

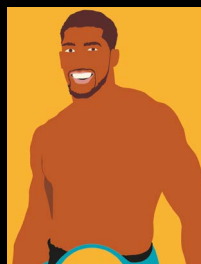
BIM



10 Sample Hours of Teaching and Learning Material for Parents, Guardians, and Teachers of Secondary School Students



*By Robin Walker, Vanika Marshall, Paula Perry
and Anthony Vaughan*



**BLACK BRITISH HISTORY: Black Influences on British Culture
(1948 to 2016)** Published in 2017

Copyright © 2017 & 2018 Reklaw Education Limited & Croydon
Supplementary Education Project

All rights reserved.

Contents

CLASS 1	4
MV Empire Windrush and the Beginnings of Modern Black Britain	
CLASS 2	6
What jobs did Black migrants do?	
CLASS 3	8
Anti-Black Violence 1958–1959	
CLASS 4	10
Claudia Jones and the Birth of Carnival	
CLASS 5	12
Civil Rights Struggles 1963–1970	
CLASS 6	14
Enoch Powell and the ‘Rivers of Blood’ Speech	
CLASS 7	16
Notting Hill Carnival 1976	
CLASS 8	18
The Africanisation of Black Britain	
CLASS 9	20
1981: Year of Confrontation	
CLASS 10	22
Entering the Mainstream – Politics	



SAMPLE CLASS ONE

MV Empire Windrush and the Beginnings of Modern Black Britain

Learning Objective: How did Modern Black Britain begin?

Modern Black Britain began in 1948. Over eight hundred Caribbean people, mostly men, arrived at Tilbury Docks in Essex. This is not too far from London. They arrived from Jamaica on a ship called the MV Empire Windrush. Most of the voyagers were Jamaicans but three hundred came from other Caribbean countries and Guyana. Britain ruled these countries as part of the British Empire.

There were, of course, Black people living in Cardiff and Liverpool who were descended from much earlier movements of people. The single most famous person of Pre Windrush heritage is the musician Dame Shirley Bassey. She is of Welsh and Nigerian heritage.

At the time, Caribbean people saw England as the 'Mother Country' of the British Empire. A lot of the young men were former soldiers who fought in World War II. Most were smartly dressed in sharp suits, ties, colourful trilby hats and fashionable shoes. They arrived with a mood of hope and excitement, to start a new life in the 'Mother Country'. Many other Caribbeans, South Americans and West Africans would also sail to Britain.

Despite the MV Empire Windrush leaving from Jamaica, the people on the ship of cultural importance were the Trinidadians such as Lord Kitchener, Lord Beginner, and Lord Woodbine. On arrival at Tilbury Docks, Lord Kitchener sang live for the main news outlet Pathé News. He wrote his experiences into his music, using the dominant Calypso style from Trinidad. To land on the soil of the 'Mother Country', seemed like an adventure.

Lord Woodbine was also a famous Calypsonian. His group, 'Lord Woodbine and his Trinidadians', were amongst the first to go on tour in England. Kitchener and Woodbine introduced Calypso to Britain.

The Caribbean arrivals were housed in buildings that were originally World War II Air Raid Shelters under Clapham Common. They came to England to plug a labour shortage caused by World War II. As soon as they found work, they had to leave the Air Raid shelter. Most settled near to where they could find work. For most, this was in London. For others, this was in Manchester and the West Midlands.

SOURCE A

Five Hundred Pairs of Willing Hands.

(This was the headline for a 1948 newspaper article by Peter Fryer)

SOURCE B

*London is the place for me,
London this lovely city,
You can go to France or America,
India, Asia or Australia,
but you must come back to London City*

(Lord Kitchener sung this on his arrival at Tilbury Docks, Pathé Reporter Meets, British Pathé news, June 1948)



SOURCE C

*I am a single man only my mother that is depending on me and I am also an ex-Service man ... RAF.
I took a course in Scotland in case making ... I am trying to help myself and also help my mom.*
(Passenger on board MV Empire Windrush said this on his arrival, Pathé Reporter Meets, British Pathé news, June 1948)

SOURCE D

It must be noted that there were Africans in Britain from Roman Times.
(Tony Sewell, Keep On Moving: The Windrush Legacy, p. 1)

ACTIVITIES

1. Copy this out and fill in the gaps

Modern Black Britain began in _____. _____ Caribbean people arrived at _____ in Essex.
At the time, Caribbean people saw England as the _____ of the _____.
The _____ arrivals were housed near _____. They came to England to help a _____
_____ caused by World War II.

800	British Empire	Clapham Common	1948
labour shortage	Tilbury Docks	Mother Country	Caribbean

2. Why were the Trinidadians on the ship of cultural importance?
3. What was important about Clapham Common?
4. According to Source A, why were the Caribbeans of importance to Britain? What state was England in after World War II?
5. When Source A mentions 500 people, which Caribbean country is it referring to?
6. According to Source B and the other information about the 'Mother Country', how did Caribbeans see England at that time?
7. Using Source C, give one more reason Caribbeans came to Britain.
8. With reference to Source D, why do historians use the term 'Modern' Black Britain to refer to 1948 onwards?

EXTENDED WRITING

From your imagination, write a *Dear Diary* from the perspective of a Caribbean man on board the MV Empire Windrush. Write about your hopes, ambitions, and fears about coming to England.



What Jobs did Black Migrants do?

Learning Objective: To understand the impact Black Migrants had on the NHS

In April 1956 London Transport began to recruit workers from Barbados to work on the buses and the underground. Within 12 years, this organisation had 3,787 Bajans working for them. Incidentally, the Bajan government even published an information booklet for Bajans warning them of what to expect of life in Britain. The booklet was called *Information Booklet For Intending Emigrants To Britain*.

Other recruitment programmes in the Caribbean and Guyana brought people to work for British Rail and the National Health Service. Thus, Black male migrants worked on the railways, underground, buses, factory work and the Post Office. Black female migrants worked in hospitals, cafes, and as bus conductors. By 1958 there were around 125,000 Caribbeans living in Britain. Brixton in South London became the unofficial capital of Black Britain.

Black workers made a big impact on London Transport and British Rail. However, the biggest impact of all was on the National Health Service. BBC television even aired a documentary in 2016 called *Black Nurses: The Women Who Saved the NHS*. The documentary told of the racism the Black nurses endured from White patients and administrators, to winning respect, to some eventually gaining recognition. Black nurses found an effective way to advance their careers. They specialised as midwives.

Daphne Steele came to Britain from Guyana. She became a matron in St Winifred's, a West Yorkshire Hospital, in 1964. She was the first Black woman to become a matron. Dr David Pitt came from Grenada to study medicine at Edinburgh. Beginning as a GP in the 1940s, he became President of the British Medical Association in 1985. Jamaican Karlene Davis, trained as a midwife in 1967 and became General Secretary of The Royal College of Midwives in 1997. The first Black female Trade Union leader in Britain, she transformed this organisation into a modern professional organisation. African American Dr Beverly Malone became General Secretary of The Royal College of Nurses in 2001. Ghanaian Dr Bernard Ribeiro worked as consultant general surgeon at Basildon Hospital in 1979 where he pioneered keyhole surgery. He became President of the Royal College of Surgeons in 2005.

Bringing the story up to date, a Black midwife, Professor Jacqui Dunkley-Bent, led the team that delivered Prince George and Princess Charlotte, children of the Duke and Duchess of Cambridge. Moreover, Dr Pitt became Baron Pitt of Hampstead, Dr Ribeiro is now Baron Ribeiro, of Achimota in the Republic of Ghana and of Ovington in the County of Hampshire, and Karlene Davis is now Dame Karlene Davis MBE. There is a portrait of her in the National Portrait Gallery.

SOURCE A

You will find that the people in the United Kingdom are less inclined to join you in conversation than your own people in Barbados.

(Information Booklet For Intending Emigrants To Britain, quoted in Tony Sewell, *Keep On Moving: The Windrush Legacy*, p. 29)

SOURCE B

My father had a brother in England ... When I got to his house, they didn't have a bath ... And I realised it was normal and I asked him ... "Where is your bath?" ... And he said ... "We go once a week to Caledonia Road baths" ... And I thought ... 'How could he live and not bathe?' ... You bathe twice a day minimum in Trinidad.

(Allyson Williams MBE, interviewed in *Black Nurses: The Women Who Saved the NHS*, BBC television, 2016)



SOURCE C

24 per cent of the West Indians coming to Britain had professional or managerial experience, 46 per cent were skilled workers, 5 per cent semi-skilled and only 13 per cent unskilled manual workers.

(Tony Sewell, *Keep On Moving: The Windrush Legacy*, p. 35)

SOURCE D

40,000 nurses and midwives from around the Commonwealth answered the call from “the Mother Country” to help build Nye Bevan’s nascent National Health Service.

(Michael Hogan, *Black Nurses: The Women Who Saved the NHS* is a story of courage and achievement in the face of adversity: review, in *The Telegraph*, 24 November 2016)

SOURCE E

How could the RCN want an American, an African American to run the most prestigious professional nursing trade union in the world?.

(Dr Beverly Malone, quoted by Wikipedia, 2007)

ACTIVITIES

1. List the jobs that Black men and Black women did in Britain.
2. What was the significance of Brixton?
3. What three industries did Black migrants have the biggest impact on?
4. Pick two of the following individuals and say why they are significant: Daphne Steel, David Pitt, Karlene Davis, Beverly Malone, Bernard Ribeiro, and Jacqui Dunkley-Bent.
5. What can we learn about the cultural differences between the Caribbean and England from Sources A and B?
6. How can Source C be used to challenge the idea that Black migrants were just poor and backward peasants?
7. What does Source D tell us about the scale of the impact that Commonwealth nurses had on the NHS?
8. What impression does Source E give of the RCN (Royal College of Nurses)?



SAMPLE CLASS THREE

Anti-Black Violence 1958-1959

Learning Objective: To understand how competition and resentment between Black Migrants and the Host Community led to anti-Black Violence

After the influx of Black people into the British cities, there were racial conflicts with local Whites. These conflicts culminated in anti-Black racial violence in the summer of 1958. The Black population competed with Whites for housing, employment and even women. Many Whites objected to Blacks moving into what they saw as 'their' areas, taking 'their' jobs, and dating 'their' women.

White landlords often refused to RENT property to Blacks. They would place adverts that read: 'No Blacks, No Irish, No dogs.' In response, Black people BOUGHT houses instead. They raised money using an old credit and saving scheme from Africa and the Caribbean called 'Pardna'. Each week, a large group of Blacks paid money into this scheme but only one person would withdraw all the money and buy a house. The following week, everyone paid into the scheme. Another person withdrew all the money and bought a house. They continued to run 'Pardna' until everyone bought their own house.

Resentment against Black people exploded in the hot summer of 1958 in Notting Hill, West London, and in Nottingham. Angry Whites abused Black and White couples. Even White women who dated Black men were beaten up. Some were accused of being prostitutes. The Black men were said to have ran brothels. As the race riots progressed, Blacks faced terror as gangs of White youths threw petrol bombs through their windows. Many of the gangs were Teddy Boys. This phase of violence lasted for six weeks.

In May 1959, nine months after the riots, Teddy Boys in Notting Hill killed a Black man. Kelso Cochrane, an Antiguan carpenter, was stabbed to death. This was the first acknowledged racial killing and made headline news. A massive 1200 people turned up for the funeral, both Black and White. British Pathé news televised the funeral. However, no one was ever arrested for the murder. The Black Community felt that nobody cared. They did not feel protected by the police.

In response to this violence, Claudia Jones, the great Black civil rights activist, started Carnival to highlight Black culture and to bring Black and White together. Held at St Pancras Hall in 1959, Carnival eventually moved to Notting Hill in the mid 1960s.

SOURCE A

Something new and ugly raises its head in Britain ... racial violence. An angry crowd of youths chases a Negro into a greengrocer's shop, while police reinforcements are called up to check the riot, one of many that have broken out here in a few days. The injured victim, a Jamaican, is taken to safety. But the police have not been able to reach all the trouble spots so promptly ... The most disturbing feature of the riots is the suspicion that not all the troublemakers are locals. Some of the gangs who break windows or throw bottles or burning torches have arrived by car.
(British Pathé news, Notting Hill: Shameful Episode, 1958)

SOURCE B

There was ... a pitched battle, in Powis Terrace ... between black men, policemen, white yobbos and Teddy Boys ... the street was alight, except for fires and ... Molotov Cocktails ... the situation had become so bad that black men used to come from surrounding areas like Paddington and Brixton and Shepherd's Bush ... knowing the whites were going to hit a particular street.

(Ivan Weekes, interviewed in Mike Phillips & Trevor Phillips, Windrush, 1998, p. 175)



SOURCE C

I was away to [the] Pictures, and [on] my return, I found that my house and the windows had been smashed to pieces.
(Nigerian university student, interviewed in Notting Hill just after the riots, 1958)

SOURCE D

They [Teddy Boys] chose streets where only a few black people were seen, and they attacked in the ratio of six to one, the Police generally took little notice of these attacks, whose frequency of violence steadily increased.
(Manchester Guardian quoted in Peter Fryer, *Staying Power*, p. 378)

SOURCE E

Before the riots I was British – I was born under the Union Jack. But the race riots made me realise whol am and what I am. They turned me into a staunch Jamaican.
(Baron Baker, interviewed in Tony Sewell, *Keep On Moving: The Windrush Legacy*, p. 52)

ACTIVITIES

1. Copy this out and join the Cause to the Consequence

Cause

Blacks moved in to Notting Hill, so
Most of the Black Migrants were men, so
Landlords refused to rent to Blacks, so
Blacks bought houses, Whites rented, so
Cochrane's killing made national news, so
Black White relations needed to improve, so

Consequence

Claudia Jones started St Pancras Carnival
1200 people attended his funeral
White gangs destroyed Black owned property
Blacks used 'Pardna' to buy houses
This increased competition for White women
This increased competition for jobs and housing

2. According to Sources A and B, what types of violent acts did Blacks face in Notting Hill? What is the evidence that the violence was planned? Where is the evidence that the Black response was planned?
3. What did Source C do for a living? How might his status have been different from other Notting Hill Blacks?
4. According to Source D, how did the Teddy Boys select who was going to be attacked?
5. Compare Source A (a government approved source) with Source D (a newspaper). According to these sources, what did the police do about this anti-Black violence? In your opinion, why do you think the sources differ?

EXTENDED WRITING

What do you think Source E meant? Give three reasons why Black Migrants may have originally been proud to be British. Give three reasons why this pride in Britishness ended in 1958 and 1959. How do you think you would have felt as a Migrant during that period?



Claudia Jones and the Birth of Carnival

Learning Objective: To understand how Black Britain’s leading civil rights fighter created what evolved into Europe’s largest street party

Claudia Jones was born in Trinidad in 1915. She moved to New York, Harlem, with her parents at the age of 8. She became an active member of the American Communist Party. Their ethos was social equality and they offered a voice for those fighting for Black civil rights. By 1948, Claudia was the editor of Negro Affairs for the party’s paper the *Daily Worker*. She had also evolved into an accomplished speaker on human and civil rights.

However, in 1948, she was arrested for her political activities and sentenced to the first of four periods in prison. Finally, following a year in the Alderson Federal Reformatory for Women, she was deported. She was refused entry into Trinidad and in 1955 was granted asylum in England.

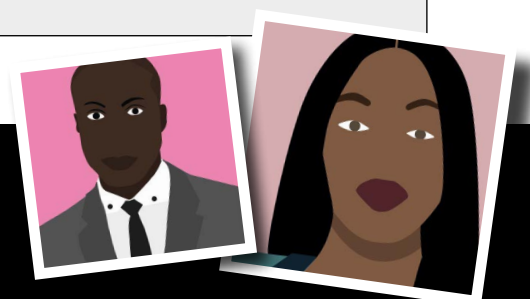
In London, Claudia Jones became the leader of the emerging Black equal rights movement. She spent her remaining years working with London’s African-Caribbean community. In 1958, she founded and edited *The West Indian Gazette and Afro-Asian Caribbean News*. It was the only newspaper printed in London for the Black community at that time. The paper provided a forum to discuss civil rights and equal opportunities for Black people in Britain. The paper campaigned against anti-Black racism in housing, education, and employment.

Claudia Jones legacy was undoubtedly Carnival, which she helped launch on 30 January 1959 as an annual showcase for Caribbean talent. These early celebrations were held in halls and were epitomised by the slogan: ‘A people’s art is the genesis of their freedom’.

The world’s largest annual carnival is held in Trinidad and Tobago and is rooted in Calypso and Soca music. Carnival spread to many other islands, where the tradition fused with the local cultures. Trinidad and Tobago’s centrepiece event was copied by many cities around the world, including London’s Notting Hill Carnival. The Rio Carnival in Brazil is the world’s second biggest carnival.

London’s Caribbean-themed Carnivals evolved over many years:

1959	Claudia Jones and her committee led the St Pancras Town Hall Carnival, Euston. The BBC broadcasted a 30-minute portion of it at 10.45pm, 30 January, entitled <i>Trinidad Comes to Town</i> .
1960	Claudia Jones and her committee led the Seymour Hall Carnival, Marble Arch. Another indoor show was held at the Kensington Town Hall.
1961	Claudia Jones and her committee led the Carnival at the Lyceum Theatre, Covent Garden. British Movietone partially filmed this event.
1962	Claudia Jones and her committee led the Seymour Hall Carnival, Marble Arch.
1963	Claudia Jones and her committee led the Seymour Hall Carnival, Marble Arch. Another event took place in Manchester.
1964	Rhaune Laslett a Social Worker of White and Native American heritage, held a divers and multicultural Notting Hill Fair and Pageant. This moved the event to Notting Hill, West London, and made it an outdoor party.



SOURCE A

It would be unfair for me not to tell you that we have still another determination, that is, to make the ... Caribbean Carnival an annual event

(Claudia Jones wrote this in *A Souvenir of the Caribbean Carnival* 1959)

SOURCE B

Connor, the director, had told the Jamaica Gleaner, "We want to make it as much like the Port of Spain one as possible."

(Ray Funk, *Notting Hill Carnival: Mas and the mother country* in *Caribbean Beat Magazine*, November/December 2009)

SOURCE C

It ... featured among other things the Mighty Terror singing the calypso "Carnival at St Pancras", a Caribbean Carnival Queen beauty contest, the Trinidad All Stars and Hi-fi steel bands dance troupe and a Grand Finale Jump-Up by West Indians who attended the event.

(About the 1959 St Pancras event from the Notting Hill Carnival website)

SOURCE D

1963: From Beauty to Masquerade

The event occurred again at Seymour Hall and then to Manchester. The programme shifted from the beauty contest to a carnival masquerade costume competition.

(About the 1963 Seymour Hall event from the Notting Hill Carnival website)

SOURCE E

Don't rain on our parade! Notting Hill Carnival kicks off as the sun comes out for 1 million revellers at Europe's biggest street party

(Daily Mail headline, 25 August 2013)

ACTIVITIES

1. What was Claudia Jones doing in 1948? What skills did she learn that would be useful to her later career? Why did she leave the United States?
2. What are the two most important carnivals in the world?
3. Read Source B, why did Edric Connor want to make the event (in Euston) as much like the one in Port of Spain (in Trinidad)?
4. Source C mentions a 'Caribbean Carnival Queen beauty contest'. Why do you think this was important, especially at that time?
5. Where is the evidence in Source D that the Seymour Hall event was getting even closer to Carnival as we know it today?
6. According to Source E, what is the significance of London Carnival? How many people were expected to come to it in 2013?
7. Compare all the sources A to E. In YOUR opinion, which source gave the most important information about Carnival and say why.



Civil Rights Struggles 1963-1970

Learning Objective: How Civil Rights Struggles improved the lives and opportunities for Black Britons

When Blacks came to Britain in the Calypso Years, the biggest problems they faced was getting accommodation, finding well paid work, and avoiding Teddy Boys and other racists. Thus, Black Migrants often lived in poor accommodation, worked long hours for low pay, and were often beaten and abused by racists.

By the Rocksteady and Reggae Years (1966-1978), a generation of Black children were now born in Britain. Their main problems were getting decent quality schooling, finding work, and avoiding harassment from the Police. Thus, Black Britons often experienced poor schooling, no employment, and were picked on by the Police. Reggae music spoke to the poverty and hopelessness that Black British youth felt in the 1970s.

There were many Civil Rights Struggles that Black people fought to improve their treatment in Britain. We shall look at three of them: The Bristol Bus Boycott of 1963, the Oxford Street Campaign in the mid 60s, and The Mangrove Nine in 1969-1970.

Paul Stephenson, a Black youth worker, led the Bristol Bus Boycott of 1963. At the time, the Bristol Bus Company refused to employ Black drivers or conductors. Stephenson, inspired by Dr Martin Luther King in the United States, called on people to boycott the Bus Company as a protest. The Boycott went on for four months. It brought media attention to the 'Colour Bar' in Britain. The Bristol Bus Company, under pressure from the boycott and the media, finally agreed to hire Black workers. Moreover, the Labour Party agreed with Stephenson and eventually passed *The Race Relations Act of 1965* to undermine the Colour Bar.

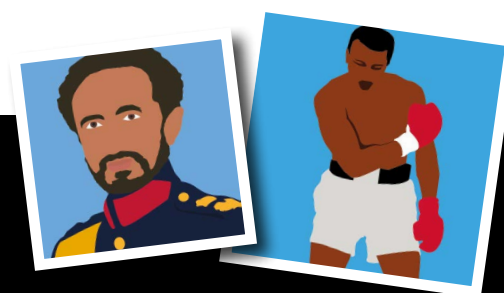
Jocelyn Barrow led a campaign against the Colour Bar in Oxford and Regent Street, Central London. Black people at the time were not allowed to work in the shop fronts serving customers. Employers felt that White people would not want to buy clothes or food handled by Black people. They were happy to employ Blacks if they were not visible to the public. This caused an outrage in the Black Community that Barrow addressed. She was the General Secretary of the Campaign Against Racial Discrimination in 1964 and the group lasted until 1967. They were inspired by Dr King's visit to London in 1964. The Campaign Against Racial Discrimination influenced the government to pass the *Race Relations Act of 1968*.

The Mangrove restaurant in Notting Hill, was a central meeting place for Black Community spokesmen, authors, artists, and musicians. One attendee was the brilliant scholar C. L. R. James. The restaurant was also the informal office for the Notting Hill Carnival. However, the police raided it twelve times between 1969 and 1970. Blacks protested this which ended in violence. Nine Blacks were arrested including Frank Critchlow and Darcus Howe. The media called these people 'The Mangrove Nine'. However, at the trial, all nine were freed. This changed the nine into celebrities in the Black Community who stood up against police hostility and racism.

SOURCE A

Since I come 'ere I never met a single English person who 'ad any colour prejudice. Once, I walked the whole length of a street looking for a room, and everyone told me that he or she 'ad no prejudice against coloured people. It was the neighbour who was stupid.

(Alvin Gladstone Bennett quoted in James Ferguson, When London was the place, on Caribbean Beat website, January/February 2016)



SOURCE B

I was committed to what Luther King was doing [in the US] so I decided we would do something here [i.e. Bristol] about it because this was a de facto segregationist city.

(Paul Stephenson reminiscing about the Bus Boycott, in *Jamaicans in Bristol's fight against racism*, YouTube, 2 March 2010)

SOURCE C

To get Black people in shops we actually had to get the cooperation of one of the key persons in the Oxford and Regent Street Traders Association. And this person said to me ... "If you can find me four pretty Black girls ... I will employ them and then my colleagues will follow."

(Dame Jocelyn Barrow reminiscing about the Oxford Street campaign, in *Black British Civil Rights* Dame Jocelyn Barrow, YouTube, 17 February 2011)

SOURCE D

It has been for some time now that Black people have been caught up in complaining to police about police, complaining to magistrates about magistrates, complaining to judges about judges, complaining to politicians about politicians. We have become the shepherds of our destinies as from today.

(Darcus Howe, 1969 speech, in *Mangrove Nine 1970's - Darcus Howe, Frank Critchlow, etc ...*, YouTube, 26 March 2012)

ACTIVITIES

1. How were life and opportunities SIMILAR for Blacks in the Calypso Years compared with the Rocksteady and Reggae Years? How were they DIFFERENT?
2. What was the Colour Bar?
3. Copy and complete this table:

Black Civil Rights Fighter	What did they do?	What Law did they influence?
Paul Stephenson		
Jocelyn Barrow		

4. How did Frank Critchlow and Darcus Howe become celebrities in the Black Community?

EXTENDED WRITING

Using Sources B, C, and D, other information, and your imagination, write an account of ONE of these civil rights struggles from the first-person perspective of Paul Stephenson, Jocelyn Barrow, or Darcus Howe.



Enoch Powell and the ‘Rivers of Blood’ Speech

Learning Objective: Why was Enoch Powell such a controversial figure?

Enoch Powell was the Member of Parliament (MP) who represented Wolverhampton, in the West Midlands. In 1962, he became the Minister for Health and therefore controlled the National Health Service (NHS). To build up the NHS, he wanted nurses and doctors from the Caribbean and India to come to Britain. However, in 1968 he changed his views.

In April 1968 Powell made a famous rabble-rousing speech to a Birmingham audience. He strongly criticised Black and Brown people from the Commonwealth countries coming to live in Britain. The Commonwealth was a new name for the countries once ruled by the British Empire. Moreover, he did not want the government to approve the *Race Relations Act of 1968* which was being discussed in Parliament at that time.

He said that White people who lived in Wolverhampton had complained to him about Black and Brown people moving into the area. Some complained that this led to overcrowding of maternity wards. One complained that Coloured people pushed excrement through an old White lady’s letter box. In the climax of the speech, Powell predicted there would be violence. He said: “Like the Roman, I seem to see the River Tiber foaming with much blood.” When the speech was reported by the media, and, at a time when people still remembered the Nottingham and the Notting Hill race riots, his words were electric. The media gave his speech a name: ‘Rivers of Blood’.

Powell’s speech inspired hatred against Black and Brown people all over the country. People wrote 110,000 letters to Powell, mostly to agree with him. Only 2,300 of those letters disapproved of what he said. Two thousand White workers (dock workers and porters) stopped work and led a march to Parliament to support Powell. After the speech, there was a By Election to decide who was going to become the Member of Parliament for Smethwick, not too far from Wolverhampton. The Conservative Party won the By Election by agreeing with the anti-Black racists.

Powell’s speech was a bad thing for Black (and Brown) people as White violence intensified. Many went in daily fear of their lives. Wooden crosses were burned outside Black homes all over the country. British racists who burned crosses copied the idea from terrorists in the United States called the Ku Klux Klan. A Jamaican in Smethwick was shot and killed. A Black boy in North Kensington was almost killed by a White gang, armed with iron bars and bottles.

SOURCE A

During this time a Conservative health minister by the name of Enoch Powell welcomed Caribbean nurses to Britain. In fact, he actively went out to the Caribbean to beg women to join the new health service.
(Tony Sewell, *Keep On Moving: The Windrush Legacy*, p. 29)

SOURCE B

In this country, in fifteen or twenty years’ time, the Black man will have the whip hand over the White man.
(Enoch Powell, April 1968 speech)

SOURCE C

I believe in plain talking, and Enoch Powell, without any question, said ... that he was speaking for thousands of Englishmen.
(Rene Webb quoted in Mike Phillips & Trevor Phillips, *Windrush*, 1998, pp. 242-3)



SOURCE D

In the 1960s, there was a strong sense, among Black people of being under siege and feeling the need to fight for a place and a future in the country. This sense of being, under siege, was a recurring theme, also in the 1960s of white gangs targeting Black Communities.

(David Olusoga, *Black and British: A Forgotten History*, 2016, pp. 517-8)

ACTIVITIES

1. How did Enoch Powell get large numbers of Black and Brown people to come and live in Britain in the 1960s?
2. When people used the term 'Commonwealth Immigrant', what did they mean by this?
3. List five facts about the 'Rivers of Blood' speech.
4. What is the evidence that many White people agreed with Powell?
5. Why was Powell's speech a bad thing for Black (and Brown) people?
6. Using Source B, why did Black people find Powell's use of the phrase 'whip hand' so offensive?
7. Using the Sources and other information, explain why Powell is a hero to some Whites, a threat to Blacks, and a fraud to Blacks. Present the information in a table.

Enoch Powell was a hero, because	Enoch Powell was a threat, because	Enoch Powell was a fraud, because



Notting Hill Carnival 1976

Learning Objective: Why was the Notting Hill Carnival, 1976, of historic significance?

Notting Hill Carnival became the largest annual community event in the Black British calendar. In Trinidad, Carnival allowed people to dramatize their grievances against the people in power. Notting Hill Carnival, 1976, revived this idea of dramatizing grievances, but in a new and different way.

It included more than just Calypso and Steel Bands. It now included Soca, a new Trinidadian synthesis of Soul Music and Calypso, also Jamaican Reggae Sound Systems, in addition to other forms of music. There were stalls selling African Caribbean food and the size and scale of this outdoor party of music and dance got larger.

However, riots marred the third day of the Carnival, the Bank Holiday Monday. Black youths fought against the Police, throwing bricks, bottles, and Molotov cocktails. Several Police were stabbed. Ninety-Five Policemen were injured. The mass media reported on the violence. They reported on the Carnival in a very negative way. Black people were demonized in the Press.

Why did the anti-Police violence occur? Many of the rioters blamed the heavy-handed policing of the Carnival. Others saw the violence as payback for police harassment and continuous scrutiny of Black youth.

SOURCE A

All the reports suggest that Scotland Yard was far too heavy-handed on Monday. It should not have sent 1500 uniformed men to police the Carnival in the Notting Hill area.

(Editorial in Evening Standard, quoted in Paul Gilroy, *There Ain't no Black in the Union Jack*, 1987, p. 96)

SOURCE B

London's young blacks defeated the Metropolitan Police at the Notting Hill Carnival and major confrontations ... took place in Southall and in Birmingham.

(Paul Gilroy, *There Ain't no Black in the Union Jack*, 1987, p. 120)

SOURCE C

Tempers were boiling among young black men over police use of the "sus" law, under which anybody could be stopped, searched and held, even if only suspected of planning a crime. Anticipating some trouble, 3,000 police officers turned up - ten times the amount of previous, relatively peaceful, events. This raised the tension, but what sparked the riot is still open to question. White fascist gangs were said to be at large. Police said it began after attempts to arrest a pickpocket. Whatever set it off, police officers were soon dodging a hail of bottles and a surging crowd.

(Emma Griffiths, *Remembering the Notting Hill riot*, BBC News website, 25 August 2006)

SOURCE D

The West Indian Community emerged from the riots with a sense of pride. They had given the authorities a bloody nose and a strong message that they would no longer be treated without respect.

(Voice over, *Summer of Heat*, BBC television, 2016)





The violence at the 1976 Carnival received negative newspaper headlines.

SOURCE E

It put an end to that idea that you can put people in their place, that you can treat people very badly, you can be overtly racist towards them and expect them to put up with it.
 (Robert Elms, interviewed in Summer of Heat, BBC television, 2016)

ACTIVITIES

1. What was the significance of Notting Hill Carnival to Black Britons?
2. How had the music changed since 1959?
3. What happened on the third day of the Carnival?
4. Copy this out and match the cause to the consequence

Cause

The Police expected trouble, so
 The Police sent 1,500 officers, so
 Black youth fought the police, so
 The Press demonized Black youth, so

Consequence

Black youth felt more alienated
 The Press demonized Black youth
 Black youth saw this as baiting
 1,500 officers were sent to the Carnival

5. Using Sources A, B, and other information, write 2 diary entries. Write the first diary entry from the point of view of a White policeman sent to police the Carnival and the violence that you faced. Write the second diary entry from the point of view of a Black youth who went to the Carnival and the police baiting that you faced.
6. Source C suggests 4 different theories why '[t]empers were boiling'. What were these theories?
7. Using Sources D and E, explain what good may have come out of the conflicts.



The Africanisation of Black Britain

Learning Objective: To show how Black Britain has continued to undergo demographic changes

Modern Black British culture was originally Trinidadian, and then Jamaican influenced. These cultures were brought here by Migrants. By the 1970s, a new Black British culture emerged amongst Blacks born in Britain. Added to this, new Black Migrants brought African cultures to Britain: Nigerian, Ghanaian and Somali. The Somalis entering Britain, largely in the 1990s, were the first group of Black Migrants allied to Islam rather than Christianity.

African Migrants came to Britain during the same Windrush period as the Caribbeans, but in lower numbers. However, an African character, Philip Smith, appeared in a British high-ranking comedy called *Rising Damp* which aired in 1974. Philip Smith (though acted by Trinidadian Don Warrington) was an African university student who was the son of a Chief. This was significant because there was a major social class difference between Africans and Caribbeans. Africans in Britain came from higher social class backgrounds.

In 1981 there were 699,000 Black people living in the UK of which 550,000 were Caribbeans and 123,000 were Africans. In 1991 this grew to 872,100 Black people of which 496,000 were Caribbeans but the African population increased to 203,200. This African growth is continuing.

Patti Boulaye was born in Nigeria in 1954. At the age of 16 she left Africa and came to London. She began her career as a West End stage actress with roles in the musical *Hair*, and *Two Gentlemen of Verona*. Boulaye was also a singer and dancer and was a member of an all-girl group. She recorded several singles. However, she made a massive impact on Black women by her colourful make-up, hair braids and extensions, and her fashion sense. Moreover, the English saw her as an exotic beauty. Many Black women in Britain gradually abandoned the 'roots and culture' look to copy her. This was the beginnings of more and more influence coming from Africa.

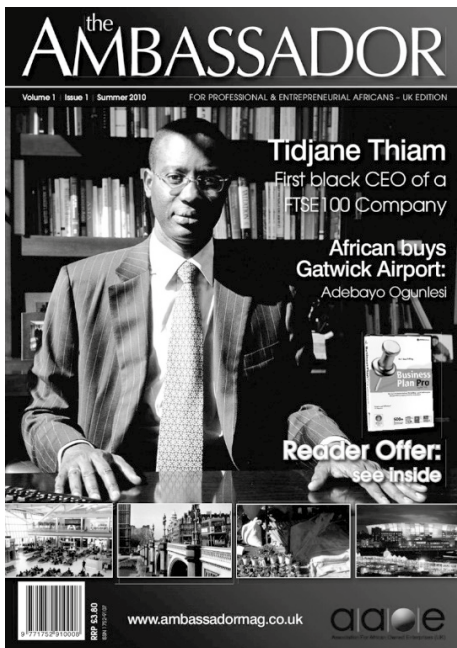
By the 1980s there was a boom in Africans on the music scene. Sade, of mixed English and Nigerian heritage, produced a massively commercial fusion of Jazz and Soul. Seal, of Nigerian heritage, created a highly distinctive Pop sound. MCs such as Skepta, his brother JME, and Tinie Tempah are popular on the Grime scene. However, these influences would not be the beginning of the British and African music interface. It is important to mention the earlier influence of Fela Kuti. His music represents the origins of Afrobeat.

Ghanaian musicians have also had a strong influence on Black British music, from traditional African music to Afrobeat, UK Garage, and Grime. Musicians such as Dizzee Rascal, Lethal Bizzle, Tinchy Stryder and Sway all became household names in the Grime scene and are of Ghanaian heritage. Currently, Stormzy is making a significant impact on the British Grime scene.

SOURCE A

In the first couple of years, when I was a teenager, it was difficult to find a White agent who would take on a Black artist. I was told that I was lucky to get a job so I thought I might as well go this alone. But then Dick Katz, who was more of a friend than an agent, got me a job as a singer in a group and sorted out my Equity.
(Patti Boulaye, interview published on YouTube, 10 July 2010)





The Ambassador magazine, Summer 2010. The cover story highlights Tidjane Thiam, (from the Ivory Coast) the first Black CEO of a top British Company. It also names the Nigerian, Adebayo Ogunlesi, who now owns five British Airports including Gatwick Airport.

SOURCE B

“At school, the African kids used to lie and say they were Jamaican.” Those were the words of Skepta ... He spoke about how when the register was called he would try to say his Yoruba surname before his teacher had a chance to mangle it. It’s a story thousands of British Nigerians can relate to and cringe at. He added: “So when I first came in the game and I’m saying lyrics like: ‘I make Nigerians proud of their tribal scars / My bars make you push up your chest like bras’, that was a big deal for me. All my early lyrics were about confidence. I can hear myself fighting back.” For a new generation of British Nigerians that fight back feels complete.

(Lanre Bakare, How Nigerian artists made their mark on British music, in The Guardian, 9 August 2016)

ACTIVITIES

1. In three steps, show how Black British culture evolved.
2. How did the Philip Smith character highlight the traditional social class difference between Africans who came to Britain and Caribbeans?
3. What was the significance of Patti Boulaye?
4. Of the musicians of Nigerian heritage mentioned, in your opinion, who was the most significant? Give a reason for your answer.
5. Of the musicians of Ghanaian heritage mentioned, in your opinion, who was the most significant? Give a reason for your answer.
6. According to Source A, what problems did Patti Boulaye face when trying to make it in showbiz?
7. According to Source B, how did Skepta bring pride to Blacks of Nigerian heritage living in Britain?



Year of Confrontation

Learning Objective: To learn about the most confrontational year in Black British history

Nineteen Eighty-One was a traumatic year for Black Britain, especially the youth. There were two defining events: The New Cross Massacre and the 1981 Riots.

On 18 January 1981, 13 young Blacks burned to death in a fire, during a party in New Cross. The Police and the Authorities claimed that the fire was an accident that started from inside the house. In the Black Community, however, nobody believed that. Blacks thought the fire was an arson attack that was racially motivated. Many thought the National Front were somehow involved.

The police investigation which concluded that the fire was accidental was criticised by Black activists including Darcus Howe. In response, Howe organised a march: Black Peoples Day of Action. The marchers walked the 17 miles from Deptford to Hyde Park to protest chanting: 'Thirteen dead and nothing said!' On route, they marched past the headquarters of The Sun newspaper where the journalists shouted racist abuse at the Black protesters from out of the windows.

Later that year, the police launched Swamp 81, a mass stop and search campaign against the Black youth. It resulted in 943 people being searched. Ten squads of police took part. Seventyfive people were charged with robbery. The police re-used an ancient vagrancy law to arrest Black people on 'sus' or 'suspicion'. This meant Black people could be arrested, tried, and jailed without ANY proof of committing a crime!

Four days after Swamp 81, there were major street battles between Black youth and the Metropolitan Police. Some call these battles 'riots', others call them 'uprisings.' The violence made international news. The conflicts started in Lambeth, South London. *Time Magazine* called this event 'Bloody Sunday.' Other violence swept the country in Black areas: Toxteth (Liverpool), Moss Side (Manchester), Handsworth (Birmingham), and Chapel Town (Leeds).

However, Margaret Thatcher's Conservative Party was in power in 1981. They were mostly unsympathetic to the Black youth. The media continued the demonization of Black youth that began in 1976. However, a few Conservative politicians saw the need to help the Black Community. The most important one was Lord Scarman. He set out a vision to help build a Black British middle class.

SOURCE A

During the riot over 100 vehicles were burnt, 280 police injured, and 45 injuries to the public.
(The Battle for Brixton, BBC television, 2006).

SOURCE B

[T]he uprisings of 1981 hung in the inner-city air, young Britons were absorbing the 'Don't push me, cause I'm close to the edge' message transmitted by Grandmaster Flash and the Furious Five ... to their own experience of ... unemployment, police harassment, drug abuse and racial disadvantage.
(Paul Gilroy, *There Ain't no Black in the Union Jack*, 1987, pp. 183-184)



SOURCE C

A year before these Toxteth riots, there had been disturbances in St Paul's, Bristol, but 1981 brought riots to Brixton's streets in London and copy-cat rioting in Birmingham's Handsworth, Chappletown in Leeds, and Manchester's Moss Side. (Lord David Alton, The Riots of 2011 and the Riots of 1981, from David Alton's website, 9 August 2011)

ACTIVITIES

1. Copy this out and join the Cause to the Consequence

Cause

Thirteen Blacks died in New Cross, so
The Police said the fire was accidental, so
Police re-used an ancient 'sus' law, so
Swamp 81 searched 943 Blacks, so
Black youth battled the police, so
Some politicians wanted to help, so

Consequence

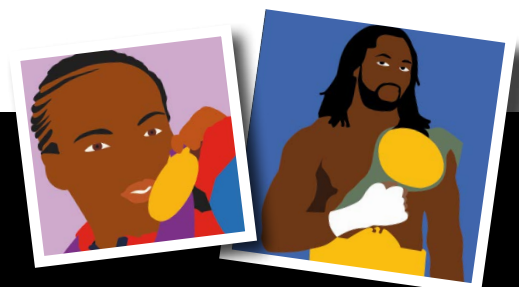
Lord Scarman suggested ways forward
The police conducted an investigation
Darcus Howe led a Day of Action
Huge numbers of Blacks were arrested
Blacks came to resent the police
The mass media demonized Black youth

2. Who did the Black Community think were responsible for the New Cross fire?
3. Why was the 'sus' law so unfair?
4. From Source A, what is the evidence that the police came out badly from the conflicts?
5. According to Source B, how did Grandmaster Flash's music speak for Black Britons?
6. Read Source C. Do you think that the conflicts outside London were merely copy-cat riots?
Give a reason for your view.

EXTENDED WRITING

Use the Sources and other information to write a debate: Uprisings or Riots? Debates usually begin with the phrase: 'This House believes that ...' (i) Present evidence that would suggest that the battles were uprisings. You should start this section with the phrase: 'This House believes that the conflicts were uprisings.' (ii) Present evidence that would suggest that the battles were lawless riots. You should start this section with the phrase: 'This House believes that the conflicts were lawless riots.' (iii) Finally draw a conclusion to say whether you think the violence constituted uprisings or were merely lawless riots.

(The Teacher or Parent should decide if they think this task should be a spoken debate or a written task depending on the age and maturity of the pupils).



Entering the Mainstream - Politics

Learning Objective: To learn how Black Britons achieved mainstream political influence

After MV Empire Windrush in 1948, it took many years for Black people to enter mainstream political positions. In 2011 there were 1,904,684 Black people living in the UK, 3 percent of the population, of which over 989,628 were Africans and over 594,825 were Caribbeans.

Learie Constantine became the first Black member of the House of Lords in 1969. Originally a cricketer, lawyer, and Trinidad's High Commissioner to the United Kingdom, he became Baron Constantine of Maraval and Nelson. After him, David Pitt, a Labour Party politician of Grenadian heritage and medical doctor, became the second Black member of the House of Lords in 1975. He became Baron Pitt of Hampstead.

The General Elections in 1987 was historic because it was the first time that 3 Black British people were elected as Members of Parliament (MPs): Bernie Grant, Paul Boateng, and Diane Abbott. Paul Boateng of Scottish and Ghanaian heritage became the first Black member of the Cabinet. Since then, there have been many more Black and Mixed Heritage MPs. As with the Lords, most were Labour Party members but a few were Conservatives.

Valerie Amos was a Labour Party politician of Guyanese heritage. She became a member of the House of Lords in 1997 becoming Baroness Amos of Brondesbury. When she became Secretary of State for International Development in 2003, she also became the first Black woman member of the Cabinet. Later that year, she became Leader of the House of Lords. Finally, in 2015, she became Director of The School of Oriental and African Studies (SOAS), becoming the first Black woman to lead a British university.

Dr John Sentamu was an Anglican church minister of Ugandan heritage. He served as the Bishop of Stepney and later the Bishop of Birmingham. In 2005, he became the 97th Archbishop of York, the second most powerful position in the English Church. He is a member of the Privy Council and a member of the House of Lords. In 2008, the Archbishop Thurstan Church of England School, Hull, was renamed in his honour. It is now the Archbishop Sentamu Academy.

Bill Morris was a trade unionist of Jamaican heritage. Trade unionists represented the interests of workers. In 1991, he became General Secretary of the Transport & General Union. In 2000, he was elected to the head of the Trades Union Congress. This made him the most powerful trade union leader in the United Kingdom. It also made him the most powerful Black man in the country. He became a member of the House of Lords in 2006 becoming Baron Morris of Handsworth.

Patricia Scotland was a lawyer of Dominican heritage. She became a member of the House of Lords in 1997 becoming Baroness Scotland of Asthal. On 28 June 2007, she became Attorney General, the most powerful lawyer in the country. She was the first AND ONLY woman to hold the office in 700 years. As Attorney General, she was the chief legal adviser to the Queen, to Parliament, and to the Government.



SOURCE A

*Now dat wi got wi MP, and wi Black JP.
Blacks 'pon de radio, Blacks 'pon TV.
Wi Sir, and wi Lord, and wi MBE.
But ah it dat?*

(Linton Kwesi Johnson quoted in Counterblast: Independent Intavenshan, BBC television, 1999)

SOURCE B

We meet on the eve of Bill Morris's election to the TUC presidency, the final rung on an extraordinary career ladder, which began when he arrived in Birmingham from Jamaica at the age of 16 ... He got a job in an engineering company, joining the Transport and General Workers' Union (TGWU) four years later. Becoming a shop steward, he rose through the ranks to become Britain's first black trade union leader. For the past nine years, he has been general secretary of the TGWU.

(Helena de Bertodano, The inner pain of Bill Morris, in The Telegraph, 10 September 2000)

SOURCE C

She went down in the history books in 1999 as the first black woman to serve as a Government minister. Then ... in June 2007, she added a double distinction ... becoming both the first black Attorney General and the only woman to hold the post.

(Attorney General Baroness Scotland: Lady Scotland was seen as a safe pair of hands, in The Telegraph, 22 September 2009)

ACTIVITIES

1. (i) Draw a time line from 1948 to 2010 of 8 facts from these 2 pages. (ii) Using your time line, who officially represented Black Britons from 1948 to 1968? (iii) Why might this have been a problem?
2. Why was 1987 considered 'historic'? How does this represent major cultural change?
3. Read paragraph 3 (on Lady Amos). What do you think is her most important achievement? Give a reason for your answer.
4. Compared to the other Lords and Ladies, what was different about Dr John Sentamu?
5. Why was Lord Morris once considered 'the most powerful Black man' in Britain?
6. Lord Morris was born in 1938. He became a shop steward (i.e. worker's representative) in 1962. Use Source B to draw up a time line on his achievements from 1954 to 2006.
7. In your opinion, using Source C on Lady Scotland, what is the most impressive achievement? becoming the first BLACK Attorney General or the first WOMAN Attorney General? Give a reason for your answer.

