



Manchester & Trafford

**MULTIPLE HERITAGE YOUTH CONFERENCE**

*26th September 2006*

*Contact Theatre*

YOUNG PEOPLE'S

CONFERENCE 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 your 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.

There may be many young people in Manchester and other parts of the country who have had similar experiences to mine. 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.

The young people I work with in Manchester often feel a sense of frustration with the lack of policy that relates to *their* experiences and the inconsistency with which existing policy is applied. They are saddened that they are often excluded from any consultation process where their views could potentially be heard. They are disappointed that *their* lives and aspirations are hardly ever positively reflected in a school curriculum.

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 the first Young People's Multiple Heritage Conference in Manchester has already begun to fashion this movement and I continue to meet many people who encourage my efforts to make a difference in our City. 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*  
September 2006

## OUR CONFERENCE DAY

Over 40 young people of Multiple Heritage attended the conference day held at the Contact Theatre on 26<sup>th</sup> September 2006. This was the first event of its kind ever to be held in Manchester. It brought together young people aged between 13 – 16 years from the local authorities of Manchester and Trafford.

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 (local and national) 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 in which all involved should be exceedingly proud. 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 Multiple Heritage person 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 current affairs (despite the initial technical difficulties.) Seeing young people prepared to take the stage and read poetry aloud in front of their peers – the audience doesn't come much tougher than that! – was also a joy!

A highlight of the day was most definitely a poem written and performed by 22 year-old Matthew Crosbie. His recital brought the house down and it was certainly an inspiration to the young people.

The main conference activities were themed workshops where the young people explored one topic in the morning and another in the afternoon. These were:

1. Identity & Interracial Relationships
2. Identity & Stereotypes
3. Identity & Terminology
4. Identity & School
5. Identity, Friends, Family & Society

Each workshop was orchestrated by two adults – one Facilitator and one Scribe with experience in this area of work. Both Facilitators and Scribes were carefully briefed as to the importance of workshops being a ‘young people-friendly’ focus group, allowing time and space for the youth agenda to be paramount in each discussion. 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 the SDSA, closed the day with a plenary where he summed up the day's events by congratulating the young people 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.

## WHAT THE YOUNG PEOPLE HAD TO SAY ABOUT...

### IDENTITY

The young people were quick to point out that 'identity' means lots of different things to different people and that one person's identity consisted of many facets. For example:

*"Who you are."*

*"How other people recognise you."*

*"Individuality."*

*"Dress sense."*

*"Personality."*

*"Feelings."*

*"Skin colour."*

*"Physical appearance."*

*"Race or heritage."*

*"Religion."*

*"Culture – food, history, clothes, religion, beliefs."*



Also to have a sense of 'identity' was considered important because,

*"...it makes you who you are – an individual. It is important for other people to know who you are."*

Having said that however, many of the young people were extremely keen to point out that having a 'mixed identity' was only one part of their whole identity and not the sum total of how they viewed themselves. Some students felt that they had become more sensitive about their identity *because* people constantly called it into question.

## **INTERRACIAL RELATIONSHIPS**

Workshops that discussed 'Interracial Relationships' clearly demonstrated how positive Multiple Heritage young people feel about relations between 'races' nowadays. This is not a perspective to be taken for granted as it was not that long ago that some sections of society viewed relationships between different 'races' very negatively. Whilst, it is obvious that some people still do believe this to be the case, it is clear that 21<sup>st</sup> century young people of Multiple Heritage appear far less inclined to internalise and perpetuate these negative notions.

*"It's a great opportunity to learn from different cultures....because you have black and white relatives. You can talk to everyone – you learn how to interact."*

*"Diversity changes families. My granddad was racist, but changed because of me and my brother."*

*"It's positive! Bit of both worlds, knowledge about cultures. It used to be rare, people were scared."*

*"There's nothing wrong with Mixed Race unions."*

## **TERMINOLOGY**

*"Sometimes people can feel awkward and struggle to know which word to use."*

There was a great deal of variation around what young people of Multiple Heritage regarded as appropriate terms to describe themselves. Some insulting and offensive terms were, 'mongrel', 'mulatto', 'half-breed', 'coloured'.

Whilst a tiny number still used obsolete and derogatory phrases such as 'half-caste' or 'quarter-caste', most stated they were most content with the terms 'Mixed Race' or 'Mixed Heritage'.

*"Mixed Heritage' is good."*

*"I prefer 'Mixed Race.'"*

*"I say 'Mixed Race'."*

*"I don't take offence, but an alternative to race is needed."*

*"Dual Heritage or Mixed Heritage or Multiple Heritage – don't sound right - wouldn't use it with friends. Prefer Mixed Race."*

*"Dual Heritage' isn't good as lots of people have more than two."*

*"It's important to challenge people and friends who use phrases like 'half-caste' – it's important to correct people when they use offensive phrases."*

*"I would describe myself as Mixed Race."*

*"Used to say 'half-caste', but not now."*

A few of the White/Black Caribbean and White/Black African young people referred to themselves as simply 'Black' and said they felt comfortable with this term because that's how wider society would view them. However, this was challenged by a number of youngsters who felt that calling themselves 'Black' ignored the White side of their families and the fact they were indeed 'partly White'.

What to call people of Mixed or Multiple Heritage is constantly changing. As awareness and sensitivities alter it is important to engage more people of Multiple Heritage in debates on how they wish to be identified.



When it came to officially recording an ethnicity, some of the young people were keen to be given permission to 'self-identify'.

*"We should be able to pick, but everyone likes different terms."*

*"In the ethnicity census, don't like to tick the box (mixed). I accept the terminology, but some language is not good."*

*"'Mixed Other' is not a fair box."*

*"You're not allowed to state exactly who you are."*

*"It (the census form) doesn't value ALL parts of your heritage. It should read 'Mixed Other' with all other possibilities listed as a tick box."*

*"You should be able to choose more than one box."*

*"Why not have a line or box to identify further?"*

*"You should have space on DfES forms to write down your own description."*

## STEREOTYPES

Most of the generalisations the young people explored tended to be negative. Overall, they were irritated and annoyed that they were meant to be confused about their identity.

*"I don't have a problem with being Mixed Race, but I know people who do."*

*"I'm not confused – I like being me!"*

Generalisations made about Multiple Heritage young people were mostly viewed as damaging.

*"Where I live there are gangs, because I am Mixed Race and dark an old man has threatened to shoot me cos' he said I'd been terrorising - he was just stereotyping – it was scary."*

*"Stereotyping makes people think that Black people are more into crime."*

*"Negatively stereotyping us because we look Black makes people think we can't get GCSEs or have a good life."*

Unhelpful media portrayals of Multiple Heritage young people were also an issue.

*"The media is responsible for portraying negative assumptions about people."*

*"There's negative images in films."*

*"If a young black person is shot, it's always to do with drugs or guns or gangs."*

*"Soaps on TV don't represent real life."*

The young people also raised the issue of negative stereotypes around criminality and policing.

*"If police see a group of Black young people/Mixed Race young people on a street corner, the police pull you over."*

Many negative stereotypes related to life in school (see later.)

Some "positive" assumptions were also discussed. These included, people of Multiple Heritage being good at sport, acting and singing as well as the perception of being 'exotic' and good-looking.

There was even some discussion of 'stereotypes within stereotypes', that is the idea that referring to someone as 'Mixed or Multiple Heritage' meant that person was automatically assumed to be living at home with a single White mother and had little or no contact with a Black father. Whilst that was indeed the case for some of the young people present at the conference, it was by no means all, so the conference was also an

excellent opportunity to celebrate the diversity of 'mixedness' and what that meant for different individuals.

## **SCHOOL**

School is very important to the young people. They see it as a way to gain qualifications and get at good job. However, it is fair to say many of the young people were critical of the way schools operated.

The main complaint Multiple Heritage young people have regarding school relates to the curriculum. They want to see themselves reflected in the subjects they are taught, but where it *does* happen – it certainly does not appear to be a positive experience for them.

*"We should learn more in History and English."*

*"Positive things about History of Black people, instead of bad things."*

*"Less on boring, dead, White people that don't really matter."*

*"Less Henry VIII and his wives."*

*"Less on world religions – more on African traditional belief systems."*

*"In lessons, there's no opportunity to talk about heritage."*

*"Need more things to relate to." (In the curriculum.)*

*"Images in school – need Bob Marley and Martin Luther King."*

*"You're not encouraged to express your views – citizenship classes could be used."*

*"Representation (in lessons) is always White."*

*"Black History needs to be taught to EVERYBODY IN SCHOOL!"*

*"Black History Month doesn't involve all the pupils. There's little bits of Black History done – it should be all year round."*

*"Citizenship offers no chance to talk about racism – teachers feel uncomfortable."*

*"Everyone should learn about inclusive History all year round."*

*"We need more 'Black' in the curriculum."*

Some of the young people also had negative things to say about the way they felt treated by some teachers.

*"Teachers are waiting for you to slip up."*

*"Schools think only Black and Mixed Heritage people need mentors."*

*"Why are there more Mixed Heritage pupils in the lower sets? Set according to ability NOT behaviour."*

*"School staff have definite negative stereotypes of Mixed Heritage pupils."*

*"Teachers expect Mixed Heritage students to get into trouble. They don't expect you to do well."*

*"Teachers see Mixed Heritage/Black pupils as badly behaved and less intelligent."*

*"Black groups of pupils are treated less fairly than mainly White groups."*

*"White teachers feel more threatened by Black pupils."*

Young people had some clear advice for schools they perceived were not getting it right:

*"If you discriminate, don't teach in a multi-heritage school."*

*"Listen to students, whatever their background."*

*"Be careful about what you say and how you say it to students."*

*"Respect us!"*

*"Have CONSISTENT rules for ALL!"*

*"Some schools have a box in the form room to share ideas."*

*"Racist comments on desks in school like, 'ain't no black in the Union Jack' – teachers should deal with it."*

Some concerns were related to the running of the institution. A number of young people voiced the notion of there being insufficient Black/Mixed Heritage teachers and mentors.

*"More Mixed Race and Black teachers to relate to."*

*"Teachers of Multiple Heritage would have experience – White teachers don't understand what we are going through."*

*"Need more Black teachers, cos' they may understand and teach us Black History."*

For some, however, the ethnicity of school staff was less of an issue than having caring, respectful, understanding teachers.

*"Teachers who help....take an interest....care....have a joke...are on my side...look out for me."*

*"If you get more respect from them – you give more back."*

*"More Black/Mixed Heritage teachers, but they need to be GOOD!"*

*"Also, employ more understanding teachers."*

Students were clear that the 'understanding' of a teacher was not about staff tolerating poor behaviour, but that staff should respond to some of their 'attitude' in a way that meant the young person's perspective and sense of social justice was a feature.

Some more general comments relating to school ethos were:



*"The school nurse uses all-white images."*

*"School doesn't expect some mums to be White – they make comments to pupils."*

*"School meals don't reflect diversity."*

*"The School Council is not listened to, all White anyway."*

*"Parent Council also need to be more reflective."*

*"There's inconsistent and unfair treatment for similar behaviour."*

*"Negative assumptions exist. For example, Asians should be on the cricket team and Black students on the basketball team or football team – it should be more neutral."*

## **FRIENDS, FAMILY & SOCIETY**

There was a great deal of variation in how young people of Multiple Heritage selected friends. The general consensus was not to choose friends according to race. It tended to have more to do with where people lived and similar interests.

*"If you live in a White area – most of your friends might be White."*

*"I pick friends, cos' they live near us."*

*"We don't pick friends by race, but some do."*

*"My friends have things in common, the same interests and that."*

Traits of a good friend were considered to be, 'sensitivity', 'loyalty', being 'trustworthy', 'a good listener', 'respectful' and 'caring.' Racist behaviour was most definitely considered an unacceptable characteristic in a friend.

*"If you had a friend who was White and said racist comments to a Mixed Race friend, then you couldn't forgive them cos' of what they said."*

*"If someone was racist to me I couldn't forgive them cos' they might talk about you when you aren't; there."*

As stressed before the family situations of the Multiple Heritage young people were extremely diverse. For some, families were emotionally safe places to be where being Multiple Heritage was positive and certainly not a problem.

*"Family see me as me – all families are different."*

*"My family share all the same things."*

*"Sometimes you are favoured within the family because you are Dual Heritage."*

*"Because you have Black and White relatives you can talk to everyone - you learn how to interact."*

For others, being in a 'mixed' family bore slightly more negative connotations.

*"It can be hard because some families do not let children from different heritages play together....have no choice."*

*"Some parts of your family may not make you feel comfortable and don't know what to talk to me about, like my identity."*

*"We all have family members we don't speak to."*

*"If you live in an all-white family and you are the only person of Dual Heritage, it can be hard."*

*"Racism can cause arguments."*

Regarding wider society, Multiple Heritage young people covered a plethora of issues. Some of the young people wanted to share their frustration at other people's fixation with defining 'Multiple Heritage'.

*"People are always asking me 'What race are you?' – I get tired of it."*

*"People mistake me for what I am."*

*"I don't like people talking about me – it makes me paranoid. Someone else does like it though, for them it's flattering."*

Some were keen to reiterate the 'positives' of being Multiple Heritage.

*"It's good to be Mixed Race – some people are jealous."*

*"You can mix with both groups."*

*"It's interesting to be within two cultures."*

*"I am happy about how Mixed Heritage people are viewed."*

*"We get the best of both worlds."*

## YOUNG PEOPLE'S POINTS FOR ACTION

### For Multiple Heritage Young People

*"Be yourself!"*

*"Be able to stand up for yourself – in different ways."*

*"Realise that not everyone will like you and accept you."*

*"It's not good to keep it bottled up – tell!"*

*"Be proud!"*

### For Schools

*"More Mixed Race & Black teachers to relate to."*

*"More Black images in schools and it's really important that we all learn about Black History."*

*"Black History should be taught all year round."*

*"We need to know more about famous Mixed Race people. Everyone needs to learn, not just Mixed Race people."*

*"Not using negative words to describe us."*

*"Respect us!"*

*"Respect people equally and if you have a problem with a race, hold yourself back from discriminating."*

*"Have a variety of food that reflects all backgrounds."*

*"Have higher expectations of our abilities AND our behaviour and we will meet the challenge."*

*"Have CONSISTENT rules for ALL!"*

## **For Government**

*"The Curriculum Authority needs to change the curriculum."*

*"The DfES forms should have space to write down your own description."*

*"Train the teachers – see what they know. Teach them about Black and Mixed Race history."*

## TIME TO REFLECT: TIME TO ACT

<b>MULTIPLE HERITAGE YOUNG PEOPLE</b>	ALWAYS	MOSTLY	SOMETIMES	NEVER
I make an effort to find out about icons of Multiple Heritage and their 'journeys' to fame.				
I try to find out about icons of Multiple Heritage who are famous for more than sports and entertainment.				
I work hard at school.				
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 am a good role model for other young people				

<b>SCHOOLS</b>	ALWAYS	MOSTLY	SOMETIMES	NEVER
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 in a way that does not escalate into direct confrontation and/or exclusion				
Multiple Heritage students feel listened to and understood				
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				

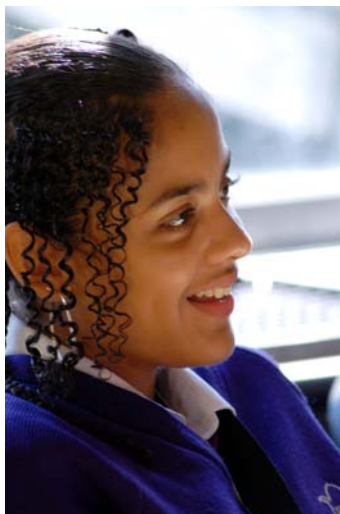
Our curriculum positively reflects the lives and aspirations of Multiple Heritage students				
We issue sanctions fairly and consistently				
Students of Multiple Heritage are proportionately represented in school rewards				
Images used in school reflect the diversity of wider society.				
Our School 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				

**CHILDREN & YOUNG PEOPLE'S SERVICES**    ALWAYS    MOSTLY    SOMETIMES    NEVER

We ensure training is offered to schools on Multiple Heritage issues				
The EMAG Service supports and challenges schools on Multiple Heritage issues (see above)				
Other School Improvement Professionals support and challenge schools on Multiple Heritage issues apart from EMAG				
School Improvement Professionals are aware of local levels of achievement/rates of exclusion for Multiple Heritage students as set against national ones				

**If you would like help with any of the above areas please contact the Multiple Heritage Project.**

## CONCLUSIONS



The young people 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/Multiple Heritage with other individuals. Many of the participants remarked how much they enjoyed making new friends and thought the conference should be repeated for other young people of Multiple Heritage across the country. It is the intention of the Multiple Heritage Project Team to repeat the conference in at least four other UK cities over the next two years.

One of the facts that astounded some of the young people on the day was that according to official census data people of Mixed/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 to know young people better. 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 that dialogue to improve our practice!*



Manchester & Trafford

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*26th September 2006*

*Contact Theatre*



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26th September 2006

Contact Theatre

### **Programme for the Day**

**9.30 – 10.00** Registration: Collect packs and browse stalls

**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 – 11.00** Are you clued up?  
(*Bradley & Denise*)

Mixed Voices:  
'Good News, Bad News' (*Students*)  
Poem (*Students*)

<b>11.00 – 11.15</b>	<b>Break</b>
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**11.15 – 12.30** **Workshop/Focus Group (am)**

**THEMES:**

- 1 *Identity & Interracial Relationships*
- 2 *Identity & Stereotypes*
- 3 *Identity & Terminology*
- 4 *Identity & School*
- 5 *Identity, Friends, Family & Society*

**12.30 – 1.15**

**Lunch**

**1.15 – 2.30**

**Workshop/Focus Group (pm)**

**THEMES:**

- 1 *Identity & Interracial Relationships*
- 2 *Identity & Stereotypes*
- 3 *Identity & Terminology*
- 4 *Identity & School*
- 5 *Identity, Friends, Family & Society*

**2.30 – 3.00**

Workshop/Focus Group Feedback (am & pm)  
2 points for action:  
“What we would like to see happen is.....”

**3.00 – 3.15**

Summary: Maurice  
(Complete evaluations/'Wish List...  
...for a goody bag!)

**3.15**

Close

*Thank you for making this day possible.  
The Multiple Heritage Project Team*

The Multiple Heritage Project Team wish to express sincere thanks to the schools that allowed students to attend.

They were:

**Manchester Academy**  
**Newall Green School**  
**Stretford Grammar School**  
**Stretford High School**  
**Whalley Range High School for Girls**

Many thanks to staff who accompanied students on the day.

# The Multiple Heritage Project Team

**Bradley Lincoln**

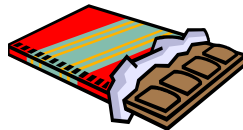
**Denise Williams**

**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.



## Matthew's Poem

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

Wrote By Mathew Crosbie-Brady  
2006

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



Black

Mixed Race

White

DOME = HEAD  
DEEKER = SOME ONE THAT STARES

**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 Denise Williams & Bradley Lincoln



# Addressing the needs of a future generation

**The Multiple Heritage Project  
is a Social Enterprise who  
offer:**

**Advice and Guidance** to agencies  
working with children and  
families of Multiple Heritage

Support for **Schools** and  
Organisations

A **Modern Approach**  
to understanding Multiple  
Heritage Issues

For more information about the  
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