

Master 1 recherche

Seminar « Multiculturalism
and diversity in Britain since
1960 »

John Mullen

<http://johncmullen.blogspot.com>

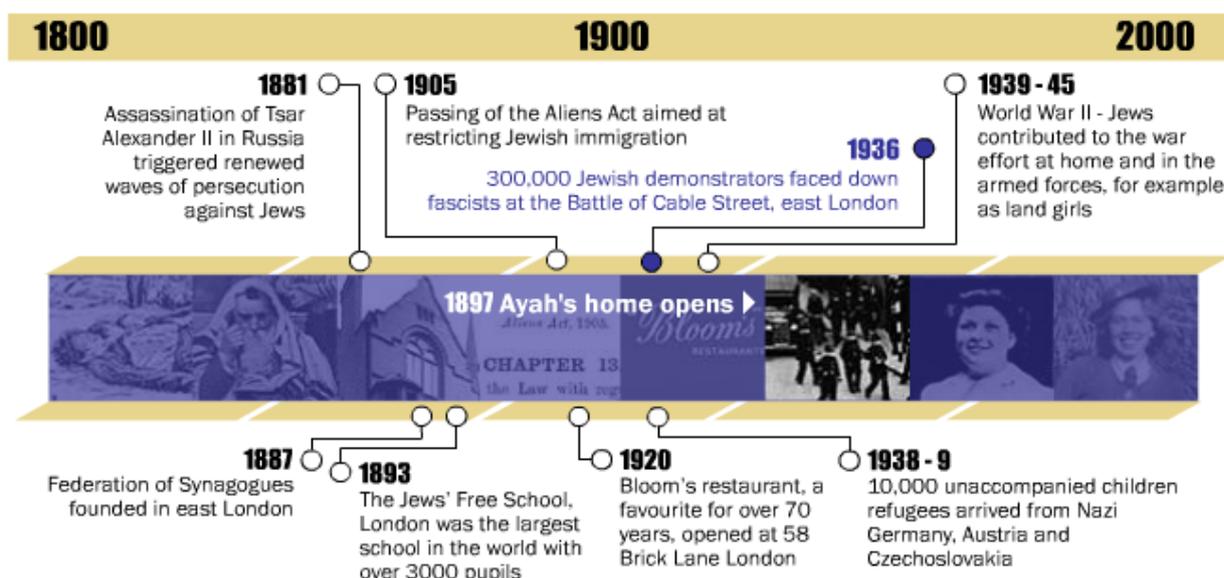
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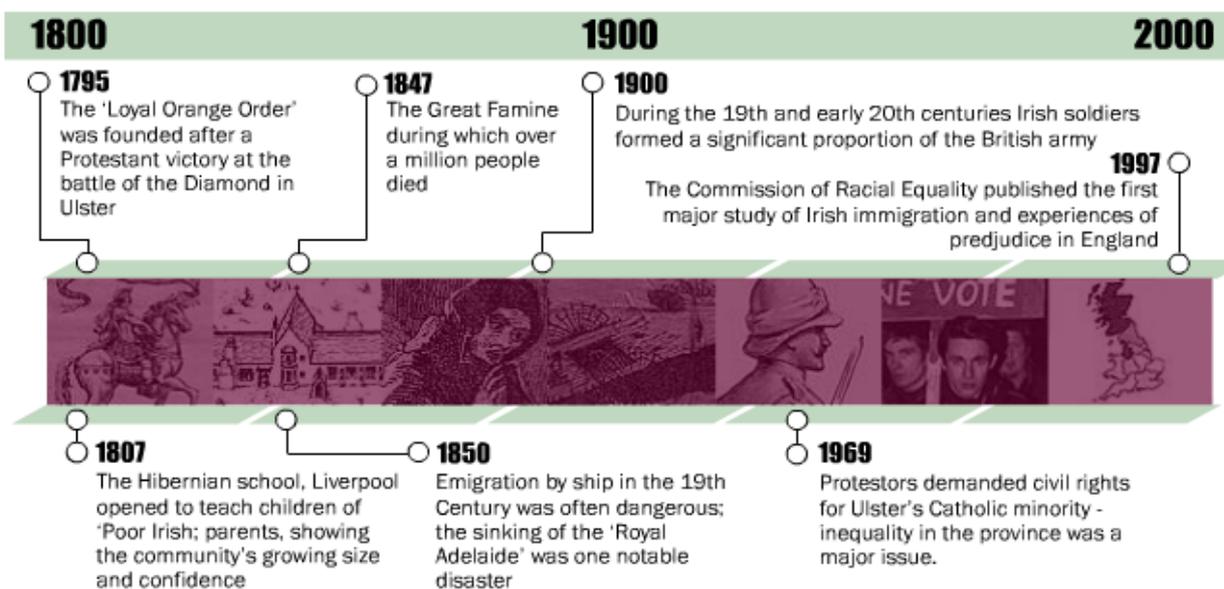
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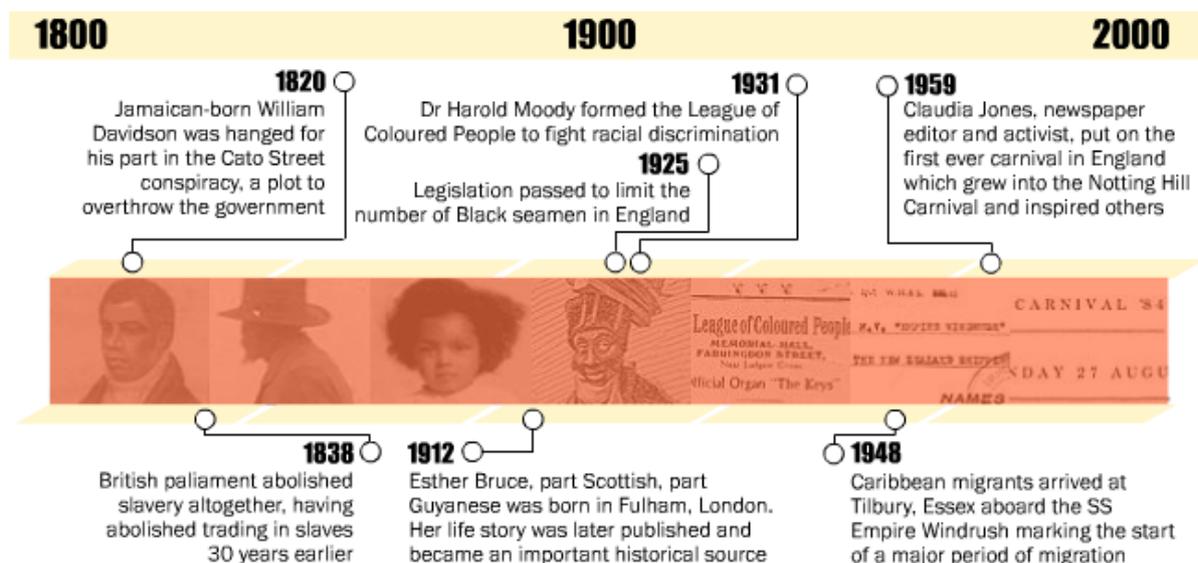
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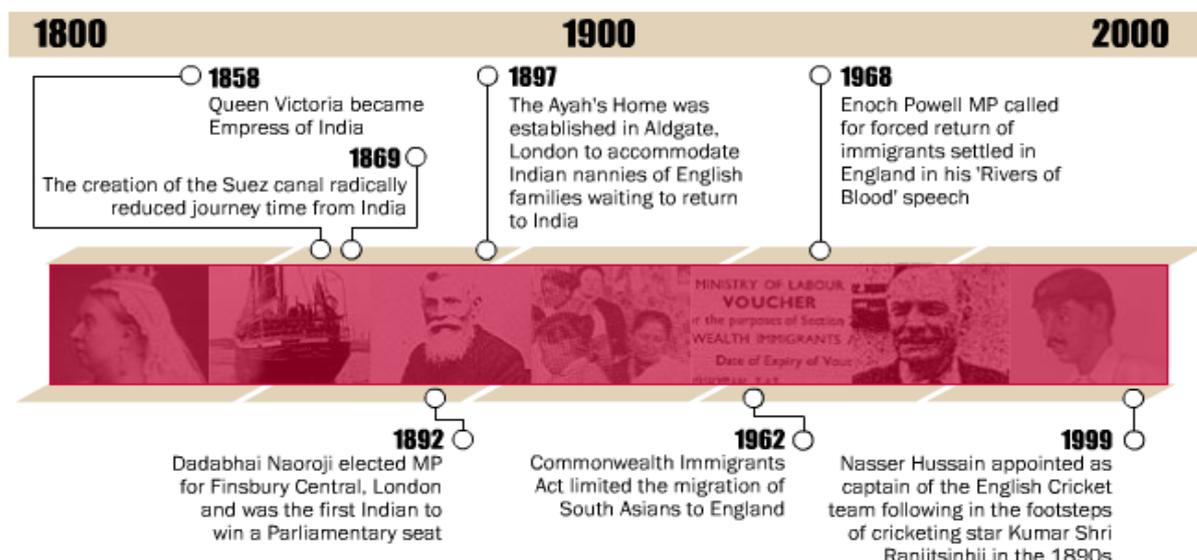
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Autobiography of a British Indian

My grandfather Dorai Ross came to Britain from India in 1929. He was born in Penang in 1890 we think. He was a Tamil whose family had come to Malaysia to work on the railways.

My grandfather came to England in 1929 from Madras after having fled from Penang owing lots of money to creditors. Family stories say he was the first person to own a car in Penang.

Family stories (from both my father and relatives in Malaysia) are that he stole all the family jewelery which represented all the family wealth from his mother. Like many Indian families this was kept in a chest. My great grandmother wore a chain around her neck attached to it was the key to the chest. The only time that she took it off was when she went to sleep and put it under a pillow. When she was asleep, he came to her bedroom and carefully took the chain from under her pillow, took the key, opened the chest and put as many jewels in an umbrella which he closed and left that day to Madras. The reason why he had to leave Penang in a hurry was that he owed a lot of money to creditors who were demanding payment. On arriving in Madras with his family, two sons and a daughter, the youngest being my father who was born in 1926. He ran off to England with the Brahmin daughter of a Judge who had plenty of jewels, etc. He arrived in England in 1929, where he became involved in Indian and Malaysian politics as well as becoming a successful antique dealer having a shop called Ross, Tait and Co. The shop was first very close to Harrods and then moved to Beauchamp Place, Knightsbridge. He then left the Brahmin woman for his Italian born secretary with whom he had 5 children, one of whom I am told played for Middlesex second XII. My father was brought to England in 1945 by my

grandfather because he campaigned for equal pay for Indian officers to that of British Officers and this was a serious offence. He went back to India and returned to England in 1947. During the war my grandfather worked with Churchill. We have thank you letter from Churchill for Christmas cards, etc. My mother came to England in 1949 to study childcare as she was a teacher in Malaya. Because she was related to my grandfather, he was her guardian. My parents fell in love and married in 1950 to which my grandfather threw them out with just the clothes they were wearing. We lived in Ladbroke Grove until 1958 and they had amazing parties. I can remember as child walking over sleeping bodies in the sitting room after one of them - all sorts of ethnicities, Irish, Swedish, Indians, Caribbeans, Africans etc., mostly overseas students. My father had a very good friend called Samuel Selvon (half Caribbean and half Indian) from Trinidad, he was a writer. They used to go to pubs and play darts with the locals and usually did not have to buy any beer. Uncle Sam was over 6ft and my dad was 5ft 3ins. They must have looked a right pair.

Both my parents were multilingual, yet did not want their children to learn any other in case it interfered with our learning English!

During this time, my brother was selected for the part of the prince in North-West Frontier which was an amazing experience. My grandfather died in 1953, when I was 3yrs old. He left all his wealth to my father, who transferred it all to his widow and her children. I have lost contact with this part of the family. My parents did not bring us up within an Indian culture. During the 1950s, there were very few Asians in Britain. The word 'Paki' was not invented so when I was abused at school I

was called a 'nigger'. My brother, sister and myself all married white people and because our children have, even more so than us, been brought within a middle-class white British culture and are involved in relationship with white people, it is likely that if I have any grandchildren, they will look more white than Asian and so our family story of migration will be lost. This is a very brief account of my family in England and glosses over many events in our lives including the racist abuse and kindness that we all have experienced living in England and feeling almost British, but not quite, and almost Indian, but not quite. My uncle from Malaysia when he came to England for a course called me (in Malay) 'white man with brown bottom', neither fitting into either category, yet having elements of both in my psyche.

I wonder if any other British Asians have had a similar story to tell?

The wind of change

Speech to the South African parliament by Harold Macmillan in February 1960.

..As I've travelled around the Union I have found everywhere, as I expected, a deep preoccupation with what is happening in the rest of the African continent. I understand and sympathise with your interests in these events and your anxiety about them.

Ever since the break up of the Roman empire one of the constant facts of political life in Europe has been the emergence of independent nations. They have come into existence over the centuries in different forms, different kinds of government, but all have been inspired by a deep, keen feeling of nationalism, which has grown as the nations have grown.

In the twentieth century, and especially since the end of the war, the processes

which gave birth to the nation states of Europe have been repeated all over the world. We have seen the awakening of national consciousness in peoples who have for centuries lived in dependence upon some other power. Fifteen years ago this movement spread through Asia. Many countries there, of different races and civilisations, pressed their claim to an independent national life.

Today the same thing is happening in Africa, and the most striking of all the impressions I have formed since I left London a month ago is of the strength of this African national consciousness. In different places it takes different forms, but it is happening everywhere.

The wind of change is blowing through this continent, and whether we like it or not, this growth of national consciousness is a political fact. We must all accept it as a fact, and our national policies must take account of it.

Well you understand this better than anyone, you are sprung from Europe, the home of nationalism, here in Africa you have yourselves created a free nation. A new nation. Indeed in the history of our times yours will be recorded as the first of the African nationalists. This tide of national consciousness which is now rising in Africa, is a fact, for which both you and we, and the other nations of the western world are ultimately responsible.

For its causes are to be found in the achievements of western civilisation, in the pushing forwards of the frontiers of knowledge, the applying of science to the service of human needs, in the expanding of food production, in the speeding and multiplying of the means of communication, and perhaps above all and more than anything else in the spread of education.

As I have said, the growth of national consciousness in Africa is a political fact,

and we must accept it as such. That means, I would judge, that we've got to come to terms with it. I sincerely believe that if we cannot do so we may imperil the precarious balance between the East and West on which the peace of the world depends.

The world today is divided into three main groups. First there are what we call the Western Powers. You in South Africa and we in Britain belong to this group, together with our friends and allies in other parts of the Commonwealth. In the United States of America and in Europe we call it the Free World. Secondly there are the Communists – Russia and her satellites in Europe and China whose population will rise by the end of the next ten years to the staggering total of 800 million. Thirdly, there are those parts of the world whose people are at present uncommitted either to Communism or to our Western ideas. In this context we think first of Asia and then of Africa. As I see it the great issue in this second half of the twentieth century is whether the uncommitted peoples of Asia and Africa will swing to the East or to the West. Will they be drawn into the Communist camp? Or will the great experiments in self-government that are now being made in Asia and Africa, especially within the Commonwealth, prove so successful, and by their example so compelling, that the balance will come down in favour of freedom and order and justice? The struggle is joined, and it is a struggle for the minds of men. What is now on trial is much more than our military strength or our diplomatic and administrative skill. It is our way of life. The uncommitted nations want to see before they choose.

Rivers of blood

Speech by Enoch Powell, 20 avril 1968

A week or two ago I fell into conversation with a constituent, a middle-aged, quite ordinary working man employed in one of our nationalised industries. After a sentence or two about the weather, he suddenly said: *“If I had the money to go, I wouldn't stay in this country.”* I made some deprecatory reply to the effect that even this government wouldn't last for ever; but he took no notice, and continued: *“I have three children, all of them been through grammar school and two of them married now, with family. I shan't be satisfied till I have seen them all settled overseas. In this country in 15 or 20 years' time the black man will have the whip hand over the white man.”*

I can already hear the chorus of execration. How dare I say such a horrible thing? How dare I stir up trouble and inflame feelings by repeating such a conversation? The answer is that I do not have the right not to do so. Here is a decent, ordinary fellow Englishman, who in broad daylight in my own town says to me, his Member of Parliament, that his country will not be worth living in for his children. I simply do not have the right to shrug my shoulders and think about something else. What he is saying, thousands and hundreds of thousands are saying and thinking – not throughout Great Britain, perhaps, but in the areas that are already undergoing

the total transformation to which there is no parallel in a thousand years of English history. In 15 or 20 years, on present trends, there will be in this country three and a half million Commonwealth immigrants and their descendants. That is not my figure. That is the official figure given to parliament by the spokesman of the Registrar General's Office. There is no comparable official figure for the year 2000, but it must be in the region of five to seven million, approximately one-tenth of the whole population, and approaching that of Greater London. Of course, it will not be evenly distributed from Margate to Aberystwyth and from Penzance to Aberdeen. Whole areas, towns and parts of towns across England will be occupied by sections of the immigrant and immigrant-descended population.

As time goes on, the proportion of this total who are immigrant descendants, those born in England, who arrived here by exactly the same route as the rest of us, will rapidly increase. Already by 1985 the native-born would constitute the majority. It is this fact which creates the extreme urgency of action now, of just that kind of action which is hardest for politicians to take, action where the difficulties lie in the present but the evils to be prevented or minimised lie several parliaments ahead.

The natural and rational first question with a nation confronted by such a prospect is to ask: "How can its dimensions be reduced?" Granted it be not wholly preventable, can it be limited, bearing in mind that numbers are of the essence: the significance and consequences of an alien element

introduced into a country or population are profoundly different according to whether that element is 1 per cent or 10 per cent. The answers to the simple and rational question are equally simple and rational: by stopping, or virtually stopping, further inflow, and by promoting the maximum outflow. Both answers are part of the official policy of the Conservative Party.

[...]

In the hundreds upon hundreds of letters I received when I last spoke on this subject two or three months ago, there was one striking feature which was largely new and which I find ominous. All Members of Parliament are used to the typical anonymous correspondent; but what surprised and alarmed me was the high proportion of ordinary, decent, sensible people, writing a rational and often well-educated letter, who believed that they had to omit their address because it was dangerous to have committed themselves to paper to a Member of Parliament agreeing with the views I had expressed, and that they would risk penalties or reprisals if they were known to have done so. The sense of being a persecuted minority which is growing among ordinary English people in the areas of the country which are affected is something that those without direct experience can hardly imagine. I am going to allow just one of those hundreds of people to speak for me:

"Eight years ago in a respectable street in Wolverhampton a house was sold to a negro. Now only one white (a woman old-age pensioner) lives there. This is her story. She lost her husband and both her sons in the war. So she

turned her seven-roomed house, her only asset, into a boarding house. She worked hard and did well, paid off her mortgage and began to put something by for her old age. Then the immigrants moved in. With growing fear, she saw one house after another taken over. The quiet street became a place of noise and confusion. Regretfully, her white tenants moved out.

“The day after the last one left, she was awakened at 7am by two negroes who wanted to use her phone to contact their employer. When she refused, as she would have refused any stranger at such an hour, she was abused and feared she would have been attacked but for the chain on her door. Immigrant families have tried to rent rooms in her house, but she always refused.

[...]

As I look ahead, I am filled with foreboding; like the Roman, I seem to see “the River Tiber foaming with much blood”. That tragic and intractable phenomenon which we watch with horror on the other side of the Atlantic but which there is interwoven with the history and existence of the States itself, is coming upon us here by our own volition and our own neglect. Indeed, it has all but come. In numerical terms, it will be of American proportions long before the end of the century. Only resolute and urgent action will avert it even now.

The Macpherson report: summary

Macpherson's 70 proposals to take on our 'institutionally racist' police

The Guardian Wednesday 24 February
1999 19.36 GMT

The report recommends a series of measures that would subject the police to greater public control, enshrine rights for victims of crime and extend the number of offences classified as racist. Freedom of information and race relations legislation will also apply to the police.

The 70 recommendations include:

- Government inspectors will have "full and unfettered powers" to inspect police services. An investigation into the Metropolitan Police will begin immediately, with particular emphasis on unsolved murders and the handling of racist incidents.
- The Government will establish performance indicators to monitor the handling of racist incidents, levels of satisfaction with the police service among ethnic minorities, training of family and witness liaison officers, racial awareness training, stop and search procedures, recruitment of ethnic minorities and complaints about racism in police forces.
- Police forces should reflect the cultural and ethnic mix of the communities they serve.
- A freedom of information act should apply to all areas of policing (with the exception of the "substantial harm" test for withholding disclosure in exceptional circumstances).

- The definition of a "racist incident" will now include incidents categorised in policing terms both as crimes and non-crimes. It will now encompass "any incident which is perceived to be racist by the victim or any other person". A new Code of Practice will record all such crimes.

- The public will be encouraged to report racist incidents by making it possible to report them 24 hours a day, and not only at police stations.

- Dedicated Family Liaison Officers must exist in every police force at local level. Any complaints or requests from a victim's family must be recorded.

- The Victim's Charter should be reviewed, particularly for racist incidents. Trained victim and witness liaison officers to be available.

The judicial system

- No change is recommended in the standard of proof needed for the prosecution of racist crimes.

- Any evidence of racist motivation to be declared at all stages of the prosecution. No exclusions on the grounds of plea-bargaining.

- Crown Prosecution Service must always notify a victim (or the victim's family) of plans to discontinue a prosecution.

- Consideration of a change in the "double jeopardy" law to enable the appeal court to allow a new prosecution after acquittal "where fresh and viable evidence is presented".

- Consideration of a change in the law that would allow prosecution of racist offences that took place other than in public (such as in the home).

- Consideration of the proposition that victims (or their families) become "civil parties" to criminal proceedings, enabling them to have access to all relevant information in the case.
- Consideration of the provision of legal aid to victims (or their families) at inquests, where appropriate.

Police procedures

- Review and revision of racial awareness training in police forces. Local ethnic minorities to be involved in regular training for all police.
- New powers to discipline police officers for at least five years after their retirement.
- All proven "racist words or acts" should lead to disciplinary proceedings, and such behaviour should normally be punishable by dismissal.
- New steps to ensure independent investigations into serious complaints against the police.
- Review of selections and promotion of officers at inspector level and above.

Stop and search

- No change in the stop-and-search powers of the police. Records of all stop-and-search operations to be published, and a copy of the record given to the person involved.

The wider community

- Consideration of a revised national curriculum to prevent racism and value cultural diversity. School governors and local education authorities to create strategies for dealing with racist incidents.
- Consideration of similar initiatives at a local government level.

Robin Cook's chicken tikka masala speech

Extracts from a speech by the foreign secretary to the Social Market Foundation in London

Source: *The Guardian*, Thursday April 19, 2001.

Multicultural Britain

The first element in the debate about the future of Britishness is the changing ethnic composition of the British people themselves. The British are not a race, but a gathering of countless different races and communities, the vast majority of which were not indigenous to these islands.[...]The idea that Britain was a 'pure' Anglo-Saxon society before the arrival of communities from the Caribbean, Asia and Africa is fantasy. [...] But if this view of British identity is false to our past, it is false to our future too. [...] Our cultural diversity is one of the reasons why Britain continues to be the preferred location for multinational companies setting up in Europe. The national airline of a major European country has recently relocated its booking operation to London precisely because of the linguistic variety of the staff whom it can recruit here. And it isn't just our economy that has been enriched by the arrival of new communities. Our lifestyles and cultural horizons have also been broadened in the process. This point is perhaps more readily understood by young Britons, who are more open to new influences and more likely to have been educated in a multi-ethnic environment. But it reaches into every aspect of our national life. Chicken Tikka Massala is now a true British national dish, not only because it is the most popular, but because it is a perfect illustration of the way Britain absorbs and adapts external influences. Chicken Tikka is an Indian dish. The Massala sauce was added to satisfy the desire of British people to have their meat served in gravy.

Britishness and European integration

To deny that Britain is European is to deny both our geography and our history. Our culture, our security, and our prosperity, are inseparable from the continent of Europe. Underlying the anti-European case is the belief that there is an alternative future available to Britain. It used to be argued that the European Union is not Europe and that Britain could exist perfectly comfortably as one of a number of European countries maintaining a loose association with Brussels. But with the majority of non-EU states now clamouring for full membership, the changing geopolitics of Europe have consigned that argument to the past. [...] Britain is also a European country in the more profound sense of sharing European assumptions about how society should be organised. The last international survey of social attitudes put Britain squarely within the European mainstream on our approach to social justice and public services, such as health. There are strong ties of kinship between Britain and North America. These are an immense asset to us in the modern world. The US and the UK are each other's closest allies. But our value as an ally to our friends in Washington is in direct proportion to our influence with our partners in Europe. [...] None of our European partners, with their own proud national traditions, seem afflicted (like the British by self-doubt and insecurity. [...] Britain has everything to gain from being a leading partner in a strong Europe.

Britishness and devolution

The last of the three perceived threats to Britishness is the new flexibility in our modern constitution. The devolution of power to Scotland, Wales and Northern Ireland will stand the test of time as one of this Government's most radical and significant achievements. the creation of a Scottish Parliament and Welsh Assembly allows both nations to choose the policies that are right for them through their own democratic structures. in Northern Ireland, devolution was needed for a different reason - to enable the communities of a divided society to share power and to work together to build a common future. In all three cases, I am convinced that our reforms were essential. Let us put to bed the scarce stories about devolution leading to the 'Death of Britain'. [...] Centuries of living together and working together have created enduring bonds between each of the constituent nations that make up Britain. Our future together in a single state is all the more secure if we each respect the distinctive identity that makes some of us Scottish and others Welsh or English. [...]

It is natural for every nation to be proud of its identity. We should be proud to be British. But we should be proud of the real Britain of the modern age. Proud that the strength of the British character reflects the influences of the many different communities who have made their home here over the centuries. Proud that openness, mutual respect and generosity of spirit are essential British values. We should be proud that those British values have made Britain a successful multi-ethnic society. We should welcome that pluralism as a unique asset for Britain in a modern world where our prosperity, our security and our influence depend on the health of our relations with other peoples around the globe. Tolerance is important, but it is not enough. We should celebrate the enormous contribution of the many communities in Britain to strengthening our economy, to supporting our public services, and to enriching our culture and cuisine. And we should recognise that its diversity is part of the reason why Britain is a great place to live.



Top 10 Moments from the U.K. General Election

TIME reflects on one of the most exciting campaigns in history, from "Bigotgate" to the debut of the TV debates

Story [All Best and Worst Lists](#)

4. Bigotgate

By GLEN LEVY Saturday, May. 08, 2010



SUZANNE PLUNKETT / REUTERS

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Before long, journalists were playing Brown's remarks back to him (one popular clip showed the humiliated Prime Minister putting his head in his hands), and his campaign was in full-on damage-control mode, sending Brown to Duffy's house for a private 45-minute conversation. And for all the spin in the world — "I am a penitent sinner," Brown said, standing on Duffy's doorstep, and continued, "Sometimes you say things you don't mean to say, sometimes you say things by mistake, and sometimes you say things you want to correct very quickly" — the damage had been done, and "Bigotgate" added yet another nail to Brown's political coffin.

Read a viewpoint on why angry British voters are tuning in to bigots.

[View the full list for "Top 10 Moments from the U.K. General Election"](#)

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Gillian Duffy could never have imagined that when she popped out on April 28 for a loaf of bread, she would end up leaving Gordon Brown's campaign well and truly toasted. As part of Labour's plan for the PM to chat with "real" people on the campaign trail, a meet-and-greet was hastily organized in Rochdale, in the north of England. That was when Duffy heckled Brown about his views on immigration. The pair had what seemed like a good-natured conversation in front of the news cameras, then Brown went back to his car — forgetting that his mike was still on. The PM proceeded to launch into a tirade, saying, "That was a disaster," and calling Duffy "just a sort of bigoted woman."



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Top 10 Moments from the U.K. General Election



What to Watch for in the U.K. General Election



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Top 10 Things You Didn't Know About Henry VIII

Around the Web

« A Golden Thread »

Gordon Brown, Chancellor of the Exchequer, speaking to the Commonwealth club in London, February 2007

Let me say what a pleasure it is to be here at this discussion on our country's character, our values, our future. I am here to listen, I am here to learn and I am here because I want to discuss with you during the course of the day what you think about being British, how important being British is to your identity, what you think characterises us as the British, what in particular could be said to be British values, what are the British values that make us proud to be British.

...

A few years ago less than half - 46% - identified closely with being British. But today national identity has become far more important: it is not 46% but 65% - two thirds - who now identify Britishness as important, and recent surveys show that British people feel more patriotic about their country than almost other European country.

One reason is that Britain has a unique history - and what has emerged from the long tidal flows of British history - from the 2,000 years of successive waves of invasion, immigration, assimilation and trading partnerships, from the uniquely rich, open and outward looking culture - is I believe a distinctive set of British values which influence British institutions.

Indeed a multinational state, with England, Scotland, Wales and now Northern Ireland we are a country united not so much by race or ethnicity but by shared values that

have shaped shared institutions. Indeed, when people are asked what they think is important about being British many say our institutions: from the monarchy and the national anthem to the Church of England, the BBC and our sports teams.

But when people are also asked what they admire about Britain, more usually says it is our values: - British tolerance, the British belief in liberty and the British sense of fair play. Even before America said in its constitution it was the land of liberty and erected the Statue of Liberty, I think Britain can lay claim to the idea of liberty.

...

And there is a golden thread which runs through British history - that runs from that long-ago day in Runnymede in 1215 when arbitrary power was fully challenged with the Magna Carta, on to the first bill of rights in 1689 where Britain became the first country where parliament asserted power over the king, to the democratic reform acts - throughout the individual standing firm against tyranny and then - an even more generous, expansive view of liberty - the idea of all government accountable to the people, evolving into the exciting idea of empowering citizens to control their own lives.

Just as it was in the name of liberty that in the 1800s Britain led the world in abolishing the slave trade - something we celebrate in 2007 - so too, in the 1940s, in the name of liberty, Britain stood firm against fascism, which is why I would oppose those who say we should do less to teach that period of our history in our schools.

But, woven also into that golden thread of liberty are countless strands of common, continuing endeavour in our villages, towns and cities - the efforts and popular achievements of ordinary men and women,

with one sentiment in common - a strong sense of duty.

The Britain of local pride, civic duty, civic society and the public realm. The Britain of thousands of charities, voluntary associations, craft societies but also of churches and faith groups.

And the Britain of fairness to every individual we see expressed most of all in Britain's unique national health service, health care free of charge to all who need it, founded not on ability to pay but on need - at the core of British history, the very British ideas of 'active citizenship', 'good neighbour', civic pride and the public realm.

Now for years we didn't think we needed to debate or even think in depth about what it was to be a British citizen. But I think more and more people are recognising not just how important their national identity is to them but how important it is to our country.

A strong sense of being British helps unite and unify us; it builds stronger social cohesion among communities. We know that other countries have a strong sense of national purpose, even a sense of their own destiny. And so should we. And it helps us deal with issues as varied as what Britain does in Europe; to issues of managed migration and how we better integrate ethnic minorities. Today we have a citizenship test for newcomers wanting to be citizens - 24 questions on life in the UK that lasts for 45 minutes.

We also have citizenship ceremonies. We will soon have a stronger element teaching us about citizenship in the curriculum. But I believe when there is now so much mobility between nations and countries, when we feel strongly that being a British citizen is something to be proud of, then we should emphasise that British citizenship is about more than a test, more

than a ceremony - it is a kind of contract between the citizen and the country, involving rights and responsibilities that will protect and enhance the British way of life.

Citizenship means there are common rules and accepted standards. There is now agreement with the proposition I made some time ago that for new citizens, learning English should be a requirement. New citizens should have an understanding of our history and our culture. But in any national debate on the future of citizenship it is right to consider asking men and women seeking citizenship to undertake some community work in our country or something akin to that that introduces them to a wider range of institutions and people in our country prior to enjoying the benefits of citizenship.

Like you I'm very proud of being British; proud of British values, proud of what we contribute to the world. And like you I make to make sure that we consider today all that we can do to build an even stronger sense of national purpose which unifies us for the years to come.

State multiculturalism has failed, says PM

- BBC News website, 5 February 2011

David Cameron has criticised "state multiculturalism" in his first speech as prime minister on radicalisation and the causes of terrorism. At a security conference in Munich, he argued the UK needed a stronger national identity to prevent people turning to all kinds of extremism. He also signalled a tougher

stance on groups promoting Islamist extremism. The speech angered some Muslim groups, while others queried its timing amid an English Defence League rally in the UK.

As Mr Cameron outlined his vision, he suggested there would be greater scrutiny of some Muslim groups which get public money but do little to tackle extremism. Ministers should refuse to share platforms or engage with such groups, which should be denied access to public funds and barred from spreading their message in universities and prisons, he argued.

"Frankly, we need a lot less of the passive tolerance of recent years and much more active, muscular liberalism," the prime minister said.

Analysis

By Laura Kuenssberg Chief political correspondent, BBC News channel

David Cameron strode firmly into a debate where many politicians tread timidly. In his view, such caution is part of the problem. In frank language he made abundantly clear he believes multiculturalism has failed. Any organisation that does not stand up to extremism will be cut off from public funds, and he wants the country to develop a stronger sense of shared identity.

It is the first time he has spoken so directly as prime minister, but there are echoes of what has gone before. Tony Blair edged away from multiculturalism in the years after the 7/7 bombings in London, and his ministers moved to stop funding any community organisation that did not challenge extremism. And what of Gordon Brown's continual quest to strengthen "Britishness"? Behind the scenes, ministers are reviewing the "prevent" strategy, the policies designed to try to deal with extremism. But the review, which had

been planned for publication this month, is likely to be delayed. It is not clear yet how Mr Cameron will translate his strong words into action.

Human rights

"Let's properly judge these organisations: Do they believe in universal human rights - including for women and people of other faiths? Do they believe in equality of all before the law? Do they believe in democracy and the right of people to elect their own government? Do they encourage integration or separatism?"

"These are the sorts of questions we need to ask. Fail these tests and the presumption should be not to engage with organisations," he added.

The Labour MP for Luton South, Gavin Shuker, asked if it was wise for Mr Cameron to make the speech on the same day the English Defence League staged a major protest in his constituency. There was further criticism from Labour's Sadiq Khan whose comments made in a Daily Mirror article sparked a row.

The shadow justice secretary was reported as saying Mr Cameron was "writing propaganda material for the EDL". Conservative Party chairman Baroness Warsi hit back, saying that "to smear the prime minister as a right wing extremist is outrageous and irresponsible". She called on Labour leader Ed Miliband to disown the remarks.

Meanwhile, the Muslim Council of Britain's assistant secretary general, Dr Faisal Hanjra, described Mr Cameron's speech as "disappointing". He told Radio 4's Today programme: "We were hoping that with a new government, with a new coalition that there'd be a change in emphasis in terms of counter-terrorism and dealing with the problem at hand."

"In terms of the approach to tackling terrorism though it doesn't seem to be particularly new. Again it just seems the Muslim community is very much in the spotlight, being treated as part of the problem as opposed to part of the solution."

In the speech, Mr Cameron drew a clear distinction between Islam the religion and what he described as "Islamist extremism" - a political ideology he said attracted people who feel "rootless" within their own countries. "We need to be clear: Islamist extremism and Islam are not the same thing," he said.

The government is currently reviewing its policy to prevent violent extremism, known as Prevent, which is a key part of its wider counter-terrorism strategy.

A genuinely liberal country "believes in certain values and actively promotes them", Mr Cameron said. "Freedom of speech. Freedom of worship. Democracy. The rule of law. Equal rights, regardless of race, sex or sexuality. It says to its citizens: This is what defines us as a society. To belong here is to believe these things."

He said under the "doctrine of state multiculturalism", different cultures have been encouraged to live separate lives.

"We have failed to provide a vision of society to which they feel they want to belong. We have even tolerated these segregated communities behaving in ways that run counter to our values."

Building a stronger sense of national and local identity holds "the key to achieving true cohesion" by allowing people to say "I am a Muslim, I am a Hindu, I am a Christian, but I am a Londoner... too", he said.

Security minister Baroness Neville-Jones said when Mr Cameron expressed his

opposition to extremism, he meant all forms, not just Islamist extremism. "There's a widespread feeling in the country that we're less united behind values than we need to be," she told Today. "There are things the government can do to give a lead and encourage participation in society, including all minorities."

But the Islamic Society of Britain's Ajmal Masroor said the prime minister did not appreciate the nature of the problem. "I think he's confusing a couple of issues: national identity and multiculturalism along with extremism are not connected. Extremism comes about as a result of several other factors," he told BBC Radio 5 live. Former home secretary David Blunkett said while it was right the government promoted national identity, it had undermined its own policy by threatening to withdraw citizenship lessons from schools.

Doreen Lawrence's gain is Black Britain's loss

The mother of murdered teenager Stephen Lawrence has become a Labour peer - but what difference will it make?

Written by Professor Gus John
The Voice 05/08/2013 01:09 PM

IN THE past few days, I have had many people from the Global African Diaspora, women especially, express their delight that 'Doreen is now the Right Honourable Baroness Lawrence' and that 'there is one more of us in the Lords'. They all thought I was being churlish and, as one put it, 'typically anti-establishment' when I disagreed.

One wonders why Doreen Lawrence was made a Labour peer and not an independent 'cross-bench' member of the House of Lords, the unelected second chamber of the British parliament. After all, she has been held up by the entire

British political class, not just the Labour Party. She is the revered emblem of the British establishment and an ambassador for the supposed ‘openness’, ‘inclusiveness’, ‘justice’ and ‘antiracism’ of British society.

In 2003, she was awarded the Order of the British Empire (OBE) for ‘services to community relations’ (sic). In July 2012, she received worldwide exposure as the totem of the British establishment when she took part in the opening ceremony of the London Olympics, carrying the Olympic Flag. In October 2012, she received a Lifetime Achievement Award at the 14th Pride of Britain Awards. And now, as Baroness Lawrence, she has reached the top of the totem pole.

Over the past 20 years, we have become used to hearing newsreaders say: ‘Doreen Lawrence, mother of the murdered teenager Stephen Lawrence...’ It is worth reminding ourselves that this is the profile out of which this creation of the British establishment has been forged. A mother seeking justice for the murder of her innocent son cut down in his prime while going about his lawful business; a mother who was able and was assisted by the wider African community to place her son’s murder by white racists in context and to gain strength from the active and prolonged support of activists and campaigners within that community, many of whom kick started the campaign that supported the Lawrence family in holding the Metropolitan Police and the British Home Secretary to account for the investigation of Stephen’s murder.

So, when Doreen Lawrence was awarded an OBE for ‘services to community relations’, those recommending her for that award succeeded in reducing a historical, community struggle for justice for Stephen and to hold the Metropolitan Police to account for the way they investigated Stephen’s murder to some liberal, do-

gooding efforts of a courageous grieving mother to ‘promote good community relations’. The words still echo: the dignity with which she conducted herself throughout a difficult period; her lack of bitterness; her determination that the tragedy of Stephen’s murder should be seen for what it was, i.e. ‘the evil deeds of a few racists who do not represent our fair and tolerant society’ etc.

In other words, the state was valorising and distorting the conduct of Doreen Lawrence as a private individual and displacing her and her response to Stephen’s murder from the collective action and shared grief of a community that had every right to be fed up with the dehumanisation of African and Asian people in Britain and to demand that the police, the criminal justice system and the state afforded the same rights and protection as everybody else.

By removing Doreen Lawrence and her response to her son’s murder from that wider struggle and context, the state is not only able to indulge its pretence of supporting and valorising the ‘underdog’, of standing with her against racist and neo-fascists and of standing up for ‘decent British values’; it is able to pretend that there is really no need for all that activism and for the construction of British society and its institutions the activists would have Doreen Lawrence adopt.

...

The likelihood is that when the story of the murder of Stephen Lawrence and its aftermath comes to be written, it is the account of the canonization of Doreen Lawrence and the ‘magnanimity’ and ‘inclusiveness’ of the British state that will be recorded, rather than the state’s own complicity in the botched investigation of Stephen’s murder and in denying the context within which that murder occurred and in which the active political response

to it by the African community was framed.

Future generations of black and white British citizens are therefore likely to be treated to a social history curriculum that includes a Wikipedia type entry on Doreen Lawrence, rather than the true narrative of the origins, trajectory and contradictions of the Stephen Lawrence campaign.

That is why, without wanting to diminish in any way Doreen Lawrence's passion for justice for her son, we must not fight shy of pointing out the cynicism of the British state and particularly of the Labour Party in seeking to hijack and fashion Doreen Lawrence into its own grotesque creation.

Professor Augustus 'Gus' John is a veteran campaigner, honorary fellow and associate professor at the Institute of Education

Stand up to UKIP Launch Statement



The 2014 European Elections mark a watershed in British politics. UKIP is a right wing, racist, populist party which won over 27% of the vote; a staggering 4,352,051 people voted for them and they beat the three mainstream parties.

UKIP presents itself as an anti establishment party and its leader, Nigel Farage, claims to be 'a man of the people'. This is a lie. UKIP wants to introduce a flat rate of income tax of 31 per cent that means those on the starting and basic rate, will face huge tax increases. UKIP's deputy leader called for the privatisation of the NHS.

It has built up its electoral base by both presenting itself as a party opposed to the European Union, but more importantly by spreading poisonous lies and hatred towards migrants and Muslims.

We believe UKIP is a racist party. This may be something Farage and the party's leadership is quick to deny. But in the run up to the European elections UKIP's mask slipped. UKIP presents the anti-racist movement with a major problem – dragging British politics to the right.

UKIP is also a party of bigots, sexists, Islamophobes and homophobes. The rise of UKIP has parallels with other far right and fascist parties, which are growing across Europe. In France the fascist Front National gained the biggest overall vote in the French European Elections. The PVV in the Netherlands, another racist populist party, came third and in Hungary the fascist Jobbik party came second.

UKIP received disproportionate media coverage prior to the elections and any party that received this level of coverage would have benefited at the polls. Although UKIP received a high vote, 65 per cent of the population did not vote. The mainstream political parties must do more to engage these people and not chase the UKIP vote to avoid the danger of racism being normalised in British society.

Now is the time to make a stand against UKIP. The lesson of history is that we need unity against the far right and racism. Stand up to UKIP is an umbrella organization which believes women, trade unions, anti-racists, black, Muslim, Jewish, Christian, Hindu, Sikh, other faith communities, LBGT, young people, students and all good people, must unite and stand up to UKIP, racism and bigotry.

Please join us.

Diane Abbott MP
 Len McCluskey – Unite the Union General Secretary
 Ken Livingstone – Mayor of London – 2000 – 2008
 Owen Jones – Writer and Journalist
 Sally Hunt UCU Union General Secretary
 Manuel Cortes TSSA Union General Secretary
 Ava Vidal Comedian
 Gerry Gable – Editor/ Publisher
Searchlight Magazine
 Hugh Lanning Vice chair, Unite Against Fascism
 Lindsay German. Convenor Stop the war

coalition

Leon Silver – President of the East London Central synagogue and steering group member, Tower hamlets interfaith forum

Jo Cardwell We Are Waltham Forest

Denis Fernando – Rainbow Coalition

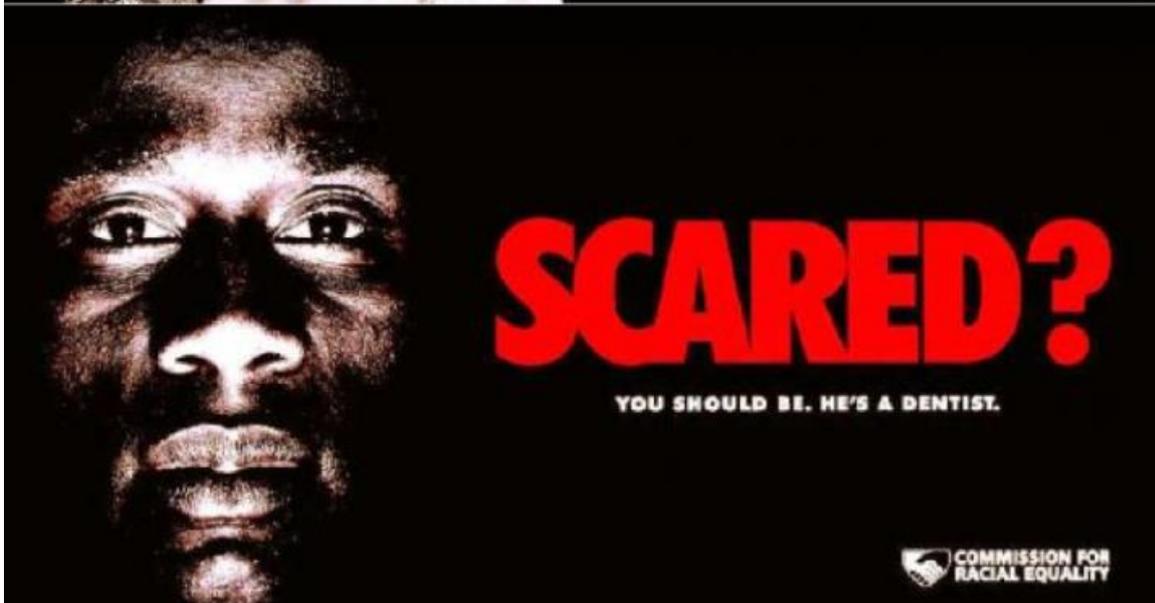
Against Racism

Sean Hoyle – President – Wessex Region of RMT Union

Lisa Fletcher – Branch Chair – Unite

Community – Portsmouth and District
Jon Woods- President Portsmouth TUC –
Chair -Unison Portsmouth City Branch

Sign this statement by emailing your name, position and organisation to info@standuptoukip.org



Resolutions

THE FOLLOWING RESOLUTIONS WERE CARRIED :

Please note: all accepted amendments have been incorporated into the texts

1. Race Equality in the workplace and in society

2015 marks the 50th anniversary of the Race Relations Act.

Since 1965 unions have played a vital role in ensuring that legal rights are implemented, in driving forward improvements in workplace and employment rights and in progressing better opportunities for Black people in the UK. We have seen achievements and disappointments on our journey to race equality.

In the last five years, under the excuse of austerity, the Coalition government has stalled on promoting good race relations and in providing opportunities for Black people. Instead it often adopts deliberately divisive policies and undermines the structures that ensure that the provisions of race equality law are understood and enforced (including reduced resources for the EHRC).

Attacks on general employment rights and on trade unions demonstrate a calculated attempt to undermine the ability of workers to challenge and seek remedies for discriminatory treatment.

Now, more than ever, we must negotiate from positive action to challenge discrimination and tackle under-representation of black workers by safeguarding and supporting the role of union equality representatives, workplace or branch equality/BAEM representatives.

Conference calls on the TUC Race Relations Committee to work with affiliates to

- i) stand firm in defence of Black workers and resist further erosion of legal rights;
- ii) ensure that current and future governments maintain progress towards race equality;
- iii) renew our commitment to race equality in the workplace and in society.
- iv) support a strong campaign for statutory rights for Union Equality Representatives including workplace or branch equality/BAEM representatives and negotiate facilities and time-off for these representatives.

Moved by: Public and Commercial Services Union

Seconded by: Unite the Union

Composite 1

Reform of the Equality Act 2010 (Motion 2 plus amendments)

Conference congratulates the Federation of Entertainment Unions for the success of their race equality campaign which has resulted in both the Arts Council of England and the British Film Institute agreeing to require equality monitoring of all those, including performers, working for their client companies, and to publish data. Conference, however, condemns the lack of a similar response from the Society of Editors on the lack of initiatives in journalism to monitor the diversity of the media.

This action follows the collapse of BAM Employment in the creative industries, caused primarily by the Equality Act 2010's ending of specific race equality requirements on employers, leading to a decline in race equality strategies and an assumption that such a specialised approach was unnecessary.

Conference believes that the generic approach to equality has failed ethnic minorities and calls on the EHRC to focus more on race specific activity especially on dealing with race discrimination in the labour market.

The government should underpin race specific activity with a Statutory Code of Practice and allocate adequate resources to the EHRC to undertake this important area of work effectively.

Conference calls on the General Council and TUC affiliates to campaign for the next government to:

- i) recognise that the different protected groups require different strategies to deal with discrimination;
- ii) reinstate the race-specific requirements contained within the Race Relations (Amendment) Act; and
- iii) introduce specific policies and programmes to address racial inequality in the labour market; including making equality monitoring and publication of that data a requirement for all employers.
- iv) consult with trade unions and race campaign groups to draw up a statutory code of practice; and
- v) ensure adequate funds for the EHRC to implement this area of work.

Moved: Broadcasting, Entertainment, Cinematograph and Theatre Union

Seconded: Public and Commercial Services

Supported: National Union of Journalists

3 An End to Zero Hours

Conference notes that since the deepest recession in modern times the government has hailed its handling of the economic recovery a success and evidences the reduction in those who are unemployed or on job seekers allowance as an example of this. However the government neglects to highlight that there are now 1.4 million workers employed on zero hours contracts, living with no fixed income or hours who struggle to make ends meet.

Black and black British workers in the UK face higher than average rates of unemployment and are therefore more at risk of accepting a zero hour contract in order to secure any form of work. These types of contracts also feature heavily in the hotel, catering and care sectors which have high levels of ethnic minority workers.

Conference is furthermore concerned with the growing use of zero hours contracts in safety critical industries such as rail freight, where increased casualisation is a major threat to health and safety standards.

Conference condemns the exploitation of workers employed on these contracts and calls on the TUC Race Relations Committee to work with unions to lobby any future government to eradicate zero hours contracts.

Moved by: Associated Society of Locomotive Engineers and Firemen

Seconded by: Public and Commercial Services Union

4 Equality Targets

The 1999 thematic Review into the Fire & Rescue Service was a comprehensive examination of equality into the institution. Following on from the McPherson Report, its conclusions were damning and recommendations led to real change in the leadership on equalities in the fire service.

Many others in public sector came under scrutiny and the equalities agenda became a priority for all leadership roles. This remained the case for many years, supported by government and appropriate levels of funding. This government with its ideological dislike of equality and savage austerity measures has meant that some workplaces, like the fire service, are seeing a return to the inequalities and discriminatory practices of the last century.

We call upon the TUC to engage with the new Government and demand that:

- i) equality is once again a main priority for all workplaces;
- ii) previous equalities monitoring is re-introduced;
- iii) there is full compliance with equality legislation;
- iv) that central targets for the employment of under-represented people are reinstated; and
- v) that funding for equalities are made available.

A report to be given to the TUC Black Workers' Conference in 2016.

Moved by: The Fire Brigades' Union

Seconded by: Public and Commercial Services Union

5 Fighting the Challenge of UKIP

Conference notes the steady rise of UKIP which has been underpinned by their significant success in the European Parliamentary Elections and recent by-elections to the UK Parliament.

There is no doubt that UKIP, with their anti-immigrant rhetoric and published policies present a serious threat to the non-indigenous population of the UK. The forthcoming General Election will see them further promoting their policies – creating a climate of fear for all immigrants living in the UK.

The trade union movement has a vital, and ongoing, role to play in both challenging UKIP policies and exposing what they really stand for and wish to achieve. Conference welcomes the work already underway and agrees that this work will need to continue beyond Polling Day 2015.

Conference urges the TUC Race Relations Committee to use all its capabilities to highlight the dangers contained within UKIP policies. No opportunity should be missed in the lead up to May 7th 2015, and it is also imperative that work continues after that date.

Moved by: Communication Workers' Union

Seconded by: Public and Commercial Services Union

Emergency Motion 1 – Election campaign: threats and attacks on campaigners and activists

The TUC has endorsed Race Equality Matters' statement "Electing without Prejudice" which calls for a general election campaign which doesn't exploit prejudice.

Conference is alarmed at attacks by Britain First, which has roots in the BNP and National Front, and which claims to be "defending UKIP", inciting hatred towards black community organisations, Stand up to UKIP campaigners and trade unionists.

In response to a peaceful Beyond UKIP Cabaret event, Britain First encouraged threats, attacks and harassment towards activists, subjecting them to racist, sexist and homophobic abuse and sending hate mail.

On 30 March a fascist group stormed a de-briefing in a private office, leaving only when police were called. Only one of the fifteen people who made this attack was arrested.

We call on the TUC Race Relations Committee and TUC affiliates to:

- i) stand up to racism, fascism and UKIP's politics of hatred and division