



# RACIAL JUSTICE TODAY

Churches' Commission for Racial Justice  
Autumn 2007 Vol. 1 No.3



Somali Community Training Welfare Centre:  
Feature on pg 4.

## Entitled to Excellence

**A**n exciting new initiative is underway to encourage black young people into leadership.

The programme, "Entitled to Excellence" is the brainchild of Revd. Claudette Douglas, Research and Development officer of the Churches' Commission for Racial Justice, part of Churches Together in Britain and Ireland. It has a multi-strand

approach aiming to give black young people both inspiration and opportunity for future leadership roles in church life and in wider society.

Capacity building for community groups identifies training needs in community organisations. Links with higher education establishments such as Regent's Park College, Oxford and Canterbury Christchurch University seek to inspire young people to exploit their potential for learning. A partnership with the Caribbean Council of Churches gives more established young leaders opportunities for further study. A major event for those thinking about university is planned for Brixton, London on Sunday 4th November.

Revd. Douglas is excited about the way the scheme is developing. "We are extremely gratified by the large and positive response we have had from black leadership from every area of life. This gives us a dynamic and

proactive network of warrior workers who can enable and deliver social change."

Entitled to Excellence is aimed at the whole of Britain and Ireland. Andy Bruce, Manager of Racial Justice work in Churches Together for Britain and Ireland said: "One of the most significant ways we can work for change is to enable black young people to reach their potential. They have the ability but not always the opportunity. Our desire is that throughout England, Scotland, Wales and Ireland black young people, especially those from a Christian background, will know that they have a major role to play in building the kind of just and thriving community that will enrich the lives of its entire people."

For more details about Entitled to Excellence contact [claudette.douglas@ctbi.org.uk](mailto:claudette.douglas@ctbi.org.uk)

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# "Go to a Land I will show you"

## Where is God in the migration debate?

By Andy Bruce, Manager of CCRJ



**I**t's horrendous! I live in Hertfordshire and everywhere you go people are speaking Polish or Romanian!"

Why this should be so alarming is perhaps questionable, but one disconcerted resident of the Home Counties has surely got it right as far as the impact of global migration is concerned. An ever-

might go even further and trace the human migratory instinct back into the very nature of God who, in the biblical account, moves over the waters, appears in the guise of travellers and makes that most significant journey of all into human life and experience. "The Word became a human being and dwelt among us." (John 1:14)

unbearably harsh. Many first generation migrants suffer considerable hardship both at the point of departure and on arrival in their new world, where poverty and discrimination are frequently their experience. Meanwhile, the settled population endures loss when migrants set sail – one thinks of the many parents and children left behind as West Indian migrants headed for the UK in the 50s and 60s, for instance – and feels threatened, often with some justification (think of Caribs and Canaanites), when migrants arrive.

Struggle may be part of the equation, but for both migrants and residents there are also significant gains to be made. Many migrants, Abram for instance, do not arrive empty handed, but bring with them energy, skills and resources that may be sorely needed by the receiving community. Australia would be worse off without its migrating plumbers and healthcare in Britain and Ireland would surely struggle without its foreign-born medical staff. The land of departure may also benefit from the prosperity of successful migrants: it is estimated that the value of personal remittances to the country of origin far outweighs that of overseas aid.

If it is true that God initiates migration, it follows that God also has a hand in the complexity of issues generated by this continuous movement of people. The interchange of cultures is not only described very fully in the Bible, it is evidenced by the Bible itself as its language flows between Hebrew, Greek and Aramaic, its stories and images shared by the civilisations of Egypt, Babylon, Athens and beyond. None of this could occur without a similar flow of populations. Despite the protestations within sections of the text, the people of the Bible are not a pristine race, free from contamination by alien ideas and influences, but a richly diverse and multi-textured community born out of the joys and sorrows, fears and hopes of people on the move. With this in mind, perhaps the word of God to Abram is also timely for ourselves in these islands as we seek to build a just, hospitable and integrated society: "Go to a land I will show you!"



increasing proportion of the world's people moves away from the land of its birth to settle, work, raise a family and sometimes die in an adopted home. "When Abram was seventy-five years old he started out from Haran, as the Lord had told him to do." (Genesis 12:4)

The Bible, in common with the history and literature of most of the major religions, contains powerful and formative stories of migration. From a faith perspective, as the verse from Genesis makes clear, migration is not simply an expression of human expansionism, as if human beings cannot resist the impulse to covet their neighbour's land, but is a movement initiated by God.

This is a land "that I am going to show you." Evolutionary biologists describe human origins in terms of small family groups of hominids ranging widely across the forests and savannahs of Africa, eventually spilling out to populate other continents. Theologians

### We are made in the image of a migratory God!

All human societies have migrated at one time or other and our cultural traits are the result of populations exchanging languages, lifestyles and genetic material over hundreds of generations. However, the experience of migration as it actually occurs is ambiguous from the point of view of both the resident and the migrant. It can variously be "blessing" or "curse."

For Abram and his household, alongside the prospect of future prosperity there was the risk and pain of leaving the land that had nurtured them. Arriving in Canaan, issues of integration confronted them as they encountered the resident Canaanites. Not only that, famine forced them to move again as conditions in their new home proved



# The liturgy of Set All Free

A main consideration in planning the 'Set all free' liturgy for the white-majority congregation of the ten churches of Derby Catholic Deanery was how to enable people to engage with the history of black slavery and the continuing legacy of white advantage.

By adapting the form and content of the traditional 'Stations of the Cross', aspects of the commemoration were sited around the church. Visiting these formed the middle section of the service. Recordings of accounts of abduction into chattel slavery and contemporary sex-trafficking were amplified from the Confessionals. The wrought-iron frontal of a chapel with a plaster relief of Jesus taken down from the cross, displayed facts about the Middle



Passage - a shackle and chain attached to the figure led to a crate the size used to transport one slave.

The Baptistry was decorated and showed the long struggle of abolition and on-going anti-slavery campaigns. Resistance of plantation slaves at the same time as wealth amassed to Derby

cotton industrialists - decades after 1807, was depicted in a tableau. In the entrance, a sketch on supermarket competition linked exploitation of UK migrant workers and southern farmers.

The Zhosha hymn 'What have we done?', called people back to the pews. Everyone was invited to remove a bangle-sized link of reclaimed copper from a chain attached to the Easter candle as an act of commitment to justice. Water and a green branch brought from the tableau by a black woman and a white woman were used for the blessing.

## Pause for thought:

- Why not plan a special act of worship on similar theme for your church?

## Let the Church come alive – do justly and love mercy

The second Sunday in September is designated as Racial Justice Sunday and for many churches this is the highlight of the church calendar while for others it goes unmarked and unnoticed. But, I hear you say, it's the same with Education Sunday, Vocations Sunday, Mission Sunday and a host of others. So why should Racial Justice Sunday be any different?

In this bicentenary year, when issues of race have been highlighted through commemorations of the abomination that was the transatlantic slave trade and its abolition, it is clear that many of these issues are still with us.

My job involves a lot of travel around the country to different dioceses varying from rural areas (where people often think the issue of racial justice doesn't apply because no or very few people of minority ethnic origin reside there) to urban areas where the issue is constantly on the agenda. I would like to suggest that by keeping Racial Justice Sunday we can help the Church in its prophetic role and help ourselves to understand how and why we should be involved in issues of racial justice.

St Paul's letter to the Ephesians tells us that Christ has made us one (2:14) while

Galatians reminds us that in Christ there is neither Jew, Greek, slave or free, male or female (3:28). This is the reason why



Sonia Barron

Racial Justice Sunday needs to be recognised and celebrated by all churches – to keep us reminded of the nature of God, the nature of humanity and the nature of the Church.

The God of justice calls us to "do just-

ly, love mercy", and Jesus' actions and attitudes in the New Testament underline this. It naturally follows that a God of justice would have no preference of one group of people over another – because we all belong to the one human race and made in His image. The Church is called by God to be a reflection of Himself and of Christ by being a community of reconciliation, love and justice in the world.

The Church therefore has a prophetic role in every society, to set the example and fight for justice where there is none. To call us to action where there is complacency and acceptance of the status quo. To educate its members about the opportunities presented by having those of other cultural and ethnic groups as members of their congregation or their community.

The Churches Commission for Racial Justice produces a pack suitable for use on Racial Justice Sunday by churches and church groups. If you would like a pack please contact: [sales@mph.org.uk](mailto:sales@mph.org.uk) or telephone 01733 325 002.

**Sonia Barron**

Adviser to The Archbishops' Council for Minority Ethnic Anglican Concerns

# A degree of common sense

The Scottish Executive recently announced that the children of asylum seekers who have been at school in Scotland for more than three years will be treated as Scottish residents when it comes to paying university fees. This means that a number of very bright and talented young people will now be able to study at university level, something they had previously been prevented from doing so by the requirement to pay prohibitively high 'overseas student' tuition fee charges. Scottish Refugee Council

For young asylum seekers studying in Scottish schools, this year's exam results have suddenly become more meaningful. The announcement by Fiona Hyslop, the Education Secretary, that children of asylum-seeking families who are offered a university place after three years or more of study in Scottish schools will no longer have to pay tuition fees - between £5000 and £24,000 - will make it possible for them to go to university.

It should not be contentious. Universities Scotland and the Scottish Refugee Council have already called on the Scottish Executive to take this step. The recent

report by Her Majesty's Inspectorate of Education into the education of children of asylum-seeking families in Glasgow found that they did better than average in Standard Grade and Higher exams. However, under the current system, they are treated as non-EU international students and required to pay hefty fees or are limited to part-time college courses. Their frustration is compounded by Home Office rules which also prevent them from working.

Waiving tuition fees is as far as the Scottish Executive can go in helping asylum-seeking young people to make the most of their potential and to contribute to the country where they have refuge. It does not remove the ever-present threat of deportation. That was demonstrated by the case of Merita Hazizi. The 22-year-old arrived here in 2001 with her family, who were fleeing persecution in Albania. She did well at school, and in 2003 was awarded an asylum-seeker scholarship by Strathclyde University, but was detained pending deportation with her family last year after their asylum bid was rejected. She was released when the uni-

versity undertook to pay her study and accommodation costs, but was re-arrested last month, although she must sit exams in September to complete her degree.

advertisement

If we are to encourage asylum-seekers to study at Scottish universities, they must be allowed to complete their degrees and should also be given the opportunity to work here after graduation, not least to fill the skills gap. The previous administration's Fresh Talent initiative, after all, was designed to attract skilled migrants.

We are not talking of large numbers: there are 18 asylum-seeking school-leavers likely to be offered a place at a

Scottish university in 2007-08, and Universities Scotland estimates that in future there will be 10 potential candidates per year. Under new Home Office procedures, all the "legacy cases" should be dealt with by 2011, when no-one will spend three years at school as an asylum seeker. It is also good news that children aged three and four from asylum-seeking families will be given nursery places, but the unresolved difficulties over deportation of families with children who are well-integrated into Scottish education must still be addressed with the Home Office.

Dr. Nelu Balaj,  
Scottish Churches' Racial Officer



## SOMALI COMMUNITY Training & Welfare Centre



Saeed Osman

The Somali Community Training and Welfare Centre was set up specifically to meet the needs of disadvantaged Somalis and enable them to forge new lives for themselves.

The Somali community in London is made up of enterprising individuals seeking a better alternative to life in their war-torn country. The Somali Community

The registered charity, which is typical of many projects supported by the Racial Justice Fund, aims to address the employment, training, education and housing needs of Somali people living in Tower Hamlets, East London.

It has three major ongoing projects:

- Step 2work Project, providing job search, employment brokerage, ESOL and IT activities, and pre-employment support and facilitation for unemployed people and particularly targeting Somali women;
- The Somali Advocacy project, providing information, advice and guid-

ance in relation to a wide range of activities;

- The Youth Engagement Project, working alongside Somali young people to give mediation support, counselling to improve behaviour during the adolescence years and help to achieve good GCSE results and progress to higher education and eventually into work.

The Somali Community Training and Welfare Centre has helped more than 700 clients over the past year. It is now an active member of the Racial Justice Network.



# Black History Month: an empty ritual or a meaningful celebration?

In the Nineteenth Century, a famous English historian was quoted as saying that amongst the primary races of mankind, the African race has made no major contribution to civilisation. A century earlier, the German philosopher F. Hegel had described Africa as the darkest and most primitive of continents with an unenlightened past. These views about Africa and her people were not unusual and reflected a wide consensus across the European intellectual tradition that ran through the lengthy period from the Atlantic slave trade to neo-colonialism.

With such a gross historical misrepresentation of Africa and her people embedded in the European mindset, it comes as no surprise that any move to set the records straight invariably leads to a concerted opposition that frequently manifest itself at a personal, institutional and structural level. Several examples will be shown to highlight these forms of opposition.

**In spite of the dehumanisation of slavery stretching across four centuries, the black race was still able to continue making meaningful contributions**

First, as far back as the early eighties, various colleagues from different cultural and ethnic backgrounds have shared with me the resistance, ridicule, sabotage and threats they have come up against in daring to suggest a Black History Month initiative.

Second, if we look across the length and breadth of the UK in most of our educational institutes, it would be difficult to find more than a minority that profiles Black History Month in any shape or form. Last, in so much of the National Curriculum, the subject of history is dominated by European triumphalism.

The main references to black people read by the average pupil in the



**Carter G. Woodson: Father of BHM**

state education system, is the abolition of the slave trade by William Wilberforce and Co and a sanitised version of the Civil Rights Movement in the USA. During the second term of "New Labour," a parliamentary report, which set out to review the schools' history curriculum, was not to be persuaded that all pupils would gain more by the addition of a greater depth of black history.

Where I have observed Black History Month marked in a variety of settings, too often the events only serve to perpetuate the narrow stereotypes so easily attributed to the black race. For example, in one local authority, a group of youth workers were allocated a sum of money to organise the year's Black History Month. The four-week programme was focused around STI, criminality, educational underachievement, and culminated in a talent showcase of singing and dancing. These social concerns and expressions of talent should never be devalued.

Nevertheless, it shouldn't be overlooked that Carter G. Woodson, the pioneer of Black history Month in 1933, had envisioned a four-week period every year, when the progress and achievement of the black race from the past to the present, can be celebrated across all social frontiers.

Woodson's principle aim was to counter the prevailing negative images of black people. These images often painted black people as less intelligent, criminally insane, indolent and puerile.

If there was ever a time to retain and promote Black History Month in the UK, it is now! With the statistical evidence continuing to show the black race overrepresented in almost every debilitating social category, the denial or abrogation of Black History Month would only serve to compound the prevailing social injustices.

If the bicentenary of the abolition of the British slave trade is to teach us anything worthwhile about people of African descent, it is the following:

In spite of the degradation and dehumanisation of slavery stretching across four centuries, the black race was still able to continue making meaningful contribution to every sphere of social progress from the ancient world to the modern world. Therefore, the celebration and highlighting of black successes from the past and present every October, remains an inhibitor against the marginalisation of the black race by a more dominant white culture.

**Dr. Andrew Carnegie,  
Historian and Educationalist**



**William Wilberforce**

# THE Consultant's VIEW



## The Power of networking

Many people involved in the running or setting up of a charitable organisation, social enterprise or even a business will have been repeatedly told about the necessity and great benefits of "networking." In many instances this is simply

people trying to recruit others into one network marketing scheme or another. Many are quite legitimate, while in certain schemes the riches promised are almost impossible to achieve for most people.

However, the networking many of us should be involved with is much more simple and effective. The key to this effective networking is not to necessarily focus on recruiting clients/customers or even funders or donors. What we should concentrate on is first of all establishing links with people who can benefit from what 'you' can do for them, and secondly meet people you personally have something in common with, whether it be the football team you support, country of birth, hobbies or political affiliations.

Let us consider just a few of the benefits:

- If you can be of benefit to someone then they have a vested interest in keeping the contact alive;
- In many (not all) cases these recipients of your goodwill will want to do something for you;
- If cultivated properly these same people can turn into paying customers or clients;
- If you have other things in common staying in contact becomes natural;
- Personal contacts account for a very high proportion of how contracts and business deals are awarded;
- Personal contacts and people 'owing you a favour' can be some of the most powerful forms of advertising and marketing.

The question to ask now, "how does one go about networking?" A few of the things you can do are?

- a. Join trade organisations or umbrella groups
- b. Attend industry/sector meetings or events
- c. go to trade shows
- d. respond to blogs and online discussion groups
- e. Attend training events
- f. Join specific networking groups (many online).

So clearly this form of networking is part of effectively capacity building and must be taken seriously by any organisation wishing to expand its horizons.

**By Amal Douglas**

Amal Douglas is Senior Consultant at the DMC Consultancy (<http://www.dmcconsultancy>) specialising in fundraising advice to charities and social enterprises. he is also the main contributor to the Consultant's view blog and podcast (<http://www.consultantsview.co.uk>)

# Looking for Funding for your project?

## A) European Funding and other opportunities for Young People

Those who work with young people can access professional development opportunities at <http://www.salto-youth.net/find-a-training/>.

The British Council also administers the European Commission's YOUTH programme which funds study visits and job shadowing for workers to investigate or observe youth work practice throughout Europe. Young people can access opportunities through the support of their worker for youth exchanges, youth democracy projects and individually through European Voluntary Service. Eurodesk is a free enquiry answering service for young people and those working with young people. [www.eurodesk.org](http://www.eurodesk.org)

To subscribe to the Eurodesk e-bulletin on funding, competitions, news and practice, or to find out how to become a Eurodesk partner email Rebecca McIntosh at [mcintosh@youthlink.co.uk](mailto:mcintosh@youthlink.co.uk)

## B). City Bridge Trust

The closing date for all new applications under the Trusts current priorities (see below) is 1 October 2007. New priorities will not be known until April 2008. During this period The Trust will continue to accept applications from organisations already in receipt of a grant which are applying for a further years funding. Their current priorities are:

- **Access for disabled people** - access to transport;
- **strengthening families;** access to arts and leisure; access to buildings
- **London's Environment** – increase Londoners knowledge of environmental issues; enhance London's biodiversity; reduce London's environmental footprint
- **Children & Young people** - to prevent harm to children at risk; support young people in crisis; reduce the effects of violence on young people; encourage young people to be responsible citizens
- **Strengthening the voluntary and community sector**

Small Grants Scheme will give funding of up to £20,000 to small groups (with an annual income of under £50,000) to improve services for older people. Grants are for capital and/or running costs. As well as the grant they will provide consultancy help to develop the capacity of the organisation. Small Grants Scheme for small organisations providing services to older people. Grants are available for strengthening your organisation. Capital grants could be for improving your building, replacing equipment or acquiring computers for example. Running costs could cover salaries, volunteer expenses, bills, rent and insurance. Grants for consultancy help, expert advice or training on any of the following: developing a business plan or work programme, monitoring and evaluating your work, improving your management committee through trustee training, fundraising, developing financial and managerial systems, report writing, using the media to get your message across, recruiting and supporting volunteers.

Last closing date 1 October 2007.

**Contact: 0207 332 3705 or see [www.bridgehousetrust.org.uk/grants](http://www.bridgehousetrust.org.uk/grants)**



# The 'Taste & See' Worship Day: My personal experience

*I was intrigued by the 'Taste & See' invitation of this Inter-Faith workshop and worship day, which immediately sparked a child-like interest for a 'hands-on' experience. Like most Christians, I suspect, my enthusiasm wanes a little when it comes to yet another talk or lecture on Christianity. What was on offer on this day was none of the low-calorie theological sermons or curly-edged liturgical fare that is sometimes served from the Christian platter, but generous portions of lively, engaging fun culminating in a colourful array of personalised offerings of worship to God.*

*I was spoilt for choice when it came to selecting one of the workshops from a tasty range of titles. My hand was stuck in the candy jar, but eventually I chose the mysterious 'Creative arts as a healing tool', not knowing what I was about to enter into. When it was revealed as a drama workshop the child within me elbowed me aside in the eagerness to come out to play. Then the games really began and didn't stop for several hours. The group were*



**Mary Cairns**

*taken through their paces with trust exercises, mime tableaux, voice expression and improvised plays, all with the underlying themes of conflict and reconciliation. It was an energising experience and the best fun I'd had in years.*

*Lunchtime provided an opportunity for a noisy interchange between groups, before moving into the afternoon time of worship, during which each of the workshops presented something from their morning time together.*

*The gospel music shared was modern and uplifting, and was given an international flavour by a group of Polish gospel singers. The drumming workshop offered a taste of the excitement of drum rhythms; the reverberations drawing the body as well as the spirit into a soulful depth. Banners of every shape and size brought vibrancy to the worship, and the many*

*pieces of artwork visible were a veritable feast for the eyes. One artist continued to paint throughout the service, and by so doing showed the worship that is inherent in creativity.*

*No multimedia presentation would be complete without PowerPoint, and this format was used to full effect to draw people into a reflective silence, meditatively listening for the still small voice within.*

*The day offered a rare opportunity for different Christian denominations across the divides of Northern Ireland to explore in a relaxed atmosphere, varied forms of wor-*

*“ My hand was stuck in the candy jar, but eventually I chose the mysterious 'Creative arts as a healing tool'. ”*

*ship. What was created was an experience that drew people, through the power of the senses, into a depth of connection with others, and in a united desire to 'taste and see that the Lord is good'. I have savoured that day many, many times since.*

**Grateful thanks. Mary Cairns**  
The 'Taste & See' Worship Day was held on 19th May 2007 in Belfast

## Coming to terms with migration

The earth is a world in motion. Clouds, jet streams and air masses swirl above its surface; seething oceans cover more than 75% of its area and even the apparently solid crust shifts and buckles under constant pressure from within.

Given this environmental template, it is little wonder that the earth's population is also continually on the move. Climate and natural disaster, economic hardship and opportunity, war and political unrest, as well as a more primeval impulse to explore new places all contribute to global migration – and almost every society in the world is affected.

Across the globe, urbanisation continues to draw millions of people from the countryside to the cities, while in Britain and Ireland the needs of national economies and closer relations with other countries have resulted in a new influx of migrants from Eastern Europe and elsewhere. Meanwhile, unprecedented numbers of residents choose to work in or retire to other countries both in continental Europe and beyond.

How are the churches to understand this complex movement of peoples? How can they engage with the social and political agenda of migration and at the same time make appropriate pastoral responses to migrants who settle in the local community.

To answer these and other pressing issues, Churches Together in Britain and Ireland has launched Migration Principles. This important document is a carefully considered



**Launch of Migration Principles - Westminster Abbey**

statement of principle designed to underpin an informed Christian response to migration. It includes a series of practical suggestions for engagement with migration policy and for local action. It has been produced by a group representing all the major Christian denominations and ecumenical bodies in Britain and Ireland.

**Migration Principles is priced at £5 (plus £1.50 handling charge) and can be obtained from MPH, 4 John Wesley Road, Peterborough.**

# MEET THE COMMISSIONER

Racial Justice Today meets Sandy Horsburgh



What is your background?

I was born and have lived most of my life in Scotland.

How did your career begin?

I knew from my mid teens that I wanted to be a minister. After graduating, I was appointed as assistant minister to St. Magnus Cathedral in Orkney, followed by parish ministry in Stirlingshire. That was followed by three years in London, working in one of the two Church of Scotland churches there. London is certainly the most ethnically diverse place I have lived and that was one of the things I missed when I moved back to Scotland.

What stirs your consciousness?

Through membership and participation in the church all my

life, I have been consistently exposed to the gospel demand for justice and this has become very much a part of my own thinking.

How did you become a Commissioner of CCRJ?

The Church of Scotland sends representatives to a number of different bodies, of which CCRJ is one. Prior to being asked to undertake this role, I had no particular expertise in racial justice issues but it was a subject upon which I had strong views. I believe that churches should model the Kingdom of God as closely as possible. Therefore there can be no excuse or justification for any discriminatory stance or action. Churches must proclaim the truth that God loves all people equally, no matter their ethnic origin, and that God has a role for each of us in his Kingdom.

How do you feel about your role?

I have enjoyed being a part of CCRJ and of the Scottish Churches Racial Justice Group. That is not to say that membership has been without its frustrations. We are a small organisation with limited resources. This has required us to try to focus on what we can do which adds value to the huge amount of racial justice work which is going on. We are not a voice crying in the wilderness, in that a large proportion of society shares our abhorrence of discrimination and racism. We have to try to find a way of adding the insights of the Gospel to the overall work of tackling racism.

What can Scotland offer to the work of racial justice?

In Scotland there is not the obvious racial and ethnic diversity which one finds elsewhere. It is very important, therefore, that Scotland remains linked into work taking place in England because we have much to learn. One still finds the attitude being expressed that Scotland does not have a racism problem. That is not true.

What has this work taught you about yourself and the area you represent?

It has made me much more sensitive to any signs of racism within society and more willing to challenge attitudes expressed by others.

## Capacity Building: The Main priority for 2008

Since 1991 the Racial Justice Fund has been supporting racial justice work at all levels across Britain and Ireland. How has it been possible to attempt such an enormous task with such limited resources? As usual, we've been expecting a miracle: the feeding of the 5,000 springs to mind!

In 2006 the priorities of the Fund began to change.

Recognising that it was important to maximise the impact of a small fund, the focus shifted from simple grant-making to a commitment to build the capacity of all the projects applying to the Fund through an active programme of networking, training and collaborative working.

The Fund faces a special challenge in 2008 as its principle income source,

the Church Urban Fund, goes through a major cash crisis of its own. Responding to this unique situation, the Racial Justice Fund has made the bold decision, for one year only, to put 90% of its resources into capacity building. There will be a major programme of expansion, with regional networks planned in Glasgow, South Wales, Manchester, Birmingham



and Belfast in addition to London. Energy will go into expanding strategic partnerships that will in time secure more money to distribute to projects and there will be some provision for emergency grants, however, the funding rounds for March and September 2008 will not take place.

We hope that all our Racial Justice Network partners will understand the need for such decisive action and will support us in ensuring that the Fund has the greatest possible benefit to the work for racial justice.



# Tracing her roots: Kathleen's story

*She waits for me at the corner, wearing peacock blues and greens and a wide grin. I get a welcome hug and she turns the key in the door of a small Victorian terraced house. Her teenage great-niece wanders in and out. We adjourn to the kitchen table for a cup of tea and start talking...*

**Kathleen, what did you learn back home about slavery?**

"I come from Jamaica. If you are pale coloured like me, and have eyes like mine (a brilliant blue-green) you are sure to have had slave ancestry, because white plantation owners slept with any female slaves they fancied. We went to Ghana recently with a mixed group from my church, Tottenham United Reformed Church. Because

of the celebrations about the Abolition of Slavery we wanted to learn about the slave trade, and we Jamaicans wanted to find out about our roots. When I was young in the West Indies we didn't learn very much about the slave trade. We didn't learn anything about West Indian history till we got into secondary education, and then we learnt just about the slave ships, and the wicked trade from West Africa.

**Who were your teachers then?**

They were black. But they had been trained by whites, using English books.

**Was there talk of the effects of slavery in Jamaica today?**

We never talked about it. We just learned about



African chiefs selling their own people to the slave traders. There was a lot of bad feeling around about England. In Jamaica, in St. James, we never talked about Africa. Some even believe they are not African. I believe that is because we were not taught it during our early years.

**Did older people ever talk of memories passed on by their grandparents?**

Mostly they didn't, but my grandmother did talk to me, as her parents had told her about her about the slave trade and the white slave masters, to explain why there were 'half castes'. The truth is that our first parents were raped. When our group was preparing to go to Ghana I began to learn more.

**What did you think of Ghana?**

Elmina (Castle) on the coast was one of the centres where this slave trade took place. I was shocked to see how the white man lived a life of comfort and wealth upstairs in the castle, and went to pray in the church which was above the dungeons. The injustice that struck me deeply was that the traders would have their church and pray, right there above that dungeon. Then we went to visit a place inland, called Bona Manso. I disliked the slaves' market

place, where there remains the trunk of a huge tree. Here they would chain those who had been captured to be sold. It gave me feelings of anger that it was Africans who did this.

I hated Usu Castle, it was even worse than El Mina. The dungeons were very small and pitch dark. The narrow tunnel leading to the boats shows scratch marks on the walls, where people who had never seen the sea resisted boarding with all their might. During a recent State visit Usu Castle is where the Queen was entertained. Why didn't they show her these dungeons?

The place I loved was Akropong. In the 1840s John Hall from Jamaica went to Akropong as a member of the original Jamaican mission. In Akropong we saw names like Hall, Mullins, and Rochester. These are old plantation owners' names from Jamaica, whose slaves were named after them. Later a descendant of John Hall, became the first Presbyterian Moderator of the Akropong Diocese. That was my great-great grandfather.

When our group reached Akropong we were made very welcome: there was a great party. Hall's elderly descendant, my great grand aunt still lives there. Some of us from the party did meet her and talked to her, and we shook her hand. It was clear from her face that she enjoyed meeting us and hearing about our shared history.

**Would you want to write to her?**

She pauses for thought: 'I might'.



Hotspot of the slave trade - Elmina's Castle in Ghana

The bicentenary of the abolition of the slave trade is a momentous occasion in history. To celebrate this milestone, a conference in Bristol will help young people reconnect with their African and Caribbean heritage.

The 8th annual Serve Them Right! Conference seeks to enable young people of African and Caribbean heritage to reconnect with their history. Y-space is an acknowledgement that children and the youth in general connect with each other in a virtual reality.

That is where they feel confident to share and express their concerns, aspirations and fears. 200 years ago, slaves created a 'virtual reality' where they made up songs and told stories about their home as their way to maintain the connection with their family, friends and community.

This year's conference will

# Serve Them Right!



Revd Ray Lewis and some of his students

ask the questions; does "memory stick?" Can you recognize the warning signs when you hear the "ring tones"? And how can government and police strategies help in this "PC world?"

The program is packed with presentations on cur-

rent issues facing young people, seminars for success in youth work and exhibitions with practical tools and tips. The event will be both challenging and thought-provoking for pastors and youth workers.

I.P.O.D Interactive will also

give 20 - 25 young people that opportunity to explore similar themes in dance, drama and music and to record and perform their composition at the end of the conference at NGM's state of the art venue.

This year's speakers and contributors include Superintendent Leroy Logan from the Metropolitan Police, Revd. Ray Lewis of Eastside Young Leaders Academy and Rev. Nancy Odunewu, former Diversity Executive Officer with the Methodist Church and mother of 19 year old Emmanuel Odunewu who was tragically stabbed to death in an unprovoked attack in Lewisham in November 2006.

The conference will be held on Sun 22 Sept at NGM, Caedmon Complex, Bristol Rd, Thornbury, Bristol BS35 3JA. 10am-4.30pm. Adm: £35 - £40. Info: 0207 735 7373

By Diriye Osman.

## Book Review . Book Review . Book Review

conversations with those who knew Bonhoeffer. The layout is clear and well-organized as befits a book that originated as an M Litt thesis.

In best prophetic practice parallels are drawn with the Nazi state and Bonhoeffer as a prophet calling people back to God. Sadly, another strand of the prophetic tradition does not readily lend itself to such comparisons. Ezra (9) and Nehemiah (13:23-25) sought to cleanse their people of everything perceived to be 'foreign'. Nazi 'Aryan' legislation continued this tradition. Ezekiel 16 speaks of people of dual heritage – just as there were those during Nazi times who were of dual Jewish and non-Jewish heritage and those born to a non-German parent.

Bonhoeffer resisted ethnic cleansing and genocide. His twin sister was married to a Jewish man. A close friend of Bonhoeffer was of Jewish descent. During the time of the colour bar in the USA, Bonhoeffer associated openly and freely with Afro-Americans.

The retention of the archaic 'thou' engenders a feeling of linguistic estrangement. We can refuse the legacy of inherited language. Only one Bonhoeffer source translation consulted predates the JB Phillip New Testament in Modern English of 1958. In addressing God, our divine parent, 'du' is used - as testified by German speakers living and evidenced by a hymn book to hand as early as 1883.

Court affirms a universal message relevant in the twenty-first century. John Henson of 'Good as New' suggests that Bonhoeffer's letters are scripture for some of us.

Bonhoeffer had international contacts and the financial means to emigrate. He did not.

By Numa  
i.numa-alumni@lse.ac.uk

Court, Gillian (2007)

**Heart of Flesh:** Dietrich Bonhoeffer: a study in christian prophecy (London, CTBI) ISBN 978-0-85169-330-9, £15



Last year saw the 100th anniversary of Bonhoeffer's birth, the academic and minister of the German Lutheran Church, who, aged 39, was executed for treason. Court's fine study gives an account of some people's resistance to terror. It is well-informed, based on her



# The Food of Love: Energy for Life

When Jesus fed the five thousand he broke bread as a symbol of God's ability to break the spirit of scarcity in our own lives. We have an unending supply of "spiritual nutrients" to fortify us and help us grow. When the Holy Spirit is added to whatever we have, and are willing to offer to God, we will witness abundance and prosperity that will take care of our needs. Prosperity is not money or material acquisitions, but a sense of fulfilment, confidence, and inner peace that comes from a place of renewal. It is what the Samaritan woman was looking for at the well! She had had a life of unfulfilled expectations and came prepared for temporary supply: "but whoever drinks from the water which I will give him will never thirst!" [John 4:13]

As human beings we know that we should eat a balanced diet. Inconsistent, over-indulgent, or unbalanced diets soon begin to have an effect on our ability to function. The same is true of spiritual nutrition, which nurtures our spirit or inner person. The inner person is responsible for our dreams and passions, for our creativity and light, yet we often neglect to feed and nurture this aspect of our being.

Many of us are in key positions of leadership. The demands on our time are constant and the temptation to leave dreams undernourished or gifts neglected is constant. God wants us to find fruitfulness in every area of our lives. We want to be effective for a long time; physically healthy and mentally agile to help build God's kingdom! Can you imagine how powerful life would be if we joined in with the aspirations of God



and left him in charge?

We need to keep a check on each area of our own development. Investment in our development brings energy back into our lives. We have a duty to re-skill and re-school ourselves in areas which have suffered from neglect, ignorance and under-investment. It is not easy, but it will be one of

**Lethargic, doubt-filled negative thoughts are removed by the consistent engagement in the practice of love**

the most rewarding endeavours of our life. For instance, I am a reforming workaholic, very passionate about everything that I involve myself in. I have to try very hard to stay on the wagon, to keep balance in my life!

We must maintain our nutrition in God. Time spent in building our knowledge of God is crucial if we are to see significant change in our lives and learn to tend ourselves with care and consideration. We need to relocate ourselves with God's princi-

ples through study, prayer and meditation. We need to develop patience and humility to understand what we were previously unwilling or unable to learn. The outworn and redundant can be cut away and those parts that have become unbalanced and in-effective can be re-energised with passion and purpose.

Real energy is found in love. Lethargic, doubt-filled negative thoughts are removed by the consistent engagement in the practice of love. Loving ourselves brings new and overflowing effervescence into our daily life. Joy comes in unstoppable abundance when we remember our significance to God. To know our significance to God is to understand God's significance to ourselves. We need good nutrition: a deep and devoted love for ourselves which is ultimately a reflection of God's love for us all.

**Reverend Claudette-Athea Douglas: Research and Development Officer, CCRJ.**

For more information about grants from the Racial Justice Fund, training or project development, email: claudette.douglas@ctbi.org.uk



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CCRJ works with the churches of  
Britain and Ireland to promote  
racial justice. Among the many  
strands of its work are the Racial  
Justice Fund and Racial Justice  
Sunday, both highlighted in this  
publication.

We are always looking for new  
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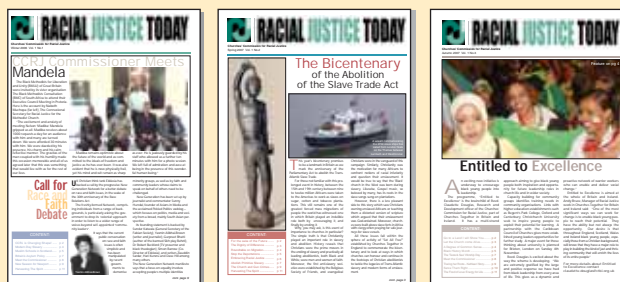
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## DATES FOR YOUR DIARY

**Fri 14 Sept 2007**

**KEIB THOMAS: 1946-2007**

Community Event to Celebrate Keib Thomas' Life. In the nearby Glaziers' Hall: beforehand and 3.30-5pm light refreshments will be available with stalls, open mike, networking. Venue: Southwark Cathedral, London. 2.30pm.

**Sat 13 Oct**

**SCOTTISH RACIAL JUSTICE NETWORK**

In partnership with Action of Churches Together in Scotland, CCRJ is seeking to establish a Scotland Racial Justice Network. A taster day for congregations, community groups and energized individuals is taking place at Heart for the City Chat House, 535 Maryhill Road, Glasgow G20 7UJ. Running from 10 til 4, the day aims to put diverse groups in touch with each other and develop a shared vision for practical racial justice work in Scotland. For more details email Lukas Njenga on [lukas@heartforthecity.co.uk](mailto:lukas@heartforthecity.co.uk)

**Tues 16 – 28 Oct**

**THE GOSPEL GRAND SUMMIT**

An annual major event commemorates and celebrates the revelatory power of gospel music from the slave trade to the present day. With Four Komerz, Priscilla Jones, Noel Robinson, Muiyiwa and RiverSongz Cie, Sons of Light, Mark Beswick, Roger and Sam Grandison, David Daniel and Peoples' Fellowship Choir, Bazil Meade and the London Community Gospel Choir. Plus workshops. Venue: Hackney Empire, London, E8. Info: 0208 985 2424 / [www.gospelgrandsummit.com](http://www.gospelgrandsummit.com).

**Sun 4 Nov**

**INSPIRE**

An event for black school students and their parents to explore the opportunities of higher education. (Part of the CCRJ programme, Entitled to Excellence - see front page.) 2.30 - 4.30 at Ruach Ministries, 122 Brixton Hill, London SW2 1RS  
For further details contact Mark Liburd on [markliburd@yahoo.co.uk](mailto:markliburd@yahoo.co.uk) or Claudette Douglas on 0207 654 7244

## RACIAL JUSTICE SUNDAY IS COMING!

Each year, the second Sunday in September is set aside by many churches to celebrate diversity and work for racial justice. This year the theme is "Go to a land I will show you!" (Genesis 12:1) and it's all about the movement of peoples around the world. Six different "Signposts" invite us to focus on major topics such as Abolition of the Slave Trade, Economic Migration, and Refugees. In addition to offering resources for worship, there are testimonies, all-age activity ideas and discussion topics.

**Racial Justice Sunday** is a wonderful opportunity to showcase racial justice in every local congregation. We are also asking every church to raise money for the Racial Justice Fund as a practical response to God's call to justice. The pack has ideas and suggestions.

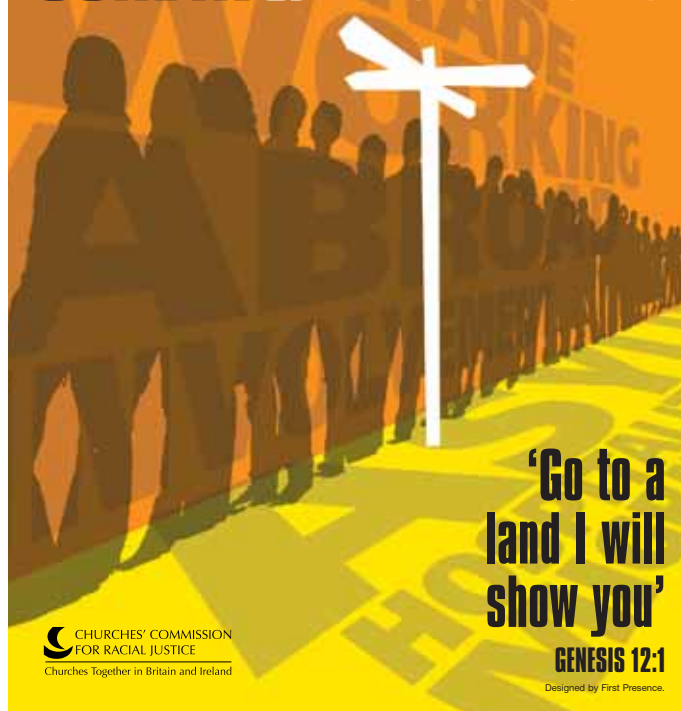
Resource packs can be ordered from CTBI Publications, 4 John Wesley Road, Peterborough PE4 6PZ and are priced at **£3.50**. Prayer leaflets are also available.

**MAKE SURE YOUR LOCAL CHURCH CELEBRATES RACIAL JUSTICE SUNDAY ON 9th SEPTEMBER 2007.**

**RACIAL JUSTICE SUNDAY** 9 September 2007

**A WORLD ON THE MOVE**

UN HIL — YR HIL DOYNOL  
ONE RACE — THE HUMAN RACE



**'Go to a land I will show you'**

**GENESIS 12:1**

CHURCHES' COMMISSION FOR RACIAL JUSTICE  
Churches Together in Britain and Ireland

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