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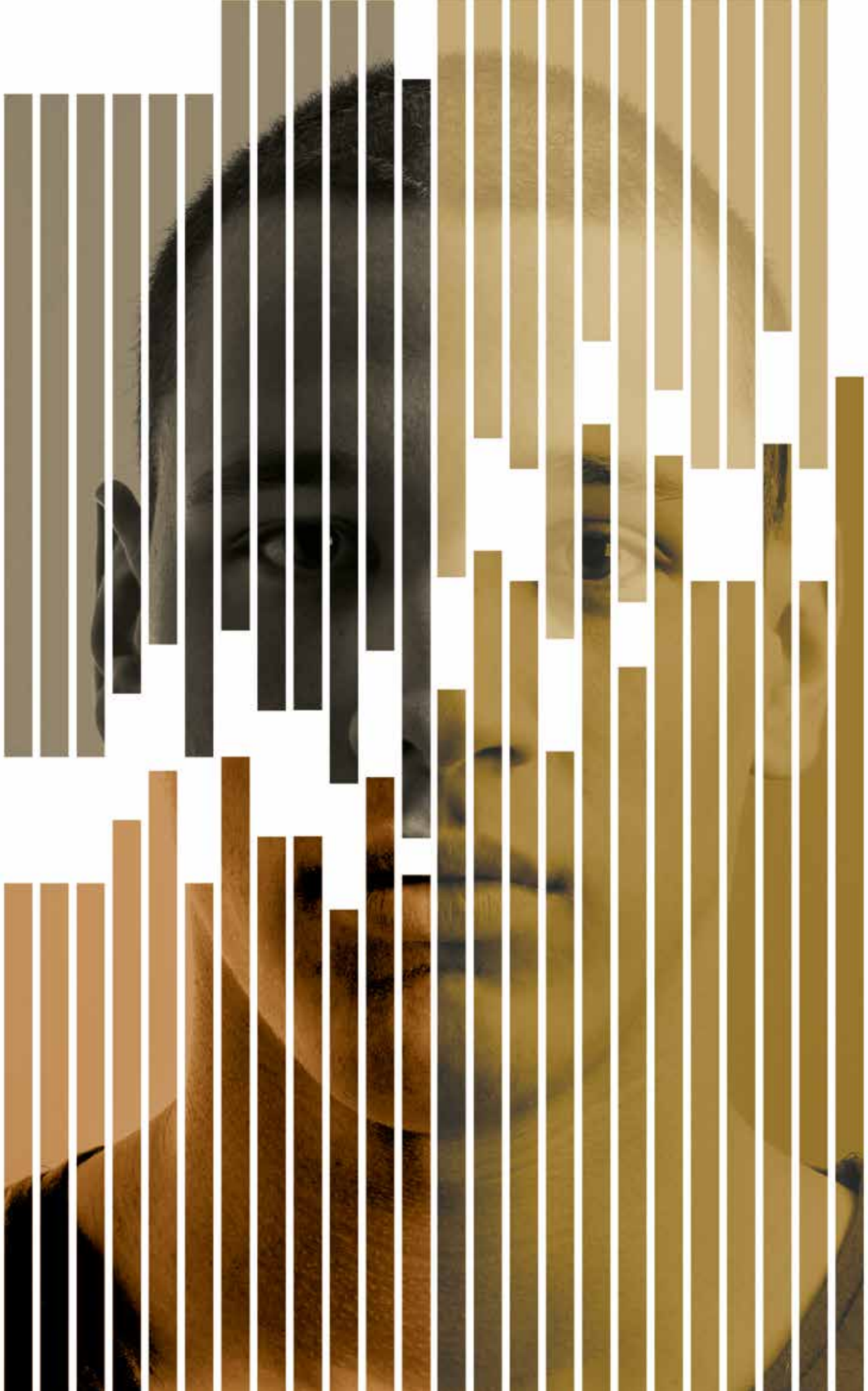
The perceptions and experiences of Black, Asian and Minority Ethnic young people in Scottish schools

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November 2019

Intercultural Youth Scotland

EDI Scotland



Introduction

Intercultural Youth Scotland instigated this study after receiving a stream of anecdotal reports related to young people's experiences of racism in Scottish secondary schools. Working with the research consultancy EDI Scotland, this study was initiated to explore the following research question:

How do BAME young people in Scotland perceive and experience secondary school education?

Building on past work in this area, we devised 21 questions that covered four areas related to secondary school education.

We were particularly keen to learn about processes associated with the reporting of racist incidents in schools. This included young people's confidence to report incidents, the perception of teachers' knowledge and awareness of reporting mechanisms, the treatment of people who report incidents and the effectiveness of schools in dealing with reports.

In response to reports received by Intercultural Youth Scotland of racist incidents in Scotland's secondary schools, we hoped that evidence identified by this research would help raise the consciousness of BAME young people and combat the problem of 'gaslighting'. This is a form of psychological manipulation in which a person seeks to sow seeds of doubt in a targeted individual or in members of a targeted group, making them question their own memory and perception of a situation. As with other minority or marginalised groups, BAME young people face the challenge of believing their own interpretation of comments, attitudes and judgements as being related to their racial, ethnic or cultural identity. In pursuit of a quiet life, it is often easier for BAME young people to imagine that a racist comment was misheard or not intended 'in that way', rather than raise issue with the person who made the comment.

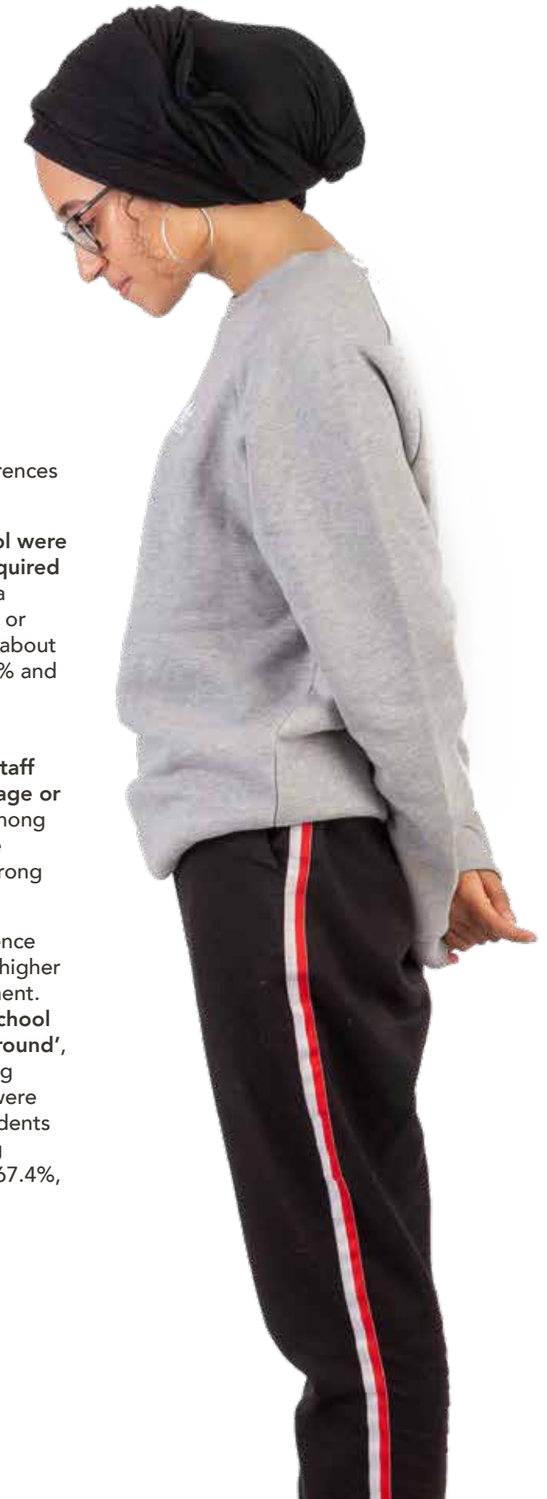
We therefore hope that this report not only informs policymakers and those in power but also serves as an evidence base for BAME young people. The data presented in this report helps position an individual's perceptions and experiences within a broader landscape, a helpful reminder in future situations where young people might 'second guess' their own reading of a situation. In a climate where people are still told that racism is not something that happens in Scotland's education system, this work is necessary.

Executive summary

Findings presented in this report are based on an online survey that ran in September 2019, which was completed by 110 BAME young people. Within this sample, there exists huge diversity in terms of ethnicity, religion or belief, gender, disability and sexual orientation.

The research identified major differences in the perceptions and experiences of female and male respondents. For example:

- Four in five male respondents (80.0%) agreed or strongly agreed with the statement **'My school promoted a welcoming and diverse culture'**. In comparison, only 48.1% of female respondents expressed similar levels of agreement.
- A similar difference between genders was apparent in response to the statement **'Teachers at my schools were aware of challenges related to racism and discrimination'**. 13.3% of male respondents strongly agreed with the statement, compared to just 3.8% of female respondents. In fact, more than half of female respondents (55.1%) noted that they disagreed or strongly disagreed with this statement.
- Over half of female respondents (51.3%) and male respondents (53.3%) disagreed or strongly disagreed with the statement **'Teachers at my school were knowledgeable about the processes they were required to follow if a racist incident happened at school'**. Only 1.3% of female respondents and 10.0% of male respondents noted their strong agreement.
- Almost one in three female respondents (29.5%) strongly disagreed with the statement **'If I experienced a racist incident at my school, I would feel able to tell my teacher'**. A smaller proportion of male respondents expressed strong disagreement (16.7%).
- In response to the statement **'I believe my school would respond effectively to any concerns raised about racism or discrimination'**, half of male respondents (50.0%) and almost half of female respondents (48.7%) expressed disagreement or strong disagreement.



Although less evident, the research also identified differences in responses by ethnic groups:

- In response to the statement **'Teachers at my school were knowledgeable about the processes they were required to follow if a racist incident happened at school'**, a far greater proportion of Asian respondents agreed or strongly agreed that teachers were knowledgeable about the processes than African/Black respondents (44.0% and 17.4%, respectively).
- Seven in ten Mixed respondents (70.0%) agreed or strongly agreed with the statement **'Teachers and staff at my school did not understand my culture, heritage or background'**. This was a greater proportion than among African/Black respondents (48.9%). In fact, over one quarter of Mixed respondents (26.7%) expressed strong agreement with this statement.
- When the same question was asked, but with reference to other pupils rather than teachers and staff, even higher proportions of respondents expressed their agreement. In response to the statement **'Other pupils at my school did not understand my culture, heritage or background'**, over half of Mixed respondents (53.3%) noted strong agreement. When responses to the two questions were compared, the increase in the proportion of respondents who agreed or strongly agreed was greatest among African/Black respondents (jumping from 48.9% to 67.4%, an 18.5 percentage point increase).

Key recommendations

Based on the results of this survey, Intercultural Youth Scotland has created a set of recommendations for school staff, authorities and anyone involved in the lives of Black, Asian and Ethnic Minority children and young people.



Build a platform for young BAME people to take a leading role in their education by influencing teaching practice and content by:

- Sharing youth cultural influences, heritage and community issues giving young people the power to elevate new, exciting relevant cultural movements, cultural competency and socio-political consciences
- A deep understanding of their own heritage, history, language and customs to provide a grounding in education to produce genuine inclusion and higher attainment

Work in partnership with organisations who have had recent effective engagement with BAME young people. Youth workers should be relevantly qualified to the level of PDA in youth work or Equivalent Degree. These partnerships should aim to achieve the following:

- Learn to listen and truly value young BAME voices
- Shaping a just and inclusive curriculum that connects with young BAME people, feels right to them and infuses them with energy
- Utilise young BAME voices as an influence for critical self-evaluation, and professional development
- Growing an inclusive School culture and fostering relationships with BAME communities by recognising the barriers they face and actively creating conditions that allow for sustainable participation in extracurricular activities, accreditation (for example the Duke of Edinburgh's Award), employability, Parent Councils, consultations and committees
- Opportunities to have open and supported discussion about racism, including new forms of racism, based on Islamophobia, anti-immigration attitudes and religious intolerance.

Raise awareness of the effectiveness of a whole School approach to tackling Racist incidents, protecting and empowering victims by:

- Pre-emptive action and effective resolution relating to Race Hate incidents and Race Hate crimes by improvement of Schools practice and procedures for reporting racism
- The recognition of Race-related incidents in School as distinct in law from other forms of bullying, bad practice or harassment
- The knowledge of Human and Legal rights for BAME young people and their families, including the procedures and accountabilities for taking effective action
- Co-ordinated multi-agency Action Plan to support victims and drive for adequate resolution, which routinely involves appropriately trained School Link Police Officers



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Intercultural Youth Scotland

Intercultural Youth Scotland is a youth-led movement dedicated to improving representation and participation of disengaged intercultural young people by bridging the gap in youth services, wider communities and politics.

We encourage a collective action of less heard intercultural voices in Scotland, creating social impact and justice. We broaden horizons and offer direct, specialist support and vital pathways for Scottish intercultural young people who face barriers to success.

Intercultural Youth Scotland offers a range of services that wrap around young people, connecting with them through their own interests. These engaging activities come together to grow confidence and self-belief with the purpose of creating a new generation of activism to the benefit of all.

Intercultural
Youth Scotland

EDI Scotland

EDI Scotland provides research and data consultancy on issues related to equality, diversity and inclusion in Scotland.

Data, research and evidence are powerful tools in the fight against injustice and inequality. EDI Scotland promotes robust research with a radical edge and works with organisations (big and small) to make Scotland a fairer place for everyone.

EDI Scotland is directed by Dr Kevin Guyan, a mixed methods researcher based in Edinburgh with over nine years research experience across academia, higher education and the voluntary sector.

For further information, contact by email: EDIScotland@outlook.com, or Twitter @EDIScotland

EDI Scotland

Foreword



Lana Abbas is the Co-Chair and Spokesperson for IYS. Growing up in Scotland of Sudanese descent, Lana has lived experience of many of the issues addressed in this report.

My name is Lana and I'm the Co-Chair of Intercultural Youth Scotland, we have been collaborating with Edinburgh schools gathering evidence and working together to make sure that Edinburgh is the leading city to take action on racism in Scottish schools. We are and we will be the innovative change that is so desperately needed.

We are the grassroots youth service for BAME young people where they all feel included and part of a team. Our youth workers fully understand race equality. We are one of the only organizations that specializes in youth work, race equality and cultural barriers of BAME young people. We want to create a better learning environment.

IYS is run by BAME volunteers including leaders, youth workers and most importantly it's absolutely lead by BAME young people. At this point, our service isn't sustainable, we need support and action. We need a culturally competent, street credibility youth service, ready and able to lead the way.

There is great youth work out there but like schools, often very few truly understand our challenges of racism and inequality, they don't know how it feels to be hated and there is not really sustained culturally competent 'safe spaces'. It's just an extension of school. Many don't truly understand the barriers and the bumpy paths we have to succeed in life.

We need to be led by youth workers who have lived experiences and the right cultural blend. IYS's young people and youth workers can and will be future teachers, politicians and business leaders. One day we will have our name written in gold on the wall.

We recognise the best efforts of some teachers when dealing with bullying but the work isn't consistent. We have evidence of schools following procedures correctly, but this is not the same in every school. Racism cannot and must NOT be treated the same as a bullying incident.

Action starts with us, the young people of Scotland. We need the tools and resources to succeed and we are the ones who can and will stand up to racism. Not top down or one-off workshops. We will make this happen, stand by us wholeheartedly and not tokenistically.



No amount of training will stop a racist being a racist but our young people of Scotland can stop it. To do this we must truly understand our rights and learn to hold those to account positively and with justice.

There's partnership agencies who deliver good approaches and workshops but they are just not street enough for us. We don't have enough time with them and don't have trust. Community groups are not usually led by trained youth workers and often don't meet our needs either. We don't want to go to a place our aunties and grannies go to. We want our own youth service like LGBT youth Scotland does.

Previous practice in schools on reporting racist bullying was not funded properly, it did not reach us, does not give us the confidence to come and report it. We have to be high on the agenda, this is important as we have intersectional protected characteristics.

We need action now. We need sustainability or the same pain will continue to affect our young people, and we will be in the exact same position next year, the year after and the year after that.

Scotland now has the chance to lead a pioneering movement in tackling racism, we cannot and must not let this movement go.

Let our lived experiences of being young and of colour, lead the way. Just you see our country expand and grow to lead the world in equity, equality and justice.



Lana Abbas

Intercultural Youth Scotland

Co-Chair and Spokesperson

Methodology

Intercultural Youth Scotland and EDI Scotland co-produced the survey to capture young people's perceptions and experiences of racism in Scottish schools.

The target audience for this research was young people in Scotland who identify as Black, Asian and Minority Ethnic (BAME). Although the acronym BAME is used throughout this report, we are aware that this term has limitations and, as far as possible, disaggregated results are presented.

Respondents were asked to share their perceptions and experiences of their time at secondary school. This included young people currently at school and young people who have left school. For respondents that had attended more than one secondary school, they were advised to provide information on the school where they spent the longest time.

The survey included 21 questions, divided across the following four sections:

- Teaching and learning
- Achievements and successes
- When things go wrong – reporting racism
- Culture and inclusion

Each section ended with a free-text box that gave respondents an opportunity to say more about any of the themes discussed in that section. Respondents were reminded that there were no right or wrong answers to the questions presented in the survey and that the research was interested in their opinions and experiences.

The survey also captured demographic information about respondents, who were advised to say as much or as little as they wish about their identity characteristics. Information on the demographic profile of respondents is presented in the Appendix.

The report presents analysis of survey response broken down by gender and ethnic group. Where responses are reported by gender, this refers to 'women' or 'men'. Due to small numbers, respondents who identified their gender in another way were excluded from this analysis. The terms 'female' and 'male' respondents are used throughout this report as a proxy for respondents who identified as a 'woman' and as a 'man'.

Where responses are reported by ethnic group, this refers to aggregated groups of 'Asian', 'African/Black', 'Mixed', 'White Minority Ethnic' and 'Other (including Arab)'. Table 1 presents further information on the ethnic groups aggregated to create the simplified ethnic groups used in this report's analysis.

This approach is not ideal as it aggregates groups that might have little in common and potentially masks challenges encountered by distinct ethnic groups. This approach also fails to account for any differences between the length of time respondents and their families have lived in Scotland. To avoid the over-analysis of small numbers, findings are not presented for the simplified ethnic groups 'White Minority Ethnic' nor 'Other (including Arab)'.

Table 1. Aggregated ethnic groups

Simplified ethnic group	Ethnic group(s)	No. of respondents
Asian	+ Pakistani, Pakistani Scottish or Pakistani British + Indian, Indian Scottish or Indian British + Bangladeshi, Bangladeshi Scottish or Bangladeshi British + Chinese, Chinese Scottish or Chinese British + Other Asian, Asian Scottish or Asian British	25
African/Black	+ African, African Scottish or African British Other African + Caribbean, Caribbean Scottish or Caribbean British + Black, Black Scottish or Black British + Other Caribbean or Black	46
Mixed	+ Mixed or multiple ethnic groups	30
White Minority Ethnic	+ Other White	4
Other (including Arab)	+ Arab, Arab Scottish or Arab British + Other ethnic group	5

This study did not intend to compare the perceptions and experiences of young people who identified as BAME with those who identified as White Scottish. Therefore, we cannot say how responses presented in this report might compare to the perceptions and experiences of the majority ethnic group. However, there exists a huge amount of diversity among BAME people and this study, as far as possible, attempted to analyse responses by gender (female or male) and simplified ethnic group (African/Black, Asian or Mixed). As the findings in this report demonstrate, there are many differences among the perceptions and experiences of BAME young people – an important reminder of the value of intersectional analysis and thinking beyond the monolithic categories of White and BAME.



The results

Teaching and learning

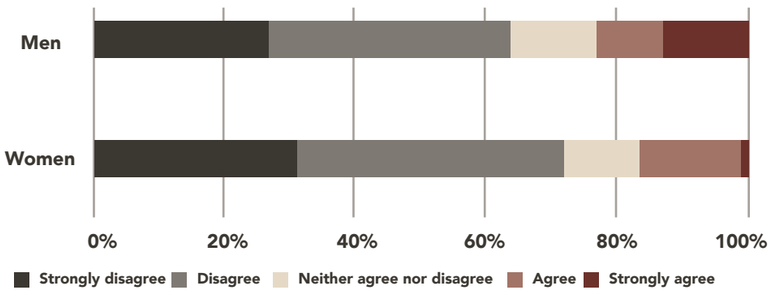
Around half of female (53.8%) and male respondents (48.2%) disagreed or strongly disagreed with the statement 'Subjects taught at school reflected my life experiences as a BAME person in Scotland'.

Only one female respondent and two male respondents expressed strong agreement with this statement. Among different ethnic groups, 60.0% of Mixed respondents expressed disagreement or strong disagreement. This proportion was higher than among Asian respondents (56.0%) and African/Black respondents (44.4%). In response to this statement, one respondent noted:

> "I feel that class topics are mainly about European culture and not other cultures."

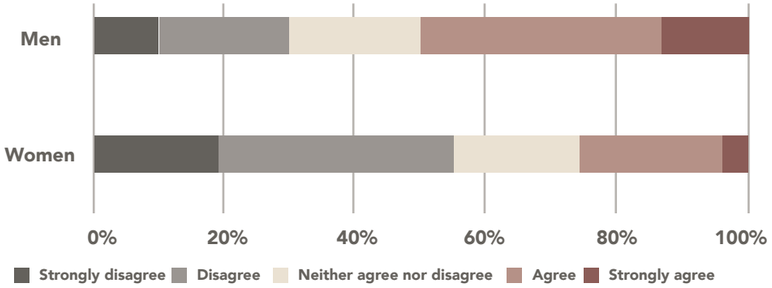
An overwhelming proportion of female (71.8%) and male respondents (63.4%) expressed disagreement or strong disagreement with the statement 'In English lessons our class read books about experiences that related to my culture, heritage and background' (Figure 1). Interestingly, a greater proportion of male respondents expressed strong agreement with this statement (13.3%) than female respondents (1.3%). In terms of ethnic groups, almost one quarter of Mixed respondents (23.3%) agreed or strongly agreed with this statement, compared to just 16.0% of Asian respondents.

Figure 1
'In English lessons our class read books about experiences that related to my culture, heritage and background', responses by gender (n=108)



Again, a greater proportion of male respondents (13.3%) strongly agreed with the statement 'Teachers at my schools were aware of challenges related to racism and discrimination' than female respondents (3.8%). More than half of female respondents (55.1%) noted that they disagreed or strongly disagreed with this statement (Figure 2). A greater proportion of mixed respondents (40.0%) agreed or strongly agreed with this statement, than Asian respondents (36.0%) and African/Black respondents (23.9%).

Figure 2
'Teachers at my schools were aware of challenges related to racism and discrimination', responses by gender (n=108)



Similar proportions of female and male respondents (33.3% and 36.6%, respectively) disagreed and strongly disagreed with the statement 'Teachers at my school treated me differently because of my race or ethnic group'. From the question it is not possible to tell whether the different treatment was favourable or unfavourable. However, a larger proportion of female respondents expressed agreement or strong agreement (42.4%, compared to 33.4% of male respondents). Among different ethnic groups, one in five Asian respondents (20.0%) disagreed or strongly disagreed with this statement compared to two in five African/Black respondents (41.3%). One respondent noted:



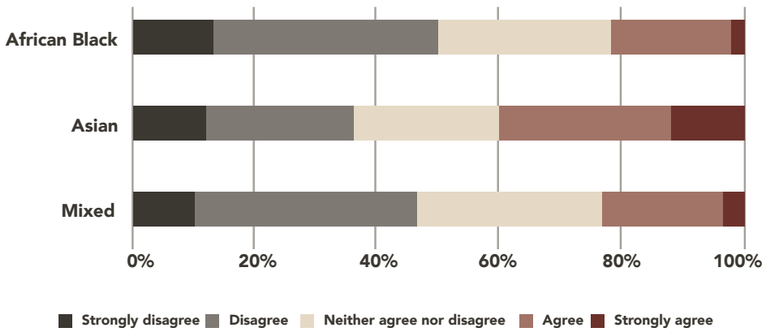
> "The majority of teachers in my school aren't racist. But you can acknowledge that some of them are even when I am one of the top students in class. I will be treated differently compared to white, noisy pupils that lack effort. It was also obvious how I was treated differently because of my colour and religion by my [teacher]. To be honest, it wasn't only me, but directed to all coloured pupils."

More than three in five female respondents (60.2%) agreed or strongly agreed with the statement 'Teachers made assumptions about my intelligence and abilities', whereas under half of male respondents (43.4%) expressed agreement or strong agreement. Almost two in three Mixed respondents (63.3%) agreed or strongly agreed with this statement, compared to just 47.8% of African/Black respondents. However, like the previous question, we cannot tell from responses whether assumptions made about intellect and ability were favourable or unfavourable.

Lastly, just under one in three female respondents (30.7%) agreed or strongly agreed with the statement 'Teachers dismissed or devalued my contributions in class'. An even smaller proportion of male respondents (23.4%) expressed agreement or strong agreement. A slightly higher proportion of male respondents expressed strong disagreement (13.3%) than female respondents (10.3%). 12.0% of Asian respondents strongly agreed with this statement, compared to just 3.3% of Mixed respondents and 2.2% of African/Black respondents (Figure 3).

Figure 3.

'Teachers dismissed or devalued my contributions in class', responses by ethnic group (n=110)





Achievements and successes

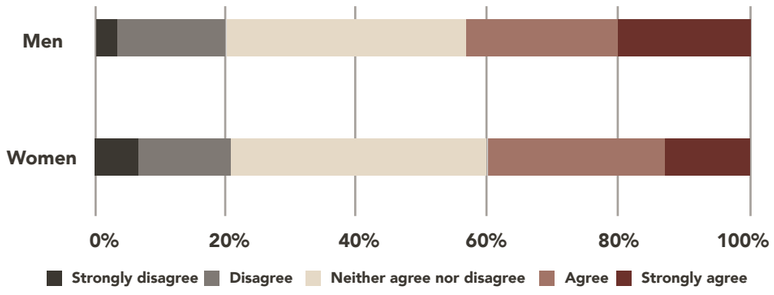
Responses to this section were generally positive. Almost half of female respondents (45.5%) agreed or strongly agreed with the statement 'Teachers at my school encouraged BAME students to achieve as much as White students'.

A slightly smaller proportion of male respondents (36.6%) expressed agreement or strong agreement. Just one male respondent (3.3%) and seven female respondents (9.1%) noted strong disagreement. Among different ethnic groups, half of Asian respondents (50.0%) agreed or strongly agreed with this statement, a higher level of agreement than among Mixed respondents (40.0%).

In response to the statement 'Teachers at my school denied that people from a BAME background face extra obstacles', a higher proportion of female and male respondents (40.3% and 43.3%, respectively) agreed or strongly agreed than disagreed or strongly disagreed (20.8% and 20.0%, respectively). Responses to this statement were similar for both women and men (Figure 4). Among different ethnic groups, 46.7% of Mixed respondents expressed agreement or strong agreement. This was higher than the proportion of African/Black respondents (34.8%).

Figure 4.

'Teachers at my school denied that people from a BAME background face extra obstacles', responses by gender (n=107)



Three in five male respondents (60.0%) agreed or strongly agreed with the statement 'I saw other people that looked like me succeeding at school'. Female respondents also noted a similarly high level of agreement and strong agreement (55.9%). Similarly high levels of agreement and strong agreement were noted among respondents who were Mixed (63.3%), Asian (58.4%) and African/Black (52.2%). Respondents noted:



"There was not many Mixed race or African kids in my school to begin with so it was difficult for me to feel like I saw who I could relate to."

"In my early school years, BAME students weren't encouraged or supported until after a few school years, an Intercultural Youth Scotland coach was introduced and held a meeting every week for pupils that came from cultural backgrounds. It certainly did raise awareness to the school."

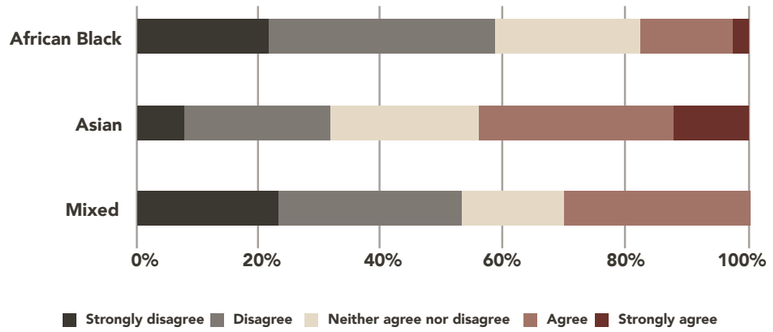
Across the three survey questions related to student achievement and success, respondents painted a fairly positive picture of their perception and experience of Scottish secondary schools.

When things go wrong – reporting racism

Over half of female respondents (51.3%) and male respondents (53.3%) disagreed or strongly disagreed with the statement 'Teachers at my school were knowledgeable about the processes they were required to follow if a racist incident happened at school'.

Only one female respondent (1.3%) and three male respondents (10.0%) noted strong agreement in response to this statement. When we consider different ethnic groups, a far greater proportion of Asian respondents agreed or strongly agreed with this statement than African/Black respondents (44.0% and 17.4%, respectively) (Figure 5). No Mixed respondents expressed strong agreement with this statement.

Figure 5.
'Teachers at my school were knowledgeable about the processes they were required to follow if a racist incident happened at school', responses by ethnic group (n=110)



Almost one in three female respondents (29.5%) strongly disagreed with the statement 'If I experienced a racist incident at my school, I would feel able to tell my teacher' (Figure 6). A smaller proportion of male respondents expressed strong disagreement (16.7%). Although one in three Asian respondents (32.0%) agreed or strongly agreed with this statement, just 16.7% of Mixed respondents agreed or strongly agreed.

"Multiple racist incidents occurred and the pupils who were responsible were not held accountable."

"I feel as if my school doesn't really do any more after a first complaint on racism and discrimination."

"I got no compassion, the teacher just said, 'What do you want me to do about it?'"

"Teachers are so much in denial about racism and issues like this are always procrastinated over."

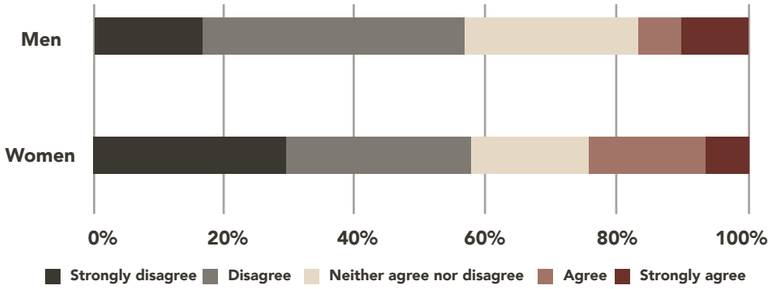
"They treated it as if I was in the wrong rather than the person in question and I never received an apology."

"The person who makes the racist remarks is treated with too much compassion and it is quickly dusted under the rug."



Figure 6

‘If I experienced a racist incident at my school, I would feel able to tell my teacher’, responses by gender (n=108)



Just over one third of male respondents (36.7%) agreed or strongly agreed with the statement ‘I believe my school would respond effectively to any concerns raised about racism or discrimination’. Whereas half of male respondents (50.0%) and almost half of female respondents (48.7%) expressed disagreement or strong disagreement. Among different ethnic groups, 21.7% of African/Black respondents strongly disagreed with this statement. Several respondents shared a free-text comment in response to the statements presented in this section.

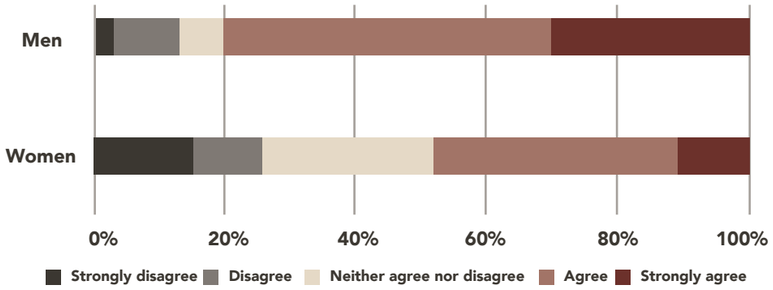
Although respondents questioned the effectiveness of their school’s response to concerns raised about racism or discrimination, a greater proportion of female and male respondents agreed or strongly agreed (46.8% and 50.0%, respectively) than disagreed or strongly disagreed (20.8% and 30.0%, respectively) with the statement ‘I believe my school would treat the person who made the complaint about racism with compassion and understanding’. Over half of Asian respondents (56.0%) agreed or strongly agreed, slightly higher than the agreement level among Mixed respondents (48.2%) and African/Black respondents (47.8%).

Culture and inclusion

Eight out of ten male respondents (80.0%) expressed agreement or strong agreement with the statement ‘My school promoted a welcoming and diverse culture’.

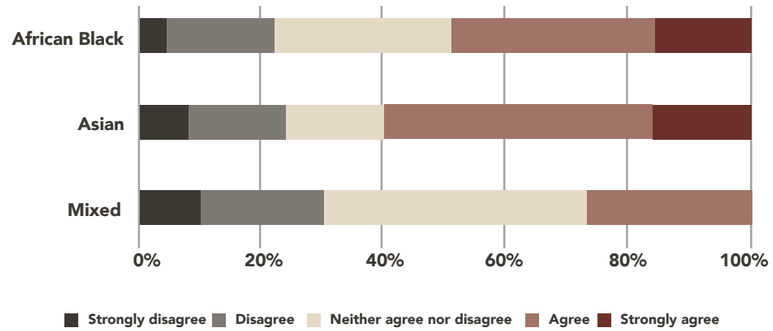
In comparison, only 48.1% of female respondents expressed similar levels of agreement (Figure 7). Twelve female respondents (15.6%) strongly disagreed, compared to only one male respondent (3.3%). More than three quarters of Asian respondents agreed or strongly agreed with this statement (76.0%). This was a far greater proportion than among Mixed respondents, where just 43.4% agreed or strongly agreed with the statement.

Figure 7.
My school promoted a welcoming and diverse culture’, responses by gender (n=107)



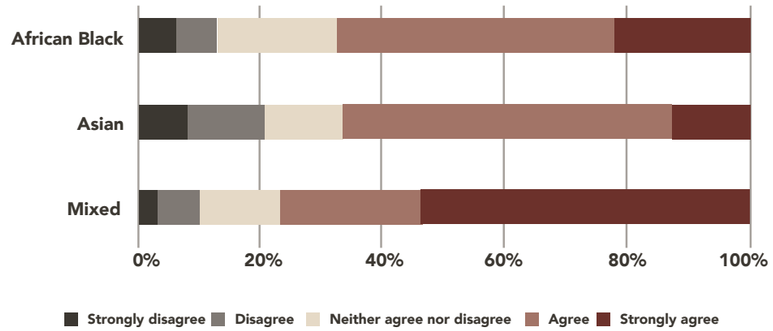
A greater proportion of female respondents (63.7%) said they agreed or strongly agreed with the statement ‘Teachers and staff at my school did not understand my culture, heritage or background’, than male respondents (40.0%). Of note, 10.0% of male respondent noted strong disagreement, compared to just 1.3% of female respondents. 70.0% of Mixed respondents agreed or strongly agreed with this statement, a greater proportion than among African/Black respondents (48.9%). Over one quarter of Mixed respondents (26.7%) strongly agreed with this statement (Figure 8).

Figure 8.
‘Teachers and staff at my school did not understand my culture, heritage or background’, responses by ethnic group (n=109)



When the same question was asked, but with reference to other pupils rather than teachers and staff, even higher proportions of respondents expressed their agreement. Over three quarters of female respondents (75.4%) said they agreed or strongly agreed with statement ‘Other pupils at my school did not understand my culture, heritage or background’, and over half of male respondents (56.6%). The proportion of African/Black, Asian and Mixed respondents that agreed or strongly agreed with this statement increased when asked about other pupils, compared to teachers and staff. Interestingly, the increase was greatest among African/Black respondents (jumping from 48.9% to 67.4%, an 18.5 percentage point increase). Over half of Mixed respondents (53.3%) noted strong agreement in response to this statement (Figure 9).

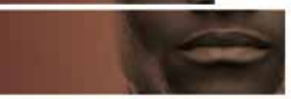
Figure 9.
'Other pupils at my school did not understand my culture, heritage or background', responses by ethnic group (n=109)



This trend continued when respondents were asked to express their level of agreement with statement 'Other pupils at my school asked me where I am from, suggesting that I do not belong here'. 69.2% of female respondents said they agreed or strongly agreed, compared to 46.7% of male respondents. 40.0% of Mixed respondents strongly agreed with this statement, compared to just 12.0% of Asian respondents. However, Asian and Mixed respondents expressed similarly high levels of agreement and strong agreement when viewed together (76.0% and 70.0%, respectively). Respondents used the free-text box in this section to share their experiences of not feeling as if others in their school understood their culture:



"People don't fully know my ethnicity as I don't really talk about it. Not as in I'm ashamed but it's never mentioned so when I explain to others they would be shocked."



"There isn't an effort to understand my culture either."



"When a school is as white washed as mine no one wants to understand because they feel it is not their job."



This is a call to action.

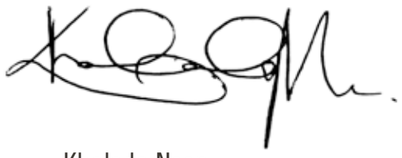
This research provides a clear evidence base for anti-racist activism in Scotland's secondary schools and across wider society.

Although respondents present several positive insights, for example 56.9% of respondents agreed or strongly agreed that their school promoted a welcoming and diverse culture, it is also apparent that many challenges remain unresolved.

This report therefore presents a manifesto for change. Intercultural Youth Scotland works closely with a diversity of young people and, in response to the findings presented in this report, have outlined the following points that require action:

- Specific provisions for BAME young people - one third of Edinburgh's secondary schools do not currently provide targeted support to pupils based on the characteristics of race or religion and belief (31.3%), the council therefore may wish to consider if this would help raise awareness of challenges related to racism.
- Under-reporting of racist incidents - this is worrying, particularly when we know from the council's own data that in 2016/17 around one third of bullying and discrimination incidents recorded in secondary schools is related to race (67 incidents from a total of 217 reported incidents). Findings from our research suggest an under-reporting of racist incidents.

For Intercultural Youth Scotland, our journey is just beginning. We do not consider this report to be an academic text. We consider it to be a platform for action that will drive our services and provide a direction for change. The future belongs to our young people but it is our duty to create change for them today. We hope that you will find this report as inspiring as we do and join us on our journey. We seek collaboration with anyone who shares our passion for change. From young BAME activists to international academics, our door and our minds are open.



Khaleda Noon
CEO, Intercultural Youth Scotland

Following this survey launch Intercultural Youth Scotland proposes a programme of consultations and actions to implement the findings from this work. These phases will be lead throughout by our BAME Ambassadors

PHASE 1 / November 2019
In sight survey launch

First of it's kind study into perceptions and experiences of BAME young people in Scotland's Secondary schools

PHASE 2 / January - April 2020
Youth-led constultancy

A series of consultation forums, led by IYS Ambassadors to connect with and gather perspectives on the implications of In Sight survey. IYS seeks collaboration and relevant input from educators, local authority, policy-makers and practitioners

PHASE 3 / July 2020
Outcomes and actions

Set of detailled recommendations and actions based on the previous consultations

PHASE 4 / September 2020
National movement

Outreach across Scotland to create a movement for change. Launching from a BAME Youth Conference at The Scottish Parliament, this phase could be the beginning of a new era of awareness and engagement in Scottish Schools



Resources

Professor Gloria Ladson-Billings' work on Culturally relevant pedagogy

https://news.wisc.edu/gloria-ladson-billings-daring-to-dream-in-public

https://www.youtube.com/watch?v=H7BIkrtDgoQ

GTCS Standards of Registration regarding social justice

http://www.gtcs.org.uk/web/FILES/the-standards/standards-for-registration-1212.pdf

Respect me Addressing Inclusion: Effectively challenge racism in schools

http://respectme.org.uk/wp-content/uploads/2019/01/Addressing-Inclusion-Effectively-Challenging-Racism-in-Schools.pdf

CERES Racial Equality and Scottish School Education

http://www.ceres.education.ed.ac.uk/wp-content/uploads/ONLINE-VERSION-IAA-Briefing-Racial-Equality-and-Scottish-School-Education.pdf

Curriculum for Excellence

https://www2.gov.scot/resource/doc/226155/0061245.pdf

A Fairer Scotland for All: Race Equality Action Plan 2017 -21A

https://www.gov.scot/binaries/content/documents/govscot/publications/strategy-plan/2017/12/fairer-scotland-race-equality-action-plan-2017-2021-highlight-report/documents/00528746-pdf/00528746-pdf/govscot:document

Dr Robin DiAngelo's work on White Fragility

https://libjournal.uncg.edu/ijcp/article/viewFile/249/116

https://soundcloud.com/weaponofchoicepodcast/we-need-to-talk-about-white-people-featuring-robin-diangelo

The danger of a single story | Chimamanda Ngozi Adichie

https://www.youtube.com/watch?v=D9Ihs241zeg&t=3s

David Gilborn The 'Betrayal of White pupils' (and other lies we're told about race and education)

https://www.youtube.com/watch?v=4tasl3-Q8ws

Appendix - Respondent profile

The survey received 116 valid responses. This involved removing all responses that did not provide consent to participate in the research or did not answer the majority of survey questions.

Furthermore, an additional six respondents identified as White Scottish only. As this research focused on the perceptions and experiences of BAME young people, these six responses were not included in the analysis.

The following tables presents demographic information on the final sample of 110 respondents. In cases where respondents did not provide demographic information (ie they skipped the question) or selected 'Prefer not to say', they are removed from the percentage totals presented below. Identity characteristics that were not selected by any respondents (eg the religious identity 'Jewish') are not presented in the tables.

As reliable data is unavailable for young people in relation to some of the identity characteristics discussed (eg sexual orientation), the sample was not weighted.

Ethnic group

Ethnic group (n=110)	% of respondents
African	36.4
Mixed	27.3
Asian	22.7
Black	5.5
White other	3.6
Arab	2.7
Other	1.8

Gender

Gender (n=109)	% of respondents
Woman	71.6
Man	27.5
Non-binary	0.9

Age

Age (n=110)	% of respondents
Under 16	22.7
16 - 18	49.1
19 - 21	17.3
22 - 23	2.7
24 - 26	4.5
26 +	3.6

Disability

Disability (n=108)	% of respondents
No	92.6
Unsure	3.7
Yes	3.7

Occupation

Occupation (n=110)	% of respondents
School pupil	60.9
Working	15.5
University / Higher Education	13.6
College / Further Education	9.1
Volunteering	0.9

Sexual orientation

Sexual orientation (n=105)	% of respondents
Heterosexual / straight	95.2
Bisexual / Bi	2.9
Queer	1.0
Unsure	1.0

Religion and belief

Religion and belief (n=106)	% of respondents
Christian (including Church of Scotland, Catholic, Protestant and all other Christian denominations)	44.3
Muslim	29.2
No religion (including atheist)	16.0
Sikh	4.7
Hindu	3.8
Humanist	0.9
Spiritual	0.9

In sight

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