



# Future of **Postmigrant Europe.**

Berlin

Hamburg

Copenhagen

Stockholm

Helsinki

Travel Journal **2023**

# Postmigrant Europe.

This Travel Journal belongs to:

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## Contents

- 4 Introduction:  
Postmigrant Europe
- 6 Travelling as  
empowerment
- 10 Travel with *Baggage* –  
What it's like to travel  
as a Person of Color
- 12 Berlin
- 18 Hamburg
- 24 Copenhagen
- 28 Stockholm
- 34 Helsinki
- 38 Final reflections
- 42 Project presentation of  
individual travel grants  
SF - DB
- 43 Schwarzkopf-  
Foundation Young  
Europe
- 44 Notes – Things I need to  
note...
- 48 Imprint

# Introduction: Postmigrant Europe

**All young people should have the opportunity to experience Europe - regardless of their social placement and regional origin, their school background or their financial means. Against this backdrop of political and social developments in Germany and Europe, the travel grant program aims to promote and support those who are socially marginalized and discriminated against. The travel offers in the Education and Travel program area consist of individual travel subsidies and organized group travel. The target groups of the Schwarzkopf Foundation's travel grants are young people between the ages of 18 and 27 from all 47 countries of the Council of Europe.**

We promote responsible personalities who already have political awareness. They should see themselves as playing an active role in European civil society and participating in this through their actions. The various positionings enable spaces in which varied perspectives become visible and audible. At the same time, efforts should be made to sensitize participants to discriminatory practices. Through the trips, young participants should look more closely at Europe in its self-image as a (post-)migrant society and with a view to postcolonial perspectives and act as peer experts. Postmigrant Europe is a format consisting of an Instagram account, a group trip and educational materials, with a focus on European, migrant, and diasporic

associations, organizations, activists, media professionals, as well as contributions from science, art and journalism. The complexity of post-migrant societies in Europe and the ideologies of inequality that live on in them are presented in various formats, e.g. digital lectures, info clips and interviews. During the project trip "Future of Postmigrant Europe" the participants also become contributors. Other places of remembrance, stories of alliances and struggles for justice are highlighted with corresponding travel offers.

You are holding in your hands a travel journal taking you to five places in Postmigrant Europe: Berlin, Hamburg, Copenhagen, Stockholm and Helsinki. Each place offers insights into how societies as well as people's lives transformed in the light of histories of migration. In each of these places we will find everyday life to be visibly impacted by these histories. To us, a postmigrant Europe is also a postcolonial Europe. And it shows in many ways: may it be statues of former colonizers, after which many of our streets are still also named. Or may it be the everyday repercussions of colonial thought, such as racial discrimination. European societies at large still have colonial institutions at their centre today. Europe's colonial past is still part of us and informs our experiences in the postmigrant Europe of today. We invite you to explore what this can mean for us and for the people who live and are active in the places we will visit together. With the help of this travel journal, we want to reflect what travelling in postmigrant Europe can hold for us.

Have a safe trip!

The first text we invite you to read is written from a Black perspective on being on the road historically as a Black person and the relation to enforced travelling and enslavement but also to rebellion and resistance and creating empowerment spaces. The text outlines the perception of examples of individual travellers and their experiences of Europe. Travelling Postmigrant Europe means to consider these experiences and to acknowledge the different heritages of travelling in Europe.

The second text outlines travelling today as a Person of Color in Postmigrant Europe, the side thoughts preparations, the side considerations, the side reflections accompanying a trip. It's a personal story of courage and empowerment. In the next chapters you find introductions such as inspirational illustrations, one topic Communities in the respective cities are currently struggling with and reflection questions related to each city visited to the trip – Berlin, Hamburg, Copenhagen, Stockholm, Helsinki.

There is space for your personal story and your personal reflections, for the things you need to note down.

And one text present you another line of the Postmigrant Europe programme line within the Schwarzkopf Foundation Young Europe – the individual travel grants. In case you need more travelling and more spaces to see.



# Travel as empowerment

**AUTHORS:** Jess Mukeba and Nadine Golly

## Being on the road historically as a Black person

Travelling as a Black person in Postmigrant Europe is travelling in postcolonial Europe. It means travelling with the realities of border regimes and it means the acknowledgement of histories of travelling with its different connotations. Travelling is for sure related to enforced travelling and enslavement. As the history of enslavement is a transatlantic history related to Africa, Europe, the North and South Americas, the Caribbean the examples portrayed here are all connected to the different spaces. Postcolonial Europe contents these entanglements of enslavement, of colonization, rebellion, of resistance, of liberation. Travelling is also related to rebellion and resistance and creating empowerment spaces. With a few selected historical notes, we invite you to open space for inspirations for nowadays travelling. We travel because our ancestors prepared the paths.

## Rebellion and resistance against enslavement

The first rebellion movement by enslaved Black people occurred on the Nueva Isabela plantation in the Dominican Republic. Believed to be started by **Maria Olofa** and **Gonzalo Mandinga**, the 1522 Rebellion took place on the western part of the island of Hispaniola on the plantation owned by Governor Diego

Colón. This rebellion marked the beginning of a long legacy of resistance to oppression championed by Black enslaved people in the colonial period.<sup>1</sup>

**Harriet Tubman** was born around 1820 into slavery on a plantation in Dorchester County, Maryland. Her parents, **Harriet (“Rit”) Green** and **Benjamin Ross**, named her Araminta Ross and called her “Minty”. In 1849 Harriet Tubman made her first attempt to escape slavery. While the first attempt was not successful, she escaped on her second attempt. She became a “conductor” on the Underground Railroad, leading enslaved people to freedom before the Civil War, all while carrying a bounty on her head. She was also a nurse, a Union spy and a women’s suffrage supporter. Tubman’s legacy has inspired countless people.

## Pan-Africanism | Back-to-Africa movement

In 1812 **Paul Cuffee**<sup>2</sup> spearheaded the first Black ‘Back to Africa’ initiative in Diasporan history. As a young man, he worked as a whaling ship captain and undertook his first voyages to the West Indies in 1773. He eventually saved enough money to purchase his own ship and go into business for himself. Cuffee became a successful merchant and sea captain. Cuffee built a shipping business along the Atlantic Coast of the United States of America and in other parts of the

<sup>1</sup> Gates, Henry. Jr., 2012. “Who Was the First African American?” *The Root*. Gerhard, P. 1978. “A Black Conquistador in Mexico,” *The Hispanic American Historical Review*, Vol. 58, No. 3, pp. 451-459

<sup>2</sup> Born as a free person on Cuttyhunk Island, Massachusetts.

world. He also built his own ships in a boatyard on the Westport River. His ships were not only owned by a Black person but also navigated by Black crews. In Westport, Massachusetts, he founded the first school in the United States – open for Black and white and indigenous children. By 1811, Paul Cuffee<sup>3</sup> was the wealthiest Black person in the United States of America. He was also the largest employer of free Black people. Shortly after gaining his wealth, he became disillusioned by the second-class citizenship of Black people in the United States of America. Subsequently, he began making trips to Sierra Leone to explore the possibility of repatriation for himself and other free African Americans. On Dec. 10, 1815, Paul Cuffee made history by bringing 38 African Americans from the United States to Sierra Leone on his brig, the *Traveler*, at a cost of \$5,000. When they arrived on Feb. 3, 1816, Cuffee’s passengers became the first African Americans who returned to Africa through an African American initiative.<sup>4</sup>

Another actor in the Back-to-Africa movement, is the **Black Star Line**, a steamship company in the USA completely owned, operated, and financed by people of African descent. The Black Star Line also became popular because of its intention to provide non-discriminatory travel for people of African descent. At this time, many steamship companies did not allow Black people to purchase first-class tickets. The BSL empowered Black people across the diaspora. Colonial governments in Africa, the Caribbean, and Central America felt threatened by this symbol of freedom and power. These governments feared that the rise of the Black Star Line would cause Black people to recognize their oppression and fight for economic independence and political freedom.

**Marcus Garvey** (1887-1940), a Pan Africanist and the leader of this venture. He lived in Jamaica, Costa Rica, Panama, England, and the USA. He was a Black na-

tionalist and a leader of the Pan-Africanism movement which sought to unify and connect people of African descent worldwide. In 1911 he travelled through Honduras, Ecuador, Colombia, and Venezuela. In 1914 he undertook a tour of Europe, spending time in Glasgow, Paris, Monte Carlo, Boulogne, and Madrid. In July 1914, he launched the Universal Negro Improvement Association (UNIA) and became the president and traveling commissioner. Their motto was “One Aim. One God. One Destiny” and focused their commitment to “establish a brotherhood among the Black race, to promote a spirit of race pride”. Emphasising unity between Africans and the African diaspora, he campaigned for an end to European colonial rule across Africa and advocated the political unification of the continent. Black Star Line was one of the Companies operated and founded by UNIA.

Garvey saw the Black Star Line as the solution to the Black community’s problem; a company completely owned, operated, and financed by Black people would foster pride, free up economic dependency on the White community, and create a strong economic base in the only independent nation in West Africa, Liberia. Like **Booker T. Washington**’s Tuskegee Normal and Industrial Institute, the predecessor of today’s Tuskegee University, Marcus Garvey felt that economic development for Black people would allow for social and political advancement.

Until today the question of economic development for Black people is relevant if we analyse critically the nowadays development discourses and the impacts of slavery and colonialism until today.

## Travel: Perception of examples of individual travellers and their experience of Europe

Individual travellers wrote about their experiences travelling to Europe. The perception of an environment is always impacted by what you have experienced.

<sup>3</sup> His mother, Ruth Moses, was a Wampanoag from Harwich, Cape Cod and his father an Ashanti captured as a child in West Africa and sold into slavery in Newport about 1720. In the mid-1740s, his father was manumitted by his Quaker owner, John Slocum. His parents married in 1747 in Dartmouth.

<sup>4</sup> Alexander-Duchesne, Ramiro Nikodemus. August 30, 2018, “Daily Dose of History: Paul Cuffee – Activist.” Gates, Jr., Henry Louis. 2013. “Who Led the First Back-to-Africa Effort?”

**William Edward Burghardt Du Bois** (W. E. B. Du Bois), an American sociologist and one of the founders of the National Association for the Advancement of Colored People (NAACP), visits Europe for the first time as a graduate student at the University of Berlin. During this 1892 visit, W. E. B. Du Bois would later recount an experience where he felt he had escaped America's everyday racism, his travel writings reflect on the transformational power of travel. For Du Bois Europe in the late 19th century offered refuge from the United States, a place where he witnessed institutionalized segregation and violence against black people daily. Jim Crow laws brutally oppressed African Americans throughout the South. At the time, hundreds of African Americans were killed every year by lynching. But that didn't mean racism didn't exist in Germany and across the continent. Anti-Semitism was commonly taught at major universities, and Berlin had also been instrumental for ushering in a new era of heightened imperialism and brutality abroad. Just seven years before Du Bois arrived, Bismarck had organized the Berlin Conference of 1884-1885 and formalized Europe's scramble for Africa. In Europe's universities, racist theories about "minor races" were being developed by scientists. The theories would travel to the United States and help justify Jim Crow laws. Those laws, in turn, were later studied by colonialists and the Nazis to implement and maintain the brutality of colonial rule and the Holocaust.

They also helped underpin the violence of the 20th century's first genocide. In what is now Namibia, German troops shot, starved, and tortured tens of thousands of Herero and Nama people to death. Hundreds of thousands more died in the Maji Maji revolt in German East Africa, in present-day Tanzania and Kenya.

In fact, after his return to the U.S., Du Bois vehemently denounced colonialism, and wrote extensively about what he saw as a common origin for the violence he saw at home and abroad.

Du Bois was aware of the political ongoings and racism in Germany. During the 1930s and 1940s, Du Bois

also addressed antisemitism in Nazi Germany. In 1933, he began attacking the Nazi regime for its treatment of Jews in the pages of the NAACP's monthly journal, *The Crisis: A Record for the Darker Races*. Unlike many of his contemporaries, Du Bois witnessed the Nazi persecution of Jews firsthand. After receiving a grant from the Carl Schurz Memorial Foundation, he travelled to Germany in 1935 to research industrial education. During this period, he wrote the featured article, which was published in a December 1936 issue of the *Pittsburgh Courier*. It gives an eyewitness account of German antisemitism in the Nazi era, and it also provides commentary on the differences between racism in the United States and the kind of racial prejudice he encountered as a Black man in Nazi Germany. In the years following the war, Du Bois returned to Europe and visited the ruins of the Warsaw ghetto. Witnessing the ruins of the ghetto, he reflected upon the origins of racism.

Between the 1920s to 1960s, African American intellectuals such as **Richard Wright, Josephine Baker, James Baldwin, and Langston Hughes** travelled to Paris to escape the racism and segregation happening in the United States.

As a reflection of these travels<sup>5</sup>, in his 1951 essay, *I Choose Exile*, author and poet Richard Wright asks, "Why have I decided to live beyond the shores of my native land? It is because I love freedom and I tell you frankly that there is more freedom in one square block of Paris than there is in the entire United States!" All of them continued to speak up about their experiences in Europe and linked their antiracist activism and writings to international struggles.

These travel experiences made a significant impact on the perception of travel as a form of transformation.

### Knowledge

In 1936 the Green Book was initiated by **Victor Hugo Green** (1892 – 1960) and **Alma Duke Green** (1889-1978) to share Black knowledge with Black travellers.

<sup>5</sup> Baldwin moved to Paris, France in 1948 and continued to live there until 1957, as well as spending some time in Switzerland, Spain and Turkey. From 1970 onwards, Baldwin moved to Saint-Paul-de-Vence in the south of France.

During the time the book was published, choices of lodging, restaurants, and even gas stations were limited for Black people in many places. It was first published as *The Negro Motorist Green Book* and later as *The Negro Travelers' Green Book*. The books were published from 1936 to 1966. Green reviewed hotels and restaurants that did business that welcomed Black people.

Attendance of Black festivals have a long history. The Harlem Cultural Festival (also known as Black Woodstock) was a series of music concerts held in Harlem, Manhattan, New York City during the summer of 1969 to celebrate African American music and culture and to promote the continued politics of Black pride. Notable participants included **Nina Simone, B.B. King, Chuck Jackson, Abbey Lincoln & Max Roach**, The 5th Dimension, Gladys Knight & the **Pips, Stevie Wonder, Mahalia Jackson**, and **Moms Mabley**, among many others. For the concert featuring **Sly** and **the Family Stone** on June 29, 1969, the New York City Police Department (NYPD) refused to provide security, and it was instead provided by members of the Black Panther Party.

Black travels have been and are political acts, and Black conferences were held in many cities, Black festivals such as literature festivals, music festivals, film festivals, theatre festivals are held in many different cities, providing inspiration, politics and empowerment.

This knowledge production spaces are certainly inspirations for our own travel concepts as a way of empowerment.

### Own travel concepts to create my empowerment spaces

Nadine: A few years ago, I founded my own tradition in terms of travelling and creating my empowerment spaces. I call it Black Cultural Week and I choose a destination, a specific city and enjoy Black culture in this specific city. Culture means all I feel like doing and experiencing such as Community events, book stores, libraries, soul food, sport events, theatre plays, performances, cinema nights, film festivals, strolling around

in the streets, enjoying the sun or discovering street art, nature walks, meeting a person/friend and having a good conversation, visiting exhibitions, getting inspired by a lecture or by something else, listening to a song and getting to know the history and the presence of Black people in this specific town. It can mean a lot of different things. For me the mentioned occasions are empowering, for someone else it might be something different. Sometimes I stay in my country of residence, sometimes I stay in Europe, sometimes the selected city is overseas, I can create my empowerment spaces where I decide them to be.

Jess: Travel has a connecting effect for me. It enabled me to get to know other migrant communities...

To end with a quote from [greenbook.global](http://greenbook.global): "Travel is important. Traveling is an opportunity to see the world, explore different cultures, and learn more about yourself than you ever thought you could imagine. Black people deserve to be able to travel and have their needs met just like other demographics."

Travelling is for us a form of resistance and Empowerment – also and despite the rise of racist discourses on who belongs and who doesn't in Europe and who is granted and who is denied the right to move and to travel. Postmigrant Europe travels puts a focus on continuities of different communities, acknowledging the heritage, history, and presence in different countries in Europe. The term postmigrant refers to a societal state in which migration has come to be the norm instead of being considered an exception or a threat.

### Inspirations

<https://jetsettimes.com/inspiration/women-empowerment/exclusive-black-women-changing-face-travel/>

<http://www.fatgirlstraveltoo.com/#/>

<https://www.mochileando.com/>

<https://blackkidsdotravel.com/>

# Travel with *Baggage* – What it’s like to travel as a Person of Color

**Between insecurities, financial worries, and racist encounters - when traveling as a Person of Color means more stress than relaxation. Samet Beşyaprak shares his travel experiences with us. These are based on a text published in 2022 on the Young Islam Conference blog.**

The thought of traveling brings back memories of a variety of discussions I had with my mother to convince her of the importance of international experience for my personal and professional development. Many of my migrant-read friends report similar conversations they have with their parents, in which collective fears and doubts emerge.

The topic of travel has a special meaning within my family, as our travel experiences are limited to Turkey, my parents’ homeland. This fact is particularly linked to the socio-economic situation of my family, which is why for me it is also a question of social justice. A personal turning point in my life was a scholarship program that provided me with the financial resources to travel to various European cities. This made it possible for me to get to know Europe up close. The program includes trips to Zurich, Geneva, Berlin, and Brussels as well as initial contacts with international organizations that shape coexistence in Europe. My mother did not share the desire to travel, which has always accompanied me. She said to me at the time: “Oğlum (Eng. my son), I couldn’t see enough of

my own homeland, so I never had the urge to travel to other countries.” At that time, I had the longing for Turkey, mine Mother articulated with her words, not understood. For my mother and for many other people of Turkish origin, Turkey is the place where they feel complete, because they can participate in life and perceive themselves as part of society. This feeling was often not tangible for many of my friends with a migration background and for me. It was only during the holidays in Turkey that I understood what my mother’s longing was based on. In Turkey she was like a different person. She was happy to speak the language and to be close to the culture she grew up in. It took her back to her childhood. However, what struck me most was that she enjoys the privilege of being invisible in her country of origin. When she’s sitting outside in a cafe, no judgmental eyes are on her. She is one of many that she could never be in Germany.

## **Picturesque villages? I avoid.**

For racialized people and me, traveling within Germany and Europe is not the relaxation from the stressful everyday life that we hope for. I became aware of this fact early on. Not least because of the differences in holiday planning within my own group of friends. For BIPOC, a trip in advance involves intensive research and a lot of exchange with friends. About which holiday destinations, local restaurants and bars are safe and which should be avoided. The small, breath-tak-

**AUTHOR:** Samet Beşyaprak

ing villages in Germany, which are often admired on Instagram and Co., are often not as easily accessible to BIPOC as they are to white people. I’ve had to experience myself how racist confrontations can affect a trip. For this reason, I avoid smaller towns in Germany and prefer big cities with more social diversity to keep the risk for me as low as possible. Such attacks mean a great emotional burden for me and numerous conversations with friends to process these experiences.

## **For racialized people and me, traveling within Germany and Europe is not the relaxation from the stressful everyday life that we hope for.**

Among BIPOC, I belong to the group that can move more freely in public space, since I fall under the “category” of white-passing. This means that at first glance I am not read as a migrant. So, when I travel, I have different experiences than my friends who have readable migration biographies.

White privilege is always a big factor when traveling and can be projected onto fellow travellers and cause “white company” BIPOC to be perceived differently. White-passing gives me the opportunity to ride more light-heartedly than other BIPOC. Both in Turkey and in Germany, I encounter distrust and rejection. In Turkey, my European-read appearance immediately unmasks me as “Almanci”, a derogatory term for people of Turkish origin living in Germany. At the same time, in

Germany I am under constant pressure to prove my Germanness.

## **For this reason, for a large part of my life, I was not only looking for beautiful places when traveling, but also for the feeling of having arrived. I was looking for a place to call home.**

With all the additional considerations BIPOC need to consider before a trip, planning a trip is emotionally draining. People from migrant families are disproportionately underprivileged, which is why travel is a privilege that these groups of people often do not have anyway. For this reason, programs that address the financial challenges of BIPOC and initiatives that deal with the individual fears of BIPOC and create spaces for solidarity are essential.

# Berlin



What knowledge does the illustration refer to? Have you heard about May Ayim? Have you heard about Manga Bell? What was decided at the Berlin conference? What does Sankofa stand for?

A large rectangular area with a purple border, containing horizontal dotted lines for writing.



Photo: Nadine Golly

**In the next ten days you will come together with differently positioned people as a group. What do you need to feel good? What do you expect from the other participants? Which knowledge, which talents do you bring to make the travellers group a team in solidarity? Where are your own limits that should be respected?**

A series of horizontal dotted lines for writing, contained within a purple-bordered box.

**The different realities of life of the participants create an opportunity to enter into dialogue. It can also be challenging. What perspective do you take with you? What do you know? What would you like to talk about during the trip?**

A series of horizontal dotted lines for writing, contained within a purple-bordered box.



# #Afrozensus 2020<sup>6</sup>

Almost 6,000 Black, African and Afro-diasporic people in Germany took part in the online survey #Afrozensus. This means that for the first time, comprehensive data is now available on their realities of life, experiences of racism and commitment. The results of the #Afrozensus indicate that anti-Black racism (ASR) is widespread in Germany and entrenched in institutions. Criminalization, exoticization, and sexualization are just three of the many patterns through which anti-Black racism is characterized and experienced by many respondents. Therefore, in order to roll back anti-Black racism in its approach, a focus on the empowerment of Black, African, and Afro-diasporic people is necessary.

## Recommendations for politics and administration

Financial support: empowerment must structure the Democracy Promotion Act as a strategic goal.

Institutionalization: Empowerment infrastructure is needed, including in the form of community centers.

Because anti-Black racism has specific effects, specific actions are also necessary:

- Action plans to combat anti-Black racism and empower Black, African, and Afro-diasporic people.
- Counseling centers for victims of anti-black racism

## Recommendations to Black, African, and Afro-diasporic communities.

Thus, we experience intersecting forms of discrimination with varying frequency. Therefore, it is important to intensify efforts for necessary alliances and community-internal exchange on living realities and structural discrimination. The vulnerability of subgroups should be countered with resources, spaces and solidarity-based responsibility and community care.

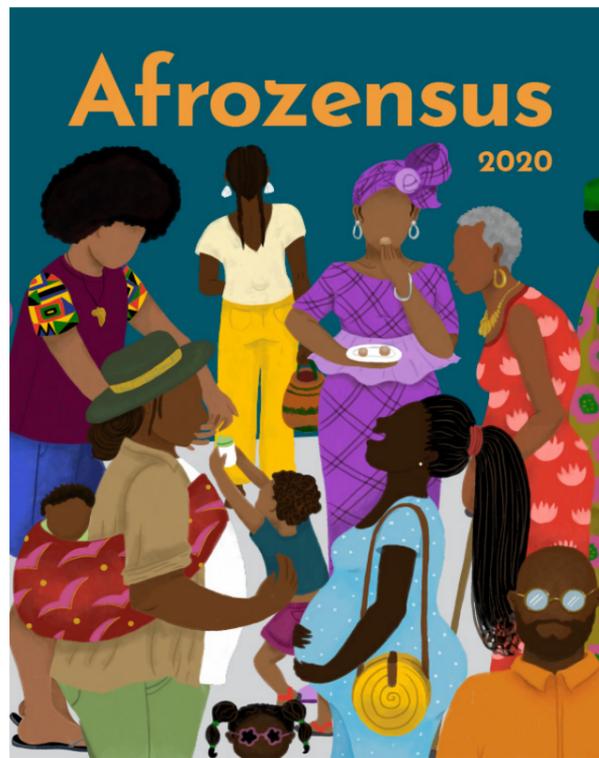


Illustration: Héléne Baum-Owoyele



Source:

<https://citizensforeurope.org/vorstellung-der-ergebnisse-der-studie-afrozensus/>

<sup>6</sup> The #Afrozensus is a joint project of Each One Teach One (EOTO) e.V. and Citizens For Europe (CFE) and was accompanied by the German Center for Integration and Migration Research (DeZIM), Department of Consensus and Conflict, Steffen Beigang, Prof. Dr. Sabrina Zajak and Dr. Ralf Wölfer (quantitative research) and the Alice Salomon University of Applied Sciences, Prof. Dr. Iman Attia (qualitative research) as scientific cooperation partners\*.

Now that you have heard about AFROZENSUS. Which conclusions do you take for your political commitment?

A large rectangular area with a dark teal border and horizontal dotted lines for writing, intended for student responses to the question above.



Who was an inspiring person for you while growing up? Who do you consider inspiring for you today?

Lined writing area for page 20.



Photo: Nadine Golly

Are there any initiatives in your city that remap spots of anticolonial resistance?

Lined writing area for page 21.

How do you consider the connection between sports and empowerment?

A large white rectangular area with horizontal dotted lines for writing, positioned on the left side of the page. The lines are evenly spaced and extend across the width of the box.

## Samy Deluxe: Hamburg 2009

[...] Dies hier is HH, Hamburg City das ist der Name  
040, die rote Fahne, Tor zur Welt, keine Frage  
Mit der leicht nasalen Sprache, digga, weißt du was ich sage?  
Zweitgrößte Stadt des Landes, man wir leben hier am Hafen  
In der Hansestadt  
Und ich hab kein Plan was all ihr andern macht  
Doch wir hängen im Sommer auf'm Kiez neben der Tanke ab  
Oder auf `ner Bank im Park, Alster oder Elbe  
Jedes Jahr ist es dasselbe, mann, so war mir Gott helfe!  
Ich bin Kind dieser Stadt, hier's so windig und nass  
Hier's so rau und so kalt, deshalb bin ich so blass  
Doch ich lieb` diese Stadt, bin Lokalpatriot  
Die's an alle Hamburger, ist ganz egal wo ihr wohnt  
Denn so muss es auch sein, alle Viertel zusammen  
Repräsentieren für unsere Stadt, und so hört es sich an  
Ey, ey!

Pass gut auf, so ist das in Hamburg  
Pass gut auf, so spricht man in Hamburg  
Pass gut auf, dies ist Hip Hop aus Hamburg  
Alle Leute schreien jetzt laut Hamburg

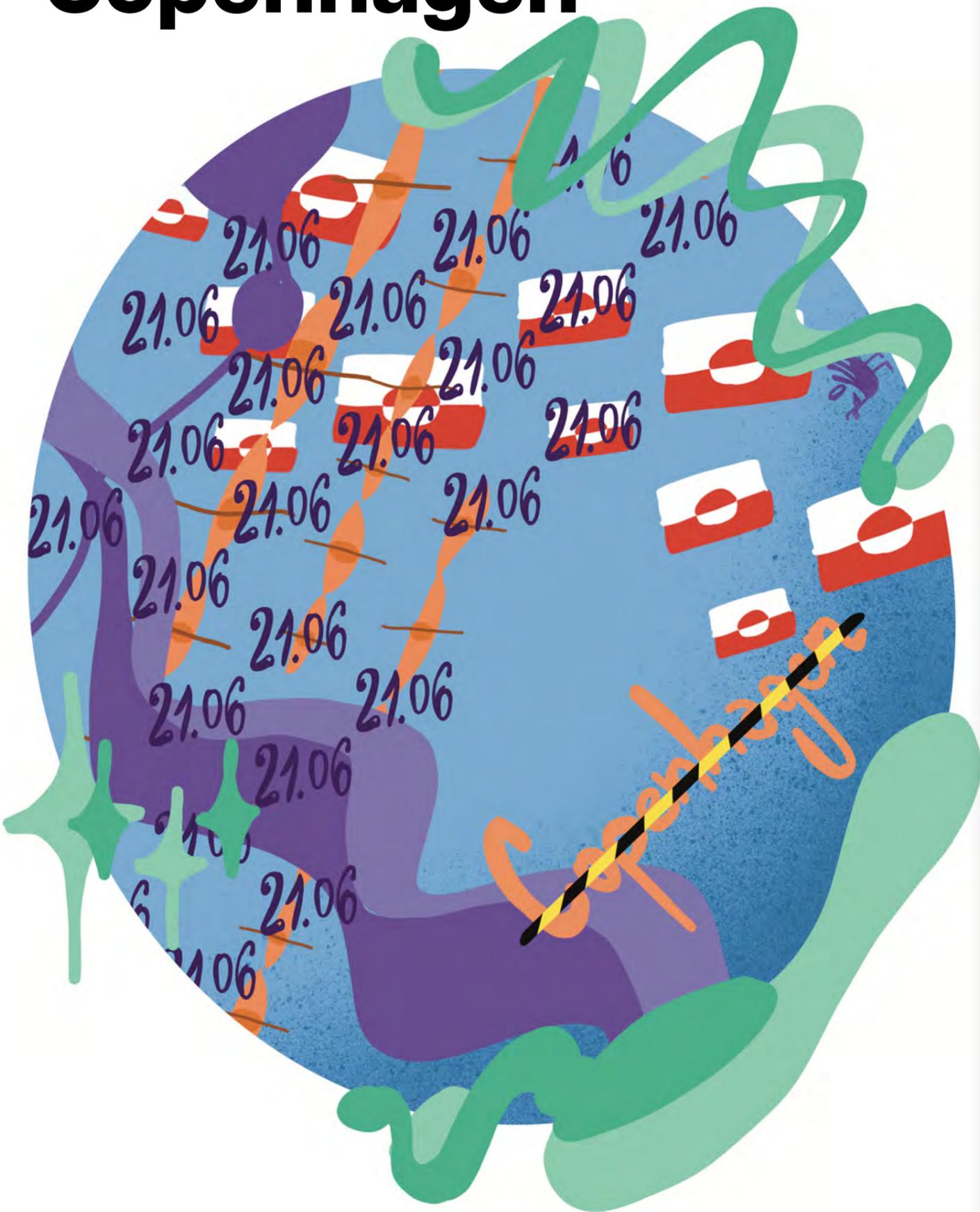
Dis is wo ich herkomm man, dis is meine Heimatstadt  
Und nein, man, sie gehört nicht mir und trotzdem is's meine Stadt  
Wohin ich immer wieder kam, auch wenn ich viel auf Reisen war  
Eins ist klar, scheiß egal, was passiert, bleib ich da  
Nach ,ner Zeit merk ich, dass es mir anderswo zu anders ist  
Dis is wo mein Sohn ist man, dis wo meine Mama ist  
Hier gibt's gute Menschen, gutes Essen, gutes Cannabis  
Viel Kultur, viel Natur und auch noch viel anderes  
Und was nich' is' kann noch werden, da Potenzial vorhanden ist  
Ich spüre es in der Luft, dass hier irgendwas am Wachsen ist  
Egal ob du HSV-Fan oder St. Paulianer bist  
Egal ob du im Benzen, Golf oder in der Bahn rumsitzt  
Egal wie schlau du bist, reich du bist oder arm du bist  
Ob du ,n deutschen Pass besitzt oder nich'mal die Sprache sprichst  
An alle Leute hier, diese Strophe ist für euch [...]

You can listen the song on:

[https://www.youtube.com/watch?v=UeJe21J8rcs&list=RDUeJe21J8rcs&start\\_radio=1](https://www.youtube.com/watch?v=UeJe21J8rcs&list=RDUeJe21J8rcs&start_radio=1)

Semra-Ertan-Str.

# Copenhagen



What was new for you about Denmark's colonial past and about the current present in Greenland?

A series of horizontal dotted lines for writing.

**Natasja: I Danmark Er Jeg Født**

Verden, den er stor, mærk dig mine ord  
 Jeg trives hvor jeg bor  
 Men jeg savner Sudan og den røde jord  
 Min far, min søster og min bror... ye-ah  
 Så verden den er stor, mærk dig mine ord  
 Jeg savner min mor  
 Når jeg følger mit hjerte, hen hvor peberet  
 gror  
 Og hvor musikken bor i hvert ét ord... ye-ah

I Danmark er jeg født  
 Der har jeg hjemme  
 Der har jeg rod, og  
 Derfra min verden går  
 Men jeg tøver år efter år  
 Kan ikke se hele den vide verden, hvor  
 Jeg skal blive gammel, slå mig ned  
 og byg' min bondegård...  
 Ye-ah  
 Skal jeg blive hos min mor  
 Og de hårde vintre i det kolde Nord  
 Eller skal jeg søge sydpå ad tropiske  
 rytmespor  
 Hjælp mig Odin og Thor!

Jeg rejser væk igen og letter mit tungsind  
 Fuld galop i den varme ørkenvind  
 Hesten den er døbt og købt af Bin Laden  
 Jeg vinder løb som første kvinde, og  
 Sudan er over ende  
 Ingensteds har jeg følt mig så elsket og  
 så hjem'  
 Familien og de mange smil får mig til at glem'  
 At det danske sprog er min moders stemm'  
 Kalder på mig inden længe, med et suk  
 pudser jeg min vinge  
 For at vende næsen stik nord igen  
 Men noget inden i mig trækker mod Caribien  
 Der er en melodi, så simpel og så fri  
 Jeg synger med, for den har sat sig inden i

Watch the complete song on:

<https://www.youtube.com/watch?v=mq3PfDzyFaw>

Which song represents something special for you?

What did you learn about migrant realities in a country with a right-wing government?



Is there anything you would like to talk about with your fellow travelers or with your co-activists back home?

Lined writing area for page 30.

Artificial intelligence and languages. What are your reflections on what you heard about your topic? How does it impact your work / your activism?

Lined writing area for page 31.

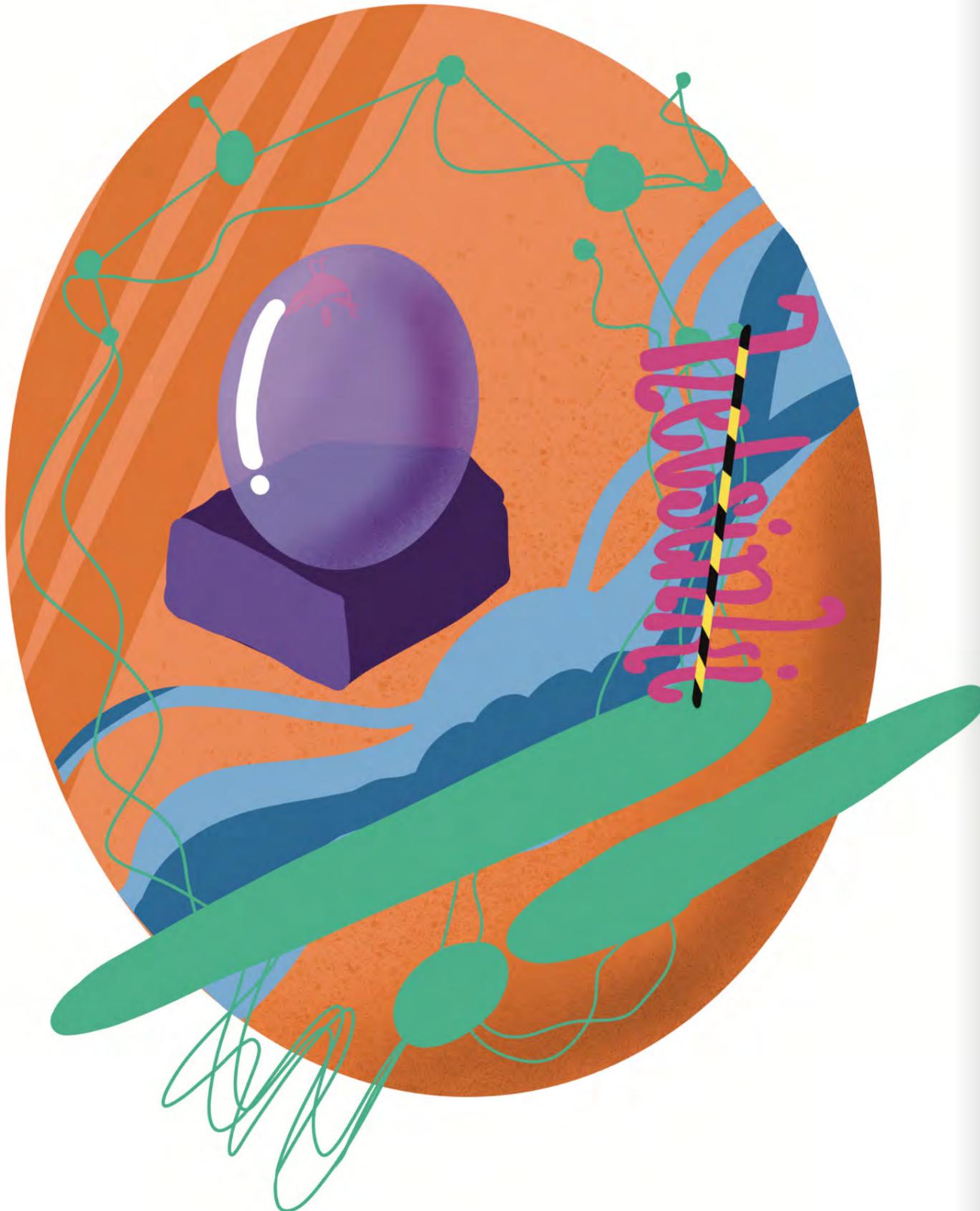
The screenshot shows a Twitter thread with the following content:

- Profile:** Kat Zhou (@katherinemzhou)
- Text:** "Having lived in Stockholm for nearly 3 years, I am completely unsurprised and wholly disgusted by the swing towards fascism in Sweden. As an Asian-American woman, I have never experienced as much racism in my life until I moved here. This country is xenophobic as hell."
- Thread:** A link to a thread is provided.
- Timestamp:** 7:14 vorm. · 20. Okt. 2022
- Engagement:** 23.858 Retweets, 5.237 Zitate, 147.235 „Gefällt mir“-Angaben, 9.968 Lesezeichen
- Thread Item 1:**
  - Text:** "I moved here just before the COVID pandemic took off in Europe. In the time that I have resided here, I've endured everything from verbal attacks to physical intimidation, all explicitly tied to my race."
  - Engagement:** 112 replies, 732 retweets, 16.328 likes
- Thread Item 2:**
  - Text:** "I've been subject to countless microaggressions. I've been coughed on by a group of teenage boys. I've been tutted at by old ladies who somehow are not afraid of white, unmasked Swedes, but are terrified of me."
  - Engagement:** 87 replies, 685 retweets, 14.974 likes

What are organizations or people committed combatting Anti-Asian racism in your city/ country / region?

A large green-bordered box containing horizontal dotted lines for writing.

# Helsinki



## The Happiest Country On Earth

Finland has, once again, been named the happiest country on the planet. The ranking, drawn up and published by the United Nations, takes into account what the population thinks about health, well-being, income level, life expectancy, the trustworthiness of the government, etc.

The country's ranking on this happiness index should come as no surprise given that Finland is often touted as a paragon in education, gender equality, and quality of life. However, Finland also suffers from a darker side of which many people are not aware of.

Hate and racism seem to be on the rise in all the great Nordic countries, and Finland has fallen victim to a growing discourse of racist and intolerant hatred, with Muslim and Afro-descendant communities as the primary victims.

There is a racist and intolerant subset of the Finnish population that believes that people of color are not real Finns.

## The Real Finn Myth

There have been black families in Finland since the 1800s. Presently, there are thousands of mixed families where either the mother or father is black. Likewise, even though Finnish society is still predominantly white, there are black migrant families with Finnish nationality who have had one or two generations of their family born on Finnish soil.

Black Finns are the second-largest minority in the country. These people are as Finnish as anyone whose family name is Korhonen, Virtanen, or Mäkinen.

Why not? They were born and raised in Finland and are not familiar with any other tradition than Finnish culture. These people cannot live anywhere else but Finland, yet they are discriminated against and not accepted by members of the society. How sad is that?

Read the entire article on: <https://www.blackfinn.fi/culture/are-there-black-finns-in-finland/> || Koko Hubara, founder and editor-in-chief of Ruskeat Tytöt (which translates to "Brown Girls"). The lifestyle website describes itself as the first site for brown people and by brown people in Finland.

What is important for you to be happy?  
What is quality in life for you?

The Jewish Community in Helsinki. What did you get to know? What surprised you?

The Sapmi Community in Finland. How do you think now about the term BIPOC and the I for Indigenous?

# Final Reflections



How are you doing?

Dotted lines for writing.

Was there a dialogue or train of thought that shaped you?

Dotted lines for writing.

Which place surprised you during the trip?

Dotted lines for writing.

Which topic would you like to explore further and in more depth?

What are you taking with you when you get back to your city?

What does it take for you to become active?

It is important to be aware of your own limits. However, strict limits can also restrict you. Which borders have dissolved? How have your own barriers been broken? What assumptions and thoughts are you throwing overboard?

# Project presentation of individual travel grants Schwarzkopf Foundation – Deutsche Bahn

In contrast to the “Postmigrant Europe” project, the travel grants are individual trips. Each person receives a travel grant, which enables them to plan and undertake their own journey through Europe. After being selected, the grant recipients are provided with an Interrail ticket supported by Deutsche Bahn (DB). With this ticket, they have the freedom to plan and undertake their own journey throughout Europe. Every year, the travel grants revolve around a politically and socially relevant theme for Europe, which the participants should explore during their journey through Europe. Through photos and videos, they are expected to document their journey and their individual approach to the given theme.

The Schwarzkopf Foundation aims to provide young people between the ages of 18 and 27 with the opportunity to discover Europe for themselves, particularly those who have had little or no chance to travel due to financial constraints, social background, or other factors. The grant allows selected participants to travel for a maximum of four weeks throughout Europe. Besides age, the applicants should be residents of Europe or other countries eligible for the Interrail ticket.

A central aspect of the journey is the engagement with a theme that affects Europe on a societal and political level. The theme is pre-defined, and this year it is “Utopias for justice and peace in Europe.” Participants can explore and implement the theme from their own perspective and with their impressions gained during the journey. The aim is to obtain as many diverse perspectives, ways of thinking, and impressions on and about Europe as possible, particularly to give young people the opportunity to explore this independently regardless of their financial situation and social background.

To illustrate the travel scholarships, here are a few examples from the previous year: For instance, Rigon Harxhi created a video about his impressions of Post-Covid Europe, and Tahira Kazimi spoke about Youth Participation in Europe in her video.

More information you find here:

<https://www.youtube.com/playlist?list=PLDi-Xg8-7ENK3YCSsOYTHZTAVj59LU-aR>  
<https://schwarzkopf-stiftung.de/en/education-and-travel/travel-grants/>

## The Schwarzkopf Foundation Young Europe

The Schwarzkopf Foundation strives to empower young people from all backgrounds to be active European citizens who contribute to a pluralistic, democratic society of mutual understanding, solidarity, and peaceful collaboration in Europe. The foundation offers young Europeans opportunities for encounters for knowledge exchange and for active participation in civil society. We promote the development of young people into politically aware and responsible individuals. The foundation strengthens young and marginalized voices in European societies and draws attention to the interests and challenges of European youth.

### Our competences

We offer young Europeans opportunities for encounters, for knowledge exchange and personal development and for active participation. We promote the development of young people into politically aware and responsible individuals. We strengthen young and marginalized voices in European societies and draw attention to the interests and challenges of European youth. In order to achieve these objectives, the foun-

ation works in different programme lines. Close to our target group and together with our youth-led networks, we work here with peer-to-peer approaches and target group-oriented offers.

### Who do we work for?

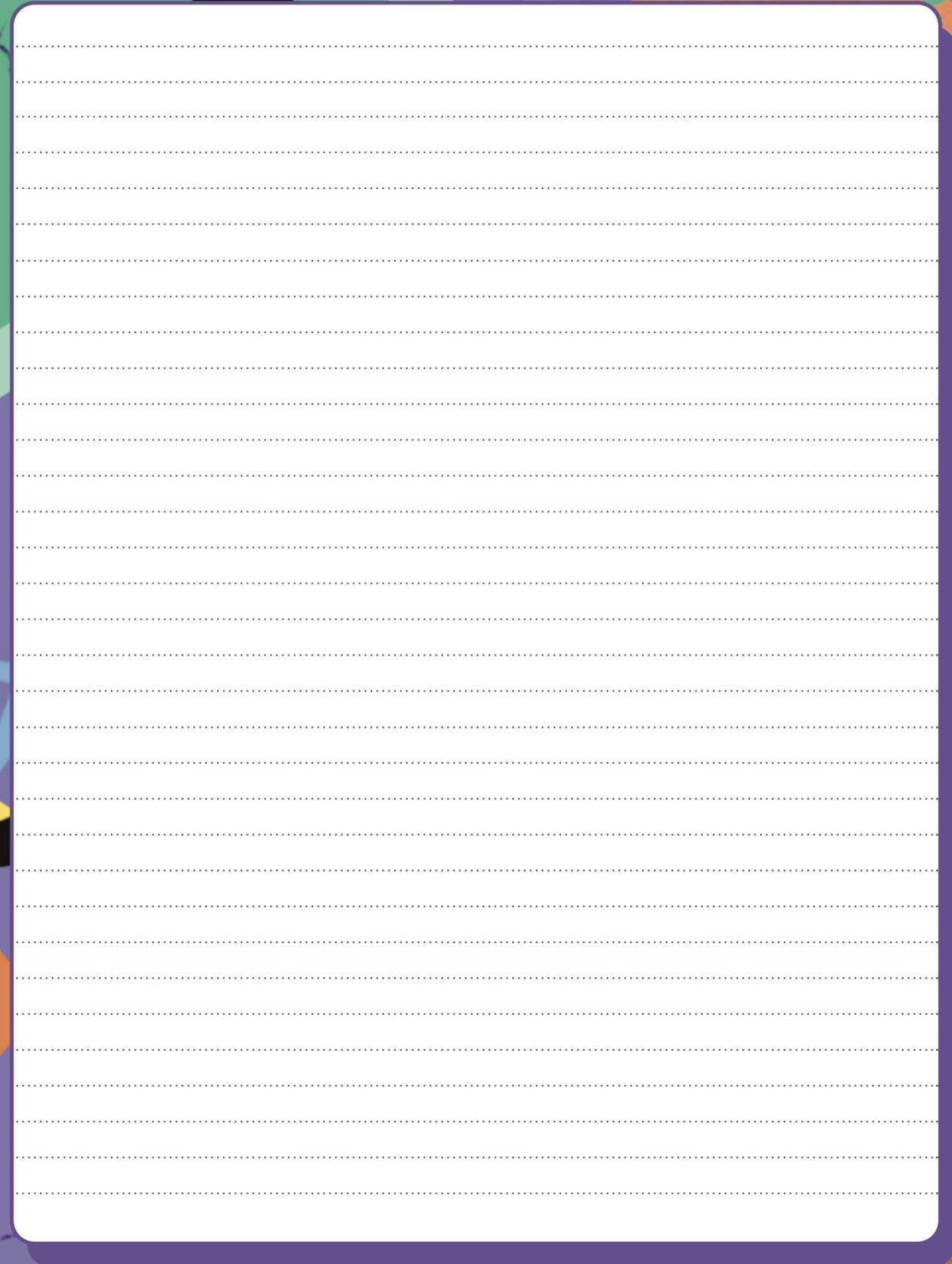
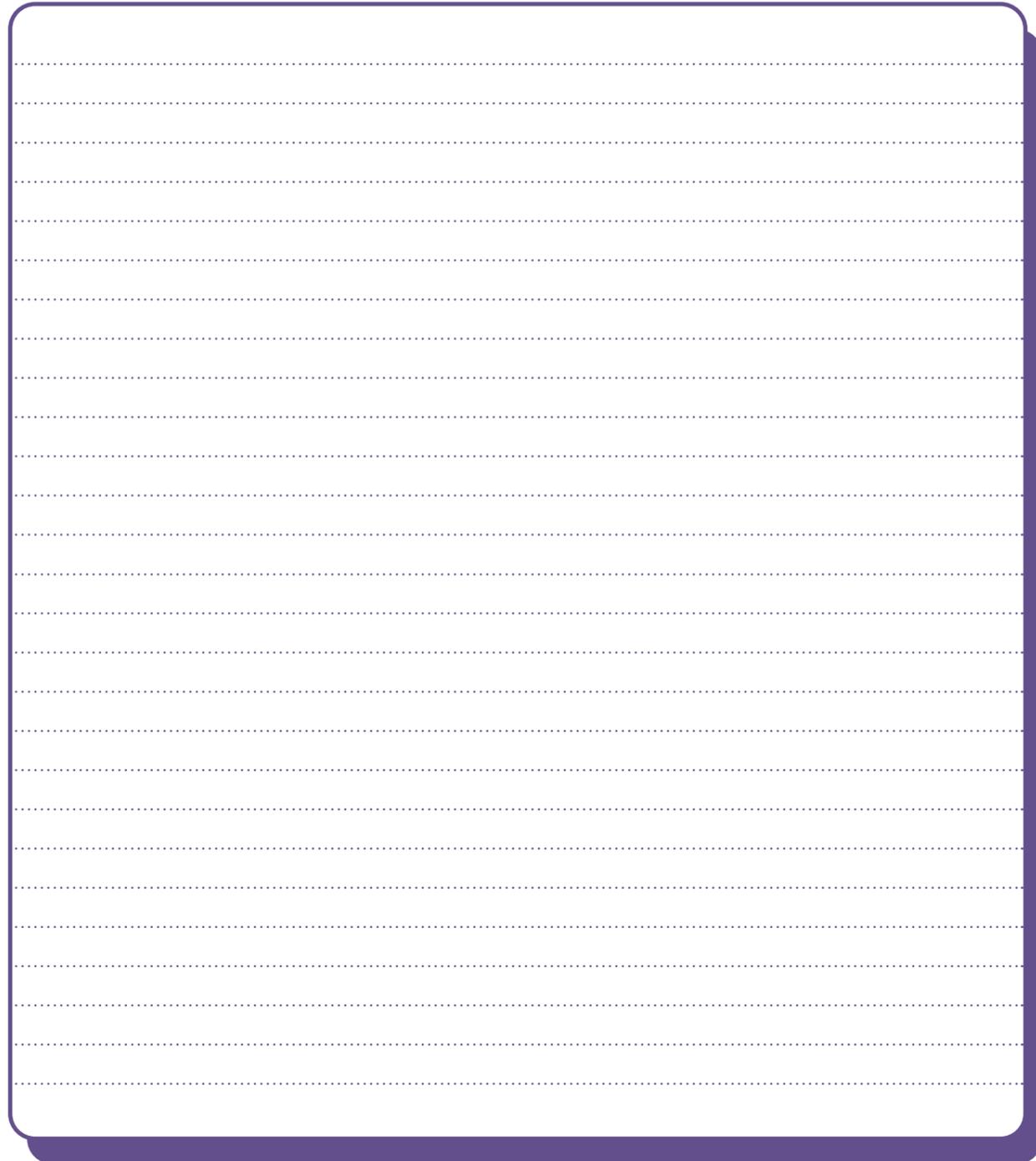
We address young people from all over Europe, regardless of nationality, race, gender identity, sexuality, religion, socio-economic or educational background or any other status, including people from LGBTIQ+ communities, Jewish people, Sinti\*ze and Rom\*nja, Muslim people, BIPoC (Black, Indigenous, People of Color), people disabled by the environment or people with stories of flight and migration. They shape the foundation's programmes as participants, peers and multipliers.

The Foundation is based in Berlin, Germany.

### More information you find here:

<https://schwarzkopf-stiftung.de/en/who-we-are/the-foundation/mission-statement/>

# Notes – Things I need to note...



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**V.i.S.d.P.:**

Nadine Golly

**Concept:**

Nadine Golly

**Authors:**

Samet Beşyaprak, Nadine Golly, Ariam Hibtay,  
Jess Mukeba

**Illustrations:**

Jeff Hollweg, Hélène Baum-Owoyele (p.21),  
Anshu John (p.38)

**Text editors:**

Conor Comiskey, Annik Schepp

**Design & Layout:**

Aileen Dietrich & Carlotta Weiser  
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We look forward to your feedback:

[education@schwarzkopf-foundation.org](mailto:education@schwarzkopf-foundation.org)

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# Postmigrant Europe.

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