



So-Called Black History, According To The BBC, Is Extremely Suppressed And Filled With Deception And Omissions For The Sake Of White Supremacy.

B B C www.TrueRaceFacts.com **B B C**

The BBC's income in 2021 was over £5 Billion, with over 19,000 staff members. All British residents that own a Television or media player must pay a licence fee of £159.00 per year. Many fee-payers are so-called BLACK people who have been paying for propaganda. There is no way a 100 year old company with over 22,000 staff members in 2021 could fail to notice the entire monarch of England and most of the noblemen and women before Oliver Cromwell and the renaissance in Europe were dark brown people.

The evidence of dark brown, aka BLACK nobility, can no longer be denied by the BBC, who have been biased in their research for white supremacy. We ask the BBC and all MSM to discontinue historical whitewashing and bias immediately. The BBC has summarised the following pages regarding the extent of so-called BLACK history, which is far greater than they are willing to reveal.

B B C The True Image Of 1 & 3 King James I & VI & His 2. Mother Mary Queen of Scot & 4. Father Lord Darnley -They Were **Dark Brown** aka **BLACK** With Woolly Afro Texture Hair

https://www.bbc.co.uk/history/historic_figures/james_i_vi.shtml

James I and VI (1566 - 1625)

FAKE IMAGE

James was king of Scotland until 1603, when he became the first Stuart king of England as well, creating the kingdom of Great Britain.

James was born on 19 June 1566 in Edinburgh Castle. His mother was Mary, Queen of Scots and his father her second husband, Lord Darnley. Darnley was murdered in February 1567. In July Mary was forced to abdicate in favour of her infant son. James's tutor, the historian and poet George Buchanan, was a positive influence and James was a capable scholar. A succession of regents ruled the kingdom until 1576, when James became nominal ruler, although he did not actually take control until 1581. He proved to be a shrewd ruler who effectively controlled the various religious and political factions in Scotland.

Elizabeth I became allies under the Treaty of Berwick. When his by Elizabeth the following year, James did not protest too and to be named as Elizabeth's successor. In 1589, James married her of their seven children survived into adulthood.

Elizabeth died and James became king of England and Ireland in a transition of power. After 1603 he only visited Scotland once, in

contributions to England was the Authorized King James's Version which was to become the www.TrueRaceFacts.com

TRUE IMAGE

1 2 3 4

James I of England and VI of Scotland

HENRY LORD DARNLEY

B B C Why Are You Ignoring The Dark Brown aka **BLACK** Kings Of England?

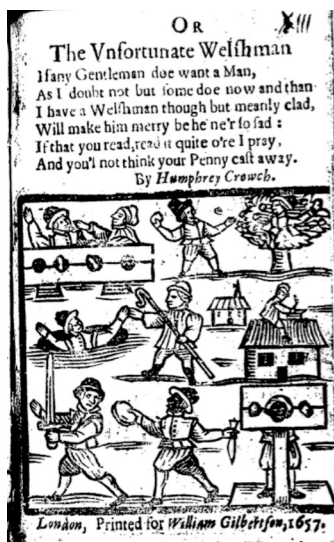
Black History Month: The men who made history in Britain

Prince Charles Stuart & King John Don't Qualify

© 1 Oct 2018 Last updated at 14:43

www.TrueRaceFacts.com

Magna Carta King John of England



Above is a Welshman and his wife about to be beheaded during the Oliver Cromwell genocide of the dark race in England, Ireland and Scotland. This is NEVER shown by the BBC



www.TrueRaceFacts.com has found thousands of artefacts that represent the dark race of England, Ireland, Scotland and Europe that is being suppressed by the government controlled media.



Sign in


[Home](#) [News](#) [Sport](#) [Weather](#) [iPlayer](#) [Sounds](#) [Bitesize](#) [Search BBC](#)
[Home](#) | [Cost of Living](#) | [War in Ukraine](#) | [Coronavirus](#) | [Climate](#) | [UK](#) | [World](#) | [Business](#) | [Politics](#) | [Tech](#)
[More](#)

Newsbeat

The black British history you may not know about

9 June 2020



Copy link

About sharing



GETTY IMAGES

These children are lining up in Brixton, south London, to see Queen Mary open Lambeth Town Hall in 1938

By Kameron Virk

Newsbeat reporter

"We have existed in Britain and been pioneers, inventors, icons. And then colonialism happened, and that has shaped the experiences of black people – but that is not all we are."

These are the words of Lavinya Stennett, founder of The Black Curriculum, an organisation which teaches black British history in schools – and is campaigning for Education Secretary Gavin Williamson to make it compulsory.

The death of George Floyd in America has inspired thousands of people in Britain to demand justice, marching through the streets of our biggest cities.

Black Lives Matter protesters here insist that the UK "is not innocent". But some commentators have questioned whether racism exists in Britain, and to what extent.

George The Poet, who was questioned about this on Newsnight, believes a lack of education about black British history – and the British Empire – plays a

Top Stories

LIVE Zelensky speaks alongside Sunak after surprise UK visit and demand for jets

LIVE Impossible to prepare for disasters this big, Turkey's president says

Putin likely supplied MH17 missile – investigators

1 hour ago

Features



In pictures: President Zelensky visits the UK



The collapsed buildings that were meant to withstand earthquakes



part in racism in the UK and our discussions about it.

George The Poet 
@GeorgeThePoet · [Follow](#)

My appearance on [@BBCnewsnight](#) yesterday reminded me that racism convos are weakened by gaps in our information. Ideally, we would all leave school with a basic awareness of Britain's leading role in the oppression of black and brown people. But we're a long way from this 1/7

1:46PM · Jun 2, 2020

[Read the full conversation on Twitter](#)

♥ 9.1K 💬 Reply ↗ Share

[Read 145 replies](#)

The BBC is not responsible for the content of external sites.

[View original tweet on Twitter](#)

The transatlantic slave trade and the US civil rights movement are largely the only black history taught in UK schools, normally in October when we celebrate Black History Month.

"If you're omitting different histories and narratives, you're saying that these people aren't part of this country, this nation, this heritage –or they're not important enough to be taught as common knowledge," says Melody Triumph, policy specialist at The Black Curriculum.

These are just a few episodes of black British history we weren't taught in school.

1. The Ivory Bangle Lady



Research from the University of Reading in 2010 showed a British–Roman woman in York, whose remains were found in 1901, had African ancestry



How are UK charities trying to help quake victims?



A secret room that saved this girl's life



The scheme that gives alcohol to alcoholics



'Liar' heckle and other Biden speech takeaways



No crown for King Charles on new stamp



Some might think the first black people in Britain arrived from Britain's colonies –the countries in Africa, the Caribbean and Asia that Britain ruled over, in some cases for centuries –after World War 2.

But that's not true, says Lavinya from The Black Curriculum.

"We know that black people were in Britain since Roman times –and there's specific examples."

The Ivory Bangle Lady is the name given to remains discovered in York in 1901 which are now on display in the York Museum. Archaeological analysis reveals that although she was born in Roman Britain, she's likely to be of North African descent.

The remains have been dated to the second half of the 4th Century.

She was found with jet and elephant ivory bracelets, earrings, pendants, beads, a blue glass jug and a glass mirror. In other words, she wasn't poor.

"It puts into question assumptions that black people have never been aspirationally wealthy or had any kind of wealth," Lavinya says.

2. Henry VIII's black trumpeter



| John Blanke can be seen on a roll from the 1500s at the National Archives

During the Tudor period there were hundreds of black migrants living in England. For those of us a bit rusty on our Tudor dates, we're talking about the 1500s.

John Blanke, an African trumpeter, was one of them. His face can be seen inscribed into a 60` long roll depicting the prestigious Westminster Tournament of 1511 –an elaborate party which Henry VIII put on to celebrate the birth of a son.

There's even a letter from John Blanke to Henry VIII asking for a pay rise.

"He petitioned for 8p a day. I don't know what the conversion is today, but that showed he knew his worth," Lavinya says.

3. Britain's first black Queen?



McDonald's manager 'exposed himself in front of me'



Toxic gaming tackled by unique police alert system

Elsewhere on the BBC



An extraordinary engineering project is underway

Filmed at Claridge's over six years –can they ensure loyal guests remain undisturbed?

iPlayer



Does eating more fruit reduce sugar cravings?

Michael Mosley looks at the benefits of swapping out sweet treats

Sounds



Secrets run deep and dark in



ROYAL COLLECTION TRUST

Portrait of Queen Charlotte by Johan Joseph Zoffany

She was a princess from Germany who became a British Queen after marrying King George III – and many historians believe Queen Charlotte had African ancestry.

They married in 1761 and Charlotte was the mother of two British monarchs – George IV and William IV.

It's been argued that despite coming from Germany, Queen Charlotte was descended from a black branch of the Portuguese royal family.

King Afonso III of Portugal conquered the city of Faro from the Moors – Muslims from North Africa who lived in modern-day Spain and Portugal during the Middle Ages – in the 13th Century. Afonso was thought to have had three children with the city governor's daughter.

One of their sons, Martim Afonso Chichorro, is also said to have married into a family with black ethnicity. He and his wife, Ines Lourenco de Sousa de Valadares, founded the Portuguese house of Sousa-Chichorro, which had many descendants, including Queen Charlotte.

Queen Charlotte's great granddaughter? Queen Victoria.

4. 'Hidden in plain sight'



Many streets in Glasgow city centre are named after slave-owning plantation owners.

Secrets run deep and dark in the Outback...

Detective Jay Swann unravels a compelling mystery

iPlayer



Are expensive shampoos better for your hair?

Greg Foot untangles some of the most common claims with the help of experts

Sounds

Most Read

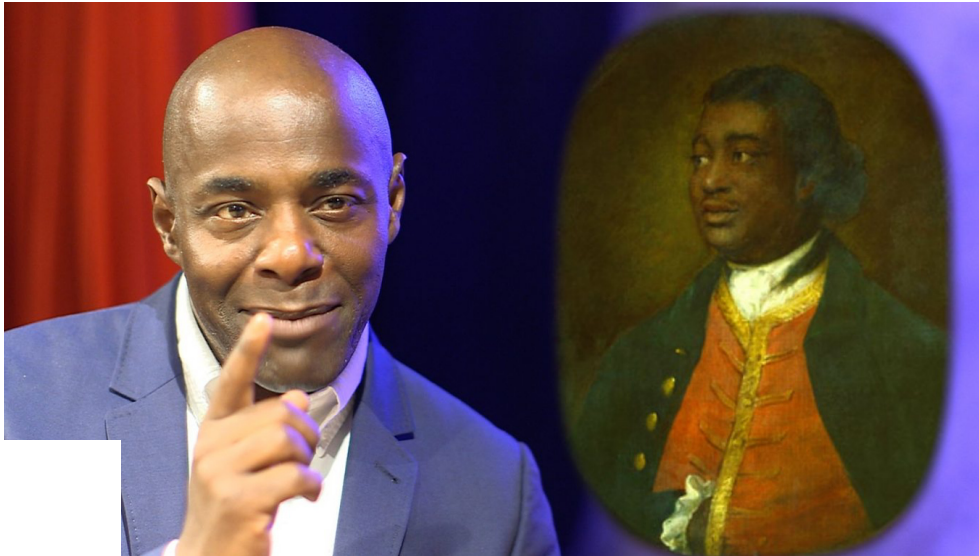
- 1 Notorious Russian mercenary shot dead in Ukraine
- 2 Archie Battersbee's death an accident – coroner
- 3 Johnson nears £5m in earnings since leaving office
- 4 Nicola friend unhappy with search area 'tourists'
- 5 Ex-MP found guilty of fraudulent expenses claims
- 6 Putin likely supplied MH17 missile – investigators
- 7 Give us jets to secure our freedom, Zelensky urges

Queen Charlotte, whether she had African ancestry or not, joined the Royal Family in the century when Britain started slave-trading—which made it vastly wealthy.

"A lot of the time, we start with black history in London –it's London-centric. But a lot of Glasgow's wealth actually comes from the tobacco, the sugar, the cotton that was created and sustained by enslaved people in Jamaica, Trinidad and Barbados," Lavinya says.

Many of Glasgow's prominent city centre streets are named after 18th Century slave owners who made fortunes from plantations.

"You're told that black people were slaves, but you're not told the fruits of their labour are actually the streets we walk on."



| A new play, written and performed by Paterson Joseph, tells the story of Britain's first black voter.

Lavinya says teaching slavery is important but you need to "contextualise it".

"Talk about who gained from it, the people not only in the colonies but also here in the UK."

That also means teaching about the "black people in Scotland who were part of the abolition of the slave trade".

"All you hear about is William Wilberforce" –a British politician who campaigns to abolish slavery –Lavinya says.

8 Harry and Meghan could be questioned in civil claim

9 Quantum breakthrough could revolutionise computing

10 Sandi Toksvig: I can't let the Church hurt LGBT people

5. WW1 and the race riots that followed





| David Matthews tells the story of his great-uncle who fought in World War One.

When we talk about Caribbean migration into England we often think about the Windrush generation, who arrived in Britain between 1948 and 1971.

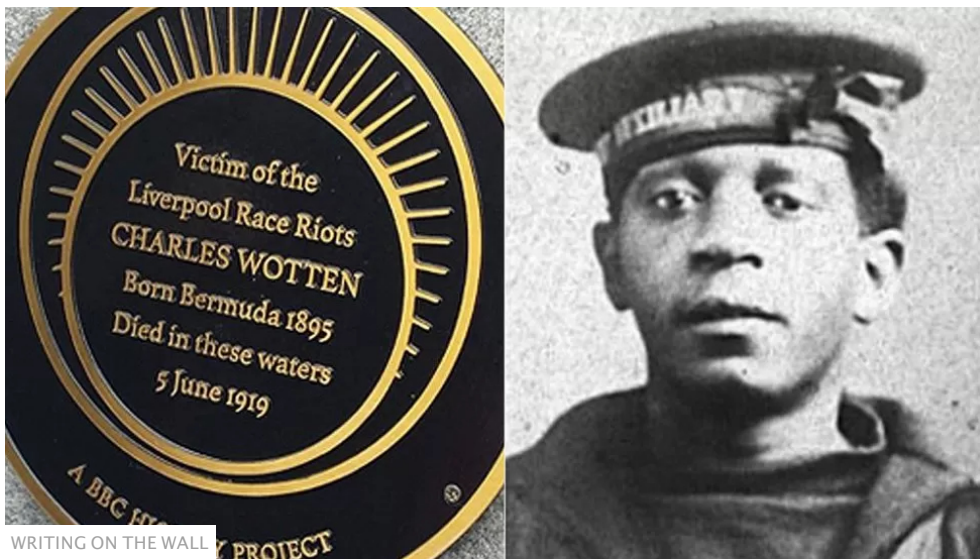
"But black people were actually brought over from Jamaica to fight in World War One," says Lavinya. Her great-uncle came to England at the age of 17 to help the war effort, settling in London afterwards.

But she says her uncle was "one of the lucky ones" – because he wasn't sent back after the war.

When soldiers returned to the UK after WW1 there was a jobs shortage and a lack of opportunities.

"White people made the link that they were not getting jobs because of the black people" – and violence towards black communities followed.

They're known as the 1919 race riots in Glasgow, Liverpool, Cardiff and other seaports across Britain, during which three people were killed and hundreds injured.



| Charles Wotten, a black serviceman, was killed in the race riots

But there were economic consequences too. Many black servicemen and workers found themselves without jobs after a "colour bar" was introduced in many industries, with white workers, often backed by unions, refusing to work alongside black people.

Lots of black men were sent back to the countries they had lived in before the war.

Poverty and a lack of jobs were a big factor in the riots, but according to researcher Jamie Baker, there was also a fear that black men and white women were starting families.

"It fits into the hyper-sexualisation of black men. White men felt threatened because they felt that black men were taking their women," Lavinya says.

6. The Bristol bus boycott



| A newspaper cutting shows students marching in Bristol in protest against a "colour bar" on the buses

After WW2 black people from the Caribbean and Africa, and people from India, were asked to come to Britain to help rebuild the country.

They were put to work in the NHS and other public sector roles, like driving buses.

But in Bristol the Omnibus Company, run by the council, refused to employ black and Asian drivers, which eventually led to a boycott of buses across the whole city.

"But it wasn't as easy as that," Lavinya says. At the time it was not illegal to discriminate based on race – the first Race Relations Act was passed in 1965, but didn't include legislation about employment or housing until 1968.

Paul Stephenson, Roy Hackett and Guy Bailey were the brains behind the boycott and Paul drew inspiration from the bus boycott in the US, started when Rosa Parks refused to give up her seat for a white passenger when the bus was at capacity, for what they did in Bristol.



| Guy Bailey, Roy Hackett and Paul Stephenson with a 1960s-era Bristol bus

B|B|C



This page has been archived and is no longer updated.

[Find out more about page archiving.](#)

The First Black Britons

By Sukhdev Sandhu

Last updated 2011-02-17



Black people have lived in Britain for centuries - although their circumstances have varied greatly. Some have been enslaved and exploited, while others have enjoyed privilege and status. Trace their story to discover more about the attitudes and conditions they encountered.

Human ornaments

Records show that black men and women have lived in Britain in small numbers since at least the 12th century, but it was the empire that caused their numbers to swell exponentially in the 17th and 18th centuries.

As the British empire expanded, African and Afro-Caribbean slaves were ferried across the seas to work on plantations in the Caribbean or the Americas, where they had to do back-breaking labour all their lives under the scalding sun.

Not for nothing did a coin - the guinea - derive its etymology from the West African region of that name

Others, in much smaller numbers, were ferried into the ports of London, Liverpool and Bristol - on the same ships that brought imperial products such as tea, sugar, cotton, coffee, rum, fruit, wine, tobacco and oil to enrich the national economy.

Not for nothing did a coin - the guinea - derive its etymology from the West African region of that name, the area from which hundreds of thousands of indigenous people were seized against their will. For traders of 17th- and 18th-century Britain, the African was literally a unit of currency.

Those who came to Britain were often brought in by planters, government officials, and military and naval officers returning to the United Kingdom. Slaves were seen as reassuring companions, who might staunch some of the loneliness felt by the white expatriates on their long voyages back to an island they had not seen for decades.

Other black people were offered to the commanders of slaving vessels as gifts, and were later sold into domestic service at quayside auctions or at coffee-houses in London, where they were given names such as John Limehouse or Tom Camden.

Slavery was legal in Britain until 1772, and many of these Africans found themselves working as butlers or other household attendants in aristocratic families. Their duties were not necessarily onerous; their chief function often seems to have been just to look decorative. They served as human equivalents of the porcelain, textiles, wallpapers and lacquered pieces that the English nobility was increasingly buying from the east.

These enslaved people were often dressed in fancy garb, their heads wrapped in bright turbans. Owners selected them on the basis of their looks and the lustre of their young skin, much as dog fanciers today might coo and trill over a cute poodle.

Images of black people

Black men and women found life in the UK infinitely preferable to the lives of punishing work they would have faced in the West Indies, but, though they were comparatively well treated, they were not treated as fully human.

Oil paintings of aristocratic families from this period make the point clearly. Artists routinely positioned black people on the edges or at the rear of their canvasses, from where they gaze wonderingly at their masters and mistresses. In order to reveal a 'hierarchy of power relationships', they were often placed next to dogs and other domestic animals, with whom they shared, according to the art critic and novelist David Dabydeen, 'more or less the same status'. Their humanity effaced, they exist in these pictures as solitary mutes, aesthetic foils to their owners' economic fortunes.

Owners often took it upon themselves to educate their 'possessions', and gave them lessons in accomplishments such as prosody, drawing and musical composition

Until the abolitionist movement of the 1770s and 1780s began to challenge existing stereotypes about the moral and intellectual capacity of black people, it was not unusual for them to be portrayed as simians or as occupying the bottom rung of the great chain of being. They were also said to lack reason.



As late as 1810 the *Encyclopaedia Britannica* described 'the Negro' thus: 'Vices the most notorious seem to be the portion of this unhappy race... they are strangers to every sentiment of compassion, and are an awful example of the corruption of man left to himself.'

Dr Johnson - forbade his black servant to buy food for his cat ©

Nonetheless, more humane relationships between black servants and the nobility were not unknown. Owners often took it upon themselves to educate their 'possessions', and gave them lessons in accomplishments such as prosody, drawing and musical composition.

Dr Johnson famously left his Jamaica-born employee Francis Barber a £70 annuity, and refused to let him go and buy food for his cat, as he felt that 'it was not good to employ human beings in the service of animals'. Barber's last descendant still lives in the Lichfield area; he's white, his children are all daughters, and the name will die out with this generation.

Black and white unite

Most black people, if they escaped their masters, were doomed to live in poverty. In 1731, the Lord Mayor of London, responding to moral panic about the size of the non-white population in the city, banned them from holding company apprenticeships.

Servants who ran away from their masters' houses were the subjects of lost-and-found ads in the press, and rewards for their capture were offered. They tended to flee to the East End of London, where they lived in overcrowded lodging houses with stinking courtyards, surrounded by brothels and thieves' and sailors' dens.

Few of them had marketable skills. Nor did they have contacts in the provinces or in the countryside to whom they could turn. They were forced to eke out illicit, subterranean livings - a bit of tailoring, voyages at sea, pick-pocketing, begging. They were especially renowned for their skills at the latter; some played musical instruments or pretended to be blind.

The black and white poor of this period were friends, not rivals

A parliamentary report in 1815 claimed that one enslaved person had been able to return to the West Indies with a fortune of £1,500. The likes of Billy Waters and Joseph Johnson made an artistic spectacle out of their poverty - they became underworld celebrities, and were so well rewarded that by the 1850s many white beggars had begun to black up.

The black and white poor of this period were friends, not rivals. So much so, in fact, that Sir John Fielding, a magistrate and brother of the novelist Henry Fielding, complained that when black domestic servants ran away and, as they often did, found '... the Mob on their side, it makes it not only difficult but dangerous to the Proprietor of these Slaves to recover the Possession of them, when once they are sported away'.

Black community?

Historians often talk about the 'black community' in pre-20th-century Britain, but to what extent did this exist? Slaves and ex-slaves certainly did meet up whenever possible to gossip, reminisce and exchange vital information. It is known that when two of them were imprisoned in Bridewell for begging, they had more than 300 black visitors.

...intermarriage of black people to members of the white population was common, much to the disgust of the white middle classes

A newspaper report from 1764 also describes how 57 black men and women ate, drank and entertained themselves with dancing and music - from violins, French horns and other instruments - until four in the morning, at a public-house in Fleet Street. No white



An anti-slavery banner ©



people were allowed to be present, and all the performers were black.

Despite these signs of community, however, barely 20% of the black population was female, and intermarriage of black people to members of the white population was common, much to the disgust of the white middle classes.

In 1788, Philip Thicknesse bemoaned the fact that: '... London abounds with an incredible number of these black men [...] in almost every village are to be seen a little race of mulattoes, mischievous as monkeys and infinitely more dangerous'.

...some, brought up by their aristocrat owners, used refined language; others, educated at sea, used Jack Tar lingo

African and English people also shared the same cramped social spaces - from below-deck quarters at sea, to Newgate gaol cells. They drank gin at the same taverns, and danced together at mixed-race hops. This lack of segregation, combined with the relatively small number of black people in Britain (even in London there were not many more than 10,000, around 1 per cent of the capital's population), created a fleeting and vernacular multi-culturalism.

The word 'black' itself is a loose term; those men and women in Britain hailed from many different tribes and regions of Africa. And they spoke several different kinds of English: some, brought up by their aristocrat owners, used refined language; others, educated at sea, used Jack Tar lingo, a stew of Cockney, Creole, Irish, Spanish and low-grade American. All this created great differences in their way of life, and social class played at least as important a role as colour in their way of dealing with day-to-day vicissitudes.

Escaping poverty

Poverty was the norm for most, but not all, black people. Cesar Picton was a former servant, who became a coal merchant in Kingston-upon-Thames, and was wealthy enough by the time he died to be able to bequeath two acres of land, and a house with wharf and shops. More famous yet was Olaudah Equiano (c.1745-1797), a former slave who went on to become a radical reformer and best-selling author. In 1773 he became the first black person to explore the Arctic when he sailed, on the same ship as Horatio Nelson, on Lord Mulgrave's famous expedition to find a passage to India. In 1786 Equiano also became the first black person ever to be employed by the British government, when he was made Commissary of Provisions and Stores for the 350 impoverished black people who had decided to take up the government's offer of an assisted passage to Sierra Leone. Three years later he published his autobiography, which ran to nine editions over the next five years. He toured the nation promoting its abolitionist sentiments.



Ignatius Sancho - a major literary celebrity of Georgian London ©

...his playful experimental correspondence was... the first book... penned by a black British writer

Most celebrated of all was Ignatius Sancho (1729-1780). This African of Falstaffian girth and bonhomie was born on a slave ship. By the time he was two, both his parents were dead (his father through suicide), yet he went on to become a major literary celebrity in Georgian London.

Sancho's friends included the writer of *Tristram Shandy*, Laurence Sterne, and the actor David Garrick. He published four collections of musical compositions, and he sat for a Gainsborough oil portrait. And, after his death, his playful experimental correspondence was published - this was the first book known to have been penned by a black British writer. In 1773 Sancho also opened a corner shop, on the street where the Foreign and Commonwealth Office now stands.

His life demonstrates a rare triumph of talent and resourcefulness over the poverty and prejudice that snuffed out so many black men and women in 18th-century Britain.

Find out more

Books

Staying Power by Peter Fryer (Pluto Press, 1984)

Incomparable World by SI Martin (Quartet, 1996)

Reconstructing The Black Past by Norma Myers (Frank Cass, 1996)

London Calling: How Black and Asian Writers Imagined A City by Sukhdev Sandhu (HarperCollins, 2003)

About the author

Dr Sukhdev Sandhu was educated at Oxford and has taught at New York University. He is the author of *London Calling: How Black and Asian Writers Imagined A City* (HarperCollins, 2003). Currently chief film critic of the Daily Telegraph, he also writes for the *London Review of Books* and *Modern Painters*.