

# MULTIPLE HERITAGE CONFERENCE

**LEICESTER CITY**

6 MARCH 2007



Multiple Heritage Project

## YOUNG PEOPLE'S REPORT



## **Why a Conference for Multiple Heritage Young People is a Great Idea.**

My Father is Black Caribbean of Jamaican Heritage and my mother is White British. When I was younger I had an experience that went something like this....

My parents split up when I was quite young and I would visit my Dad at weekends and take holidays with him and his second family. During one holiday I was called names and got into a fight with some boys. After the fight my Dad asked what all the fuss was about. I told him the boys had called me a "nigger" and "blackie". He responded by saying: "...Well, you are not black, so what are you worrying about"? This statement left me feeling slightly confused but I soon pushed the incident to the back of mind. A similar experience happened a few months later when I was at home with my mother. I got into another argument with some boys and they made similar racist remarks. I told my Mum and she said: "Tell them you're black and proud." This again left me feeling a little confused, yet able to recognise that my parents' 'monoheritage' perspective was very different to my own 'mixed heritage'. So, I looked to my teachers to demystify some of what troubled me, only to discover that mixed heritage young people were completely invisible in school, or stereotyped.

There may be many young people across the country who have had similar experiences to me. But actually, whether the story is the same or different, it doesn't really matter. The important thing is that the 'lived' experience of multiple heritage young people is heard, listened to and understood. With an older and slightly wiser head on, I am now able to see 'my confusion' during those tender and vulnerable years as not being mine, but a condition that was imposed on me by others.

Young people of mixed and dual heritage are the fastest growing ethnic minority group in the country. Figures for this group in Leicester City show numbers to be nearly twice as much as the national average. This group also has the youngest age profile of any ethnic group nationally, with 55% being under the age of 16 years (ONS, 2006). Current research shows that this group of young people are likely to be dispersed throughout the city, sometimes raised within extended white families and forced to choose one racial identity at the exclusion of another.

Platforms like this conference for young people of multiple heritage are crucial for a number of reasons. For example, young people of multiple heritage tend to be subsumed under a 'black identity' where their specific concerns are rarely raised. They are often forced to choose one racial identity at the exclusion of another. Multiple heritage young people tell me they no longer want to be ignored and whilst their cultural heritage is only a part of who they actually are, it is still significant. They see their 'mixedness' as a cause for celebration and they want schools and wider society to join them in this positive recognition.

I believe that this first Young People's Multiple Heritage Conference in Leicester City has already begun to fashion this movement and I continue to meet many people across the country who encourage my efforts to make a difference. In any case, the energy and vibrancy with which the young people approach this subject motivates my work on the Project to the highest degree and it is to them that I am greatly indebted that the work of the Multiple Heritage Project continues to go from strength to strength.

*Bradley Lincoln, Project Manager*

## OUR CONFERENCE DAY

Over 50 young people of multiple heritage attended the event held at The Peepul Centre in Leicester on 7 March 2007. It brought together young people aged between 13 – 19 years from five different secondary schools and colleges in Leicester City.

The aims of the conference were as follows:-

- To create a platform for the opinions of multiple heritage young people to be voiced and heard.
- To explore issues and agendas related to young people of multiple heritage.
- To make recommendations to schools, local authority services and government on multiple heritage issues.
- To bring together a group of multiple heritage young people in one space where they could share experiences (positive and negative) and ideas in a relaxed but purposeful atmosphere.

The conference was opened by Denise Williams (an Education Consultant specialising in black and mixed heritage achievement) who reminded everyone present that this was indeed a landmark event and a space for young people of multiple heritage to have their voices heard. The title of her brief address was: "You are making history, but you're still the future."

Project Manager, Bradley Lincoln then spoke about *'his journey'* as a person of multiple heritage, from a state of confusion as a youngster to eventually launching the Project. He aims to capture some of the optimism he now sees in today's multiple heritage youth as a means to encourage others who have had similar experiences to his own.

It was great fun testing people's knowledge of 'multiple heritage history' and attendees openly admitted that many of the answers were surprising to them. They were encouraged to research the information they had gleaned and not take anything for granted.



Two Youth Facilitators reminded all present that issues of Multiple Heritage were *everyone's* concern by reading the poem 'Good News, Bad News' and Matthew Crosbie of Manchester recited his poem on what it was like for him growing up mixed race. (Both poems are included as appendices in this report.)

A twenty-minute film was shown called 'It's a Mix'. It was produced by Two Halves One Whole, part of the Leicester Family Support Unit and featured young

people from Leicester City and County Schools. It deals with issues of being a young person of multiple heritage growing up in Leicester and Leicestershire and the young people who attended found it interesting and informative.

The main conference activities were workshops that had been themed and designed by Youth Facilitators who underwent two days of training. They were:

- 1 Labels
- 2 You ain't black!
- 3 Identity
- 4 Interracial relationships
- 5 Stereotyping
- 6 Who are you?

Students attended one workshop in the morning and a different workshop in the afternoon. Each workshop was orchestrated by one or two Youth Facilitator and one Scribe with experience in this area of work. Scribes were careful to note recommendations and points for action as suggested by the young people. The workshops concluded with each focus group feeding back their points for action to the entire group of young people.

Maurice Coles, Chief Executive of Schools Support and Development Agency in Leicester, awarded each Youth Facilitator with a Certificate of Training to recognise the huge contribution each of them had made in theming and designing the workshops for young people. Maurice then went on to close the day by congratulating the young people – both attendees and facilitators - on their maturity and attention to detail. He highlighted the huge part local and national government had to play in raising issues of Multiple Heritage young people and encouraged them to be ambassadors for 'the cause' in their schools.



## **FINDINGS:**

### **WHAT THE YOUNG PEOPLE HAD TO SAY**

The concept of inviting a group of young people to facilitate a discussion with a group of their peers is *not* a new one. However, to discuss issues of 'mixed race', sadly, is. Of course, the fact these issues are rarely discussed could always be viewed as a positive thing because it could be taken to mean there is *nothing to discuss* and *everything is just fine!* The young people who chose to attend the first ever Multiple Heritage Conference in Leicester City had a great deal to say on issues related to identity and perceptions of identity around 'mixed race'.

On whether the event was beneficial and a useful one to attend, the young people had this to say:

*"We need more conferences, more often."*

*"I had a great day and really felt like I was listened to for once."*

*"I learnt a lot."*

*"I enjoyed chatting about everyone's experiences."*

*"It was good talking about things that you couldn't talk about to certain people."*

*"I enjoyed hearing other people's points of view."*

*"It was good talking about everybody's backgrounds and learning where they are all from."*

*"I enjoyed chatting about my culture and was happy to say that I was 'mixed' with no one arguing that I'm not."*

Other descriptors for the day were:

*"Cool."*

*"Interesting."*

*"Fun."*



Interestingly, despite the fact each of the six workshops considered issues of 'mixed race' from different angles, there were still common recurring themes that were raised by the young people who attended the workshops.

## Terminology

One of the themes repeatedly brought up, was appropriate terms for people of 'mixed race'. The young people were able to list - at length - derogatory names they had been called in relation to their racial identity. The list of terms they considered appropriate was much, much shorter.

Many of the young people represented at the event were Mixed White/Black Caribbean so when it came to identifying a term that the young people felt comfortable with, some of them preferred to use 'black'. There seemed to be two popular reasons for this. One of the reasons given was because these young people felt that others would see them as 'black'.

*"People see me as black. I don't see the white side of my family."*

*"My dad does not want to know me as I class myself as black."*

The other reason given appeared to be about black people having more kudos.

*"White heritage is plain and empty and does not attract me to it."*

*"I find black side more interesting and I'm able to relate to it more."*

Whilst many of the young people were content to refer to themselves as 'black', most of the young people felt at their most comfortable with the term 'mixed race' and some moved between the two terms, not really minding which was used to describe them. Indeed, not all of the young people had



'black' sides to their identity so *they* felt 'black' an inappropriate term for *them* to use.

In addition, even though some young people recognised others may view them as 'black', they were keen not to negate other parts of their identity, and so they also preferred to use a term that incorporated the term 'mixed'.

Some young people used 'dual' or 'mixed heritage', but felt that was quite formal language that they would only use in a particular context; whilst others of the students were annoyed by the whole issue of having to be 'labelled' and saw it as completely unnecessary. There was also an issue around being 'forced' to choose a racial identity and how pressured they were sometimes made to feel by 'monoheritage' people to make an exclusive choice.

*"You feel forced to accept one racial identity over another if you move from a mixed school to one which is mainly white or black."*

There was, however, a real difference of opinion around young people's responses to inappropriate name-calling. Whilst some young people felt quite strongly that people should

*"challenge negative language whenever it occurs,"*

others felt they could

*"laugh-off name-calling"*

and where they found names offensive that they

*"couldn't be bothered to lecture people. It's not right to class people on appearance, but people do it anyway."*

The issue of ethnic monitoring of services often came up during the debate on responding to inappropriate terms and completing official forms. The mother of one young person was adamant that their child should

*"tick the white box when completing forms."*

Another young persons' strategy was to refuse to complete what they considered to be forms that were offensive. Refusal to identify with the ethnic backgrounds on offer on official documents was an approach a number of young people adopted.



## **Stereotyping**

When asked to define the term 'stereotype', some of the young people had the following to say:

*"Stereotypes are when you judge and categorise without knowing."*

*"It's judging you before they know you."*

*"It's judging someone by their appearance - if you dress 'ghetto' they expect you to be rude."*

*"You're seen as a trouble maker if you have black in you."*

The young people were able to list many popular stereotypes associated with black people that they considered to be 'positive'. Such as

*"Black people being best at sports,"*

*"Hard people are black,"*

also black people being

*"Stronger,"*

*"Funnier,"*

and

*"Cooler."*

Young people were also able to cite numerous negative stereotypes that they felt existed around people who identified themselves as black or mixed race. For example,



*"Black people are intimidating."*

*"Asian kids work hard at school, they are different from us."*

*"My mum works hard and people say I'm taking money and benefits and stuff away from them."*

The idea that being black or mixed race was synonymous with being 'ghetto' was one that came up often during discussions on stereotyping. It is a word that implies that black or mixed race people can only ever hail from poor, urban areas and as a result can only ever behave in a way that is regarded as 'working class' or 'trashy'.

*"Dual heritage people are like 'ghetto guys'."*

*"People see you as being hard or 'ghetto' because you're black."*

*"Black girls come in behaving 'ghetto' and people judge others who don't behave in the same way, like you're not black."*

*"'Hoodies' should be allowed to wear what they want without being stereotyped."*

*"There are expectations and stereotypes. Like no dad, gangster, drug dealer...."*

There was even a suggestion that young people of 'mixed race' could be stereotyped before people had even met them.

*"You're name can cause stereotypes.....if you have a black name." <sup>1</sup>*

Schools and colleges were named as places where the young people felt stereotyping existed quite strongly. It is difficult to know, without further research, whether the young people felt this way because stereotyping in education is a common feature or whether this perception exists because this is where the young people happen to spend a good deal of their time.

*"Teachers provoke you to prove their stereotypes."*

*"In schools, teachers are looking down on you. If something goes wrong they look at black and mixed race people and they're accused of doing things when they're not guilty."*

*"Mixed race and black boys are seen as rougher than white boys."*

*"Teachers judge you by your brothers and sisters or assume you won't do any work. They think black people are there to make trouble."*

However, whilst some of the young people felt that there was no point or purpose in challenging stereotypes:

*"You won't change some people's stereotypes"*

and that stereotyping brought out the worst in people:

*"It's a self-fulfilling prophecy – if people expect you to behave in a particular way, you do it,"*

Other young people felt that you could challenge stereotypes by refusing to adopt behaviour that was expected.

*"In school, teachers assume you are bad, pupils assume you will bully them. If people expect you to be bad you can act up to it, or not."*

*"You can act differently."*

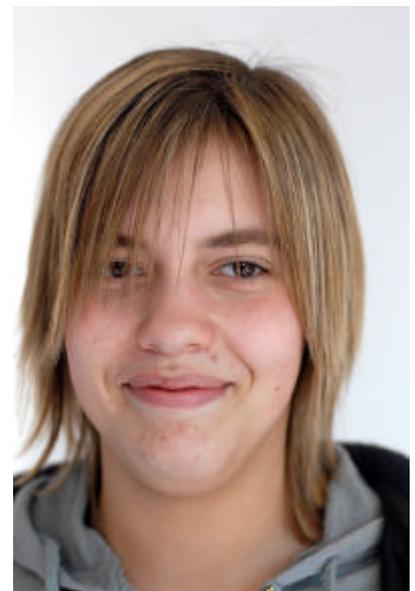
The young people even raised the issue of stereotypes within stereotypes:

*"People automatically think you have a white mum and black dad."*

Although schools and colleges were not the only places where young people perceived they were stereotyped. They did have other advice for people in positions of power in education.

## **Education**

The young people's experiences of education came up often in discussions<sup>2</sup>. On the whole the students felt that 'mixed race issues' were largely ignored in schools and colleges.



*"Issues of multi-heritage are not addressed effectively in schools....racist bullying... negative assumptions.....confidentiality not kept."*

The curriculum was repeatedly highlighted by the young people as an area needing some attention.

*"The curriculum should change."*

*"Black History Season was not covered at school."*

*"...should celebrate Black History Month – others have their festivals celebrated."*

*"Teachers should cover topics such as 'black history'."*

*"Schools should improve the curriculum to cover all religions."*

*"We should learn more about mixed heritage and black scientists and famous people."*

*"It's schools' responsibility to teach us about the history of slaves."*

Others felt slavery was a topic that was a bit 'overdone' in their school:

*"We should learn more at school apart from slavery."*

The young people were also able to identify where there may be a lack of knowledge in schools to tackle issues related to 'mixed race' that schools may need some support in this.

*"Schools can use projects like Two Halves One Whole<sup>3</sup>."*

The issue of exclusions was also raised<sup>4</sup>. The notion of mixed heritage students being more likely to be excluded *and* excluded for less serious offences was information that had been picked up from the media by some students and also accurately reflected their perceptions of what was happening in their school.

*"More black people are excluded from school."*

*"It's different rules for different people. People have fights, the black person is excluded and the other person who is white is put on report or nothing. Some friends joke about it saying racist things, but it's not a joke; they don't realise you are taking it seriously."*

The young people's negative experiences of education were not just centred on the curriculum and exclusions,



however. Some of the young people had comments to make about teacher attitude:

*"Teachers push you down, so you do not achieve."*

*"Teachers speak about us behind our backs."*

*"Teachers and grown-ups should see our point of view and know the way we should get treated..... as young people, instead of making assumptions."*

Of course, young people also have a huge part to play in challenging themselves in their own educational environments and some of them were clearly not prepared to step up to the challenge.

*"I have better things to do than coursework."*

*"....drugs.....more weed means less focus and less grades."*

Other young people felt the pressure in other ways:

*"There's too much stress and lots of work given at once."*

In addition, some young people seemed to feel quite detached from their school experiences:

*"School does not make a difference on my influence (**opinion\***)...the street does."  
(\*scribe's own interpretation)*

The message is clear that some young people of 'mixed race' are feeling disconnected and marginalised from school life.

The advice young people of 'mixed race' had for schools and colleges was unequivocal:

*"Listen!"*

*"Don't make assumptions."*

*"Deal with racism properly."*

*"Look at multi-heritage issues."*

*"Look at the curriculum."*

*"Stick to rules and be fair."*

*"We should have workshops in schools on culture."*

*"Identity should be addressed in school."*



## **Racism**

The young people believe racism to pervade all sections of society and whilst they felt schools and colleges had a part to play in dealing effectively with incidents and tackling the issue;

*"We are allowed to choose topics in drama – a boy chose racism."*

most of the comments on racism featured areas other than education. For example, on the issue of employment<sup>5</sup>, some of the young people felt that it was

*"...easier to get a job when you are white."*

whilst others maintained that

*"some people use this as an excuse."*

There was a range of comments about where and when the young people felt that racism took place:

*"Older people are racist as they have been brought up that way."*

*"Mixed heritage people face more racism than black people."*

*"If a black person is racist towards a white person then other people will react and if it's vice versa nothing will be done."*

*"People are racist then listen to 'black music'."*



## **Interracial Relationships**

Relationships and marriages between different races was seen as a positive move forward by the young people and an issue that could challenge racism and prejudice.

*"...a good thing - it shows people that everyone is equal."*

*"You learn new information about other races."*

*"Mixed heritage is getting bigger cos' of interracial relationships."*

However, occasionally, relationships with other races was named as emphasising prejudice.

*"Your skin colour depends on who your friends are."*

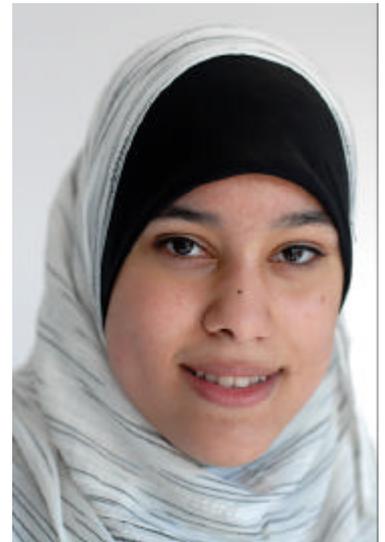
*"Asian girls are not allowed to go out with black boys."*

## **Being 'Mixed'**

Some of the young people were heavily into fractions, when it came to describing their ethnicities<sup>6</sup>. However, they were quick to point out how unhelpful 'fractions' were when discussing ethnicity and how *everyone* should consider themselves mixed in some shape or form because there is no such thing as a 'pure race' and that even the term 'race' is a social construct.

The following list was provided by some of the students who attended the 'Identity' workshop. It is reproduced below to express exactly how the young people described their ethnic identities and also to give a flavour of the diversity of 'mixedness' represented at the event:

- $\frac{1}{2}$  Jamaican and  $\frac{1}{2}$  white
- $\frac{3}{4}$  black,  $\frac{1}{4}$  white
- $\frac{1}{2}$  white,  $\frac{1}{2}$  black
- Mum is mixed race and dad is black
- $\frac{1}{2}$  black,  $\frac{1}{4}$  Portuguese,  $\frac{1}{4}$  Indian
- $\frac{1}{2}$  West Indian,  $\frac{1}{4}$  Maltese,  $\frac{1}{4}$  English
- White/Jamaican
- Dual Heritage - Caribbean and White British
- $\frac{1}{4}$  Asian,  $\frac{3}{4}$  black
- White and Dominican
- $\frac{1}{2}$  Jamaican,  $\frac{1}{4}$  English,  $\frac{1}{4}$  Irish



The young people were able to identify a number of positive and negative things about being 'mixed race'. On the positive side, most of the young people felt it was a good thing to have two or more cultures to draw on. The downside to being 'mixed' seemed largely to be the racial stereotyping and prejudice the young people experienced.

*"You have two backgrounds, but bad thing is you get called names."*

*"People judge you differently."*

*"You get the best of both worlds, but then teachers automatically think you're a trouble- maker."*

*"It's good cos' everyone doesn't need to be the same."*

*"Different cultures, get judged."*

*"The good thing about being mixed race is that you have a bit of both cultures and you tend to be pretty. The bad thing is that you have to prove yourself and show you're better than everyone else because you're not full English."*

*"You have family on both sides, but then you suffer racial abuse from both sides."*

*"On the positive – your different, on the negative – your stuck in the middle."*

*"The positive is - you don't need a tan, the negative is – you have to prove yourself to people because people think you to be below them."*



Another crucial point that was raised was the idea that 'mixed race' young people are just young people who will inevitably face the experiences that people of that age tend to. Not all of the young people's life experiences centred on issues around race and ethnicity – some of it was just 'life stuff'.

Having said that, however, being

*"Picked out from crowd,"*

or considered different, came up often as an topic and whilst some of the young people disliked being in this position, others thought it was not necessarily a bad thing and relished the attention that 'being different' brought.

This young person's comment seemed to sum up of the vast majority of students who attended the conference and certainly challenges the notion of those who are deemed to be of 'mixed race' suffering from low self-esteem<sup>7</sup>.

*"I'm proud to be multi-heritage."*

## **What next?**

Ways forward in tackling 'mixed race issues' were as wide and varied as the backgrounds of the young people who were represented at the conference.

*"I would like mixed-cultured people from schools and workplaces and that to be heard by the government on how they feel about the way they are treated and to make a difference."*

Some of the young people felt that events such as this

*"Raised people's awareness,"*

and that what was needed was

*"More conferences like this one for mixed race people."*

Although many of the young people felt that there would be improvements in the future around 'mixed race issues' some felt that change would be slow and that events like this one for people who are 'mixed' was actually *just the beginning*.

*"Things will change for next generation, not this one. If more people know how mixed race people feel things will change."*

Finally, there was plenty of peer affirmation on the subject of racial identity on the day.

*"Be positive – it's the best way."*

*"Have confidence by gaining compliments.....face your fears."*

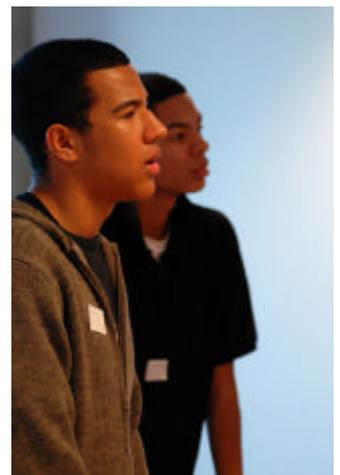
*"Doesn't matter who you are .....you're still somebody."*

*"Be confident in your own identity."*

*"Don't change yourself according to where you are or who you are with."*

*"Be yourself."*

*"Don't see yourself as anyone different, just see person as who they are."*



The following poems were created in the 'Labels' workshops on the day of the conference. The students who attended wrote them jointly.

### Poem 1

I'm not a Breed  
I'm not Half-caste  
I come first, you come last

No matter what you say I'm not a 'No nation'  
We are all still God's creation

What have you got against me?  
I've got rights and I am free

You call me Coconut, Checkerboard and Monkey  
You call me Black, Borderline and Bounty

I'm not the one who should feel ashamed ...but you should be



## Poem 2

I am not black  
I am not white  
Why am I called this?  
Why am I called that?  
Ain't gonna rob your phone  
Just because I wear that type of hat  
I'm not a hallucination  
More a strange mix of colour co-ordinations  
We are all part of one nation  
And all are God's creation  
When you see me don't run for cover  
Yes, you are my sister  
And you are my brother  
And for this we should all try to get along with one another.

## CONCLUSIONS

The young people stated that they enjoyed being treated like adults and appreciated being given 'a voice' that was taken seriously. They remarked that they found a day to reflect on what *they* considered important an invaluable opportunity. For some of them it was the first time they had had a space to discuss what it is like to be of 'mixed race' with other individuals.



Many of the participants remarked how much they enjoyed making new people and thought that a consultation exercise such as this one should be carried out for other young people of 'mixed race' across the country. Some of the young people felt strongly that young people of 'monoheritage' should be involved, so they could learn more about 'a mixed race experience.' Others thought that a conference for individual schools was the order of the day so they could discuss issues and experiences peculiar to their own institutions.

One of the facts that surprised some of the young people on the day was that according to official census data people of mixed and multiple heritage are the fastest growing ethnic minority group in the country. How prepared is society for this alteration in its demography? People with mixed ethnic identities have the youngest age profile of any ethnic group in Great Britain. 55% are under the age of 16 (ONS, 2006.) There is much urgent and crucial work to be done with schools if they are to feel adequately prepared for this trend.



Schools cannot afford to waste opportunities where they can get better acquainted with the young people they educate. Educational institutions must not dismiss critical areas of work simply because 'they do not understand'.

The sentiments expressed by the young people in this report presents huge challenges for any school, *work with young people is meant to be challenging*. Children and teenagers of multiple heritage must also step up to the challenge and take responsibility for *their* learning. What is apparent from these discussions with students is that young people are clear about what action they want. *Let's give them voice! Let's use this dialogue to improve our practice!*

## FOOTNOTES

1 The research of Professor David Figlio suggests that teachers make assumptions about pupils on the basis of their first names and that children can be disadvantaged as a result. Professor Figlio, an American economics professor, believes teachers to be making assumptions that pupils with certain, often unusual, names came from poor families who might not support schoolwork and that this has racial connotations for black pupils. (See TES Magazine, 20.04.07, 'Kayleigh, Tyler...this could be hell' by Susan Young.)

2 The attainment of White/Black Caribbean pupils is below average, the attainment of White/Black African pupils is similar to average in primary schools and slightly below average in secondary schools and the attainment of White/Asian pupils is above average. (For more, see 'Understanding the Educational Needs of Mixed Heritage Pupils', DfES, 2004)

3 Two Halves One Whole is a Project run by the Family Welfare Association in Leicester and Leicestershire schools tackling issues of mixed race and identity with students.

4 The latest statistics on permanent exclusions show that White/Black Caribbean and White/Black African pupils are over-represented when compared to their numbers in the school population. In 2002/3 the permanent exclusion rate for White/Black Caribbean pupils was 2.9 per 1000 pupils, for White/Black African pupils 2.6 and White/Asian pupils 1.1. This compares to 1.2 for White pupils and an average of 1.3 for all pupils. ('Understanding the Educational Needs of Mixed Heritage Pupils', DfES, 2004)

5 Overall, unemployment among people with Mixed ethnicities of working age as measured by the 2001 census in England and Wales was 13 per cent, a rate higher than that for the general working age population, 6 per cent. ('Who are the 'Mixed ethnic group?', ONS, 2006)

6 The four Mixed ethnic groups identified in the 2001 Census and the Pupil Level Annual School Census are, White/Black Caribbean, Any Other Mixed Background, White/Asian, White & Black African. ('Who are the 'Mixed ethnic group?', ONS, 2006)

7 See the work of Morwenna Griffiths (Nottingham Trent University) and Bernadette Gray-Little (Professor of Psychology, University of North Carolina with Adam Hafdahl) for research that challenges the notion of black/'mixed' students suffering from low self-esteem.

**The aim of the following exercise is for individuals or organisations to reflect on their own current activities related to issues of ‘mixed race’. This personalises the action that needs to be taken by all parties involved in improving outcomes for young people of ‘mixed race’ and the individual or organisation is arriving at a unique list of recommendations. Where more than one person is involved (eg parents/carers/schools) it is important to ask some hard questions and have a discussion about the issues raised in this reflection exercise.**

## **TIME TO REFLECT: TIME TO ACT**

<b>MULTIPLE HERITAGE YOUNG PEOPLE</b>	<b>ALWAYS</b>	<b>MOSTLY</b>	<b>SOMETIMES</b>	<b>NEVER</b>
I make an effort to find out about icons of multiple heritage and their ‘journeys’ to individual success.				
I try to find out about icons of multiple heritage who are famous for more than sports and entertainment.				
I take responsibility for my own learning.				
I can resist pressure from my peers to act like I don’t care about schoolwork.				
I can confidently challenge authority where appropriate without losing my temper.				
I feel good about being a person of mixed race/multiple heritage.				
I know what qualifications I need to achieve my goals				
I have a career plan and clear goals for my life				
I am a good role model for other young people.				

<b>SCHOOLS</b>	<b>ALWAYS</b>	<b>MOSTLY</b>	<b>SOMETIMES</b>	<b>NEVER</b>
We are aware of the issues affecting multiple heritage young people in wider society				
We are aware of the range of multiple heritage identities in our school.				
We deal confidently with students of multiple heritage by supporting them where necessary.				
We challenge multiple heritage students’ inappropriate behaviour.				
We challenge students in a way that does not escalate into direct confrontation and/or exclusion.				
Multiple heritage students feel listened to and understood in our school.				

<b>SCHOOLS (cont)</b>	<b>ALWAYS</b>	<b>MOSTLY</b>	<b>SOMETIMES</b>	<b>NEVER</b>
We feel confident in identifying racist incidents.				
Racist incidents are effectively dealt with.				
We discuss issues of race and identity when we analyse achievement data.				
We survey our students to monitor levels of satisfaction by ethnicity.				
We undergo training in issues specifically related to black & multiple heritage achievement.				
Our Race Equality Policy is applied with consistency.				
We use language and terminology to refer to ethnic groups that is appropriate.				
Multiple heritage students are set by ability and not behaviour.				
Our curriculum positively reflects the lives and aspirations of multiple heritage students.				
We issue sanctions fairly and consistently.				
Students of multiple heritage are proportionately represented in school rewards.				
Images used in school reflect the diversity of wider society.				
Our School Council reflects the ethnic make-up of wider society.				
Students of multiple heritage are attaining levels on par with the national average (for all groups).				
(Recorded) exclusion rates for multiple heritage students are proportionate.				
Exclusion rates for multiple heritage students are monitored by 'reason'.				
Multiple heritage students' exclusion rates (where they remain on the premises) are proportionate.				
We are keen to seek the opinion of parents/carers of multiple heritage students on issues relating to students' school careers.				
We put strategies in place for parents of multiple heritage young people to articulate their fears and expectations.				

<b>LOCAL AUTHORITY</b>	<b>ALWAYS</b>	<b>MOSTLY</b>	<b>SOMETIMES</b>	<b>NEVER</b>
We ensure training is offered to schools on multiple heritage issues.				
The EMAG Service supports and challenges schools on multiple heritage issues (see 'SCHOOLS').				
Other School Improvement Professionals support and challenge schools on multiple heritage issues apart from EMAG staff.				
School Improvement Professionals are aware of local levels of achievement/rates of exclusion for multiple heritage students as set against national ones				

<b>PARENTS &amp; CARERS OF MULTIPLE HERITAGE YOUNG PEOPLE</b>	<b>ALWAYS</b>	<b>MOSTLY</b>	<b>SOMETIMES</b>	<b>NEVER</b>
I make a point of finding out how my child is performing at school or college.				
I try to find out about icons of multiple heritage who are famous for more than sports and entertainment.				
I challenge my child's behaviour appropriately				
I provide academic and vocational challenges for my child				
I can confidently challenge authority where appropriate without losing my temper.				
I am a good role model for my child.				
I know what is expected of my child at his/her school or college				
I know how to support my child with their homework or where to go for support				
I know the correct procedures to follow if I need to speak to someone at my child's school or college				
I discuss/negotiate career plans with my child				
I know what is included in my child's curricular or where I could find out.				
I know what qualifications are necessary for my child to achieve his/her goals				
I feel confident about attending my child's school or college.				

**If you are an individual or organisation who would like to discuss this reflection exercise, please contact the Multiple Heritage Project.**

# Leicester Multiple Heritage Conference



## Programme for the Day

- 9.30 – 10.00** Registration:  
Collect packs/browse stalls/refreshments
- 10.00 – 10.10** You *are* making history, but you're still 'the future' (*Denise*)
- 10.10 – 10.25** How did we get here?  
(*Bradley*)
- 10.25 – 10.45** Are you clued up?  
(*Bradley & Denise*)
- 10.45 – 10.55** 'Good News, Bad News' (*Students*)  
Poem (Matthew Crosbie)
- 10.55 – 11.15** 'It's a Mix' (DVD) – Two Halves One Whole

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**11.15 – 11.30** **Break**

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**11.30 – 12.15** **Workshop/Focus Group (am)**

## THEMES:

- 1 "*Labels*"
- 2 "*You ain't black!*"
- 3 "*Identity*"
- 4 "*Interracial relationships*"
- 5 "*Stereotyping*"
- 6 "*Who are you?*"

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**12.15 – 1.10** **Lunch**  
Video Diary  
Suggestions Board  
Photos

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1.10 – 1.15 All to meet in theatre

1.15 – 2.00 Workshop/Focus Group (pm)

**THEMES:**

1 “Labels”

2 “You ain’t black!”

3 “Identity”

4 “Interracial relationships”

5 “Stereotyping”

6 “Who are you?”

2.00 – 2.45 Feedback: Young People’s Points for Action  
(Facilitators)

2.45 – 3.00 Plenary & Awarding of Certificates to Facilitators  
(Maurice)

3.00 Complete evaluations - Close

*A big thank you to every participant for making this day possible.*

**From The Multiple Heritage  
Project Team**



# The Multiple Heritage Project Team

Bradley Lincoln

Denise Williams

Maurice Coles

**Bradley Lincoln** is manager of the Multiple Heritage Project (Manchester) which he set up last year. He has worked in education for the last ten years as a mentor and the National Co-ordinator of the Supplementary Schools Support Service (S4). Bradley brings to the Project a vast amount of academic and personal learning around Multiple Heritage issues. He is currently working with students, teachers and parents to raise the profile of this area of work. Bradley loves his job, reggae music and brown shoes.



**Denise Williams** is an Advisory Teacher for Black Achievement in Leicester City. Her role means she supports schools and colleges to raise levels of achievement for Black Caribbean and Mixed Heritage children and young people. She previously worked in Nottingham City as an Education Consultant for Black and Mixed Heritage Achievement and has taught in special and mainstream schools in the Midlands. Her independent consultancy trains educational agencies to support young people of Black Caribbean and Mixed Heritage across the country. Denise loves dark chocolate, Thierry Henry and bossing Bradley around.



**Maurice Coles** is Chief Executive of the School Development and Support Agency (SDSA). Maurice, a Brixton bwoy, has spent his educational life in confronting issues related to inequalities. He has 2 wonderful daughters of mixed heritage (white/Indian), is a convert to Islam and spends most of his time stopping the bickering between Massa Bradley and Miss Denise.



The Multiple Heritage Project Team wish to express sincere thanks to the schools that supported students in attending this event.

They were:

BABI NGTON COMMUNI TY TECHNOLOGY COLLEGE

CIT Y OF LEI CESTER SCHOOL

JUDGEMEADOW COMMUNI TY COLLEGE

SIR JONATHAN NORTH COMMUNI TY COLLEGE

ST PAULS CATHOLI C SCHOOL

Many thanks to staff who accompanied students on the day.

**Many thanks to our facilitators.**

**They were:**

**Stephanie  
Adele  
Fahima  
Andrew  
Letitia  
Cyprian  
Kerryann  
Phylcia  
Shorelle  
Leyla**

**We also appreciate the support given to the conference  
by  
Greg Smith (Connexions)  
and  
Eddie Playfair (Regent College)**

**good news, bad news:  
an essay on being Dual/Multiple Heritage**

let's start with some good news  
the good news is  
we're in a position to get the best of both worlds  
the bad news is  
we're constantly told to choose

the good news is  
we have more options available to us apart from 'other' on official census forms  
the bad news is  
we're still expected to define ourselves with terms created by people who aren't like us

the good news is  
we begin our school careers outstripping every other ethnic group  
the bad news is  
we're the least likely to leave school with a good clutch of GCSEs

the good news is  
we no longer have to refer to ourselves as just 'black'  
the bad news is  
we still suffer racial abuse from every side (and sometimes our own families)

the good news is  
we're surrounded by Dual and Multiple Heritage icons  
the bad news is  
we can't be bothered to find out about *their* journeys in order to inform our own

the good news is  
Dual and Multiple Heritage people have fought for equality and against social injustice throughout history  
the bad news is  
we hear little, if anything, about them in our school curriculum

the good news is  
we can be anything we want to be  
the bad news is  
we're twice or three times as likely to be excluded from school as other students

the good news is  
against all the odds we achieve great feats in school  
the bad news is  
teachers' perceptions are often limiting and misinformed

the good news is  
we have families who love us just as we are  
the bad news is  
they may not always understand what we're going through  
the good news is  
we have the opportunity to create our own identity  
the bad news is  
people all too often want to negate our identity

the good news is  
we are an intelligent, beautiful, talented people  
the bad news is  
we are far too prepared to live down to the stereotype and demonstrate the complete opposite of all those traits

the good news is  
we're sometimes the sole person of colour in our families  
the bad news is  
we're sometimes the sole person of colour in our families

we started with some good news  
so let's *end* with some good news  
Dual and Multiple Heritage people are the fastest growing ethnic minority group in Britain and we're here to stay.....

by Bradley Lincoln & Denise Williams

<p>AM MIXED RACE  SO DO I WATCH VH1,  IS IT NEW ERA FLAT  OR ONES THAT CURVE?  2PAC, BIGGIE SMALLS,  AM BROWN LIKE  PEOPLE DON'T SEE THE  EVERYDAY WAS LIKE  DO U KNOW THE GAME  ROUND MY WAY IT  JEALOUS OF THE ST  BECAUSE OF THIS I  WEARIN COOL K SWISS  ALL BECAUSE OF THE  IV DONE A FAVOUR FOR  AN SPOKE ON YOUR  SOME BLACKS USE TO  BECAUSE UNLIKE THEM  MY MUM NEVER COOKED  AN THERE WAS NO  IN MY COMMUNITY.  MY DAD USE TO LIVE AT  BUT HE HAD BDS AN  B D S IS BLACK DAD  U KNOW LIKE, WHEN U GO</p>	<p>OR MTV BASE?  CAPS,  OASIS OR THE VERVE?  WHITNEY'S BOBBI B  DUAL HERITAGE IN ME  A GAME OF CARDS IN  CHASE THE ACE ?  WAS MORE LIKE CHASE  TROPEZ TAN ON MY  USE TO GET 11 SECONDS  SNEAKERS,  RACIST DEEKERS!  BRADLEY AN DENISE,  SPEAKERS.  HATE ON THIS BREED  I DIDN'T HAVE NAPPY  CHICKEN RICE AN PEA  BUZZROCK'S OR  THE TOP OF MY ROAD,  WENT ON COLD.  SYNDROME,  TO KNOCK ON AN NO-</p>	<p>MY ENDS,  THE RACE!  FACE!  IN THE 100 METRES,  AN BRERE,  HAIR.  DOUGIE'S,  ONES HOME! (suck teeth!)</p>
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D NOT A LOT OF BLACK  
THER THAN THE POLICE  
LACK,  
AS THE MIS-EDUCATED  
D AM GONNA SIT ON  
N NOT BE LIKE HUMPTY-  
I OF MULTIPLE HERITAGE,  
ND I WALK WITH PRIDE!!!!

LIFE GOT PUT IN MY DOME.  
AND THE MIRROR, WHO  
WHITE MAN GIVING ME A  
THE FENCE,  
DUMPTY, THAT FELL TO

REMINDED ME OF BEING  
VERBAL SMACK!  
ONE SIDE

rote By Mathew Crosbie-Brady

06



OME = HEAD  
EEKER = SOME ONE THAT STARES

by Matthew Crosbie

## Key facts

*One in five pupils within mainstream school is multiple heritage*

*They constitute the fastest growing minority ethnic group in the United Kingdom*



Multiple Heritage Project

### Issues affecting multiple heritage children and young people:

- Multiple heritage children sometimes internalise conflicting opinions of their racial identity
- People are often confused about appropriate terminology
- Lone parents can feel isolated without a full understanding of their child's racial heritage and find it difficult to access to communities where they can get more information
- Multiple heritage children are rarely reflected in the curriculum and are frequently expected to choose one identity at the exclusion of the other

### The Multiple Heritage Project will:

- Empower professionals to deal with issues relating to identity and changing terminology
- Provide a nurturing space for young people to talk about their experiences and inform practice
- Equip parents and carers with strategies to enhance their child's emotional, academic and racial development
- Support schools and other organisations to address the diverse needs and concerns of multiple heritage children and young people

*...creating a culture of achievement*

For details please contact  
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**Report prepared by Bradley Lincoln & Denise Williams  
May 2007**