

TEACHERS' NOTES

CURRICULUM LINKS:

KS3: 1.1c, 1.2a, 1.3a, 1.3b, 1.3c, 1.3d, 2.1a, 2.2b, 2.2c, 2.2d, 3e, 3g, 3h, 3i, 3j, 4a, 4c, 4g, 4j

KS4: 1.1c, 1.2a, 1.2b, 1.3a, 1.3b, 1.3c, 1.3d, 2.1a, 2.1c, 2.1d, 2.2a, 2.2b, 2.2c, 3f, 3h, 3i, 4a, 4c, 4g, 4j

DESCRIPTIONS:

Document 1

This is the front page of the January 1960 edition of Britain's first national black newspaper, the *West Indian Gazette And Afro-Asian-Caribbean News*, which was started in April 1958 and closed after the death of its founder-editor Claudia Jones in December 1964.

Born in Trinidad, Jones emigrated to the United States when she was 9, where she grew up in Harlem, New York. An active member and sometimes employee of the Communist Party of the United States of America (CPUSA), Jones was imprisoned several times for her political beliefs and eventually deported to Britain (which still ruled Trinidad) in 1955. In Britain, she settled in London and continued her political work, setting up groups like the Coordinating Committee of African Asian Organisations (CAACO) in Notting Hill after the white-on-black riots there in 1958.

Produced from an office in Brixton, South London, the *West Indian Gazette* was a pioneering black British newspaper. It covered news about British race relations as well as news stories about black peoples' lives and struggles against colonialism in the Caribbean, southern Asia and Africa. Jones was also keen to represent black people in a positive way and give them a visibility they did not enjoy in the mainstream press. The *West Indian Gazette* therefore printed, alongside the hard political articles, fashion tips, pictures of black beauty queens and social events. Some examples of these kinds of stories can be seen in the document.

Another of Jones's ideas was to hold a Caribbean-style carnival in London, to help Caribbean people feel more at home and introduce white people to Caribbean culture. The first Caribbean Carnival was held indoors in St Pancras Town Hall in February 1959 and later moved to the streets of Notting Hill where it has become a world-famous event attracting millions of visitors every year. The document features several stories about preparations for the second Carnival, including pictures of entrants for a beauty pageant and the news that the BBC had agreed to televise the event.

Document 2

This poster was created in the early 1970s to promote the black self-help organisation Harambee. Harambee is a Swahili word that means working together for a common purpose, and can be found on the Kenyan coat of arms.

Harambee was set up in north London by an Antiguan builder called Brother Herman (Edwards) at the start of the 1970s to help young black people who had missed out on education, got in trouble, or faced unemployment. Brother Herman believed that young black people should help

one another and that black people who had managed to gain professional positions should also help those less fortunate in their community.

Harambee ran projects in the London Boroughs of Haringey, Islington and Hackney, providing young black people with hostel accommodation, training and education. It particularly geared its work towards helping those who had been in trouble with the police or been released from prison or remand centres with nowhere to go. Realising that taking money to run the project from local authorities meant agreeing to various conditions (such as handing over the title deeds to the property and allowing local politicians access to the project's hostels) the project tried to stand on its own feet financially. This meant that Harambee had to be self-sufficient and self-reliant.

Harambee, grew out of the ideas of Black Power, a radical phase of the civil rights movement in the United States in the late 1960s. It stressed the need for black people to be proud of their identity, and learn independently about their history and culture, so that they would build strong, independent communities and have the confidence to refuse to accept second-class treatment and defend themselves against racial violence and intimidation.

An exhibition of photos of young black people staying at the Harambee hostel by photographer Colin Jones was published as a book in 2007.

GLOSSARY:

BLACK: In the 1960s and 1970s, the word black was used in a political way by people from Africa, the Caribbean and Asia. By saying they were Black, they recognised that, irrespective of their nationality and ethnicity, non-white immigrants were united by their historical experiences of British racism and colonialism.

IDENTITY: How you define, or think of, yourself.

SWAHILI: An African language spoken by millions of people in South Eastern and Central Africa.

FURTHER READING:

Marika Sherwood, *Claudia Jones: a life in exile* (Lawrence & Wishart, 1999)

Colin Jones, *The Black House* (Prestel, 2006)

Homebeats: struggles for racial justice CDROM (Institute of Race Relations, 1997)

A. Sivanandan, *From Resistance to Rebellion: Asian and Afro-Caribbean struggles in Britain* (Institute of Race Relations, 1986)

Struggles for Black Community DVD (Institute of Race Relations, 2008)