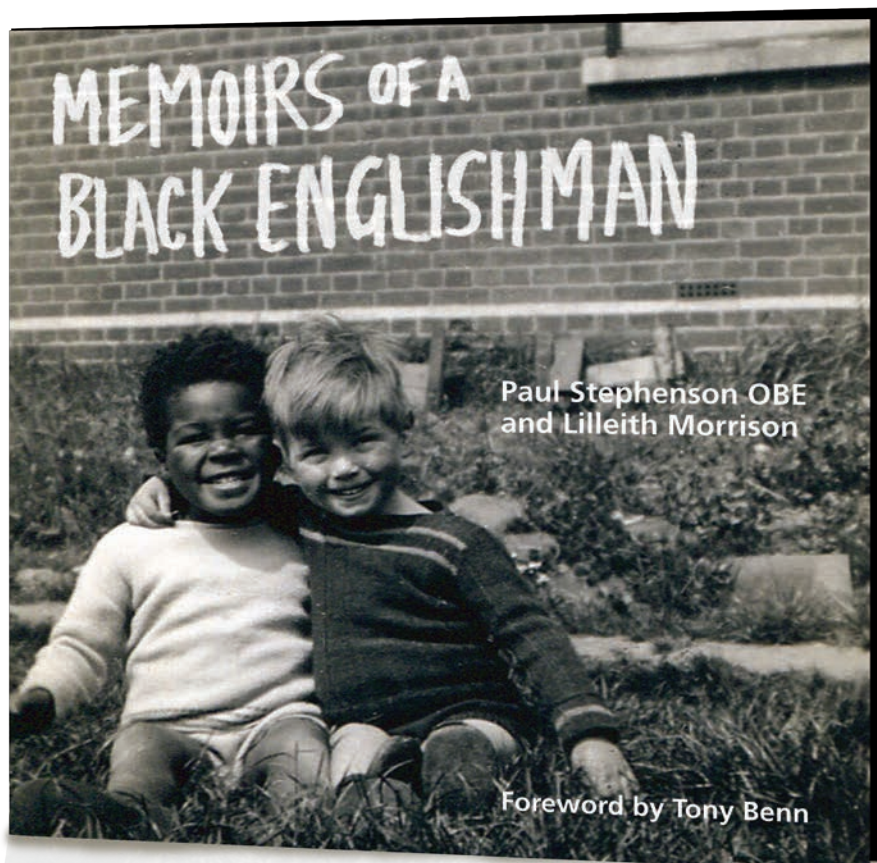


Memoirs of a Black Englishman: Paul Stephenson OBE

LEARNING MATERIALS Produced by Lilleith Morrison

(Recommended for History/Law/PSHE/Citizenship/
Drama/English and Communication Skills)



 **Tangent Books**
www.tangentbooks.co.uk



shed



**Bristol
Museums
Galleries
Archives**

Contents

03	Learning Objectives and Learning Outcomes
05	Key words and phrases
06	Summary of <i>Memoirs of a Black Englishman</i> (Teacher's copy)
11	Summary of <i>Memoirs of a Black Englishman</i> (Key Stage 3 & 4 copy)
14	Summary of <i>Memoirs of a Black Englishman</i> (Key stage 2 copy)
16	Comprehension questions (Key Stage 3 & 4)
17	Comprehension questions (Key Stage 2)
18	Discussion questions (Key Stage 3 & 4)
19	Discussion questions (Key Stage 2)
20	Glossary exercise (Key Stage 2, 3)
22	Bristol Bus Boycott – sequence of events
24	Extract about meeting Muhammad Ali from <i>Memoirs of a Black Englishman</i>
25	Newspaper articles
33	Suggested activities
35	Lesson Plans
51	Further Learning

Learning Objectives

- 1) Understand the changing attitude towards race in Britain (Key Stage 2, 3 & 4)
- 2) Understand the role of a political campaign to bring about change (Key Stage 2, 3 & 4)
- 3) Understand that BAME people have contributed to important changes in our society (Key stage 2, 3 & 4)
- 4) Recognise that racism is unjust and unfair (Key Stage 1, 2, 3 & 4)
- 5) Understand the importance of education in life chances (Key stage 2, 3 & 4)
- 6) Form opinions about the impact of a political campaign. (Key Stage 2, 3 & 4)
- 7) Form opinions about the political impact of the Bristol Bus boycott campaign. (Key Stage 2, 3 & 4)
- 8) Articulate views on racism. (Key Stage 2, 3 & 4)
- 9) Articulate opinions about equality laws. (Key Stage 2, 3 & 4)
- 10) Form opinions about making positive changes to society. (Key Stage 2, 3 & 4)
- 11) Understand the concepts of fairness and justice. (Key Stage 2, 3 & 4)
- 12) Understand different points of view about the same subject. (Key Stage 2, 3 & 4)
- 13) Consider possible steps to take when planning a campaign. (Key Stage 2, 3 & 4)
- 14) Explore feelings about injustice. (Key Stage 2, 3 & 4)
- 15) Practice powers of persuasion. (Key Stage 2, 3 & 4)
- 16) Reflect on the benefits of organizations like MASDA. (Key Stage 2,3 & 4)
- 17) Reflect on improvements that could be made in their community. (Key Stage 2,3 & 4)
- 18) Use newspapers to gather evidence. (Key Stage 2,3 & 4)
- 19) Understand the way language changes and that certain terms are no longer used. (Key Stage 2,3,& 4)
- 20) Use appropriate terms to discuss and share views. (Key Stage 2,3 & 4)
- 21) Understand the difference between history and fiction. (Key Stage 1)
- 22) Recognise that an event can be unjust and unfair. (Key Stage 1)
- 23) Practise listening skills. (Key Stage 1)

Learning Outcomes

- 1) Demonstrate in written or verbal form an understanding of changing attitudes towards race in Britain. (Key Stage 3 & 4)
- 2) Demonstrate in written or verbal form an understanding of how political campaigns can bring about change. (Key Stage 3 & 4)
- 3) Demonstrate in written or verbal form an understanding that BAME people have contributed to important changes in our society (Key Stage 2, 3 & 4)
- 4) Demonstrate in written or verbal form an understanding that racism is unjust and unfair (Key Stage 1, 2, 3 & 4)
- 5) Demonstrate ability to articulate opinions about the importance of education in life chances. (Key Stage 2, 3 & 4)
- 6) Demonstrate ability to articulate opinions about the impact of a political campaign. (Key Stage 2, 3 & 4)
- 7) Demonstrate ability to articulate opinions about the political impact of the Bristol Bus boycott campaign. (Key Stage 2, 3 & 4)
- 8) Demonstrate ability to articulate their views on racism. (Key Stage 2, 3 & 4)
- 9) Demonstrate ability to articulate opinions about equality laws. (Key Stage 2, 3 & 4)
- 10) Demonstrate ability to articulate opinions about making positive changes to society. (Key Stage 2, 3 & 4)
- 11) Demonstrate understanding of fairness and justice. (Key Stage 2, 3 & 4)
- 12) Demonstrate understanding of different points of view about the same subject. (Key Stage 2, 3 & 4)
- 13) Demonstrate understanding of steps to take when planning a campaign. (Key Stage 2, 3 & 4)
- 14) Have explored feelings about injustice. (Key Stage 2, 3 & 4)
- 15) Have practiced powers of persuasion. (Key Stage 2, 3 & 4)
- 16) Have reflected on the benefits of organizations like MASDA. (Key Stage 2, 3 & 4)
- 17) Have reflected on improvements they would like in their community. (Key Stage 2, 3 & 4)
- 18) Have used newspaper articles as evidence to confirm facts in the sequence of events (Key Stage 2, 3 & 4)
- 19) Demonstrate awareness of the way language changes and that certain terms are no longer used. (Key Stage 2, 3 & 4)
- 20) Have used appropriate terms to discuss and share views. (Key Stage 2,3 & 4)
- 21) Demonstrate an understanding of the difference between fact and fiction. (Key Stage 1)
- 22) Demonstrate an understanding that an event can be unjust and unfair. (Key Stage 1)
- 23) Demonstrate the ability to understand key points in the story. (Key Stage 1)

Resources: Key words and phrases

Anti-apartheid	<i>(opposition to the Apartheid system)</i>
Apartheid	<i>(in the Republic of South Africa – a repressive policy of separating the non-white population and not allowing them equal rights)</i>
Archives	<i>(a place where public records or other historical documents are kept)</i>
BAME	<i>(Black, Asian and Minority Ethnic people)</i>
Black (With a capital B)	<i>(generic term for all non-white people – began to be used during the start of the Black consciousness movement in the 1960s. Mostly used to mean people of African descent)</i>
Boycott	<i>(to abstain from buying or using something)</i>
Civil rights	<i>(the rights to full legal, social and economic equality for an individual or minority group)</i>
Coloured	<i>(used in the past to refer to Black people but now considered politically incorrect though some elders still use the term)</i>
Colour bar	<i>(stopping a Black person from using a service or taking part in an activity because of their colour)</i>
Direct discrimination	<i>(discriminating against a person because of the group, category or class they belong to e.g. because of their race, religion or gender)</i>
Discrimination	<i>(being for or against a person or thing based on the group, category or class that person or thing belongs rather than their individual merit)</i>
Evacuee	<i>(a person who is withdrawn or removed from a place of danger or disaster area e.g. during the last world war children were evacuated from London when the Nazis were dropping bombs there)</i>
Gleneagles Agreement	<i>(The Gleneagles Agreement was unanimously approved by the Commonwealth of Nations at a meeting at Gleneagles, Auchterarder, Scotland. In 1977, Commonwealth presidents and prime ministers agreed, as part of their support for the international campaign against apartheid, to discourage contact and competition between sports persons and sporting organisations, teams or individuals from South Africa)</i>
Indigenous	<i>(original inhabitant of the country in which they were born)</i>
Indirect discrimination	<i>(discriminating against a group, category or class of people by offering services or facilities they cannot take part in e.g. Wheelchair users can attend a theatre but the lack of wheelchair access to a building would be indirect discrimination against them)</i>
Omnibus	<i>(an old fashioned name for bus)</i>
Racial prejudice	<i>(unreasonable feelings or opinions about a person because of their race)</i>

Summary of *Memoirs of a Black Englishman* (*Teacher's Copy*)

I was born in Essex, England in May 1937 at a time when Europe was under the shadow of Fascism. The subsequent outbreak of war propelled me into the singular experience of being a Black evacuee growing up in the English countryside. This period of my life, which proved, surprisingly, to be a positive experience, engendered in me an everlasting love of the great outdoors. After the War the British Empire began to unravel, so it tried to retain its international influence through the Commonwealth. As a young child I was innocently unaware of how as a Black person and an English one, my life and identity were to be influenced and intricately involved with the British Government's redefinition of its concept of what it was to be British, and how this related to race. Over the years this was to be a continuous process of acknowledgement and rejection. It was to have an impact on my life as I and others, in turn was also to help shape those definitions and re-definitions.

When I returned to London in 1947 it was a wakeup call as I first became aware of the negative and personally painful aspects of race. Then I was called such names as 'blackie', 'monkey' and 'nigger' and I couldn't walk down certain streets without being pelted with bricks and bottles. A year after I returned to London the Windrush landed bringing with it hopeful Jamaicans, an enduring signifier of what the 1948 Nationality Act had ostensibly created; British citizenship for all members of the Commonwealth. They came seeking jobs and many sent money back to their families. Although I wasn't from the Caribbean in later years I would find my fate and the fate of these expectant migrants bound together by civil rights issues.

When it came to choose a career, I joined the RAF which took me to Germany. This was the time when the Nottingham and Notting Hill riots broke out in England. In both incidents English people attacked Caribbean people but the Government saw the Black immigrants as the problem. This led to Government plans to curb immigration from the Black Commonwealth instead of addressing issues around an under resourced infrastructure, that was the real cause of the problems. The result of this was the 1962 Immigration Act which began unpicking what the 1948 Nationality Act had attempted.

While in Germany I was introduced to the Scout movement and this reawakened my love of the countryside and made me want to give young people the opportunities I had as a youngster, so I switched careers from the armed services to Youth Work. I studied in the evenings on my own listening to Shirley Bassey singing songs on the radio such as 'I will love you'. I got through my 'o' level exams whilst in Germany. I also did my exams in London including an 'A' level Constitutional Law while I was in the RAF.

It was my first job as a Youth Worker that took me to Bristol. The community leaders were saying that Caribbean people who had been trained on the buses in London were not getting work in Bristol. The Bristol Omnibus Company was notorious for not employing Black people. At that time of course Black immigrants were not welcomed in any of the main public institutions except as cleaners or low paid workers with no prospects. In addition there was no law against racial discrimination. I was doing night classes at Baptist Mills and Guy Bailey was a student there. I checked that there were jobs on the buses and that the

qualifications that Guy had were good and then rang and arranged an interview for Guy. Because I have a very English accent they agreed to interview him but when they saw he was Black they would not employ him. I went to see the manager of the bus company who confirmed that it was their policy not to employ Black people. The idea of a bus boycott, inspired by Martin Luther King, came to me and we started the campaign with a press conference.

The West Indian Development Council which included local Caribbean community leaders like Owen Henry, Audley Evans, Prince Brown and Roy Hackett help managed the campaign. We contacted journalists on the Evening Post, national newspapers and Caribbean papers like the Gleaner and the West Indian gazette and many articles and television interviews were produced. The African-Caribbean community, local MP Tony Benn, students, indigenous Bristolians and others boycotted the buses by walking or travelling by bike. They also marched with banners to protest. Both local and national politicians were involved.

Something different happened in 1963 to make the campaign a success. Management and union collusion was the primary feature of failure in the strikes and campaigns involving Black people's demands for equity and justice, for without union support working Black people could not usually hope to succeed. Our campaign however marshalled the support of prominent Labour MPs and Caribbean High Commissioners, especially Sir Learie Constantine, as well as the ground swell of popular opinion.

The use of a strategy associated with the high profile civil rights movement in America also brought the press and students on board. One of the Law students at Bristol University was Paul Boateng who later in life was one of the first Black MPs and member of the Cabinet. He also became a personal friend. With pressure from Lawrence Lindo the Jamaican High Commissioners and Sir Learie Constantine on the Transport Holding Company in London; the headquarters of the Bristol Bus Company, the ban was lifted. A Sikh man called Raghbir Singh was the first Black person to work on the buses in Bristol. A few days later Norman Samuels and Norris Edwards from Jamaica and Muhammad Raschid and Abbas Ali from Pakistan joined Raghbir Singh as BAME conductors on the Bristol buses.

The Bristol Bus Boycott campaign is what influenced Tony Benn, who bought Harold Wilson, then leader of the Opposition, on board, to address the issue of civil rights and discrimination against Black people. Harold Wilson had promised to bring in a Race Relations Act if Labour got into power. He kept his promise by passing the first Race relations Act in 1965. This made it illegal to discriminate against Black people in public places. Later in 1976 another Race Relations Act improved on the previous one by making it illegal to discriminate against anyone because of their race, colour and nationality, ethnic or national origins. It applied to jobs, housing, services, training and education.

More recently the Equalities Act 2010 replaced previous anti-discrimination laws with a single act. It covered nine characteristics which cannot be used to treat people unfairly. Every person has one or more of these characteristics so protects everyone against unfair treatment. These characteristics are: age, disability, gender reassignment, marriage and civil partnership, pregnancy and maternity, race, religion and belief, sex, sexual orientation. It also set out different ways in which it is unlawful to treat someone such as direct and indirect discrimination, harassment, victimisation and failing to make reasonable adjustment for a disabled person. It forbids unfair treatment in the work place, when providing goods, facilities and services, when exercising public functions, in disposal and management of premises in education and by associations (such as private clubs)

In 1964 after the success of the Bristol Bus Boycott I decided to challenge the right of Landlords to bar Black people from pubs and clubs purely on the basis of their colour. The pub I targeted was the Bay Horse and I was subsequently arrested for refusing to leave the premises. I won the ensuing court case as the charges against me were dismissed and the police censured for bringing the case in the first place and fined £25.

The Labour Government which had been returned with a small majority in 1964 did not want to upset the unions and Employers so the Race Relations Act in 1965 fell short of addressing the fundamental issues of discrimination against Black people. It made it illegal to discriminate on the grounds of race in a public place but did not address this issue in either employment or housing.

I met my wife Joyce in 1965 when I asked her for a signature on a housing petition that I intended to take to the House of Commons. The housing conditions for many Black people were appalling. There had been a housing shortage from the 1950s caused by market forces and Macmillan who, as housing minister in 1951 achieved a target of building 300,000 houses per year but in 1954, reversed this policy when his Cabinet discussed the social and economic problems caused by immigration so reducing the availability of council houses. But it was Black migrants that were blamed for the housing shortage and the urban decay this policy caused.

In 1964 I was asked by Denis Howell who was the undersecretary of state for Education and Science to sit on the Youth Service Development Council with Sir John Hunt, of Everest fame, and Stuart Hall the academic. We set up a special commission to do some research about young immigrants. We looked at what I was doing here in Bristol with young Asians and Caribbeans, taking them into the countryside, staying on a farm in Somerset with a local family at weekends. It had an enormous impact on the youth. I was working with John Hunt doing a lot of work with the indigenous children of migrants that came from the Caribbean and India getting them to form integrated, cohesive forms of community relationships that had never been done before.

Father Peter Berry a canon of Coventry Cathedral heard of what we were doing in Bristol and was very keen to have me working in Coventry, so I left Bristol in 1968 and was appointed to the Community Relations Council as a full-time officer. This was a voluntary organisation made up of white liberals, Africans, Caribbeans, Asians, Punjabis and various ethnic groups. I had a wonderful relationship with the Sikh community who I found very supportive. I took groups of Asian and Caribbean children on various trips including one to the Munich Olympics. The police weren't as cooperative, when in their Panda police cars, they would put their two fingers up at me.

I left Coventry in 1972 for a post in London as a National Youth Officer for the Commission of Race Equality. By a strange twist of fate it had come about by a process that had begun earlier in the sixties at the time of the Bristol Boycott. The campaign in 1963 had led to the Race Relations Act which in turn had engendered these types of posts; an attempt to integrate the migrant population.

While in London as a governor of Tulse Hill school I met Mohammad Ali and persuaded him to set up the Mohammed Ali Sports Development Association. (MASDA). Its aim was to promote sports development, principally among ethnic minority young people in the inner city, as a means to develop self-confidence and social interaction between young people of different racial groups living in disadvantaged and deprived racial and economic circumstances.

Denis Howell invited me to join the Sports Council when he saw what I had done with Mohammed Ali at Tulse Hill School. The Sports council was made up of the 'great and the good'. I was the only Black person on it at that time. My mission on the Sports Council was to help it to understand the position of the young immigrants and to promote sporting activities for them. Sports organisations in Britain will remember my strong opposition to Apartheid.

While I was on the Sports Council I was involved in the protest movement with Sam Ramsamy who was a South African in exile. I campaigned against all contact with South African sports until Apartheid ended and Nelson Mandela was removed from prison. I was invited to visit South Africa by their Government who asked me to be part of a programme about sports opportunities for the Black South Africans but I refused so they banned me from going to South Africa in 1980. I was surprised the Thatcher Government didn't protest the ban even though by the terms of the Gleneagles agreement Commonwealth countries were supposed to boycott South African sports.

As I couldn't get the open support of the Conservative Sports Minister for the Gleneagles agreement I decided to resign my seat on the sports council in 1981. Strangely enough this led to my appointment on the Press Council. I was recommended by Lord Hunt who felt I was not being treated fairly in respect to my campaign against sporting ties with South Africa. He felt I should have been given more support with the anti-apartheid campaign and tried to redress the balance by recommending me for the Press Council. In London I worked directly with a Trinidadian organizer, Leslie (Teacher) Palmer and Darcus Howell on the Notting Hill Carnival. The Carnival organisers wanted to use floats to drive through Notting Hill. The police were against lorries with sound systems, drums and steel bands driving through the streets. I was convinced when I spoke to the Carnival committee that it was worth commissioning and so I gave them the maximum grant of £500. This transformed the Carnival which is now one of the biggest in Europe. I was also involved with Darcus Howell through the protest marches about the New Cross Road fire in Deptford where thirteen young people died in what was suspected to be a racist attack.

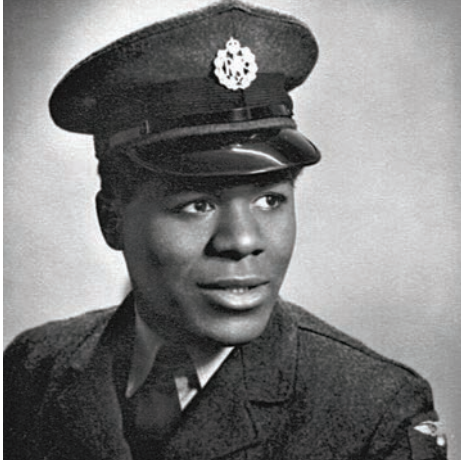
I returned to live in Bristol in 1982 but didn't leave the CRE until 1992 and was then a consultant to Focus Consultancy in Wiltshire where I worked with Professor Chris Mullard who had a contract with the MOD to recruitment ethnic minorities into the army. I later worked with Chris as a Community Race Relations Development Officer, in assisting Gloucester Council to set up a Community Relations Council and a race relations network in the county.

I am chair of the Friends of Alfred Fagon and advisor to the nominations committee of the Alfred Fagon award. This award was set up to commemorate the life of a Jamaican playwright living in England whose bust can be seen in City Road Park, the place he described as the heart of St Paul's in Bristol. His award is given to promising young playwrights.

In Bristol I found that the Record Office there was very interested in taking my archives. This prompted the idea of getting African and Caribbean people who had contributed to the city to donate their archives as a way of recognising their achievement. This is how Bristol Black Archives Partnership (BBAP) was conceived. In 2007 we launched BBAP and Tony Benn attended this event. I also worked voluntarily with the Empire and Commonwealth Museum to commemorate the abolition of slavery. They had their initial grant to the Heritage Lottery fund turned down so I gladly gave my time, energy and advice in renewing their application, which proved to be successful as they were awarded over £800,000. The Legacy Commission came out of working on the Abolition year. The idea of bringing a continuing focus on slavery and its devastating legacy which we find ourselves with today was engendered and I became its chair.

I was given the freedom of the City in December 2008 and an OBE on 7th April 2009. In June 2009 I visited Montgomery, Alabama in to see the place that inspired the Bristol Boycott campaign. More recently I helped to set up the African Caribbean Chamber of Commerce Enterprise (ACCE) and continue to work and hope for a world of tolerance and justice. One great challenge facing British society is the acknowledgement that equality and justice is the bedrock of human society and not to dismiss these as political correctness.

Summary of *Memoirs of a Black Englishman* (*Key Stage 3 & 4 Copy*)



I was born in Essex, England in May 1937 at a time when Europe was under the shadow of Fascism. The subsequent outbreak of war propelled me into being a Black evacuee growing up in the English countryside. This experience left me with an everlasting love of the great outdoors. After the War the British Empire became the Commonwealth and the British Government changed what it meant to be British, and how this related to race with the 1948 Nationality Act. When I returned to London in 1947 I first became aware of racism. Then I was called names and I couldn't walk down certain streets without being pelted with bricks and bottles. A year after I returned to London the ship, the Windrush landed, bringing with it hopeful Jamaicans, who having been made British citizens by 1948 Nationality Act, came

seeking jobs. Although I wasn't from the Caribbean in later years I found I had a lot in common with the newcomers especially around civil rights issues.

When it came to choose a career, I joined the RAF which took me to Germany. This was the time when the Nottingham and Notting Hill riots broke out in England. Both riots began when a few English people attacked some Caribbean people, but the Government saw the Black immigrants as the problem. Instead of addressing the real problems, lack of housing, schools and jobs they introduced the 1962 Immigration Act which began undoing what the 1948 Nationality Act had attempted – full British citizenship for all Commonwealth citizens.

While in Germany I was introduced to the Scout movement and this reawakened my love of the countryside so I switched careers from the armed services to Youth Work. I got through my 'o' level exams whilst in Germany. I also did my exams in London including an 'A' level Constitutional Law while I was in the RAF and passed those as well.

It was my first job as a Youth Worker that took me to Bristol where the Bristol Omnibus Company refused to employ Black people. At that time there was no law against racial discrimination. Guy Bailey and I decided to prove that the Bristol Omnibus Company was being racist. I rang and arranged an interview for Guy and because I have a very English accent they agreed to interview him but when they saw he was Black they would not employ him. I went to see the manager of the bus company who confirmed that it was their policy not to employ Black people. The idea of a bus boycott, inspired by Martin Luther King, came to me and we started the campaign with a press conference.

The West Indian Development Council which included local Caribbean community leaders like Owen Henry, Audley Evans, Prince Brown and Roy Hackett helped to manage the campaign. We contacted journalists on local and national newspapers, Caribbean papers like the Gleaner and the West Indian

Gazette and many articles and television interviews were produced. The African-Caribbean community, local MP Tony Benn, students, indigenous Bristolians and others boycotted the buses by walking or travelling by bike. They also marched with banners to protest. One of the Law students at Bristol University was Paul Boateng who later in life was one of the first Black MPs and a member of the Cabinet. With the involvement of Caribbean High Commissioners, especially Sir Learie Constantine and Lawrence Lindo the Jamaican High Commissioner who put pressure on the Transport Holding Company in London; the headquarters of the Bristol Bus Company, the ban was lifted and the campaign succeeded. A Sikh man called Raghbir Singh was the first Black person to work on the buses in Bristol. A few days later Norman Samuels and Norris Edwards from Jamaica and Muhammad Raschid and Abbas Ali from Pakistan joined Raghbir Singh as Black conductors on the Bristol buses.

Harold Wilson who had promised me to pass an anti-discrimination act if Labour got into power passed the first Race relations Act in 1965. This made it illegal to discriminate against Black people in public places. Later in 1976 another Race Relations Act improved on the previous one by applying this to jobs, housing, services, training and education. More recently the Equalities Act 2010 replaced all previous anti-discrimination laws with a single act. It covered nine characteristics which cannot be used to treat people unfairly. Every person has one or more of these characteristics so it protects everyone against unfair treatment.

Before the 1965 Race Relations Act was passed I decided to challenge the right of Landlords to bar Black people from pubs and clubs purely on the basis of their colour. In 1964 I targeted the Bay Horse pub and was arrested for refusing to leave the premises just because the landlord did not want to serve a Black man. I won the ensuing court case as the charges against me were dismissed and the police were censured for bringing the case in the first place and they were fined £25.

In 1965 I was invited to sit on the Youth Service Development Council with Sir John Hunt, of Everest fame, and Stuart Hall the academic. We looked at what I was doing in Bristol with young Asians and Caribbeans, taking them into the countryside, staying on a farm in Somerset with a local family at weekends. It had an enormous impact on the youth, getting them to relate to each other in a positive way and build trust and friendship.

I left Bristol in 1968 when I was appointed to the Community Relations Council in Coventry as a full time officer. I had a wonderful relationship with the Sikh community there who I found very supportive. I took groups of Asian and Caribbean children on various trips including one to the Munich Olympics. I left Coventry in 1972 for a post in London as a National Youth Officer for the Commission of Race Equality (CRE). The campaign in 1963 had led to the Race Relations Acts which in turn had set up these types of posts in an attempt to help immigrants settle into their new country. While in London as a governor of Tulse Hill school I met Mohammad Ali and persuaded him to set up the Mohammed Ali Sports Development Association. (MASDA). Its aim was to promote sports development, principally among ethnic minority young people in the inner city, as a means to develop self-confidence and social interaction between young people of different racial groups living in disadvantaged and deprived economic circumstances.

Denis Howell invited me to join the Sports Council when he saw what I had done with Mohammed Ali at Tulse Hill School. I was the only Black person on the Sports Council at that time. My mission on the Sports Council was to help it to understand the position of the young immigrants and to promote sporting activities for them.

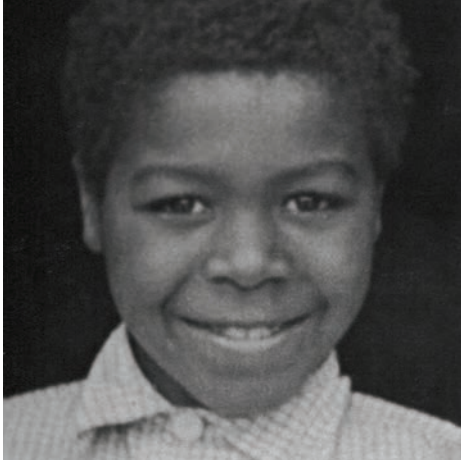
While I was on the Sports Council I campaigned against all contact with South African sports because of their apartheid policy and until Nelson Mandela was removed from prison. The Apartheid South Africa Government asked me to be part of a programme about sports opportunities for the Black South Africans but I refused so they banned me from going to South Africa in 1980. I was surprised the Thatcher Government didn't protest against the ban despite the fact that we had an agreement signed at Gleneagles in 1977 with Commonwealth countries to boycott South African sports. The Conservative Sports Minister would not support this agreement, so I decided to resign my seat on the sports council in 1981. Strangely enough this led to my appointment on the Press Council. I was recommended by Lord Hunt who felt I should have been given more support with the anti-apartheid campaign and tried to redress the balance by recommending me for the Press Council.

In London I also worked directly with a Trinidadian organizer, Leslie (Teacher) Palmer and Darcus Howell on the Notting Hill Carnival. I was also involved with Darcus Howell through the protest marches about the New Cross Road fire in Deptford where thirteen young people died in what was suspected to be a racist attack.

I returned to live in Bristol in 1982 but didn't leave the CRE until 1992. I am chair of the Friends of Alfred Fagon and advisor to the nominations committee of the Alfred Fagon award. This award was set up to commemorate the life of a Jamaican playwright living in England whose bust can be seen in City Road Park, the place he described as, the heart of St Paul's in Bristol. His award is given to promising young playwrights.

In 2007 I helped launch Bristol Black Archives Partnership (BBAP) and Tony Benn attended this event. I was given the freedom of the City in December 2008 and an OBE on 7th April 2009. More recently I helped to set up the African Caribbean Chamber of Commerce Enterprise (ACCE) and continue to work and hope for a world of tolerance and justice.

Summary of *Memoirs of a Black Englishman* (*Key Stage 2 Copy*)



I was born in England in 1937. During the Second World War I was taken from London and became an evacuee growing up in the English countryside, which I grew to love.

When I returned to London in 1947 I became aware of racial prejudice when I was called names because of my colour and had bricks and bottles thrown at me. When the ship the Windrush landed, bringing with it Jamaicans, looking for work although I wasn't from the Caribbean, I would find I had a lot in common with people from the Caribbean when they were treated unfairly because of their colour.

When I grew up I joined the RAF and was sent me to Germany. When I was there I was introduced to the Scout movement and this reawakened my love of the countryside so I changed jobs from the armed services to working with young people and became a youth worker. I also did my exams in London including an 'A' level Constitutional Law while I was in the RAF.

My first job as a Youth Worker was in Bristol. In 1963 the Bristol Omnibus Company would not employ Black people on the buses. There were no laws against being unfair to Black people at that time. A young man called Guy Bailey who came to England from Jamaica agreed to find out if the Bristol Omnibus Company was being unfair to Black people. I checked that there were jobs on the buses and that Guy had the right skills to apply and arranged an interview for him over the phone. When they found out Guy was Black they cancelled the interview. I went to see Ian Patey the General Manager of the bus company. He told me that they did not employ Black people on the buses.

We thought this was unfair, so Guy Reid-Bailey, Owen Henry, Roy Hackett, Audley Evans, Prince Brown, I and others organised people in Bristol to boycott the buses. We contacted journalists on local and national paper and Caribbean papers like *The Gleaner* and the *West Indian Gazette*.

Many articles and TV interviews were produce. The African-Caribbean community, local MP Tony Benn, students, white Bristolians and others boycotted the buses by walking or travelling by bike. They also marched with banners to protest. One of the Law students at Bristol University was Paul Boateng who later in life was one of the first Black MPs and a member of the Cabinet. Local and national politicians got involved. With help from the local African-Caribbean community, Bristol University students, Bristol MP Tony Benn, Harold Wilson the leader of the Labour party and especially High commissioners from Trinidad and Jamaica, the Bristol Omnibus Company was forced to employ Black conductors and drivers.

Finally in August 1963 a Sikh man called Raghbir Singh was the first Black person to work on the buses in Bristol. A few days later Norman Samuels and Norris Edwards from Jamaica and Muhammad Raschid

and Abbas Ali from Pakistan joined Ragbir Singh as Black conductors on the Bristol buses. Because of the Bristol Bus Boycott Harold Wilson passed the first Race Relations Act in 1965. The 1965 Race Relations Act made it against the law to act unfairly to Black people in public places.

Before the Race Relations Act of 1965 was made law Black people were still being treated unfairly and not being served in pubs purely because of their colour. In 1964 I went to the Bay Horse pub in Bristol and landlord asked me to leave because he did not want to serve a Black man. I said I wouldn't leave because I hadn't done anything wrong. He called the police and I was arrested. I went to court and the charges against me were dropped and the police were fined for bringing the case against me in the first place.

In 1965 I was invited to sit on the Youth Service Development Council. We looked at what I was doing in Bristol with young Asians and Caribbeans, taking them into the countryside and staying on a farm in Somerset with a local family at weekends. It was good for the young people as they got to know each other in a positive way and built trust and friendship with each other.

I left Bristol in 1968 to work for the Community Relations Council in Coventry. I had a wonderful relationship with the Sikh community there who I found very helpful. I took groups of Asian and Caribbean children on various trips including one to the Munich Olympics.

In 1972 I left Coventry for a job in London as a National Youth Officer for the Commission of Race Equality (CRE). While in London as a governor of Tulse Hill school I met Mohammad Ali and he agreed to set up the Mohammed Ali Sports Development Association. (MASDA). Its aim was to encourage young Black people in the inner city, to take up sports and to help them develop self-confidence and friendships between young people of different racial groups.

Denis Howell, a government minister, invited me to join the Sports Council when he saw what I had done with Mohammed Ali at Tulse Hill School. The Sports council was all white and I was the only Black person on it at that time. I was there to help them understand the young immigrants and to promote sporting activities for the young people.

While I was on the Sports Council I campaigned against all contact with South African sports because of their apartheid policy and until Nelson Mandela was removed from prison. Later I was also on the Press Council and also worked directly with a Trinidadian organizer, Leslie (Teacher) Palmer and Darcus Howell on the Notting Hill Carnival. I now live in Bristol again and was given the freedom of the City in December 2008 and an OBE on 7th April 2009 and continue to work and hope for a world of tolerance and justice.

Comprehension Questions For Key Stage 3 & 4

- Was Paul Stephenson English, African, Trinidadian or Jamaican?
- Why was Paul Stephenson evacuated from London?
- Did Paul Stephenson's experience of racism in London stop him from working with white people?
- Why did the Jamaicans on the Windrush come to England?
- Why did some people in Bristol refuse to use the buses in 1963?
- Why do you think Paul Stephenson arranged an interview for Guy Baily when he thought the Bristol Omnibus Company would not employ Black people?
- What actions did the West Indian Development Council take to ensure a successful campaign?
- Why did the Bristol Bus Boycott in 1963 lead to the 1965 Race Relations Act?
- What was the difference between the 1965 Race Relations Act and the 1976 Race Relations Act?
- Why did Paul Stephenson refuse to leave the Bay Horse pub?
- How did taking young Asian and Caribbean youngsters camping help them?
- What was MASDA and what were its aims?
- Why did Paul Stephenson resign from the Sports Council?



Bristol Bus Boycott and the Bay Horse incident 1962-1964

Comprehension Questions For Key Stage 2

- Was Paul Stephenson English, African, Trinidadian or Jamaican?
- Why did the Jamaicans on the Windrush come to England?
- Why did the Bristol Omnibus Company refuse to interview Guy Baily for a job on the buses?
- Why did some people in Bristol refuse to use the buses in 1963?
- How did the Bristol Bus Boycott campaigners get support of their campaign?
- Who was the first Black person to be employed by the Bristol Omnibus Company?
- Who was Harold Wilson?
- What was the law he passed?
- Why did Paul Stephenson refuse to leave the Bay Horse pub?
- How did camping help young Asian and Caribbean youngsters?
- What was MASDA and what did it do?



Guy Bailey wearing his Bristol West Indian Cricket Club whites

Discussion Questions (Key Stage 3 & 4)

- Do you think taking exams was important to Paul's career? If so why or why not?
- Do you think the Bristol Omnibus Company would have changed their policy about employing Black people as drivers and conductors without the 1963 campaign?
- Do you think it is important to remember historical incidents like the Bristol Bus Boycott? If so why or why not?
- Do you think the impact of the Bristol Bus Boycott was very important? If so why or why not?
- Do you think laws can stop racism? If so why or why not?
- Do we still need the Single Equality Act 2010 today? If so why or why not?
- Is there something you would like to change about society or do you think everything is fine now? Give reasons for your answer
- Do you know anyone who has changed something for the better? It doesn't have to be something of national importance, just anything that has improved something for people around them or their family and friends.



From Left: Paul Stephenson, Mr Douglas, Mr Geoff and Sir Learie Constantine discuss the Bus Boycott in Roy Hackett's front room, Bellevue Road, Bristol (Roy Hackett)

Discussion Questions (Key Stage 2)

- Do you think taking exams made a difference to the kind of job people can get? If so why or why not?
- Why do you think people leave their country to live in a new country?
- Would you try to change something you thought was wrong? If so what would it be?
- Do you know anyone who has changed something for the better? It doesn't have to be something very important, just anything that has improved something for people around them or their family and friends.



Sir Learie Constantine and Roy Hackett at Temple Meads station, Bristol (Roy Hackett)

Glossary Exercise (Key Stage 2 & 3)

Photocopy this page and cut along the lines and shuffle them, then after discussing their meanings with the students, get them to match the terms with their meanings.

Anti- apartheid	<i>opposition to the Apartheid system</i>
Apartheid	<i>in the Republic of South Africa – a repressive policy of separating the non-white population and not allowing them equal rights</i>
Archives	<i>a place where public records or other historical documents are kept</i>
BAME	<i>Black, Asian and Minority Ethnic people</i>
Black	<i>generic term for all non-white BME people – began to be used during the start of the Black consciousness movement in the 1960s</i>
Boycott	<i>to abstain from buying or using something</i>
Civil rights	<i>the rights to full legal, social and economic equality for an individual or minority group</i>
Colour bar	<i>Stopping a Black person from using a service or taking part in an activity because of their colour</i>
Coloured	<i>used in the past to refer to Black people but now considered politically incorrect though some elders still use the term</i>
Direct discrimination	<i>discriminating against a person because of the group, category or class they belong to eg because of their race, religion or gender</i>
Discrimination	<i>Being for or against a person or thing based on the group, category or class that person or thing belongs to rather than their individual merit</i>
Evacuee	<i>a person who is withdrawn or removed from a place of danger or disaster area e.g during the last world war children were evacuated from London when the Nazis were dropping bombs there</i>

Gleneagles Agreement	<i>The Gleneagles Agreement was unanimously approved by the Commonwealth of nations at a meeting at Gleneagles, Auchterarder, Scotland. In 1977, Commonwealth presidents and prime ministers agreed, as part of their support for the international campaign against apartheid, to discourage contact and competition between sports persons and sporting organisations, teams or individuals from South Africa</i>
Indirect discrimination	<i>discriminating against a group, category or class of people by offering services or facilities they cannot take part in e.g Wheel chair users are allowed to attend a theatre but the lack of wheel chair access to a building would be indirect discrimination against them</i>
Omnibus	<i>an old-fashioned name for bus</i>
Racial prejudice	<i>unreasonable feelings or opinions about a person because of their race</i>

Bristol Bus Boycott – Sequence Of Events



Protesters march against the Bus Company's racist policy (BBC)

- In April 1963 Bristol Omnibus Company (BOC) did not employ any Black staff on the buses.
- There were no laws against racial discrimination.
- A young man called Guy Bailey came to England from Jamaica.
- Guy lived in Bristol and thought it was unfair that Black people were not allowed to work on the buses.
- Paul Stephenson, a British Black youth worker in Bristol checked that there were jobs on the buses and that the qualifications that Guy had were good enough.
- Paul who spoke with an English accent rang the bus company to arrange an interview for Guy.
- When the Bristol Omnibus Company realised Guy was Black they cancelled the interview.
- Paul Stephenson went to see Ian Patey, the General Manager of BOC. He confirmed that they did not employ Black staff on the buses.
- Ian Patey reasons for not employing Black people were that white workers would not work with Black people. It would drive wages down.
- When Guy Bailey was refused an interview for a job working as a conductor on the buses in 1963, this sparked off the now famous Bristol Bus Boycott Campaign.
- Paul Stephenson, Guy Reid-Bailey, Henry Owen, Roy Hackett, Prince Brown, Audley Evans and others organised people in Bristol to boycott the buses.
- They contacted journalists on the *Bristol Evening Post*, national papers, Caribbean papers like *The Gleaner* and the *West Indian Gazette*. Many articles and TV interviews were produced.

- The African-Caribbean community, local MP Tony Benn, students, white Bristolians and others boycotted the buses by walking or travelling by bike. They also marched with banners to protest. One of the Law students at Bristol University was Paul Boateng who later in life was one of the first Black MPs and a member of the Cabinet.
- Local and national politicians got involved.
- The BOC and the Transport and General Workers Union (TGWU) talked for months.
- Through the support of the local African-Caribbean community, Bristol University students, Bristol East MP Tony Benn, Harold Wilson then leader of the Opposition and especially High commissioners from Trinidad and Jamaica, the Bristol Omnibus Company was forced to employ Black conductors and drivers
- Finally in August 1963 the same day that Martin Luther King made his famous 'I have a dream' speech to thousands of people in Washington Square the Bristol Omnibus Company agreed to employ Black staff.
- Because of the Bristol Bus Boycott and the Bay Horse Pub Trial, Harold Wilson passed the first Race Relations Act in 1965
- The 1965 Race relations act only made it illegal to discriminate against Black people in public places. The 1976 Race Act went further and Black people had to be treated fairly in housing, jobs, services, training and education.
- A Sikh man called Raghbir Singh was the first Black person to work on the buses in Bristol.
- A few days later Norman Samuels and Norris Edwards from Jamaica and Muhammad Raschid and Abbas Ali from Pakistan joined Raghbir Singh as Black conductors on the Bristol buses

Extract about meeting Muhammad Ali from *Memoirs of a Black Englishman*

Muhammad Ali was on his way back to Chicago from Zaire after his 'Rumble in the Jungle' fight with George Foreman. I jokingly said I'd try and bring him to the school so when he arrived in London, I went



to the Hilton and met him in the foyer. I said, 'Muhammad Ali, it's great to see you. Congratulations on your win.' Then I asked, 'I wonder if you'd like to come down to our school and see my pupils?'

He replied with a question, 'Go down to your school?'

'Yes,' I said, 'they'd love to see you.'

By the look on his face he seemed quite interested but he hesitated, 'Well, I'm a busy man. I gotta go to Chicago.'

I said 'I know but just a few hours would be great if you could.'

We continued to chat then he wanted to know how much I'd pay him. I looked him straight in the eye and said 'Muhammad, I haven't got a dollar.'

He responded 'Not even a dime?'

Then he said 'You have more nerve than Frazier' but she agreed to come and from then on Muhammad and

I just hit it off. We got on well our vibrations were good.

Newspaper Articles

Evening Post Wednesday 1st May 1963

BEWILDERED JAMAICAN FEELS DOWNHEARTED

I thought there was no colour bar, says Guy



Mr Guy Bailey

by MALCOLM SMITH

The man at the centre of the bus boycott storm, 19 year old Guy Bailey, told me today :
"I feel really downhearted. I never believed there was a colour-bar."

The £6-a-week Jamaican, who has been in Bristol since he came to the country a year ago, was given time off from work in a local factory to tell me his story.

His employer called him a good worker and well liked, but begged: "Do not mention our firm. We have nothing to do with it."

Asked if there was any political significance in the issue — Communism or other political association — Guy replied: "None at all."

UNION MAN

"At home the Labour Party are strong and I support their views, but I am not a member of the party. I am a member of my union—but I can't remember the name. My card's in my jacket."

Did Guy know there was a bar on the employment of coloured bus crews in Bristol?

"I never believed there was a colour bar—honestly. They employ coloured bus crews in Birmingham and London, and I thought they would here."

MOTOR ENGINEER

"In Jamaica I worked for two months in motor engineering and it's the job I want to do here."

For that reason I am studying English and maths at night school. But I thought I would first become a conductor."

And the appeal of the conductor's job?

"Well, my aunt used to be on the buses in Jamaica. I liked the idea of being out with people. I liked the spirit of bus conducting."

Asked if he believed that this had been a deliberate move by the West Indian Development Council in Bristol to precipitate this situation, Guy went on:

"It was just a case of me meeting Mr Stephenson at night school, and because I did not

want to lose any time at this works it was agreed that he should fix the interview for me

"I am very depressed at the result. It is a great surprise. I am the only bloke working here who is coloured and I am friendly with everyone and everyone is friendly with me

"What I am really glad about is that the Christians of this country are with us. And I say congratulations to the students who are supporting us with a march."

How does Guy spend his week?

MONDAY—He attends the Docklands Club.

TUESDAY—Education evening classes followed by Boys' Brigade training as an officer.

WEDNESDAY and SATURDAY

—Playing for St. Mark's Cricket Club on the Y.M.C.A. ground

FRIDAY—Attends Baptist Mills Youth Club.

LONDON JOBS ?

Guy said his interview with the bus company was fixed for last Wednesday. On the day the welfare officer of his firm rang to see where he should attend.

The welfare officer told the company he was a West Indian, and the bus company said the interview was off.

"I handed in my notice after I knew this, and I finish at my job this Friday."

"I don't know what I am going to do next. I may get a job on the buses in London, but I want to keep on my room here. I really like Bristol. I would hate to have to leave."

W. Indians claim 100 p.c. support for bus boycott

West Indians' boycott on Bristol's buses—in protest against the Omnibus Company's refusal to recruit coloured crews — was in full swing this afternoon.

A campaign leader said: "We have got 100 per cent from the city's 7,000 West Indians.

"None of them is using buses this afternoon. Although it is hard to tell, we are sure many white people are supporting us."

All-out fight

Bristol's West Indians are asking Parliament, Bristol City Council and all Christians to support them in their "all-out fight against the ruthless racial policy" of the company.

They were today approaching the Bishop of Bristol, the Bishop of Clifton and Bristol Council of Christian Churches asking them to denounce racial discrimination in the company.

A spokesman for the Bishop of Bristol, the Rt. Rev. Oliver Tomkins, said this afternoon: "The Bishop has no comment to make on this matter. He has no information on it."

Mgr. Thomas J. Hughes, Vicar-General of Clifton, commented: "One would denounce racial discrimination in any company or anywhere." But he said this was not only a religious problem. He could not advise members of his Church to boycott the buses; it was up to the individual to take a course of action.

The Council of Christian Churches were meeting this afternoon, and a member said this might be on the agenda.

The campaign decision follows the refusal by the company to employ an 18-year-old West Indian, Guy Bailey.

A coloured youth worker, Mr. Paul Stephenson (25), who leads the West Indian Development Council in Bristol, said today he rang the company, not disclosing his race, and asked if they had a crew vacancy for Guy.

He told them the young man was of excellent character and above-average education, and was training to be a Boys' Brigade officer.

"They said he was the sort of

PAGE TWO ★

Evening Post Tuesday 30th April 1963

Our policy stays, says bus chief

Mr. Ian Patey, general manager of Bristol Omnibus Company, said today the company's policy regarding coloured labour had been clear for years and the action by the West Indians would not make them reconsider their policy.



PAGE ONE

BOYCOTT

man they were looking for and an interview would be arranged.

"Then I rang back to tell them he was coloured. Their tune changed. They said it was out of the question, and would I tell him there were no vacancies"

The West Indians have also asked the Transport and General Workers' Union in Bristol to see a deputation

But an official, Mr. A. J. Coxwell, has replied that the matter has been discussed fully in the past and the reasons for the policy stated clearly by company and union

"I see no point in pursuing the matter again," he said.

Mr. Stephenson said the union's attitude did not make sense. "How can a union prepared to support a boycott of South African goods refuse to do anything about racial prejudice on its own doorstep?"

"We shall go to the T.U.C. and Mr. Frank Cousins if we get no further satisfaction from the Transport Union in Bristol."

Mr. Sean McConville, secretary of the Bristol area council of the Movement for Colonial Freedom said today they would appeal to Mr. Fenner Brockway, M.P., their national chairman to take the matter up in Parliament.

Bristol University Campaign for Nuclear Disarmament plan to hold a protest march through the Centre and Broadmead tomorrow against Bristol Omnibus Company's attitude

"We don't employ a mixed labour force as bus crews because we have found from observing other bus companies that the labour supply gets worse if the labour force is mixed.

"A company may gain 15 coloured persons and lose through prejudice 30 white people who decide they would sooner not work with coloured people."

Mr. Patey said that if Mr. Stephenson could produce evidence of a bus company who had employed coloured labour and were better off for labour, he would be happy to review the situation.

"The evidence is entirely contrary to it. There is not a big enough supply of suitable coloured labour to fill all the vacancies.

"I can't find any bus company that employs coloured labour that is up to its requirements."

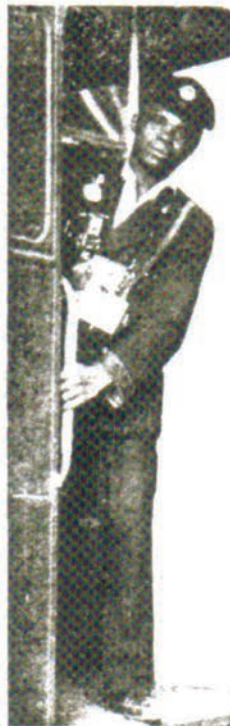
Mr. Patey pointed out that coloured labour was employed in the garages.

Evening Post Wednesday 1st November 1968

BRISTOL'S NEW CITIZENS

The Full Facts On A Controversial Issue

Why are there no coloured men working on Bristol's buses? If you take a bus ride in London, Oxford, Birmingham or West Bromwich the chances are the conductor comes from Jamaica or Barbados—you may even find the driver does too. But in Bristol there are no such opportunities for the new citizens. Evening Post reporter Malcolm Smith tells you why in this full inquiry.



● Friendly and polite — that's the verdict on London's coloured busmen.

NO COLOUR BAR ON OUR BUSES

—but no jobs either for the immigrants

The coloured bus conductor is a cheerful and willing character you will find collecting fares in many a British city. But not in Bristol.

He is a fellow most any Londoner or Midlander will give a good name for efficiency and politeness. On Bristol buses he is never given a chance.

There is a flat refusal by the under-manned Bristol Omnibus Company to employ coloured people in their crews, however high their skill.

The company's reason is based on a belief that:

- Among white workers there is a strong prejudice against the coloured at this level of the industry.

- That whites believe coloured workers lower the "tone" of the job.

- And that recruitment of whites falls off so that manpower shortage is never solved.

It has been said by some that bus crews are afraid that full employment cuts overtime.

It has been alleged that in Bristol there is a colour bar among local members of the Transport and General Workers' Union.



● In many provincial cities, coloured workers share the same opportunities

Evening Post Wednesday 1st May 1963

Famous cricketer writes to bus company

SIR LEARIE JOINS IN COLOUR BAR ISSUE



Sir Learie Constantine, High Commissioner for Trinidad and Tobago, and the West Indies most famous cricketer, has written to Bristol Omnibus Company about their refusal to recruit coloured busmen.

The West Indian cricket tourists visit Bristol on Saturday and it is likely Sir Learie will join them.

A spokesman at his London headquarters said the 62-year-old former lawyer and Government Minister had written to the company requesting information about their employment policy.

Sir Learie said the spokesman felt it would be unwise for him to comment on the situation until he had the full facts.

But he was also in contact with

Guy Bailey speaks:
Page 19
Voice of Bristol:
Page 20



West Indian driver Mr. Adolphus Cumberbatch (Snowball) with his conductor Mr. John (Maverick) Bright take a break at Bathaston.

the West Indian Development Council in Bristol, and was informally making other inquiries.

Meanwhile, Mr. Paul Stephenson, leader of the West Indian Development Council in Bristol, said this afternoon that the corporation's Joint Transport Committee would discuss the issue on May 20.

"I have received a letter from the Council House saying they will decide whether to receive a deputation from us," he said.

The West Indian council have asked their community to boycott Bristol bus services.

This is in protest over the

PAGE TWO ★

COLOURED MEN BUSES AT BATH

By John Alexander

Coloured men are working as bus crews in Bath, barely 12 miles from the Bristol colour bar storm centre.

Several of them are working on the bus services, including four West Indians.

I talked today to one of the happiest crews in the city — a West Indian and a Scot.

The words "colour bar" have no place in the vocabulary of driver "Snowball" Cumberbatch and his conductor, "Maverick" Bright.

The nicknames spring from the friendship which has grown up between them.

"We like a game of cards together when off duty and that is how I got the nickname Maverick," said Mr. John Bright, a cheerful Scot, who lives at 131, Newbridge Road, Bath.

"Snowball" — Mr. Adolphus Cumberbatch, of Brunswick Street, Bath — left the West Indies about seven years ago, and has been working on Bath buses for about six and a half years.

He started as a conductor, and is now a driver.

"There are about seven of us — four West Indians and three Pakistanis — working on Bath buses, and we are happy enough," said "Snowball".

FOOTNOTE — The Bath company are subsidiaries of Bristol Omnibus Company, whose general manager, Mr. Ian Paton, controls policy at Bath.

PAGE TWO ★★



University students forming up outside the Victoria Rooms late this afternoon.

STUDENTS ON MARCH

Banner-carrying students — some coloured — marched off from the Victoria Rooms this afternoon to support Bristol's 7,000 West Indians boycotting Bristol buses.

More than 100 of them marched off down Queen's Road and Park Street on to The

Centre to hold a 10-minute vigil outside Bristol Omnibus Co.'s head office. From there they were due to picket the country bus station and then move on to Transport House.

There they were hoping to hand in a letter to Mr. Ron Nethercott, regional secretary of

the Transport and General Workers' Union querying the union's attitude towards the employment of coloured workers on the buses.

The letter asks if the union's



Mr. Anthony Wedgwood Benn, the Minister of Technology, talking to Mr. Paul Stephenson and his wife, Joyce, during a reception for local Labour Party representatives and journalists at the Grand Hotel last night.

1962

Western Daily Press Thursday 29th August 1963

Bus firm drops colour bar

Western Daily Press Reporter

The colour bar on Bristol buses is over.

Ten coloured men who have applied for jobs will be interviewed shortly.

The decision, announced yesterday, is the outcome of months of negotiations between Bristol Omnibus Company and the busmen's union—the Transport and General Workers

The talks were opened after a storm of protest in May this year when, it was claimed, the bus company refused to take on a young man because of his colour

Mr Ian Patey, the general manager, told a Press conference: "There will now be complete integration without regard to race, colour or creed. The only criterion will be the person's suitability for the job"

'As humans'

He said that, while it had not been easy to reach agreement, he hoped that integration would now go forward without any fuss

Mr Arthur Coxwell, the union's regional officer for road passenger transport, said: "We have received them into the organisation as human beings."

Mr Paul Stephenson, said on behalf of the Bristol West Indian Development Council, of which he was leader at the time the dispute started

"Bristol coloured immigrants are grateful to the many Bristolians who gave support and sympathy in their struggle against racial discrimination

"Coloured people offer goodwill to the bus crews and ask that the past be forgotten so that friendship and understanding will prevail."

Evening Post Thursday 17th September 1963



Raghbir Singh setting out from Old Market, Bristol, last night

The first coloured conductor thinks it's so nice

By George Halladay

Bristol's first coloured bus conductor is Raghbir Singh from the Punjab. He was on the No. 8 between Kingswood and Southmead last night.

His verdict on the job: "Very nice."

"The passengers are so nice, the bus crews are so nice. Everyone is so helpful," he said.

The colour-bar on Bristol buses, which caused a storm four months ago, ended last month, after talks between the bus company and the local branch of the Transport and General Workers' Union.

When he read the announcement, he applied for a job.

Last week, he passed out of the company's training school with flying colours

Ex-fitter

Mr. Singh came to this country from India four years ago. His last job was a fitter in an engineering works in Staple Hill.

He lives with his wife and three children—girls, aged 14 and one-and-a-half, and a boy aged seven—in Meridian Place, Clifton.

"Since I started my new job, everybody has been most co-operative," said 37-year-old Mr. Singh.

Last night, he was wearing a blue turban. "It goes with my uniform. If I wear a brown suit I have on a brown turban," he said.

Pleased

Mr. Arthur Coxwell, regional trade group secretary of the TGWU, said last night: "We, as a union, are very pleased that Mr. Singh has passed his conductor's test."

"He is a very capable fellow." Last word on the subject came from Mr. Singh's driver, 23-year-old Mr. Roger Wilson of Woodchester, Kingswood.

"He's all right, mate," said Roger. "Colour does not worry me. They can be black, blue or yellow."

Suggested activities

(8 lesson plans for these are included in the pack)

<p>Key Stage 1 Tell the children the story of the Bristol Bus Boycott and ask them questions about it afterwards.</p>	<p>Key Stage 2,3 & 4 Comprehension Questions Discuss key words and phrases (use the Glossary exercise provided if necessary) then read through the summary of <i>Memoirs of a Black Englishman</i> with the class. Give them the comprehension exercise. Let them have enough time to share their answers after the session or if done for homework.</p>
<p>Key Stage 1 Role play travelling on a bus. Get them to talk about the things they feel are fair or unfair</p>	<p>Key Stage 2, 3 & 4 Discussion Questions Discuss the key words and phrases (use the Glossary exercise provided if necessary) before letting them read the summary of <i>Memoirs of a Black Englishman</i>. Then put them in small groups for a discussion around the questions. Allow time to feed back a summary of their thoughts to the plenary.</p>
<p>Key Stage 1 Read the extract about Mohammed Ali to the children and get them to enact in pairs what happened.</p>	<p>Key Stage 2, 3 & 4 Bristol Bus Boycott Sequence of Events Let them read the handout then split them into groups. Allocate or let them chose a role and ask them to act out the events.</p>
<p>Key Stage 2 Extract from Memoirs of a Black Englishman Let them read the extract about Mohammad Ali. Then ask if they know anyone who has changed something for the better. It doesn't have to be something very important, just anything that has improved something for people around them or their family and friends. After this they can with a partner take turns in trying to persuade each other to do a good deed for the community.</p>	<p>Key Stage 3 & 4 Extract from Memoirs of a Black Englishman Let them read the extract about Mohammad Ali (and the Summary of <i>Memoirs of a Black Englishman</i> if they haven't already done so). In pairs get students to enact the scene between Mohammad Ali and Paul Stephenson or role play persuading someone to do something good for the community.</p>

<p>Key stage 2 Newspaper Articles Using the newspaper articles and Bristol Bus Boycott Sequence of Events, ask students to find evidence of events that took place. How can they check if any of the facts are true?</p>	<p>Key Stage 3 & 4 Newspaper Articles 1) Using the newspaper articles and Bristol Bus Boycott Sequence of Events, ask students to find evidence of events that took place. 2) Can they find any terms used that are not used today? 3) Did people have a different attitude to race in the past? 4) How can they check if any of facts are true?</p>
--	--

LESSON PLAN 1 (Comprehension Questions)

Key Stage 3 & 4

Learning Objectives	Key vocabulary	Resources	Outcomes
Understand the changing attitude towards Black people in Britain	Anti-apartheid	Summary of <i>Memoirs of a Black Englishman</i> KS 3 & 4	Demonstrate in written or verbal form an understanding of changing attitudes to race.
Understand the role of a political campaign to bring about change	Apartheid		
Understand that BAME people have contributed to important changes in our society	Archives	Comprehension questions KS 3 & 4	Demonstrate in written or verbal form an understanding of how political campaigns can bring about change.
Recognise that racism is unjust and unfair	BAME		
	Black		
	Boycott		
	Civil Rights		
	Coloured		
	Colour bar		
	Direct discrimination		
	Discrimination		
	Evacuee		
	Gleneagles agreement		
	Indigenous		
	Indirect discrimination		
	Ominbus		
	Racial prejudice		

LESSON PLAN 1 Continued

	Time	Teacher Activity	Student Activity	Readiness
Introduction	15 mins	Introduce key vocabulary with Glossary activity	Match key words to Glossary terms	Able to read independently
Main Activity	30 mins	Read through summary with the students	Read summary	
Conclusion	45 mins	Lead plenary discussion on text using comprehension questions to test understanding	Engage in answering questions verbally on text. Followed by written answers. (Written answers could also be done for homework if time is short)	

LESSON PLAN 2 (Comprehension Questions) Key Stage 2

Learning Objectives	Key vocabulary	Resources	Outcomes
Understand the changing attitude towards Black people in Britain	Anti-apartheid	Summary of <i>Memoirs of a Black Englishman</i> KS2	Show an understanding of changing attitudes to race.
Understand the role of a political campaign to bring about change	Apartheid		Comprehension questions KS2
Understand that BAME people have contributed to important changes in our society	Archives		
Recognise that racism is unjust and unfair	BAME		Show understanding that racism is unjust and unfair
	Black		
	Boycott		
	Civil Rights		
	Coloured		
	Colour bar		
	Direct discrimination		
	Discrimination		
	Evacuee		
	Gleneagles agreement		
Indigenous			
Indirect discrimination			
Ominbus			
Racial prejudice			

LESSON PLAN 2 Continued

	Time	Teacher Activity	Student Activity	Readiness
Introduction	15 mins	Introduce key vocabulary with Glossary activity	Match key words to Glossary terms	Able to read independently
Main Activity	30 mins	Read through summary with the students	Read summary	
Conclusion	45 mins	Lead plenary discussion on text using comprehension questions to test understanding	Engage in answering questions verbally on text. Followed by written answers. (Written answers could also be done for homework if time is short)	

LESSON PLAN 3

(Discussion questions KS 3 &4)

Learning Objectives	Key vocabulary	Resources	Outcomes
Understand the importance of education in life chances.	Anti-apartheid	Discussion questions KS 3&4	Demonstrate ability to articulate opinions about the importance of education in life chances.
Form opinions about the impact of a political campaign.	Apartheid		Demonstrate ability to articulate opinions about the impact of a political campaign.
Form opinions about the political impact of the Bristol Bus Boycott campaign.	Archives		Demonstrate ability to articulate opinions about the political impact of the Bristol Bus Boycott campaign.
Articulate views on racism.	BAME		Demonstrate ability to articulate views on racism.
Articulate opinions about equality laws.	Black		Demonstrate ability to articulate opinions about equality laws.
Form opinions about making positive changes to society.	Boycott		Demonstrate ability to articulate opinions about making positive changes to society.
	Civil Rights		
	Coloured		
	Colour bar		
	Direct discrimination		
	Discrimination		
	Evacuee		
	Gleneagles agreement		
	Indigenous		
	Indirect discrimination		
	Ominbus		
	Racial prejudice		

LESSON PLAN 3 Continued

	Time	Teacher Activity	Student Activity	Readiness
Introduction	15 mins	Test the students understanding of the summary they have already read with a few short questions then place them in small groups to discuss the questions advising them to back up their statements where possible with facts and reasons. Let them know they will be reporting back to the plenary group after the discussion so should appoint a scribe	Students answer questions and listen to instructions	Have already done Glossary exercise and read summary
Main Activity	30 mins	The teacher circulates to ensure the discussions flow smoothly.	In small groups students discuss the questions and a scribe writes down the main points.	
Conclusion	15 mins	Teacher leads plenary feedback	Students feedback their views to plenary group	

LESSON PLAN 4

(Discussion questions KS 2)

Learning Objectives	Key vocabulary	Resources	Outcomes
Understand the importance of education in life chances.	Anti-apartheid	Discussion questions KS2	Can state opinions about the importance of education in life chances.
Form opinions about the impact of a political campaign.	Apartheid		Can state opinions about the impact of a political campaign.
Form opinions about the political impact of the Bristol Bus boycott campaign.	Archives		Can state opinions about the political impact of the Bristol Bus boycott campaign.
Articulate views on racism.	BAME		Can state views on racism.
Articulate opinions about equality laws.	Black		Can state opinions about equality laws.
Form opinions about making positive changes to society.	Boycott		Can state opinions about making positive changes to society.
	Civil Rights		
	Coloured		
	Colour bar		
	Direct discrimination		
	Discrimination		
	Evacuee		
	Gleneagles agreement		
	Indigenous		
	Indirect discrimination		
	Ominbus		
	Racial prejudice		

LESSON PLAN 4 Continued

	Time	Teacher Activity	Student Activity	Readiness
Introduction	15 mins	Test the students understanding of the summary they have already read with a few short questions then place them in small groups to discuss the questions advising them to back up their statements where possible with facts and reasons. Let them know they will be reporting back to the plenary group after the discussion so should appoint a scribe	Students answer questions and listen to instructions	Have already done Glossary exercise and read summary
Main Activity	30 mins	The teacher circulates to ensure the discussions flow smoothly.	In small groups students discuss the questions and a scribe writes down the main points.	
Conclusion	15 mins	Teacher leads plenary feedback	Students feedback their views to plenary group	

LESSON PLAN 5 (Bristol Bus Boycott - sequence of events) KS2,3,&4

Learning Objectives	Key vocabulary	Resources	Outcomes
Understanding the concepts of fairness and justice.	Anti-apartheid	Sequence of events handout	Demonstrate understanding of fairness and justice.
Understand different points of view about the same subject.	Apartheid		Demonstrate understanding of different points of view about the same subject.
Consider possible steps to take when planning a campaign.	Archives		Demonstrate understanding of steps to take when planning a campaign.
Exploring feelings about injustice.	BAME		Have explored feelings about injustice.
	Black		
	Boycott		
	Civil Rights		
	Coloured		
	Colour bar		
	Direct discrimination		
	Discrimination		
	Evacuee		
	Gleneagles agreement		
	Indigenous		
	Indirect discrimination		
	Ominibus		
	Racial prejudice		

LESSON PLAN 5 Continued

	Time	Teacher Activity	Student Activity	Readiness
Introduction	15 mins	Go through sequence of events with students. Discuss different roles of people in the event. What were they feeling? What did they want? Get students to take different parts. Can choose one section of the events e.g meeting between Paul Stephenson and Ian Patey or a planning meeting for the campaign.	Read through sequence of events	Have done either Comprehension questions or discussion questions
Main Activity	30 mins	Teacher circulates and ensures students are clear about what they have to do.	Students select or are allocated role to improvise a short piece to show to the plenary session.	
Conclusion	30 mins	Teacher leads discussion after the exercises are shown	Students enact short drama sketches to plenary group and reflect on what they have learnt from the exercise.	

LESSON PLAN 6 Extract about meeting Muhammad Ali from *Memoirs of a Black Englishman* (KS2, 3 & 4)

Learning Objectives	Key vocabulary	Resources	Outcomes
<p>Practise powers of persuasion</p> <hr/> <p>Reflect on the benefits of organizations like MASDA</p> <hr/> <p>Reflect on improvements that could be made in their community.</p> <hr/>		<p>Extract from <i>Memoirs of a Black Englishman</i></p> <hr/> <p>Paragraph about MASDA from the summary of <i>Memoirs of a Black Englishman</i></p> <hr/>	<p>Have practiced powers of persuasion.</p> <hr/> <p>Have reflected on the benefits of organizations like MASDA.</p> <hr/> <p>Have reflected on improvements that could be made in their community.</p> <hr/>

LESSON PLAN 6 Continued

	Time	Teacher Activity	Student Activity	Readiness
Introduction	10 mins	Read through extract from <i>Memoirs of a Black Englishman</i> with the students then ask them if there is something they would like to improve in their community. Who would they approach for help.	Students decide on something they would like to improve in their community.	Have read summary of <i>Memoirs of a Black Englishman</i>
Main Activity	20 mins	Circulate round the pairs to ensure students understand what they have to do.	In pairs role play persuading someone to help them improve something in their community or re-enact the scene with Paul Stephenson and Mohammad Ali.	
Conclusion	30 mins	Circulate and check that students have come up with ideas and offer suggestions if they haven't.	Write down what improvements they would like in their community and who would they approach for help.	

LESSON PLAN 7 Newspapers (KS3 & 4)

Learning Objectives	Key vocabulary	Resources	Outcomes
<p>Use newspapers to gather evidence.</p> <p>Understand the way language changes and that certain terms are no longer used.</p> <p>Use appropriate terms to discuss and share views.</p>	<p>Anti-apartheid</p> <p>Apartheid</p> <p>Archives</p> <p>BAME</p> <p>Black</p> <p>Boycott</p> <p>Civil Rights</p> <p>Coloured</p> <p>Colour bar</p> <p>Direct discrimination</p> <p>Discrimination</p> <p>Evacuee</p> <p>Gleneagles agreement</p> <p>Indigenous</p> <p>Indirect discrimination</p> <p>Ominbus</p> <p>Racial prejudice</p>	<p>Sequence of events</p>	<p>Have used newspaper articles as evidence to confirm facts in the sequence of events.</p> <p>Demonstrate awareness of the way language changes and certain terms are no longer used.</p> <p>Have used appropriate terms to discuss and share views.</p>

LESSON PLAN 7 Continued

	Time	Teacher Activity	Student Activity	Readiness
Introduction	15 mins	Go through sequence of events with students and give them the newspaper articles to read through and find terms that are not used today. Ask them to find evidence from the newspapers to support the facts in the sequence of events e.g see article 'Our policy stays says bus chief' for evidence of a ban on employing Black people on the Bristol buses in 1963.	Students listen to instructions	Have read summary
Main Activity	30 mins	Circulate and help students if they are struggling.	Students read newspaper articles and note terms not used today. Then find paragraphs that show evidence to support the facts in sequence of events.	
Conclusion	15 mins	Lead plenary discussion	In plenary group discuss outdated terms and other ways of checking evidence from the newspapers.	

LESSON PLAN 8 Comprehension and Art (Key stage 1)

Learning Objectives	Key vocabulary	Resources	Outcomes
Understand the difference between history and fiction.	Unfair	Teacher's knowledge of the Bristol Bus Boycott event (Summary of <i>Memoirs of a Black Englishman</i> Teacher's copy)	Pupils can demonstrate an understanding of the difference between fact and fiction.
Recognise that an event can be unjust and unfair.	BAME		Demonstrate an understanding that an event can be unjust and unfair.
Practise listening skills	Black		Demonstrate the ability to understand key points in the story.
	colour bar		
	boycott		

LESSON PLAN 8 Continued

	Time	Teacher Activity	Student Activity	Readiness
Introduction	15 mins	Teacher explains s/he is going to tell the pupils a true story and asks them the difference between a true story and a made up one. Teacher asks the pupils about bus rides they have been on and where they went. Teacher relates the story of Bristol Bus Boycott	Pupils demonstrate verbally their understanding of a true event and a story that is invented. Relate bus journeys they have been on. Pupils listen to the story	Able to listen to a story
Main Activity	30 mins	Teacher asks the pupils to paint or draw the story.	Pupils produce a painting or drawing that is related to the story of the Bristol Bus Boycott.	
Conclusion	10 mins	Teacher asks pupils to talk about their drawing or painting.	Pupil tells the class what they have painted or drawn.	

Further Learning (Key Stage 2,3 & 4)

A) These are some of the people mentioned in Summary of *Memoirs of a Black Englishman*. Choose **one** to find out more about their about achievements. Remember to record where you found the information.

Sir Learie Constantine
Tony Benn
Paul Boateng
Alfred Fagon
Martin Luther King
Mohammad Ali
Darcus Howe
Nelson Mandela

B) Here are some topics mentioned in the summary of *Memoirs of a Black Englishman*. Choose one to find out more about it. Remember to record where you found the information.

The Anti-apartheid campaign
Notting Hill riots 1958
New Cross fire in Deptford
Immigration
Race Relations Acts