

MARCH 2021 | VOL. 1

CULTURE

THE OFFICIAL AFRO-CARIBBEAN SOCIETY MAGAZINE

Welcome to the first edition of the Afro-Caribbean Society magazine! We will explore the nuances of Afro-Caribbean heritage and its influence in the diaspora. Afro-Caribbean heritage is a rich and diverse culture as "A people without the knowledge of their history, origin and culture is like a tree without roots" - Marcus Garvey

An Introduction to Misogynoir

BY RAHMA IBRAHIM, 9A

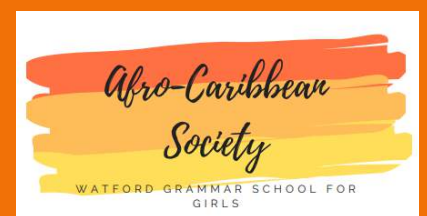
This term was coined by the queer black feminist, Moya Bailey, to describe the intersection between racism and sexism that black women face.

These issues stem largely from slavery whilst black women were over-sexualised to justify r*pe, or to stereotype black women as a "mammy" caricature that they were held against and still are today.

Amongst plenty other caricatures and stereotypes held upon exclusively to black women. In today's world, it seems to be undetected by the people around us, thus still being prevalent in our modern-day.

In this issue we will discuss:

- RACISM
- BLM
- RACIAL PROFILING
- MUSIC
- HAIR
- FOOD
- POETRY





*"The most disrespected person in America is the **Black Woman**. The most unprotected person in America is the **Black Woman**. The most neglected person in America is the **Black Woman**" – Malcolm X*

Misogynoir

SPECIFIC STEREOTYPES THAT BLACK WOMEN FACE EXCLUSIVELY THAT YOU HAVE TO KNOW!

The Sassy Black Woman:

Sassy is defined as, lively, bold, and full of spirit. The connotations concerning this are, loud, rude and belligerent.

The sassy black woman is characterized by her servitude to the main plotline, often leaving her marginalized in her own life story. This is to portray Black women as worthless unless serving or giving some kind of comedic relief, banter, placeholder or to put it simply, at white man's disposal. The sassy black friend is often in the background. She has no story and no uniqueness to foster interest, therefore she is forgotten.

The Mammy:

From slavery to the Jim Crow era, The mammy image served political, social and economic interests of the mainstream media. The mammy is often described as fat, asexual and undesirable. During slavery, the many caricature was posted as proof that black people – in this case, black women- were contented, even happy whilst enslaved.

Her wide grin, hearty laughter, and loyal servitude were offered as evidence of the very much supposed "humanity" of slavery.

This mammy caricature, and like all caricatures - The caricature while maternal in nature, would be preformed in films with witty banter in the background and acted as comedic relief to the plotline while ignoring her individuality and the life she had.

She belonged to her white family and only goal was to take care of their white kids and to submit to her white masters whilst donning a smile on her face. This in white people's mind is how they came together to decide how slavery was justified. After all, why is slavery so bad if our slaves are submitting themselves and clearly content. They were not. Movies that come to mind withholding this stereotype is every Madea movie to ever exist

Misogynoir

The Jezebel: The Jezebel is one of the most pervasive stereotypes that plague the black community today. In our society today, sexuality is inextricably linked with morality. By hyper-sexualising black women and their bodies, we reinforce the reduction of their stories. The Jezebel was used during the slave trade as a rationalisation of r*pe against black women. This connotes that black women are more sexual in nature, therefore should be treated as such. Their bodies then are products of imagery and stereotypes that attract them.

The jezebel stereotype was used during slavery as a rationalization of r*pe and sexual relations between white men and black women, including sexual unions involving slaves and slavers. The Jezebel was depicted as a black woman with an insatiable appetite for sex. She was not satisfied with black men, thus an excuse was concocted for r*pe against black women. This connotes that black women are more sexual in nature, therefore should be treated as such. Their bodies then are products of the imagery and stereotypes that are attached to them

The portrayal of black women as jezebel wh*res began in slavery, extended towards the Jim Crow Era, and continues today. Although the mammy caricature was the dominant popular cultural image of black women in the 1950s.

The depiction of black women as jezebels was common in material cultures, such as ashtrays, postcards, sheet music, fishing lures, drinking glasses, and so forth. Always depicting black women naked or dressed scantily.

lacking sexual restraint. White women are understood to be pure, morally conscious, virgins, innocent, etc. whereas black women are depicted with rampant sexual advances, promiscuity, culpable of guilt, dirtiness.



These are harmful as it keeps black women on the outskirts of their humanity. It perpetuates r*pe culture and harms our collective liberation.

The strong black woman: The strong black woman is one of the most dangerous stereotypes that black women face. It appears to be positive by connoting strength with black womanhood when in reality it is used to perpetuate very toxic beliefs around our lived experiences. It should be kept in mind that all racial tropes and stereotypes work to uphold white supremacy, classism, and hierarchies. Whilst they may seem harmless or even positive (think model minority myth), it works as a tool of reduction.

Misogynoir

The strong black woman invokes this picture of superwoman one who is unfazed, unbothered and is stoic in the trials of trauma. She is supposed to push through obstacles and oppression (even from other black people). She is expected to take care of others' oppression first before her own. Being strong is not supposed to mean the black women can "take it" or wait longer for their own liberation. This mould of being self-reliant and self-contained is damaging in a sense that, if you are unable to be self-reliant (i.e. needing extra help with the electric bill) and/or self-contained (feeling overwhelmed by the extra workload but being trusted to perform well under pressure) then culturally, you aren't a true black woman and you aren't to be depended on.

This arrangement of social paradoxes creates a deadly environment that is the 'dammed if you do, damned if you don't' stigma for black women across the diaspora. Historically, this is what held black families together because of the systemic lack of strong black male authority which is the same thing that is now killing our women. When a woman has no choice but to be strong all the time without taking a chance to breathe, anything that isn't related to fulfilling all the roles needed are suppressed as sadness or pain which is thus deemed a weakness.



The angry black woman: This is an interesting juxtaposition to the Mammy stereotype as this time, all black women are rude and have a so-called attitude problem. She is portrayed as domineering, irrational, irritable, hysterical, and angry. The mammy does not critique her white masters, she is simply happy to be there and the angry black woman (the sapphire) is critiquing the very aggressive oppressive systems that kept them from upward mobilities. At the time white people did not like how black women critiqued them and therefore concluded they were angry. Certain women in the media have been subject to this label, you may recognise, Michelle Obama, Serena Williams, and Beyonce. A black woman is never rational or righteous in her anger. She is deemed hysterical in contrast to her white male and female counterparts as well. The dismissal of frustration fails to engage with the unique situations that render them fed up with the mistreatment, abuse, and disrespect they face daily. This trope does what all tropes do,

It makes us one-dimensional. It portrays us as unprofessional in the gaze of the corporate world, thus keeping black women from jobs, promotions, accolades, and awards in her field. To which code-switching must be a strict way of life to get by.



*"My hair
doesn't need to
be fixed.
Society's view
of beauty is
what's broken".*

Beauty

Hair

BY ZENA ADEROGBA, 12C

Natural hair has often been a sensitive topic to many people within the black community. For so long, black hair has been deemed unattractive, untameable and unprofessional solely because it does not adhere to the Eurocentric beauty standards that we constantly see around us. A large proportion of black people will probably have had some sort of negative experience with their hair. In an effort to appear more "acceptable" in a predominantly white society, black people have done a multitude of things to their hair. This includes straightening, perming, relaxing, texturising and many more. These harsh processes that involve high heat and harmful chemicals, can damage a person's hair to the point where it needs to be cut off. This desire to be accepted and the lack of knowledge about our hair in the past has led to the frustrating feeling of being an anomaly within society.

From my own experience, I know what it feels like to be the odd one out. I always had people wanting to touch my hair whether it was out naturally, in cornrows or box braids. Although people observing your hair seems harmless in theory, as a child in primary school I just felt different. I would get nervous about wearing my hair out because I knew at least one person would stick their hands in my hair without permission.

Because I didn't grow up around a lot of black people and didn't see my hair represented in the media, I used to think that the only way to be normal was to have long, straight or wavy hair. It was only very recently that I started learning how to take care of my own hair. Lockdown forced me to educate myself and experiment with new protective styles. Protective styles are done to shield the hair from the outside elements and the general wear-and-tear of daily life. Curly hair is often more prone to lack moisture and this can lead to the hair breaking off, so protective styles help to prevent this.

Hair

One of the main reasons why black people have become more comfortable with their hair is due to the natural hair movement. It first emerged in the 1960s during the Civil Rights Movement and black people aimed to embrace their natural hair and find the beauty within it. It has since re-emerged in the 2000s and has spread worldwide. However, black people still don't see enough representation of their hair in the media.

When it comes to film, television and modelling, black people have had to hide their hair because they didn't look like the majority.



Kat Graham, who played Bonnie Bennett in *The Vampire Diaries*, talked about her experience on the show in a *Vogue Beauty Secrets* YouTube video. She said, "Most of the jobs that I had done, as an actress, you know, they wanted a certain kind of look." Those who are familiar with the show would know that Bonnie had multiple hairstyles throughout the 8 seasons, but they never incorporated her natural hair. Graham normally had her hair straightened or under wigs to play her character.

She acknowledges that she couldn't wear her hair naturally because she wouldn't have fit in otherwise. She then went on to say that she had never been alone with her hair and had to finally learn what was best for it. *The Vampire Diaries* ended in 2017, but this is not just a recent issue.

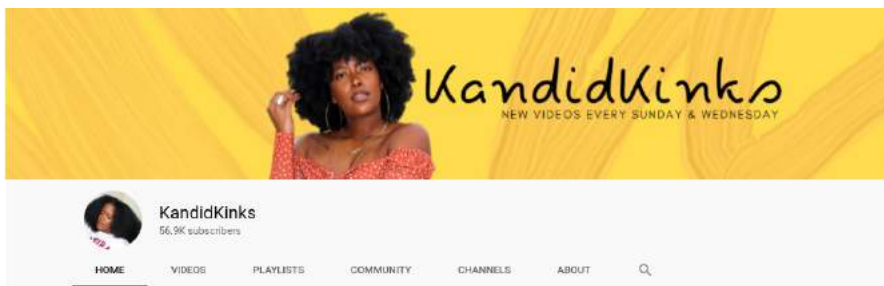
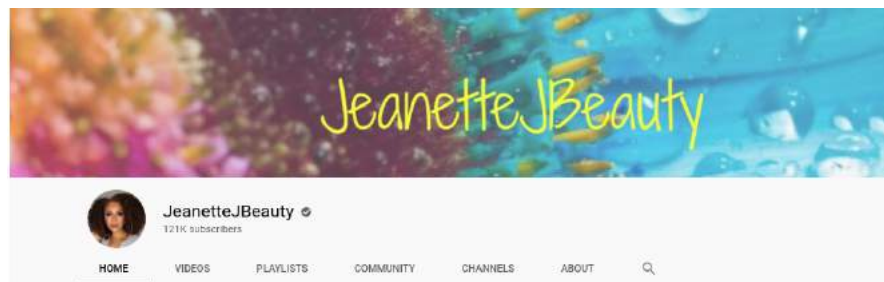
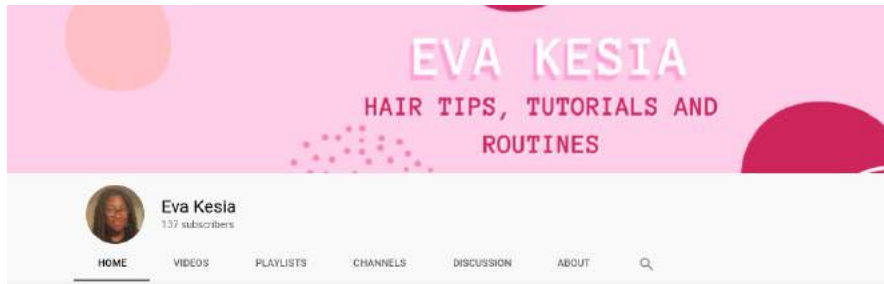
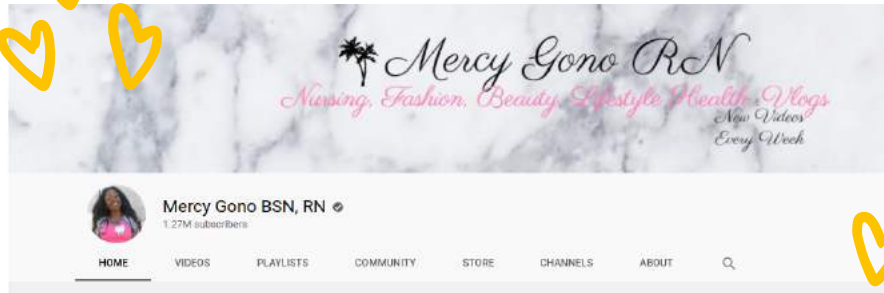
Trina McGee, who played Angela Moore on the popular '90s sitcom *Boy Meets World*, has since come forward about what she went through. Not only was she on the receiving end of racist jokes and microaggressions from some of her co-stars, but she also had to do her own hair. There was no hairdresser experienced in doing black hair, so she was forced to do it herself.

The view that black hair is uncontrollable plays a huge role in why so few people know how to do it.

This is why representation is crucial. If the media would show black people with their hair in its natural state more often, people would adapt to seeing it. It would no longer be a spectacle, but it would be the norm, just like straight hair is. It would also result in increased awareness and appreciation of beauty that does not line up with Eurocentric beauty standards. The destigmatisation of black hair is necessary if we are ever to remove the negative stereotypes associated with it

Hair

recommended videos and channels



"I WANT TO GROW A COMMUNITY WHERE PEOPLE OF ALL HAIR TYPES AND TEXTURES CAN COME TOGETHER AND LEARN, LOVE AND MANAGE NATURAL HAIR" - EVA KESIA

"To Become Another"

BY DANIELLA CLINTON 13C

How to tame a wild thing? Set it ablaze.

A field it might be easier to raze.
Strands fall to the floor as the surface is aflame
Water follows, and all is calm.
Things are easy now, I have been set straight.

How to fix *this*? Make it lighter.

No more two-tone,
Toothpaste makes it brighter.

Softer, more pink
I look like them.
Too pink, my lips bleed
Try again.

How to hide? Conceal its disposition.

Blend in, chameleon,
Among us lies an imposter.
Sore thumb.
I stick out.
A sharp pin in cushions.

I bury myself deeply, I try to hide
When you bury a seed
It will surely rise.
Bursting forth a shoot as it rises to the sun
Defying gravity, it regards no-one.
It's surface absorbs the light,
Growing deeper in tone
It is rich in beauty
A gem of its own.

Incomparable as individuals,
Stunning as a collective
We shine as we are
No need for additives



Racial Profiling in the Sports Industry

BY MANITABEL YEBOAH, 12G

Racial profiling is often showcased among spectators of sport and such events are often reported in the media. In men's football, for instance, fans are recorded as the main perpetrators of such incidents. An example being when two Manchester City fans were handed football banning orders after they admitted to using racist language at the Etihad Stadium.

The men were given a five-year football banning order from the courts, and a lifetime ban from the Manchester City ground by the Premier League holders.

Ian Baldry, 58, from Bradford in West Yorkshire made comments towards Raheem Sterling after he scored a winning goal in his team's league game against Bournemouth in December 2018.

James McConnell, 57, from Manchester, was heard making racist comments to two match stewards at the same game in the city.

However, racist incidents also take place among players, particularly in amateur sports starting at the grassroots level and progressing to professionals. Referees and club officials may also be involved in racist incidents. Furthermore, a considerable number of incidents take place in the context of youth sports.

In many sports across the European Union, minorities and migrants are underrepresented, particularly in the management positions of sports organisations. Women and girls with a minority or migrant background are particularly underrepresented.

*"Everything
negative –
pressure,
challenges – is
all an
opportunity for
me to rise" –
Kobe Bryant*

HUSTLE

Racial Profiling in the Sports Industry

BY MANITABEL YEBOAH, 12G

However at what point is the underrepresentation not enough to justify racial profiling?

Ultimately racism runs through the bloodstream of sport, from physical education and grassroots development to the leisure industry and the elite level.

It is not only the boos on the terraces or the lack of diversity in management.

It is the racially biased press coverage and commentary the culturally inappropriate coaching, the lack of access to sports like rowing and sailing; it is in the allocation of funding, which sees activities predominantly played by black and brown people woefully underfunded. Sport is not a meritocracy.

And on an administrative level, the men in suits remain comfortable with our black bodies excelling on the field of play but not our black brains sitting beside them in the boardroom.

"The inequalities are so deeply rooted within sport's structures and assumptions that the situation amounts to a kind of apartheid hiding in plain sight,"



Chris Grant recently said, board member of Sport England and the author of Better Decisions, and his call for a South African-style truth and reconciliation commission to tackle structural racism in sport.

This should be a statement deeply sought out by the public and more so sports players.



Black Enough

BY MOSELLE MINTAH, 12H

I once overheard a conversation, in which a white girl was commenting on a black girl. She said, -directly quoted- “She acts kinda white though”. It wasn’t the first time I’d heard something along those lines and it certainly wasn’t to be the last. Even so, I was annoyed, to say the least.

I’ve never understood the notion that being black is one thing. I’ve never understood the idea that being born a certain race often seems to automatically dictate who you are, what you’re supposed to like or the music you’re supposed to listen to. The idea that being black is one thing, and one thing only – that it’s possible to not be ‘black enough’. Perhaps in this case you are saying black skin connotes a particular demeanour, way of speaking or a particular personality, all of which are seemingly harmless, however, it’s when these stereotypes are so widely believed that it becomes dangerous. If being black is one thing does that mean black people are not allowed to have individual interests, passions, and experiences? Does that mean people are right in translating their experiences with one black person to prejudice them against another?



For many young black people, there can be an underlying pressure surrounding what it means to be black.

A pressure that can often be unknowingly imposed by the people around them. It takes shape in the countless casual remarks, the flippantly expressed ‘they act so white’ or ‘coconut’, often uttered without much thought regarding the lasting impact they may have.

Newspapers are typically published daily or weekly. News magazines are also weekly, but they have a magazine format. General-interest newspapers typically publish news articles and feature articles on national and international.

A few years into secondary school I was introduced to this idea of blackness. Up until this point, I didn’t give much thought to what I liked or whom I was friends with, in saying this I mean that I did what I wanted to, I was friends with those that I was naturally drawn to no matter what race they were. I spent my time doing activities that I enjoyed, I danced the way I wanted to and listened to whatever music was around. This isn’t to say I wasn’t aware of black culture. I have always been proud of my hair, and my Ankara (West African patterned cloth) dresses and my given Ghanaian names, and the customs of my inherited Ghanaian culture. It never, at any point, even occurred to me that these things would be something to be embarrassed by.



Black Enough


BY MOSELLE MINTAH, 12H

I wasn't at all aware of the idea that my skin colour meant I should - by default - be interested in this confidence in my heritage and willingness to constantly be learning more about it was what I always thought, and still do believe to be, what defined my 'blackness'. In particular, things to be connected to a community I thought I was already united with.


It is only through educating myself on the struggles of my ancestors, through feeling emotionally invested in black issues, through following amazing black influencers, following the Black Lives Matter Movement, reading brilliantly eye-opening books (including my personal favourites '[Brit\(ish\)](#)' by [Afua Hirsch](#) and '[Why I'm No Longer Talking To White People About Race](#)' by [Reni Eddo-Lodge](#)) and taking the time to delve into my heritage, that I can finally begin to dispel this notion of being 'black enough'.

There are countless documentaries, books, and YouTube videos that all explore the idea of what it means to be black. And despite the countless perspectives they portray, they all have one thing in common; they all express the idea that black is whatever each individual defines it to be, they all express the idea that there is no one identity associated with being black, in the same way, that a white person can be many things, black is equally diverse, as is every other race.

And so, although this is a little late now, this is my response, to the girl who said, "She acts kinda white though".



"I am dripping in melanin and honey. I am black without apology" - Upile





*"I do not have
to pick a side.
I am proud of
all of me" –
Luke
Whitehead*

Mixed Race Experiences

BY KACEY CLARKE, 13D

There has been an increased level of solidarity and social understanding in recent times, especially prevalent following the Black Lives Matter movement, wherein people are taking the time to educate themselves on the experiences of others, those who may differ from them. As someone who is mixed raced I, naturally, was able to further educate myself on the various subtleties of institutional and socially normalised racism and bias toward people of colour. However, despite much of what I've been made to believe throughout my life, even as someone who is light-skinned, I have experienced similar instances of racial profiling and insensitivity, with some entirely unique experiences also.

I find I've been told I cannot possibly understand the black experience, since I am not so. Among people of colour I'm 'too white', accustomed to certain cultural norms due to being raised solely by my white parent; as though I wanted to be estranged from my Caribbean culture. I've been told similarly that I speak 'white'..

I'll be perfectly honest, I have unfortunately been cursed with a 'Queen's English' accent, but after being told several times that I spoke: "like a white person", I became confused by at what point someone's voice, vocabulary, and mannerisms connoted their ethnic background. I think it can actually be pretty dangerous to feed into stereotypes such as racially segregated speech codes, especially when this typically assigns informal and slang related dialect to people of colour. I've been told I listen to 'white' music, that I dress 'white', and even that I don't have a culture.

Segregating interests and preferences via racialisation in order to label and even shame people further perpetuates the narrative of racial division that is precisely what needs to be addressed in society. It becomes even easier for people to profile mixed individuals in this way, since white-washing and erasing an entire part of a mixed person's heritage often doesn't feel racist or discriminatory, but can be extremely alienating.

Mixed Race Experiences

BY KACEY CLARKE, 13D

Despite being 'too white' to fit in amongst black people, I find myself similarly ill-fitting within white groups of friends. Essentially, as a mixed raced woman, I find myself reduced to either the token white or token black friend, despite being neither. For whatever reason, the duality of being mixed raced, and belonging to more than one ethnic group can leave you fairly isolated from true solidarity with either/any.

Similarly, there are unique instances of discriminatory behaviour that accompany being of mixed racial heritage. I remember being told by an orthodontist when I was actually pretty young that I had 'a typical black person monkey-like jaw', and that luckily enough I wasn't 'really' black, so it was 'fixable'. I've been questioned year after year by airport security as to whether I am actually with my mum and even automatically seated at a separate restaurant table due to the presumption of our lack of relation.

I've been told that if I had more 'normal' eyes and hair I could probably try and be white-passing. I've had the n-word used for me and also been asked if I can say it. I've been repeatedly sexualised by both black and white individuals in public for being light-skinned, as far as comments about my race and body being made directly in front of me. I've even been asked trivial things such as how long it takes to curl my (naturally Afro-Caribbean) hair in the morning, how I get my tan to look so natural, or where the literal hell I'm from (which is followed usually by a nice exaggerated "No, where are you REALLY from").

An emergence of online culture ridiculing the mixed experience of sexualisation has begun also in recent months. Mocking the romanticised features of light-skinned individuals and their subsequent, often unwanted, sexualisation, by trivialising it and reducing it to a character trait of increased sensual behaviour for mixed individuals. The racial prejudice that occasionally exists between dark-skinned and light-skinned people is segregation existing within the same racial identity, emphasising the divisive trend of society.

This is also something that can be interestingly noted when observing the racial diversity amongst friendship groups and romantic preferences since people tend to gravitate to those of the same race.

In regards to labels, there's also confusion around the correct terminology for someone of mixed ethnic identity.

Terms to avoid:

Mulatto (arguably has the worst roots of antiquated ethnic terms): Historically used to describe the child of a Black person and a White person, the term originated from the Spanish word 'mulato', relating to the offspring of a horse and a donkey. There is a literary trope known as the "tragic mulatto myth" referring to interracial American marriages that characterizes mixed-race people as destined to live unfulfilling lives, fitting into neither Black nor White society; but the word should never be used in casual conversation to describe a mixed-race person.

Sometimes people use half-Black or half-White to describe mixed-race people, but to some biracial people, these terms suggest that their heritage can be split down the middle, while they view their ancestry as completely fused. This also excludes multi-ethnic individuals that come from more than two racial backgrounds, and those who are mixed but not of black and white heritage.

Many people also prefer to abandon the use of the term half-caste. This is widely accepted as an offensive term due to the derivation of the word caste. Coming from the Latin 'castus', meaning pure, and the Spanish and Portuguese derivative 'casta', meaning race, half-caste means impure; essentially it advocates that white is pure and anything else just muddies the blood. It also suggests that someone of a mixed-race origin is only 'half pure' or 'half a person'. Terms such as half-caste and mix-breed were widely used throughout the British Empire to try to classify "the natives" and so have similar racially sensitive connotations in that respect also.

Terms such as biracial, multiracial, multi-ethnic, mixed-raced or mixed are usually deemed non-offensive, with mixed being the most colloquial and commonly used to describe those descending from a multiracial background.



ARTWORK BY SAHAANA KANG-STEWART, 13F



"THE BEAUTY OF OUR MELANIN"

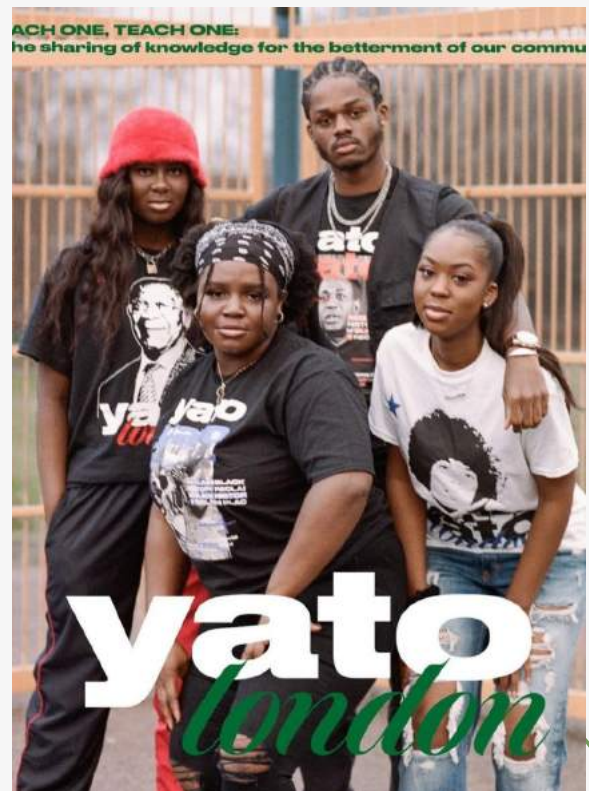
THE FASHION

This issues' fashion pick...

YATO LONDON

In this issue, we are promoting the brand YatoLondon which is a UK based brand that seeks to educate about African history through streetwear.

The creators of YatoLondon recognised that black history was not always talked about in the Eurocentric diaspora and this inspired them to enact and tell their own narratives and stories



History provides us with a context from which to understand ourselves and others. As black people, besides slavery, we have often been left out of the schoolbooks.

We aim to use streetwear to educate the public on unsung heroes of the black community"



GET TO KNOW THEM!

Visit their website at:
www.yatolondon.co.uk

or check out their Instagram
at:
[yatoldn](https://www.instagram.com/yatoldn)



YATO LONDON

"We as a brand are just the gateway into the deep, rich, history that lays within our melanin"



Their Aims:

- We want to inspire people to learn more about great individuals and fascinating stories
- We want to start conversations, with some new garments
- We want to put our history back into the mainstream narrative

- YatoLondon



Music

WHAT IS BLACK MUSIC?

BY ELINAM DUMOR 13D

*"One good thing
about **music**, when
it hits you, you feel
no pain... my
music fights
against the system
that teaches you to
live and die" – Bob
Marley*



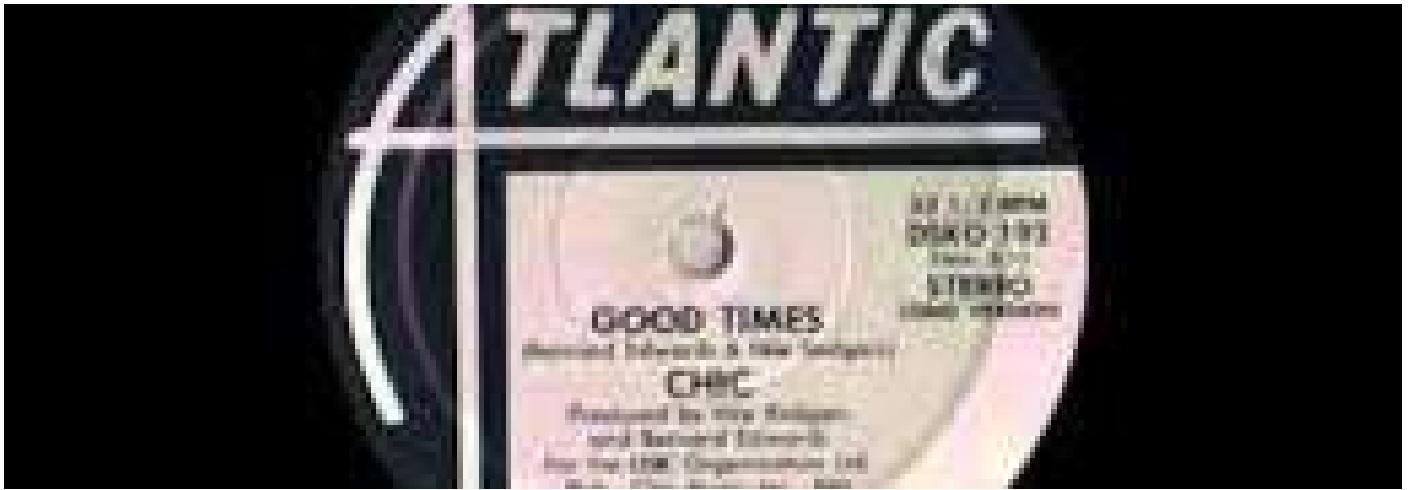
Music has been an aspect of societies that is integral in showcasing the individuality of every culture and Afro-Caribbean music is no different. Afro-Caribbean music has been used to help people communicate and express themselves throughout history which it still does today.

Although Afro-Caribbean music is generally most widely celebrated on the continent of Africa, much popular Western music finds its roots in it, particularly white American music. Even the musical traditions of Irish and Scottish settlers merged with African-American musical elements from genres such as old-time to bluegrass and many more.

Throughout history, the evolution of Afro-Caribbean music and its influences have reflected the turmoils and exploits of black people. Take blues for example, when looking at the progression of African music, it has been able to showcase changes in social attitudes and emotions. African music in Sub-Saharan Africa was mostly very joyful and polyrhythmic. These songs were not only used in the comfort of the home but in gatherings and religious celebrations to show the joy and community of the people.

During the slave trade, this style was taken over to America, where the development of music becomes clear. Although donning similar polyrhythmic and syncopated styles, it morphed into a new aesthetic that was somewhat more sombre and mellow which resulted from the conditions of slavery in the new world.

African popular music, like African traditional music, is extremely vast and varied. Most contemporary genres of African popular music have merged and integrated with western popular music. Many genres of popular music, including blues, jazz and rumba, are derived from varying degrees of musical traditions in Africa.



The meaning of music:

From symphonies to syncopation, Black influence has been prevalent in popular music for generations.

Black music as with many types of music is used to bring people together and can be shared by everyone regardless of nationality or race.

It's meaning is to not only spread musicality and creativity but also joy and emotion.

Music genres created by black people

- Jazz and Blues
- Motown
- Reggae
- Disco
- Rock & Roll
- Dubstep
- Soul and Gospel
- Hip Hop
- Pop
- Grime
- Garage
- Ska
- Rap

GOSPEL OR GRIME?

These rhythms and sounds have been adapted by newer genres like rock, soul music, and rhythm and blues with religious elements being embedded into genres such as gospel. Similarly, African popular music on the African continent has adopted elements, particularly the musical instruments and recording studio techniques of western music. Currently, music is used to show the joy of life whilst highlighting social and political struggles that black people face all over the world.

The term 'black music' is colloquially used by some to refer to rap, drill, grime and garage music, which although has its African roots, does not truly shed light upon the diversity of black music which encompasses a wide range of styles and techniques. Black music involves soul, gospel, jazz and blues which all contribute to the sharing of the black experience. In the words of Louis Armstrong, "Music is life itself".

"Jazz music is the language of emotions"





Caterina Jarboro

Catarina Jarboro was an African-American female opera singer but she was not just an ordinary opera singer she was the first black female opera singer to perform on stage in an essentially all-white company in America. She was born in 1903 in North Carolina and she died in 1986 - *Neina Ishak, 7D*

Bob Marley

Bob Marley was a Jamaican singer-musician. Considered one of the pioneers of reggae, his musical career was marked by fusing elements of reggae, and ska as well as his distinctive vocal and songwriting style.

Recommended song: Reggae Night

"It is really fun to listen to and will relieve stress so it is really good to listen to if you want a distraction and you want to dance to this one as well - *Niamh Van Bergen, 8B*



Jimmy Cliff

Jimmy Cliff, is a Jamaican ska, rocksteady, reggae and soul musician, multi-instrumentalist, singer, and actor.

Recommended song: Is This Love

"The beat just makes you want to dance and the song is slow and it is extremely catchy and is really easy to sing along with it" - *Niamh Van Bergen, 8B*



African and Caribbean Food

What is Afro-Caribbean food like?

Food throughout centuries has been used to represent the culture of a country and is often used as a form of communication and social gathering. According to the scholars Goode, Curtis and Theophano, food "is the last aspect of an ethnic culture to be lost". In Africa and the Caribbeans, food is used to bring people together.



African food is diverse across the continent and encompasses a variety of flavours, tastes and textures. The same is recognised with Caribbean cuisine, but what are the differences?

For a start, Caribbean food originated in Africa and slaves were brought from West Africa to the Caribbean islands. Although African is the root of Caribbean food, they do differ significantly as Caribbean food has influences from Creole, Hispanic and Amerindian cultures.

There is no general African or Caribbean cuisine as it differs from country to country. But each meal is eaten with others as it is often seen as bad luck to eat alone. Meals are an opportunity to gather with friends and family, and to share the joy of food.

"One who eats alone cannot discuss the taste of the food with others"

- African Proverb

Ingredients:

- Large onions , roughly chopped ½ cup
- Vegetable oil, plus 2 tablespoons, divided
- 14 oz diced tomato
- 1 habanero pepper
- 2 teaspoons curry powder
- 1 teaspoon
- garlic powder
- 1 teaspoon ground ginger
- ½ teaspoon mixed dried herbs
- 3 chicken bouillon cubes , crushed
- 2 ½ cups long grain rice [rinsed]
- 1 cup frozen mixed vegetable
- 1 ½ cups water

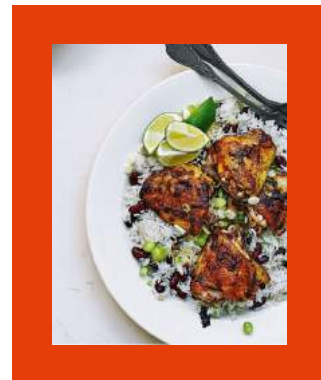
Ingredients:

- 1 tbsp olive oil
- 4 seasoned free-range skin-on chicken thighs
- ½ tbsp soy sauce
- 2 tbsp tomato ketchup
- 1 tbsp jerk seasoning
- juice of 1 lime
- 180ml cold water
- 180ml coconut milk
- 180g basmati rice
- 150g rinsed and drained canned kidney beans
- ½ bunch spring onions, finely chopped
- extra sliced spring onion and lime wedges, to serve

Recipe for Jollof Rice

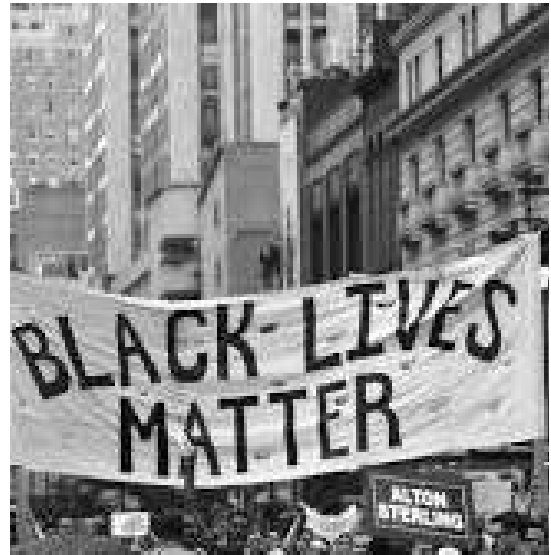
1. Fry the sliced onions in the vegetable oil until they are translucent
2. Add the tomatoes and habanero pepper to the blender, and pulse until smooth.
3. Add the tomatoes to the onions in the pot
4. Add the curry powder, garlic powder, ginger, dried herbs, and crushed bouillon cubes.
5. Cook for 20-30 minutes, stirring occasionally until the stew has reduced by half and is deep red in colour.
6. Add the rice, mixed vegetables, and water. Bring to a boil, then reduce the heat to low and cover the pot with foil and a lid.
7. Simmer for another 30 minutes, until the rice is cooked through and the liquid is absorbed.

Feel free to add any meat that you like or go meat-free for a vegan option!



Recipe for Jerk Chicken and Coconut Rice

1. Heat the oven to 200°C/180°C fan/gas 6.
2. Heat the olive oil in a large frying pan, then fry chicken thighs, skin-side down, for 5-6 minutes until golden.
3. In a bowl, mix ½ tbsp soy sauce, tomato ketchup and jerk seasoning with lime juice. Coat the chicken in the marinade
4. Then put in a baking tray and cook in the oven for 30 minutes, basting once.
5. Meanwhile, put the cold water and coconut milk in a saucepan and bring to a simmer.
6. Add basmati rice and cook according to the pack instructions until the liquid has been absorbed.
7. Season, then stir in the kidney beans and finely chopped spring onions.
8. Serve the chicken on top of the rice, with extra sliced spring onion and lime wedges to squeeze over.



WHY DO WE SAY 'BLACK LIVES MATTER'?

BY ELINAM DUMOR, 13D

Police brutality is not a new phenomenon and neither is the Civil Rights Movement. However, the #BlackLivesMatter movement has now come at a time when Western society attempts to see itself as a "colourblind" or "post-racial". In this case, the general population of people living in America and the UK believe that they are either not racist, or do not take into consideration the colour of a person's skin. The colourblind ideology that is prevalent in the post-Civil Rights era, seemingly considers everyone to be nonracial or not belonging to any race but in reality, this is not the case.

The BLM strives to break down the separations between black and white. But since, the days of the slave trade have ended and the UK introduced The Race Relations Act in 1965, why is such a movement with this slogan needed?

BLACK LIVES MATTER

Black Lives Matter is a decentralised social movement that advocates for the rights of black people and outwardly protests against police brutality and all racially motivated violence against black people.

Alicia Garza, Patrisse Cullors, and Opal Tometi started the movement in July 2013, which began hashtag #BlackLivesMatter on social media after the acquittal of George Zimmerman in the shooting death of African-American teenager Trayvon Martin in February 2012

"We need laws and policies that protect and affirm Black lives"

The answer is evident in the atrocities we see on the news as we see black individuals are suffocated under the knees of police officers that once swore to serve and protect. It is thus made clear that although the physical chains of slavery have been removed, the institutional, social and psychological chains remain. This takes away black people's opportunities, their rights and in some cases, their lives. This brings to light the concept of white privilege and the disadvantages that ethnic minorities face as a result of racism. It is important to note that white privilege does not mean that a white person will not face hardships or challenges in life, it simply means that a white individual will be able to live without the daily consequences of racism. It is difficult for a young black person to ignore the different trials they will face when they see their white counterparts learning about racism through education, whereas they have learnt through experience.

Throughout the course of history, the contemporary individual is exposed to the stories of black people being regarded as a fragment of a human being. For example, in the southern states of America where slavery was legal, slaves were counted as 3/5 of a person when counting population. Although the statement 'Black Lives Matter' is an obvious one, the sentiment hasn't been reflected in history nor is it today.

When reflecting upon this, it seems that a colour blind society is ideal as that means that we have moved beyond race. However, by saying that we are a colour blind society, this gives rise to the assumption that we have all collectively been able to leave behind the racial divisions that have been present since the beginning of the slave trade. This in no way reflects any factual certainty. Society has moved on to develop a new form of racism that has replaced the overt discrimination of the past. This nuanced "neo-racism" is far more culture-centred and subtle. In this post-colonial era, it tends to be focused on our cultural rather than biological differences. It gives rise to criticism about legalised immigration, assimilation, and multiculturalism. Although seemingly above suspicion, it intends to preserve the pillars of racial segregation both ideologically and institutionally. This new form of racism now acts as a cloak for the deeply ingrained hatred that never truly left, and as a black individual, it is clear melanin not only colours your skin, but it colours the way you will be viewed by the dominant hegemony.

AS SOON AS DR. KING'S BLOOD was scrubbed and washed from that Memphis motel balcony, America, our America, under the guise of taking the country back, began an all-out assault on those very minimal triumphs that occurred during the Civil Rights era - Kevin Powell

For years, the shadow of racial conflict has plagued our societies, causing rifts between political parties, administrations, families and even friendships. We have come to the point where the mere colour of our skin is the sole determinant of our political views, religious beliefs, values, economic status and level of threat. The countless names of victims spring to mind; George Floyd, Breonna Taylor, Ahmaud Arbery and Stephen Lawrence, all of which were fathers and brothers, sisters and friends; and yet too long were they given what they deserved. Unfortunately, justice delayed is justice denied.

Although racial tensions of the past and present continue to cast a shadow over our future, this doesn't mean that there's no hope. We have come a long way since the times that white, black and Asian children could not hold hands and be friends in school. We have come far from the day where our race was a lawful barrier in families and marriages. Although the journey to equality seems long and arduous, with the education of every generation, each day we come one small step closer to the world in which "little back boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers" - Martin Luther King

WRITTEN BY ELINAM DUMOR, 13D



Racism in the workplace



Racism in healthcare

In the healthcare industry, we're all made to think that everyone is protected. Doctors are supposed to sign oaths to ensure they won't be biased based on an individual's race, religion and ethnicity, however, this is all abandoned and there are many people in the BIPOC community that are treated inadequately for the colour of their skin.



During the 19th century, a US medical practitioner named James Marion Sims also credited as the 'Father of Modern Gynaecology' wrongly generated the theory that black people especially women "Can't feel pain". Sims used to practise on enslaved black women; dehumanising and dismissing their rights.

Whilst he was gathering his research he would perform his surgeries, about the women's bodies without any anaesthesia, exploiting their human bodies for his benefit. Sims simply cared more for his discoveries than the patients he practised on. Although many may acknowledge his contribution to modern medicine, it is still important to recognise the torment and anguish that black women had to face, which is still relevant in the 21st century.

Racism in Healthcare

BY MOJI OLAWANDE, 11C

Even today, people in society still believe that black people have a “higher pain threshold” than other races. A 2016 study expressed that many white medical students wrongly believed that black people have an increased pain tolerance than white people, with no scientific proof through justifications such as ‘Black people have thicker skin, stronger immune systems etc.’ These facts have been based on negative stereotypes and merely developed in the eyes of slavery through figures such as Marion Sims.

Everybody is the same, everyone is equal. If someone feels pain, everyone feels pain. From Covid-19 alone a deadly virus that effected people globally, it has killed black people 3.57x more than whites, from issues stemming from; lack of adequate care, treatment and support, particularly relating to those who live in poorer areas. In a world that prides itself on safety, protection and guidance, it fails black people tremendously.

Nicole Thea. A famous YouTuber with over 150 thousand subscribers, was waiting patiently, happily and healthily for the birth of her son. Nicole had complained about chest pains for about the last 3 months of her pregnancy. On July 11th, for an issue that was not yet confirmed, her partner Global Boga called 999 as she was experiencing some difficulties. When he had called they were instantly disregarding Nicole’s pains. Eventually, an ambulance was sent to their house, however, they had called the ‘wrong department’.

By the time they came, it was too late for Nicole and her baby. Nicole and her baby son, Reign, died on the 11th July 2020, her death raised many issues about how Black people are neglected and dismissed in medical industries. Nicole could’ve survived if she had been taken seriously and gotten the correct treatment earlier on. For something that was easily preventable, it urges black pregnant women to be cautious when addressing their pains in pregnancy.

There was not just 1 life taken, but 2. Now her partner, Global Boga, is left without his future wife, and his first-born son.



Black people are repeatedly dismissed, ignored, and treated unjustly. Why? Because of the colour of their skin. It’s unfair how a system that’s constructed to look after and protect others, is one of the main issues to the oppression and ill-treatment towards members of the BIPOC community

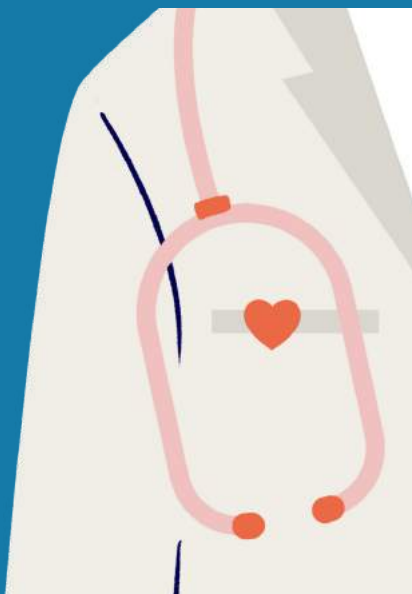
Watch these interesting videos on the racial disparities experienced the BME society:

Covid-19 effects on the BME community:

<https://www.youtube.com/watch?v=U5QdRwfIM9I>

Black women addressing race and mental health inequality:

https://www.youtube.com/watch?v=sLI_d_SmTu8



- Rochelle Humes' documentary about the morbid statistics of black women's death in childbirth states that, black women are still 4 times more likely than white women to die of pregnancy and childbirth in the UK and women from Asian ethnic backgrounds face twice the risk.
- It has been proven that in the NHS, young black men are six times more likely than young white men to be sectioned for compulsory treatment under the mental health act.
- In 2018, Serena Williams, a professional tennis player, became breathless a day after she gave birth and had complained to doctors that she developed a pulmonary embolism. She described how she had to plead with her medical team for CT scan which later showed her correct



Racism in the workplace

BY FIONA KOCH-MANZAN, 11C

“Discrimination can be subtle but it undoubtedly exists in the workplace. Corporate culture can be sexist, classist, racist and ableist, and simply having representation without challenging the roots of the ‘isms’ will not get us very far”
- **Malebo Sephodi**

Microaggression is a statement, action, or incident which can be categorised as indirect or unintentional discrimination against a racial or ethnic minority. Along with deliberate racism, microaggression is a common aspect in workplaces and schools. Today, where people who risk their lives daily, sadly face ignorance and disrespect by uneducated citizens. As members of an ethnic minority, we are inevitably targeted with impertinence, inequality, maltreatment and underpayment.

These are all unnoticed forms of microaggression. Researchers have found that although the employment prospects of some BAME people have improved since the 1970s, they are still seen as mediocre compared to those of white people. This alone is evident in the unfair treatment faced by ethnic minorities.

There are countless cases where people of colour have been either underpaid or ill-treated for simply having a different skin colour.

We asked our family members if they had ever experienced any forms of microaggression or racism in their workplaces and they did not hesitate with a response that seemed as though they were used to it. One member, Babra Gatonye, expressed how she had been working for a company for a year and a half but was only given a ‘0.2% pay rise which was less than 40% of her starting salary’.

This in itself was already an act of discrimination but on top of that, she complained and asked one of the other employees how much she was paid when she started and instead of getting an answer, another employee (a Caucasian male) intervened and said she was ‘tacky’ for asking that question. His instant ridiculing caused her to continuously doubt herself whenever it came to salary negotiations in her career and even for advocating herself in her beloved occupation.

This was just one of the examples of the discreet mistreatment of the POC in their workplaces.

Racism in the workplace

Another example from, Cynthia Wanjohi, an NHS employee. One issue she discussed was how a Caucasian patient who was on a ward mostly with POC workers, told her that he "Only wanted white members of staff to look after him". She also recounted how one of her patients didn't allow her, Cynthia - a black woman, to do her house visits; Cynthia then handed her over to a white member of staff and the patient was compliant and fine with the aftercare discussions, which she previously wasn't.

Furthermore, Cynthia is constantly and automatically mistaken for a lower position by multiple patients daily. Patients would constantly assume POC are of lower jobs and would send Cynthia to get them 'tea' and 'food' even though she is an Occupational Therapist. One surprising account she discussed was when her hospital put but Black Lives Matter posters around, however, come to their surprise, they had been taken down and found in the bin.

*****More accounts from people who wish to remain anonymous*****

"I don't want them black hands touching me"

"When a patient asks for the manager, I show up, yet they say ' no other manager' automatically assuming black people can't be managers"

"Are you qualified to do that"

"Get that n*** nurse away from me"**

"A patient grabbed my breast when he told me he didn't know what he was doing. I knew what he was doing"

"Prejudice against others is prejudice against yourself" – Mawuena Trebarh



MICROAGGRESSION IN SCHOOLS

FIONA KOCH-MANŽAN, 11C

Students are confronted with similar issues faced by the people in workplaces. The indirect action of racism - microaggression is very common in education especially by teachers and other members of staff particularly those of higher positions.

Common mistakes such as the continuous mispronunciations of ethnically named students despite the repeated reminders of the correct pronunciation, asking to touch a black person's hair - in a way that makes them feel as if they're inhumane, disregarding religious events, hosting debates in class that place students from that ethnic group in a difficult position, making assumptions about a student's background or even scheduling tests on religious days are all unnoticed microaggression.

These may all seem like common day to day 'errors' or even 'slip-ups', but due to the lack of knowledge about this topic, students are having to regularly correct, these daily incorrections have had to learn to live with it even if they feel uncomfortable about it.

Children from various ethnic backgrounds already face racism and microaggressions in society, but school do not always create a safe space, but can also serve as a setting where students are bombarded with more ignorant and insensitive comments from their teachers and peers.

In a 2020 survey performed by YMCA, they found that 'nine out of ten kids from ethnic minorities have experienced some form of microaggression or racist language towards them'. In this survey, almost half of the ethnic children expressed how they considered racism as the biggest barrier in their education.

Here are some of our encounters, my friends and I have experienced:

A common example, that people can probably relate to is the mispronunciations of our names. One of my friends was blessed with a beautiful African name which always seems to get mispronounced despite her constant attempts to correct the teachers. This is one of the most frequent forms of microaggression faced in schools.

During the register, I constantly hear such as Moji, Ayarna, Ruchika pronounced wrongly, despite being corrected every time. Most teachers' first response is always "I'm so sorry". This shows that their actions are not deliberate but this can still be prevented by either speaking to the student and letting them know that you have a hard time pronouncing their names and that you will try your best to stop making mistakes even though it may take some time.

Another popular example is teachers getting students confused or even making elusive comments about your relationship with other students because they share a similar skin tone.

Teachers have often mistaken me for other students in my class when asking a question, for example calling me 'Rachel' (a black girl) when addressing me because we sit next to each other in class.

2 friends and I were personally stopped and questioned by a staff member who asked whether we were sisters, and I cannot help but wonder whether it was because we all had braids or if it was because we were all black because none of us looked remotely the same.

A final instance of microaggression is when either slavery or terrorism was mentioned in history or RS lesson, I would always feel uncomfortable and sometimes as if my friends and I were being stared at for something that didn't involve us personally; just our ancestors.

Although these actions may not be intentional, because things like this are not taught in our Euro-Centric curriculum, we will continue to face events, and educate many more people on how microaggressions affect POC students.

A teacher asked me what I identify as... I said that I'm a British citizen and she asked me "Are you sure?" - Zahraa Arif (Head Girl)



*Blackface is
"displaying
Blackness for
the enjoyment
and edification
of white
viewers" - John
Strausbaugh*

Cultural Appropriation

IS IT CULTURAL APPROPRIATION? - AN ONGOING
DEBATE BY SARINA PANDEY, 11A

Cultural appropriation refers to the inappropriate adoption of customs and practices of ethnic groups. Particularly in disadvantaged minority cultures, cultural appropriation can cause offence and people within these cultures may feel disrespected, thus causing controversy. There is a prominent line between appreciating one's culture and appropriating someone's culture. So when is it wrong? In society, there are certain aspects that every person should take into account before posting on social media, to prevent further controversy sparking from the topic of cultural appropriation. One of these is blackface. Blackface is dark makeup worn to mimic the appearance of a Black person and especially to mock or ridicule Black people.

This is truly offensive towards black people as it is reminiscent of how similar images were used to mock them for the colour of their skin. Another aspect to remember is when representing and appreciating one's culture it is vital to pay homage to the ancestry and origins of the culture. This shows people that you aren't trying to mock or use their culture but instead, you know the heritage and have an understanding of their culture. You are appreciating it. One should never use sacred artefacts or accessories within a culture to promote different looks or trends. This can be seen as a malicious act and is a form of disrespecting not only their culture but their beliefs. Respecting, appreciating and understanding someone's culture is not cultural appropriation, however, not understanding why specific things have specific importance's is cultural appropriation.

Not everyone is going to understand why certain things can be offensive or how it feels to have their identity dismantled but people should understand how the nature of doing things can cause distress especially when they have significant meanings behind them. Nicki Minaj once said, "If you want to enjoy our culture and lifestyle, have fun with us, then you should also know what is bothering us, what we feel is unfair and you should not ignore those ideas". This is a perfect example of understanding and acknowledging a culture before adopting something important to them without knowing the facts and history behind the importance. Trends change and globalisation occurs so it is inevitable that different cultures will be publicized but, it is vital to understand and respect where it comes from and the significance it has before it becomes a trend that everyone feels the need to adapt to keep up with fashion.

DENIAL

THE HEARTBEAT OF RACISM

WRITTEN BY MOJI OLAWANDE, 11C



We live in a world filled with alleged propriety yet, it is deeply divided. Stemming from the prolonged roots of our history and covered up by the sly nature of society, the heart of racism continues to beat rapidly. We were all made from the same flesh and blood until race disconnected us, religion separated us, politics manipulated us, and wealth classified us.

Corruption attacked the minds of our children, feeding the constant thirst for racism. Racism is a disease that needs not to be powered but to be stopped. As James Baldwin once said, "Not everything that is faced can be changed, but nothing can be changed until it is faced". We need to start facing truths. Stop denial. Focus on the future. Face the issues. Do we really want our children to grow up in a world polluted by fractionated discrimination?

8 MINUTES 46 SECONDS

On the 25th May 2020, George Floyd, a son, a friend and a father to a 6-year-old girl died a tragic death by asphyxiation. His untimely death sparked civil unrest globally with millions chanting "No justice, no peace". The death of George Floyd elucidated how authority cannot go unchallenged. Police brutality and lack of police accountability triggered worldwide protesters, uniting a clear cause. Mass media depicts how the world is infatuated with the latest trends and celebrity gossip but for the first time, the media prioritised a greater cause. George Floyd's tragic, unwarranted and racially motivated death. Outrage and frustration created a domino-like effect stimulating ongoing protests to fortify the wrongdoings generated by authoritative figures whilst also defending the hundreds that had to die without justification.

Derek Chauvin. A 45-year-old white male, a former American officer, a father, a husband but also the man who mercilessly murdered George Floyd. He knelt relentlessly on Floyd's neck 15 minutes after he was arrested for a counterfeit bill. 8 minutes and 46 seconds there whilst he heard George's cries of distress. A counterfeit bill. A prison sentence for a maximum of 10 years, nowhere did it state a death sentence. Chauvin wasn't legally motivated to murder Floyd yet he was left breathless why? Because he was black. Only 46, he had a lot to offer and a life to live.

BY SARINA PANDEY



Treasured moments he will miss such as walking his daughter down the aisle, growing old with his love and experiencing life to the fullest. All snatched away within seconds. He was like you.

The reason why George Floyd's inequitable murder sparked many furious protestors is because of the racial injustice in America. Since 2013, the Black Lives Matter movement has been founded as it ignited from the death of Trayvon Martin - a 17-year-old boy who was fatally shot outside a convenience store. Statistics show that more than 3/5 black people say they or a family member have a personal experience with being unfairly treated by the police. The US police also kill up to 6 times more black people than white people.

George Floyd. Say his name.

Unjustified. Inexcusable. Brutal. On the afternoon of February 23rd, Ahmaud Arbery a 25-year-old black male went out for a jog in the Coastal City of Brunswick. Ahmaud never set out of his jog thinking he'd never see his family again. His life again. His job again.

Whilst Arbery was on his jog, he was approached by 3 white men. Travis McMichael and his father Gregory were armed and driving a pick-up truck, their friend William Bryan followed behind them in a second vehicle; filming. All 3 confronted, pursued and harassed Arbery as he tried to escape and fight for his life. Ahmaud was then hit by the side of Travis' car then after fatally shot in a dispute with Travis. As Arbery lay there, lifeless, Travis allegedly called him a "f***** n*****". 4 months later on May 7th and 21st Travis McMichael, his father Gregory and Bryan were all finally arrested. 4 months later. When the police had originally found Ahmaud's body no arrests were made.

Travis McMichael had a history of using racial slurs towards black people. When he was finally investigated it was clear the attack on Ahmaud Arbery was racially motivated. Allegedly, where McMichael used to work he said he was happy "because there weren't any n*****s anywhere". In another instance, sometime before the shooting, he replied in an Instagram message that stating "Things would be better if someone had blown that n*****s head off". However, it was never explored who he was talking about.

In the words of Joe Biden, "A black man should be able to go for a jog without fearing for his life". Ahmaud was said to be a kind-hearted, gentle, hardworking man who had so much more to live for. At 25 he never got to experience his life to the fullest. He was robbed of his future. The delayed investigation was the catalyst to all the protests, which highlighted the racial inequalities experienced by hundreds of African Americans. We need to ensure this stops. Black people can't keep getting killed for the colour of their skin, it's unfair, unforgivable and not a life anyone wants to experience.

Racial inequality is a huge issue in America. From George Floyd and Ahmaud Arbery to Elijah McClain and Breonna Taylor. Black people are constantly getting killed simply because they're black. If it was a Caucasian male jogging he wouldn't have been seen as a 'threat' he wouldn't have looked 'suspicious' or his investigation wouldn't have taken 4 months to investigate. This is unethical and needs to improve.

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