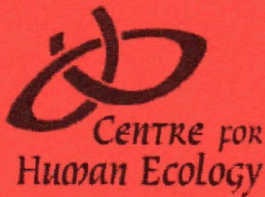


Report of 'Embracing Multicultural Scotland'

a visionary programme linking black and ethnic minority communities who are eager to shape a multicultural Scotland by engaging with the new Parliament.



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Please see inside back page for a listing of EMS project team members at the CHE who researched and co-authored this report.

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Who's a Real Scot?

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Report date: April 2000

Background

In the eighteen months to June 1999, a nation-wide process called **People & Parliament** engaged over 450 groups of people in discussion about how the parliament might work in ways which honour the values and aspirations of those living in Scotland.

The overriding message expressed was a desire for all equally to be at the heart of decision-making - a renewal of participative democracy. In particular, groups from black and ethnic minority communities in Scotland feared that 'business as usual' would continue to feed the poison of racism and their marginalisation from society.

At the same time, the process raised voices of hope. Many groups pointed to the importance of raising awareness of the relationships between place, belonging and identity in constructing a healthy participatory democracy.

People & Parliament presented its conclusions just as the May 1999 elections confirmed that no black and ethnic minority groups would be amongst MSPs. Thus People & Parliament pointed to the need for continuing work focusing particularly on the role of ethnic minorities in the post-devolution Scotland.

Process

Embracing Multicultural Scotland (EMS) builds on the People & Parliament experience and was developed in recognition that black and ethnic minority people in Scotland are in serious danger of being overlooked by the new, white Parliament. The project draws upon Scottish cultural heritage showing the wealth of tradition waiting to provide a foundation for true multiculturalism.

EMS aims to facilitate greater participation of black and ethnic minority people in Scottish democratic processes, enriching debate on genuine multiculturalism and ensuring action on racism.

27 groups comprising 108 grass-roots people have engaged in EMS forums. Participants came from range of black and ethnic minority backgrounds including Filipino, Senegalese, Pakistani, Chinese, Nigerian, Malaysian, Indian, Lithuanian, Bangladeshi and Traveller. Participants were contacted largely through Edinburgh based black and ethnic minority organisations with a small number from Glasgow and Stirling. Discussion within the forums was shaped by participants' responses to 4 questions:

Question One:

How would you describe your individual identity?

Question Two:

What gives you a sense of belonging in Scotland?

What prevents you from having a sense of belonging in Scotland?

Question Three:

Imagine that it is now the year 2020 and Scotland has become a truly multicultural society. What has changed and how is it now truly multicultural?

Question Four:

What should the Scottish Parliament do to work with you to achieve this vision?

In asking people to think deeply about these issues, and by reporting on the responses EMS has endeavoured to raise awareness of the groups' values, concerns and vision for a multicultural democracy at community and Parliament levels.

A summary of the key issues raised in response to the EMS questions follows. These were central to the development of this briefing. It concludes with clear, achievable Action Points that can be implemented by the Parliament to demonstrate its commitment to tackling racism and to developing an inclusive, participatory democracy.

Embracing Multicultural Scotland: The People speak

From May-September 1999, 27 groups comprising 108 grass-roots people from black and minority ethnic backgrounds participated in EMS. This is what they said:

Question One: How would you describe your individual identity?

“My own identity is Indian, that will not change. I am proud of it but in daily life I identify with Scotland.”

Most participants gave an initial description of their identity that was based, in some way, on nationality. Those who had come to Scotland later in their lives felt secure in the nationality of their birth, often also stating that they saw Scotland as their home now.

“We will always be Indian, that is very important to me because I have just come here.”

On the other hand, those born in this country expressed mixed or dual nationality.

“Chinese British.” “Scottish but a Traveller first.”

“I feel dual identity, both Scottish and Bangladeshi.”

References to religious identity were rarely made with the exception of those participants who were Muslim. In most cases Muslim respondents identified with Scotland, but stated that their religion preceded this in importance for them. It might be noted that a similar order of priority would probably be evident amongst many active Scots Christians.

“My identity is definitely Scottish, Pakistani and Muslim as well. That part is stronger because that is what I do every day. Pakistan is where

my parents were born, Scotland is where I was born, but the Muslim part is strongest."

"I would never classify myself as just Scottish. I am a Muslim first."

"People don't just allow you to keep your identity as who you are."

At a deeper level many people felt that their individual identity was inadequately defined by labels or categories. It was often stated that, although certain aspects such as one's ethnicity, or religious beliefs may be at the core, individual identity is a complex, fluid phenomenon that is shaped by both background and experience.

"I am Pakistani but life is a learning process - I will adapt to the place that I am in but I have certain rules that will not change."

The aspects of their identity that were most important to many participants in any given situation were therefore influenced by the context of that situation.

"I am a Malaysian Indian and I live in Scotland, so I carry three identities and they change depending on where I am and what I am doing."

Frustration arises where people feel that their identity is defined inappropriately by other people's assumptions.

"Identity is shaped by people's perceptions - I'm seen as Pakistani in Edinburgh and British in Pakistan, therefore I feel myself as Scottish-Asian and neither British nor Pakistani."

A significant number of participants felt that in the predominantly white Scottish society, they were pushed into defining themselves primarily in terms of their colour or country of origin, factors that would not be as immediate to their personal identity by choice.

“I enjoy being a bit of both. I like to mix my dress, I wear both western and Pakistani. It’s the same with food and music.”

In most cases, participants said that they enjoy the diversity of cultural influences that exist within their identity. Some people felt that they could value aspects of other cultures while retaining what was most important from their own. Those who had grown up in Scotland expressed a sense of having rich, interlacing aspects to their identity but this occasionally brought conflict for them .

“I am Scottish with an Indian background. I feel Scottish but due to my colour, home language, and religion I feel part of both countries.”

“It is very hard to get a balance. Our parents are scared of us being corrupted by our white friends. It all comes down to religion. It is harder for our parents than it is for us.”

Mothers of children born in this country commonly mentioned that their children “believe” or “think” themselves to be Scottish. It was important for them that their children felt linked to and were proud of their ethnic background and a few parents wished that they would follow the culture of their origin rather than Scottish culture. There was clear intergenerational tension and difference on this matter.

Question Two:

**What gives you a sense of belonging in Scotland?
What prevents you from having a sense of belonging in Scotland?**

“Naturally we identify with Scotland because we have spent all our life here. Our home is here, we have spent time and money setting up our home here.”

For those participants who do feel that they belong, this was a simple matter. Most feel a sense of belonging due to having spent a large part, if not all of their life in Scotland. The presence of family, particularly their children, helped some participants feel that they belong in Scotland, and some mentioned the importance of having, and being accepted by white Scottish friends.

“My children feel Scottish so I feel Scottish”

“Friends who are indigenous Scots give a sense of belonging”

Other factors such as having a Scottish accent, knowledge of Scottish culture and valuing the existence of democratic processes were mentioned by a few as contributing to a sense of belonging. Being away from Scotland also gave a feeling of belonging, but the right to believe this was felt to be disregarded by white Scots.

“When I am away from Scotland I feel this is home, but when I come back other people discourage this sense of belonging although I was born here.”

“Scottish accent, being away from Scotland.”

Discussion of influences that gave a sense of belonging was generally brief. This may have been due to the fact that some people felt their belongingness to be synonymous with their presence and with the life that they had established for themselves. They had therefore not thought more deeply about it.

“We are living here, have properties here.”

The richness of discussion of things that prevent a sense of belonging may indicate that, actually, absence of belonging is a more salient aspect of daily life.

“Nothing gives a sense of belonging: ethnicity and parents’ origin prevent it.”

The majority of respondents talked about experiences of racism and its effects upon their lives.

“I always feel a stranger because they say “Paki go back!” Everything is not comfortable.”

In general the feeling was that racism and discrimination were largely due to skin colour.

“Basically it is our appearance that prevents us, or their response to our appearance.”

“Having Scottish accents, you can be ordering something on the phone and when you give your name you can hear it in their voice, you realise that they thought they were talking to a white person.”

“If you speak a South Asian language they think that you can’t speak English, but European languages are accepted as a skill.”

Some resentment was demonstrated regarding the perceived ease with which white immigrants to Scotland are accepted. It was suggested that European immigrants are respected in a way that black incomers are not. Language was felt to be an indicator of this and some stated that while their children were considered by their teachers to be disadvantaged if their first language was not English, a European language was valued in the same situation.

“The seat beside me is always the last taken. It is because we are coloured immigrants. If we were white we would be accepted.”

The experiences of Scottish Travellers also show the discrimination that they suffer.

“We’re treated as second class citizens, not treated fairly. This is our country.”

“Racism makes us feel bad and insecure. It causes problems for the kids who feel worse as they feel they are Scottish.”

There was concern from some minority ethnic mothers that their children, who had been born in Scotland, would suffer more from racism’s damage. One mother stated that she kept her children separate from white children in an attempt to protect them both from racism and from what she saw as an opposing culture.

“When the children feel discriminated I feel sad. I have some origin in India and can fall back on that but my children don’t have that.”

“They can’t accept that we can be Scottish but that we wear Asian clothes because we are proud of our Asian identity”

Young people often said that their dual identity, of which they are proud, is not always recognised by white Scots. Many felt that their Scottish identity was not accepted.

“Being born and growing up in Scotland give a sense of belonging but being Chinese prevents it”

It may be that the reported lack of awareness within the general population about other cultures is contributory to this. The ability to openly share your beliefs and lifestyle with others could certainly contribute to a sense of belonging.

“I don’t see myself as Scottish although I have lived here all my life - the culture does not include me.”

Participants found it difficult to belong when they encountered restrictions on practising their cultural and religious beliefs. They stated that the

underlying lack of understanding of cultural and religious differences that they experienced was also a barrier.

"They don't know anything about us, they only know Scotland. We have to know everything."

"They like our food but they don't like us."

Many participants felt that their contribution to Scotland was completely disregarded by society.

Some mentioned the contribution their businesses made to the economy, while others discussed the feeling that aspects of their culture, such as food, had been favoured by white Scots without recognition or value for the people to whom the culture belongs.

"They ruled us for 200 years. We are here just working hard, contributing to the economy, not ruling and they still can't accept us."

Question Three:

Imagine that it is now the year 2020 and Scotland has become a truly multicultural society. What has changed and how is it now truly multicultural?

“Black people are integrated at work, black and white together. There are no black organisations, nor white organisations - just all working together.”

Equal opportunities in both education and employment were strongly linked with visions of a multicultural society. It was felt that in such a society, not only would black and ethnic minority people have equal access to employment, but they would also be equally likely to reach high and influential positions.

“The head of the Scottish Parliament is black and female!”

Education was similarly envisioned as being open and supportive to all in a multicultural Scotland.

“There is nothing holding my daughter back. When I was at school they just assumed that I would get married, not go on. I want her to go as far as she can and do whatever she wants - be something.”

“In educational institutions equal respect is given to all and all get equal levels of education.”

“More English classes.”

“People are treated as individuals - it is not where you come from, or who you are but what you are made up of.”

Some felt that a multicultural Scotland was simply inconceivable. This was linked to the feeling that racism is to do with colour and that as a result there can never be a place for people who are not white in Scotland.

"It is a dream. I don't think that we can reach multiculturalism. The colour of our skin will remain. One can mingle if physical features are the same. We can not even if we want to."

Others were more positive.

"We will be celebrating brownness."

"Educational system teaches tolerance and erodes ignorance of cultural diversity - compulsory."

The majority of participants said that in a society where all cultures were valued and respected there would be emphasis put on learning about, and understanding the diversity that exists within the society.

"Compulsory time spent at school learning about different cultures, even if there are no children of that culture at the school."

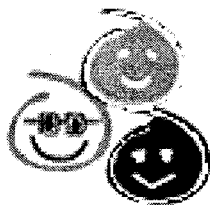
In having their differences understood, people looked forward to being accepted regardless of diverse and varied identities.

"Tolerance is a word that has to go - it has been replaced by acceptance."

"Our identity would be a positive point, not seen as a hindrance by others as it is now."

"Scottish people recognise people born in Scotland as Scottish - not having to justify being Scottish."

"Different identities are accepted. The successful Asians don't have to give up their culture as they seem to now."



Question Four:

What should the Scottish Parliament do to work with you to achieve this vision?

“Implement the Equal Opportunity laws that already exist”

Participants stated that Parliament can take significant steps towards achieving equality for black and minority ethnic people simply by implementing existing legislation, such as the Race Relations Act, 1976. The need for effective action on the 70 recommendations made by the MacPherson Report was also raised.

“Right from the beginning, schools should build confidence in ethnic minorities for better employment.”

Education and employment in particular were highlighted as key areas in which improvements are required in terms of equality for black people. It was felt that black and ethnic minority children are not supported in their education to the same degree as white Scottish children.

“More encouragement for us from school to go into politics or in fact any walk of life. Need to also target the parents.”

It is clear that better access to education is one way in which also to improve employment - a further area of life in Scotland to which participants stated they do not have equal access.

“There should be coding for employment because the names put employers off.”

As one group responded, the Scottish Parliament must *“accept that we live in a society with institutionalised racism.”*

Many groups felt that more radical measures must be implemented to ensure that racial prejudice within this society cannot be supported.

“Review the education system, exams and interviews. Accept it is a white middle class system.”

In targeting equal opportunities for black people, many felt that the Scottish Parliament could make progress in ensuring that the imbalance of representation, not only within the Parliament but society as a whole, is redressed.

"Have ethnic minority members to be able to move up to [becoming] decision makers."

"Get rid of the view that 'British' means white."

The overwhelming majority of participants indicated that for them, Scotland is home. Many, particularly those born in Scotland, want to be accepted as Scots whilst retaining other cultural or religious identities. Participants indicated that respect for their dual identities will be achieved when the Scottish Parliament ensures that tackling racism has priority on the political agenda.

A greater understanding and acceptance by all for diverse cultures was felt to be central to overcoming racism and embracing multiculturalism. Although the need for changes in media representation were mentioned, formal education and training were considered to be the priorities.

"Education at all levels of all sectors about awareness of different cultures that gives an understanding, which actually changes their feelings of superiority."

"Confidence in the Scottish Parliament will increase when there is action and not just words."

Many participants expressed their frustration at the number of times they had been consulted for research into the needs of minority communities with no apparent change or developments resulting. Some expressed resignation: the new Parliament would be no different. However, many directed a clear message to the Parliament;

"There have to be visible signs of change!"

"Stop research that is just filed away - work at the information from research."

“All communities should be supported, there should be black MSPs but they should not be just for black people. We should not be stereotyped, ghettoised. Not black for black.”

Concern was expressed that black politicians could be seen only as politicians for black people.

“Deal with racism at Parliament level; there should be more opportunities for black people.”

A fully integrated parliament was envisioned by participants. Many felt that if their voices were heard and if present systems are changed, then future culturally aware MSPs, representing the diversity within Scotland's population, will be more sensitive to and supportive of the needs of all their constituents.

“See the Parliament as parents to the children. If MSPs are representative of different cultures and languages then automatically other organisations will follow.”

“Listen to our needs and respond - seek advice. Invite members of the community to meetings to discuss issues.”

A number of participants pointed to the wealth of skills, knowledge and experience existing within black and ethnic minority communities and agencies. It was felt that the newly inaugurated Scottish Parliament lacks MSPs from minority groups and that very few of the present political representatives have a record for challenging racism. It was suggested that Parliament should therefore value the contribution that can be made by individuals and organisations within the community, and that their work should be supported.

“Empower black and ethnic minority agencies and communities, co-ordinate minority interests.”

The need to recognise gender sensitivities and roles was remarked upon, for example, men not presuming to shake the hands of Muslim women. Women have a high level of involvement in many community groups.

“The Scottish Parliament should talk to mums because fathers are too busy.”

Who's a Real Scot?

Reflections from the Centre for Human Ecology

The EMS process presents all Scots - especially white Scots - with the challenge to ask some fundamental questions of what 'belonging in Scotland' means today. The Centre for Human Ecology presents the following thoughts to add historical and mythological depth to these discussions.

The 'Mother of the Nation' was ... Black!

Scotland's oldest constitutional document, the 1320 Declaration of Arbroath, states that "*the chronicles and books of the ancients*" show the Scots to be a migrant people of mixed ethnic background.

Our mythological roots are in the Middle East, the Ukraine (Scythia), Africa, Spain and Ireland. Whilst spending many years in Egypt, the leader of migrating Scots married Scota, daughter of Pharaoh. She was North African and would therefore have been black.

Scota gave her name to Scotland. Some sources say she brought with her the Stone of Destiny or "Stone of Knowledge" that now rests in Edinburgh Castle. Other Scots legends maintain that Europe was named after Europa, a princess of Lybia. Even the Gaelic language is said to have been created by Scota's husband out of all the world's languages. Such are the mythological roots of "Scots internationalism." It may be that these stories can still present important symbolism for us today.

Multiculturalism at the Heart of Scots Nationhood and the Constitution

The Declaration of Arbroath suggests a multicultural basis for Scots identity. It adapts Galatians 3:28 in the Bible by asserting that in the "community of the realm": "*There is neither weighting nor distinction of Jew and Greek*, Scotsman or Englishman.*"

* Biblical reference to 'Greeks' is generally understood by scholars to imply people of other faiths ('gentiles').

The British constitution is, in theory, based upon such spiritual principles. The Latin letters DG and FD on all British coins affirm that sovereign power comes from God. This implies God's justice which includes the sacred duties of hospitality and fostership. Hospitality looks after short-term needs and fostership, long-term ones. For example: *"The alien who resides with you shall be to you as the citizen among you; you shall love the alien as yourself"* (Leviticus 19:33-34)

Multiculturalism in Scots Gaelic Tradition

The 19th century folklorist, Alexander Carmichael, pointed out that fostership *'was a peculiarly close and tender tie, more close and more tender even than blood.'*

Gaelic proverbs affirming this include:

'Blood to the twentieth, fostership to the 100th degree.'

'The bonds of milk are stronger than the bonds of blood.'

Today such ethnically inclusive understandings of Scots identity invite rich reflection upon multiculturalism. It could be said that *a person belongs to Scotland inasmuch as they are willing to cherish and be cherished, by this place and its peoples.*

Real Scots Today: Belonging and Cherishing

Being a 'Real Scot' then, has nothing to do with being white, or Christian, or even necessarily with being born in Scotland. It is, rather, a chosen civic identity. Racism and religious intolerance deny others the full expression of their humanity. That is why they are incompatible with any outlook based on love.

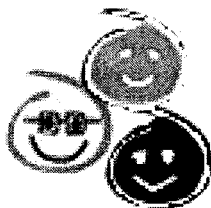
Many Scots have little connection with the mythological and historical constitutional basis for Scottish sovereignty and nationhood. The process of tapping into this and giving people a voice will open new doors in our search for a thriving, dynamic, multicultural society which has a mature perspective on Scottish identity. This process will involve, at its heart, recognising, naming and acting on racism.

Reflections from a Real Scot

By Prince Emmanuel Obike, EMS Steering Group member

Embracing Multicultural Scotland has engaged ethnic minorities in a thorough consultation. What has emerged is the degree to which identity is important to so many of us. Feeling that you belong is a question of identity, "*it has always been a question of identity*", said one respondent. Those of us who live and work in Scotland do feel a sense of belonging even though racism has often also been part of our experience. We also feel close to whatever past or present identity has from past personal history been given to us. Some of us feel strongly Scottish and proud to be so. Also, but equally strong, are our other heritages whether cultural, religious or family. We may therefore be Scottish-Indian, Scottish Pakistani, Scottish-African, Scottish-Canadian, Scottish-Sikh or choose to have any other dual identity to complement our sense of Scottishness.

In the end, what we want individually or collectively is respect for our sense of identity and worth. Respect and mutual understanding is the key to overcoming marginalisation. That is what will foster a feeling of togetherness and allow diversity to be woven into the tapestry of Scottish life.



Action Points for MSPs

Racism and the exclusion of black and ethnic minority people from the democratic process is a complex issue rooted in colonial history. Devolution offers Scotland an opportunity to come to terms with this past and advance social transformation. The following recommendations have come about from rigorous discernment based on EMS participants' discussions about identity, belonging, and participation in our democracy:

Identity

Identity affects participation in society and therefore the expression of full humanity. If an individual's identity is not respected, their sense of belonging is diminished and democracy itself suffers. Accordingly:

i. MSPs should be aware of the ways in which democratic process can shape an inclusive Scottish identity.

MSPs should therefore consider the effects of legislation in building an inclusive sense of Scottish identity that honours the full diversity of the "Community of the Realm." Scotland's Parliament will affect the evolution of identity, so it is crucial to honour what Scottish identity most deeply means - particularly its renowned internationalism - by ensuring that representations of identity are inclusive rather than exclusive.

ii. Integrate the development of an inclusive Scottish identity as a criterion of *sustainability* in all new legislation.

The CSG recommends that all legislation is assessed in terms of "sustainable development." Sustainable development concerns both the environment and people equally. MSPs are therefore urged to consider exercising this recommendation by establishing a Multi-ethnic Identity Unit within existing frameworks for addressing sustainable development. Such a unit would give a black and ethnic voice in the Parliament.

The economy

Racism continues to impede the development of the Scottish economy. Present economic structures tend to marginalise and exploit people, thereby feeding back into racism. MSPs and other decision makers can help to redress this.

i. Set equal opportunities legislation to work.

Scottish employers are not capitalising on Scotland's 'human capital' through continued ignorance of and failure to abide by equal opportunities legislation. The overwhelming grassroots call is for this legislation to be made effective through employers' - and employees' - anti-racist education, effective monitoring and, where appropriate, poli-cing of the legislation. The Commission for Racial Equality should be central in this process, detailing training guidelines within their year plan (see the CRE's 'Racial Equality Matters – An agenda for The Scottish Parliament,' 1999).

ii. Promote fair trade.

Scottish MSPs can reinforce understanding of the links between equal opportunities at home, and fair trade abroad. Much of Scotland's trade with countries in the 'South' promotes inequality by unsustainably exploiting labour and the environment. Such exploitation needs to be recognised as a form of racism. Only **fair trade** offers an opportunity for the Scottish economy to accord with our Government's obligations as a signatory of the 1992 Rio Declaration on Environment and Development. This states that, "to achieve sustainable development and a higher quality of life for all people, States should reduce and eliminate unsustainable patterns of production and consumption" (Principle no. 8).

Education

Overcoming racism will involve a deep process of education for transformation at different levels of Scottish society. Schools and further education must play a key role in this.

i. Education for transformation: Self respect, including respect for Scottish cultures, goes hand in hand with learning respect for others.

Consistent with work already touched upon by the government's curriculum review body, SCCC, the school curriculum and further education teaching should integrate:

- * The history of black and ethnic minorities in Scotland, including knowledge of the different religions present in Scotland.
- * Colonial history as it has affected the Scottish psyche both internally and internationally.
- * The values and mythology of Scottish internationalism, recognising that racism is a projection of insecure self-esteem, but that self-respect develops alongside the capacity to respect others.

ii. Teacher training should include in-depth knowledge of racism and of the social psychology of prejudice.

Teachers must acquire an in-depth knowledge of racism based on the above recommendations, with the added dimension of a knowledge of the social psychology of prejudice such as scapegoating and stereotyping. In addition, schools must review their effectiveness at recruiting and retaining staff from black and minority ethnic communities.

Understanding racism

All decision makers (MSPs, civil servants, employers, religious leaders etc.) should be able to understand racism as a characteristic that is 'normal' and yet unacceptable, thereby requiring naming, unmasking and engaging within ourselves and our institutions. This should involve:

i. Training in racism awareness that includes the psychological and social structures of racism.

Research shows that the most effective way of breaking down prejudice is for differing groups of people to experience positively constructed face-to-face contacts. It has been said that "a demanding common task is what builds community."

This training should include experiential elements, and must answer the question, 'Why is racism globalised, institutionalised, and internalised?' Models might include those used by some members of Glasgow's Iona Community with, for example, white police in South Africa.

ii. Parliament should investigate evidence that the dynamics of racial prejudice can also affect English people in Scotland despite the differences of history and power.

There is evidence, not explored in this report but implicit in its forerunner (People and Parliament), that the same dynamics of prejudice, stereotyping and scapegoating that arise for black and ethnic minority groups in Scotland can also affect English people, despite the great differences of history and power relations. We recommend that Parliament acknowledges and considers investigating this area.

Towards democracy - “For a’ that an a’ that”


A fully participative and representative democracy will affirm an inclusive Scottish identity, therefore:

i. Political parties must implement their own policies for an inclusive Scotland.

Decision-makers and political parties can encourage greater black and ethnic minority participation in politics by adapting and implementing strategies for inclusion that have been effective with other marginalised groups (e.g. women, disabled and economically disadvantaged people).

ii. MSPs should train in participative inquiry methods.

Burns’ lament, “*And alas! I am weary, weary, O!*” echoes EMS participants’ tiredness at taking part in consultation exercises that seem to lead nowhere. Participative inquiry is a radically different approach to ‘consultation’ than the ‘top-down’ exercises that EMS participants have wearied of. As this report might suggest, it has the capacity to acknowledge that the pain of racism experienced by black and ethnic minorities in Scotland is profoundly cultural as well as personal. Participative inquiry methodologies, such as group discernment processes, like that developed for People & Parliament and EMS, should be understood and harnessed by the Parliament and public agencies when developing consultation strategies. They involve a greater willingness to share power, thereby allowing democracy to be more than merely representative. This gives life thereby liberating from apathy.



The publication of this report and an accompanying poster represents a cry for recognition to the Scottish Parliament from many previously unheard black and ethnic minority voices. CHE undertook it at the suggestion of a prominent member of one of Scotland's ethnic minority communities.

We encourage the Parliament's committees - especially those concerned with education, trade, aspects of sustainable development and, of course, equal opportunities, to carefully consider the actions EMS participants have outlined. It concerns how people can grow into a harmonious and responsible relationship with this place that is Scotland.

The call is for an inclusive Scottish identity, for mutual respect and understanding, and recognition for all "Real Scots".

Future work ...

EMS has shown the potential of innovatory and participative work on identity, belonging and democracy in Scotland. CHE is especially excited by the possibilities of further developing this approach in partnership with black and ethnic minority organisations. We welcome feedback on this report, and approaches from organisations interested in such collaboration. Please contact Verene Nicolas at the Centre for Human Ecology, tel: 0131 624 1972.

This report is also on the CHE website at <http://www.che.ac.uk>



The Centre for Human Ecology EMS Project Group

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Alastair McIntosh researches cultural and psycho-spiritual aspects of empowerment. (Scottish)

*Broken families in lands we've heirriet
Will curse Scotland the Brave nae mair, nae mair;
Black an'white, ane itber mairriet.*

(Broken families in lands we've oppressed
Will curse Scotland's imperial past no more, no more;
And black and white will marry one another.)

- from Hamish Henderson's *The Free4dom Come-Ye-All*,
Scotland's "internationalist anthem".

What is the Centre for Human Ecology?

The Centre for Human Ecology is a charity working for **social and ecological justice**. We are a unique organisation, working with community groups on the one hand, and in academia on the other. Holding all our work together is an ethic of '**education for transformation**', a process that starts by identifying the key issues of interest for the individuals, community groups and organisations with whom we work. Following this is to identify visions for the future ... and then to seek to create a context where these visions can become reality. Such a process links the individual to their wider community, and that community to the wider world.

The CHE has worked with people from across Scottish society in this way. We supported the residents of the **Isle of Eigg** before they successfully mounted a community buy-out of the land in 1997. Our assistance with **Local Agenda 21** groups has helped to catalyse many projects for local community and ecological restoration. We are fully accredited by the Open University to run our renowned post-graduate MSc degree in Human Ecology (with some 20 students). And our recent collaboration with the **People and Parliament** process – which engaged 3500 people all over Scotland in discerning values that might inform the new Parliament – provided inspiration for the Embracing Multicultural Scotland programme.

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