



**AFRICAN & CARIBBEAN
NETWORK**
community · life · culture

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ABOUT THE AFRICAN AND CARIBBEAN NETWORK

African & Caribbean Network 2007/8 Board Members from left to right:



Rene Mienguila (Glasgow Congo-Brazzaville Association); Charles Lwanga- Treasurer (Pan-African Development and Education Project-Uganda); Graham Campbell-Chairperson (Sighthill Community One-Stop Shop/Skills Scotland UK); Harriette Campbell (Afro-Caribbean Women's 50+ group); Tamba Dauda (Sierra Leone Support Association); Meg Millar (Scottish Friends of Logba)

The African and Caribbean Network (A&CN) is a voluntary sector organisation that acts as the umbrella and co-ordinating body for the African and Caribbean communities in Glasgow.

The A&CN strives to promote the inclusion of African and Caribbean residents as equal and valued members of their communities, alleviate and eradicate discrimination through raising awareness of the issues, facilitating a joint working approach, influencing policy and provision at all levels and empowering African and Caribbean people to contribute to these processes.

It our my intention that we continue to remain true to our founding principles by 'connecting' with those that we represent and ensuring that members of the Network are able to raise any issue of individual or wider community concerns, directly to the Board.



About the @frican Media Group:

The @frican Media Group (@MG) founded in 2005 as a new Pan-African organisation of journalists, artists, musicians and other media-related professionals, it is designed to meet the informational needs of the newly settled African communities in Scotland. During 2005 and 2006 @MG organised 8 film African community film screening events, providing crèche, refreshments and musical entertainment, organised in collaboration with the Glasgow Film Theatre, Glasgow Anti-Racist Alliance, Camcorder Guerillas and the Alliance Francaise de Glasgow.

The World Development Movement estimates that 13,000 Africans from at least 25 countries are now living in Scotland – the vast majority staying in Glasgow. As the collective voice of African media talents based in Scotland, the @MG is devoted, among other things, to raise the awareness of the Scottish media industry in understanding the concerns of these African communities and to contribute to the elimination of existing racial stereotypes and myths.

FREEDOM WALK` FESTIVAL PROJECT

Introduction:

Why Freedom Walk?

You may well be aware of the significance of the year 2007 as non-for-profit organisations, schools and communities throughout the world seek to celebrate the 200th anniversary of the British Parliamentary Act abolishing the slave trade.

Also, you will be all too aware of the need to convey the message of justice, **FREEDOM** and equality in a world in which racism and exploitation are rife.

The African & Caribbean Network want to work strong in partnership to mark the anniversary of the abolition of the slave trade through a '**Freedom Walk**' Festival.

This will give children the opportunity to explore what freedom means today, as well as its importance for the future of our world.

The African & Caribbean network has extensive experience of addressing challenging issues through drama, music, mime and dance, and propose to become a regular contributor to the Afro Caribbean & African community

We are inviting the Afro Caribbean & African communities, education centres, schools, organisations, and churches to work with us in offering a day of drumming, clothing, dance and face painting (tribal) and to walk the procession of '**FREEDDOM**'

We are very conscious that the cost of such a project can be quite high. However, The Voice, Western Union are very keen in committing to this project.

We hope that you have the insight in partnering us in this venture, as part of your commitment to 200th anniversary of the abolition of the slave trade

With over 16,000 Afro Caribbean & African people in Glasgow a great opportunity for us all to join hands in the 'FREEDOM WALK'

What are we trying to achieve?

We will be urging Scottish Executive, Glasgow City Council, Communities Scotland, One Scotland to develop and implement measures to end slavery by talking more about it and help assist the Afro Caribbean & African communities to integrate and discuss these issues through an event like this – '**FREEDOM WALK**'

Lobbying to make slavery a priority issue

Supporting research to assess the scale of slavery in order to identify measures to end it

Working with local organisations to raise public awareness of slavery

Educating the public about the realities of slavery and campaigning for its end.

The finances raised from the public, charitable trusts, foundations, governments, The Lottery Fund and other institutions are critical to our ability to work towards the elimination of slavery.

The Connection between Scotland, Jamaica & West Africa?

John Glassford was a hugely successful tobacco merchant. There is a street named after him in Glasgow. It is near Buchanan Street, named after another tobacco merchant, and Jamaica and Virginia streets. These streets crisscross modern-day Glasgow like scars from a slave-master's lash.

For nearly 200 years, these scars have been covered by fancy shops and a fairytale history of a city made wealthy by plucky merchants and hardy shipbuilders. But this is changing. In the gaps of Glasgow's history, in the blank spots of its self-portrait, the slaves are beginning to make their absence felt.

THIS year marks the 200th anniversary of the abolition of the slave trade. To commemorate the event, cities across the UK are arranging events to foster a reconciliation with this barbaric period of British history. Glasgow, too, is taking part, with the council sponsoring several exhibits around the city. But convincing Glaswegians of the need for such a public reckoning has been a struggle.

After speaking to people, they are absolutely shocked and horrified to see how much of Glasgow is connected in some way with slavery. Everyone wants to know how this remarkable truth could have remained untold for so long.

In Glasgow, the city's slave history is only half-hidden. Massive signs announcing Merchant City adorn George Square, and the Glasgow Museum of Modern Art - one of the city's most prominent structures - is now housed in what was once a tobacco merchant's private residence. What is missing in these edifices is the appalling conditions that brought this splendour into being. The barons that built Glasgow into what it is today made their money from trade with slave-worked plantations. This trade was vital to the plantations' survival and so to slavery itself.

A series of industries boomed in Glasgow as a result of the trade in sugar, tobacco and later cotton - rope and leather works, iron foundries, textile factories churning out clothes for slaves - and the wealth spilled out through the region.

Glasgow's port, unlike Leith or Aberdeen, provided a direct shipping route to America and the Caribbean. Through this port, slavery would eventually touch all of the country, as wealthy families from other parts of Scotland married into the trade, or travelled from Glasgow to run the plantations themselves. The Malcolms of Pottaloch in Argyle owned five plantations in Jamaica. Sir Archibald Grant of Monymusk achieved wealth through a rich widow of a slaver, Elizabeth Callenden. Evan Baille, one of four brothers from Inverness, acquired an estate on St Vincent. One or two slave ships departed from Montrose.

Many Scots were gleeful owners of plantations, earning the reputation for being the harshest of taskmasters. In **Jamaica**, **30 per cent** of plantations were **Scots owned**, and life expectancy on them was around four years. It was cheaper to ship in new labour from **Africa** than allow slaves to

procreate. The slaves who did survive and manage to have a family often retained the surname of their owners. It is unlikely to be coincidence that our most prominent black Britons have included Sir Trevor MacDonald and others with Scots' names.

All this is ignored largely because, even during its practice, slavery remained out of sight. In the whole of the 18th century, fewer than five slave ships sailed from Glasgow, and even these would have been empty, heading to Africa to pick up their cargo. In the infamous triangle of trade, Scotland's relationship was hypotenusal; goods were shipped back and forth from colonial plantations only, and the infamous middle passage - its name rightly evoking the Dantesque horror of the journey from Africa to the colonies - remained always at arm's length.

What's more, Glasgow had one of the strongest abolition movements. It has proven easier to remember this than what the abolitionists were fighting to abolish. The owning of personal slaves was banned in Scotland in 1778, 29 years before abolition of the trade and 55 years before slave-owning became illegal in the colonies. The first black doctor was trained in Glasgow in 1837, and the great American abolitionist Frederick Douglass chose his name because he was inspired by the ideals of the Scottish Enlightenment. Even so, some of the most prominent Glaswegians directly opposed the abolition movement. James McDowall, a Caribbean sugar merchant and partner in Glasgow's greatest merchant house, Alexander Houston & Co, who was chairman of the Glasgow West Indian Merchants and Planters, aggressively lobbied against abolition laws. In 1795, McDowall was made Glasgow's Provost.

Stuart Nisbet, of the University of Paisley, is one of a handful of **historians** working to bring Glasgow's dark past to the light. He says it is difficult to unearth Scotland's links to slavery, in part because at that time those Scots profiting from its practice remained secretive. He has uncovered correspondence from slavers referring to slavery as "**the West Indies Affair**" or the "**Guinea Trade**".

Most attention has focused on Scotland's admirable involvement in the abolition of slavery. However, celebrating the bright aspects is premature, if not offensive, until we face up to the much darker side of Scots' participation. We believe that this is revisionist history.

So many of Glasgow's conceptions of itself when it comes to slavery are misfounded -Scotland was a willing participant and **main benefactor of slavery**. The wealth it brought in made Glasgow what it is today."

Amazing Grace, is a biopic of William Wilberforce that portrays his life-long effort, along with his friend, William Pitt the younger, to pass a bill in Westminster abolishing the slave trade. Among other things, the film focuses on the problem facing Wilberforce and the abolitionists, to make the horror of the slave trade an issue to Britons who lived thousands of miles from its reality.

Wilberforce and the abolitionists had a similar problem to those opposing the Iraq war today, which is to say that slavery didn't really touch people. People had no real connection to slavery. All they felt was sugar, and the irony of that sweetness was lost on them. There were only a few dozen black people in Glasgow and no real slavery as such, so there was this interesting dynamic as to how the abolitionists could dramatise this horror to them, how they could draw people's attention to it when it was happening 3,000 miles away; that was the challenge

We believe that a proper acknowledgement of the slave trade could help smooth out Britain's multiculturalist society. But relationships are thorny, and slavery is a sore subject.

We feel that there is a lot of work to be done in this country about multiculturalism and diversity. (A phrase as a black community do not like to use) The British have an island mentality, a defensive mentality, and we think there is a lot of work to be done to remove discrimination. The acknowledgement of the legacy of the slave trade shines a light on it. It shines a light on racial abuse, which is what slavery is about.

We need to draw people's attention away from glossy shop fronts to the dusty reaches of history. But peace and reconciliation can never

Partners and sponsors: Our supporters include:



Present membership of the Network

Afar AM Foundation for African Rights

African & Caribbean Cultural Troupe

African & Caribbean Resource Centre

African Caribbean Women's Association

Somali Association in Glasgow

Afro Scottish Social Heritage

Community Minorities Association

All Nations Club

Burundian Association in Scotland

Cameroonians Association & Sympathisers Scotland

Forum for Africans in Scotland

Ghana Welfare Association

Igbo Union Welfare Association

Lively Africarib 50+ Initiative

Pan African Development, Education & Advocacy Programme

Scottish Friends of Logba Association

Sickle Cell and Thalassaemia Support Group

Sierra Leone Descendants Association

Sierra Leone Support Association

Skills UK. Limited

Technical Auto Services Limited

Ugandan Association of Scotland

Croydon Minority Association (CMA) is a community based organisation - a voluntary registered Company Limited by Guarantee which was set by the refugee communities in order to help and support integration. It aims to respond to the needs of the increasing number of asylum seekers and refugees from Somalia and the rest of the Horn of African countries.

CMA has established a community advice centre at Gordon Street, Glasgow, where asylum seekers and refugees get qualified support advice, information, representation, counselling; and interpreting and translation services. CMA provides advice and information on: - **Housing, Immigration, Welfare Benefits, Supplementary Education, Health Awareness, and Youth Projects**

The service users comprise young people, single mothers and community elders.

The organisation is also committed to involvement in, and further development of **arts, musical and cultural** projects based on community needs and liaison with voluntary and statutory agencies.

PROGRAMME OF THE DAY;

Venue: George Square

Theme: Freedom Walk
Bi-Centenary of The Abolition of The Slave Trade

Date: August 2008
October 2008

Time: 10am – 6pm

Procession: From Merchant City to George Square
Children to adults dressed in The African & Caribbean attire

Footfall: 5,000

Entrance: Free

Rename Streets for the day:
Ingram, Glassford & Miller

Speakers: Geoff Palmer (historian) Edinburgh
Linda Fabionne (MSP)
Karen Whitefield
Marvin Andrews (Footballer)
Jamaican & Nigerian High Commission

Linton Kwesi Johnson or Benjamin Zephaniah (high profile, influential black british poets)

Sponsors: The Voice (UK'S Black Newspaper)
Money Gram or Western Union

Publicity: The Evening Times
The Herald
The Sun
The Daily Record
Clyde Radio
BBC Radio Scotland

Aftershow: Classic Grand, Jamaica Street
Radio 1 DJ – Chris Goldfinger
PCRL DJ – Father Hovis

Time: 8pm – 12pm

Entrance: £5 - £10

Charity: 3% of overall profits go to Sickle Cell (Yorkhill hospital)

What will be at the event:

Costs for a stall: £150

Afro Caribbean & African Food x2
Cuisine from Jamaica, Ghana, Nigeria, Malawi,

Afro Caribbean & African Clothing x2
Clothing from Jamaica, Nigeria, Somalia, Zimbabwe

Face Painting x1
For the children of different tribal paintings

Afro Caribbean & African Hair Salon x2
Plaits, Cane row, Wigs,

Drumming Workshop x1
With Chief Suleman Chebe

Dance Workshop x1
With Tumi & Capoeira

Costume Making Workshop x1
For children by children of the community

EXPENDITURE	
Type of Expenditure:	Cost:
<i>Venue or room hire</i>	280.00 Est.
<i>Publicity & Distribution Including; Merchandise Ribbons – black, red & green, T-Shirts, Wrist bands, Pens, badges, caps</i>	2000.00

<i>Postage</i>	<i>300.00</i>
<i>Printing and photocopying</i>	<i>20.00</i>
<i>Insurance</i>	<i>50.00</i>
<i>DJ & Equipments, Bandsx4-5</i>	<i>5000.00</i>
<i>Voluntary Expenses</i>	<i>1800.00</i>
<i>Admin and co-coordinating</i>	<i>2250.00</i>
<i>Catering/food & refreshments Raw materials</i>	<i>750.00 Est.</i>
<i>Facilitators</i>	<i>600.00</i>
<i>Transport expenses</i>	<i>520.00</i>
<i>Guests Speakers Expenses including transport and accommodation during their stay</i>	<i>1500.Est</i>
<i>Licenses; For pa system, food, stalls</i>	<i>1000.00 Est.</i>
Total expenditure	<i>19800.00</i>
INCOME (other sources)	
Source: SAiG & CMA in-kind contributions	Amount:
<i>Volunteers(4@£50 per day)</i>	<i>200</i>
<i>Admin and co-coordinating</i>	<i>250</i>
Total Income	<i>450</i>
Contribution to Cost of Project	<i>450</i>
Grant Applied For	<i>1530.00</i>

Advertisement:

- Newspapers
- Radios
- TV
- Folders and posters
- E-Mails
- Web site Afrique Souveraine** : www.afrique-souveraine.com

Selection of films:

It will be effected on the basis of criteria which are in line with the objectives of this project.

Film Programming:

- Comments on the film "Lumumba: la mort du Prophete"

This film offers a unique opportunity to reconsider the life and legacy of one

of the legendary figures of modern African history. Like Malcolm X, Patrice Lumumba is remembered less for his lasting achievements than as an enduring symbol of the struggle for self-determination. This deeply personal reflection by acclaimed filmmaker Raoul Peck on the events of Lumumba's brief twelve month rise and fall is a moving memorial to a man described as a giant, a prophet, a devil, "a mystic of freedom," and "the Elvis Presley of African politics."

If "Lumumba: la mort du Prophete" is a film about remembering, it is even more a film about forgetting. It is not so much a conventional biography as a study of how Lumumba's legacy has been manipulated by politicians, the media and time itself. Haitian filmmaker Raoul Peck meditates on his own memories as the privileged son of an agricultural expert working for the regime which displaced Lumumba. He examines home movies, photographs, old newsreels and contemporary interviews with Belgian journalists and Lumumba's own daughter to try to piece together the tragic events and betrayals of 1960.

A film essay in the tradition of *Night and Fog* or *The Sorrow and the Pity*, "Lumumba: la mort du Prophete" explores how any image inevitably represses the multiple stories surrounding it, how the past as preserved by the media is always in a sense the hostage of history's winners. Therefore present-day Europe figures as prominently in Lumumba as the Congo in 1960, because Europe was the unseen hand behind the camera and the events leading to Lumumba's assassination. Peck presents an unfamiliar Europe seen through the eyes of a visitor from the Third World - cold, affluent, a guilty present trying to forget its past. Yet, as this film testifies, Lumumba's prophecy will not be silenced until Africa achieves its second independence where the promises of the first can be fulfilled.

Who are the members of @MG?

Graham Campbell is a Jamaican musician and promoter with 20 years experience in live bands and festivals. As the Chair of Food For Thought Glasgow and as Secretary of Sighthill Community One-Stop Shop in North Glasgow, he has three years experience working with the newly established Scottish African communities of Sighthill and Red Road. He is the Scottish correspondent for Kilombo - Pan-African magazine of resistance published

by the African Liberation Support Campaign Network.
Ceegraham1@yahoo.co.uk

Rogério Goma is a Black-German journalist born in Angola, he has been working as a journalist for more than 22 years. The founding Editor and publisher of *Afrique Souveraine* a Frankfurt-based Pan-African news magazine and website since 1999 (www.afrique-souveraine.com) - Rogério is married with three children and re-located to Glasgow in February 2005.
rgomapres@ntlworld.com

Liban Noah has 12 years of experience of working, supporting, helping BME and in setting up community organisations. A Chairman of Croydon Minority Association working with BME Horn of Africa communities in South London and Glasgow. Liban has helped set up Radio Sahan Project which broadcasts in Somali language. He has extensive knowledge of event management, drama production and fundraising for the Reconstruction of Somaliland National Theatre in Hargeisa and post graduate diploma on social science at the University of East London. cminoritiesa@aol.com

Project Delivery:

Roles and Responsibilities: Rogério will act as Editor-Chief of the Magazine; Graham will be Events Co-Manager Liban will be Executive

OUTCOMES WE SEEK TO ACHIEVE:

- Empowerment of BME Refugee and Asylum seekers to overcome barriers to accessing Health care service provisions locally and throughout the Borough.
- A move towards healthier lifestyles as a result of increased awareness of health issues within the community, such as diabetes and its relation to diet, factors such as high cholesterol, healthy eating, exercise, cooking methods, and the incorporation of healthier alternatives into daily lives
- Increased awareness of and access to family planning and HIV screening, especially to women, within the boundaries of religious beliefs, in order to build confidence in seeking and using these services with a view to reducing unwanted pregnancies and controlling family size.
- Increased uptake and use of preventative methods eg. Vaccinations and immunizations.

- Reduction in the occurrence of female circumcision and increased awareness by others in the wider community about the effect it has on women's health, well-being and sexuality. Education of Somali women about the health issues surrounding female circumcision so that they can make informed decisions affecting their health.
- Improve links between local Health service providers and the Somali community in an effort to foster mutual understanding and trust.
- Identification of health issues affecting the Somali community in an effort to establish their needs and agree a way forward for the issues identified.
- Raise general awareness of Khat – a narcotic plant commonly chewed by the men and some of the women in the community – and its effect on the user eg. Insomnia, loss of appetite and mental illness.
- Establish links with the local Healthy Living center and build up a network of service providers who have an understanding of health issues faced by Somali residents.
- Identification of gaps in available information and services and how these might be filled.

TIMESCALES

We are looking at extending the current project by another 12 weeks/3 months. The current provision is fortnightly group sessions and we plan to hold weekly sessions and provide information, advice and counseling on various health issues. The additional sessions will mirror the format of the existing sessions ie. information sessions on the relevant issues involving presentations and/or demonstrations by health professionals eg. Nutritionists, family planning etc, and group discussions or confidential one to one sessions with referrals to other health service providers as needed.

PROPOSED BUDGET PER EVENT

Technical Equipments and other costs:

Hiring PA system	£150.00
Projector	£ 50.00
Screen	£ 20.00

Distributing & Licensing	£300.00
Publicity Design and Printing	£450.00
Venue hiring	£150.00
Volunteers expenses	£250.00
Travel expense for the refugee families	
Est.100 Adults X £3.00.per head	£300.00
3 Crèche workers for 35-50 children for 4hours	£350.00
Crèche room hire	£150.00
Refreshments for 200 people X£2.50.per head	£500.00
Guest Expenses (including accommodation and travel)	<u>£400.00</u>
Total	£3,370.00

Expected Income from the Event

Ticket Sales:

100 tickets X£1 per ticket	£100.00
25 tickets X£2.00per ticket Unwaged	£50.00
75 tickets X3.50 per ticket Waged	<u>£262.50</u>
Total expected income raised	£412.50

Total cost for the proposed project six month with six Event Expected Outcome:

Increased awareness of the BME young people