



SILENCE, TRUTH & ANTIRACIST THOUGHT

Intercultural Youth Scotland's Report
for The UN Decade for People
of African Descent 2021





INTRODUCTION

Intercultural Youth Scotland produced a survey to gather the perceptions of young people of African descent on cultural celebrations and activities related to the African community. This report aims to present the key findings collected from survey data, and to indicate what events and activities would mark the UN International Decade for People of African Descent for young Black people in a significant and meaningful way.

The survey published by Intercultural Youth Scotland aimed to gather the opinions and perceptions of Black and PoC young people (BPoC) on themes surrounding Black History Month celebrations within their local communities, and Black History teaching in schools. In part, this report follows on from recommendations outlined in a 2019 United Nations Report of the Secretary-General (A/74/308) on 'The Implementation of the activities of the International Decade for People of African Descent'.

Report A/74/308 recommends that school curricula should give an accurate account of the culture, contributions and history of people of African descent¹, while including discussions on the transatlantic slave trade, and colonialism. While young BPoC generally hold the view that there is already enough discussion on slavery and the transatlantic slave trade, there is a high demand for a counterbalance in Black History education. Respondents to the IYS survey expressed overwhelmingly strong demand for positive education around the history of people of African descent, to turn away from the brutality of this history, and to focus more on the contributions that people of African descent have made to the world historically.

¹<https://undocs.org/A/74/308>

KEY FINDINGS

There is an overwhelmingly strong demand for positive education around Black History to turn away from the brutality of our history, and to focus more on the contributions that Black people have made to the world historically.

Young Black people in Scotland lack the opportunities to explore Black history in as much qualitative depth as they need, and not enough is being done to address this.

There is high demand for activities which centre themes of cultural awareness, education, equality and ambition from BPoC leaders and organisers who reflect their cultural and ethnic identities.

86% of respondents feel extremely negative when being taught Black History.

3% of respondents feel positively about Black History Month (BHM) celebrations within their local community. For 55% of respondents, BHM celebrations fail to meet their expectations.

45% of respondents feel extremely positive when being taught Black History by a person of colour, while only 6% feel any sort of negativity in this regard.

Respondents have highlighted a need for more marketing and advertising in places they currently have access to. Some people have seen that a lack of marketing towards them is leaving them out of the Black cultural landscape.

There is a common feeling among young BPoC of being presented with a history that centres on slavery and dehumanisation, when there is a high demand to focus on Black History with a positive outlook.

Very few respondents strongly disagree that they are free from violence, abuse and neglect.

METHODOLOGY

This Intercultural Youth Scotland campaign signifying the UN International Decade for People of African Descent centred on a survey written during workshops for IYS mentors.

Due to limitations imposed by the coronavirus pandemic, Intercultural Youth Scotland had to adapt the project, developing innovative ways to continue our engagement and meet the proposed aims. Our policy on Black History, including activities relating to Black history, is for the Black community to lead and have ownership. This must be the way forward to create a fairer future, generating equity and opportunities for the most underserved and often neglected community in Scotland.

We delivered our UN Decade of African Descent Workshop Training on March 13 2020. Five key youth influencers from the African community were trained to lead the consultation and workshops.

Due to the pandemic, workshop leaders delivered one-to-one telephone consultations with 125 young people of African Descent using survey questions and developed these through social media².

² <https://www.instagram.com/interculturalyouthscot/>



The survey began by asking for personal details such as:

- **Postcode**
- **Self-identity (by nationality)**
- **Self-identity (by ethnicity)**
- **Self-identity (by sexual orientation)**
- **Religious beliefs**
- **Disability, long-term health condition or learning difficulty.**

IYS invited young people from across Scotland to engage in Music, Rap and Storytelling workshops on the theme of 'government actions'. Participants submitted videos and IYS will edit these to make a short film.

The one-to-one support provided an opportunity to showcase participants' skills and talents while facilitating discussions around identity and how they feel about their contribution to their history and, given the opportunity, what activities would inspire them to become more involved.

Before the telephone consultations, a significant number of respondents took part in the survey. The survey results were collated and developed into a report by a postgraduate researcher from an ethnic minority background.



RESULTS

RESULTS DEMOGRAPHICS

Age of Respondents

Shown below in Table 1 is a breakdown of the age demographics from respondents to the survey. The following chart represents this same data.

Age of Respondents <small>n=96</small>	Percentage of Respondents (%)
Under 16	3
16-18	39
19-21	25
22-23	8
24-26	8
Over 26	17

Self-Identity by Nationality

- » 33% of respondents identify as African, African-Scottish or African-British;
- » 30% of respondents identify as Nigerian, Nigerian-Scottish or Nigerian-British;
- » 9% of respondents identify as Zimbabwean, Zimbabwean-Scottish or Zimbabwean-British;
- » 6% of respondents identify as Ghanaian, Ghanaian-Scottish or Ghanaian-British;
- » 6% of respondents identify as Ugandan, Ugandan-Scottish or Ugandan-British;
- » Other respondents identified as Somali, Kenyan, Libyan, Zambian, South African, Congolese, and Malawian.
- » Mixed identities out with specifically Nigerian identities were Nigerian-Irish and Gambian-Nigerian-British.

Disability, health condition or learning difficulty

None of the respondents considered themselves to have a disability, underlying mental health condition or learning difficulty, although a small number said they were unsure. This could be indicative of over/underrepresentation within outreach of the survey, of those with these health conditions

Location of Respondents

- » 60% of respondents currently live in the City of Edinburgh.
- » 33% of respondents live in Glasgow (Xin Greater Glasgow and Y in Glasgow City).
- » One respondent lives in London. All other respondents live in Scotland.

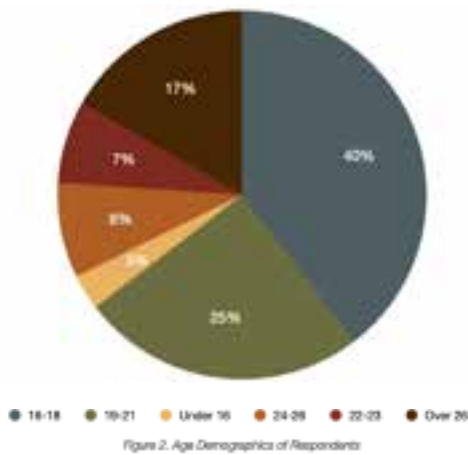
Household Size

There was a very even distribution of respondents who share their home with 0, 2, 3, 4, 5 or 6 (n=61). The majority (38%) of respondents to the survey, overall, left this field blank. Among these blank responses, most were in the age group 19-21, followed by Over 26, which indicated that they don't live in a household with their parents or siblings.

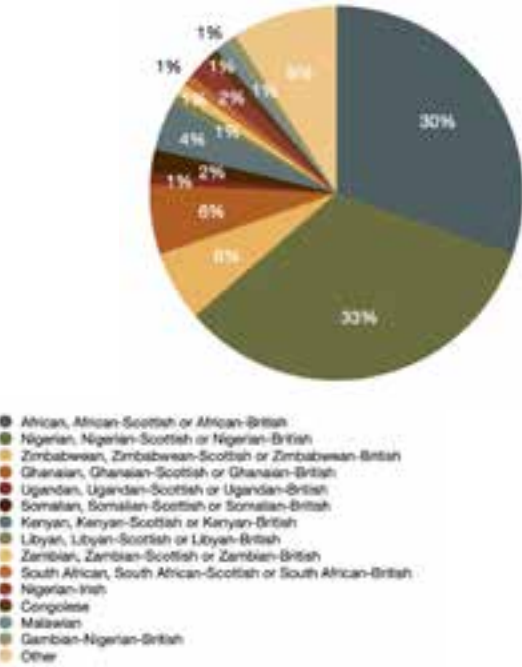
Religious Beliefs

- » 64% of respondents are Christian (including Church of Scotland, Catholic, Protestant, and all other Christian denominations)
- » 21% of respondents are Muslim
- » 10% of respondents have No religion and/or are Atheist

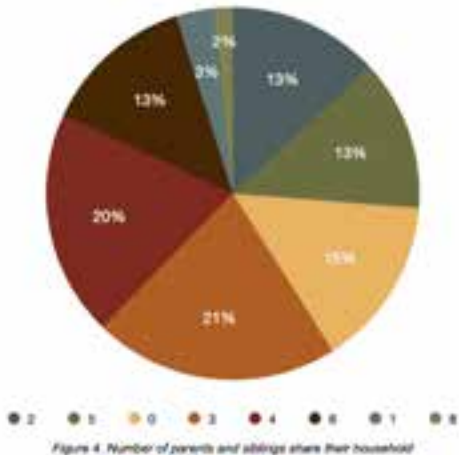
Age Demographics of Respondents



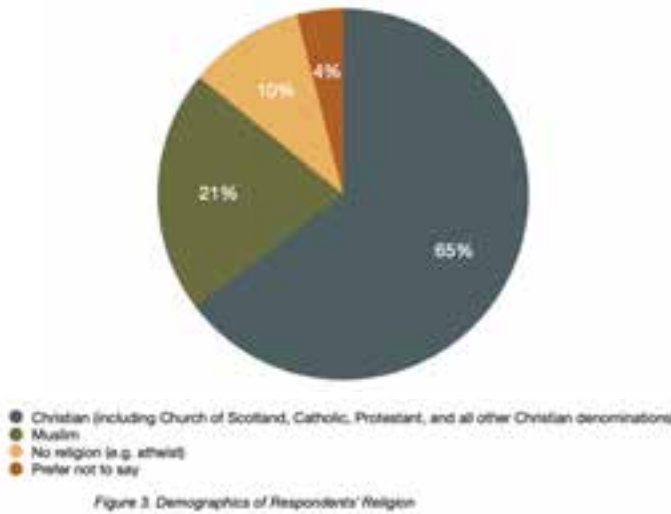
Respondents' Ethnic Self-Identity



Respondents' Household Size



Respondents' Religious Identities



Skin Colour

- » 73% of respondents said they are Black.
- » 13% of respondents said they are Brown.
- » 7% preferred to not specify.

Sexual Orientation

- » 41% of respondents said they are heterosexual women.
- » 46% of respondents said they are heterosexual men.
- » 6% of respondents said they are bisexual.
- » 3% of respondents said they are gay or lesbian.
- » 4% preferred not to say.

RESULTS

BLACK HISTORY MONTH AND WINDRUSH DAY

Many respondents shared their experiences of interacting with the cultural influencers and programmers in charge of Black History Month celebrations (e.g. festival organisers, volunteers). Most of these organisers were much older than many respondents, meaning there is a persistent disconnect between these leaders and their participants with regards to relatability through age similarity.

Just one in five respondents have heard of Windrush Day³ – which began in 2018 and falls on 22 June annually. It is worth noting that, sadly, there is very little Black Caribbean representation among respondents to the survey, which is reflected in these statistics. Windrush Day commemorates almost 500 ‘invitees’ that landed in Tilbury Docks in 1948, following the introduction of the British Nationality Act of the same year. These people, mostly from Caribbean countries and islands such as Jamaica, Antigua and St Lucia, were recognised in law as ‘citizens of the UK and colonies’ who were coming to the UK to live and work as British subjects⁴. Celebrated mostly within Caribbean-British communities, many view this day as a time to reflect on the invaluable and lasting contribution the Windrush generation has made to the post-war NHS⁵ and British society as a whole.

- » 93% of respondents said that they have heard of Black History Month.
- » Of the 7% who said they have not, all were over the age of 16 but half were over 26.
- » 13% of respondents said that their community celebrates Black History Month.
- » 20% of respondents said they have heard of Windrush Day.
- » None of the respondents said they celebrate Windrush Day with their community.
- » Of the 14% of respondents who were taught about Black History, half felt extremely positive and many felt neither positive or negative.

“ Well, it’s good that they celebrate it elsewhere, for example, down in London, but a lot of people are **unaware of what it is.** I’d like it if my community, or the place I live in Scotland, celebrated it to raise more awareness. ”

“ My community does not celebrate Windrush Day. This is just as important as other celebration but **why is it so hard for people in Scotland to see that?** ”

“ I’m not sure what Windrush Day is, so it is difficult to say how I feel about it. However, maybe the fact that I don’t know what Windrush Day is, says enough about the community with regards to celebration of our culture. ”

“ Once again I feel like this type of day is **celebrated more down in England than in Scotland.** Most people don’t even know the history of Black-British people. The only way this will be changed, is by these topics being added as a module in high school and primary schools across the UK in history lessons and so on. ”

“ I have never been formally taught about Black history. **It is a subject that was always avoided** while I was at school. ”

³ <https://www.windrushday.org.uk/introductions/we-must-honour-the-legacy-of-windrush-day/>

⁴ <https://www.connectedsociologies.org/curriculum/british-citizenship-race-and-rights/from-windrush-to-grenfell>

⁵ <https://www.rcn.org.uk/news-and-events/blogs/remembering-the-windrush-nurses>

RESULTS BLACK HISTORY MONTH

- “ I have always felt safe. I would like to learn more about my background so I feel safer going to these events and not judged by my friends if I ever wanted to attend these.”
- “ I don’t think my family understands the importance of being surrounded by people who have shared your experiences and people who you can relate to, so I don’t think I’d be allowed to ever attend such events.”

“ I don’t see much happen, I don’t know what’s out there. My family doesn’t get involved with much. My friends are all white and this sometimes stops me. I don’t know much about Black History Month, I would like to see more about it in school other than slavery? I feel that it is embarrassing if I’m the only black person in the class when it’s taught as I feel everyone is looking at me. I don’t like it when it is just about slaves. Our ancestors built the country to what it is today yet we are still the poorest. It is unfair, we should be taught what we contributed instead of the weaker race.”

Respondents were asked how strongly they agree or disagree with the following statement: “The celebrations/activity of my local community for Black History Month meets my expectations.”

- The majority of respondents strongly disagree.
- Only 3% of respondents feel positively about Black History Month celebrations/activities within their community.

Do the celebrations activity of respondents' local communities for Black History Month meet their expectations? <small>n=99</small>	
Strongly Agree	1
Agree	2
Neutral	31
Disagree	10
Strongly Disagree	55

The majority of respondents disagreed with the statement, “The celebrations/activity of my local community for Black History Month meets my expectations”. Perhaps this suggests that Black history is not seen by young BPoC as a homogenous history, but more so a complex combination of fragmented histories. While this is true, it’s also important to recognise that the idiosyncratic histories within the African diaspora are deeply interconnected. Young BPoC may feel more connected to particular historical narratives than others, depending on their own background and experiences. **Young Black people in Scotland lack the opportunities to explore Black history in as much qualitative depth as they need, and not enough is being done to address this.**

Many respondents experienced the interests and views of white people being prioritised over their own. Respondents expressed that this perpetuated a white supremacist worldview among their white peers, in which Black history and celebrations of Black culture were dominated and overshadowed by tokenistic gestures and activities of their white counterparts.

Some respondents expressed pressures of cultural assimilation from within their immediate family structure, likely as a measure of parental safeguarding against racial violence. Cultural assimilation is often a response both to generational trauma, and to contemporary pressure resultant of white supremacy, microaggressions, violence and abuse that BPoC often experience.

RESULTS

WINDRUSH DAY

Respondents were asked how strongly they agree or disagree with the following statement: “The celebrations/activity of my local community for Windrush Day meets my expectations.” Most respondents neither **agree nor disagree**, while an equal number either **disagree or strongly disagree**.

Do the celebrations/activity of respondents' local communities for Windrush Day meet their expectations? (%) <small>n=99</small>	
Strongly Agree	7
Agree	18
Neutral	37
Disagree	13
Strongly Disagree	24

This figure reflects only 20% of respondents having heard of Windrush Day, of whom, none celebrate it with their local community. As a result, the majority of responses were either neutral or strongly negative, which suggests that there is a very minimal base for expectations of celebrations to begin with.



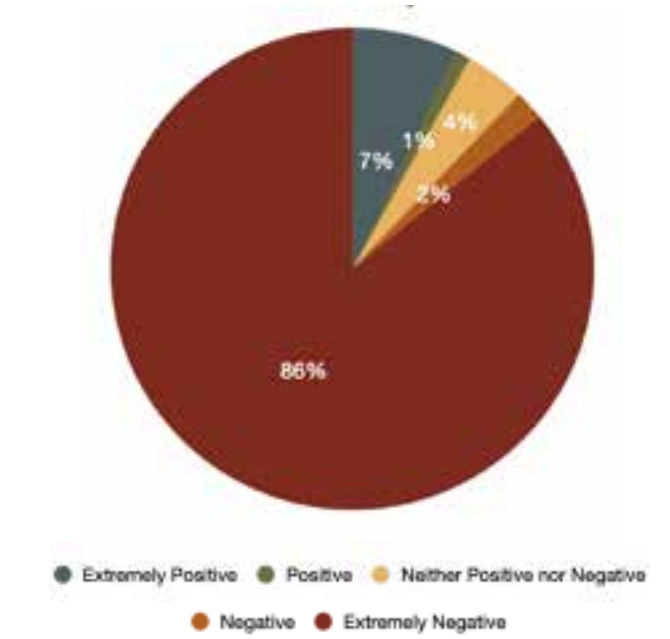
RESULTS

BLACK HISTORY TAUGHT IN SCHOOLS

Respondents were asked how they felt when being taught Black History. **86% of respondents feel extremely negative** when being taught Black History.

How do respondents feel when being taught Black History in school? (%) <small>n=99</small>	
Extremely Positive	7
Positive	2
Neutral	4
Negative	1
Extremely Negative	86

How repondents feel when being taught black history



“**[We] only recently started to talk about it but there isn’t any good representation in school of black heroes or histories. [The teaching is] more focussed on history and slavery.**”

This indicates that there is an overwhelmingly strong demand for positive education around Black History to turn away from the brutality of our history, and to focus more on the contributions that Black people have made to the world historically. It’s also important to recognise the demand for Black History education that focusses on historical narratives in Scotland specifically. Some respondents expressed frustration at an American-centred version of Black History they have received that lacks the nuance of experiences in Britain.

“It’s horrible! All that they seem to focus on is the slave trade. Black people have invented so many things and contributed so much to society and this world as a whole. However, we are taught about the slave trade and Martin Luther King Jr.’s story – that’s about it. [It’s] so disappointing. Also just the fact that they really only focus on African Americans really bothers me! That spectrum needs to change ASAP!”

“I felt uncomfortable being taught Black history by a white teacher. I think if a person of colour taught it I’d feel like I’d connect to the subject more.”

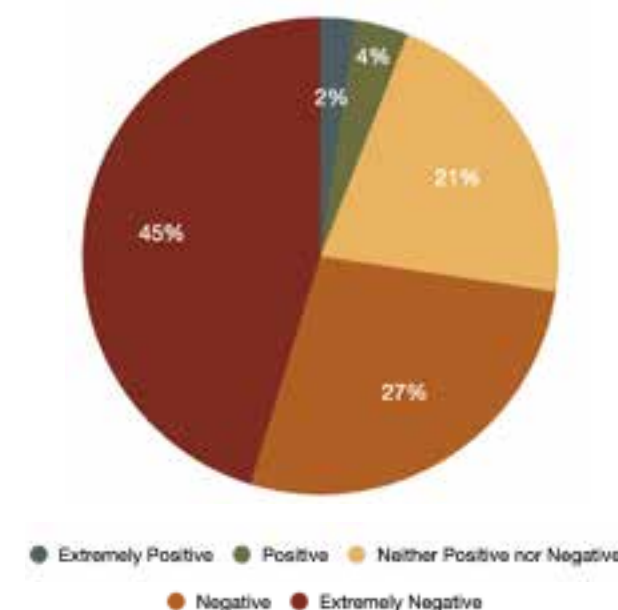
“Haven’t been taught specifically about Black History Month but has been mentioned in assemblies – the American version, not the UK.”

“From experience the teaching of Black History was never an issue in regards to who was teaching it, but it was the reminder of the injustice, and suffering that Black people went through brings nothing but a self-awareness of how different we are. As I’ve grown older I came to realise that there is no form of empowerment when teaching Black History, but a reminder of our position in society.”

Respondents were later asked how they felt when being taught Black History by a person of colour in school. 45% of respondents feel extremely positive when being taught Black History by a person of colour, while only 6% feel any sort of negativity in this regard.

How do respondents feel when being taught about Black History Month by a person of colour in school?	
Extremely Positive	45
Positive	27
Neutral	22
Negative	4
Extremely Negative	2

How respondents feel when being taught black history by a person of colour



This figure indicates a vast contrast where we previously saw respondents displaying an extremely negative outlook on Black History teaching at school general. While we know that there is stark underrepresentation in the teaching workforce for BPoC⁶, the effects of this are expressed by the young Black people who responded to the survey.

“I very rarely see teachers of colour but it’s more common to see white teachers. I’m sure if there were more teachers of colour, some younger pupils would want to grow up to be teachers but some of them might think that the job isn’t suited for them because they rarely see people who look like them teaching in schools.”

RESULTS

RIGHTS, FREEDOMS AND STANDARDS OF LIVING

Respondents were asked how strongly they agree or disagree with the following statement:
“As a person of African descent living in Scotland, “Life, survival, and development” meets my expectations.”

- 70% of respondents believe that they are aware of their human rights as a citizen of Scotland.
- 66% of respondents believe that their immediate family are aware of their human rights as residents in Scotland.

Most respondents agree with this statement, however, we cannot determine what their individual expectations are, and whether these expectations are in high or low regard. For example, if a respondent holds Scotland in low regard, they will likely have low expectations, and hence, a severe lack of development within their local community may well be their expectation.

Does Life, Survival and Development meet respondents' expectations? <small>n=99</small>	
Strongly Agree	13
Agree	41
Neutral	28
Disagree	12
Strongly Disagree	5

“Scotland is a safe country but I feel like – in terms of education – teachers should be more trained in how to deal with racism and how serious it is.”

“There is still a lot of racism and lack of cultural understanding and this is sad to me because I see some younger kids who don’t have anyone to support them.”

RESULTS

FREEDOM FROM VIOLENCE, ABUSE AND NEGLECT

Respondents were asked how strongly they agree or disagree with the following statement:
“As a person of African descent living in Scotland, there is freedom from violence, abuse and neglect.”

- 41% of respondents agree that they are free from violence, abuse and neglect.
- Very few respondents strongly disagree that they are free from violence, abuse and neglect.
- There is a relatively even distribution of respondents who agree, disagree or feel neutral about this statement.

Do respondents believe that they are free from violence, abuse and neglect? <small>n=99</small>	
Strongly Agree	13
Agree	28
Neutral	30
Disagree	22
Strongly Disagree	6

Speculatively, respondents may feel that they are free from violence, abuse and neglect on a day-to-day basis, but may also be attuned to a feeling of not being free from violence, abuse and neglect in a more holistic sense – that they are likely to experience racial violence or abuse at some point in their lifetime. Additionally, many respondents gave accounts of their personal racially traumatic experiences, which included the following:

“Scotland is great for many who don’t have to worry about their skin colour, but for most of us we have to go through school crying because we were bullied about being black. Sitting on the bus was also at times hard with people shouting abuse and all you wanted to do was get home.”

“

Being the only black girl in my history class I already felt uncomfortable. I feel like the teacher can't really relate to the topic fully so therefore won't deliver it as well as a black teacher would. Not that there's much BPoC representation in the education system anyways. **I want to be a teacher and it took time to grow the confidence as I didn't have any BPoC teacher role models to look up to.** ”

“

I believe it's not as negative because there is a shortage of BPoC teachers around Scotland. If this wasn't the case, yes, **I would prefer being taught by someone of the same experiences** and who can also relate to the topic. ”

“

It's highly problematic that white people teach black history. **Black history education in this country is poor and I believe a large part of that is that is because it's not a priority for people who were not directly impacted by the issues we face.** People with lived experience should be given a platform to speak about our experiences from our perspective. ”

RESULTS

QUALITY OF EDUCATION

Respondents were asked how strongly they agree or disagree with the following statement: **“As a person of African descent living in Scotland, “the quality of education meets my expectations.”**

Does the quality of education that respondents receive meet their expectations?		n=99
Strongly Agree	13	
Agree	41	
Neutral	28	
Disagree	12	
Strongly Disagree	5	

Most respondents agree with this statement. However, again, we cannot determine what their individual expectations are, and whether these expectations are in high or low regard. Previously we saw that the overwhelming majority of respondents feel extremely negative when being taught Black History in school. While there is a relatively even distribution of responses, they likely reflect these same attitudes, experiences, and varying levels of regard for the quality of Black History education in Scottish schools as a whole.



RESULTS

AN ADEQUATE STANDARD OF LIVING

Respondents were asked how strongly they agree or disagree with the following statement:

“As a person of African descent living in Scotland, there is an adequate standard of living.”

Do respondents believe that there is an adequate standard of living? <small>n=99</small>	
Strongly Agree	15
Agree	47
Neutral	26
Disagree	9
Strongly Disagree	2

More than half of respondents agree that there is an adequate standard of living, although it would be interesting to determine whether young people of African descent in Scotland believe that there is a high or excellent standard of living.

“Overall, Scotland has great facilities and I’m grateful for them. It has great opportunities but I think they’re much harder for people from backgrounds like mine to get involved in – such as high status jobs.”

RESULTS

FREEDOM TO EXPRESS VIEWS

Respondents were asked how strongly they agree or disagree with the following statement: **“As a person of African descent living in Scotland, there is freedom to express my views in matters that concern me including in legal proceedings.”**

Do respondents believe they have the freedom to express their views in matters that concern them, including in legal proceedings? <small>n=99</small>	
Strongly Agree	11
Agree	38
Neutral	33
Disagree	14
Strongly Disagree	3

The majority of respondents agree with this statement, while a similar proportion express a neutral view. This could suggest that, while respondents may feel seen and heard when expressing their views, whether their opinions are met with a meaningful or tangible response, is a separate issue.



ACTIVITY THEMES



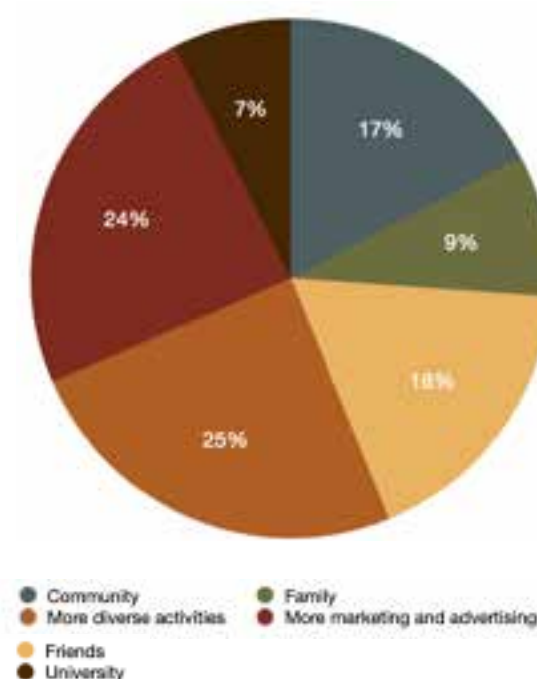
RESULTS

ACTIVITY THEMES

Respondents were asked to list up to four of the following activity themes that they are most interested in engaging with. The highest demand is for activities which centre on themes of **cultural awareness**, followed by **education, equality and ambition**.

- 98% of respondents would like to see more activities for people of African Descent (n=97).
- When asked what prevents people from participating in activities right now, beyond work, studies and racism, for most respondents it's a lack of activities, a lack of marketing, and a lack of advertisement.
- When asked what would encourage young people to take part in most activities, respondents most value more diverse activities and more marketing and advertising.

Factors that would encourage respondents to participate more in Black History Month



Furthermore, respondents expressed that they would like to see more activities that spoke to their interests, such as including:

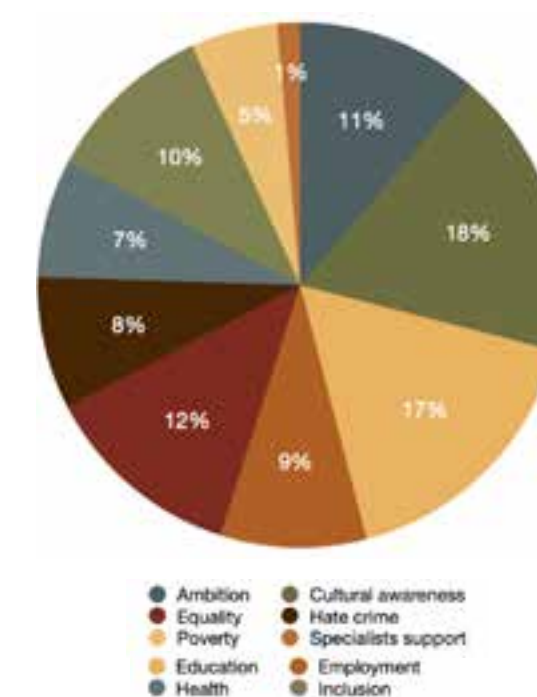
- **Fashion shows featuring African patterns and textiles**
- **Cooking events that centre on a range of African cuisines**
- **Youth clubs**
- **Black role models holding events specifically for young people**
- **Black people in positions of leadership, such as teaching**

Many respondents, in their written responses, express a desire for more BPoC representation, both in the teaching workforce and in positions of leadership. This lack of representation reflects the fact that BPoC teachers continue to face structural barriers at every step of their career from considering teaching as a career through to applying for headship⁷.

Here, we see a perpetual cycle where students who don't see themselves represented in the teaching staff are less likely to consider teaching to be an attractive career⁸ choice. The very same issues that are experienced among young BPoC are reflected in the teaching workforce, reinforcing barriers to BPoC becoming teachers. 66% of teachers are concerned by discriminatory behaviour from their colleagues⁹, as well as 43% of teachers from ethnic minorities having experiences in being overlooked for promotion opportunities¹⁰.

Activities in which young people are least likely to want to engage with are those which centre specialists support, poverty, health, hate crime and employment.

Most favourable activity themes



⁷ <https://www.gov.scot/publications/teaching-diverse-scotland-increasing-retaining-minority-ethnic-teachers-3-years/pages/4/>

⁸ <https://www.gov.scot/publications/teaching-diverse-scotland-increasing-retaining-minority-ethnic-teachers-scotlands-schools/pages/6/, Article 4.14.>

⁹ See link above, article 4.4.

¹⁰ See link above, article 4.2.

Additionally, when asked what would encourage young people to take part in more activities, respondents were then given the opportunity to express their thoughts further:

“I feel I would’ve been more comfortable learning about Black history from a person of colour. I feel they would’ve been more sensitive to the subject and I’d be able to connect with them and with the teaching on a deeper level.”

“It’s interesting seeing white people know so much about African cultures and being genuinely interested in it.”

“I went to a private school so it was predominantly white. I only had white teachers, so yeah, I would have loved to see some BPoC representation

within the teaching department as well as some classmates.”

“It is nice to be taught about difficult topics by someone who you feel you can relate to. I always felt that I could be open and honest with my teachers because they wouldn’t judge me – they were black and had probably experienced similar things to me.”

“Being the only Black kid in my class already makes me uncomfortable.”

“Everything I learned about Black history, I had to discover for myself.

There is not enough education in regards to Black History.”

“I believe that everyone is biased and so it is beneficial to be taught by both sides. I think that only experiencing one thing makes you think a certain way and so we should experience both.”

“I’ve never been taught about Black History in my school so I don’t know how it would feel.”

“I thought I was getting taught a lot, but when I did the research by myself I found out a lot more. They were only teaching the negative part of it, not the positive part. They did a bad job teaching me about my own history because

during my research I found out a lot more.”

“I can feel a bit excluded when schools primarily talk about European and Western history while ignoring rich African history, unless it revolves around slavery and/or lynching time periods. Not educating kids of African descent about things like the Mali and Ethiopian empires can leave them feeling not as important compared to white kids.”

“[Black History teaching] usually focuses on the negative things and what was taken away. I would rather learn about how to move forward and how to improve certain aspects of the Black community.”

CONCLUSIONS

There is a common feeling among young BPoC of being fed a history that centres on slavery and dehumanisation, when there is a high demand to focus on the Black History with a positive outlook. Respondents expressed that the atrocities that Black people have been subjected to historically are abundantly clear in their surroundings and wider society.

Many respondents do not see the representation they need, and so understandably, do not believe that they are being represented at all in the teaching workforce or onscreen. Among the responses that express a lack of representation, there is particular attention being drawn to a need for representation in film and TV.

A lot of respondents sense a superficiality to some of the advertising and marketing they see in relation to Black History Month. They have highlighted a need for more marketing and advertising in places they currently have access to. Some people have seen that a lack of marketing towards them is leaving them out of the Black cultural landscape. Many young people believe that because they are not being found by organisers, there is a stark, yet rectifiable, disconnect between BPoC-centred organisations and art producers. We would recommend foremostly, that work is done to mitigate this.

Many respondents experience their cultural identities being overshadowed due to activities and events that are focussed on their white counterparts. The effect is a pervasive white supremacy within institutional education structures, which many of the respondents to this survey are experiencing covertly. However, there is high demand for activities which centre themes of cultural awareness, education, equality and ambition. Activities such as Pan-African Saturday schools and youth clubs led by BPoC which include cooking programmes, textile and fabric making, and Black History teaching are largely desirable.



APPENDICES

Appendix 1: Further Commentary from Respondents

- I can't be stopped from going to activities as there isn't any there for me to be stopped to go to which is saddening.
- I'm unhappy that Black History Month isn't celebrated in the same fashion as other holidays such as St Patrick's Day or Halloween as it seems more fitting to celebrate black history more seriously as the history of Africans being grim, but has made strides as the decades have gone on. Yet people put more importance and pay more attention to Halloween – a holiday based on dressing up and getting sweets with no importance.
- There is no training and there is a lack of cultural understanding.
- There has never been such events in my community.
- I don't really hear anything about these sorts of events. If I did, I would go to them.
- I don't believe there are any celebrations, which is very disappointing.
- There are not many opportunities being presented for us to be able to carry out these activities. [We need] more acknowledgement and for the government and communities around Scotland to know the struggle of some BPoC people in their community who need some assistance. We need more youth clubs and events.
- I mostly hear about Black History Month being celebrated in countries like America, and not really in the UK.

- If there were activities, I think people would take part in them.
- There are no activities for us young people of African descent to get ourselves involved in at all.
- I have lived in Scotland for 18 years [...] I've only ever attended a Black History Month ever thrown by a charity called Intercultural Youth Scotland and that was only last year, which says something.
- Not many events are hosted by black people in Scotland to do with black history and are able to educate the black youth and all other minorities about our history.
- I've only heard about black history month when I was watching the Netflix series 'Dear White People'.
- The last Black History Month there were only two events I knew of organised by the African Caribbean Society in Universities which is shocking and needs to change!
- It should be a known month all over the UK not just known by black people. The way it is celebrated in America should be reflected in the UK. For example, cultural nights at school, a whole room dedicated to our history in museums, more entertainment inclusion not just for the "artsy" people but for everyone during that month. Even having food festivals in Glasgow dedicated to the black community culture.
- These activities might be occurring in Scotland or in my city but I would never be aware of them because of the lack of advertisement and I never see anything about Black History Month in my city or

country on social media so I would never know about any events.

- The marketing is often very surface level around BHM. I doubt youths want to hear more about what was taken away from them. Message needs to be more uplifting and less about screaming that it is for BLACK HISTORY MONTH.
- It tends to feel like an afterthought or something that is being forced upon the authorities that be. I would appreciate more research done into what the Youth of the relevant communities are currently pursuing.
- BHM events feel like a horrible history lesson.
- If it's advertised it raises awareness it brings people together and that would be interesting because there probably is a lot of people in Scotland i can relate to but I would never known
- I'd like there to more events , who knows if my community celebrates black history month Im not really aware of that because of lack of advertisement
- Personally for me I don't use social media so it would be helpful if people advertised through posters and stuff in streets to maybe get people involved in certain events
- It would be great to have black history month being celebrated in my community because I feel like it would bring people closer and more people would be aware of our history
- Lack of activities I would say or them not being advertised enough because of there was activities I know a lot of people who

would be interested in going to them.

- Black history month is celebrating and thanking those before us that lived and gave us hope or a life lesson that could be used in today's society , it should be a holiday!
- To be honest, we need better connected. there aren't huge amounts of black and brown people in Scotland but you could, if you live outside of a major city, find that you never meet other black people. very isolating. how can you help connect folk. Also issues around accessibility. Events can sometimes be far away or in places and spaces that folk can't get to.
- Love the work you do. It would be great to see more young people of colour from across Scotland get involved in the arts, events, politics etc.
- If the activities existed and were advertised I am sure that many young people or even young adults/ adults would be jumping at the chance to me amongst people who have experienced what they have experienced
- My community could celebrate black history month but I would never know because it isn't advertised enough , I would like there to be a place in my community for young people to go to , a youth club , music events , art events , etc I feel like they have failed to bring that into the community
- If I knew about these activities, I would definitely attend them
- I wouldn't really say that I have any expectations related to black history month celebrations

APPENDICES

- There's nothing to attend because no one really puts time and effort into planning this events
- It's really important to celebrate black history month.
- Being taught about black history more in school
- They don't talk about it in general , lack of awareness , lack of advertising

Music events

- There really isn't a lot of activities within the community and that is in part due to a lack of community. We need strong black leaders that push these events and create a presence for black people in the community
- When I came to study in Edinburgh for university, I was shocked by the lack of presence from the black community. There are not a lot of events that celebrate the culture. Even if there are, they are not well advertised so we don't know about them
- More awareness and involvement of more africans in planning and executing the programs
- do not celebrate due to lack of outreach from the powers that be
- I never see these activities anywhere – where are they?
- I have never ever witnessed my local community celebrating Black History Month but have seen them celebrate other holidays like Halloween and Easter.
- Could have food related events where people share food from their home countries. Can maybe show films about black culture and/history (eg, Get Out, Black Panther etc) Could make like a newsletter that people could subscribe to that they could get in their emails weekly informing about events. Possibly try to teach some languages (Arabic, Swahili, Hindi, Yoruba etc)
- It would be nice to see more events that are well organised
- I don't really feel connected to any sort of black presence in Edinburgh, so I don't expect anything
- I am an artist and i believe the power of creativity and expression through music and art.
- in the past I have been part of events and asked to perform Spoken word past 2– 3 years I have not heard or been contacted
- Learn nothing about it in schools, many won't even know what happened to the windrush generation
- Nothing is done to celebrate or acknowledge the blavk people that helped shaped our history
- This is a good initiative that needs more awareness. This could be achieved by engaging more minorities to join the group.
- My local community nor my city celebrate black history month and I would really like to see music events , art events , a lot more involvement from people of colour in the month of black history month I think it would really send a message to others . Personally I think black history month should be made a holiday just like Halloween or Easter, it is not recognised enough

- Black history month is celebrating and thanking those before us that lived and gave us hope or a life lesson that could be used in today's society , it should be a holiday !
- My community does not celebrate Black History Month because they might not think it's as important as any other celebrations.

Appendix 2: IYS Project Aims December 2020

International Decade for People of African Descent development options

In the Race Equality Action Plan (REAP) we committed to begin work to mark the International Decade in 2019/2020.

The main objectives of the International Decade are to:

- Promote respect, protection and fulfilment of all human rights and fundamental freedoms by people of African Descent, as recognized in the Universal Declaration of Human Rights;
- Promote a greater knowledge of and respect for the diverse heritage, culture and contribution of people of African descent to the development of societies;
- Adopt and strengthen national, regional and international legal frameworks according to the Durban Declaration and Programme of Action and the International Convention on the Elimination of All Forms of Racial Discrimination and to ensure their full and effective implementation.

Projects would need to be in line with the International Decade objectives.

- We'd also like the projects from organisations to:
- Work directly with communities of people of African descent across Scotland to determine what events or activities would be a meaningful marking of the International Decade
- Deliver a series of appropriate engagement events to collect
- Help build positive working relationships with communities and groups and Scottish Government (Engagement in Public Life)

Activity

Organisations would be given a small grant to plan and implement one to two events with members of African community. Organisations would be asked to Monitor number of participants as well as participants' country of ethnic origin.

These events could be as simple as a town hall meeting or something more creative However we would stipulate the desired outcomes to be:

- A discussion about how individuals identify (African-Scottish, Kenyan, Barbadian, Black, etc)
- What activities they feel would be beneficial to members of African community in Scotland (eg Black History Month, cultural celebrations, Windrush Day, etc)
- What government actions are most important to their communities (eg Education, anti-bullying, hate crime, employment, etc)

We would stage two events one in Glasgow and one in Edinburgh and invite young people from across Scotland to engage in Music, Rap and Storytelling workshops.

We have staged one event in Edinburgh before COVID lockdown before March where we worked with a group to set out the project aims and further research/event in Glasgow. We developed survey questions for the UN Decade report and built it into a working document, online on our website.

We worked with a local Black storyteller, this was the first time many of our Black participants had seen an artistic performance and also from a Black perspective.

We have developed content through poetry and raps and are building together a COVID style film with artists. The lyrical content will also be in the report.

We organised workshops with a Glasgow local music business who has a studio and evidence of working with Black young people. We had to cancel this due to COVID restrictions.

We would provide an inclusive setting that would be seen as 'street' to engage with underground youth cultures in society.

We managed this in Edinburgh but not in Glasgow because of COVID restrictions, we did however meet with 4 Black influencers in Glasgow (2 of whom are now IYS employees) who contributed to the content for the film and the report.

The events would be an opportunity to showcase their skills and talents which will incorporate discussions around identity and how they feel about their contribution to their history and given the opportunity, what activities would inspire them to become involved. We would deliver the consultation under the themes of Government actions and what is important to them.

We worked online with Black young people and influencers and built together content to showcase their skills through rap and poetry.

Some examples of themes for content:

- Are you aware of your human rights as a resident in Scotland
- What stops you from attending these activities right now
- How do you feel if a person of colour black history in class
- Have you heard of Windrush
- Do you think that learning about your Black history and culture is important? The quality of education meets your expectations

On the back of our successful research report "in sight" we could also develop a survey that will have a wider reach to those who can't make the two events where Black young people can give their views on the objectives of the International Decade in a specialised youth friendly way.

We would aim to speak directly to around 100 young people (who will engage in the events) and a further 150 young people who will engage in the survey.

We developed the survey with youth Black influencers and IYS Ambassadors to ensure the survey questions were youth led and culturally sensitive. They produced around 50 questions and we received submissions from 100 Black young people from across Scotland, all led by 5 Black Ambassadors who directly worked with 20 Black young people through telephone calls and zoom to make sure the survey had thorough reflections and cultural support when talking about racism and racial trauma.

Further Reading

Scotland's equality evidence strategy 2017-2021

<https://www.gov.scot/publications/scotlands-equality-evidence-strategy-2017-2021/>

Race equality framework for Scotland 2016 to 2030

<https://www.gov.scot/publications/race-equality-framework-scotland-2016-2030/>

Doharty, N. 2019, "I FELT DEAD': applying a racial microaggressions framework to Black students' experiences of Black History Month and Black History", Race, ethnicity and education, vol. 22, no. 1, pp. 110-129

Jordan, G. 2015, "Black History and the Struggle for Justice: A Talk Presented at the Launch of Black History Month in Wales, 2013", Cultural studies, critical methodologies, vol. 15, no. 2, pp. 119-122



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SILENCE, TRUTH & ANTIRACIST THOUGHT

Intercultural Youth Scotland's Report for The UN Decade
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MANY THANKS

IYS team, Chizu Anucha, Scottish Government Equality Unit

Most importantly, we would like to thank the young people who took the time to share their views. Together we can create change and shape a better future for BPOC young people in Scotland.