SOCIOLOGY INTHE ARCHIVES
2019 - 2020 PROJECT
RACE AND ETHNICITY

A PROJECT IN
ASSOCIATION WITH THE
BRITISH LIBRARY
BY EMMA ABOTSI

SOCIOLOGY IN THE ARCHIVES

Race and Ethnicity

INTRODUCTION TO THE COLLECTIONS

SOCIOLOGY IN THE ARCHIVES PROJECT 2019 - 20: RACE AND ETHNICITY

This collection of documents presents a sample of the British Library's archival material from African, Caribbean, and Asian communities in the UK to trace the impact of race and racism on young people's educational experiences from the 1960s - 1980s. It is part of the British Sociological Association's (BSA) initiative to highlight the benefits of archival research in sociology. As a result, the BSA has partnered with the British Library (BL) to establish the 'Sociology in the archives' project.

RACE AND EDUCATION: A VIEW FROM THE BRITISH LIBRARY'S COLLECTIONS

Racism has a significant impact on different aspects of the lives of immigrants and racialised minority communities in Britain. Alongside anti-immigrant rhetoric and policies, demands for 'assimilation' and 'integration', and criminalisation and securitisation of particular communities, inequalities in terms of access to education among other public services disproportionately affect youth from African, Caribbean, Asian and other immigrant, and racialised minority groups. However, in the face of these challenges, members of African, Caribbean and Asian communities have a rich tradition of activism and community-led programmes in order to provide support and advocate for better conditions and social justice for

SOCIOLOGY IN THE ARCHIVES

young people. This collection presents examples of such initiatives.

Citizens of the Commonwealth were encouraged to come to the UK after the second world war (late 1940s and 1950s) to fill the demand for labour. The majority of people came from the Caribbean, Asia, and Africa to work and build a life in the UK. Most of the Commonwealth immigrants settled in cities like London, Manchester, and Bradford where there was work and, in some cases, existing communities of people of African and Asian descent dating back to the 18th century. Immigrants from the Caribbean, Asia, and Africa faced racial discrimination in their daily lives such as lack of access to decent housing, unfavourable work conditions, and racial violence.

By the 1960s, White residents began to move out of areas where Caribbean, Asian, and African people settled. This contributed to growing anti-immigrant sentiment among other White residents which included protests over the concentration of children of immigrants at local schools. Documents like the article 'Immigrant classes Fill – Outside help called for' published in *Middlesex County Times* and *West Middlesex Gazette, Southall edition* in 1964 and the British government's policy on the education of children of Commonwealth immigrants (1965) reflect public anxieties over children of immigrants bringing down the standards at schools or not assimilating into British society. They also show how the authorities sought to limit the numbers. The government proposed the dispersal policy to ensure that there were no more than 33% of children of immigrants at schools.

A dozen Local Education Authorities adopted this policy and bussed children of immigrants (particularly those of non-European heritage) to spread them out between local schools. The photograph of protests against Dispersal (or 'bussing' as it

was known) in Southall is an example of Asian communities challenging racism in the educational system as bussing was discriminatory and had harmful consequences for the children involved.

Extracts from oral history interviews with academics and activists Gail Lewis and Nadira Mirza, and the essay *Afterthoughts* by Sonia Hammond provide personal accounts of schooling in 1960s/1970s England. They capture young people of Asian and Caribbean heritage having to deal with teachers' stereotypes and low evaluations of their capabilities (as Mirza discusses), feeling inferior (Hammond), and learning about Black struggles and developing their awareness of politics (Hammond and Lewis).

Connections to the international Black struggle can also be seen in the example taken from the leaflet by Blackburn Asian youth organisation which was published in *Samaj* (1976), a London-based, Black politics journal. The activist group linked racism in the UK to British imperialism, anti-colonial and anti-apartheid struggles in southern Africa.

In this piece, as with documents in this collection, 'Black' is used as a political term. Many African, Caribbean and Asian activists groups in the 1960s – 1980s were organised under a collective notion of blackness which reflected their views on shared struggles in the UK and solidarity with movements such as the Black Panthers in the US as well as anti-colonial, anti-imperialist liberation movements around the world (e.g Africa and Latin America). However, 'political blackness', the use of the term Black by people of African descent and Asians as a label for non-White, has declined in usage by activist groups. It has also been critiqued by academics since the late 1980s, early 1990s for not capturing the complexities of the needs and priorities of different groups. It is

SOCIOLOGY IN THE ARCHIVES

still a contentious term as recent articles in the Guardian and Gal-dem show.

Since the 1970s, people from African, Caribbean, and Asian communities set up educational initiatives to address the alienation young people felt from being taught a curriculum based on Britain's colonial legacies which perpetuated racist views. History, language, and culture were central to these community-led educational programmes (e.g. the Black politics reading groups mentioned in Lewis' clip). This collection contains documents from the archive of British-Caribbean poet and educator, James Berry, who is celebrated for championing Caribbean English and literature, and his work with young people both in Black community education programmes and within the British education system.

The extracts from Stella Dadzie's oral history interview and Gulshan Rehman's article provide examples of anti-racist campaigns and protests in schools in the 1980s. Dadzie, who is a well-known figure of the Black Women's Movement in the UK, talks about her experiences of teaching in Haringey, London and fighting the marginalisation of Black (African and Caribbean) children in schools who were expelled and placed in 'sin bin' (pupil referral units). Young Asians' activism is captured in Rehman's article which covers the 1982 Newham protests against racial violence at school and harassment from the police.

While the collection of documents presented here concerns events from the 1960s to the 1980s, the issues explored are not things of the past. Institutional racism and racial inequalities are still prevalent in many sectors of society. For instance, Black children are still more likely to be excluded from school, young people of colour are disproportionately targeted by the police, racist and Islamophobic bullying in schools persists, and even healthcare inequalities

SOCIOLOGY IN THE ARCHIVES

affect communities of colour. Communities continue to fight these struggles through organisations and activist groups like Black Lives Matter UK, No More Exclusions, Kids of Colour, and many more.

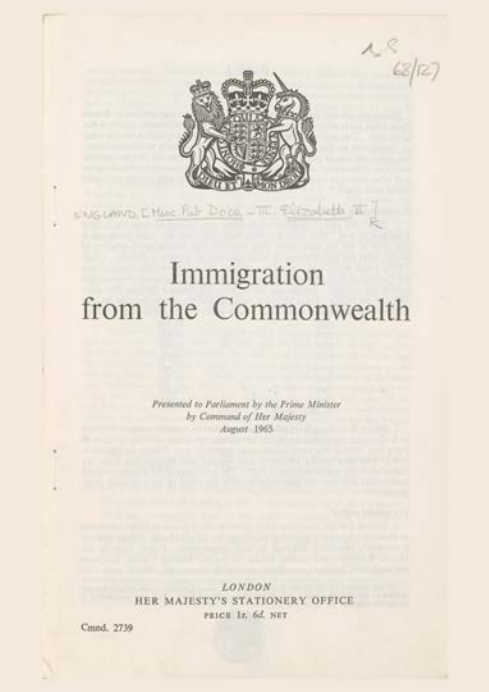
With these examples of oral history interviews, news media, independent community publications, and documents from personal archives, this collection aims to offer an insight to the types of community responses to the challenges African, Caribbean and Asian youths faced around access to quality education and encourage further exploration of the topic through the rich materials at the British Library, and Black and Asian community archives.

Here are a few archives with documents relating to African, Caribbean, and Asian communities in the UK:

- The Ahmed Iqbal Ullah RACE (Race Archives and Community Engagement) Centre
- Black Cultural Archives
- George Padmore Institute
- Huntley Archives (London Metropolitan Archives)
- Institute of Race Relations
- Indian Workers Association

SOCIOLOGY IN THE ARCHIVES

EDUCATION POLICY



Immigration from the Commonwealth (1965)

This section consists of three documents relating to the dispersal policy in the British education system from the 1960s to late 1970s.

Fears over the concentration of minority groups in inner-city areas have been part of the general anti-immigrant rhetoric in the UK following the arrival of immigrants from the Commonwealth in the early 1950s. In 1963, White parents in Southall, London protested about large numbers of children of immigrants at two primary schools. The Minister of Education, Edward Boyle, visited Southall and, like the parents, saw the numbers as a problem. Boyle was against segregated schools as he was a firm believer in the role of schools to assimilate children of immigrants into the 'British ways of life'. When reporting on his visit to the House of Commons, he suggested limiting the proportion of children of immigrants to one-third of the school's population.

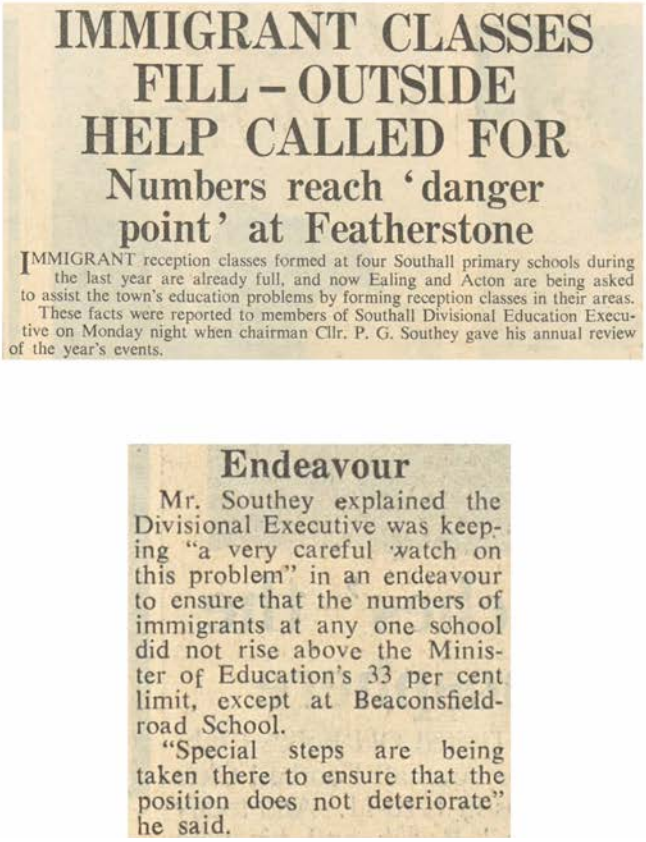
In 1964, the government's Commonwealth Immigration Advisory Council (CIAC) also produced a report recommending spreading out children of immigrants to keep the numbers down.

Reports in newspapers like *Middlesex County Times* and *West Middlesex Gazette, Southall edition*, show public panic about children of immigrants at local schools. For

SOCIOLOGY IN THE ARCHIVES

instance, in the extract from an article published in the 11th April 1964 issue, the journalist used language that evokes fear, like 'numbers reach "danger point"'. The example also shows local education administrators calling on other schools in the borough to help them stay within the Minister of Education's 33% recommended limit.

In June 1965, the Department for Education and Science's (DES) document Circular (No. 7/65), The Education of Immigrants took up the 33% limit on children of immigrants at schools and recommended dispersal, spreading children between schools as a way of keeping to this limit. These suggestions were incorporated into the Immigration from the Commonwealth document in August that year, alongside other policy recommendations like the provision of additional training for teachers working with children of immigrants.



IMMIGRANT CLASSES FILL – OUTSIDE HELP CALLED FOR

Numbers reach 'danger point' at Featherstone

IMMIGRANT reception classes formed at four Southall primary schools during the last year are already full, and now Ealing and Acton are being asked to assist the town's education problems by forming reception classes in their areas.

These facts were reported to members of Southall Divisional Education Executive on Monday night when chairman Cllr. P. G. Southey gave his annual review of the year's events.

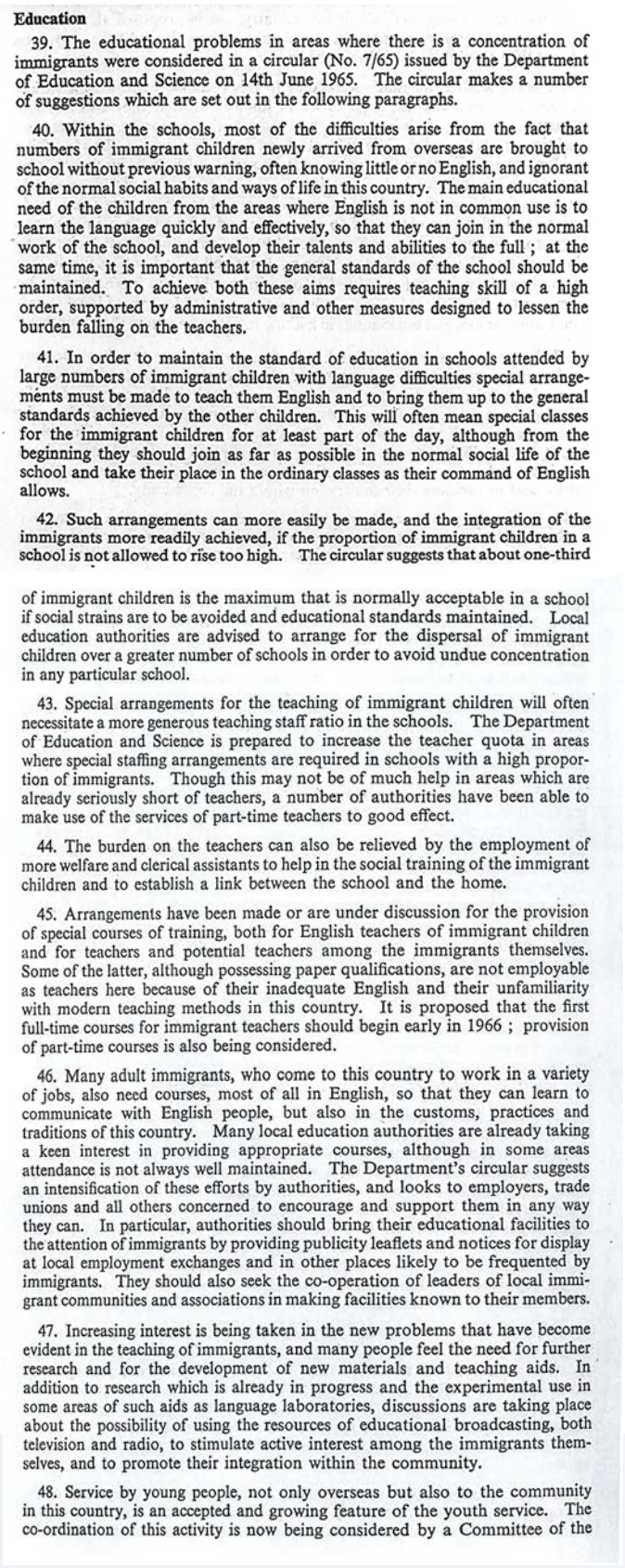
Endeavour

Mr. Southey explained the Divisional Executive was keeping "a very careful watch on this problem" in an endeavour to ensure that the numbers of immigrants at any one school did not rise above the Minister of Education's 33 per cent limit, except at Beaconsfield-road School.

"Special steps are being taken there to ensure that the position does not deteriorate" he said.

Extract from article 'Immigrant classes Fill – Outside help called for' published in Middlesex County Times and West Middlesex Gazette, Southall edition. London. 11th April 1964 issue. Credit: Middlesex County Times and West Middlesex Gazette, Southall edition.
How to find this document: British Library Main Catalogue

SOCIOLOGY IN THE ARCHIVES



Education

39. The educational problems in areas where there is a concentration of immigrants were considered in a circular (No. 7/65) issued by the Department of Education and Science on 14th June 1965. The circular makes a number of suggestions which are set out in the following paragraphs.

40. Within the schools, most of the difficulties arise from the fact that numbers of immigrant children newly arrived from overseas are brought to school without previous warning, often knowing little or no English, and ignorant of the normal social habits and ways of life in this country. The main educational need of the children from the areas where English is not in common use is to learn the language quickly and effectively, so that they can join in the normal work of the school, and develop their talents and abilities to the full ; at the same time, it is important that the general standards of the school should be maintained. To achieve both these aims requires teaching skill of a high order, supported by administrative and other measures designed to lessen the burden falling on the teachers.

41. In order to maintain the standard of education in schools attended by large numbers of immigrant children with language difficulties special arrangements must be made to teach them English and to bring them up to the general standards achieved by the other children. This will often mean special classes for the immigrant children for at least part of the day, although from the beginning they should join as far as possible in the normal social life of the school and take their place in the ordinary classes as their command of English allows.

42. Such arrangements can more easily be made, and the integration of the immigrants more readily achieved, if the proportion of immigrant children in a school is not allowed to rise too high. The circular suggests that about one-third of immigrant children is the maximum that is normally acceptable in a school if social strains are to be avoided and educational standards maintained. Local education authorities are advised to arrange for the dispersal of immigrant children over a greater number of schools in order to avoid undue concentration in any particular school.

43. Special arrangements for the teaching of immigrant children will often necessitate a more generous teaching staff ratio in the schools. The Department of Education and Science is prepared to increase the teacher quota in areas where special staffing arrangements are required in schools with a high proportion of immigrants. Though this may not be of much help in areas which are already seriously short of teachers, a number of authorities have been able to make use of the services of part-time teachers to good effect.

44. The burden on the teachers can also be relieved by the employment of more welfare and clerical assistants to help in the social training of the immigrant children and to establish a link between the school and the home.

45. Arrangements have been made or are under discussion for the provision of special courses of training, both for English teachers of immigrant children and for teachers and potential teachers among the immigrants themselves. Some of the latter, although possessing paper qualifications, are not employable as teachers here because of their inadequate English and their unfamiliarity with modern teaching methods in this country. It is proposed that the first full-time courses for immigrant teachers should begin early in 1966 ; provision of part-time courses is also being considered.

46. Many adult immigrants, who come to this country to work in a variety of jobs, also need courses, most of all in English, so that they can learn to communicate with English people, but also in the customs, practices and traditions of this country. Many local education authorities are already taking a keen interest in providing appropriate courses, although in some areas attendance is not always well maintained. The Department's circular suggests an intensification of these efforts by authorities, and looks to employers, trade unions and all others concerned to encourage and support them in any way they can. In particular, authorities should bring their educational facilities to the attention of immigrants by providing publicity leaflets and notices for display at local employment exchanges and in other places likely to be frequented by immigrants. They should also seek the co-operation of leaders of local immigrant communities and associations in making facilities known to their members.

47. Increasing interest is being taken in the new problems that have become evident in the teaching of immigrants, and many people feel the need for further research and for the development of new materials and teaching aids. In addition to research which is already in progress and the experimental use in some areas of such aids as language laboratories, discussions are taking place about the possibility of using the resources of educational broadcasting, both television and radio, to stimulate active interest among the immigrants themselves, and to promote their integration within the community.

48. Service by young people, not only overseas but also to the community in this country, is an accepted and growing feature of the youth service. The co-ordination of this activity is now being considered by a Committee of the Youth Service Development Council. Service with immigrant communities is already undertaken by some young people, and its development is to be encouraged.

49. As the time goes on, further local and regional courses and conferences will be arranged by local education authorities to discuss all aspects of the education of immigrants, and to assist in the co-ordination of the work being done by the authorities themselves and by voluntary liaison committees and other groups on which immigrants are represented.

'Education' extract from Immigration from the Commonwealth: Presented to Parliament by the Prime Minister by Command of Her Magesty August 1965. HM Stationery Office. Great Britain. Crown copyright. How to find this document: British Library Main Catalogue.

Ealing Borough was one of the 12 Local Education Authorities that implemented the dispersal policy. In Southall, part of Ealing, children of immigrants predominantly from India and Pakistan were put on buses and sent to schools outside their neighbourhoods. This practice was known as 'bussing'. At first, parents welcomed bussing thinking that it offered their children better education with smaller, specialist classes. But parents quickly became worried about their children.

While there are a few reported positive outcomes of bussing like some children benefitting from

SOCIOLOGY IN THE ARCHIVES

intensive English language training, there were concerns about the detrimental effects of this practice on children. For many children, bussing involved being sent to school a long way from their homes, sometimes 10 miles. This resulted in some children missing parts of their lessons because they arrived at school late and had to leave early. Children also faced racist bullying as they were unwelcomed at their schools. Bussing was discriminatory and stigmatised children of immigrants. White children were not bussed to schools in ethnically-diverse neighbourhoods. Also, children of non-Anglophone European immigrants like Italians were not bussed or sent to the types of reception classes African, Caribbean, and Asian children had to attend. Parents, young people, and communities protested against dispersal, as seen in the photograph of the Anti-bussing demonstration in Southall.

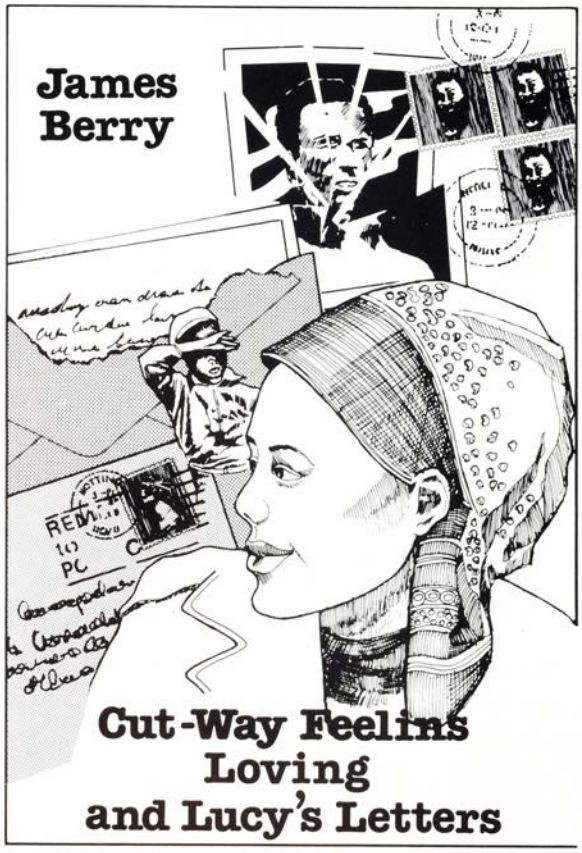
Anti-bussing demonstration

Photograph of an Anti-bussing demonstration in Southall, London
published in Southall: the birth of a black community by Campaign Against Racism and Fascism/Southall Rights. London: Institute of Race Relations, c. 1979.
Copyright Indian Workers Association
How to find this document: British Library Main Catalogue

The Race Relation Board took Ealing Local Educational Authority to court over the dispersal policy and in 1975, it was ruled illegal for being discriminatory, but bussing in Southall continued until the early 1980s.

SOCIOLOGY IN THE ARCHIVES

JAMES BERRY ARCHIVE



Cover of 'Cut-Way Feelins Loving and Lucy's Letters' (1981) from the James Berry archive. The British Library.

This section consists of three documents from the archives of British-Jamaican poet and educator, James Berry.

Biography:
Berry was born in 1924 in a small Jamaican village. He stated in an interview that he had a great love of English, poetry, and music from an early age and he was known as a bright student. He left school about age 14 due to his family's financial circumstances. At the age of 18, he was recruited, among many other young Caribbean men, as farm labourers to work in the US during the Second World War. He worked on various farms in different parts of the country and moved about according to the needs of the harvest in different areas. During his time in the US, he experienced the impacts of racism on the lives of African Americans. He returned to Jamaica shortly before migrating to Britain in 1948 on the SS Orbita, one of the ships that brought the first waves of Caribbean immigrants of the "Windrush generation". Berry arrived in the UK in search of better economic opportunities. He trained and worked as a telegraphist for Cable and Wireless in London. He also took evening courses and writing workshops during the 1950s

SOCIOLOGY IN THE ARCHIVES

and 1960s and was writing short stories for some time before he began to write poetry. He took voluntary redundancy from his job in the mid-1970s. He had been writing in his spare time and selling his writing for years and the chance to be able to access a pension and further develop his writing greatly appealed to him.

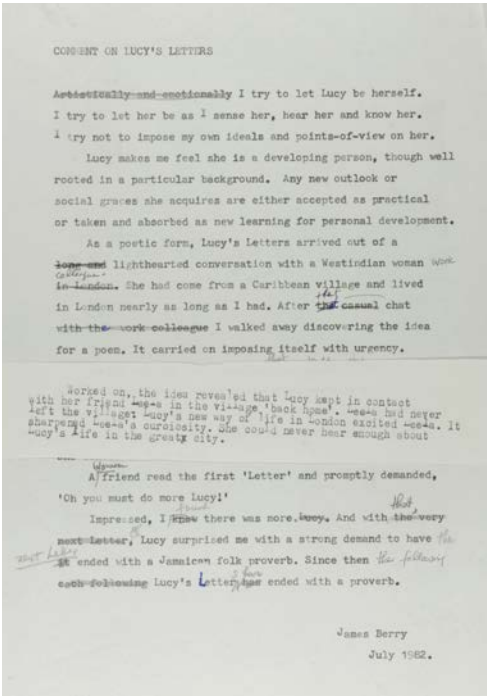
Drawing on his experiences, Berry's poems explore the themes of migration, life in Britain and the Caribbean, and the legacies of colonialism. He is well-known for writing in a mixture of 'Standard', British English, and Jamaican patois. He has won several awards for his works including being the first Black poet to win the National Poetry Competition in 1981. Berry was also an influential figure in promoting Caribbean literary works, particularly the use of Caribbean English as a legitimate form of literary expression, which he did through his own works and his involvement in independent Black publishing in the UK – he edited four anthologies of British-Caribbean poetry between 1976 and 2001 and was a key member of the Caribbean Artists Movement (CAM) in the 1960s-70s.

Among his extensive works of over 20 publications are his collections for children which explore Caribbean and West African folktales. Berry was also heavily involved in English literacy education and spent time in schools as a visiting poet and ran writing workshops at a Black Supplementary School at the Abeng Centre, a community hub in Brixton, London which provided educational and youth services alongside being a meeting place for Black activists .

James Berry died in June 2017.

[1] Abeng Centre was a meeting place for Black community activists such as the Brixton Defence Campaign following the 1981 uprisings.

SOCIOLOGY IN THE ARCHIVES



COMMENT ON LUCY'S LETTERS

~~Artistically and emotionally~~ I try to let Lucy be herself. I try to let her be as I sense her, hear her and know her. I try not to impose my own ideals and points-of-view on her.

Lucy makes me feel she is a developing person, though well rooted in a particular background. Any new outlook or social graces she acquires are either accepted as practical or taken and absorbed as new learning for personal development.

As a poetic form, Lucy's Letters arrived out of a ~~long and~~ lighthearted conversation with a Westindian woman ~~work colleague~~ in London. She had come from a Caribbean village and lived in London nearly as long as I had. After ~~the~~ that casual chat ~~with the work colleague~~ I walked away discovering the idea for a poem. It carried on imposing itself with urgency.

Worked on, the idea revealed that Lucy kept in contact with her friend ~~Leela~~ in the village 'back home'. ~~Leela~~ had never left the village ~~Lucy's~~ new way of life in London excited ~~Leela~~. It sharpened ~~Leela's~~ curiosity. She could never hear enough about Lucy's life in the great city.

A friend read the first 'Letter' and promptly demanded, 'Oh you must do more Lucy!'

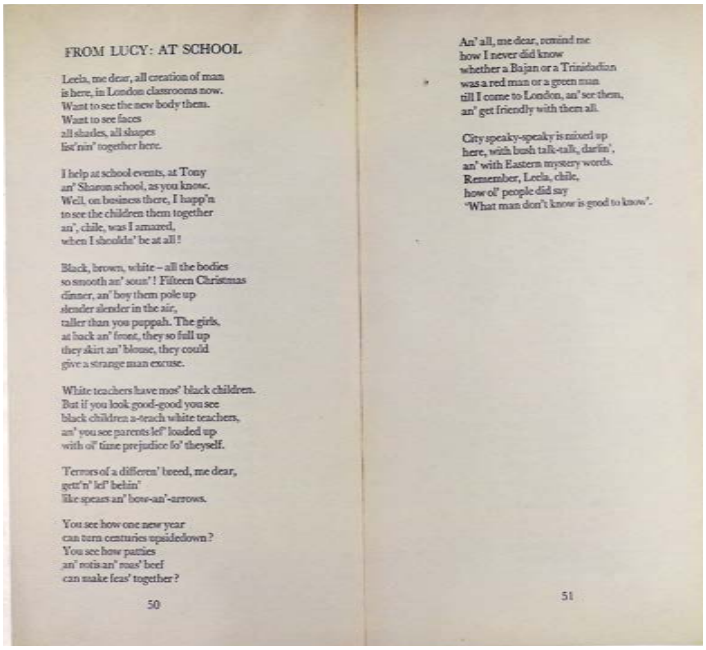
Impressed, I knew there was more. Lucy. And with ~~the~~ that very next letter, Lucy surprised me with a strong demand to have ~~the~~ it ended with a Jamaican folk proverb. Since then ~~the following~~ each following Lucy's letters has ended with a proverb.

James Berry
July 1982.

'Comments on Lucy's Letters' from the James Berry archive. The British Library. Copyright James Berry.

Lucy's Letters and Loving, published in 1982, is James Berry's second poetry collection. It explores the themes of migration and belonging through the experiences of Lucy, a Jamaican immigrant in London. Berry structured the collection as a series of letters written by Lucy to her friend Leela who lives in a village in Jamaica. In the letters, the readers learn not only about Lucy's life in London but her impressions of different aspects of society both in England and Jamaica. For instance, we learn how much Lucy misses Jamaica and how she is able to maintain her connections to her homeland through her friend, but also how much living in London has changed her outlook on life in Jamaica.

In this document, a draft of James Berry's comments about Lucy's Letters and Loving, he writes about his inspiration for the collection and also gives some insights into how he saw Lucy's development as a character.



FROM LUCY: AT SCHOOL

Leela, me dear, all creation of man
is here, in London classrooms now.
Want to see the new body them.
Want to see faces
all shades, all shapes
list'nin' together here.

I help at school events, at Tony
an' Sharon school, as you know.
Well, on business there, I happ'n
to see the children them together
an', chile, was I amazed,
when I shouldn' be at all!

Black, brown, white – all the bodies
so smooth an' soun'! Fifteen Christmas
dinner, an' boy them pole up
slender slender in the air,
taller than you puppah. The girls,
at back an' front, they so full up
they skirt an' blouse, they could
give a strange man excuse.

White teachers have mos' black children.
But if you look good-good you see
black children a-teach white teachers,
an' you see parents lef' loaded up
with ol' time prejudice fo' theyself.

Terrors of a differen' breed, me dear,
gett'n' lef' behin'
like spears an' bow-an'-arrows.

You see how one new year
can turn centuries upsidedown?
You see how patties
an' rotis an' rous' beef
can make feas' together?

50

An' all, me dear, remind me
how I never did know
whether a Bajan or a Trinidadian
was a red man or a green man
till I come to London, an' see them,
an' get friendly with them all.

City speaky-speaky is mixed up
here, with bush talk-talk, darlin',
an' with Eastern mystery words.
Remember, Leela, chile,
how ol' people did say
'What man don't know is good to know'.

51

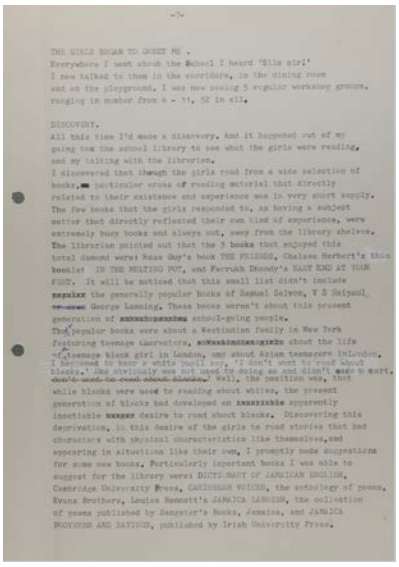
'From Lucy: At School' a poem from Lucy's Letters and Loving (1982). London: New Beacon Books. Copyright James Berry.

SOCIOLOGY IN THE ARCHIVES

In this poem, Lucy writes to her friend Leela about a London school. The themes of multicultural England are strong in the poem as Lucy describes the different ethnicities of the students at the schools. Based on his observations from his educational workshops, Berry viewed schools as important spaces for shaping attitudes around race. He spoke to teachers about their conscious and unconscious biases and how it negatively impacts Black children. He also saw the classroom as a place of mutual learning between teachers and pupils from different backgrounds, as he writes in the fourth verse of the poem, Black children have White teachers but if you look closely, it is Black pupils who are teaching their white teachers.

Berry sought to capture a sense of an individual and a culture through poetry which can be seen in his attention to Lucy as a character (as he wrote in his commentary on the collection)

Part of the interest of the poems at the time was the perspective from which the series was written, its humour, and the use of Caribbean English. Berry always took care to make his writing of Caribbean English as true as possible to the spoken language, but also intelligible to readers who are unfamiliar with the language and form of expression.



THE GIRLS BEGAN TO GREET ME .
Everywhere I went about the School I heard 'Ello girl'
I now talked to them in the corridors, in the dining room
and on the playground. I was now seeing 5 regular workshop groups,
ranging in number from 6 - 11, 52 in all.

DISCOVERY.
All this time I'd made a discovery. And it happened out of my
going now the school library to see what the girls were reading,
and my talking with the librarian.
I discovered that though the girls read from a wide selection of
books, no particular cross of reading material that directly
related to their existence and experience was in very short supply.
The few books that the girls responded to, as having a subject
matter that directly reflected their own kind of experience, were
extremely busy books and always out, away from the library shelves.
The librarian pointed out that the 5 books that enjoyed this
total demand were: Rene Guy's book THE FRIENDS, Chelsee Herbert's this
books' IN THE MELTING POT, and Farrukh Dhondy's EAST END AT YOUR
FEET. It will be noticed that this small list didn't include
regular the generally popular books of Samuel Selvon, V S Naipaul,
~~no more~~ George Lamming. These books weren't about this present
generation of school-going people.
The regular books were about a Westindian family in New York
featuring teenage characters, about the life
of teenage black girl in London, and about Asian teenagers inLondon.
I happened to hear a white pupil say, 'I don't want to read about
blacks.' She obviously was not used to doing so and didn't want to start.
~~she'd want to read about blackes.~~ Well, the position was, that
while blacks were used to reading about whites, the present
generation of blacks had developed an insatiable apparently
insatiable desire to read about blacks. Discovering this
deprivation, in this desire of the girls to read stories that had
characters with physical characteristics like themselves,and
appearing in situations like their own, I promptly made suggestions
for some new books. Particularly important books I was able to
suggest for the library were: DOCTI-MAST OF JAMAICAN ENGLISH,
Cambridge University Press, CARIBBEAN VOICES, the anthology of poems,
Evans Brothers, Louise Bennett's JAMAICA LANGUAGE, the collection
of poems published by Sangster's Books, Jamaica, and JAMAICA
PROVERBS AND SAYINGS, published by Irish University Press.

'Discovery' extract from Reflections on my writer in residence year (1977). The James Berry archive.
Copyright James Berry.
How to find these documents: Contact the Manuscripts and Maps Reference Enquiry Team
James Berry's publications can be found through the British Library Main Catalogue

SOCIOLOGY IN THE ARCHIVES

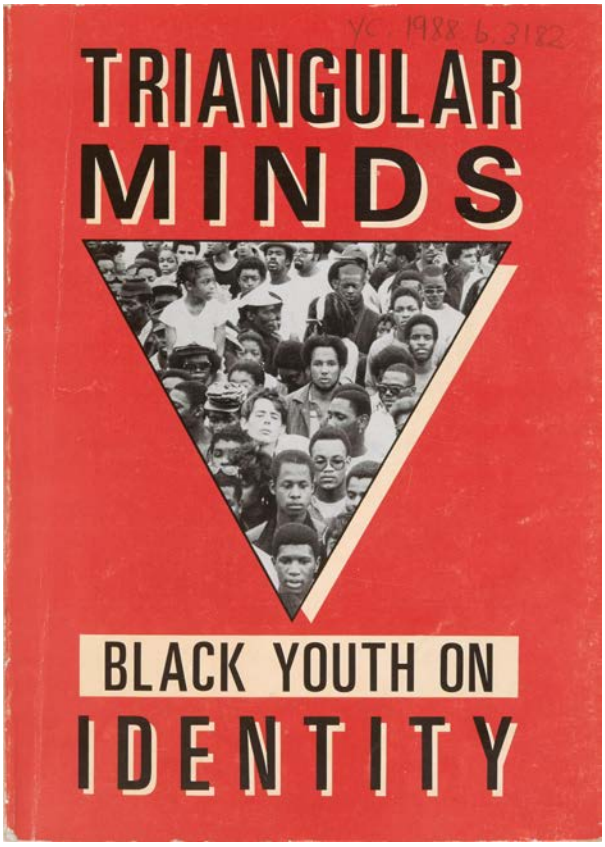
This document was found in a file containing James Berry's notes from his educational work between 1978 to 1982. The contents of the file consist of syllabi on Afro-Caribbean literature, teaching materials, and examples of students' works from Berry's writing workshops at schools and Black community-led educational programmes. In one of the document's Reflections on my writer in residence year (1977), Berry also wrote about his observations during his time as a Writer-in-residence at Vauxhall Manor, an ethnically diverse Comprehensive School in South London where he facilitated poetry workshops with 82 girls aged 14-18 years old.

Many of the girls who participated in James Berry's workshops were pupils of Caribbean heritage. In the section titled 'Discovery', James Berry observed that there were few books in the school's library that related to the girls' direct experiences and the ones the library owned were very popular and often out on loan. Berry also noticed that three popular books Rosa Guy's, The Friends, Chelsea Herbert's booklet In the Melting Pot, and Farrukh Dhondy's East End at Your Feet were all about Black and Asian teenagers in big cities like New York and London. It was these stories, rather than the works of celebrated Caribbean writers like Samuel Selvon, V. S. Naipaul and George Lamming that appealed to Berry's students and he hinted at a possible reason for this concerning the age and generation of the girls – being children of Caribbeans who migrated to Britain in the 1950s and 1960s.

As this document demonstrates, young people were eager to read accounts that reflected their lives. Upon discovering the lack of relevant material in the school's library, Berry suggested some key Caribbean texts. He would later also produce works specifically aimed at children and youth from the late 1980s.

SOCIOLOGY IN THE ARCHIVES

‘AFTERTHOUGHTS’ FROM TRIANGULAR MINDS: BLACK YOUTH ON IDENTITY



Cover of Triangular minds: Black youth on identity (1986).
Credit Ivan Seymour (design) and Rod Leon (photograph)

My mother sent us all to single-sex schools in Burnage, which was to us a posh white area then. We faced stares on the way to and from school. Our schools were former grammar schools which had just been made comprehensive. The headmistress remained from those days. She walked about in her academic gown with a mortar-board on her head.

The school was mainly white with a growing number of black and Asian girls whose families preferred it because it was girls only. I remember feeling from an early age that white people were more capable. All around were examples of their teachers. The media, our books, our school, told only of White English achievements. It was only through my personal reading that I discovered a black world, a world where apartheid existed. I knew I didn't fit in with the school world but I was young, I felt that the fault was within me.

Extract from ‘Afterthoughts’ by Sonia Hammond published in Triangular minds: Black youth on identity. Edited by Judy raven. Manchester Community Education Afro-Caribbean Language Unit, Moss Side Community Education Centre: Central Manchester Caribbean English Project, 1986. Copyright Manchester Education Committee
How to find this document: British Library Main Catalogue

Triangular minds is an edited collection of essays produced as part of the Central Manchester Caribbean English Project from 1984 to 1986. British-Jamaican educator, Judy Craven, worked with young British-Caribbean people between the ages of 17-35 to produce a teaching pack

SOCIOLOGY IN THE ARCHIVES

with texts in both standard and Caribbean English. The project also ran training programmes with teachers and students on Caribbean language and culture.

The works in the collections centre around Caribbean youths' descriptions of growing up in the UK and cover topics like experiences of racism but also the positive influences of Africa, the Caribbean, and Britain in shaping their identities as Black-British youths.

This extract is taken from ‘Afterthoughts’, a short essay by Sonia Hammond, a young woman reflecting on her educational experience in England in the 1960s and 70s. She describes feeling out of place at her predominantly white school and less capable than her white peers and educating herself about the struggles of Black people, like apartheid in South Africa. In the essay, Hammond recounts that while her family valued education, she struggled at school due to teachers' low expectations of her capabilities.

The Central Manchester Caribbean English Project is also an example of community education initiatives in the 1970s and 1980s that sought to teach young people of African and Asian descent about their histories, cultures, and languages as well as promote cultural diversity in the British education system.

SOCIOLOGY IN THE ARCHIVES

‘STAND UP AND FIGHT BLACKBURN YOUTH SAY’ FROM SAMAJ

'Imperialism' extract from 'Stand up and fight Blackburn youth say' published in Samaj. London. September 1976 issue.
Credit Blackburn Youth
How to find this document British Library Main Catalogue

Blackburn Asian youth organisation was one of many nationwide Asian Youth Movements in the late 1970s and early 1980s in response to racist violence in Asian communities in Britain. Unlike the older generation of South Asian groups such as the Indian Workers Association, Pakistani Progressive Party and Bangladeshi Workers Association, who also protested against racial discrimination, the Asian Youth Movements were made predominately of young people who had grown up in Britain. Rising unemployment and violence from the police and far-right groups formed part of everyday life for young Asians and their peers from African and Caribbean communities. This shaped their activist activities as they organised based on shared experiences of racism and the legacies of colonialism. The term 'Black' was also used by Asian Youth Movements and their peers of African descent who identified with international struggles like Black political activism in the US, anti-colonial, anti-imperialist and anti-apartheid movements in Africa, the Caribbean, Latin America, and Asia.

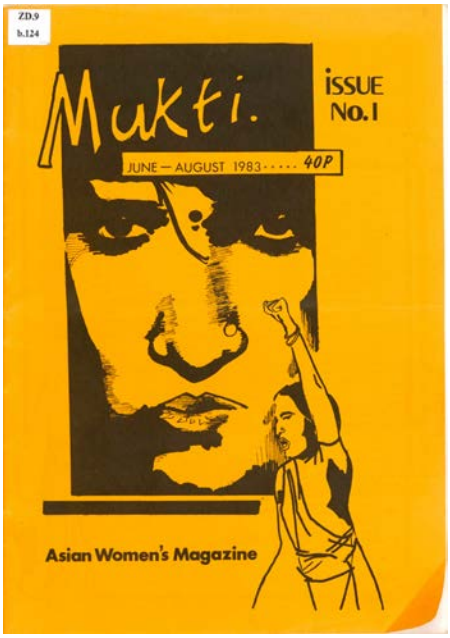
Leaflets, newsletters, and other such self-published materials

SOCIOLOGY IN THE ARCHIVES

produced by groups like Blackburn youth offer insights into their ideas. The piece 'Imperialism' is a section from a Blackburn youth leaflet published in the September 1976 issue of Samaj. The piece address racialism, the grouping of humans into races based on categories like physical characteristics and culture, in Britain. It seeks to challenge the idea of racialism as a product of far-right groups like the National Front and embeds it into a wider history of British imperialism. Also, the piece links racist attitudes towards Black people in the UK along with unfavourable working conditions and exploitation of resources in former colonies to the struggles against racism and imperialism worldwide and concludes with a call to unite with those fighting similar struggles.

The ideas of uniting Black struggle globally from this piece by Blackburn youth can also be seen on the front of the Samaj issue with the headline 'Soweto to Salisbury Southall to Blackburn' and the article detailing resistance to apartheid in South Africa, demonstrations against racist attacks on Black people in the UK. Samaj was a London-based, bilingual (English and Urdu) publication founded in 1976 as part of antiracist, anti-colonial, socialist Black political movements in the UK in the 1970s.

'SELF-DEFENCE' FROM MUKTI



'Self-Defence' by Gulshan Rehman published in Mukti. London. The Mukti Collective. June-Aug 1083 issue.

How to find this document: British Library Main Catalogue

SOCIOLOGY IN THE ARCHIVES


SELF-DEFENCE!

'Self-Defence' by Gulshan Rehman published in Mukti. London. The Mukti Collective. June-Aug 1083 issue. Copyright Glushan Rehman and the Mukti Collective
How to find this document: British Library Main Catalogue
An image from this article has been redacted for copyright reasons.

Attacks from fascist and far-right groups and police harassment has been a major concern for immigrant communities and other racialised minority groups in the UK. The article 'Self-defence' by Gulshan Rehman provides examples of such attacks in the Asian community of Newham and young people's campaigns against violent racism.

While Rehman's article focuses on violent attacks on Asian school pupils in 1982, she began her article with an example of her experience of racism at school in the 1960s and reports that the situation has gotten worse. By the early 1980s, many of Newham's Asian, African and Caribbean residents were living in fear of racist attacks. Far-right groups like the National Front were targeting schools in Newham for recruitment and young Asians were being attacked in playgrounds.

It is within this context that 8 Asian youths were arrested on 24th September 1982 for defending themselves from an attack by three police officers in plain clothes. Rehman's account details the formation of the community-led, Newham 8 Defence Campaign, to protest justice for the youths who were arrested and against racism in general. School pupils went on strike during the six weeks of the trial in support of eight youths. The trial resulted in the chargers dropped against four defendants but the other four were convicted of causing affray (fighting in a public place, causing a disturbance) and had 50 hours of community service as punishment.

SOCIOLOGY IN THE ARCHIVES

In the last two sections of the article, Rehman highlights the role of police as aggressors, who do not protect African, Caribbean, and Asian communities from racial violence from far-right groups. Rather, these communities are punished for defending themselves. Rehman uses the outcome of the Bradford 12 case, where 12 Asian youth activists from the United Black Youth League were arrested in 1981 for their attempts to defend their community from a Fascist march, to highlight communities' rights to defend themselves.

This article was written for Mukti, a multilingual[1] magazine founded in 1983 by Asian feminist activists for Asian women. In line with the goals of the magazine, Rehman's article aimed, not only to challenge the narrative that appeared in major media outlets, but also to inform the community about the defence campaign. Independent community publications like Mukti were essential resources for mobilising support for such campaigns.

[1] Mukti was published in English, Urdu, Hindi, Gujarati, Bengali, and Punjabi.

ORAL HISTORY INTERVIEWS CLIPS

'Gail Lewis:
Gail Lewis on her educational experiences
Interview with Rachel Cohen in 2011,
Sisterhood and After: The Women's Liberation Oral History Project C1420/14
Track
2 [01:04:45-01:06:29]

How to find this document: British Library SoundCloud

Gail Lewis is a sociologist who works on psychosocial studies of race and gender. She is also a trained psychodynamic psychotherapist. As a longstanding member of Black women's activist groups like Black Brixton Women's Group, Organisation of Women of Asian and African Descent (OWAAD), Lewis was involved in various campaigns and programmes in the 1970s and 80s, including women's aid, housing rights, and anti-racism and fascism. In this short clip from her oral history interview, she discusses the importance of learning as part of being a Black activist.

SOCIOLOGY IN THE ARCHIVES

Among the reading groups Lewis attended was one organised by Black Liberation Front, which was a grassroots, political organisation from the 1970s that established various projects to support Black communities, including supplementary schools, community bookshops, and affordable housing. In the clip, Lewis mentions reading works by Black activists and scholars like Walter Rodney's book, Groundings with My Brothers (1969) on racism and Black power, and works of social justice activist and academic Angela Davis, African-American inmates, Soledad Brothers on race and the mistreatment of Black people in the US criminal justice system and political groups like the Black Panther Party.

Study groups, like the ones Lewis attended, community bookshops, and educational programmes were a key feature of Black activism in the UK in the 1970s and 80s. These initiatives provided an opportunity to learn about topics such as politics, racism, and anti-colonial theory that resonated with the experiences of African, Caribbean, and Asian communities in the UK and to explore their histories. As Lewis' clip shows, these reading groups were important places for developing her political consciousness.

SOCIOLOGY IN THE ARCHIVES

Nadira Mirza:
Clip 1: Nadira Mirza talks about her schooling in England during the 1970s
nterview with Rachel Cohen in 2011, Sisterhood and After: The Women's Liberation Oral History Project C1420/17
Track 1 [00:57:42-01:01:02]
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Clip 2: Nadira Mirza on her teachers' stereotypes of Muslim girls
Interview with Rachel Cohen in 2011, Sisterhood and After: The Women's Liberation Oral History Project C1420/17
Track 1 [01:06:20-01:09:15]
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How to find this document: British Library SoundCloud

Nadira Mirza is a feminist activist and academic specialising in adult education and social mobility. She is well-known for her work with Asian youths in the UK, particularly Muslim girls, through her involvement in organisations like the National Association of Asian Youth and the Asian Women and Girls Centre. Mirza continues to support Muslim women's activism.

In these two clips, Mirza discusses her educational experiences in 1970s England as a young Asian, Muslim woman.

Schools in former British colonies, like Pakistan where Mirza spent a large part of her childhood, were structured on the British education system. This included being taught a similar curriculum to British students. Mirza even mentions in clip 1 that she had an equivalent of the Ordinary Level (O' Level) qualification in English from her school in Pakistan. However, Mirza's teachers at her school in England had the perception that the education system in Pakistan was inferior to that of the UK. Mirza was being pushed by her teachers towards taking the Certificate of Secondary Education (CSE), a vocational qualification. Mirza had to persuade her teachers to allow her to take the General Certificate of Education (GCE) O' Level which a student needed if they wanted to pursue an academic pathway (e.g. going to university after secondary

school).

In clip 2, Mirza talks about how her teachers' and career adviser's stereotypes of Muslim girls led her to enrol in a teaching training course that she did not want to do.

Both clips provide a personal account of teachers' assumptions based on race, gender, and religion and its impacts on young people's lives. African, Caribbean, and Asian activists, like Mirza, sought to challenge these discriminatory practices through their campaigns and community-led initiatives.

Stella Dadzie:
Clip 1: Stella Dadzie talks about her experiences as a teacher.
Interview with Rachel Cohen in 2011, Sisterhood and After: The Women's Liberation Oral History Project C1420/20
Track 5 [00:57:27-01:00:20]
opyright Stella Dadzie and University of Sussex and The British Library Board
How to find this document: British Library SoundCloud

Clip 2: Stella Dadzie on her involvement in the campaigns against "Sin bins" (pupil referral units).
Interview with Rachel Cohen in 2011, Sisterhood and After: The Women's Liberation Oral History Project C1420/17
Track 5 [01:00:20-01:03:42]
How to find this document: British Library SoundCloud

Stella Dadzie is an educationalist, activist, writer, and historian. A prominent figure of the Black Women's Movement in the UK, Dadzie was a founding member of the Organisation of Women of Asian and African Descent (OWAAD), an umbrella organisation which brought together different women's groups and campaigns on issues relating to women's rights, immigration, anti-racism, health, and education. She co-authored *The Heart of the Race: Black Women's Lives in Britain* (London: Virago, 1985), with Beverley Bryan and Suzanne Scafe, which won the 1985 Martin Luther King Award for Literature. Dadzie is also well-known for her educational activism and her work on anti-racism in schools. In these two clips, Dadzie

talks about her experiences as a secondary school teacher in the 1970s and 1980s.

For Dadzie, pastoral care and her political perspectives on race and class were important aspects of her work as a teacher. She comments in clip 1 on her connections with her students and joining organisations like the National Association for Multicultural Education (NAME), becoming a Union Representative for the National Union of Teachers (NUT) to campaign against institutional racism in the education system.

Black parents from groups like the North London West Indian Association have been raising concerns about the excessive testing and the disproportionate number of Caribbean children (particularly boys) assessed as having special educational needs since the 1960s. In 1971, educator Bernard Coard published a pamphlet How the West Indian Child Is Made Educationally Subnormal in the British School System which examined the large number of Caribbean children classified as 'educationally subnormal' (ESN) and placed in special ESN schools for the 'learning disabled'. Black parents and community groups placed pressure on schools demanding change. As Stella Dadzie mentions in clip 2, 'sin bins' (pupil referral units) in the late 1970s and 1980s were a continuation of a system which assessed Black children as 'disruptive', excluded, and placed them in special educational units which had a negative impact on children's education. Dadzie worked with fellow activists from United Black Women's Action Group to set up the Haringey Black Pressure Group on Education to campaign against the 'sin bins'. They challenged the number of children being suspended from schools in the Haringey borough (London), participated in meetings with the Local Educational Authority to

voice their concerns, produced leaflets to inform local parents about 'sin bins', published their findings in the local press. Their actions resulted in the Local Education Authority abandoning the idea of having sin bins in every school in the borough.

Dadzie also discusses her work on the 'Sus' (suspected person) law which gave police rights to arrest youths on the suspicion of 'loitering with intent to commit an arrestable offence' under the 1824 Vagrancy Act.

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