understanding of the term “race”?	<div><div><div>1. “I think it is racist to talk about race but if you think historically, sociologically, why not talk about it without hierarchy. I think it is derogatory because race is associated with racism.”</div><div>2. “To me, the race refers to your culture, background, and heritage. So, when someone asks me, what is your race? I think about where you are from and your heritage.”</div><div>3. “The term race, in my understanding, could be a tribe, like a tribe or a group. And for instance, in Africa, when you say race, it means like a tribe. And it could also be a colour, nationality, and a culture.”</div><div>4. “The pigmentation of our skin, I always leaned more on the scientific definition of the term, because that is what I learnt, you are either Caucasian, or Asian or African. We come from different parts of the world and we need our pigmentation to survive in this area.”</div><div>5. “Race is nationality and ethnicity. It is related to where the people are from.”</div><div>6. “Race is a specific geographical region where people come from, along with their culture and characteristics as a group. Race is determined by factors like language, appearance, and origin, which differentiate one race from another.”</div><div>7. “Race is how one is born, part of a group one belongs to based on ethnicity, but it can also be cultural depending on one’s group.”</div><div>8. “Race is a very complex word. I would say how a person physically looks is a very determinate factor to say what kind of race that person belongs to, even though in the background probably is more complex phenomena when you say what kind of race you have.”</div><div>9. “Race is a term which is not very popular, to remain politically correct, people use race to talk about cultures. But I think we need to talk about race; there are physical characteristics; genetic heritage and then there is culture on the other side.”</div><div>10. “Race is a social construct; it is a sociological way of looking at people. It is a result of white supremacy. It is a social categorisation to exploit part of the population.”</div><div>11. “I think racial identity is externally imposed: how others perceive me. But also, racial identity is internally constructed: how I identify myself.”</div></div><div><div>12. “Race is a social construct. Scientifically, there is no such thing as a race. By defining race from a social point of view, we group together certain people. These people experience some of the same realities, but unfortunately all races do not have the same privileges.”</div><div>13. “Race is a social construct used to categorise people based on physical traits like skin colour, facial features, and hair type. It is not rooted in biology, as genetic differences between racial groups are minimal.”</div><div>14. “Race is a label on the humankind in order to categorise them based on the place and the appearance, and the language they speak when they are born.” “</div><div>15. Often the use of the term immigrant has become a stigmatised way of labelling people and functions similarly to racial labelling.”</div><div>16. “Like the human species, we use the term race for human beings. We can also use this term for animals. It is to distinguish in which group, human beings or animals fall.”</div><div>17. “It is the categorisation of people based on different expectations in society. Today, there is a certain categorisation of people by one part of society. By categorisation I mean categorisation in relation to skin colour and/or nationality.”</div><div>18. “It is a term I do not use too much, I use the term ethnic more than the term race. But unfortunately, I see race used to justify group ranking and classifications.”</div><div>19. “It is a characteristic of a group of people, who have certain common characteristics.”</div><div>20. “I would say that race is a person’s history, the ethnic group in which that person belongs to and comes from.”</div><div>21. “I would say it encompasses quite a few things; there can be race from a scientific point of view (human vs animals) and race from a social point of view: distinguishing people according to their phenotypes, skin colour, facial features. Race is above all a social construct that was put in place during colonisation and slavery.”</div><div>22. “I think race matters if we are to understand persistent racial inequality in society since this is an inequality that cannot be ignored.”</div></div></div>

Nr.	QUESTIONS	NARRATIVES
Q-01.1	<ul style="list-style-type: none">What is your understanding of the term "race"?	<div><div><p>23. "I think race is something that western societies use to establish and justify systems of power, privilege, and oppression."</p><p>24. "I think race is connected to our lives as people of colour since race operates in real and definitive ways that withholds benefits and privileges from us."</p><p>25. "I think race is a means used by European societies to establish racial hierarchies and to justify injustices these hierarchies create and reinforce against people of colour."</p><p>26. "I think my racial identity and experience are shaped by my race. I often experience certain disadvantages because of my race: being a person of colour, a minority."</p><p>27. "I think race is the colour, the colour of people. People are different, they come from different continents."</p><p>28. "I think race is a socially constructed concept used to categorise and differentiate people based on physical traits like skin colour, facial features and ancestry. So in other words, it is separation on a human level."</p><p>29. "I often struggle to understand the link between race and identity, more so since creating a racial identity is a fluid, non-linear process, different for each person."</p><p>30. "I never thought about this term before I came here. I guess race is linked to skin colour, nationality and ethnicity."</p><p>31. "I do not know if I understand it as race or culture. In my experience, race is often replaced by skin colour or ethnicity."</p><p>32. "I believe that when white people say that they do not see race, they are then ignoring racism, not helping to counteract it."</p><p>33. "I associate race with a whole, which takes in the human race. I find it hard to differentiate between people on the basis of their skin colour. Whatever the differences, people should not be differentiated by race."</p><p>34. "Humans were classified according to their colours, and race was created at that time. Scientists have subsequently shown that there is no such thing as race, but the concept persists. Stereotypes are attached to race in our collective consciousness. Or at least people know that it does not exist scientifically, but it is omnipresent."</p><p>35. "For me, race refers to a feeling of belonging, to common origins, to common ancestors, but generally in opposition to the white race."</p></div><div><p>36. "For me, race is used to differentiate individuals and classify them by group (black, Arabs, Asians..), it is used to mark a group of people by ethnicity."</p><p>37. "For me, race is the general understanding in society, namely skin colour. I think that there is a difference between race and ethnicity. Race is general, whereas ethnicity is used more specifically."</p><p>38. "For me, race is a person's identity, encompassing their origins, community, religion, and overall personal identity."</p><p>39. "I have a little bit of a difference because race is, I believe in one race, that is the human race. But in reality, in the world we live in, we are divided and mostly divided by colour."</p><p>40. "A person's ethnic origin may be linked to skin colour, but not necessarily. It means a group of people who are not of the same ethnic origin but who are grouped together in the same category."</p><p>41. "A lot of people link race to origin. For me it is more a negative understanding of some people because race is used to categorise people based on their origin."</p><p>42. "While race is often identified by physical traits such as skin colour or facial features, it also has deeper cultural and geographical roots. It reflects appearance and community a person belongs to, shaped by history, culture, social identity."</p><p>43. "Race is both a personal identity and a social construct. It includes a person's origins, culture, religion, and appearance, and it often divides people based on factors like skin colour, geographic location, and language."</p><p>44. "Race is a socially constructed label used to categorise people based on their physical appearances, like skin colour, and other factors such as language and origin. These categories have no biological foundation but serve to divide people in society."</p><p>45. "Race is a label categorising humans based on visible traits like skin colour, facial features, language, and cultural and geographic factors. While it reflects diversity, it also plays a role in creating social divisions and identities."</p><p>46. "Race encompasses a person's culture, heritage, and physical traits like skin colour, facial features, and hair type. It is about where you are from, your community."</p></div></div>

Nr.	QUESTIONS	NARRATIVES	
Q-01.2	<ul style="list-style-type: none"> What is your understanding of the term "gender"? 	<ol style="list-style-type: none"> "I think it is often confusing for me since I hear many people using the terms sex and gender interchangeably. Or that gender as a term is often conflated with sex." "I think sex, gender, sexual orientation, and gender identity are all related, but are different parts of who we are. For some people these parts line-up but not for everyone." "For me, gender represents what it means to be a woman which is influenced overtime, shaped by social and cultural values or norms." "I understand gender as the combination of gender roles, gender identity, and gender expression." "I think gender is how my racial and gender identities relate to social and cultural ideas of what it means to be a woman, man, neither, or a mix of genders." "I understand gender as the combination of cisgender, transgender, agender, two-spirit, gender queer, non-binary, gender fluid or any number of terms." "I think gender is invisible or not seen by others if I reflect on my gender identity: my deeply held inner feelings of whether I am female or male, both, or neither." "I think gender becomes visible through gender expression: how I choose to express my gender identity through my name, pronouns, clothing, hair style, behaviour, voice, or body features." "I think gender is how society thinks we should look, think, and act as girls and women and boys and men." "I think each culture has beliefs and informal rules about how people should act and express themselves based on their gender." "I think gender shapes how individuals perceive themselves and their societal role, influenced by external factors like history and culture." "Gender is something deeply personal and hard to describe. It is more of an internal feeling than something you can easily explain with words. It is one of those things that either makes sense to you or does not." "Gender is a social and cultural concept. It is about how society shapes our understanding of identity and roles and how individuals view themselves about societal expectations." 	<ol style="list-style-type: none"> "I have come to understand that gender is not only about queer identities but also covers a broader range of issues, including how men's roles, relationships, and sexuality are defined and constructed by society." "Gender is a social construct that exists on a spectrum. Cultural norms and personal expression shape it, and it is not fixed but rather a dynamic performance of identity." "Gender is the way a person identifies themselves in relation to society. Gender is masculine and feminine, not binary and all the scales on the spectrum. It is really how the person identifies and not in relation to the sex they were born with." "I think gender can be whatever sex: how you are born. Gender is bigger than female and male." "Gender is a characteristic linked to a person's sexuality: feminine, masculine, non-gender." "I am still wondering; is gender used to differentiate between individuals on the basis of their physiological characteristics. For me, there are two genders, male and female. Despite the fact that some women feel like men and vice versa." "For me, gender is an evolving concept. 10 years ago, there were only 2, whereas now there are other genders that are tolerated by the courts. Before it was a biological reality, now it is a social reality." "Gender is a normalised construction of belonging to a masculine, feminine, non-binary or other norm. Gender is socially constructed. I am a homosexual woman, and I do not correspond to the construction I am supposed to be. I think of different genders but in reality, there are different variations." "I am thinking of male and female, and more and more of transgender people. I am thinking of a third gender, people who do not identify with either gender; I see them more and more in administrative questionnaires." "Gender in the scientific sense is linked to the chromosome. Today it is more varied with the different pronouns." "For me, it can be a social construct; I do not believe that such and such is a gender. I hear that there are transsexuals, but these people identify with another gender. I think we are asking questions today that we did not ask before. I understand trans-sexuality, but not binary."

Nr.	QUESTIONS	NARRATIVES	
Q-01.2	<ul style="list-style-type: none">What is your understanding of the term "gender"?	<p>25. "The masculine or feminine gender, but it can be how the person identifies themselves; a person can have a gender different from their sex, how they identify themselves."</p> <p>26. "Gender is defined by how you perceive yourself. Personally, I see myself as a gay man, but other people define themselves as bi or other. It is not how you are born that defines you, it's how you define yourself."</p> <p>27. "It was understood as the physiological sexes, which determined whether a person was a man or a woman. We recognise that a man can feel like a woman and vice versa. It is society that has defined gender on the basis of physical or physiological appearance."</p> <p>28. "I used to think that there were only women and men but when I came here I found out more about gender diversity."</p> <p>29. "For me, gender is what you use to determine yourself, then gender is broader than what one was assigned at birth."</p> <p>30. "With the latest developments in research, people are talking about gender as a social construct. For me, gender is not just social, there are biological realities behind it, even if there are sometimes biological exceptions."</p> <p>31. "Gender is a social construct. Is how the people feel and how the people identify themselves. Gender is different from sex. There are different kinds of genders, for example, my pronoun is he/him, but gender is fluid. Sometimes I feel more feminine."</p> <p>32. "I personally identify as cis. I am okay with the binary explanation, and I am fine with the fact that other people have other definitions of gender."</p> <p>33. "For me, gender is about how a person feels about themselves. Gender refers to the scientific level; like how you see yourself. But I do not really understand how you can be non-binary."</p> <p>34. "I think gender is more of a feeling than something easy to put into words. My gender identity is not something I can verbalise exactly. It is more of a either you get it or you do not situation for me."</p>	<p>35. "I would say gender is different from sex because sex is biological, like male, female, or intersex. Gender, on the other hand, is a societal concept; it is the way your identity is shaped through society and culture. It is not biological, it is how you perceive your role within this context."</p> <p>36. "Gender is not solely about queer identities but also encompasses broader issues related to men and their roles, relationships, and sexuality."</p>

Nr.	QUESTIONS	NARRATIVES	
Q-02.1	<ul style="list-style-type: none">What is your understanding of racial discrimination?	<p>1. "I think of racial discrimination as unequal treatment of people of colour based on race. But racial discrimination is also a hidden topic in public discourse in Europe."</p> <p>2. "I think racial discrimination is as sensitive as racism, as it does resonate with racial theories and slavery, therefore difficult to discuss."</p> <p>3. "I understand racial discrimination as ranking someone higher than others based on unfair criteria like ethnicity, nationality, colour, or race."</p> <p>4. "Racial discrimination is about setting unfair criteria based on colour, or race that should not be criteria for gaining access to goods, jobs, or housing."</p> <p>5. "I understand racial discrimination as a form of discrimination that embeds several different grounds of discrimination that affect the lives of individuals within a variety of sectors throughout different phases of life."</p> <p>6. "I think that racial discrimination occurs on the grounds of race and ethnicity. It creates and justifies why some people are treated differently in accessing services or goods."</p> <p>7. "Racial discrimination is about having restrictive or absence of rights on the grounds of being a race minority."</p> <p>8. "The fact that in practice a person in a racial minority group has fewer rights than others in a same society, that is my understanding of racial discrimination."</p> <p>9. "It is not written, and it is not by law but the fact that I see people, including myself being denied services based on race and colour, for me this is racial discrimination."</p> <p>10. "I would say that racial discrimination is not only tied to unfair treatment based on race but also demonstrates how people of colour have fewer rights in practice."</p> <p>11. "Racial discrimination can occur during employment processes, it seems harder to be invited to job interviews if one does not have a typical Norwegian name."</p> <p>12. "It seems to be harder for racial minorities to get employed when not considered White because of how they look, so I think this is racial discrimination."</p> <p>13. "I get a lot of the -you are not like other black women- from white people thinking that is a compliment, but this is pure racial discrimination."</p>	<p>14. "Racial discrimination is the unfair treatment of individuals based on their race or ethnicity. It often involves prejudice, exclusion, and unequal access to education, jobs, and housing opportunities."</p> <p>15. "It is when people are judged or treated unfairly because of their skin colour, nationality, or cultural differences. This includes discrimination in everyday situations like job searches or shopping."</p> <p>16. "Racial discrimination can be driven by societal beliefs and unconscious biases, often reinforced by limited exposure to different groups. It stems from both personal experiences and systemic inequality, where one race is unfairly seen as superior to another."</p> <p>17. "Racial discrimination occurs when people are marginalised or excluded based on their appearance or cultural norms. It reflects a deep societal problem where groups are segregated and judged by external factors, such as skin colour."</p> <p>18. "Racial discrimination, or systemic discrimination, is close to racism. Treating someone differently because of their race. I do not think there is white racism, in the sense that a white person will not have too much trouble navigating society because of the colour of their skin."</p> <p>19. "Racial discrimination is discriminating against some people because of who they are and because they have no way of escaping. They will suffer the consequences."</p> <p>20. "Racial discrimination is treatment that is prejudicial according to skin colour, or other characteristics such as race."</p> <p>21. "Behaviour that has the effect of treating an individual differently and unfairly on the basis of their ethnicity or race."</p> <p>22. "It is seeing race as a hierarchy. Consciously or unconsciously, it ranks people according to their ethnic origin."</p> <p>23. "In the norm of power, the Caucasian norm is often the norm. If a person does not fit that norm, he or she is discriminated against. The discriminated person will not have the same opportunities because he or she does not fit that norm."</p> <p>24. "As soon as we make a difference in the treatment of two individuals because of their difference. Difference in treatment between a black person and a white person because the person is black."</p>

Nr.	QUESTIONS	NARRATIVES	
Q-02.1	<ul style="list-style-type: none"> What is your understanding of racial discrimination? 	<p>25. "It is the fact of wanting to exclude a category of people because of their skin colour, their origins and having appropriate prejudices."</p> <p>26. "It is the act of discriminating against someone on the basis of their ethnicity or origin. De facto on the basis of physical appearance."</p> <p>27. It is the fact of not accepting a person as he or she is. A person who is not from the same ethnic group, not the same skin colour, or not the same religion. One is afraid; not to accept people whose colour is different from theirs.</p> <p>28. "Differentiation of a person due to or because of race. Different treatment, stereotypes. When people judge you by certain physical characteristics, that is racial discrimination, but it is also cultural discrimination."</p> <p>29. "Discrimination based on your skin colour, physical differences. It reminds me of racism, discrimination based on race."</p> <p>30. "It is when you have someone who is afraid of someone, and in order to defend themselves, they reject others. For me, the person who discriminates is someone who does not accept themselves."</p> <p>31. "Discrimination based on the concept of race, which is still part of our collective unconscious. Since we are still in a period of decolonisation, those prejudices persist."</p> <p>32. "For me, it is the fact of treating someone differently and negatively on the basis of their race."</p> <p>33. "It is about treating people differently depending on their ethnicity. As far as I am concerned, there are no races, skin colours, origins or anything else."</p> <p>34. "Every day, in all contexts: family, work, street; microaggressions, physical and mental aggression."</p> <p>35. "For instance, if two tribal groups fight among themselves and kill themselves just because of different opinions. I think this is very wrong because no matter what, we are all one people, but some people feel like they are superior to others."</p> <p>36. "It is when someone is not being friendly to someone different from their skin colour or country even or someone who speaks a different language. Being not friendly for no reason, like looking at someone and judging how that person looks, how they smell, or how they talk."</p>	<p>37. "It is being treated differently, like not being allowed to do something that others can do simply because you do not look like them. It is stereotypical and creates barriers, making it harder for some people to access things."</p> <p>38. "It is the unfair treatment of people based on their race or ethnicity. It includes prejudice, exclusion, and unequal opportunities in areas like education, employment, and housing."</p> <p>39. "Treating people unfairly based on their origin, culture, or appearance, such as skin colour, rather than judging them on their individual character or personal experiences. I think that discrimination occurs when people are judged by external factors rather than who they truly are."</p> <p>40. "I would say it is a society problem, usually a kind of segregation of a group of people."</p> <p>41. "You bring in some elements to favour some people who come from a particular geographical location with a particular skin colour against others. So, you have this comparison between one race and the other."</p> <p>42. "It is unjust treatment of individuals based on race, driven by tragedies and systematic inequality. Something that is deeply ingrained in one's belief system or what we call the unconscious."</p> <p>43. "A group of people are being discriminated against or marginalised based on how they look, or based on their cultural expressions or their norms."</p> <p>44. "It is where you are judged from the way you look when you go to an office or maybe you are looking for a job or probably you go to a shop and they look at you, they follow you around because a certain kind of people are seen as criminals".</p> <p>45. "It comes from people's experiences with a certain group of people, knowledge levels, education, and upbringing. I think it is influenced by limited exposure to diverse groups and reinforced by family beliefs or societal norms."</p> <p>46. "It is like when we use a colour of people in a bad way. And we say things like, if you are black, you are not good, or you do not have a good qualification, or you do not deserve good positions. So when we use a race in a bad way."</p>

Nr.	QUESTIONS	NARRATIVES	
Q-02.2	<ul style="list-style-type: none">What is your understanding of gender discrimination?	<ol style="list-style-type: none">"I understand gender discrimination as ranking someone higher than others based on unfair criteria like gender, sex, gender expression, or sexual orientation.""I understand gender discrimination as setting different criteria for men and women that really should not be criteria for gaining access to goods, or jobs, or housing, etc.""Gender discrimination means exclusion or restriction made on the basis of gender that creates barriers for girls, boys, women and/or men in exercising equal rights.""Gender discrimination is based on sex or gender, which causes one sex or one gender to be routinely privileged or prioritised over another.""Gender discrimination involves treating a job applicant or employee unfavourably because of that person's gender, including the person's gender expression.""I think it is discrimination against an individual because of gender identity, including transgender and non-binary people, or because of sexual orientation.""I think that for example paying women less than men for the same work, is gender discrimination.""Trans people face significant gender discrimination. Most consequential discrimination occurs in healthcare; reason why trans people are more vulnerable to health problems.""Gender discrimination occurs when individuals are treated unfairly due to their gender identity, often impacting areas like employment and housing. Those with multiple marginalised identities, such as Black trans women, may face even greater challenges because the discrimination they experience is compounded by race, gender, and other social factors.""I do not experience much gender discrimination myself, but I do see it in male-dominated environments. Discriminatory behaviours, like biased language or the undervaluing of women, are often visible in these spaces, which highlights the inequality that persists.""This form of discrimination is when someone is treated unfairly simply because of their gender, leading to unequal treatment or opportunities."	<ol style="list-style-type: none">"Gender discrimination means people are judged or treated differently based on their gender. For example, in some parts of the world, women face significant restrictions, like limited rights and social expectations, particularly in Middle Eastern cultures where they have fewer freedoms than men.""One clear example of gender discrimination is in the workplace, particularly with the gender pay gap, where women are often paid less than men for the same work, revealing the pervasive bias against women in many professional settings.""Gender discrimination enforces societal norms about how people should behave or present themselves based on gender. For example, women may be pressured to wear specific clothes or act in a reserved manner, while men are often discouraged from expressing emotions or wearing colours traditionally associated with femininity, such as pink."It is the difference of treatment between a man and a woman; or in relation to another gender. The way they identify themselves; they are treated differently because they identify themselves differently.""One will be prejudiced because they do not correspond to the norm imposed by the discriminator. For example, a man who does not behave like a man will be mocked and discriminated against. For a woman, it is when she is not feminine enough. It can be any type of violence, plus economic violence.""Separate treatment, a way of treating a man or a woman unequally because that person is a man or a woman.""In countries that do not recognise transgender people, it is difficult to talk about them because they are not recognised. So, I think this is gender discrimination.""When we talk about gender discrimination, we often think of it as discrimination against women; but for me, there is also discrimination against young girls, against boys who behave like a little girl; visible and invisible in everyday life.""Difference in treatment between a man because he is a man or because she is a woman.""The fact that a decision can be influenced by a person's gender, whether it is a job interview or a sexist remark. It is more acceptable if the sexist remark is made by a man, if it is made by a woman, it is more shocking."

Nr.	QUESTIONS	NARRATIVES	
Q-02.2	<ul style="list-style-type: none">What is your understanding of gender discrimination?	<p>22. "It is the act of discriminating against a person on the basis of their gender, whether it is a girl, boy or other. To disadvantage a person because of the sex to which he or she belongs."</p> <p>23. "Gender is a social construct; I am thinking of the professional world: the glass ceiling that women cannot reach the highest positions. Socially, I think that when we offer dolls and kitchens to little girls and cars to boys, we are training girls to be submissive. On a more family level, I think that male partner expects a female partner to be the one to take care of sick children, or when a boy is not allowed to cry or express his emotions."</p> <p>24. "Discrimination on the basis of gender; injustice, advantages of one gender over another."</p> <p>25. "It reminds me of two things: On the one hand; discrimination against women; On the other hand, against other genders (transgender). You could also say against men, but that is rarer. Women or transgender people are more affected. Gender discrimination."</p> <p>26. "This can be seen in the business world; whether it is a man or a woman, when we notice that someone is different, we treat them differently. A lot of people base their judgement on a person's appearance or identity."</p> <p>27. "Difference in treatment based on gender; particularly towards women. For example, different pay for women."</p> <p>28. "Discrimination based on this construction of gender. According to which there are only men and women. For example, women are disadvantaged compared to men. In a patriarchal society, men have more power than women. Women do not have the same opportunities, the same advantages."</p> <p>29. "It means girls are treated less well than boys or vice versa. It is going to be all negative treatment based on gender. People are treated more or less negatively because of their sex."</p> <p>30. "Is differential treatment in relation to one's perceived or self-identified gender. Most often, we think of misogyny or transphobia."</p>	<p>31. "It is when people get treated differently than people who other people might consider the norm, and especially when people get treated unfairly because of their gender identity. Some examples might be getting jobs, getting housing, which is also something that is part of the intersectional spectrum as well. It is not just if you belong to two groups that might be discriminated against in the grand scheme. For example, trans Black women are really affected by gender discrimination or might be more affected than someone who identifies as cis and white."</p> <p>32. "I do not face much gender discrimination in my day-to-day life. But there are definitely instances where I see it, particularly in male-dominated crowds. You can see discriminatory language or how they view women in predominantly men's spaces."</p> <p>33. "It is when people are discriminated against or if they are being treated unfairly because of their gender."</p> <p>34. "Treating people differently because of their genders. For example, women have less rights, they have to follow more rules in the Middle-Eastern countries, they do not have as much power as men."</p> <p>35. "Typically associated with the discrimination of women. Could be in the workplace (gender pay gap)."</p> <p>36. "It is a societal imposition of roles and restrictions based on gender. For example: societal pressures dictate how women should dress (e.g., skirts, lighter colours like pink and purple) or behave (e.g., laughing quietly, speaking softly). Men face restrictions too, such as being discouraged from wearing pink or showing vulnerability."</p>

Nr.	QUESTIONS	NARRATIVES
Q-03.1	<ul style="list-style-type: none"> What are your views on the manifestation of racial discrimination in everyday life? 	<ol style="list-style-type: none"> "I think I would start by looking at how people with immigrants or minority backgrounds never achieve true European status. For immigrants with an African background to be accepted as Europeans, they would have to forgo their cultural heritage and ultimately embrace the European Way of life." "This concept of a common way of life is the reflection of the manifestation of racial discrimination in everyday life of immigrants. In most EU countries, the word immigrant does not refer to merely all immigrants but rather people with dark skin colour." "Racial discrimination shows up in small, everyday interactions, like when people make assumptions about your background or abilities based on your skin colour." "It can be as simple as not being included in certain social circles or opportunities because of your appearance. It is subtle, but it is there every day." "It often appears in microaggressions; those little comments that might not seem like a big deal to others, but for those affected, it reinforces the idea that you do not fully belong." "Racial discrimination is everywhere: in the workplace, at school, and even at the store. You might get followed around in stores or ignored by waiter, which reminds you that your race is judging you." "It manifests in policies that do not seem racist on the surface, like hiring practices or educational standards, but they disproportionately affect people of certain racial groups." "It shows up in how people talk to you, often in condescending tones or by underestimating you, assuming that because you are from a certain race, you must be less capable." "In the media, on social networks, series etc... In real life: work; I also have personal experiences, but I see it more towards others. For some people, you already know that they will have racist tendencies." "I know that when I am with black men, I get checked. There is one time when I had to do a technical inspection, I was treated badly because I was black: at the beginning of 2022. After that I work in an international environment; at some point I am protected from cultural racism when you have a good network. Money erases certain boundaries. The only time I face discrimination is in supermarkets, housing, work, etc." "I do not see it every day. Personally, in my life, I cannot say that I see racial discrimination. Or, at the very least, police checks on young Arabs. Or against a young black woman." "As a member of a visible minority, I have already seen and suffered. Example: On the train, during a check. I am more likely to be stopped by an officer." "I have the impression that discrimination does not necessarily occur in everyday life (from the point of view of a black woman). However, in the world of work, I am questioned, and my word is always questioned. In everyday life, people base their assessment of my intelligence on my racial group. People are shocked that I have a 5-year degree." "When I was a trainee in a law firm. On a daily basis, I hear a lot of racist remarks. I went to a golf club with a black friend. She was turned down because of her skin colour." "All the time; not too much at work or only in the recruitment phases. We are more likely to say a European name than one with foreign knowledge. For people of colour, we tend to put more trust in people who are more polished." "In everyday life, I see microaggressions. That is what I assume. For example, when I take the bus, I see people staring at racialised people, or how certain young girls are stared at. Being non-Caucasian, at the train station or in a supermarket, we are subjected to racist remarks that are subtle." "There can be direct actions like a racialised person is sitting on the bus, and another person changes seats because the person is black. Indirectly, in a restaurant, you do not want to serve a black person, so you ask your colleague to change places. At work, black friends do not want to put up photo on their CV; or people pass the selection stage but do not get through the interview phase because of their colour." "At work we work with people from Asia, and my colleagues from Europe will consider themselves superior to them because their English is not the best." "I often notice that people of colour are the people at the bottom of the ladder. When it does not affect people personally, we do not necessarily see them. To be honest, I have not had to deal with that very often. Once my brother was stopped by the police, and I did not understand, but I was not, maybe because I am a woman."

Nr.	QUESTIONS	NARRATIVES	
Q-03.1	<ul style="list-style-type: none">What are your views on the manifestation of racial discrimination in everyday life?	<p>20. "There is some that is a bit harder to see than others; like soft discrimination: saying you are there to meet quotas, jokes that bring you back to the colour of your skin."</p> <p>21. "It is always a bit difficult for me to know whether it is racial discrimination or not. Sometimes I have seen a black family that was not able to get on the bus. Often on public transport, black people are refused access even though they have tickets."</p> <p>22. "I see it in terms of access to housing because they are black or because they are Arab, the way they are treated (people are nicer to white people). In the prejudices that may exist (blacks are not very clean, Indians smell of curry), presented as a joke."</p> <p>23. "In a straightforward way, but little reactions, or glances. I started at the same time as someone else, and they think I am not as good as my white colleague. But I have never been told that directly, but it is a feeling I have."</p> <p>24. "It is very complicated to say today. As a black woman, I face discrimination; I do not have the same opportunities, especially in my job search. It is hard to describe but I feel it. It is hard to put into words. It is always in the feeling. In my job search, it can be connected to chance, life is hard."</p> <p>25. "It is like when in shops, I get often asked to show my bag but not white people with the same bags. Last time I made a scene because of that."</p> <p>26. "We are in Europe, with constant political changes, and we see people with racial differences being treated in a negative way."</p> <p>27. "Growing up in an environment where I am not the dominant race, I am often brought back to my race. My socialisation process is quite often based on the fact that I am not like others and I am perceived as a black man. In everyday life it is more like microaggressions. For example, people touch my hair. As a queer man, I am seen as less of a threat."</p> <p>28. "Sometimes, people will not sit next to you in a bar or in the public transport, if you are a person of colour or from another country."</p> <p>29. "From my experience of living here, I would not say I have experienced racial discrimination to a great extent, but there have been subtle forms of discrimination that I feel. It is just very subtle and subtle in the sense that it is not very blatant, and many times it has to do with your background and where you are at that time, or the people you are associated with."</p>	<p>30. "Since we have social media, so many people are getting educated and the issue of discrimination has been put out there that people are becoming more aware, and people are able to talk about it, they are able to teach each other."</p> <p>31. "It is not that hard to spot it. For example at work, if you are not lucky and your boss is racist, he will just make you sick of this work. He will give you a job that you really do not need to do or no one needs to do or no one has ever done just to feel like he has power over this person."</p> <p>32. "In everyday life it is very apparent to me. It is in the small things, like when you are on public transport and you see people being treated differently because of their appearance; whether it is because of a headscarf, skin colour, or hair."</p> <p>33. "It can be seen in microaggressions, such as biased comments or assumptions, and in more systemic issues like unequal access to jobs, education, or healthcare. Everyday discrimination can also show up in how people are profiled by law enforcement agents or face barriers in housing."</p> <p>34. "It comes down to very little things, like when someone shows discomfort when sitting near me on the public transport, they move their bag on the chair. So I could not sit next to them or someone is given a job based on where they are from, not hiring people from certain regions of the world."</p> <p>35. "It appears in subtle and overt forms as microaggressions. It affects everything from personal interactions to access to essential services and it comes from a place of undermining equality and social cohesion."</p> <p>36. "In stores, people with certain skin colours may be unfairly checked for theft simply because of how they look. Similarly, in job interviews, people are often judged based on their appearance or skin colour, impacting their chances of getting hired. It's an ugly way of assessing worth based on looks."</p> <p>37. "It is everywhere, it can start from the neighbours, on the street, the way people look at you, or do not care or the way people do not look at you. It depends on the person, if I pay attention to details, I can see it everywhere."</p> <p>38. "In social settings like Erasmus parties, young people tend to be more open-minded and accepting of diversity due to globalization. However, in professional contexts, such as job applications, discrimination can be more pronounced."</p>

Nr.	QUESTIONS	NARRATIVES	
Q-03.2	<ul style="list-style-type: none">What are your views on the manifestation of gender discrimination in everyday life?	<p>1. "In workplace, women are often questioned about personal matters like marriage or children, which employers perceive as potential problems. This bias extends to domestic life, where women are expected to fulfil household duties without considering their individual needs."</p> <p>2. "Especially within the LGBTQ community, discrimination is a daily challenge. This can manifest in subtle, yet impactful ways, like being passed over for a job based on appearance or facing microaggressions. Transgender individuals, in particular, experience this regularly, as societal norms rooted in patriarchy restrict their full participation in life."</p> <p>3. "I experience gender discrimination, and it often lingers much longer in my mind than it does for the person who discriminated against me. The feeling sticks with me, affecting how I view myself and my place in the world. Even small, seemingly insignificant bias incidents accumulate over time, creating a broader sense of exclusion and inequality."</p> <p>4. "Based on the fact I am a woman. I work in an IT environment. I see it happen sometimes. When we hire new people, but no new women because she is in her 30's."</p> <p>5. "In the office, when it is a female colleague, she is taken less seriously. In the office, all the team leaders are men, although we do have a female team leader."</p> <p>6. "I admit that personally I do not see it every day. I have the impression that I have built up a strong, male-like character to protect myself from this kind of discrimination."</p> <p>7. "In everyday life, very little. I would not say gender discrimination. More like sexist jokes. But it is still damaging to the integrity of the person. It happens to me on a bus, sexual assaults. It is because certain individuals feel all-powerful."</p> <p>8. "When I see it (on an occasional basis) it is not necessarily in a direct way (for example, when a woman returns from maternity leave, she may be discriminated against; when a man takes leave, he will be applauded) difference in treatment; difference between men and women."</p> <p>9. "In the working world not at all; in the family world, a little, but here not really. There is a difference in judgment, but I was not talking about discrimination either (for example, saying how many affairs you have had); I can be judged more because I am a woman."</p>	<p>10. "If misogynistic remarks yes; but from there to say discrimination. These reflections are more directed against women. Less against men. In my circle and even myself, it is hard to understand gender discrimination."</p> <p>11. "At the professional level, women are not recognised, there is a pay gap, and men think they are superior."</p> <p>12. "There are certain areas that are complicated, especially in finance, all the more so when you are a woman of colour."</p> <p>13. "It happens to me in meetings when I am with men; I cannot get any space to speak; lack of respect, they take my phone out of my hand. Generally speaking, it is more reassuring when it is a man speaking. Men are taken more seriously."</p> <p>14. "Not having the same salary for the same job. I work in consultancy, and sometimes we will not recruit a woman of a certain age because we are afraid she is going to have a baby; we will give preference to a man."</p> <p>15. "On the street, men whistle, cat calls, and silly sounds when women walk by. Otherwise, structural discrimination in the sense that in the media, a woman politician is a princess. We are often not taken seriously."</p> <p>16. "Especially towards women: in everyday life, they are going to play down a woman's skills or intelligence compared to a man, or they are going to treat men more favourably."</p> <p>17. "I often see that the female gender is very much seen as the lower category and the male gender as the alpha. You rarely see female managers, you tend to see men, and women are more likely to be in secretarial positions. We are categorised. For example, a trans person will have difficulty finding a job."</p> <p>18. "Here I would say I feel it when I apply to a job, that men have better chances. Then, at home women have to do all the household chores and take care of the children."</p> <p>19. "Everywhere in society, whether on the street or at work. More often than not, women who suffer. Women will be addressed with more contempt, they will not be taken seriously."</p> <p>20. "When women achieve success, there is often an assumption that it is due to inappropriate relationships with managers. Women who are unmarried or without families face judgment for having multiple partners, reflecting societal double standards regarding women's behaviour and relationships."</p>

Nr.	QUESTIONS	NARRATIVES	
Q-04.1	<ul style="list-style-type: none">How can you describe the impact of racial discrimination on social and mental well-being?	<ol style="list-style-type: none">"This is a difficult question to answer since there are many factors that can influence that. For instance, a youth of colour is far more likely to be stopped and questioned by police. And the same youth would struggle to get a job, housing, or loan, even if that youth of colour might have been born here.""Racialised youth's life circumstances add pressure on their social life in the sense that they feel like they do not fit in and their mental health in the sense that they feel emotions of anger, isolation, frustration that are never expressed.""It creates a constant feeling of being less than others. It affects your self-esteem and makes you second-guess your worth in many situations.""Racial discrimination leads to feelings of isolation. It is hard to trust people when you feel you are being judged solely based on your race.""It affects how we see ourselves and our communities. It keeps us in survival mode, always on edge, and can result in high levels of stress and anxiety.""It causes much emotional pain, especially when you experience microaggressions. It is like people constantly remind you that you do not belong.""Discrimination make people feel invisible, like their experience and emotions are not valid, which harms mental health.""It often leads to depression because you are faced with inequality at every turn. You start to believe that you cannot escape it, no matter how hard you try.""It depends on the person; some people develop impostor syndrome. But it can also make you stronger. Over the years, I would say it makes you more tired. I have experienced so much racial discrimination that at this stage, I tell myself, once again.""You have to live with it, and if you stay on high alert, it dictates everything you do, except with people who look like you. You have to expect it to come out of the blue; your self-esteem is diminished; you are attacking that person's very being.""People adopt survival behaviours, this creates a lot of stress that becomes a norm. In certain professional environments, mechanisms are put in place to protect against ordinary racism, so as not to be perceived as an angry black woman, I restrain my feelings."	<ol style="list-style-type: none">"It makes me overwhelmed. I sometimes over-interpret situations. When I am with people who look like me, I feel at ease. I surround myself more and more with people who look like me.""Socially speaking, unconsciously, I get closer to all the ethnic groups who have experienced the same things as me, namely racialised people. Because in my own experience, when I rubbed shoulders with other people, I was not understood.""When I speak with some people, I sense that there is a fear and a feeling of insecurity and injustice because we are treated differently from a non racialised person. There is a certain tendency to blend in because there is a tiredness about being treated differently.""It does not show physically on me, but it shows with my name, the doctor is surprised to see me when he hears my name. I often hear racist comments about people who speak differently, with an African accent. Then I am more afraid for my family and friends who are racialised.""It creates a withdrawal to avoid situations where you will experience discrimination. You do not reach out to others as much.""It would make me feel like I do not belong to a group, but I do not feel that way from a personal point of view. For example, on someone's birthday, a white person tells the black person that his hands are white; it is reminding someone that you are different.""There are several impacts: it pushes people to turn to people who are similar to them, it creates anger, it pushes people to lie about their identity, to lack self-confidence, to wonder if I am worth as much as others, to devalue myself. It reads to believe that there is a class-based society.""Stressed out, anxious, mistreated, it takes a strong mind to face this situation, which is unpleasant for the person being discriminated against. It is like trying to prove that you are less.""It is going to push them aside, it is going to force them to leave their country; for example, the African diaspora is returning to Africa."

Nr.	QUESTIONS	NARRATIVES	
Q-04.1	<ul style="list-style-type: none"> How can you describe the impact of racial discrimination on social and mental well-being? 	<p>21. "I find that for North Africans, the second generation, they are in a victim position. Everything is reduced to discrimination. They close in on themselves and dialogue is no longer possible. There is no living together anymore, there is no collective."</p> <p>22. "It creates inequalities within a group of individuals, a lack of trust, lack of cohesion, a lack of integration. If you make racial differences, it has a negative impact on the group as a whole."</p> <p>23. "The impact is very strong. People who suffer racial discrimination are traumatised and will have to see professionals, and find it difficult to integrate socially."</p> <p>24. "The group of people who are discriminated against do not have the same opportunities as the dominant group. For example, Arabs do not have the same opportunities as white people. Discriminated people will not develop their potential."</p> <p>25. "It seems obvious to me that people who are discriminated against suffer. It is a mental burden for people who suffer racism or discrimination; it has an impact on your morale, on your plans; life is going to be more difficult."</p> <p>26. "I think it can mentally destroy someone. It depends on the situation, and if you take it too much to heart it affects your well-being."</p> <p>27. "It is devastating, it destroys your self-confidence, even on other levels; for example, when it comes to housing, not having your own place can be devastating."</p> <p>28. "It is very hard to live with. When you feel discriminated against, excluded, it is exhausting, it is hard to live and it has a major impact on your mental health."</p> <p>29. "When you grew up in a minority, you asked yourself a lot of questions. Do people dislike me because I am of this race? I personally try to behave better because I feel that I represent my people."</p> <p>30. "From a social point of view: exclusion or turning in on oneself. The isolation of a group that finds itself outside the norm and withdraws into itself and is singled out, when in fact it is a defence mechanism. Mental: social burden."</p> <p>31. "I think it has a big impact on how you feel. You have to have confidence in yourself to live with discrimination. When I was younger, I only wanted to make things that were European, not necessarily Asian."</p>	<p>32. "You feel like you are less as a person, you feel depressed and it should not be like that, you should feel confident. Some people that are not mentally strong, they go into depression, and they hate their skin colour."</p> <p>33. "It affects you negatively, you feel hopeless and not feeling like you want to get in contact with other people, to integrate."</p> <p>34. "Imagine, someone who feels as though they are not wanted or they are not given certain opportunities because of the colour of their skin. That can lead to depression, feeling as they do not belong, especially as youth who is trying to build their identity, to achieve goals and dreams."</p> <p>35. "I think people of colour, often carry tense energy, as if they are always ready to defend themselves. There is a constant feeling of being on edge, like they cannot fully relax, as if they are always prepared for potential discrimination."</p> <p>36. "It is draining to always feel like you are not enough, that you are trying to fit in and change who you are just to be accepted. The pressure to conform can make you lose touch with your own culture and identity. It can lead to anxiety, stress, and even bullying, especially in schools where children of colour are often treated differently."</p> <p>37. "It fractures the human experience, isolating individuals from the collective and diminishing the sense of self. Socially, it limits connection and opportunities, like creating invisible barriers to equality."</p> <p>38. "It negatively impacts people, creating a lasting trauma rooted in fear and anxiety about how they will be perceived. Even when trying to be a decent person, the constant fear of being judged takes a toll. This leads to social withdrawal and diminished self-esteem, as people struggle to decipher whether their looks are acceptable or judgemental."</p> <p>39. "It can have a serious impact on mental health, leading to self-doubt, anxiety, or depression. Repeated discrimination can cause individuals to question their worth and abilities, damaging their self-esteem and may lead to social anxiety."</p> <p>40. "Negative experiences related to race or identity can lead to depression and social isolation. Affected individuals may withdraw from society; isolating themselves within their own nationality or small groups, and struggle to integrate into the broader community."</p>

Nr.	QUESTIONS	NARRATIVES	
Q-04.2	<ul style="list-style-type: none">How can you describe the impact of gender discrimination on social and mental well-being?	<p>1. "It makes you feel powerless. Gender discrimination takes away your sense of agency, especially when you are constantly told you cannot do something because of your gender."</p> <p>2. "It leads to feelings of worthlessness. When you are judged on your gender rather than your abilities, it eats away at your confidence."</p> <p>3. "Women and non-binary people are often dismissed or objectified, which has a deep impact on mental health, leading to anxiety and depression."</p> <p>4. "You begin to internalise gender stereotypes. It affects how you see yourself and how you interact with the world. You feel like you are always fighting against these invisible barriers."</p> <p>5. "Societal pressure to conform to gender norms causes much stress and can lead to a sense of rejection or inadequacy when you do not fit those expectations."</p> <p>6. "Gender discrimination affects relationships. It makes people feel unsafe or unsupported, especially in intimate settings, which impacts their overall well-being."</p> <p>7. "The impact is negative overall. I once met an estate agent who said that some landlords did not want to rent to gay people."</p> <p>8. "There are those who are part of the privileged norm and others who are not. A racialised woman or a non-binary person can suffer discrimination and can have a climate of fear. There is a lot of discussion about the realities of women, but not so much about transgender or non-binary people."</p> <p>9. "It creates withdrawal, discomfort at work, difficulties integrating at work and staying in a female environment. Having difficulties working with men creates stress and anxiety."</p> <p>10. "We are in a patriarchal society, so I think the impact is more on women who want to fight against inequality."</p> <p>11. "I came to understand that as a woman, I have to choose between a career and a personal life. Either they have to excel in their professional field, in which case it is difficult to get married or choose a career, so you have to make sacrifices."</p>	<p>12. "Society still sees women as not being able to do certain professions, or even men not doing professions as being too feminine, and people start to believe it. It affects self-esteem."</p> <p>13. "It creates a divide among genders. Because we women realise that we are treated worse than men. Men are like enemies and will not cooperate with men anymore."</p> <p>14. "When I applied for a job, I realised that I have been asked if I have children and if I plan to have any. Recruiters do not want to recruit women who might get pregnant. Being a woman who does not want to have children is considered punk. When you are a woman without children, it is suspicious."</p> <p>15. "I have the privilege of being a man, so I suffer little or no discrimination based on gender, but I meet female friends and I know that it has an impact on their lives; they talk about it, they fight against it. It has an impact on social life."</p> <p>16. "You might be isolated from certain groups if you identify as something other than cis. The mental health issue is a really dark side of discrimination or a big consequence of discrimination in general, but especially trans people are really affected by it, as well as non-binary people."</p> <p>17. "I believe it is very negative. It affects many things, like your self-esteem or the way you perceive your body. It can also induce general anxiety or hatred. It has a broad range of effects, all of them negative."</p> <p>18. "It has a significant impact, especially on girls and women, where women are being marginalised and portrayed negatively."</p> <p>19. "I do not know, that is not something I have really thought about."</p> <p>20. "Gender discrimination has far-reaching effects on mental health and social relationships. Judgment and lack of empathy lead to isolation, making victims feel uncomfortable and unaccepted in social settings. This isolation often results in people withdrawing from social interactions, limiting their ability to form connections."</p>

Nr.	QUESTIONS	NARRATIVES	
Q-05.1	<ul style="list-style-type: none">What is your understanding of racism?	<ol style="list-style-type: none">"Since people around me never talk about racism, I do not have a clear understanding of it. In my experience, racism is often used as racial discrimination.""I think that this would be the same with racial discrimination. Youth of colour are exposed to police brutality, racial profiling and they struggle to get jobs, housing, or loan, this is racism.""Racism is when people are judged, treated unfairly, or oppressed because of the colour of their skin or their ethnicity.""Racism is a system of power that privileges certain racial groups while discriminating against others, often leading to harmful stereotypes and violence.""It is the belief that one race is superior to another, and this idea is perpetuated through policies, actions, societal norms.""Racism is not just about individual acts of hatred; it is embedded in social systems, institutions, and structures that keep certain groups at a disadvantage.""Racism hurts communities by fostering division, hatred, and inequality, often leaving marginalised groups vulnerable to violence and exclusion.""Society has created a racial ideology that harms a group of people on the basis of their appearance or race. The dominant group dictates that a minority group must be subjugated.""It is when you disadvantage one group because of race. You judge them because of their race in a negative way.""Racism, from a racist's point of view, is the fact of feeling superior to another race: intellectually, strategically, and with a camouflaged hatred of the other.""When we talk about racism, we often have the image of the old white racist, but racism is more widespread than that in society. For example, white women can behave racist towards racialised women.""Ignorance, when one does not have a critical mind, and that they judge a person by their physical appearance, without having known them, categorising them and putting them in a hierarchy lower than their own.""Rejecting and hating others who do not look like you, or with whom you do not share the same opinions."For me, racism is hatred towards a group of people because of their identity, it is more powerful than racial discrimination."	<ol style="list-style-type: none">"It is the same thing as discrimination, only negative.""Racism is thinking that one race is superior to another, or thinking that a certain race behaves in such a way is already racism. Racism can be silent.""Racism is having a hatred for something you cannot explain.""Hatred or contempt towards a person based on their origin or skin colour. Racism starts from hatred where a group of people do not want to get to know a person.""Racism is the act of discriminating against people on the basis of old conceptions of race and the stereotypes.""It is a discrimination that is inherent in a system, at all levels; the system is not designed for racialised people, and it rather works against racialised groups of people.""Racism aims to reject others, we consider that we are superior because we belong to such or such a race.""It is a race classification system that has a purpose to keep one group inferior to another or to allow a majority group to exploit a minority group.""A construct rooted in the illusion of superiority; a belief that distorts by imposing hierarchies based on skin colour.""Hate based on someone's background, country, religion, skin color, or hair colour without even interacting with them. This hate stems from preconceived ideas, often influenced by politics and old societal beliefs.""For me racism is more dangerous, because sometimes you do not recognise it. I faced more racism in my country than in Europe, because we are so divided in a lot of religions.""I think racism and discrimination are interconnected, and sometimes we use them interchangeably.""My understanding of racism is simply not being accepting of someone that is different.""Racism manifests in various forms and while some people may not believe it exists because it does not affect them directly, it is a harsh reality for many.""I do not want to say just treating, but when you are pointing out somebody else's skin colour or you want to put that on top of everything else, that is the first thing that you see when you see a person and all that you can utter is negative."

Nr.	QUESTIONS	NARRATIVES	
Q-05.2	<ul style="list-style-type: none"> What is your understanding of gender-based violence? 	<ol style="list-style-type: none"> 1. "Gender-based violence is violence that occurs because of someone's gender, and it is usually directed at women, girls, and gender minorities." 2. "It is an act of violence that is rooted in power imbalances between genders, whether it is physical, emotional, or psychological abuse." 3. "Gender-based violence includes things like domestic abuse, sexual harassment, and trafficking. It is often overlooked or dismissed in society." 4. "It is when violence is used to control or dominate someone because of their gender. It is rooted in societal inequality and harmful gender norms." 5. "Gender-based violence happens because of entrenched gender stereotypes that dehumanise certain people, especially women and LGBTQ+ individuals." 6. "It can be physical or mental. Feeling inferior is violence. And you want to pass on this violence to those who are discriminated against." 7. "For example, a boy will be attacked because he has long hair or because he wants to wear nail varnish. At school they will harass him. Women are more likely to be hit than men, because they are considered weak, and in patriarchal societies, men are considered to be in position of dominance." 8. "Gender-based violence is the fact that, because of the way we live our gender, we do not get the same things as others. It is about behaviours and actions that are psychologically, physically or sexually abusive. It is clearly an attack on a person's integrity because of the gender they have or feel." 9. "I am thinking of the fact that a man who hits his wife, a woman, naturally, is generally weaker. I spontaneously think of a man hitting a woman, and psychological violence." 10. "What comes to mind is that women are more likely to be subjected to sexual violence or violence in general." 11. "There are several types of violence: physical, marital, rape and moral, particularly within a couple. I also find that in some parts of the world, gender-based treatment can lead to violence. For example, in some countries it is better to have a baby boy, so there are a lot of abortions when you are expecting a baby girl." 	<ol style="list-style-type: none"> 12. "It is the act of committing violent acts against a person on the basis of their gender. These acts would not have been committed if the person did not have that gender; e.g. femicide; street discrimination, insulting a woman in the street." 13. "I have experienced this violence myself, two years ago I was made redundant because I am gay. It was very hard, because it was very violent." 14. "It is the violence of a gender that has been defined as dominant in a society towards the other gender. Violence can be structural and violence can be perpetrated by a state or by an individual. A man will speak differently to a man than to a woman. There is still the idea that women are dumber, more emotional. All kinds of violence coming from a person or a state." 15. "It is like domestic violence but it can also be against LGBTIQ people." 16. "It can be verbal: harassment, mental harassment or physical attacks; it can be social, professional or economic: e.g. a woman can be dismissed from her job because of pregnancy." 17. "For me, it is a violence based on a system like sexism or misogyny. It is institutional violence by men against women." 18. "The obvious answer would be physical violence like domestic abuse, but it also happens on a psychological level. One example might be harmful cultural practices like female genital mutilation, and these traditions or the up keeping of these traditions are also really driven by societal norms." 19. "Gender-based violence, in my understanding, is not only physical; it can also be violent on a psychological level. It is being violent towards another person because of their gender and how you perceive their gender." 20. "That is a tough one because violence is obviously physical, but it could also be verbal, like being insulted because of your appearance or gender identity." 21. "There are various forms of gender based violence, including domestic abuse and sexual assault, as well as child marriage." 22. "More like gender discrimination, but in this case the outcome is physical. I think of domestic violence, particularly against women."

Nr.	QUESTIONS	NARRATIVES	
Q-06.1	<ul style="list-style-type: none">How can you describe the impact of racism on social and mental well-being?	<p>1. "Racism leads to constant stress and anxiety. You are always on guard, wondering if someone will judge or treat you unfairly."</p> <p>2. "It make you feel like you do not belong in space that should be inclusive, which leads to feelings of alienation and loneliness."</p> <p>3. "The mental toll of racism is immense. It creates a constant sense of fear and insecurity, especially in environments where you are the only one from your racial background."</p> <p>4. "It can lead to depression and low self-worth. When society constantly tells you that you are not good enough because of your race, it becomes hard to feel valued."</p> <p>5. "Racism divides communities and creates barriers to opportunities. It fosters mistrust and resentment, impacting everything from employment to relationships."</p> <p>6. "The long-term effects of racism include chronic stress, higher rates of mental illness, and overall diminished quality of life."</p> <p>7. "Traumatic. It has an impact on everything in their lives. This can lead to violent reactions and, in some cases, to mental health problems such as depression. Oftentimes, racialised youth to adapt to White people's supremacy are forced to tone down their identity and personality."</p> <p>8. "Socially, racism isolates, which leads to withdrawal and creates a sense of cultural abandonment. It leads to less economic success and opportunities, and less access to healthcare. Because of racism, you cannot blame a certain environment, there are certain spaces that are closed and the fact of belonging to a certain community can act as a brake."</p> <p>9. "It can have a destructive impact. Black people, for example. Some people die. Racism means you do not feel accepted, so you get closer to people who look like you."</p> <p>10. "The tendency to stop talking and close up. There are areas where racialised people do not want to go into, they do not want to be in a group where they are the minority. Because of this, there is a tendency to close themselves off."</p> <p>11. "I would say it creates anxiety. Racialised individuals often think that they have to prove every time that they belong, something that white people do not do. Say we are two black women in a group of twenty or so colleagues, and we have to set an example. For example, I tell myself that if I am fired, they might not hire another black person."</p>	<p>12. "I think that racism towards black people is connected to resentment, and the desire to retaliate."</p> <p>13. "Racism creates divisions, people will stay with people of the same race. They will decide to isolate themselves which create a malaise: not feeling accepted, creating a kind of paranoia, and in the most extreme cases can lead to depression."</p> <p>14. "There is a risk of withdrawal, because when you feel rejected by the majority of society, you tend to withdraw from it. It is hard, as a black person, I am susceptible to social exclusion."</p> <p>15. "Some people get pushed to the edge by being bullied in school because they are different and this has effects on their mental health."</p> <p>16. "Exclusion, lack of access to resources, careers, and housing. Institutional violence such as the incrimination of black men, and racial profiling."</p> <p>17. "Racism can cause people to isolate themselves and avoid explaining who they are over and over again. They might build their own communities, or make poor choices due to societal pressure to avoid certain groups."</p> <p>18. "For instance, black football players received severe racial abuse on social media. This harassment deeply affected them, leading some to delete their accounts and others to experience depression."</p> <p>19. "Racism might initially motivate some people to work harder to prove themselves, leading to success. However, this drive often comes at a cost to mental health, leaving lasting emotional scars, potentially turning a person into an aggressive leader."</p> <p>20. "Racism can induce a sense of despair because those that are affected, are constantly in battle or they have to navigate the tension between self-worth and society injustice."</p> <p>21. "The impact of racism is severe, especially if someone is targeted regularly. It can lead to mental health issues like withdrawal, feeling worthless, and even physical sickness. Over time, it can really break someone down."</p> <p>22. "Racism can also play an important role in the development of psychiatric disorders, such as depression and anxiety disorders, which can affect people's self-confidence and many other aspects of their lives."</p>

Nr.	QUESTIONS	NARRATIVES	
Q-06.2	<ul style="list-style-type: none">How can you describe the impact of gender-based violence on social and mental well-being?	<p>1. "Gender-based violence leaves emotional scars that can last a lifetime. It makes you distrust people and can cause a lot of shame and guilt."</p> <p>2. "It impacts your sense of security. You feel unsafe in places that should be safe, and that fear affects how you interact with others."</p> <p>3. "When someone experiences gender-based violence, it leads to trauma that affects mental health, often leading to depression, and anxiety."</p> <p>4. "It is hard to form healthy relationships after experiencing gender-based violence. You are often left with feelings of betrayal and fear."</p> <p>5. "Survivors of gender-based violence can struggle with a lack of self-worth, making it difficult to rebuild their lives and trust others again."</p> <p>6. "The stigma around gender-based violence often isolates victims, which only makes the mental toll worse, leaving them feeling trapped in their experiences."</p> <p>7. "Economic, social, professional discrimination, mental health due to harassment in real life or online; we are much more subject to violence, and this can lead to hiding and identity problems. This can have serious long-term impacts, particularly where religion is involved; there are a lot of unreported incidents because of religious values."</p> <p>8. "In my opinion, white women, black women and trans women do not suffer the same kind of gender-based violence."</p> <p>9. "It depends on the place, for example there are some countries where, if you are a woman alone, you cannot move around on your own or dress as you like."</p> <p>10. "It divides society; it creates a fear of standing freely at any time, of dressing as you like, and of feeling limited by your looks. And most of the time, the victims of this violence are going to be traumatised, some are dying as a result."</p> <p>11. "The impact is negative, a feeling of injustice. It is going to hinder socialisation with the other gender, the privileged gender, is going to put them down or we can say that we have had enough of patriarchy."</p>	<p>12. "I think that the impact of gender violence pushes people, especially people who do not consider themselves male or female, to hide. The system does not allow them to be who they want to be."</p> <p>13. "The people who suffer the most gender-based violence are women; sexual and domestic violence can sometimes lead to depression, suicide, etc."</p> <p>14. "Femicide and marital rape are violence internalised by women, thinking that a woman belongs to a man. Or a woman is inferior to a man because of being a woman, and the impacts are going to be disadvantages and living in fear."</p> <p>15. "The effects of gender violence may last longer than the effects of just discrimination. With gender violence, its victims, including all gender identities, are exposed to anxiety or depression. Trauma in general can create these mental health problems."</p> <p>16. "It can have a severe negative effect on your mental well-being and your physical well-being when the violence gets physical."</p>

Nr.	QUESTIONS	NARRATIVES	
Q-07.1	<ul style="list-style-type: none">What is your understanding of the term "internalised racism"?	1. "Internalised racism is when you start to believe the negative stereotypes and biases that society holds about your race."	19. "It is when you are in a minority and you want to be like everyone else, and you reject your cultural differences."
		2. "It is when you accept discriminatory beliefs and attitudes about your race, and it can lead to self-hate or feeling inferior."	20. "I have never really heard the term, but for me it's racism that's expressed externally but which is very much present."
		3. "It is when you try to fit into mainstream society by rejecting your cultural identity or trying to be something you are not."	21. "Under the sway of a colonial empire, the colonised have come to believe that their lives have less value than those of the privileged."
		4. "Internalised racism happens when you unconsciously start to think that your race is the reason for your struggles or failures."	22. "It is when people get so used to racism that it determines their own views on things. Like because straight hair is considered more beautiful than curly hair, then black people believe that too."
		5. "When you subconsciously believe that people of your race are less capable or worthy, which can impact your self-esteem."	23. "Either it is a well-informed person who is going to be racist themselves or it is a racist person who will limit themselves by thinking that they are not capable because of all the stereotypes they are stuck with."
		6. "This is my first time hearing about internalised racism."	24. "The victim of racism comes to accept it, to live with it, and by enduring it unconsciously ends up accepting it."
		7. "A person subject to racism subconsciously internalised it to survive in an environment where they are in a minority."	25. "Racial beliefs are integrated by the racist group of people. It is the racial clichés that the person concerned believes. The effects are always negative even if the cliché is positive."
		8. "Blacks have internalised that whiteness confers privileges, hence the fact that they will try to whiten themselves."	26. "A process in which marginalised racial groups adopt, accept the negative beliefs, stereotypes, and attitudes about their own race that are perpetuated by the dominant society. This can manifest as self-doubt, low self-esteem, or feelings of inferiority."
		9. "I have absolutely no idea."	27. "People are influenced by the environment and community they are born and raised in, such as religious, cultural, or social groups. These circles shape their views, even if they are taught anti-racism."
		10. "I am not familiar with this concept."	28. "They hate themselves because they belong to another group or they have a different skin colour. Or they belong to another region that they are not accepted by others."
		11. "It is a person who face racism who comments with racist acts."	29. "I heard about it, but I do not know exactly what it is."
		12. "Trying to act like White people. You have to integrate into a racist society so that you can feel you belong."	30. "A passive or quiet surrender to external prejudice. The person basically absorbs the negative voices and perceptions that society has, project onto them, and turn it into their reality. So this person adopts and subscribes to a very unkind and deeply harmful narrative of themselves. And as a result, it is going to distort, influence their personal growth and living experience."
		13. "Is the fact that, because of our deviance from the dominant racial norm, we will inflict on ourselves norms or ways of presenting ourselves that are closer to the dominant norm."	
		14. "An unconscious process of hiding, masking, or conveying racist biases to get closer to the dominant group. I avoid some situations in my family as I am afraid they will say something inappropriate. When I make the effort to hide my emotions and reactions on racism issues, it is a kind of internalising them."	
		15. "I have never heard of this word, but I would say, it is growing up with racism so much that you are a racist."	
		16. "I understand that within the same ethnic group, there are people who manage to divide themselves; to feel superior to their fellows in their race."	
		17. "You feel good inside; it causes pathologies. The fact of not externalising experiences of racism (diabetes, stress, cancer...)."	
		18. "Honestly, I am not familiar with this term. Maybe a person is racist but is not aware of it."	

Nr.	QUESTIONS	NARRATIVES	
Q-07.2	<ul style="list-style-type: none">What is your understanding of the term “internalised racism”?	<p>1. “Internalised discrimination happens when you accept the prejudices and biases others have about you, often leading you to feel inferior.”</p> <p>2. “It is when you start to believe you do not deserve equality because of your gender, race, or other marginalised status.”</p> <p>3. “It is the acceptance of harmful societal beliefs and norms, where you might see yourself less deserving of opportunities or respect.”</p> <p>4. “Internalised discrimination often manifests in self-doubt, lower aspirations, and feeling like you are not worthy of success or happiness.”</p> <p>5. “It is when you begin to replicate discriminatory behaviours, even against your group, because that is what you have been conditioned to believe is normal.”</p> <p>6. “There are certain acts that are accepted as part of everyday life, even though they are discriminatory, but are adopted because they are internalised.”</p> <p>7. “It is based on the individual’s education. It allows that person to believe that a white person is more intelligent than a black person.”</p> <p>8. “Example: you are a black person; you recruit the white person even though he is less qualified than the white person.”</p> <p>9. “It can be a woman who tells sexist jokes to gain acceptance from a group of men. It can be a homosexual who does not assume it and discriminates against other homesexual people, or denies oneself.”</p> <p>10. “It is a process of self-censorship aimed at avoiding discrimination by a dominant person. It is a kind of protection, a change of behaviour to hide one’s stigma; we try to hide our stigma so as not to face a negative reaction because we live in a certain geographical and social area.”</p> <p>11. “It is a fine line, within a group of discriminated people, there is discrimination between them. People who are discriminated against will discriminate against each other.”</p> <p>12. “I am a bit more puzzled, perhaps mental battles with ourselves; barriers we put up for ourselves depending on how society treats us.”</p>	<p>13. “I am a bit more puzzled, perhaps mental battles with ourselves; barriers we put up for ourselves depending on how society treats us.”</p> <p>14. “A person who discriminates without being aware of it. An employee will promote a white employee and not a black employee without realising it.”</p> <p>15. “It is discriminating against people on the basis of discrimination you might have experienced.”</p> <p>16. “A person who is discriminated against may reproduce discrimination of which he or she is the victim.”</p> <p>17. “Internalised discrimination rings a bell because I have experience of internalising misogyny.”</p> <p>18. “To me is, on one hand, if you are a queer person and either do not know yet or have a feeling that you might be queer and try to suppress it within yourself, but also project it onto other people.”</p> <p>19. “I would say, is discrimination internalized within the human psyche, where people are discriminatory without realising it because of the way they act subconsciously.”</p>

Nr.	QUESTIONS	NARRATIVES	
Q-08.1	<ul style="list-style-type: none">Is there a moment in your life when you felt unable to express your experience of racism?	<p>1. "This happens too often, and I think it is something common among people of colour. Many White people do not like to admit that racism exists. So, it is very difficult to talk about it since most of us do not know how to express our experiences or do not know where people talk about racism openly."</p> <p>2. "With my friends, at school or at home, we never talk about racism even though my White classmates use a lot of microaggressions, they take this as an innocent way to talk about some issues."</p> <p>3. "There is nothing I recall straight away like: Ah yes, I remember that time I was discriminated against in that way or like that, but that does not mean that it never happened either, but it is probably more the case that you let it go and forget about it because it is not something you want to get hung up on."</p> <p>4. "I experienced racism from my childhood. I can recall specific incidents from when I attended kindergarten and when I was at school. However, it has been so hard to share these stories as these episodes made me feel different and insecure at an early stage of life."</p> <p>5. "The kindergarten employees never wanted to hug me, but they always hugged the other children. They could gather everyone and leave me outside ... As a child, you already realise that oh, I am different. I did not know what to do or where to go. This left me with trauma to deal with later in my life that White children are exempt from."</p> <p>6. "In my school it used to happen a lot, and I have never been able to express myself and how I felt. You can experience direct racism from fellow students that exclude you or say things to you based on how you look, and that is problematic."</p> <p>7. "There is a school system, and how this system handles what you experience might intensify the experience of racism; the fact that the system often does not acknowledge racism but presents it as bullying, for example. So, there is no space to talk about racism. I see racism and bullying as two separate things."</p> <p>8. "We have an everyday school life where what you learn about Africa or the Middle East is problematic in a way, so it also contributes. I think a common denominator is a holistic feeling that you are in a way abandoned and stand quite alone in the racism you experience and you are met by a system that does not know how to help you with the racism you experience."</p>	<p>9. "Bullying often overshadows and erases our experiences of racism which result in the victim of racism feeling left out by the system without a space to talk about racism. What I see is that it leads to very many young people of colour with little trust, little trust in the school and little trust in their teachers."</p> <p>10. "I recall my first day of Upper Secondary School, there was a woman who said something like, wow you are really good at speaking Norwegian and I was like: what are you talking about, I am Norwegian."</p> <p>11. "My teacher once accused me of cheating on a test but the teacher could not present reasons for her accusations apart from stating that the essay I had written was too good an assignment for me to write. Basically, she had discriminated against me because of skin colour, she believed that dark-skinned people were not able to write such good essays."</p> <p>12. "One has very different ways of handling these things. I have some friends who can be very quick to say: I am not getting a job because I am brown, or because of one thing or another. And then there are some of us who, in a way, are not as much on that page. That does not mean that it is never true, but perhaps somehow that it is not as often as someone likes to say that it is."</p> <p>13. "I have feelings of anger and sadness because it can be unclear whether one is offered a job due to the qualifications one has or because the employer is hiring you to ensure diversity. Once I received an e-mail with a job offer where they added a sentence saying: then we will have the diversity that we need. Then how can you talk about racism in this case."</p> <p>14. "I do not know how many times I have discussed the N-word; I have always been against it. I found a technique to say that when I am at work or lunch, I demand respect and if you want to show me respect, I am not interested in hearing that word."</p> <p>15. "There was a time I was wrongly accused of stealing and got kicked out of a nightclub. I was the only black person at the nightclub and explained that this was the first time I realised that I was being discriminated against. I did not think about it at the time, I remember what my ex-boyfriend said to me; he believed that this was because of colour, and when I think about it now, I really think that it was."</p>

Nr.	QUESTIONS	NARRATIVES
Q-08.1	<ul style="list-style-type: none"> Is there a moment in your life when you felt unable to express your experience of racism? 	<p>16. "I have had many moments where I felt silenced, especially at work, where speaking out about racism would jeopardise my job or reputation."</p> <p>17. "I have experienced racism at school, but I was afraid to speak up as I did not want to be seen as overreacting or too sensitive."</p> <p>18. "There are moments when you feel like no one would understand your experience, and you just keep it to yourself to avoid conflict or further discrimination."</p> <p>19. "When I was younger, I did not have the vocabulary or the confidence to talk about the microaggressions I experienced, so I kept quiet."</p> <p>20. "It is hard to speak out when people dismiss your experience, or worse, deny that racism exists. It makes you feel like you are the one in the wrong."</p> <p>21. "It has happened to me before, speaking with Caucasian friends. They think I am exaggerating. My experience has often been played down."</p> <p>22. "There have been so many that I do not know what to say."</p> <p>23. "There was this time I was in a group of friends where I was talking about a racist experience, and then this person told me: you have to stop victimising yourself."</p> <p>24. "Quite a few, because I spend time with people who have a similar social class to me, or people who are very open-minded. So I've never really had that problem. So, for the racism I have experienced, my entourage was there."</p> <p>25. "Outside your community, expressing your experience to people who are not confronted with racism, you cannot necessarily speak about racism. I would say more at work."</p> <p>26. "I have no problem expressing my experiences. It is good for me to get it out. It is important to talk about it."</p> <p>27. "When I was a child, I was not fully aware of it and when I was older, I was able to deal with acts of ignorance."</p> <p>28. "Generally speaking, when I am with black people, I do feel at ease, but not with white people. I do not feel comfortable in many situations."</p> <p>29. "In some cases in short-term jobs, I did not feel comfortable talking about racism when I experienced it. That it would not be taken seriously, which is why I preferred not to talk about it, in hostile places."</p> <p>30. "It is quite complicated, because if you express it, it is as if you are victimising yourself."</p> <p>31. "From the time I started talking about racism as a teenager until my adulthood, I had the impression that when I wanted to talk about racism, it was as if racism doesn't exist anymore."</p> <p>32. "There was this time when I was at a hotel, the head waiter of the hotel restaurant would always come to me everyday and make comments about my black hair. It was embarrassing in front of everyone in the restaurant, so I did not dare to say anything, but it made me very angry."</p> <p>33. "All the time, outside a friendly setting, I can be embarrassed to talk about racism. If these people do not belong to my ethnic or racial group, I assume that I will not be understood and that it would not be very well received. I would not want to be seen as a victim."</p> <p>34. "There was a time when I lacked the vocabulary; it was more when I was younger. For example, at work or at university, I do not necessarily feel comfortable discussing my racism experiences."</p> <p>35. "All my life, this is the first time I am speaking about racism. I could not talk about it, because it is such a sensitive topic."</p> <p>36. "I have always been able to express my feelings towards racism, I am an open person, so if I feel it, I can talk about it. As a child, I was not able to talk about it as I did not even understand what was happening. But as an adult, and even as a teen, I was able to talk about it."</p> <p>37. "If I feel discriminated against, I speak up honestly. I have always been vocal and lucky enough to express myself."</p> <p>38. "I have had moments in life where I feel blocked to express due to fear of being misunderstood, minimised or facing further bias."</p> <p>39. "If I sense racism, I would speak up where I can, not aggressively. But if it is in a public space, with a stranger, usually I just smile and let it go."</p> <p>40. "There was a time when I struggled to express my experiences of racism. I often felt that when I tried to share my stories with others, they were dismissed or not taken seriously. The fear of being judged or not believed made me hesitant to speak up."</p>

Nr.	QUESTIONS	NARRATIVES	
Q-08.2	<ul style="list-style-type: none">Is there a moment in your life when you felt unable to express your experience of gender-based violence?	<p>1. "I could not speak out because I was afraid no one would believe me or take me seriously. I did not want to be blamed for what happened."</p> <p>2. "When it happened to me, I felt so ashamed, like it was my fault, so I kept it to myself. I was too scared of how people would react."</p> <p>3. "There have been moments where I did not think I had the right to call it gender-based violence because of how normalised certain behaviours are."</p> <p>4. "I was in denial for a long time and did not know how to talk about it without feeling like I would be judged or blamed."</p> <p>5. "It was difficult to speak up because I feared losing my support system or being ostracised by my community."</p> <p>6. "At work dinner, I had a very complicated and strange situation: I was with my boss who was making sexist remarks. It is very complicated to contradict your boss in front of other people. That was very early in my career."</p> <p>7. "The fact that I am gay and see myself as a girl, I have had a hard time, I have had two assaults, and I had a hard time talking about them because that was directly directed at my body. On the other hand, when there are sexist remarks, I have no trouble talking about it. But for attacks on the body, it is more complicated."</p> <p>8. "In my sector as I find myself in the category of people who are part of the group that practises this violence, I am not going to feel at ease, fearing that I am going to be mocked or considered a historical woman. I do not think they understand nor want to understand."</p> <p>9. "It is difficult being a woman, all the simple things you can do in life can be an obstacle; walking down the street or having to change lanes to avoid being approached; talking about it with women is no problem, but talking about it with another gender is a bit more complicated."</p> <p>10. "It was more when I was younger. It was more normal to experience this violence. It was only later that I realised that it was not okay. When I was at school, the teachers used to say: girls, if you come in shorts, do not be surprised if you are raped. It made girls feel guilty. I knew it was not right, at the time we wondered where the fault lay, insecurity."</p>	<p>11. "When I was younger, when I was a teenager. As soon as girls started talking, they were dismissed as idiots, whereas when boys said something, they had the freedom to speak up. It was hard to find a way to speak up as a girl. And most girls had internalised their feelings and emotions."</p> <p>12. No, I don't consider myself to have been a victim of gender-based violence. I've received remarks about my gender, but I've never been discriminated against. In fact, as a man, you can also be a victim but you don't dare talk about it.</p> <p>13. "Being a woman in general, speaking about any kind of experiences, you are often in a room with a lot of cis men and do not get taken as seriously as other members or participants in the conversation."</p> <p>14. "What I do experience sometimes is when people misgender me or do not read me as the gender I am. In those situations, I sometimes do not feel comfortable speaking up."</p> <p>15. "Yes, because some people just do not want to hear it or listen. There have definitely been people in my life who do not seem to care about that."</p> <p>16. "Most of the moments in my life, it is very hard, because I was judged all the time and not allowed to speak up by my parents."</p>

Nr.	QUESTIONS	NARRATIVES	
Q-09.1	<ul style="list-style-type: none">What can be done to make you feel more comfortable expressing your experience of racism?	<div>1. "I need spaces where I am believed and validated without fear of being dismissed or blamed for my experience."</div> <div>2. "It would help if people were more open to listening and had the tools to engage in difficult conversations about racism."</div> <div>3. "Creating supportive, safe environments in workplaces, schools, and communities where people can share their experiences without fear of retaliation would make a difference."</div> <div>4. "Having allies who speak out for you, without making it about their feelings or discomfort, is important in making you feel supported."</div> <div>5. "Education and awareness campaigns that teach people about the real impact of racism would encourage more people to listen without judgment."</div> <div>6. "Implementing training courses or ensuring that people who are victims of racism are listened to and supported more. Not being listened to makes you feel insecure, you feel judged, and you question the truth of your realities."</div> <div>7. "In my years at university and college, I never saw the notion of anti-racist education. And I think it could help younger people to understand what it is."</div> <div>8. "To have a direct dialogue with people who make racist remarks; well, not necessarily forgive, but just have a dialogue. But there was a social problem. In public spaces, it is a good idea to put up posters to get in touch with discussion groups. It even helps people who make racist remarks to realise that it is illegal."</div> <div>9. "At work, I would like to have workshops organised by the employer. If it is approached as a theme, we have workshops on women issues, why not workshops on the issue of racism. Some people think that work is not the place to discuss these issues; I think we need to talk about them at work."</div> <div>10. "For my generation, it is a bit more complicated. But for young people, I think that civic classes are the way to go. I think that whether it is discrimination or racism, you have to work on it from childhood."</div> <div>11. "Let the people be trustworthy (friends, family etc). I wouldn't feel comfortable talking to the executioner. I can only talk to people who understand the situation and can give you good advice."</div>	<div>12. "An environment where people really listen. Knowing that I am in a safe environment, that I will be taken seriously and that measures will be taken so that the acts do not happen again."</div> <div>13. "I would say, if someone sees incidents of racism and they are supportive and say this is not ok, then I believe people would feel more comfortable to talk about it."</div> <div>14. "It would be a way of raising awareness throughout society. I do not find meetings between victims very productive; if you only stay between your fellow victims, it is only an exchange but it does not solve the problem, even if I understand that victims need to share. I would tend to say that since the problem comes from within the community, we need initiatives that focus on the community as a whole in order to make the political decisions that are needed."</div> <div>15. "Implementing educational initiatives in schools where children are taught that all people are equal, as most of the time, people that engage in racism are uneducated."</div> <div>16. "Being able to write about it, complain about it in writing form, instead of talking."</div> <div>17. "Talk more about it, free places and open minded people where you can talk about it"</div> <div>18. "I think what is important is that when someone shares their story we believe them and that we empower the victims to be more comfortable with telling their stories."</div> <div>19. "Safety is definitely key here. So I say definitely creating a safe, non-judgmental space for open dialogues."</div> <div>20. "It takes courage to speak up when you experience discrimination, letting people know that you deserve to be treated as human."</div> <div>21. "Better infrastructure to report racism and discrimination and be taken seriously and something to be done about it, then people will be afraid to be racist."</div> <div>22. "If I tell my story to someone, I would like to get some advice on how I should behave in that certain situation, not just to be told that it always happens and there is nothing you can do."</div>

Nr.	QUESTIONS	NARRATIVES	
Q-09.2	<ul style="list-style-type: none">What can be done to make you feel more comfortable expressing your experience of gender-based violence?	<ol style="list-style-type: none">“Having more confidential, supportive spaces where victims of gender-based violence can share their stories without shame would help.”“I need to feel like resources are available that truly address my experience and will protect me from further harm.”“Education on gender-based violence, not just for survivors but for everyone, would reduce the stigma and help me feel less isolated.”“Support systems that do not judge or blame victims, and instead focus on healing and justice, would make a big difference.”“It would help if the legal and social systems were more responsive and made it easier to report and get help without feeling intimidated or unsupported.”“Raising awareness and creating safe spaces for discussions and holding training and workshops for sharing experiences.”“Surroundings are still very important here, as is education. I am not saying that schools should be activist, but that they should be places where people can talk. It would be good to talk about gender violence at school. Personally, I would not know who to talk to about gender-based violence.”“Communication, explaining from childhood. For our generation, we need to provide training and raise awareness of inappropriate behaviours that tolerate or promote gender violence.”“If people were better informed, especially men who are not exposed to or who perpetrate gender violence, it would be easier for women to speak out.”“Social networks have already opened up the debate on this issue. For example, campaigns with testimonials, talking about the warning signs, workshops, etc.”Me too; men do not speak out enough, men are locked into roles. It’s important that men feel concerned and that men also denounce patriarchy.“What can I do to feel more comfortable expressing this type of emotion to men? I would say that the opposite gender should also be included in the discussions so that they try to understand where it is coming from.”	<ol style="list-style-type: none">“What would help is creating safer spaces because it is important to emphasise that there are no completely safe spaces. Unfortunately, even when people try to create them, things still happen. Safer spaces should accept all people of all gender identities, but the responsibility also has to be shifted towards those who act violently.”“What would help a lot is finding a small time slot at the very beginning of an interaction to mention pronouns. Those sorts of conversations help a lot in my day-to-day life.”“Awareness and social structures to support each other, like support groups or safe spaces where people can talk to others who have encountered the same issues, would be helpful.”“Supportive environments, education and platforms for sharing your story. It is very important to have culturally sensitive support for refugees.”

Nr.	QUESTIONS	NARRATIVES	
Q-10.1	<ul style="list-style-type: none"> What kind of educational resources and tools would you need to address or deal with racism? 	<ol style="list-style-type: none"> "I think we need open spaces to talk about racism. But the first step is coming to our senses that racism and racial discrimination affect people of colour in all spheres of life." "An anti-racist pedagogy and a counter-racism education in schools. When young children talk about race or express bias, it is often either dismissed or blamed on the parents or other adults: someone must have said that at home, or only indirectly addressed as general bad behaviour." "Workshops that help people understand systemic racism and give them tools to fight it." "Resources that help build resilience and coping strategies for people who experience racism." "Better training for educators and employers on handling racial discrimination issues with sensitivity and respect." "Support networks and mentorship programmes that connect people who have faced racism and can offer guidance on how to cope or seek justice." "I would have said podcasts but I realised that some speakers are not in a position to talk about racism." "Role-playing and podcasts, representation is really important in film, audio, videos, or through peer to peer learning." "Counteracting racism empowerment workshops, community roundtables, or discussion groups for racialised young people." "Books on mental health education and promotion, and with testimonies from racialised people who have been affected by racism." "Documentaries giving examples of racism, racial discrimination, microaggressions, because sometimes people do not realise that microaggressions are racist and sexist." "Presenting issues that affect racialised young people today, such as through films or videos on social networks, or on television, news, internet." "At school, you have to accept that there are differences and talk about them, through interventions, cartoons, digital resources, short educational videos or podcasts, everything that can be conveyed on social networks." "Training courses, flyers, quizzes, more visibility in newspapers through testimonies and storytelling, talks in schools, or children's books." 	<ol style="list-style-type: none"> "Face-to-face training can be useful to provide definitions. There should be workshops on this at primary school level." "Online resources, like YouTube and short videos, online training; diversifying tools with simple, very short content." "I believe with online training for adults but also in school programmes to teach children from a very young age, so that they understand and be able to talk about their realities." You have to see the people; it has to be visual to see the person, their colours, their origins, it's more impactful. "Education in and out-of-school with young people and then in the political arena such as film debates, or art exhibitions." "It should start with children, as they often learn attitudes from their parents. They should learn about the harms of racism and the importance of equality." "Visiting places, organising conferences, programmes that bring closer together all people in all their diversity." "Games for children with black so they find it normal. Maybe having courses about racism, workshops. Talks on social media, showing friendship among people of different races." "Diversity when creating resources, even in games, should be taken into consideration in all cultures." "Booklets and comics on how to deal with racism, especially for teens. Giving children tools and understanding to navigate systems, like forums, conversations and awareness tools." "I find resources that include training or workshops on identifying, addressing both very obvious overt or subtle mild forms of racism, as well as tools for constructive communication and conflict resolution would be very helpful." "Resources where people can go and read and learn about racism. I believe it is crucial to educate children about racism early on rather than trying to fix a broken society later. Schools should implement workshops and interactive games focused on racism to help raise awareness." "Training programmes with interactive workshops on anti-racism, and cultural competency." "Using social media to raise awareness of the dangers of negative stereotypes in society, and bringing people from different cultures together in a community initiative."

Nr.	QUESTIONS	NARRATIVES	
Q-10.2	<ul style="list-style-type: none">What kind of educational resources and tools would you need to address or deal with gender-based violence?	<ol style="list-style-type: none">“Resources that help break the silence around gender-based violence and teach people how to respond to it effectively.”“Workshops that focus on healthy relationships, consent, and how to support survivors.”“Training for professionals, law enforcement, healthcare workers, and counsellors on how to treat victims with empathy and respect.”“Resources that help survivors rebuild their lives, like counselling services, legal aid, and community support groups.”“Educational campaigns that focus on prevention, highlighting what constitutes gender-based violence and how to stop it before it starts.”“Information booklets, testimonials, examples with facts and figures, statistics and games with a psychological dimension.”“Podcasts and books, I do not think that posters really work since they are always addressed to the victims but never to the perpetrators.”“Since all violence is connected, documentaries, and cartoons on gender-based violence can go along the way.”“School workshops, documentaries, debate workshops, conferences, or news on the internet, and digital resources on gender-based violence.”“Books, podcasts, training courses, flyers, newspapers, short videos on YouTube,; diversifying tools with very simple, short content.”“I believe with online training and in or out-of-school programmes for young people so that they understand what causes gender-based violence and how to deal with it.”“I would say booklets, things that are easy to understand and education resources on gender-based violence are very important, but also debates and art exhibitions on gender-based violence and its impact on social and mental well-being.	<ol style="list-style-type: none">“From a personal perspective, there are already a lot of resources out there, and many people on social media educate about these issues. So, it would be important to educate people from a very young age, maybe when they start puberty. This is the time when the educational system should start educating about these gender-based violence.”“Educational resources directed at people who actually commit acts of gender violence. Maybe there could be tools, like a website for educating family members or others who do not really know about gender discrimination.”“Education where resources are made available in different languages to accommodate different refugee communities, and training programs for various stakeholders, community leaders, and service providers. Also, awareness campaigns focusing on education about harmful gender norms and stereotypes.”“Interactive educational tools, such as videos, animated content, and social media campaigns. I believe these formats are more effective than traditional resources like handbooks, as they align with contemporary consumption habits. Short, engaging videos on platforms like TikTok or Instagram.”

3.3. Transcribing experience

The project team opted for using tape-recordings to record conversations with racialised and LGBTIQ youth during interviews to transcribe and analyse their narratives. Taping and transcribing were therefore absolutely essential to narrative analysis since tape-recordings can capture pauses, emphases, unfinished sentences, and/or tone of voice. These features are hard, if not impossible, to capture in the written settings. Though transcribing narrative is, like the narrative itself, incomplete, partial and selective, our concern was to minimise the struggle with the problem of transcribing tapes of interviews, which are inevitably lengthy because transforming talk into the written text is precisely that kind of representation that involves selection and reduction (*Reissman, 1993*). The general advice to the project team was to begin with a rough transcription, the first draft of the entire interview that gets the words from a conversation on a paper. And then, going back and re-transcribing selected portions for detailed analysis. Hence, the key here or perhaps the most crucial point is that the project team was not, in any way, to delegate transcription to any other person who did not listen to respondents during interviews. Even though they might be highly skilled in their ability to represent discourse on paper, they however, would need considerable guidance about what precisely to transcribe or not. Using others often affects the accuracy of the transcriptions, because they could be words on a tape that might not appear in the typescript. That is, others might leave out the talk that they assumed "is not an answer to a question." Yet these seeming irrelevancies to others often provide context essential to the interpretation of a narrative and those left out might be at the heart of the narrative itself. However, a transcription from the audio format to the written form has its own limitations, since emotions found in the tone of a voice, pronunciation and other sounds related to it, cannot be accurately transferred, losing in this way a bit of the significance of personal narrative.

So, the challenge was how to transfer the message within the story of the person that was interviewed in the most accurate manner, without losing parts of it, either by omissions or by assumption. Hence, important quotes were kept in this process, to allow the individuality and the uniqueness of each narrative to remain intact and be interpreted as such. From here, we aimed to look out for patterns and similarities in participants' narratives, at the same time ensuring that individual narratives were represented while allowing for broader patterns to emerge by listening attentively and being

mindful of the context. Transcribing narratives served as a powerful learning and educational tool for exploring how racialised youth and LGBTIQ youth shape and share their personal stories. These youth draw from their lived experiences of gendered racial discrimination, gendered racism, gender-based violence, and internalised racism. Through storytelling, the racialised youth and LGBTIQ youth revealed how the above issues intersect to shape their identities and well-being. It was not just about recounting their lived experiences, it was also about making sense of how race, gender, culture, and identity converge in their everyday life, especially in their social context, where these dynamics often go unnoticed in terms of youth development. These youth were encouraged to tell their stories freely, opening up spaces to uncover patterns and themes that explain the impact of gendered racial discrimination and gendered racism on their own mental health. That is, the racialised youth and LGBTIQ youth were more than just the storyteller, they were raconteurs, shaping narratives of their own lives and interpreting what they make of the world around them, which revealed the complexity of their race, gender, culture, and identity in spaces marked by exclusion and inequalities that oftentimes conflict with their self-image. Thus, it was more of an open window into the broader societal structures that contribute to the exclusion and marginalisation of racialised youth and LGBTIQ youth by questioning how mainstream narratives often suppress their experiences. This was seen particularly important in the context of non-formal education since we aim at creating educational resources for the youth workers, where the knowledge and the skills gained from these narratives can help youth educators address the impact of gendered racial discrimination, gendered racism, gender-based violence, and internalised racism on mental health.

3.4. Analysing experience

How we arrange and rearrange the interview text in light of our discoveries was the process of testing, clarifying, and deepening our own understanding of what is happening in the discourse (*Mishler, 1991*). That is, a more close and repeated listening leads to those insights that shape how we choose to represent interview narratives in our context. Herein, it was thus encouraged and recommended to use the analysis of poetic structures as strategy for data reduction and interpretation (*Riessman, 1990*). In narrative research we aimed at examining how a sample of 120 racialised and LGBTIQ youth make sense of their lived experiences of gendered racial discrimination, racism, gender-based violence and internalised racism. But it is important

to highlight that these kinds of lived experiences come with considerable mental, emotional, and behavioural difficulties that are often complicated to explain, and talk about. Therefore, our objective in analysing these complex experiences was to identify how those mental, emotional, and behavioural difficulties are perceived, expressed, constructed by racialised and LGBTIQ youth as they make sense of their own lived experiences of gendered racial discrimination, racism, gender-based violence and internalised racism. So, the ultimate goal of analysing narratives was to compare conversations as we look at the relationships between these experiences and the mental, emotional and behavioural difficulties among racialised and LGBTIQ youth. We aimed at identifying similarities across moments into an aggregate, and summation as the style of representation (*Riessman, 1993*). Hence, to avoid the dangerous tendency to read a narrative as evidence for a prior theory, it was herein recommended to begin with the structure of the narrative: How is the narrative organised? Why does the respondent develop a tale/story that or this way in the conversation with the interviewer? Even though the goal is to give space to the racialised and LGBTIQ youth's experiences, interpretation cannot be avoided. That is personal narratives are situated in particular interactions shaped by the various social, political, gender, racial, cultural, institutional and power discourses which do not remain constant over time and which must all be taken into consideration and interpreted along the narratives. Thus, personal narrative is not meant to be read as an exact record of what happened nor a mirror of their world out there. Personal narrative analysis data are themselves located in those discourses. So, the historical truth of racialised and LGBTIQ youth's accounts is not the primary issue, rather the facts of their accounts. These facts are products of the interpretive process since facts and interpretations require and shape one another (*Stivers 1993*). Therefore, it was the racialised youth and LGBTIQ youth's responses that ultimately determined what or how the material was excluded or included. So, this narrative analysis report was crafted to shape what racialised youth and LGBTIQ youth told, turning it into a hybrid story.

3.4.1. Narrative analysis

Narrative interviews were more like conversations in which both the teller and the listener both developed meaning together; interview practices that gave considerable freedom to each. Therefore, it encouraged the listeners to clarify uncertainties with follow-up questions as the answers given were continually informing a more evolving conversation (*Paget, 1983*). Narrative

interviews offered the much needed opportunities for the tellers to voice their experiences, giving us valuable insights into the pervasive effects of racism. Through personal stories, we explored how racism, both systemic and interpersonal, impacts not just the daily lives of racialised youth but also their mental health and their sense of identity. In the project countries contexts, where historical and contemporary structures of exclusion remain, these personal accounts reveal the challenges that marginalised groups face, particularly within schools and social spaces. Racism and discrimination are often subtle, but yet their presence in society significantly undermines racialised youth's sense of belonging and well-being. What stood out is how these stories highlight the intersectionality of racialised youth identities. For LGBTIQ youth, this means dealing with both the challenges of gender and sexual orientation, layered with racial or ethnic discrimination. It is eye-opening to see how these factors intersect and influence their experiences of exclusion. These narratives are crucial because they provide a deeper understanding of what these youth go through and point to the systemic changes needed, whether in terms of policy, education, mental healthcare and services, that could better address their daily struggles. Then, moving from narrative interviews to narrative analysis, by examining how racialised youth and LGBTIQ youth construct their own stories, we were able to gain a more nuanced understanding of the obstacles they face, including the internalised effects of both racism and gender violence. And this is where we got to appreciate adopting an inductive narrative research approach, allowing the stories themselves to shape our research without imposing external biases. It is therefore crucial to consider how these youth are not just passive subjects in research but active raconteurs, using storytelling to interpret their interactions with the world around them. So, this was a chance to uncover how these youth navigate the complexities of their race, culture, and identities in a society where race, gender, culture, and sexuality often clash. Experiences with racism and mental health challenges are more multifaceted than initially apparent, but through narrative analysis, we gain a richer understanding of how racialised youth and LGBTIQ youth cope with or respond to the unique socio-cultural landscape of each project country.

Moreover, by analysing how racialised youth and LGBTIQ youth construct their stories, we were able to gain a nuanced understanding of where they face racism and discrimination, such as facing racism and discrimination in the public areas, in education systems, while looking for jobs and/or

housing and at work. Microaggressions and systemic barriers were the most common forms of racism and discrimination across participants' stories, however racial discrimination and racism were both many times used interchangeably. There was a sense that across all stories most participants did not feel safe nor comfortable talking about their experiences of racial discrimination and racism, adding that most of these experiences, if not expressed, are often internalised, which can later cause social anxiety, depression, and isolation. However, internalised racism and discrimination were the terms that received the most diverse answers, participants being not that familiar with the terms and creating their own understanding of them, which shows the need of having proper educational materials on internalised racism. For LGBTIQ youth, such an intersectionality intensifies challenges, as some LGBTIQ youth shared fears of being ostracised within their racial and/or ethnic community due to their gender expression and/or sexual orientation, while others mentioned that they are oftentimes misgendered and/or not treated the way they identify themselves. Mental health emerged as a central concern, with many participants pointing out anxiety, depression as well as social anxiety and isolation linked to racism and gender-based violence. Though mental health was considered very important by most of the participants, not many knew how to actually deal with physiological effects of racism, racial discrimination and gender-based violence when it comes to their mental health and wellbeing. Most participants expressed their need of being heard and being able to speak about their experiences of racism, racial discrimination or gender-based violence in a safe space as the most effective approach to preventing and counteracting internalised racism. The needed educational resources and tools suggested by participants were very diverse, but interactive and up to date materials were many times pointed out such as videos and campaigning materials on social media platforms, storytelling, comic books and podcasts, and workshops or trainings for the victims of racism to be able to better react in certain situations but also for the youth workers working in anti-racism institutions or educational environments.

3.4.2. Participants' reflections

During interviews, reflections and feedback among participants called on more research to further examine how indicators of systemic racism, and racial, gender discrimination and adverse environments impact the mental health of the racialised youth in distinct ways, separately from impact of

other youthhood adverse experiences. Participants called for a youth work that is capable of exploring how racialised youth can overcome youthhood adverse experiences of racism, and racial, gender discrimination. Some participants talked about how resilience to racism, and racial, or gender discrimination could be enhanced by training interventions on adaptive coping, preparation for racism and discrimination, and positive racial and cultural socialisation. Due to the chronic and pervasive nature of racism, and racial discrimination, the participants strongly highlighted that it is imperative that the family, schools, and youth organisations take on their responsibilities of anticipating and preparing racialised youth for experiencing everyday racism and discrimination. While the participants talked about the relationship between forced resilience and adaptive coping and their negative impacts on the racialised youth mental health and wellbeing, they identified active coping and positive racial, gender and cultural socialisation as potential modifiers, which may play a protective role for mental, emotional, behavioural, substance use disorders among racialised youth. The participants' narratives analysis shows that socialisation of culture, proactive coping with racism and discrimination, and exposure to positive racial and gender socialisation narratives are associated with counteracting and reducing, in some cases preventing depression, anxiety and problem behaviours among racialised young people. But it is important to highlight that adverse relationships between racial, gender identity connection and psychological health outcomes are likely complicated, and well researched, planned, designed youth mental health promotion and prevention interventions in youth work are needed to explore the role of active coping, positive racial, gender and cultural socialisation, positive racial and gender identity, and preparation for racism, racial, gender discrimination among racial and gender minority groups.

This is the starting point since experiences of racism and racial, gender discrimination differ by the level of acculturation, and developmental timing of exposure to racism, racial, gender discrimination. The participants made it clear that the youth organisations focusing on anti-racism, or anti-discrimination should be equipped with the skills and competences in youth mental health education, promotion and prevention. Highlighting that this is the only most favourable approach capable of closing gaps within existing youth programmes in the overall youth education and training towards mental health promotion and prevention, especially to promote

inclusion and active participation of racialised Youth. The current problem is that youth organisations continue to put efforts in strengthening youth knowledge, skills, attitudes, and capacity on mental health promotion and prevention from a white person's perspective. This paves ways for further discrimination and exclusion of the racialised young people's experiences in youth mental health education, promotion and prevention interventions across Europe. Hence, this calls on youth organisations to play a central role in planning, designing, and implementing youth mental health education, promotion and prevention interventions, which significantly integrate the different lived experiences of racialised young people.

3.5. Limitations of representation

The narrative analysis approach outlined and utilised herein was selected to capture oral, first-person accounts of experiences that take a particular form, what (Labov and Waletzky, 1967) called "natural narrative." Hence, considerable adaptation and other methods were required since our data consist of researcher accounts and representation. Thus, the first limitation is that personal narrative analysis as a research method is slow and painstaking as it requires attention to subtlety: nuances of speech, organisation of responses, local contexts of production and various social, political, gender, racial, cultural, institutional and power discourses that shape what is said and what cannot be spoken of. Further, it is very important to point out that we did not have direct access to the experience of racialised and LGBTIQ youth; all forms of representation are limited portraits (Riessman, 1993). That is, though narrative analysis was a deeply insightful method for understanding how these racialised youth, LGBTIQ youth make sense of their lived experiences, there are significant challenges in capturing and representing those experiences accurately. One of the key limitations was transcription, which was essential for narrative analysis and was inherently selective. As much as we strive to capture every nuance in the conversation, pauses, tone, unfinished sentences and emphasis, transcribing the spoken words into written form can never fully replicate the original interaction. This process is always partial and incomplete, involving choosing which elements to include, condense, or omit. Even though we tried to be mindful about keeping the integrity of the narratives, we recognise that transcriptions might have lost some of the subtleties that contribute to the full meaning of the recorded story. Especially since we were working with marginalised youth whose stories are layered with

complex psychological experiences that are not easily expressed, conveyed in writing. And though we aimed at remaining as true as possible to the voices and lived experiences of the racialised youth, the interpretation of their narratives was unavoidably influenced by the broader social, cultural and political contexts in which they live.

Further, the narratives racialised youth and LGBTIQ youth shared were shaped not just by their individual lives but also by systemic structures that perpetuate racial discrimination and racism. But also, how we interpreted "the narratives told" might have been, in some ways, influenced by our own perspectives, biases, and those of society. Thus, we have to acknowledge that, even though we strived to honour their voices and lived experiences, all forms of representation are limited, partial, or mediated by these external factors. Another limitation is that narrative analysis works best with a small number of participants, since it focuses on the detailed, and individual accounts. It is not well-suited for large-scale studies where anonymity is key, as the richness of the individual narrative might be lost in a sea of generalised data. Though to overcome such a limitation, our research demanded a lot of patience, time, and attention to nuances; something that we achieved since we had set aside enough time for our research process. Another rather complex limitation was that all participants did not share their experiences in a linear, structured way. Some were not able to answer some questions and we had to skip to the next; while some participants omitted details or presented their stories in a more fragmented and disjointed manner. While this reflects the lived realities of the participants, it also presents challenges for organising and interpreting data. Moreover, reaching out to participants who were willing to share their personal experiences; especially if participants have experienced racism, or gender, sexual discrimination, or gender violence was rather challenging, as not everyone was open to share such personal stories to people they did not know. And even though most of the participants have shared rich narratives, there were some that did not share as much, due to inner fear, language barrier or simply not being so comfortable with sharing their personal experiences. So, in some cases, the narratives told were influenced by the social and cultural background the participants live in, as well as the ones that were transmitted to them by their families. This is to say that the data collected can never fully capture the full complexity of racialised youth and LGBTIQ youth experiences, and this was not the goal of our research.

Report reference

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GOVERNMENT OF MALTA
MINISTRY FOR GOZO
AND PLANNING

Allegories on racism manifestation

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