A Black Perspective in Community and Youth Work

A Community Work Unit Conference 2004
A Black Perspective in Community and Youth Work Conference 2004

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**A note on punctuation:**
The Steering Group has no fixed position on whether to refer to a “Black perspective” or a “black perspective”, “Black people” or “black people”. This year’s report uses a capital “b” for “Black” in response to a request from a Conference participant.
A Black Perspective in Community and Youth Work Conference 2004

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1. **Conference participants**

*Thanks to all who participated in this year’s conference.*

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<td>Andy Fleming</td>
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2. Introduction

The Community Work Unit annual conference on a Black Perspective in Community and Youth Work, held on Saturday the 27th November 2004, was designed to enable community and youth workers to meet with others, reflect on practice and discuss the challenges of developing anti-oppressive practice in diverse work settings. The aim of this report is to be more than a record of the conference and series of research papers. We hope to provide useful tools for community and youth workers to assist their practice and professional development.

The 2004 conference began with a session which aimed to introduce some of the themes of the conference, particularly in relation to learning from others, celebrating black people’s achievements and taking responsibility for learning. Alima Sonne, Maria Noble and Helen Crane presented a music and slideshow looking at some of the roots of a Black perspective and shared their approach to the research required to develop their presentation, which included sharing ideas, seeking out themes and perseverance. They called upon participants to follow their example to carry out their own research and noted in particular a lack of accessible material on British Asian heroes.

The exercise that followed allowed participants to discuss some famous quotations and their origins in a quiz. The exercise stimulated discussion of Black thinkers and writers that have shaped our understanding. The exercise should be a useful way to raise awareness in community and youth work settings, often of gaps in knowledge.

Sessions held throughout the day included opportunities to participate in presentations, workshops or discussion groups. The reports of these sessions are the result of a compilation of the facilitators’ preparation for and reflections on the sessions, recorded contributions from all who participated and the Steering Groups’ subsequent considerations of the issues and practice discussed. Each report contains relevant definitions and ideas about ways forward from the discussions and issues raised.

Appendices D – K of this report include some of the tools used or developed during the day that can be used to raise awareness and share information through everyday community and youth work or in training and staff development. Some forms for ordering publications (2) and proposing a workshop for next year’s conference are also included.(3)

The conference is organised by a Conference Steering Group, which meets several times during the year to plan and evaluate the annual event. The group receives the workshop proposals, makes decisions about the programme and discusses general organisational issues such as publicity, venue, costing. The group also carries out an evaluation of the conference and approves the Conference Report. The group has had an open membership for individuals willing to attend the meetings regularly at the University of Manchester, to

1 Appendices A-C of this report outline the quiz questions, choices and answers.
2 Appendix L of this report is the Order Form for publications.
3 Appendix M of this report is the Workshop Proposal Form for next year’s conference.
contribute their ideas and listen to others. Individuals wishing to join the Steering Group should email cwkenquiries@manchester.ac.uk to receive information about future meetings.
3. A Black Perspective and Community and Youth Work Practice

A Black perspective is a political perspective on society that provides community and youth workers with a basis for their practice and emphasises our responsibilities as community and youth workers to ensure that Black people’s achievements are recognised and celebrated and that Black people’s views and decisions are heard and acted upon within the organisations and communities in which we work. The definitions and approaches outlined in this section of the report can be used to assist this practice by informing policy development and training staff and other members of organisations. We hope that they will be seen and used as a stimulus to further discussion and debate.

The Community Work Unit approach to a Black perspective has been developed over the past twenty years through discussions amongst experienced and active community workers and youth workers including Black individuals and groups as well as others. The following two definitions have assisted the Conference Steering Group to maintain focus in relation to community and youth work practice. John Best’s definition has been presented in previous reports for the Community Work Unit conferences on a Black perspective in community and youth work:

A Black perspective recognises the collective capacity of Black people to define, develop and advance their own political, economic, social, cultural and educational interests. “Black” provides a historical and cultural context, whilst “perspective” supplies the unique analysis and consciousness-raising tool for action. A Black perspective equips Black people to continue the fight for self-emancipation and create a body of knowledge, develop strategies that contribute to their intellectual freedom and political liberation. (John Best)

John Best was a tutor at the Community Work Unit for many years and established the Black perspective module that lead to this annual conference. When John moved out of the country, Daniel Nkrumah took on a coordinator’s role for the conference and his definition appears in the Conference Report for 2002:

You do not have to be Black to work from a Black perspective. A Black perspective is one which challenges perceived knowledge about human equality issues, in particular the roles and contributions of Black people in world history. A Black perspective asserts Black people’s rights to self-determination and political autonomy. Wherever there is oppression, there will always be resistance. A Black perspective relates to a liberation struggle, which includes spiritual, economic, ethical, moral and ideological battles. A Black perspective challenges racism in all forms. (Daniel Nkrumah)

“Black” is used as a collective term to provide a political identity for the individuals and groups who are perceived of as Black and whose common experience is usually different to those that hold political and economic power in the world’s dominant societies and global superpowers. This cultural and

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4 A Black Perspective in Community and Youth Work, Community Work Unit, 2002
5 See the note on the inside cover re “Black” v. “black”.

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historical context usually includes the experience of being marginalised or discriminated against by society and its structures – although not all Black individuals or groups experience oppression individually or equally. Whether or not individuals or particular groups choose to accept the term as appropriate to them is a separate issue from a recognition of the reality of common ground.

In the foreground of a Black perspective is the recognition of “racial” oppression and the need for Black people to seek political, social and economic autonomy. Although globally, Black people are in a majority, the white minority has a greater share of the world’s resources. Racism has created an imbalance in the allocation of wealth and power and Black peoples’ histories are not generally known and celebrated. Black people’s experience and cultures have been largely excluded from history and/or written by others. A Black perspective recognises that individuals and groups and their history and experiences are treated differently in society through prejudicial attitudes, discriminatory practices and oppressive procedures. The annual conference and this report aim to assist community and youth workers to address this reality.

Conference participants’ views on how a Black perspective relates to different aspects of current community and youth work issues, policy and practice were discussed throughout the day of the 2004 Conference. It was clear from the evaluation of the conference that the identification of ways forward in relation to introducing a Black perspective to practice was a key motivation for attendance. Many participants were looking for ideas for promoting a black perspective within their face-to-face work and passing on this good practice to others.

The development of appropriate community and youth work practice with a Black perspective often means ensuring the involvement of Black people in the development, management and monitoring of policies, services and provision. A common theme was developing knowledge and understanding of the range of Black peoples’ experiences through genuine involvement and listening to a range of individuals and groups rather than making assumptions based on limited information. Issues and practice related from the following points were recorded from discussions at the Conference:

Social policy: social inclusion, the Connexions Service, managing diversity, drugs and drug use

Oppression: Forced marriages, homophobia, sexism, mental health

Culture: Culture, rap and gangsta rap, spirituality
(Also included are some notes from a workshop on Warrior Arts.)

Appendix D of this report lists the discussion points which can be used to stimulate exploration of the relevance of a black perspective to practice in your group, team or organisation.
A Black perspective on “social inclusion”

- A Black perspective should inform the “social inclusion” agenda; it is questionable that this happens at government level. Is the information gathered at a grass roots level? Who is driving the agenda? What are the reasons behind this?
- Systems need to be in place so that a Black perspective is a part of the British infrastructure.
- For social inclusion in education, Black young people need to see that Black people have played a part in history. This is still missing.

To take this forward, we need to:
- Use young people’s experiences as a starting point. Give all young people the opportunity to explore their heritage.
- Set up specific projects that encourage participation, self-empowerment, self-awareness, pride and recognition.
- Engender respect for elders that came before us.

A Black perspective on the Connexions Service

The Connexions Service was developed to provide support to socially excluded young people. As a high proportion of Black young people are excluded from school, the Connexions Service should be useful for young Black people, but it is not clear that this service is provided in practice or appropriately.

- The Connexions Service is not working to individual or cultural needs and should address the needs of Black people.
- Too much work is based in schools which means excluded young people do not have access.
- Too much time is spent filling in paper work.
- The Service is dependent on individual workers rather than having a Black perspective.
- Young people only use the Service because they have to.

To take this forward, we need to:
- ensure that the Connexions Services are young person centred. It would be better if youth work principles could be incorporated into the training and practice of Personal Advisers.
- ensure that there are better and more realistic outcomes.
- ensure that there is cultural diversity training for Personal Advisers.
- challenge the views and discrimination in the Service in relation to all of the “isms”.
- support young people with developing and passing on information that is relevant to them and their cultures.
- review the Connexions Service to make sure it is doing what it is supposed to.
- consider how to increase the presence of black community and youth workers within the service.

7 The recommendations of the Black Training and Enterprise Group (http://www.bteg.co.uk/) following a comparison of race relations practice in five Connexions Service Partnerships could be useful for community and youth workers to consider.
A Black perspective on managing diversity

- Acknowledging and understanding different needs and cultures is an important part of managing diversity.
- We need to provide services that meet different needs.
- Managers and services need to be flexible and creative when assessing needs – don’t make assumptions.
- When managing people or services, our responses need to be based on a consideration of whose perspective, how much power, what kind of ego when managing people and services.

How do we take this forward?
- Build on our own experiences.
- Training, information gathering, research, a willingness to learn and a willingness to accept people for who they are and what they are and not to put people into boxes.
- Try not to impose your own “perspective” on others. Try not to be offended when others have a different view/perspective from you.

A Black perspective on drugs and drug use

Why are drugs always related to Black people? Because of negative reporting by the media, deprivation and discrimination, stereotyping and labelling, economics and discrimination.
- The stereotype of Black people = Rasta = Poor education = Drug dealers = Violence.

How do we take this forward?
- Remove the stereotypes.
- Provide alternative aspirations.
- Provide other opportunities.
- Educate workers and young people on the consequences of the use/dealing of drugs, how to support each other to not get involved and to protect themselves from the negative impact it has not only on themselves but their family, siblings, community.

A Black perspective on mental health

- Experience of mental health issues is often a “cycle of fear” due to heavy-handed responses from the mental health service providers including medication, mis-diagnosis and death.
- There are a disproportionate number of young Black people labelled under the Mental Health Act.
- Sometimes mental health is due to a cultural (mis)interpretation of behaviour.

To take this forward, we need to:
- Create Black organisations of mediators and advocates.
- Be aware, do not stereotype.
- Use a client centred approach.
- Remember that institutionalised racism exists and has an effect on mental health.
**A Black perspective on sexism**

- We need to focus research and practice in relation to Black women as well as Black men.
- We recognise how oppression works and is experienced. Layers of oppression cause lack of confidence and self-esteem, depression. Being discriminated against carries this baggage. We internalise this and become depressed.
- Institutionalised racism and sexism combined mean how many Black women are at the “top”?

How do we take this forward?

- Allocate resources to Black women’s issues.
- Base allocations on individual need.
- Training.
- Raise awareness within the “Youth Culture”.
- Prioritise this work.
- Empower women who are at “high” risk. Share our understanding of a Black perspective, raise awareness, educate people on the historical context.
- Form discussion groups. Network. End the oppression of Black women.
- Work out where people are and discuss the issues.

**A Black perspective on homophobia**

- Black people are often stereotyped as homophobic.
- Cultural, legal and religious implications are often ignored.
- Homosexuality is against the law in Jamaica and condemned in some religions.
- Black lesbian, gay, bi-sexual and transsexual people (LGBT) face multiple oppressions.

How do we take this forward?

- Adopt a professional approach working with young people from all walks of life.
- Personal views, particularly those that derive from cultural, legal, religious origins are often strongly felt. Work on these issues needs to recognise that individuals and groups should not be persecuted for their personal views. Our role is educative, our approach is to discuss, our purpose is to challenge inequalities, i.e. the oppressive attitudes and procedures, not the person.
- As workers, we need to raise awareness of human rights for lesbian, gay, bi-sexual people.
- Work within the LGBT community to raise awareness of a Black perspective.
A Black perspective on forced marriages

A Black perspective gives us an understanding of some of the reasons why forced marriages take place (e.g. that forced marriage is a form of domestic violence, which is common to all cultures, rather than a celebrated tradition) as well as a basis for practice (e.g. an awareness of the social and political contexts and consequences and an ability to comprehend the choices or lack of choices faced by individuals). We need to develop our knowledge and understanding continuously and:

- Be clear about the differences between an arranged marriage and a forced marriage.
- Be careful not to see the issue as relating to one specific culture or community but recognise that forced and arranged marriages are part of many cultures.
- Recognise that forced marriage is a human rights issue.
- Question our approach so that we do not use stereotypes and assumptions to make decisions.

To take this forward, we need to:

- Recognise the oppression of forced marriage and be aware of the difficulties that individuals may face.
- Develop our knowledge of options and/or services available to individuals facing forced marriage as well as some of their possible consequences.
- Develop more knowledge and a deeper understanding of arranged marriages and consider various cultures approaches to parenting and marriage.
- Understand that individuals often face particular situations rather than assume we know what is going on.
- Refrain from demonising the issue and try to tackle the problem at the root by challenging outmoded ideas and moving the culture forwards.
- Develop our understanding of the influence of racism and sexism so that we can work towards meeting individual’s needs.
- Give young people the chance to discuss issues around marriage openly.
A Black perspective on culture

A definition of culture can be based on individual experience with many cultures and sub-cultures. An individual can be part of many different cultures at the same time related to shared religion, community, age group, history as well as likes and dislikes.

- A Black perspective recognises and gives value to individual cultures.
- Culture is more than just music and style.
- When we look back at history, many different cultures develop from the roots of racism.
- Our cultural experience includes oppressions and conflict of culture.
- Culture is a social construction which can reinforce racism.
- Culture can be imposed from a religious perspective.

To take this forward, we need to:
- Carry out research and listen to people rather than make assumptions about what people want or who they are.
- Signpost people to new as well as old sources of information.
- Be clear about the difference between culture and religion.
- Understand the history of cultural differences.
- Consider individual needs – and question whether culture is significant.

A Black perspective on rap and gangsta rap

- There are many types of music and preferences can be individual or encouraged by cultural and economic powers.
- As workers we don’t like this particular form of musical expression because it is too negative and often stereotypes Black people.
- We understand that this music and image makes money for some companies.
- For some young people we work with this music is irrelevant and does not register.

How do we take this forward?
- Recognition of self as Black!
- Work with others on their understanding of the issues related to the music industry via educative processes.
- The Black perspective needs to be all pervasive in regards to Policy, Practice and PRAXIS (Reflection on Action).

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8 For some individuals and groups, a culture tends to be a more informal understanding of ways to live in comparison with the more formally established rules of a religion.
A Black perspective on creativity

(A workshop on Warrior Arts was facilitated by Olusola Adebiyi)\(^9\)

**An example of work on creativity:**

*Ngoma* means dance, rhythm, drumming, singing, fighting acrobatics and is also an approach to life. As an approach to life *Ngoma* is the experience of living with flow, of allowing the inevitable to take place without fear and finding the power in uncertainty. As a methodology, *Ngoma* has developed out of the practice of the warrior art of KaZimba *Ngoma*, an art form that is learnt as a rites of passage experience and in which *Ngoma* is the pedagogy.

*Ngoma* is a group experience and involves challenging young people with exploring their own individuality, purpose and power through movement, drama, music, myth and Warrior arts together. *Ngoma* is not a thing, it is not manufactured: it is created: in this context it is an evolutionary practice that develops through interaction. Thus drumming sounds good with a single Djembe or Bata (drums), but with a group it can be profoundly transformational: the evolution is in the harmony of creativity united with purpose. Put another way *Ngoma* is a creative metaphor for the old adage that ‘the whole is greater than the sum of its parts.’

To take this forward:

- Explore the relevance of cultural creativity and its role in work with young people;
- Experience self empowerment techniques to achieve relaxation, control and discipline;
- Explore the relationship between creativity, empowerment and good practice in youth and community work;
- Explore the relationship between inner communication and communication with others;
- Explore ways to apply some of the techniques to personal and professional lives;
- Experience the type of creative session involving movement and percussion that hall marks this approach to youth and community work.\(^{10}\)

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\(^9\) Olusola Adebiyi can be contacted on ase_alafia@yahoo.co.uk

\(^{10}\) The following reading is recommended:

A Black perspective on spirituality

- A Black perspective enables and allows people to access their own spirituality and opens up opportunities to find out about all other beliefs.
- Since the Second World War and particularly the Sixties, there has been a move away from traditional approaches to religion and spirituality in the UK from the majority from the indigenous Christian community. On the other hand there has been an explosion of alternative Christian and non-Christian religions from across the world that have either been incorporated into local communities or just ignored until 9/11, when the spotlight was put on religions and on Islam in particular.
- The Christian Neo Conservatives and Zionists have taken full advantage of the deranged minds of an extremely small group.

To take this forward, we need to:

- Encourage, not suppress spirituality.
- Incorporate spirituality into all of the work that you do, don’t treat it as a separate exclusive issue or topic.
- Enable young people to debate, explore and celebrate their own spirituality and have respect and understanding of differing and opposing views from their own - whether this be in the traditional sense of religion or a wider spectrum that may include the peace movement and globalisation, environmental issues, etc.

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11 The National Youth Agency has presented a consultation document on Spirituality and Spiritual Development in Youth Work which can be downloaded from www.nya.org.uk.
4. Managing Equality and Diversity

In relation to labour market disadvantage experienced by specific ethnic minority groups: “There is also strong evidence that discrimination plays a significant role. Whilst equal opportunities legislation has had some success in combating overt discrimination and harassment, indirect discrimination, where policies or practices have the inadvertent result of systematically disadvantaging ethnic minorities, remains a problem.” (Strategy Unit, March 2003).

As discrimination in the workplace experienced by Black and “minority ethnic” individuals and groups is common and well documented (e.g. Strategy Unit, 2003 extract below), the management of equality and diversity requires us to look at managing change. Therefore we start from a position of promoting organisational change as a method of managing and effecting equality and diversity in community and youth work settings. Using Kurt Lewin’s 1947 (cited in Thompson, 1997) “force field analysis” to identify the “restraining forces” working against change and “driving forces” that work for the change, we can manage organisational change as well as equality and diversity within the organisation. An awareness of the process of change and the different stages of the process requires us to analyse the restraining forces supporting discrimination as well as the driving forces that can counter discrimination.

Key points from the Strategy Unit 2003 Report 12

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<td>• The employment rate for ethnic minorities13 is rising.</td>
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<td>• Although the gap between the ethnic minority employment rate and the overall rate is narrowing, ethnic minorities are twice as likely as the overall population to be unemployed.</td>
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<td>• Around one-third of the ethnic minority working age population are economically inactive (neither in work, nor seeking work), compared with just over one-fifth of the population overall.</td>
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Variance by ethnicity and gender

• Indian and Black Caribbean ethnic groups have the highest employment rates.
• Bangladeshi and Pakistani groups have the lowest.
• For most ethnic groups, the employment rate for women is well below that for men.

The effect of education

• The employment rate gap for ethnic minority graduates is narrower than the employment gap overall.
• People from the Chinese and Indian groups are more likely to hold degrees than other ethnic groups.

Earnings and poverty

• Overall, ethnic minorities earn on average less per week than the white population.
• Members of the ethnic minority community are more likely to live in poverty.

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12 Extracted by the Ethnic Minority Employment Task Force (2004) and edited for this report.
13 Definition from the Strategy Unit report: “The term “ethnic minority” is used to denote people of South Asian, Black African and Black Caribbean origin. Its use as a broad “umbrella” label is deliberate, to signify reference to a wide variety of ethnic minority groups. Where greater precision is required with reference to specific component groups within the ethnic minority population, allowances and departures from this term are made in the text. There is, inevitably, considerable debate and disagreement on the question of race, ethnicity and nomenclature. No specific political or sociological inference should be drawn from the use of related terminology in this report.”

Community Work Unit, University of Manchester
• Of the 2.6 million children living in poverty, 22 per cent live in a household headed by an ethnic minority person.

Restraining forces
Gaps or inadequacies in services can be a restraining force for changes to address these key inequalities. Research into drugs services (e.g. Sheikh 2003, 2004), for example, identified the following common themes in relation to inadequate services for Black and minority ethnic communities included:

- The needs of specific groups are not reflected in service level agreements or service specifications
- Very few organisations have firm realistic strategies and a shared vision across all levels of the organisation
- Initiatives and projects concerning Black and minority ethnic (BME) communities frequently occur outside statutory structures
- Small and overburdened community groups and the Black voluntary sector tend to undertake work with BME communities
- Some organisations employ “BME specific” workers with a wide brief and remit to work with “all Asian communities” in the name of “addressing diversity”
- Equal opportunity policies appear to serve corporate marketing purposes rather than being ‘live’ documents or useful tools within the workplace
- Some statutory services feel justified in not responding adequately to BME communities due to small numbers in the population they are working
- Where there is good practice with BME communities, this can be diluted when funders ask for remits for change to incorporate all communities.

The conference session began with an exercise entitled Understanding Discrimination in the Workplace\textsuperscript{14} to identify some of the restraining forces and to initiate dialogue amongst participants, who were asked to examine a personal example of discrimination with a partner. Participants were encouraged to consider an incident or situation related to any of a number of issues, e.g. sexism, racism, able-ism, ageism and heterosexism and to explore their feelings as well as the type of discrimination and the consequences. As can be seen in the responses below, the majority of the respondents who reported to have experienced discrimination mentioned a range of not dissimilar feelings in recalling the time of the event as well as also feelings of frustration and powerlessness in not being able to respond or challenge at the time. Their feelings on remembering the incidents included:

- Shock
- Anger, rejection, revengefulness, pity
- I did not expect that behaviour
- Shocked, anger, hurt, these feelings come back often when I think of the situation
- Surprise
- Feelings of exclusion
- Upset, angry, unsupported by work place and let down
- Feelings: uncomfortable, sick, on the edge, angry, scared
- I felt excluded from the education system
- Not respected

\textsuperscript{14} See Appendix E of this report for the questions to stimulate discussions about discrimination in the workplace and the effects.
Fear and anger, feeling helpless
Frustration, anger, invisibility, amazement at open discrimination.
Frustration, anger
Feelings of being suppressed, powerless
Angry, frustrated and isolated
Confused, angry, determined.

Conference participants’ reactions at the time of the discrimination at work included:
- Shock
- Hostility in a non-controversial way
- Anger because I had to get my partner to intervene
- Shocked – how dare you!
- Anger
- Challenge
- Did not challenge, tried to find excuses why they behaved that way
- Poor health
- Rejected school and its rules
- Sought an independent view, got depressed
- Was aggressive and challenging
- Calm but annoyed inside
- Rebellion, negative, got revenge, wanting justice
- Political struggle
- Fight, resistance
- To withdraw from the situation

The main discriminators identified were employers, individuals in the education system and the police. Conference participants described the individuals carrying out the discrimination and their reasons for discrimination as:
- A woman in her 50’s, she had not seen a Black person in an all white area before
- The mental health system
- My line manager, who was in a position of power
- The manager of the company, a white male. I don’t know why this individual chose to do so
- A white male shopkeeper, because I am female? Young? Black?
- Male – why? Unknown
- Management
- Line manager
- Nurse
- The head teacher, because he had the power
- Managers, colleague
- Salesperson
- The police, basically because I was a young Black person.
- I felt discriminated being pulled over by the police and asked to produce all my ID documents as soon as they heard my accent
- Educators, teachers - because being Black you became an easy target, vulnerable and a minority. Why? Because it is natural behaviour from white people
- Discriminated against by the government, capital system – I was a minor.

The ‘type’ of discrimination experienced was both institutional and based upon individual attitude, however on most occasions the individual attitude was attributed to learnt behaviour from an institution or due to the institution’s rules
and regulations. Participants described the cause of the discrimination as, for example:
- Based on individual attitude but also learned by or from the institution
- Individual but using institutional backup.

One respondent felt that the discrimination was not the person hiding behind the rules and regulations but was because they had power as a teacher, adult and white person in that situation and did not have to hide. Respondents felt that they had been denied the opportunity to do something about discrimination and had been denied services, opportunities and self-respect. For example:
- I was denied opportunities to develop ideas/project as part of my role.
- I was denied information and the opportunity to learn and be able to support my family.

The consequences of the discrimination for the participants were varied. Their responses to the situations were:
- To let the situation go over my head and not take it personally
- To move another role/job away from this particular situation
- To lose respect for the person
- To not want to go back and see the nurse
- To take on a relationship of opposition with the discriminator from then on
- To leave my job due to feeling undermined
- To impact on my health
- To have no trust in the mental health system at all. To have continued anxiety. I/we will have to continue to deal with them.
- To see this as a negative experience, to have no ‘trust’ for system.
- To mistrust
- To feel uncomfortable, to lose confidence
- To feel that my time and effort trying to build a relationship was being ignored, to have my self esteem knocked
- I left to pursue and set up my own project working with dissatisfied young people.

With any change, there are often many stakeholders with an interest. In our view, is important that we know who the stakeholders are, what they want and whether they are for or against the change. At the conference, participants were asked why there is resistance to change. Their responses included:
- Politics at a local, national and international level
- Ignorance
- “Baggage”
- Socialisation
- Life Experiences
- Peer Pressure
- World Influence
- Couldn’t give a damn...!

**Forces for Change**

When considering change within an organisation in respect of equality and diversity, the change is required because of a number of external forces. A way of examining change is using the PESTLE framework (cited in Thompson, 1997) to examine external influences, i.e. how Political, Economic, Social, Technological, Legal and Environmental forces can affect and/or be used as forces for change in our organisation and its practices.
• The **Political influences** impacting on our organisations and the political climates in which they function would include relevant government policy and the standards or targets we are expected to meet.

• The **Economic pressures** are that funding is dependent upon reaching the above targets.

• Relevant **Social changes** include projected changes in the population and ways in which we address the needs of the communities in which we work.

• **Developments in Technology** often enable us to alter the way we work and the services we provide.

• **New Legislation** has included a raft of new measures that can be used to back up demands.

• Relevant **Environmental forces** could include changes in our working environments, e.g. partnerships with local authority and community groups.

In applying this to a Black perspective in community and youth work, the following examples were provided to reflect these potential forces for change in the workplace:

**Changing Government Policies** can be a political force for change. The NHS "**Improving Working Lives Standard**" announced in 2000, announces the government's commitment to deliver improvements in the working lives of all NHS staff and to assess NHS employers against performance targets. The Improving Working Lives standards address eight key areas, one of which is "**Equality and Diversity**" addressing fair employment practices, equality of opportunity and cultural competence through diversity awareness training.

The "**Equality Standard**" for Local Government sets out to recognise the importance of "fair and equal treatment" in local government services and employment and has been developed primarily as a tool for local authorities to "mainstream" gender, race and disability into council policy and practice at all levels. The Standard is now included as a Best Value Performance Indicator for 2003/4 and also provides a framework that can be extended to anti-discrimination policies for age, sexuality, class and religious beliefs.

**Projected Changes in Population in Respect of Ethnicity, Age, etc.** can also be seen as a force for change. The vast majority of Britain’s Black and minority ethnic groups (97%) live in England, and the majority of this population is concentrated in some of the most deprived inner city areas. In fact, in many of these areas they are the majority not minority population. Many of these communities are young and growing, with nearly half under the age of 25. This trend is highest among the Pakistani and Bangladeshi communities, which have a high percentage of young people under the age of 15 (up to 42%) (Labour Force Survey, ONS, 1997).

In some areas, it is estimated that the population within these communities will double by the year 2011 (Bradford Commission Report, 1995). In a recent demographic study, it was forecast that the white indigenous population of

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18 BBC TV News, Saturday, 17 May 2003
London would become the minority community with a population of less than 50% by the year 2010 (Strategy Unit, 2003). There is also a rapid increase in the percentage of those over 65, providing the first wave of old age pensioners within Black and minority ethnic communities with the associated range of issues related to old age (i.e. healthcare, increasing mental ill health and poverty). Taken as a whole, a much younger population, between 1999 and 2009, the Black and minority ethnic population could account for half the growth in the working-age population (SU 2003).

A number of important changes and amendments to equality legislation, introduced as a result of various European Directives are part of the legislative force for change, for example changes which outlaw discrimination on the grounds of religion (and beliefs), sexual orientation, amendments to the Disability Discrimination Act (Oct 04) and as proposed; age discrimination (scheduled end of 2006). There are also proposals to change the national enforcement structure including the regulatory commissions.

The Race Relations (Amendment) Act 2000 states that all organisations have a statutory general duty to work to eliminate unlawful racial discrimination and to promote equal opportunities and good race relations. The new public duty to promote race equality is not optional and organisations have to meet it however small the ethnic minority populations they serve. The new Act strengthens the 1976 Act by extending protection against racial discrimination by public authorities and placing a new, enforceable positive duty on public authorities. The Act empowers us to ask questions about the general duty of public services, such as youth services or community development departments of the local authority, such as:

- Are we acting fairly?
- Does the service we provide reach all of the communities it is meant for?
- Does it meet their needs?
- Are we applying the same professional standards in every situation?

**Change management**

Effective change management can depend on effective planning. Spending time and trouble thinking and reflecting at the early stages can save energy and emotion later. “Getting it right” can be more effective and less stressful than “putting it right”. To enhance the planning process of change management, the following (Harrison, 2003) could be established clearly:

1. What are we trying to achieve?
2. What are the actions which need to be taken?
3. In what order do we need to do them?
4. What resources do we need?
5. Who is going to do what and when?
6. How will we control, monitor and evaluate the action taken?

What we are trying to achieve could include:

- Changing the ‘mind sets’ of service providers
- Introducing and consolidating new legislation, e.g. against religious discrimination
- Implementation of equality standards
- Improving access to services and information
- Addressing workforce issues
In our view, to address a key resistor to change, some of the actions that need to be taken to reach these aims require us to build a commitment on the part of workers. Participants at the conference identified the following examples of “building a commitment to change”:  

- Leadership/ champions essential at each level of the organisation;  
- Setting up robust management, supervisory arrangements;  
- Collecting information and evidence on a regular basis which highlights areas for change;  
- Seek advice from the CRE, Union, Equality Officers, local BME voluntary sector;  
- Don’t view a ‘Black Perspective’ as a specialist area, all of us can have a Black perspective, irrespective of our background;  
- Monitor and review change, measure the results, not only using quantitative analysis but qualitative input from users of the service and those who don’t access services;  
- Put in place accountability measures through appraisal for both managers and staff at all levels;  
- Show the ‘value added’ in implementing reality and diversity to attract continued funding;  
- Don’t make 'Equality and Diversity’ simply Human Resources responsibility;  
- Don’t use only quantitative statistical measures, this will lead to a tick-box and ‘number-crunching’;  
- Build accreditation into any diversity training and one way of measuring progress is through a portfolio of development discussed with your manager;  
- Review recruitment and retention of Black and minority ethnic workers;  
- Use training to develop confidence and skill building not only awareness raising, e.g. essential for the adequate recording of ethnic monitoring.  

And to end with a thought for the day…  
"If the only tool we have is a hammer…then we’ll tend to treat everything as though it is a nail.” Lisa Clarke  
(student on Masters in Equality and Diversity Programme: University of Central Lancashire, 2003)  

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Conference participants  


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5. **Drugs, Gangs and Black Young People**

![](image)

The drugs and gang culture can be explored from a perspective that takes in historical, social, cultural and economic perspectives to identify some of the factors that may have contributed to what is happening within most inner city communities and whether certain social policies are part of the solution or part of the problem. The purpose of the exploration is to develop effective community and youth work practice through a deeper understanding of possible causation, gang members’ perspectives and patterns of gang membership.

Lee Jasper, a former adviser to the Home Secretary who clearly has some influence on social policy, has claimed that drugs crime, dominated by gun-toting gangs in major cities, is “the biggest threat to Britain’s ethnic minorities since the beginnings of mass immigration” 18. Jasper, now the London Mayor’s Senior Policy Advisor on Equalities, stated “the police and communities could not compete with the resources of drug gangs in the effort to keep disillusioned young black men away from crime”. He also claimed that “London’s crack economy is now worth £500m”. Understanding who defines the issues and informs the perspective from which social policies are constructed is important. Conference participants asked whether culturally specific social policies (e.g. Operation Trident, Manchester Multi-Agency Gangs Strategy) 19 are related to these claims by people in positions of power and whether some government initiatives were related to a desire to tax the income from drugs and gang activities. Certainly the community and youth workers at the conference felt that the picture painted by Jasper was unrelated to their own experience of black communities.

The notion of “post traumatic slavery syndrome”, as defined by Dr Joy DeGruy-Leary (Lamb 2004) and others suggests that some of the issues currently plaguing black communities could be linked to aspects of slavery which continue to have an impact, e.g. the high level of violence, gang membership and drug use amongst young black men. According to some sources (e.g. *Minister Louis Farrakhan at the Million Man March*) 20 in 1712 Lynch predicted that the inhumane and psychological process to which the slaves were subjected would have lasting effect. “The black slave after receiving this indoctrination shall carry on and will become self re-fuelling and self-generating for hundreds of years to come, maybe thousands”. Willie Lynch’s letters on “making a slave” instruct that the female and the young offspring “must be taught to respond to a particular new language” and that “psychological and physical instructions of containment must be created for both.” Questions arise in relation to whether the principles of

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19 In the view of some participants, some policies could be based on a notion of disproportionate representation of black people without questioning the factual basis or causation.

20 “According to an essay appearing in *Brother Man, The Odyssey of Black Men in America: An Anthology*, Lynch was a British slave owner in the West Indies who came to the United States to tell American slave owners how to keep their slaves under control. It is believed that the term “lynching” is derived from Lynch’s name.” [http://www.freemanimstitute.com/lynch.htm](http://www.freemanimstitute.com/lynch.htm)
Willie Lynch are still being applied to black individuals and communities today and how this works.\textsuperscript{21}

Robert Macdonald (1997) suggests that “since the onset of industrialisation young people have been the object of ‘respectable fears’ relating to their criminal activity, sexuality, affiliation to the work ethic and overall behaviour”. Macdonald’s identification of a fear of young people, rather than issues directly related to race, is in a context which recognises an underclass and social exclusion. This perspective enables the debates on race, drugs and gangs to be explored within a much wider context of age and class.

A study of gangs in Manchester exploring some of the dynamics of gang culture by Baden (1999) notes that “the (two) gang members disclosed that they had become involved around the age of 13 years and both referred to a growing number of younger people becoming involved”. Baden claims that “research indicates a varying age range of 10 to 29 years of age. Territory determined to which gang the individual become affiliated. Gangs not only view the community in which they reside as their territory, but as a means to earn money. Trespass by other gangs is viewed as a violation and leads to conflict”. In relation to gangsta rap and other associated issues, the report suggests that “media representation of gang culture remains a substantial influence on affiliation, particularly when distorted by frequent exposure of the positive or glamorous attributes of affiliation.” Observations made over a number of years by community and youth workers re-enforce what some of the young people who are on the margins or are involved in gangs were saying.

These individuals and their families who are affected by the criminality and violence associated with the gang and drug culture in inner city communities also provide their own perspective on the issues. Research findings from (our own) practice and discussions with members of relevant communities and gangs suggests that gang membership provides stability, control, social support and higher status amongst peers. In addition, membership is a means of achieving masculinity, power and status and money. It remains questionable as to whether a gang sub culture simply attracts those defined as “bad” or in effect assists in developing and maintaining the notion of gangster.

Discussions at the conference did not reveal conclusive acceptance of media representation of gang culture as all negative or all positive. The main theme from the discussion as a whole was that the situation was exploited in terms of economics and culture where black culture or sub cultures were products or property to be sold, which links clearly to the historical context of slavery.

Two models are provided to illustrate the range of possible causes of the gang culture or reasons for members becoming involved as causation. The models were developed from consultation with groups of young people, community and youth workers and other professionals that were in contact with them on a regular basis. Model A illustrates some of their suggestions about why individuals become involved within a drugs and gangs culture. Module B represents the views of a particular group of young people from within various areas of inner-city Manchester who were involved in or who were on the fringes of gangs.

\textsuperscript{21} Appendix G of this report could be used to stimulate discussion of causes of gang membership.
Model A: Possible Causation of Gangs and Gang Membership

The models can be used to stimulate further discussion of causation by researchers and people working with gangs as well as gang members themselves. At the conference, for example, a debate emerged around whether gangster rap had some effect on some of the young people who are either involved or are on the margins of the gang and drug culture. Model B, or the construction of a new Model B, might be used with gang members or potential gang members to assist discussion of their options. The responses on the models may represent the views of individuals whose situation and perspectives may be very different for groups in different areas of the country.
Model B: Some gang members perspectives on gang membership

An “empty” model to be used with gang members of individuals at risk of becoming involved with gangs or relevant workers is included in Appendix G of this report.

This paper is intended to provoke, stimulate and promote some real world perspectives on the issues so that good practice within this particular area of community and youth work will emerge that “Keep it Real”. The issues discussed in this report were a source of debate at the conference. In our view, you cannot parachute entire solutions into any community. In order to make real and lasting solutions, the young people and their community should define the problem and the strategies that are needed in order to address them.

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6. Women and Mental Health: A Black Perspective

“When the structures of domination identify a group of people (as racist ideology does Black folks in this society) as mentally inferior, implying that they are more body than mind, it should come as no surprise that there is little societal concern for the mental health care of that group.”

(bell hooks, *Sisters of the Yam*, 1993)

To understand the issues and related practice for Black women in relation to mental health, we need to examine the experiences of Black women in a number of contexts including the process and effects of racism for Black and minority ethnic groups as well as the oppression of women. We need to explore the development of our society’s understanding of mental health and relevant government policies as well as the impact of racism and sexism on this. We need to consider the links between our experience and the “explanations” for them. We also need to consider our role as community and youth workers in addressing these issues.

Western psychiatry and psychology were developed at the height of white supremacist ideology and were upheld by the growth of empires as well as the success of slavery and other forms of dominations arising out of colonialism. Practice which is racist in nature has become embedded in mental health services through individual as well as institutional racism (Fernando, 1998). Our society is changing rapidly. Racism today is manifested in new and different ways so that we need to understand its implications and how we can best challenge its effects in our professional practice (Bhui, 2002).

Definitions of mental health can differ from individual to individual, community to community and culture to culture depending on one’s location. For participants at the conference, the indicators for not feeling “okay” were:
- *When I wake up thinking about work*
- *Can’t sleep*
- *Become irritable, irrational, grumpy, bad tempered, impatient*
- *Frightened, feeling unhappy, lethargic, static.*

The indicators for feeling “okay” were:
- *When I sleep through the night.*
- *Do things normally*
- *Full of energy*
- *When you know you’re coping*
- *When we look forward to the day*
- *Going into work and coming out.*
- *Playing music in my car*
- *Feeling happy – going ‘disco’ in my car.*

In western mainstream psychiatry (*e.g. sources??*), good mental health has been defined broadly as the absence of illness or disruption in ‘normal’ functioning which is likely to be caused by some underlying biological factors. Whereas in Africa, Asia and ‘amongst indigenous groups’, mental distress is often viewed with a non-medical, holistic perspective (*sources??*). Cultural factors relate to mental health in several ways and can also determine what is perceived as normal or abnormal. Culturally appropriate behaviour or reactions may be misdiagnosed as mental illness. Pentecostal church members being possessed by
Holy Spirit could be interpreted by others as abnormal behaviour due to mental illness.

For example, some definitions of mental health include:

"Good mental health is achieving harmony within the world, especially with nature.” (Ramon, 1996:8)

Onuzulike (2001:17) defines mental health as “…the ability to live comfortably with oneself and others”.

Owie et al (1998:18) view good mental health as the understanding of one’s own feelings and making mature and appropriate emotional responses to situations.”

According to Udoh et al (1999), “…a mentally fit person should be able to adjust fully to the society one finds himself or herself.”

An Asian woman who was diagnosed as being “depressed” after describing her sadness and home-sickness to an English GP said “soochne ke bimaari”, which when translated means “my sorrow has become my illness.” (CRE, 1999).

In the cultural context of the non-industrial world, the features of psychosis can be given a supernatural explanation and attitudes to mental illness are different from the Western world. For example, in southwestern Nigeria, only 21% of people thought that a description of simple schizophrenia was mental illness as opposed to 70 to 80 per cent of American respondents. (Heller, et al, 1996).

The explanations provided for the reasons why Black and minority ethnic peoples experience mental health problems are rich and varied, covering the range of ideologies available from social and medical “science” including:

- Biogenetic: certain groups are vulnerable to certain mental ‘illnesses’.
- Cultural difference: culture shock theory, aspects of Black culture being dysfunctional
- Mis-diagnosis: where Eurocentric cultural values are codified in diagnosis classification.
- Poverty and socio-economic deprivation: as a source of stress
- Racism as a causal factor
- Race and social control: notions of dangerousness applied to particular groups of people. (Clarke et al, 1993)

Reference to conference participants’ responses to questions about the effects of discrimination in the earlier paper in this report on Managing Diversity and Equality would provide ample evidence of the effects of racism on mental health or well-being. Many conference participants experienced racism with detrimental effects on their self-esteem as well as careers.

Suman Fernando (1995, 1998) has argued that the issues related to ‘race’ and mental health are linked. He identifies the following as ‘racial and cultural issues’ in the British context with regard to mental health so we see that Black and minority ethnic groups are more often:

- Diagnosed as schizophrenic
- Compulsorily detained under the Mental Health Act
- Admitted as ‘offender patients’
- Held by police under s.136 of the Mental Health Act
- Transferred to locked wards
- Not referred for psychotherapy or other ‘talking therapies’
Given high doses of medication
Sent to psychiatrists by courts
Suffer from unmet needs with regard to their mental distress.

Black women who come in contact with mental health services will experience the above.

Particular groups of women can be vulnerable to mental ill health according to the Department of Health paper, ‘Women’s Mental Health: Into the Mainstream” (2003), i.e.:

- Women who are mothers
- Women who have children and/or other caring responsibilities
- Older women
- Women from Black and minority ethnic groups
- Lesbian and Bi-sexual women
- Transsexual women
- Women involved in prostitution
- Women offenders
- Women with learning disabilities
- Women with disabilities
- Women who misuse alcohol and drugs
- Women who experience domestic and other types of violence.

Black women may fall into more than one of these categories.

It is important to note that not only psychiatrists are involved in ‘assessment’ of mental health problems. Individuals often engage with many levels of assessment prior to reaching the mental health system. This is particularly important in community or youth work, where we need to be able to recognise distress in Black young people as well as women.

The development of a policy context for Black women and their mental health and distress requires us to look at a number of government papers, which currently emphasise service user involvement and the need to address issues of inequality in service planning and delivery:

- Modernising Mental Health Services: Safe, Sound and Supportive 1998
- National Service Framework for Mental Health 1999
- Mainstreaming Gender and Women’s Mental Health, Implementation Guidance 2003
- Women’s Mental Health: Into the Mainstream, Strategic Development of Mental Health Care for Women 2003
- Race Relations (Amendment) Act 2000
- Delivering Race Equality in Mental Health, A Framework for Action (Draft) 2004

Within this context exists a number of arguments to raise awareness of the issues, provide support for Black women experiencing mental health difficulties and insist on changes in the provision of services. One of the roles as community and youth workers is to pass on our understanding of how these policies may be implemented and used.

Ways forward from this analysis need to include personal “healing” as well as a political Black perspective. We offer bell hook’s “Points of Healing” (hooks, 1993)
to reflect on in relation to ourselves as workers as well as in relation to the young people and other members of the community with whom we work.

- Get in touch with our own healing powers
- Seek after the Truth
- Engage in our work in a way which goes beyond just earning money
- Stress: become aware of and address the sources of stress in our lives
- Love ourselves
- Spirituality
- Reconciliation: go beyond bitterness.

A Black perspective can assist our policy and practice development. In our view, a Black perspective:

- is informed by Black people’s diverse and changing experiences of ‘race’ and racism.
- challenges existing beliefs, ideologies, practices and procedures of individuals and systems, and is transformative at these levels.
- requires a critical understanding of the varying nature of power and powerlessness, and therefore has the potential to analyse the complexities of the experiences of oppression.
- has a user focus and is driven by community activism, collective action and networking.
- provides Black workers with the intellectual and political space to develop and consolidate ideas and practice.
- has the potential to reclaim and recognise the history, cultures, languages, religions, traditions, and spirituality of Black people to reassert their Black identities.

(Adapted from Burke, B. & Harrison, P. 2000)

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7. Forced Marriages and Guidelines for Good Practice

Community and youth workers are in roles and situations where young people may approach them to discuss their fears about forced marriages. We need to understand some of the issues involved and discuss good practice in order to be able to respond appropriately without compounding difficulties through a lack of understanding, making assumptions or direct and indirect racism. Stereotypical perceptions could and have been used to justify inaction as well as overreaction, for example, service providers have been reluctant to take action to tackle forced marriage through concerns that it could be seen as meddling in religious traditions or cultural norms. Individuals and organisations may not distinguish a forced marriage from an arranged marriage, simply regarding the two as “part of their culture.” Conversely, if a young person says “I have to go away with my parents to Pakistan”, taking immediate action without consultation, investigation or even discussing the issue with the young person first, is also clearly inappropriate.

If both parties in a marriage belong to a culture or tradition that安排s marriages and/or the parties agree with the arrangement or concept of arrangement, this is not a forced marriage. Forced marriages involve coercion and include those that:

- are unwanted
- occur when one or other of the parties involved do not give consent
- happen without choice
- result from undue pressure or duress
- conform to family and cultural expectations rather than individual
- involve emotional coercion
- are brought about through violence and threats.

Good practice guidelines for police officers clearly make the distinction between forced and arranged marriages:

"The tradition of arranged marriages has operated successfully within many communities and many countries for a very long time. ... In arranged marriages the families of both spouses take a leading role in arranging the marriage but the choice whether to accept the arrangements remains with the individuals. In forced marriages at least one party does not consent to the marriage and some element of duress is involved."

Situations that create a forced marriage can occur when the marriage is seen as:

- a solution to a young person’s behaviour or problems or in order to control women’s sexuality. For example, where young women are forced to marry because they are lesbian or operating outside of culturally acceptable sexual norms.
- the opportunity to gain entry into a country
- the result of preserving “honour” or avoiding shame
- the result of peer group or family pressure
- attempts to strengthen family links
- protecting perceived cultural and religious ideals (which may be misguided or out of date)

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23 Home Office, 2001
24 ibid p. 2
• preventing ‘unsuitable’ relationships e.g. outside of the ethnic, cultural, religious or caste group
• long-standing family commitments
• ensuring land, property and wealth remain within the family

"There have been reports of individuals with mental and physical disabilities being forced to marry. In these situations parents often feel they are protecting their children by providing a carer for them. Some individuals do not have the capacity to consent to the marriage. Some individuals may be unable to consent to consummate the marriage."\(^{25}\)

Forced marriage is not solely an “Asian” problem and is encountered in many communities. Nor is it a religious issue as the practice of forced marriage is not condoned by any major faith. It is an infringement of Human Rights: “Marriage shall be entered into only with the free and full consent of the intending spouses.” (Universal Declaration of Human Rights, Article 16 (2)). Also "\textit{a woman’s right to choose a spouse and enter freely into marriage is central to her life and her dignity and equality as a human being.}" (General Recommendation No. 21, UN Committee on the Elimination of all Forms of Discrimination Against Women)

The 1999 Parliamentary working group on forced marriage locates the experience within the definition of domestic violence against women. Whilst the experience of forced marriage for young men should not be ignored, as 15% of cases reported to the Foreign and Commonwealth Office involve young men, the working group states that:

"forced marriage must be seen primarily as an issue of violence against women. It is clear from the consultations that it is women who most often live in fear and suffer violence as a result of forced marriage....There is a spectrum of behaviours behind the term forced marriage, ranging from emotional pressure, exerted by close family members and the extended family, to the more extreme cases, which can involve threatening behaviour, abduction, imprisonment, physical violence, rape and in some cases murder."\(^{26}\)

Community and youth workers need to develop knowledge through discussion with parents and young people in order to understand without prejudice or over generalising and to challenge assumptions about different cultures as well as racism.\(^{27}\) We need to learn about some of the cultural pressures put upon individual families, parental motivations for forcing their children to marry against their will as well as reasons why a young person may either find it difficult to leave their family or decide to return. It is important to listen to what individuals have to say about their own experience.

Workshop participants felt that we need to look at educating families and raise the issues with an understanding of the parents’ points of view. Some parents are fearful for their children being brought up in a different culture than their own. Marriage can be considered a safeguard and in the best interests of the child. Meanwhile, changes in traditions in South Asia are being slowly transferred.

\(^{25}\) Foreign and Commonwealth Office, 2005 p.4  
\(^{26}\) Home Office Communications Directorate, June 2000, p.11  
\(^{27}\) The exercise in Appendix K of this report “Is this a Forced Marriage?” is designed to stimulate discussions around assumptions.
Confusion of culture and religion can cause new forms of oppression such as forced marriage, which are excused by “tradition” over to England. Through the evidence of individuals involved, we can develop our own knowledge and skills to support others and make changes to support providers.

The effects of forced marriage on individuals are common to those experienced by women escaping domestic violence, for example feeling that they have no control of their situation and feel powerless. A young person’s decision to seek help often has significant cultural, physical and emotional consequences and can involve leaving a family home. Suicidal feelings, self harm and the fear of reprisals stop individuals from seeking help and create further feelings of isolation. Not only do some individuals feel ashamed and that the situation is their fault, the taboo surrounding the issues makes it even harder to speak of their experience. Other effects are:

- Estrangement, ostracism and harassment from their families and community
- Fear of being tracked down. Families can go to considerable lengths to find them
- Feeling trapped in a cycle of abuse and domestic violence unable to leave due to lack of family support, economic pressures, unable to challenge the situation
- Loss of educational opportunities
- Homelessness, being on the run
- Bringing shame on the family by asking for help from an outside agency.

Although domestic violence is now being taken seriously by many service providers and positive steps have been taken, the link with forced marriage is only beginning to be made and can mean that frontline services have little understanding of the issue.

A video entitled “Narina’s Story”\(^\text{28}\) is a useful tool to create discussion and provide clarification of the issue of forced marriage demonstrating how a young woman may feel as well as the process of seeking help. For Narina and many others like her, the threat of forced marriage can be present from an early age and protestations can be ignored, with the arrangement sometimes enforced through lies as well as verbal and physical abuse. A young person may approach services such as the Police and find that their experience is not taken seriously. The steps taken by Narina demonstrate the preparation that is needed and the importance of services being involved to keep young people safe.

Narina became a member of a working group in the Foreign and Commonwealth Office to develop strategies and policy. For this reason and the work of others in highlighting the forced marriages issues, changes in institutional practice have occurred. Although the Police and Social Services now have the power to take out a protection order without parental consent, the options for providing subsequent care of the young woman are not always appropriate. A scenario based on a recent case study\(^\text{29}\) illustrates some of the implications of the changes. In this situation, after attempting escape, the individual asked to return

\(^{28}\) (Faction Films) Narina’s story is summarised in Appendix I of this report to enable use as a scenario in training.

\(^{29}\) Appendix J of this report outlines a recent case study related to fears of a forced marriage.
home. Consideration of the consequences for young women in this situation is an area for community and youth workers to address.

The questions raised by circumstances and the needs identified do not always result in agreed solutions. Examining examples from practice raises our awareness of issues, allows us to begin to formulate possible ways forward and to construct plans that are appropriate to our own organisations and practice as well as areas for change. Chantler et al (2001) provide survivors’ accounts that "illustrate it is not only how their families failed to protect the survivors, but also those agencies who are charged with the responsibility to protect children failed them completely. In this sense, they too have to accept their share of the responsibility in ‘allowing’ forced marriages.”

Legal and procedural policies in statutory or voluntary organisations can create additional barriers for individuals seeking out help when facing a forced marriage. Social Services will not get involved with young women 18 years and over. Refuges can help to support individual women but more could be done to create appropriate safe housing for young women experiencing forced marriage issues. The “One Year Rule” means a spouse coming into England from abroad is financially dependent on the partner for a year (recently extended to two years) until granted the “right to remain” in England from the Home Office. During this time the individual has no recourse to public funds and can be deported. Lack of income, income support or other welfare benefits can create pressures on individuals to continue in a forced marriage or violent relationship. Although the “Domestic Violence Concession” (introduced into the immigration bill in November 2002) allows women who have evidence of their experience of domestic violence to be granted “leave to remain in Britain” within the two years, in practice, difficulties in obtaining evidence and the length of time it takes to process the application prevent effective use.

Other barriers to escape or services have been identified as:

- Communities seen as “looking after their own”
- Lack of transport or funds
- Not knowing where to go
- A lack of appropriate housing or refuge
- Lack of translation services and presumption of literacy
- Not knowing your rights or entitlements
- the £600 deposit required to cover flights and accommodation or signature to say that the amount will be paid back upon return to England.
- bounty hunters (and/or fear due to their reputations) paid to track down young women who have escaped domestic violence or forced marriage situations.

These are issues for mainstream organisations but there are also challenges for community provision where some specialist provision is perceived as “unsafe” or inadequate due to fears about a lack of confidentiality for service-users and lack of protection for workers. Location within a community means that access to services is public. The service’s effectiveness in tackling issues related to individuals on the periphery of the community may create a reputation of promoting unacceptable behaviour, e.g. refuge provision can be seen as encouraging women to leave their husbands. Workers have expressed concerns

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30 Chantler et al, 2001, p.100
about pressures from communities to collude with abuse, e.g. one conference participant outlined a situation where following the “disappearance” of a young woman escaping forced marriage, her colleague was met with five local councillors asking her to tell them where the young woman was.

Community and youth work organisations can develop their own responses to dealing with this issue which can be adapted from the guidelines and procedures and suggestions for Police Officers (Home Office, 2001), Social Workers (Stobart, 2004) and Education Professionals (Home Office, 2005). The following includes basic principles from all three documents with examples of good practice from the conference participants:

- Watch out for warning signs, e.g. depression, being withdrawn from education, anxiety, low self esteem, self-harming, anorexia, shoplifting, drug and alcohol taking, loss of motivation, truanting, tiredness, family history of older siblings leaving education early and marrying early, authorised absences from school for extended holidays.
- Create an “open environment” where young people can discuss problems by displaying relevant information, circulate leaflets relating to forced marriages, providing staff training around issues of forced marriage and ensuring there is a private place to talk.
- Encourage discussion through use of videos, books and introducing topic of marriage informally or in the curriculum.
- Listen to the individual to find out their needs and respect the young person’s wishes. Child Protection procedures may have to be used but only when the young person has been informed about this.
- Network and make use of links to protect the young person e.g. with police and social services
- Religious leaders can be influential within many communities (although this is not across the board). We need to challenge notions of “honour” and reduce the effects on women given a bad name in the community.
- Educate young people about the differences between forced and arrange marriages and encourage discussion with parents through preparing children and young people, providing them with useful information and tools so that they are supported through life, facilitating dialogue between all concerned and work with parents.
- Do not attempt mediation with a family in the middle of a forced marriage situation if you are not trained as it could be dangerous for the young person.
- Provide support for workers, particularly those supporting individuals within the community where they live.
- Tap into other local forums, e.g. domestic violence forums or set up a Forced Marriage Forum.

31 Guidelines for education professionals state that: “We should be alert to these potential warning signs and consider that forced marriage could be the reason. However, we should be careful not to assume that forced marriage is an issue simply on the basis that a [young person] presents with any of these problems.” (Home Office, January 2005, p.6)

32 The Oldham Forced Marriage Forum meets monthly and has provided training for schools and developed relevant information cards that can be carried secretly by young people. The local Police, Education Officers and community workers met to discuss incidents and good practice and was consulted during the production of the Foreign and Commonwealth Office Guidelines for Police Officers dealing with the issue of forced marriage. The forum started due to two tragic incidents five years ago. A young Bangladeshi woman living in Oldham married a man from Bangladesh who came to live with her in England. She was a successful working woman and her
As community and youth workers, one of the most useful tools is networking. To keep up to date and reflect on practice, we need to develop support structures and networks. The Forced Marriage Unit, for example, is available to support community and youth workers through advice, information, leaflets and guidelines. Having an understanding of the issue and how racism can affect experience is crucial as is a commitment to challenging inequalities and oppression. From our experience as facilitators of discussions on this issue, providing opportunities to have reflective debate is useful and sharing of experience within the group is fundamental to the process of learning.

**Sources**

Conference participants
Chantler, K. et al, March 2001, *Attempted Suicide and Self Harm (South Asian Women)* Manchester Metropolitan University

*Universal Declaration of Human Rights, Article 16 (2)*

UN Committee on the Elimination of all Forms of Discrimination Against Women

[www.homeoffice.gov.uk/domesticviolence](http://www.homeoffice.gov.uk/domesticviolence)
[www.domesticviolencedata.org](http://www.domesticviolencedata.org)
[www.womensaid.org.uk](http://www.womensaid.org.uk)
[www.fco.gov.uk](http://www.fco.gov.uk)

Faction Films, *Tying the Knot; Love Snatched; Narina’s Story*, 26 Shacklewell Lane, London E8 2EZ, Telephone: 020 7690 4446

*Watch Over Me II*, Telephone: 0870 759 3388 Email: [office@missdorothy.com](mailto:office@missdorothy.com)

The Forced Marriage Unit, Room G/55, Old Admiralty Building, Whitehall, SW1A 2PA Telephone: 020 7008 0135/0230/8706 Email: [fmu@fco.gov.uk](mailto:fmu@fco.gov.uk)
Out of hours emergencies telephone: 020 7008 1500 and ask to speak to the
Foreign and Commonwealth Office Response Centre

**Facilitators / researchers**

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Alison Healicon, Community Work Unit, University of Manchester, al.healicon@virgin.net

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husband worked in a factory. She was killed by her husband who slit her throat and her body was found by her sister. There was a police investigation and her story made the national news. Shortly afterwards, another Bangladeshi woman was stabbed 41 times by her husband.
Appendices

Appendix A: Quiz Questions: Who said? ................................. 46
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### Appendix A: Quiz Questions: Who said?

*(Choose the answers to the quiz from the names overleaf)*

<table>
<thead>
<tr>
<th><strong>Which feminist said:</strong></th>
<th><strong>Who said:</strong></th>
<th><strong>Which Trinidadian asked:</strong></th>
<th><strong>Who spent a long time in jail and said:</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>I don't ever see Black liberation and feminism as being separate. Black people across the world are still not free. We do not have justice. Nor do we have access to the kind of material resources that will allow the masses of us to lead fulfilling lives. ... this ground is fundamentally feminist ground.</td>
<td>In the end, we will remember not the words of our enemies, but the silence of our friends.</td>
<td>What does he know of cricket who only cricket knows?</td>
<td>For to be free is not merely to cast off one's chains, but to live in a way that respects and enhances the freedom of others.</td>
</tr>
<tr>
<td>Name:</td>
<td>Name:</td>
<td>Name:</td>
<td>Name:</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Whose poem said:</strong></th>
<th><strong>Who asked this question before bel hooks?</strong></th>
<th><strong>Whose autobiography was titled:</strong></th>
<th><strong>Who said:</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>We can all be refugees Sometimes it only takes a day, Sometimes it only takes a handshake Or a paper that is signed.</td>
<td>Ain’t I a woman?</td>
<td>I know why the caged bird sings</td>
<td>We want freedom by any means necessary. We want justice by any means necessary. We want equality by any means necessary.</td>
</tr>
<tr>
<td>Name:</td>
<td>Name:</td>
<td>Name:</td>
<td>Name:</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Who said:</strong></th>
<th><strong>Who sang:</strong></th>
<th><strong>Which spiritual man said:</strong></th>
<th><strong>Who coined this word?</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>The quest for the emancipation of Black people in the US has always been a quest for economic liberation .... What I think is different today is the lack of political connection between the Black middle class and the increasing numbers of Black people who are more impoverished than ever before.</td>
<td>It’s been a long long time coming, but I know a change gonna come</td>
<td>I have no god to serve but Truth.</td>
<td>Womanist is to feminist as purple is to lavender.</td>
</tr>
<tr>
<td>Name:</td>
<td>Name:</td>
<td>Name:</td>
<td>Name:</td>
</tr>
</tbody>
</table>
### Appendix B: Quiz Choices
*(Choose the names from this list for the quiz overleaf)*

<table>
<thead>
<tr>
<th>Name</th>
<th>Year</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Maya Angelou</td>
<td>1928 –</td>
<td>Poet, author</td>
</tr>
<tr>
<td>Sam Cooke</td>
<td>1931-1964</td>
<td>Singer, song-writer, producer</td>
</tr>
<tr>
<td>Angela Davis</td>
<td>1944-</td>
<td>Black Panthers and American Communist Party member</td>
</tr>
<tr>
<td>Mahatma Gandhi</td>
<td>1869 – 1948</td>
<td>Founder of Civil Disobedience Movement</td>
</tr>
<tr>
<td>bell hooks</td>
<td>1952 –</td>
<td>Teacher, writer</td>
</tr>
<tr>
<td>CLR James</td>
<td>1901-1989</td>
<td>Writer, historian</td>
</tr>
<tr>
<td>Martin Luther King, Jr</td>
<td>1929 – 1968</td>
<td>minister, civil rights leader</td>
</tr>
<tr>
<td>Nelson Mandela</td>
<td>1918-</td>
<td>Former president of ANC and of South Africa</td>
</tr>
<tr>
<td>Sojourner Truth</td>
<td>1797 – 1893</td>
<td>Abolitionist, women’s suffragist</td>
</tr>
<tr>
<td>Alice Walker</td>
<td>1944 –</td>
<td>Novelist, poet</td>
</tr>
<tr>
<td>Malcolm X</td>
<td>1925 -1965</td>
<td>Activist, founder of Organisation of African Unity</td>
</tr>
<tr>
<td>Benjamin Zephaniah</td>
<td>1958 –</td>
<td>Political activist, poet</td>
</tr>
</tbody>
</table>
### Appendix C: Quiz Answers: *They said...*
*(These are the answers matched to the names)*

<table>
<thead>
<tr>
<th>Maya Angelou</th>
<th>Mahatma Ghandi</th>
<th>CLR James</th>
<th>Sojourner Truth</th>
</tr>
</thead>
<tbody>
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<th>Nelson Mandela</th>
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<th>Alice Walker</th>
<th>Malcolm X</th>
<th>bell hooks</th>
</tr>
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<td>We want freedom by any means necessary. We want justice by any means necessary. We want equality by any means necessary.</td>
<td>I don't ever see Black liberation and feminism as being separate. Black people across the world are still not free. We do not have justice. Nor do we have access to the kind of material resources that will allow the masses of us to lead fulfilling lives. ... this ground is fundamentally feminist ground.</td>
</tr>
</tbody>
</table>
## Appendix D: Implementing a Black Perspective

<table>
<thead>
<tr>
<th><strong>A Black Perspective:</strong></th>
<th><strong>How do we take this forward?</strong></th>
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</thead>
<tbody>
<tr>
<td>What is a Black perspective on forced marriages?</td>
<td></td>
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<tr>
<td>What is a Black perspective on spirituality?</td>
<td></td>
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<tr>
<td>What is a Black perspective on mental health?</td>
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</tr>
<tr>
<td>What is a Black perspective on the Connexions Service?</td>
<td></td>
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<tr>
<td>What is a Black perspective on our service?</td>
<td></td>
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<tr>
<td>What is a Black perspective on our practice?</td>
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<tr>
<td>What is a Black perspective on culture?</td>
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<tr>
<td>What is a Black perspective on managing diversity?</td>
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<tr>
<td>What is a Black perspective on drug use?</td>
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<tr>
<td>What is a Black perspective on homophobia?</td>
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<tr>
<td>What is a Black perspective on Crime and Disorder Strategies?</td>
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<tr>
<td>How does a Black perspective relate to class issues?</td>
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<tr>
<td>What is a Black perspective on Anti-Social Behaviour Orders (ASBOs)?</td>
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</tr>
</tbody>
</table>

Discuss these in your organisations to develop your understanding and practice. Further discussion on **Frequently Asked Questions** in relation to a Black perspective can be found in the Conference Report for 2003. (See Appendix J. for an order form.)
Appendix E: Understanding Discrimination in the Workplace

Think of a situation where you felt you were discriminated against at work. Consider and discuss the following with your colleague.

1. What was the form of the discrimination?
   - Were you denied resources?
   - Were you denied opportunities?
   - Were you denied services?
   - Were you denied self-respect?

2. What were your feelings? Do the feelings associated with discrimination begin to come back to you as you think of the situation?

3. What was your reaction at the time?

4. Who was doing the discriminating?

5. Which of the following do you think apply to the situation?
   - The discrimination was direct
   - The discrimination was indirect
   - The discrimination was institutional
   - The discrimination was based on an individual’s attitude
   - The individual was able to “hide” behind rules, policies, procedures, etc.

6. What were/are the implications for your continued relationship with the discriminator?
Appendix F: Post Traumatic Slavery Syndrome

From Willie Lynch “making a slave” in 1712:

"The black slave after receiving this indoctrination (into slavery) shall carry on and will become self-refuelling and self-generating for hundreds of years to come, maybe thousands”.

Lynch’s advice in relation to “the female and the young offspring” is that they “must be taught to respond to a particular new language” and that “psychological and physical instructions of containment must be created for both.”

Consider the following questions:

1. How are black people today “taught to respond to a particular new language” that creates a form of slavery?

2. What are the psychological instructions of containment created for black people today, particularly black women and black young people?

3. What are the self-refuelling and self generating effects of the indoctrination of slavery?
Appendix G: Why do people join gangs?

I think people join gangs because ...

- ?
- ?
- ?
- ?
- ?
- ?
- £
Appendix H: Mental Health Survey

Thinking about mental health:

- How do you know when you are "okay"?

- How do you know when you are going under?

- What things drag you down?

- How do you stop yourself from going under or being not okay?

- How would you define mental health?
Appendix I: Narina’s Story

Narina’s Story

At 11 years old, Narina became aware that a marriage had been planned for her. As she had seen marriages happening in other families, Narina began to worry about her own future. She felt that her friends would not understand her and was unable to discuss her fears with them. Narina spoke with her mother who reassured her that the marriage would not happen without her consent.

As time for her marriage drew close, Narina suffered verbal abuse from her father and feelings of suffocation and suicide but her faith kept her going. She found out that she was going to be taken from England to Pakistan to visit her grandmother who she was told was ill. She suspected that the real reason for the trip to Pakistan was to get married and took steps to inform others. She went to the Police Station and the Social Services to explain her fears and she was told to go home. She also spoke again with her mother who made a promise to keep her safe. She got an internet printout detailing the Home Office numbers. She left her address with friends, checked that she had return tickets and hid away some money.

On arrival in Pakistan, it became clear that her grandmother was not ill and that Narina was expected to marry as planned even though she had made it clear that this was not what she wanted. Escape was a risky option as her honour would have been jeopardised if she had been caught, but she felt that she had no choice. On the one occasion Narina and her sisters were left alone in the house, they made their escape. Narina had hidden a bag of supplies in the garden and dressed in disguise they found their way to an internet café where they emailed the British High Commission who collected them and put them into a hotel. After a change of hotel and when their friends agreed to pay for their flight back home, Narina and her sisters arrived back in England. With the help of Social Services, they were found accommodation in a refuge.

From *Narina’s Story*, Faction Films
Appendix J: Forced Marriage Fears - Case Study

Over several years, a young woman now aged 14 has attended girls’ groups that you have facilitated. She tells you the following:

Two years ago, her parents decided to transfer her from a local school to a private Muslim school fifteen miles away and arranged transport to take her there. On one occasion she told the driver that she needed to go to the library and did not go to school. She was seen by her aunt who questioned her actions. The young woman contacted her friends because she was scared. She thought that she may be considered dishonourable and will be forced into marriage. Over the next few months at home, the young woman became increasingly concerned as she was told that she would have to get married.

The young woman became worried about her own safety due to threats that were made. She went to the Police who involved Social Services. She told them that she did not want to go home and that she was afraid that she would be sent abroad to marry if she were to return home. Within 24 hours, Social Services brought her case to court to gain a Protection Order. Meanwhile the Police contacted the parents to let them know that she was safe.

Social Services were granted the order and the young woman said that she felt safe. However, no emergency housing was available. There were no safe houses for individuals under 16 years of age. She did not want to take up a place offered at a Children’s Home because she was worried about not fitting in as the only Asian resident. The young woman was placed with foster parents but she felt isolated. She contacted her brother who took her home.

1. What do you think about what happened to this young woman and the responses to her situation so far?
2. What would be your role as a community and youth worker if you knew the young woman and the information at the various stages of this story?
3. What issues do we need to consider in relation to this young woman’s situation at present? What are her on-going support needs?
4. What structures and procedures need to be in place to enable appropriate support to be provided for young people:
   - prior to contact from an individual reporting fears of forced marriage
   - once an individual reports fears of a forced marriage
   - after an individual goes home.
5. What facilities and systems are available to individuals reporting forced marriage fears in your area?
6. What changes need to be made to the existing structures and procedures to provide appropriate support?
### Appendix K: Is this a forced marriage?

*Why or why not? What makes the difference?*

<table>
<thead>
<tr>
<th>Case</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>An unemployed woman is friendly with a man who asks her to marry him. He has a well paid job, a home, money in the bank and is willing to take on responsibilities for her two children from a previous unhappy relationship. She suffers from depression, has considerable debts and is having to sell her house. She sees this marriage as the only way out.</td>
</tr>
<tr>
<td>2.</td>
<td>A 16 year old young woman becomes pregnant. Her parents are horrified and suggest she gets married to her boyfriend. The two young people are at college where they hoped to gain qualifications and go on to further studies. The young woman wants the father to be around to help look after the baby so she reluctantly agrees to marry.</td>
</tr>
<tr>
<td>3.</td>
<td>It has been agreed from birth that a young woman would marry her cousin. At 16 years of age she is taken abroad where she knows no one and does not know who to talk to about her concerns. She feels that she has no way out of the marriage.</td>
</tr>
<tr>
<td>4.</td>
<td>A young woman is getting strong hints from her parents that “it’s about time to think about settling down.” She has not told her parents that she is lesbian.</td>
</tr>
<tr>
<td>5.</td>
<td>Some parents have arranged a family gathering so that their son can get to know a young woman who they think would make a good wife. The son is aware that this will mean that everyone in both families expects marriage to be the eventual outcome of the invitation.</td>
</tr>
<tr>
<td>6.</td>
<td>A woman knows that her family will be arranging a marriage for her with someone who they consider to be suitable. She begins to search on the internet to find someone with a similar background as she would like her parents to approve of the individual she decides to marry.</td>
</tr>
<tr>
<td>7.</td>
<td>A young woman has been working as a prostitute for a few months. The man who “looks after her” suggests that they get married. She is aware that he has provided her with accommodation and protection and does not want to lose her income.</td>
</tr>
<tr>
<td>8.</td>
<td>A young man and woman have been engaged for quite a long time and both sets of parents have spent a lot of time and money on the wedding and honeymoon arrangements. The young woman is having increasing doubts but feels she can’t let her parents down by changing her mind at this late stage.</td>
</tr>
<tr>
<td>9.</td>
<td>A young English woman has met a man who wants to come to live in England. He does not have nationality or residency rights. Although their relationship is not very serious, she agrees to marry him so that he is entitled to stay in the UK.</td>
</tr>
<tr>
<td>10.</td>
<td>An unmarried couple have just heard that their three children will not be entitled to the father’s inheritance even though his name is on their birth certificates. The couple decide to marry so that their children will automatically receive their inheritance.</td>
</tr>
</tbody>
</table>
# Appendix L: Order Form for Community Work Unit Publications

<table>
<thead>
<tr>
<th>Title</th>
<th>No. of copies</th>
<th>Price (per copy)</th>
<th>Total cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Peer Education Network: A Project Report on a HAZ funded initiative</td>
<td>7.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>in 2001 to develop an integrated approach to peer education work</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>with young people on drugs issues (29 pp)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A Black Perspective in Community and Youth Work 2001 Conference</td>
<td>7.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A Black Perspective in Community and Youth Work 2002 Conference Report</td>
<td>7.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>: Sexual Health Education, Connexions, Parent Power in Education.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A Black Perspective in Community and Youth Work 2003 Conference</td>
<td>7.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A Black Perspective in Community and Youth Work Conference Report 2004: Managing Equality and Diversity, Women &amp; Mental Health, Drugs, Gangs and Black Young People, Cultural Creativity with African Caribbean Young People</td>
<td>7.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Developing European Models of Work-based Learning in Community and Youth Work 1996 – 1999, a Leonardo Project looking at definitions and criteria for supervisors, Alison Healcon (26 pp)</td>
<td>5.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Keeping Track of Community and Youth Work: Supervision of Practice and Professional Development: papers on external supervision, supervision in a local authority, a Black perspective on supervision, Deaf friendly supervision and others (44 pp)</td>
<td>6.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Using Community Workers to Open Up The University: UACE Project on Work with Ethnic Minorities involving non-traditional students in course development. (59 pp)</td>
<td>6.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The Community Work Unit Mentor Project (1995 - 1996): EHE Project to develop procedures for recruitment and selection, induction and training and monitoring of mentors or Work Practice Supervisors (37 pp)</td>
<td>3.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Information Pack for the Diploma in Community and Youth Work Studies</td>
<td>(Free)</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total (includes postage and packing)</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*(Payment and delivery details overleaf)*
A Black Perspective in Community and Youth Work Conference 2004

Order Form for Community Work Unit Publications

**Mailing address**

Please send the publications indicated overleaf to:

Name:

Mailing Address:

Telephone No:

**Means of payment**

[  ] Cheque:  
I enclose a cheque for: _______________. *Please make cheques payable to: the University of Manchester*

[  ] Invoice:  
Please invoice: _______________ for £_____________.  
**Billing Address:** Our reference number is _______________.  
Name of paying organisation:  
Address:

**Invoice Agreement:**

On behalf of the organisation, I agree with the terms stated below.  
Signature of authorised signatory: _____________________________

Name (please print): _____________________________

Position: _____________________________

**Terms:** THIS AGREEMENT MUST BE SIGNED BY AN AUTHORISED SIGNATORY OF THE PAYING ORGANISATION. Once the signed invoice agreement has been received, an invoice will be raised within two weeks. The invoice is due to be paid within one week of the issue date. If the invoice is not settled within the given period it will be referred to the University Debt Control. Please contact the Finance Office on 0161 275 3278, Fax: 0161 275 3300 if you have any queries regarding this agreement.

(Publication details overleaf)
Appendix M: Workshop Proposal Form for November 2005 Conference

If co-facilitating, please complete a form for each facilitator.

Your name:
Work role:
Work organisation:
Contact address:

Phone(s):
Email:

Proposed title of workshop:

Workshop aims, content and methods:
Please provide a paragraph or two about the session that you would like to facilitate. This could be used as a basis for information to be included in the workshop booking form sent to delegates.

Equipment
I will require the following for my session:
- [ ] OHP
- [ ] TV & video
- [ ] Other, please specify:
- [ ] Flip chart
- [ ] Data projector
Background information

Please provide some brief information about yourself that could be used in conference publicity.

Conference fees and expenses

In addition to keeping the fees as low as possible, we provide some bursaries to enable unfunded or under-funded individuals and groups to attend the conference. We expect that many facilitators will be funded to attend the conference by their organisations, particularly when the topics are closely related to their practice. Therefore:

- We will offer free day delegate conference places to facilitators.
- We will only pay a facilitator’s fee if requested.
- We will not cover any expenses.

Please tick the box which applies to you:

- [ ] I would like a free place to attend the conference.
- [ ] I do not need to claim any payment.
- [ ] I will claim a facilitator’s fee payable on receipt of report.

Please return by the 1st June 2005 to:

Kate Sapin
Community Work Unit
Centre for Continuing Education
University of Manchester, Oxford Road
Manchester M13 9PL

Tele: 0161 275 3292
www.manchester.ac.uk
cwkenquiries@manchester.ac.uk