

# UNESCO Film Screening Workshop

## Report: *Intergenerational Trauma*

*Resulting from Enslavement and  
other Historical Atrocities*

Healing Histories | 11.01.2026 | Darmstadt



# Background and Objectives

*“I am because we are”*

The Film Screening Workshop was organised as a participatory learning and dialogue space in order to explore the topic of intergenerational trauma. The aim was to create a reflective environment where participants could critically engage with the film’s themes, connect historical injustices to present-day social realities, and collectively discuss pathways toward healing, justice, and social cohesion.

Upon arrival, participants were welcomed, briefed on the objectives of the workshop, and informed about the ethical considerations guiding the discussion, including respect, confidentiality, and trauma-sensitive engagement.





## Participants Profile

A total of 30 participants attended the screening and discussion. Demographic data were collected anonymously through pre-screening questionnaires and included:

**Age range:** 60% of the participants were between 18-30 whereas 40% between 30-35.

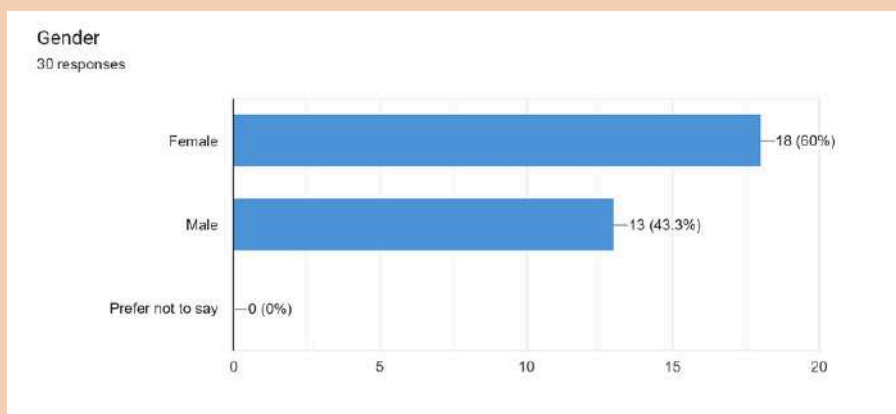
**Gender identities:** 18 participants self identified as females and 12 as males.

**Migration background:** All participants identified as having a migration background.

**Country of origin:** Participants came from Cambodia, Thailand, Nigeria, Ghana, Cameroon, Kenya, Morocco, Sudan, India, Cote d'Ivoire, Germany, Botswana.

**City of Residence:** Participants were drawn from multiple cities across Germany, with the highest representation from Darmstadt, Osnabrück, and Duisburg.

**Previous exposure to the topic:** A majority of participants (76.7%) reported that they had not previously attended a screening or discussion on historical atrocities or intergenerational trauma, while 23.3% indicated prior participation.



# Pre-screening Questionnaire

The pre-screening questionnaire assessed baseline knowledge of intergenerational trauma, participants' prior exposure to the topic and initial perceptions of racism, decoloniality, multiculturalism, historical injustice, and the present-day manifestations of these themes in their daily lives in Germany. Responses, as mentioned earlier, indicate that the majority of participants (76.7%) had **not** previously attended a film screening or discussion focused on historical atrocities or intergenerational trauma. This highlights a significant gap in accessible public spaces for dialogue on these issues and underscores the relevance of the screening as an entry point for awareness-raising and education.

More than half of participants (53.3%) reported having personally experienced racism in Germany, while 33.3% indicated that they had witnessed racism. Only 30% stated that they had not experienced or witnessed racism, and 3.3% preferred not to disclose. These findings suggest that racism is a lived or closely observed reality for a substantial proportion of participants. When asked about the contexts in which racism occurred, respondents identified multiple areas (multiple responses possible), most notably: **Public spaces (50%), Workplace/employment (43.3%), Housing (40%), Education settings (23.3%), Healthcare (20%), Interactions with public authorities (16.7%)**. These responses point to the structural and systemic nature of racism across everyday social institutions here in Germany.

Only 30% of participants reported having prior awareness of key reports by the European Union Agency for Fundamental Rights (FRA), such as *Being Black in the EU* or *Being Muslim in the EU*, while 70% had not encountered these publications. During the discussion, participants clarified that this gap was not attributable to the availability of the reports but rather to limited awareness and engagement. Several participants pointed to a perceived institutional distance between migrant communities and EU-level bodies, which can reduce interaction with policy-oriented research. Others noted that awareness of such reports often circulates primarily through academic, civil society, or advocacy networks, to which migrants may have uneven or limited access. Additionally, some participants linked this lack of engagement to structural pressures associated with migration to Germany, including socio-economic precarity and the demands of integration, which may constrain the time and capacity required to engage with lengthy institutional publications.

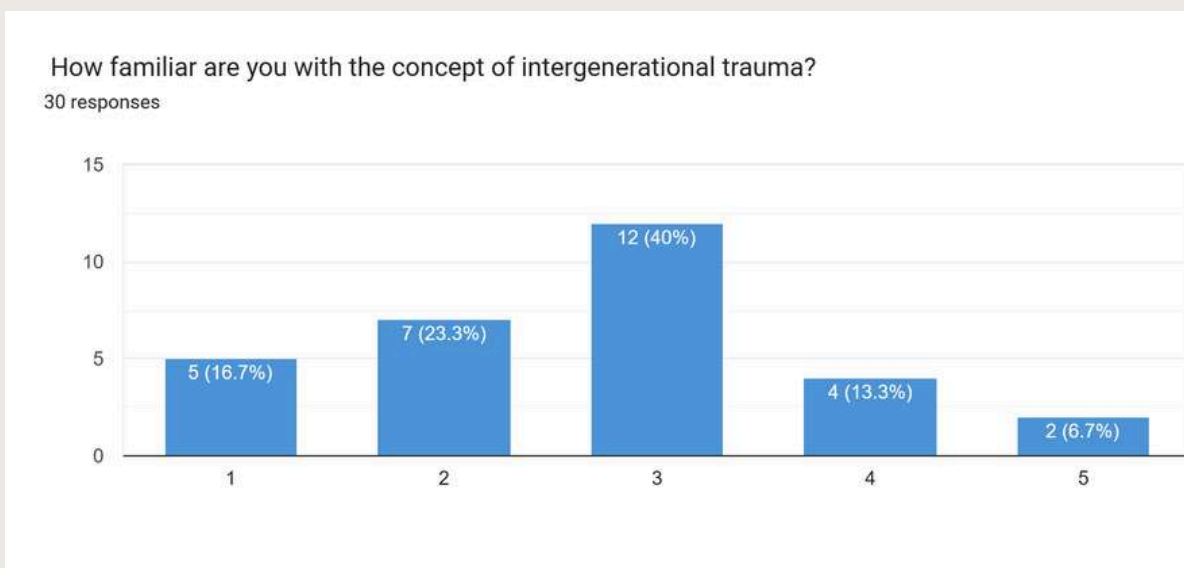
Participants' self-assessed familiarity with intergenerational trauma was **moderate** overall, with most respondents rating their understanding at the midpoint of the scale. A similar pattern emerged regarding familiarity with decoloniality and decolonialism, where responses clustered around medium to higher levels but with notable variation. These findings suggest partial conceptual awareness, leaving room for deeper engagement and clarification.

Participants most frequently associated intergenerational trauma with: Colonialism (76.7%), Racial segregation/apartheid (56.7%), Enslavement (53.3%), Forced displacement and migration (43.3%), Genocide (30%). This reflects a strong recognition of colonial and racialized systems as key sources of collective and intergenerational harm.

When asked where decolonial approaches are most urgently needed today, participants most commonly identified: Education and curricula (40%), Migration and integration policies (26.7%), Media and representation (13.3%), Climate justice (10%). These responses indicate a clear demand for structural change in knowledge production, policy frameworks, and public narratives.

A majority of participants rated **German society as moderately inclusive**. Importantly, there was strong consensus on the importance of acknowledging historical injustices for building a truly multicultural society: 63.3% rated this as “very important,” with no respondents rating it as unimportant.

In response to the question on concrete steps individuals or institutions can take to support multicultural coexistence and justice, participants’ open-ended responses consistently emphasized the importance of truth-telling and comprehensive historical education as foundations for social cohesion. Many highlighted the need to move beyond symbolic or performative approaches to diversity toward institutional accountability that addresses structural inequalities. Participants also underscored the role of self-education, solidarity, and active engagement against racism at both individual and collective levels. Finally, there was a strong call for policies that lead to tangible, material change, rather than mere recognition or rhetorical commitment, in order to foster meaningful and lasting multicultural justice.



# Facilitation of Post-Screening Discussion

Following the screening, participants were divided into four groups for deeper engagement that focus on these sub-themes identified from the film: multiculturalism, decolonialism & decoloniality, racism, and historical trauma and collective memory. Small group discussions encouraged dialogue, reflection, and critical engagement.

## Multiculturalism



The discussion took place in a positive and open atmosphere. Participants were actively engaged throughout the group discussion and demonstrated a strong interest in the topic.

Many expressed that they could have continued the discussion for a longer time if time had allowed. The participants openly shared their understandings, personal experiences, and practical examples, which enriched the discussion. Most of the guiding questions were discussed in a combined and interconnected manner rather than separately.

The discussion began with an exploration of what multiculturalism means. **Participants described multiculturalism as the coexistence of many cultures, supported by ideologies that foster respect for cultural diversity.** They emphasized the importance of identifying and understanding different cultures, showing respect and recognition without placing them in a hierarchical order. Moreover, participants highlighted multiculturalism as the celebration of different cultures and the opportunity to learn from one another. This included actively participating in cultural practices such as festivals and traditions of other communities. Multiculturalism was therefore seen not only as coexistence but also as interaction, exchange, and mutual appreciation.

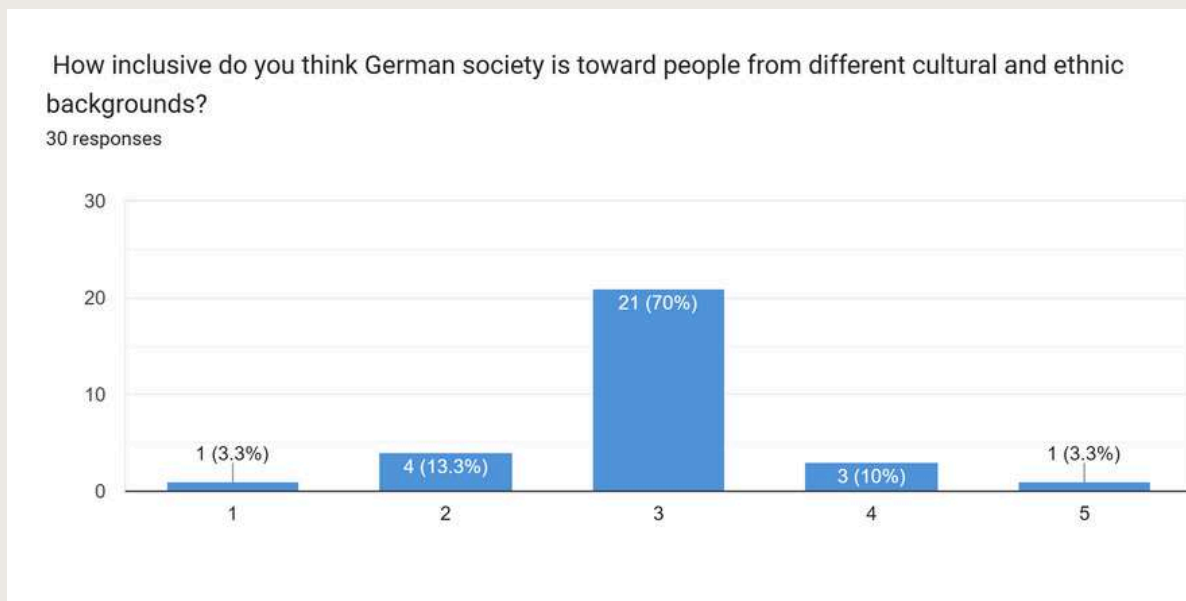
Several participants shared their experiences related to multiculturalism in the German context. Participants noted that Germany offers many opportunities to meet people from diverse backgrounds, as it is becoming increasingly diverse. Participants highlighted the potential for personal growth through intercultural encounters.

However, they also pointed out challenges, such as experiences of segregation, including people avoiding sitting next to them on public transportation, and forms of exclusion caused by language barriers.

Participants contributed a range of reflections on intercultural communication and multicultural coexistence. One participant discussed cultural differences related to eye contact, highlighting how misunderstandings can arise when norms around non-verbal communication vary across cultures. Another participant emphasized that smiles and small everyday interactions can play an important role in intercultural communication, at times helping to bridge cultural gaps.

The discussion also addressed intercultural misunderstandings in broader international contexts. A participant shared examples of how misinterpretations can occur when behaviours are assessed solely through one's own cultural lens, while another reflected on the Indian context, noting that increased exposure to diversity can lead to an expansion of understanding and perspectives.

Further contributions highlighted experiences of segregation within higher education settings, where multicultural environments may exist without necessarily leading to meaningful interaction or inclusion. This underscored the point that multiculturalism alone does not automatically guarantee intercultural engagement. Overall, the discussion reflected a shared understanding that multiculturalism presents both opportunities and challenges. While it can foster learning, respect, and personal growth, it can also reveal dynamics of segregation, exclusion, and misunderstanding. Participants' practical examples and reflections emphasized the importance of active engagement, open communication, and intentional efforts to ensure that multicultural environments are genuinely inclusive.



# *Decolonialism and Decoloniality*



The group explored how participants understand decolonialism and decoloniality, how these concepts are lived in Germany, how they relate to participants' countries of origin, and where connections and differences can be seen across these contexts. The discussion was highly reflective and grounded in lived experiences.

A central theme in the discussion was that the concepts of decolonialism and decoloniality were relatively new to many participants.

Several people expressed that they had heard the terms before but had not fully reflected on their meanings or implications in their own lives. Participants broadly understood decolonialism as the end of colonial rule, while decoloniality was described as the ongoing struggle to undo colonial ways of thinking, valuing, and organizing society. One participant pointed out that the Global North is often framed as “developed” while the Global South is labeled “underdeveloped,” reflecting a colonial hierarchy of value that continues long after formal independence.

Another participant described decoloniality as a form of liberation from imposed norms, including ideas about beauty, dress, professionalism, and success. For example, beauty standards were discussed as being shaped by European ideals, making many people from the Global Majority feel that their natural appearance, hair, or style is somehow less acceptable.

Economic dimensions were also raised. Some participants emphasized the importance of using and valuing local raw materials, production, and trade, rather than continuing systems that primarily benefit former colonial powers and are exploitative to current and future generations.

There was a strong realization that many migrants, even those who experience racism or exclusion, have not had the opportunity to deeply reflect on how colonial systems shape their lives. The session helped clarify that decoloniality is not only about the past, but about how people see themselves and the world today.

Participants also shared how language and culture have been lost or devalued through colonialism. Several people recalled growing up in environments where speaking their local language was forbidden or mocked as “uncivilized” or “uneducated.” Local foods, clothing, and traditions were often seen as inferior to European ones. School curricula were described as heavily westernized, with very little space for African or Indigenous histories, philosophies, or literature. One participant noted that they learned more about European history than about their own country or continent in classrooms. A powerful statement captured this idea: *“Rights should not only be seen as Right because they came from abroad.”*

Another participant reflected on how difficult it is to observe authentic local ways of living today, saying they would like to experience how people lived before so much was lost or replaced.

When discussing how decoloniality appears in Germany, participants noted that conversations about colonialism often meet resistance. Some shared that when colonial history or its present-day impacts are raised, people become defensive or uncomfortable. This was described as a form of white fragility, where questioning colonial legacies feels like a personal attack rather than a historical or structural discussion.

Participants emphasized the importance of including colonial history and perspectives in European school curricula, not only in countries that were colonized. They argued that without this, many Europeans grow up unaware of how their societies were shaped by colonialism and how its effects continue today.

In everyday interactions, coloniality was seen in how migrants are spoken to, evaluated, and treated. Some participants felt that they had to constantly justify their intelligence, competence, or belonging in German society. Participants saw strong links between decoloniality and their experiences in their home countries. Many described how colonial legacies remain embedded in education systems, language, and social expectations. European languages were often positioned as more professional, more modern, or more valuable. In some contexts, failure to conform to European norms of behavior, language, or appearance was met with sanctions or ridicule. This reinforced the idea that colonialism did not only take land and resources but also reshaped how people view themselves and their cultures.

Participants noted that the same colonial hierarchies operate in both Europe and formerly colonized countries, but in different ways. Many people described feeling pressure to speak, dress, and behave like their former colonizers in order to be taken seriously or respected. This was seen as a cultural and psychological continuation of colonialism. The display of African artifacts in European museums was mentioned as an example of how colonial power continues to shape whose culture is valued and who gets to tell history.

Another important theme was development aid. Some participants pointed out that formerly colonized countries are still framed mainly as recipients of aid, reinforcing the idea that they are incapable of self-determination. One comment captured this frustration: *“They keep saying, ‘just give them money,’ instead of addressing the deeper systems.”*

There was broad agreement that while the physical structures of colonialism have ended, its psychological and cultural presence remains, shaping attitudes, self-worth, and global hierarchies. Even political systems were discussed in this light. Some participants argued that democracy is often treated as the only legitimate system, and societies that organize themselves differently are labeled backward or uncivilized.

## Racism



A key point raised by many participants was the lack of awareness surrounding the experiences of Black people during the Holocaust. Several participants stated that they were previously **unaware** of the existence of Black Jews or of Black people’s persecution during the Holocaust in Germany, and that this was their first exposure to these histories through the film screening. Similarly, participants expressed surprise at learning about the historical and contemporary presence of **Jewish communities in East Africa**. These reflections highlighted how dominant historical narratives often exclude or marginalise certain groups, reinforcing a narrow understanding of both Black and Jewish histories and contributing to collective amnesia around intersecting identities.

Participants widely identified the media as a central actor in shaping and reinforcing racism, both in Germany and globally. The group discussed how media coverage influences perceptions of victimhood and determines “who deserves mourning.” According to participants, media attention and public empathy are often unevenly distributed, privileging certain groups over others. For example, while Jewish victims of the Holocaust have received official recognition and remembrance, participants noted that Roma and Sinti communities have historically been denied comparable levels of acknowledgement and visibility. This disparity was linked to broader racial hierarchies and the selective humanisation of victims.

Another important conclusion of the discussion was the recognition that racism is not experienced uniformly. Participants emphasised that the forms of racism encountered by Jewish people, people of Asian descent, and people of African descent differ significantly in their expressions, stereotypes, and social consequences. While these experiences are interconnected, participants agreed that racism operates in distinct ways depending on historical context, racialisation processes, and social positioning.

Participants of African descent spoke extensively about identity trauma rooted in the history of colonisation and enslavement. The discussion highlighted how colonial violence disrupted identities and imposed narratives of inferiority that continue to affect Black communities across generations. **Healing, according to participants, requires reclaiming and affirming one's own identity.** Several participants stressed the importance of openly embracing Blackness as a positive and legitimate identity, rejecting internalised racism and colonial narratives that frame Blackness as something negative

The group further reflected on symbolic associations of “blackness” with evil, danger, or illegality, a theme that strongly resonated with the film. Participants pointed to recurring cultural and linguistic examples, such as the depiction of Satan as Black and Jesus as White in popular imagery, as well as everyday terms used in Germany, including *Schwarzfahrer* (fare evader), *Schwarzmarkt* (black market), and *schwarzes Schaf* (black sheep). These examples were seen as reinforcing negative connotations of Blackness and contributing to ongoing processes of dehumanisation in contemporary societies.

Beyond individual experiences, participants also discussed structural inequalities between the Global North and the Global Majority (often referred to as the “Global South”). The group argued that neocolonial practices persist, though in altered forms. In addition to the extraction of natural resources, participants highlighted the selective recruitment of highly qualified professionals—such as medical personnel—from African countries to work in the Global North. This was described as a form of resource depletion that continues to disadvantage already marginalised regions.

Finally, participants identified several areas in Germany where racism remains deeply embedded, including housing, education, and academia. Experiences of discrimination in these sectors were described as persistent and systemic rather than isolated incidents. Some participants also raised the controversial view that racism may be partially ingrained or learned at a very early stage, making it particularly difficult to unlearn. While this point generated mixed reactions, there was broad agreement that addressing racism requires long-term, intentional efforts at both individual and structural levels.

Overall, the group discussion underscored that intergenerational trauma and racism are sustained through historical erasure, symbolic dehumanisation, institutional practices, and global power asymmetries. The film served as a catalyst for uncovering hidden histories and fostering critical reflection, while the discussion highlighted the need for greater historical awareness, structural accountability, and intentional processes of healing and identity reclamation.

# *Historical trauma and collective memory*

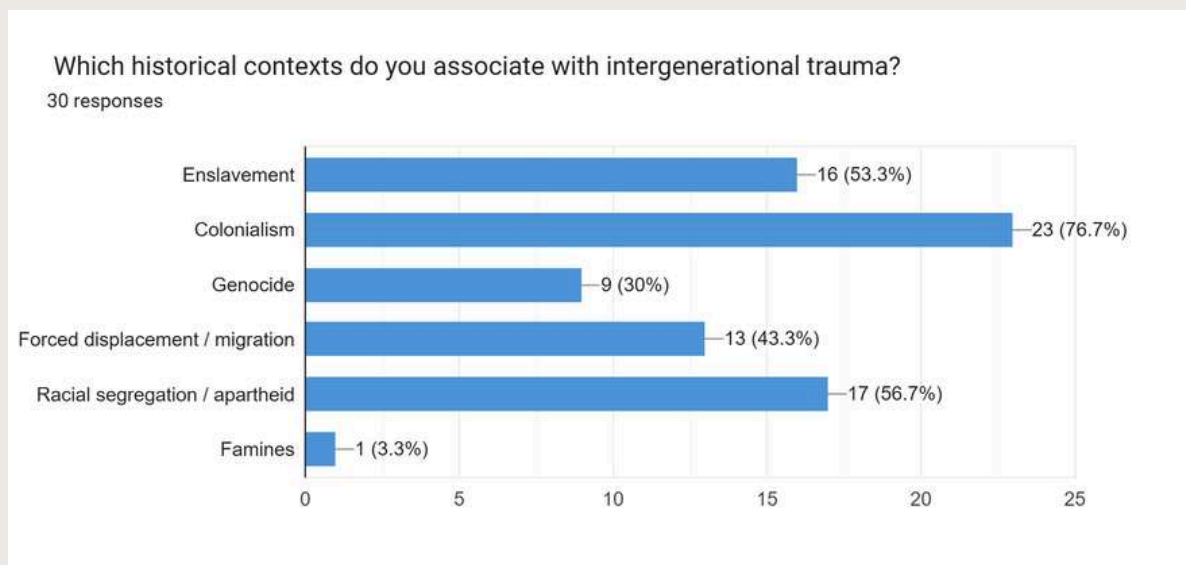


The discussion began with the need to define key concepts, such as trauma and collective memory. Beyond a simple definition, there was a profound need to understand the topic not in its generality but in relation to its implications. This approach to defining terms and concepts in relation to someone helped situate the understanding of historical trauma and collective memory, not as an abstract reality but as a tangible, relatable knowledge that resonates directly and indirectly with everyone's experiences and histories. Therefore, while historical trauma was once understood as a disturbing experience, the necessity of highlighting the subjectivity of the concept arose, and it was subsequently defined as a perceived perception of disturbing experiences experienced by someone in the past. Collective memory, on the other hand, refers to the shared remembrance of a community experience within their shared lives and ways of living together. From this discussion on the understanding of concept, a connection with the homeland emerged, as an important point in collective memory, which at times depending of the context, can also referred to the issue of belonging and the quest of home, where for instance second and third generation of migrants are trapped in this spiral of longing, where “home” is neither in countries there were born and grew in, nor in the countries of their fathers, because perceived as strangers.

When addressed in a more personal and direct sense, historical trauma, in particular, has not been something personally experienced by the participants, and for them, trauma is a subjective thing. As people of African descent, the participants agreed that the feeling of belonging emerged from a racist and discriminatory experience, which, by virtue of their skin colour, and especially the legacy of histories, triggers a sort of trauma-response. In this sense, trauma is not always directly linked to what happened in the past, such as slavery, but rather reflects what people experienced daily and personally, grounded in the legacy of history, such as racism, discrimination and marginalisation.

Some participants felt that trauma that someone might experience is not necessarily linked to a sort of historical trauma legacy, but instead to a personal experience or to environmental circumstance, etc. Therefore, there could be an imaginary effect of trauma, not because one personally experiences it, but because of what history says. Participants felt that their reactions to trauma can be triggered by the subconscious memory based on what we have been told and read. This collective memory, when transported into the participant's home country, presented a strong sign of mental slavery, a profound realisation that historical trauma is deeper there than for migrants and BIPOC. Summarily, participants agreed that the perception of white supremacy remains strong, not because it is enforced by law or institutions, but because it is enshrined in people's subconsciousness.

Therefore, there is a strong form of internalised slavery and racism, which for the participants at times translates into the need to prove their worth, be it at school or at the workplace, in order to change the narratives on blacks, that they are lazy, or thieves and can't realise anything as described in the Film ("*Homo Afer*"). This internalised racism translates often into the question of self-perception and often leads to the positive realisation that one is more skilled and knowledgeable than she or he thought. On the other hand, the legacy of history leads to a sort of spiral effect, more precisely, of thinking enslavement from non-blacks, where they find themselves trapped from speaking their mind, on certain topics such as migration, because of the scepticism of being labelled fascist. The discussion ended with an open question about the balance between remembering for the purpose of healing and remembering for retraumatising.



# Observations on Group Dynamics



The group dynamic reflected a sense of collective responsibility and mutual care, aligning with principles of dialogue, solidarity, and shared humanity. There were high levels of attentiveness during the screening and participants related more with the points raised by Dr. Joy DeGruy and the opening speech by Doudou Diène. During the plenary session after the small group discussions, emotions were high on some topics such as racism and intergenerational trauma. Overall there was respectful listening during discussions, even when experiences differed. There was also a very strong peer-to-peer validation, particularly among participants with shared or intersecting histories of marginalisation.



During the discussion on racism, the group's mood was serious, reflective, and emotionally engaged. Participants approached the topic with a high level of attentiveness and sensitivity, often speaking from personal or closely observed experiences. While moments of discomfort and heaviness were evident given the nature of the subject, the participants remained supportive towards one another. The discussion was marked by a sense of shared vulnerability and solidarity, which facilitated open dialogue and constructive reflection rather than confrontation. During the discussion on historical trauma and collective memory, the group's mood was reflective and contemplative. Participants approached the topic with a strong sense of respect for the gravity of historical injustices, often pausing to reflect before contributing. Notably, participants connected past atrocities to present identities and social realities.

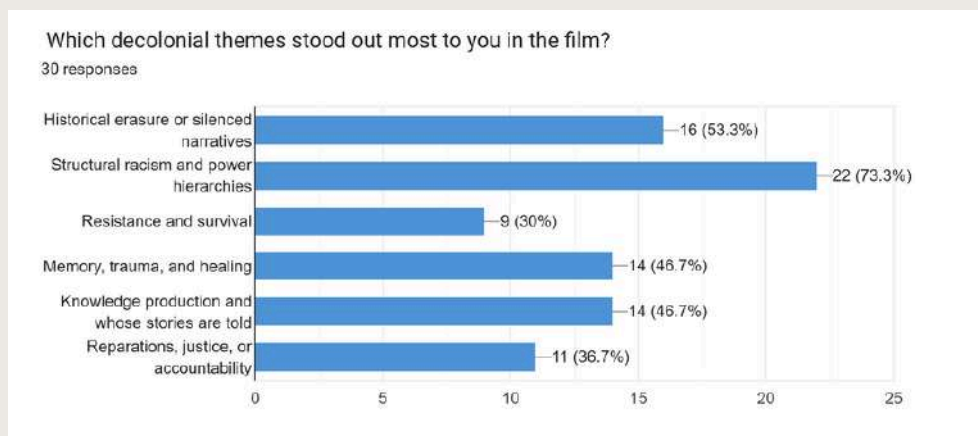
Finally, during the group discussion on multiculturalism in German society, the group's mood was balanced, analytical, and reflective. Participants engaged with the topic thoughtfully, combining personal experiences with broader societal observations. Participants acknowledged Germany's multicultural realities while also pointing to existing gaps in inclusion and interaction. The participants concluded that multicultural coexistence should move beyond diversity toward meaningful participation and social cohesion.

# Post-Screening Questionnaire

Participants reported a highly positive overall experience. A total of 76.7% rated the screening and discussion at the highest level (5/5), with an additional 16.7% rating it 4/5. This indicates strong satisfaction with both the film and its facilitated discussion format. Furthermore, taken together, participants resonated with key issues brought out in the film such as: systematic dehumanisation of Black people and the role of so-called “scientific” or intellectual frameworks in legitimising racism, portrayal of trauma as something that extends across generations that shapes identity, the importance of making silenced or marginalised histories visible, and the stories shared that connect past atrocities to present realities. Responses demonstrate that the film successfully introduced new historical perspectives participants were not aware of such as: *“The link between antisemitism and slavery of Africans in North America and how music and religion was a strong link between both groups”*, *“Black people were Hilter’s victims”*, *“Black jews and their experiences. Jews giving their children to christian families to save them”*, *“saying that each group of races have specific characteristics without scientific proof”*, *“Black Holocaust”*, *“Yes, the first black Professor in Germany -Anton Wilhelm Amo”*.

Participants’ emotional responses reflected deep engagement with the film’s content. Commonly reported emotions included sadness, anger, empathy, disappointment, reflection, action, and a sense of awakening or increased awareness. While the subject matter elicited emotional heaviness, participants consistently described the experience as meaningful and constructive rather than overwhelming.

The responses indicated that participants most strongly resonated with structural racism and power hierarchies (73.3%), making it the most prominent decolonial theme emerging from the film. This suggests that participants clearly perceived colonialism not only as a historical phenomenon but as an ongoing system shaping contemporary social and racial inequalities. A significant proportion of participants also highlighted historical erasure and silenced narratives (53.3%), reflecting a strong awareness of how colonial histories have been selectively remembered or omitted from dominant accounts. Additionally, nearly half of respondents identified memory, trauma, and healing (46.7%) and knowledge production and whose stories are told (46.7%) as central themes, underscoring the importance of collective memory and epistemic justice in decolonial processes. Themes related to reparations, justice, and accountability were noted by 36.7% of participants, indicating recognition of the need for responsibility and redress, while resistance and survival (30%) were also acknowledged as meaningful but less dominant.



# Post-Screening Questionnaire

In terms of learning outcomes, 66.7% of participants indicated that the screening significantly deepened their understanding of intergenerational trauma, while a further 16.7% reported a strong improvement. The findings suggest that the film functioned effectively as an educational tool, particularly for participants with limited prior exposure to the topic. Additionally, a substantial majority of participants (86.7%) reported that the film prompted them to reflect on how historical atrocities continue to shape contemporary social realities. Importantly, 76.7% stated that the screening significantly deepened their understanding of how present-day racism is connected to historical systems such as enslavement and colonialism, with the remaining 23.3% reporting a partial deepening. No participants reported no change in this regard. These results highlight a strong shift toward structural and historical interpretations of racism, moving beyond individualised or ahistorical understandings.

Participants expressed a predominantly critical assessment of how Germany addresses its colonial past: on a scale of 1 to 5, the average rating was 2.33, with 60% selecting low ratings (1–2). This indicates a perceived gap between the historical realities of colonial violence and their representation in public discourse and educational curricula. There was strong consensus that acknowledging historical trauma is essential for decolonial healing. The average rating for this item was 4.23/5, with 60% of participants selecting the highest level of agreement. Qualitative responses framed acknowledgement as a prerequisite for justice, healing, and preventing the repetition of historical harm.

When it comes to multiculturalism, participants' responses indicate that the film largely challenged simplified or celebratory notions of multiculturalism, while at the same time affirming the value of diversity when accompanied by justice and accountability. Many participants noted that the film pushed them to reconsider multiculturalism as more than the mere coexistence of different cultures, highlighting instead how multicultural societies can continue to reproduce racial hierarchies, exclusion, and unequal power relations if historical injustices remain unaddressed. For several respondents, the film affirmed existing critical views by reinforcing the idea that multiculturalism without truth-telling, structural change, and recognition of colonial legacies risks becoming symbolic or superficial. Others described a shift in perspective, recognising more clearly how historical trauma, racism, and silenced histories shape present-day multicultural interactions.

When reflecting on responsibility for decolonial change, participants emphasised collective responsibility, while also recognising the heightened role of institutions, education systems, and those in positions of power in driving structural change.

Finally, participants identified several pathways for action beyond the screening space, including continued self-education, advocacy, open dialogue, documentation of injustices, and demands for institutional accountability. This demonstrates that the screening not only increased awareness but also fostered a forward-looking, action-oriented perspective among participants.

# Recommendations



Institutions responsible for education, media, and public discourse should critically define and frame key concepts through a decolonial lens. How these concepts are named, taught, and represented directly shapes collective memory and the social imaginaries inherited by future generations. Without critical, decolonised definitions, dominant narratives risk reproducing historical hierarchies, silencing marginalized experiences, and perpetuating intergenerational trauma.

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Governments, educational institutions, and cultural actors should expand curricula and public memory initiatives to include marginalized and intersecting histories, such as the experiences of Black people during the Holocaust, Jewish communities in Africa, Roma and Sinti persecution, and the long-term impacts of enslavement and colonialism.

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States and public institutions should move beyond symbolic acknowledgment toward meaningful forms of recognition and reparative justice for communities affected by historical atrocities. This includes official apologies, memorialisation, compensation mechanisms where appropriate, and sustained investment in affected communities.

# Recommendations



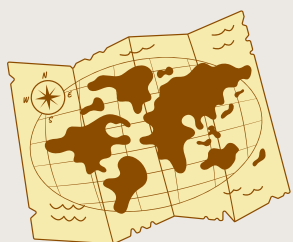
Mental health and social support services should adopt trauma-informed approaches that recognise intergenerational trauma linked to enslavement, genocide, and colonial violence. These services must be culturally sensitive and accessible to racialised and migrant communities, acknowledging how identity, history, and systemic discrimination shape lived experiences of trauma.



Community-based initiatives that promote identity reclamation, cultural affirmation, and collective healing should be actively supported. For people of African descent and other historically oppressed groups, reclaiming identity and countering internalised racism are essential steps toward healing intergenerational trauma.



Spaces for dialogue across generations and communities should be expanded to enable the sharing of experiences, memories, and coping strategies related to historical trauma. Such dialogue can strengthen empathy, counter denial, and build solidarity across different groups affected by racism and historical violence.



Approaches to addressing intergenerational trauma must be context-specific and grounded in the particular histories of colonisation experienced by different societies. Trauma resulting from British colonial rule in Kenya, for example, differs in form, memory, and contemporary impact from trauma shaped by German and French colonialism in Cameroon. Treating colonial trauma as uniform risks erasing local experiences and reproducing harm.



# #WeBridgeTheBreach

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