

Critical and Radical Social Work – Commentaries Section

Black History Month – A Provocation and A Timeline

Abstract

Interest in collecting social work histories has gathered apace with collections held by the Social Work History Network in Edinburgh University, Kings College, and several writers offering historical accounts of the development of social work. Few systematic accounts exist that specifically track the history of social work and social work education for engagement with Black lives and with Black communities, although there exists a considerable body of literature from which this history can be gleaned, some rapidly going into attrition. Here we set out a timeline through a Black British history that charts significant events, key moments, landmarks, publications, legislative and policy turns that have relevance to the story of social work education in the UK. The timeline offers a mere snap-shot, but nevertheless a useful one, in prompting deeper exploration of context, analysis and interpretation. We have consulted widely in the development of this timeline and offer it here as our contribution to Black History Month 2018.

Amidst the confusion and contradictions of the so called *post-race* era it might be apposite to take a moment to pause and take stock; to consider and to consolidate our gains as a collective and open up critical conversations about race and racism in social work education. We utilise the Black History Month moment to launch such a project. Our endeavour is to provide a short provocation and an artefact to stimulate thinking about what Gail Lewis has called '*moments in racial time*' (2000:206) and their associated dominant thinking. The aim is to highlight watershed moments of the Black experience that have contributed to changes in the ideological, political, legal and social contexts of social work education and practice.

Interest in collecting social work histories has gathered apace with collections held by the Social Work History Network (Edinburgh University) and accounts by Pierson (2011) and Payne (2006) perhaps being the most well-known. Few accounts exist that specifically track the history of social work and social work education for engagement with Black lives and with Black communities, although there exists a considerable body of literature from which this history can be gleaned (*inter alia* Penketh 2002, Tomlinson & Trew 2002, Bhavnani et. al 2005, Lavalette and Penketh 2014). Here we adopt a novel approach in setting out a timeline through a Black British history that charts significant events, key moments, landmarks, publications, legislative and policy turns that have relevance to the overall story of social work and social work education in the UK.

Timelines are a useful way of presenting historical material in a succinct and sequential fashion. Such chronologies allow us to recognise patterns and associations between events and consider the ways in which trends appear, recede and often reappear. It is possible using such formats to understand change, recurring events, cause and effects in policy and practice turns and to open up discussions about what is reported and recorded and what is omitted in dominant accounts. Here you can picture or see time and cast an interpretive lens on key developments. They are, however, inevitably limited, and whilst they provide a useful secondary source to understanding history, they are but prompts to the deeper exploration of context, analysis and interpretation.

We offer this artefact in that spirit. We are asking a lot of any reader – perhaps in the same way that Peggy MacIntosh' (1997) 'knapsack' of unearned privilege belies a broader and deeper exploration of whiteness than the 50 statements of her artefact. This is an art work, a synopsis that won't satisfy, an unfinished project offered as a convenient meme on which others can build, departures can be made, and as the basis for critical debate about the nature and direction of knowledge in this field.

In building the methodology to underpin this project we have sought to represent the UK as a whole, considering all its constituent sub-national countries; we have used the term 'Black' to reflect its predominant use in social work as referring to Black, Asian and Mixed-race communities. We have established a date range (1940-2018) that reflects as a starting point post war mass migration and early published literature guiding social work practice with 'immigrants' or 'the coloured population'. Against the broader backdrop of British race relations we have *selected* what we consider key moments that mark in some way the nature and direction of the debates and in parallel key texts *within or about* social work that illustrate the orientation. The citations are not comprehensive but serve to epitomise the predominant thinking of the time and the social work trajectory. Needless to say, key thinkers from the broader social sciences shaped social work knowledge. Names such as Stuart Hall, Paul Gilroy, Les Back, John Solomos, Bhikhu Parekh and many others underpin this history. We have used as a definition of social work the dominant orchestrating representation of the profession as portrayed in the disciplinary literature but recognising

Burnham's (2011) steer we have attempted to include 'alternative views' in the evolution of social work historiography. Each entry has been triangulated to enhance accuracy and the sources are provided in the bibliography. We acknowledge that all of these elements are contested territory and we also acknowledge that all history is necessarily selective and inevitably a construction of the moment – but that is exactly our point.

As can be seen from this timeline, social work has long engaged with issues of racial difference and racism; from *'the problem of the brown babies'* in the 1940s to *'the migration crisis'* of 2000s. The framing of such issues and the predominant approach to them, however, has changed across time. The timeline records shifts in the policy and practice focus from the post war period of assimilation, based on a viewing of Black lives and experience as pathological or deficit, through a period of acknowledgement of multicultural diversity in the 70s and the engagement of the local state in responding to the challenge, to the highly politicised era of anti-racism in the 1980s and 1990s. In the late 20th century social work education came under attack for being 'progressive' and overly concerned with 'political correctness' and in particular, for being too narrowly focused on anti-racism and Black perspectives (Patel 2002, Penketh 2002). The 21st century, has seen a notable shift in the language and framings of race and anti-racism (Lavalette and Penketh 2014). In the current neo-liberal context a neo-assimilationist language of diversity and difference has emerged largely replacing the discourse of anti-racism, with the attendant hostile political discourse and conditionalities in relation to migrants, refugees and asylum-seekers and a growing Islamophobia. In this moment Black and ethnic minority populations fade into the morass of 'superdiversity' characterised by complex intersections of difference (Vertovec 2007, Fanshawe & Sriskandarajah 2010, reflecting the colourblindness and assumed meritocracy of the post-race era (Lentin 2014). In the rush to capture complexity, the past and its consequence has disappeared from view, race and racism have become unsayable and culture has reappeared as the predominant explanatory frame (Alexander 2014). As national boundary concedes to globally connectivity both virtual and physical, the domestic arena struggles to maintain a parameter on the management of diversity.

Our provocation lies at the heart of this contemporary ambivalence with 'race' and asks questions about the exemplar text(s) and intellectual endeavour that will capture how we educate for such contingency, chance and change. In this 'trans-national' yet 'nationalist'

turn; in this age of complex migration and diverse racial demographics what might emerge as the dominant orientation to how do we prepare social workers for a sophisticated response? The challenge for contemporary scholars is to shift the paradigm, to push forward thinking, and to reengage with this historical context and its relevance in formulating new pathways.

This timeline perhaps presents a history you know. Less recognised is the symbolic value of encapsulating in cameo a significant seam of history that is under-reported in this way. This is our contribution to Black History Month 2018. We have begun the task and we invite you to participate in this collective endeavour.

The Timeline

1940s and 1950s Migrations, settlements and ‘the problem of the brown babies’

1943- 1947

About 100,000 Black servicemen (American GIs) are stationed in the UK during the Second World War. Prevented from marrying under US law, their association with white women becomes a source of considerable alarm particularly in relation to fears of miscegenation. In this period some 700-1000 ‘brown babies’ are born to white British women most of whom are unmarried. Many reluctantly give up their babies to institutional care. The issue of failure to find suitable placements for these children and/or adoption establishes them as ‘a problem’ for social services.

1947 Kenneth Little publishes *‘Negroes in Britain: A study of race relations in English Society’* London, Kegan Paul – A detailed study of Black settlement that long predates the second world war. Little identifies the longstanding discrimination and the poor living circumstances of this community in Cardiff. Other studies of early settled Black communities would follow including Richmond’s (1954) study of Liverpool: *Colour Prejudice in Britain: A study of West Indian workers in Liverpool 1942-1951*, London, Routledge.

1948 The British Nationality Act confers legal rights of citizenship to all Commonwealth citizens but distinguishes between British citizens of the UK and those of the colonies.

Empire Windrush arrives on 22nd June in Tilbury docks marking mass migration to Britain. The reception of these migrants, who had been actively recruited to work in Britain, would be characterised by hostilities and discrimination.

- 1950** The Colonial People's Defence Association (CPAD) is established to promote cohesion and protect the collective interests of the 'coloured race'. The CPAD is concerned with the elimination of discrimination, providing legal advice but also activism to increase employment opportunities for Black people in the public sector. It has an all-Black leadership and many of the social workers it employs are women.
- 1952** Franz Fanon, a Black psychiatrist and philosopher, publishes his book *Black Skin, White Masks* in French. Drawing on his own experience Fanon provides a powerful critical commentary on the ways in which the human psyche is affected by the forces of colonisation, racism and dehumanization. Fanon's work would influence psychiatric practice as well as the development of post-colonial studies and critical theory.
- 1954** National Children's Homes '*The problem of the coloured child: the experience of the National Children's Home*', Child Care Quarterly 8:2 highlights the issues of over representation of Black children within the care system and the 'impossibility' of finding placements.
- 1956** Sam Selvon's *The Lonely Londoners* is published in a period when the annual intake of migrants from the West Indies has reached over 25,000. Sam Selvon's account of immigrant life depicts first-hand accounts of the colour prejudice of the time. Selvon's migrants are offered the worse jobs, pay extortionate prices for poor and insecure housing, and face indifference and hostility.
- 1958** Institute of Race Relations (IRR) is established operating as a think tank and publishing house for research on race relations. It sponsors the first study of British race relations entitled 'Colour in Britain' by James Wickendon.

Race Riots (Uprisings) in Nottingham and Notting Hill break out in August as resentments and tensions builds and hostility of white youth towards young Black males and Black families erupts. Widespread discrimination and injustices characterise the experience of UK's Black populations.

1958 Adoption Act identifies Black children as among 'hard to place' – the problem of over-representation of these children in the care system emerges as a public issue. Clean-break policies define a stronger role for social workers in facilitating adoption.

1960s The Assimilationist mandate and the local state

- 1962** Commonwealth Immigration Act – introduces an employment voucher system and requires permits for Black workers entering the UK if they have a job to go to, a recognised skill, or have served in the British forces.

E.R Braithwaite's *Paid Servant* is published - the insider story of a Black social worker in London recruited to promote placement of Black children with Black families.

1963 Sheila Patterson, *Dark Strangers: A Sociological Study of the Absorption of a Recent West Indian Migrant Group in Brixton*, South London. Tavistock Publications notes reluctance of white families to adopt Black children and agencies sceptical of placing them with white families.

1965 Race Relations Act – makes it unlawful to discriminate on the grounds of colour, race or ethnic, or national origins in access to services and facilities in public places. Establishes the Race Relations Board as the enforcement body. Fails to tackle housing or employment.

CARD Campaign Against Racial Discrimination (CARD) is formed to campaign against racism and lobby for change.

British Adoption Project (BAP) establishes transracial adoption as a recognised issue asking the question: ‘*Can families be found for coloured children*’ and decisively challenging the notion of Black children as unadoptable. An initiative to promote the recruitment of Black foster carers is developed.

1966 Section 11 of the Local Government Act directs funding to deprived areas, including those of significant Black settlement, to address educational and welfare needs. Although unintended, this measure prompts the recruitment of Black workers into social services departments. It is assumed that these specialist workers will benefit black communities.

1967 *Racial Discrimination* – Report of Political and Economic Planning, London finds ongoing and widespread discrimination in the UK in employment, housing, insurance and financial services.

A study by K. Fitzherbert, *West Indian Children in London*, London: Bell & Sons, focuses on the assumed cultural deficit of the child and their family, who are expected to adjust to society as it is. Fitzherbert adopts an anthropological approach outlining largely stereotyped West Indian family forms.

Enoch Powell MP delivers his ‘Rivers of Blood’ speech in Birmingham criticising mass migration.

1968 Commonwealth Immigration Act links right of entry with having a parent or grandparent born, adopted or a citizen in the UK.

Race Relations Act now makes it illegal to discriminate in employment, housing or public services and establishes the Community Relations Commission as the monitoring body and Community Relations Councils.

1969

IRR launches the newsletter *Race Today* which becomes the leading medium of Black politics during the 1970s. It runs to 1988.

1970s Liberal multiculturalism and equality of opportunity

- 1971** Immigration Act curtails large scale immigration. The Act distinguishes between patrial and non-patrial citizens, the latter not having the right to remain. Patrials refers to citizens of the UK by birth/adoption/naturalisation who have been lawfully settled for five years or more.

Bernard Coard's *How the West Indian Child is Made Educationally Sub-Normal in the British School System* draws attention to poor educational outcomes of Black children.

British Journal of Social Work is launched and includes Jeff Smith's *The Early History of West Indian Immigrant boys* Vol 1(1) – names and records the histories of 9 West Indian boys and their experiences of migrating to Britain and how they come into contact with Children's Services.

Central Council for Education and Training in Social Work (CCETSW) is established and is operative until 2001. CCETSW is charged with establishing and regulating the rules and standards for social work education under the oversight of government appointed Council and Chair.

- 1972** Idi Amin expels Asian population from Uganda. The majority are British passport holders and migrate to the UK where they are classified as refugees and not British citizens.

Juliet Cheetham's *Social Work with Immigrants*, places work with the 'coloured' population on the social work agenda within a liberal pluralist perspective. She looks to special measures such as positive discrimination to enhance equality of opportunity for disadvantaged immigrants.

John P. Triselioitis (ed) *Social Work with Coloured Immigrants and their Families*. Oxford University Press for the Institute of Race Relations. Triseliotis' approach signals socio-cultural factors for shaping social work assessments but these are interpreted in terms of the particular cultural attributes of various groups.

1973

Rowe J. and Lambert L., research report: *Children who Wait*, London: Association of British Adoption Agencies (BAAF). This comprehensive study provides a snap-shot of the state of child care in Britain. Following the Abortion Act of 1967 a shortage of babies means that agencies now look to alternative sources for children, including ethnic minority children and those with disabilities.

Brixton Black Women's Group campaign on many issues including racism in education provision, and the discriminatory practice of the contraceptive drug Depo Provera being prescribed to Black women on a long-term basis. The group remain active until 1986.

- 1975** The Soul Kids Campaign (75-1976) represents the first concerted effort to recruit Black adoptive parents for Black children.

1976

Race Relations Act added making it illegal to discriminate in the provision of goods and services (such as social services), introducing the concept of indirect discrimination. It establishes the Commission for Racial Equality (CRE) as the enforcement body. The Commission will run until 2010, undertaking high profile case law, research projects and publications and campaigns to promote race equality.

1977 Tizard, B, *Adoption: A second chance*, London: Open Books, 1977 draws attention to issues of mixed-race children in the care system.

A group of mainly Asian women workers mount a year-long strike at Grunwicks in London for equal pay and conditions.

1978 Momentum grows in the 70s to signal Black women's needs and perspectives and Black feminist thought as distinct within the wider women's movement. Organisation of Women of African and Asian Descent (OWAAD 1979-1983) is formed bringing together Black women from across the country to form an umbrella group for Black women's organisations.

The Association of Directors of Social Services (ADSS) and the Commission for Racial Equality (CRE) produce a joint report entitled *Multi-Racial Britain: The Social Services Response*. This report is published at a time of significant shifts in the organisation of and delivery of statutory services and calls for social services departments to rethink how they plan their services at national and regional levels to take account of race.

1979 Southall Black Sisters (SBS) is formed to campaign against institutionalised racism, racist immigration legislation, virginity testing and violence against women. SBS is at the forefront of campaigns to achieve better policies and practice for minority women.

V.S.Khan (ed) *Minority Families in Britain*, London, Macmillan points out that it is no longer appropriate to speak of 'immigrants'. Taking a cultural pluralist perspective the contributors' work focuses on South Asian communities and cultural diversity amongst minority groups.

CCETSW issues a policy statement on preparing students for practice with ethnic minorities and convenes a working group to consider how well social work programs prepare students for work in a multi-racial society.

1980s The political moment – resistance and anti-racism

1980-1981 Riots (Uprisings) in St Pauls, Bristol (1980) and in Toxteth, Liverpool and Brixton (1981). New Cross Deptford fire (1981) kills 13 young people and prompts a 20,000 strong protest march through London. Mass unemployment, racist policing, inadequate housing and welfare services are the focus of discontent. The response of Black citizens forces anti-racism to be adopted by the local state, particularly education and social services.

1981 The Scarman Report on policing, The Brixton Disorders 10-12 April 1981, London HMSO – notes significance of factors of racial disadvantage and inner-city deprivation.

Suspended Under Suspicion - SUS laws (1824 Vagrancy Act) is repealed following arguments that this policy is differentially applied to Black people.

British Nationality Act restricts right of settlement of children or grandchildren of British citizens.

Juliet Cheetham's study *Social Work Services for Ethnic Minorities in Britain and the USA – Report to the DHSS, Oxford, Barnett House* identifies weak organisational responses despite

systematic ethnic monitoring and signals amongst other things that ethnically sensitive practice cannot proceed without the recruitment of Black social workers.

1982

A. Sivanandan argues '*racism is about power not about prejudice*' in: *A Different Hunger*. London, Pluto Press. Sivanandan's work points the way towards a structural analysis of racism.

Gilroy, P., 1982. *The Empire strikes back: Race and racism in 70s Britain*. London: Hutchinson. A groundbreaking intervention made by the Centre for Contemporary Cultural Studies (CCCS) collective argues that the State is fundamentally implicated in popular racism.

Brixton Black Lesbian Group is founded – the first such group in the UK. This begins to signal important intersections of difference and diversity.

1983

Mental Health Act provides for attention to ethnic and linguistic diversity in appropriate interviewing. It was amended in 2007 but fails to place race discrimination within the statute. A Code of Practice (Department of Health 2015) provides statutory guidance.

Association of Black Social Workers and Allied (ABSWAP) is formed. ABSWAP begins to articulate a coherent Black perspective on social work policy and practice and advocate the views of a Black constituency to bodies such as the Social Service Committee and the Association of Directors of Social Services. A particular issue is the persistence of the high number of Black children in the care system.

CCETSW Paper 21: *Social Work Curriculum Study – Teaching Social Work for a Multi-Racial Society*. In 1981 a working group including lecturers, training officers, practice teachers, managers and consultants produces this resource to support curriculum development. Several of the participants later become members of the Black Perspectives Committee.

Patrick Kodikara is appointed as the first Black Director of Social Services, London Borough of Camden.

1984

Jasmine Beckford dies at the hands of her stepfather after being severely neglected and starved. She has been under the care and intervention of Brent Social Services for two and half years prior to her death.

Tyra Henry dies after being battered and bitten by her father whilst in local authority care. A report on the case finds that the white social workers from Lambeth council tended to be too trusting of the family because they were Black. New guidelines on child abuse cases for social workers follow after a major Inquiry.

Heidi Koseda is starved to death in a locked room in her home in Hillingdon, west London. A private inquiry into her death finds that the senior NSPCC inspector allocated to her case has failed to investigate a complaint of child abuse made by a neighbour and subsequently tries to cover this up with a fictitious account of a visit to see the child.

Peter Fryer (1984) *Staying Power: The History of Black People in Britain*. Pluto Press. Fryer evidences the long historical presence of Black people and communities in Britain.

The first national Black Feminist Conference is held.

Brent Asian Women's Refuge and Resource Centre is established.

1985 Broadwater Farm Riots, Tottenham, London. Cynthia Jarrett dies following the police raid.

Beverley Brian, Stella Dadzie and Suzanne Scafe, *Heart of the Race: Black Women's Lives in Britain*, Virago. 'our aim has been to tell it as we know it...using our own voices and lives to document the day to day realities of Afro-Caribbean women in Britain over the past 40 years'. Their stories capture their treatment by the Welfare State and their struggles against racism.

Foundation for Women's Health, Research and Development, campaigning against female genital mutilation, leads to the Prohibition of Female Circumcision Act.

Zami 1 - The first Black lesbian conference is held in London and over 200 women of African and Asian descent attend. Zami heralds the start of further conferences and a new confidence for Black lesbians who are fearful of coming out.

Stubbs, P. The employment of Black Social workers: From 'ethnic sensitivity' to anti-racism in *Critical Social Policy* 85(12), 6-27 provides a critical discussion of the role of Section 11 monies in sponsoring the recruitment of Black social workers.

Black and in Care is started by a group of young Black people in the care system in England, including the poet, Lemn Sissay. The group produce a video, also called *Black And In Care*. As experts by experience, *Black And In Care* is a pioneering work in bringing the voice of the user into social work education and practice.

Scottish Black women's group is established in Edinburgh and becomes instrumental in establishing Shakti, Black Women's Aid.

1986

Shakti Women's Aid is set up by Edinburgh Black Women's Group. The organisation offers 'support, advocacy and information to all Black / minority ethnic women, children and young people experiencing and/or fleeing domestic abuse from: partners / husbands; ex-partners; other family members.

Child First in Transracial Adoption and Fostering is formed to challenge the rigidity of same-race adoption policies and practice.

The Mickleton Group – a group of Black students and academic activists draw attention to the inequalities experienced by Black students and the inadequate response to race equality in social work education and training in an open letter to CCETSW.

1987

Ely and Denny's *Social Work in a Multi-Racial Society* is published. It identifies four dominant perspectives in the social work literature as 'cultural deficit', liberal pluralism, cultural pluralism and the 'structural position'. Ely and Denny's book adds 'Black professional perspectives'.

Critical Social Policy Editorial Collective publishes 'Towards an anti-racist publishing practice' Vol 7(1) which challenges the neglect of Black academic outputs and concerns in major policy and practice journals.

Black History month is inaugurated in UK.

CCETSW's Black Perspectives Committee is established to consider and guide the Central Council on matters of anti-racist education and training. The Committee remains operative from 1987-1994.

The Race Equality Unit is established as part of the National Institute for Social Work (NISW). In 2006 its name is changed to the Race Equality Foundation. The organisation aims to promote race equality in public services.

A high profile public inquiry into the death of Tyra Henry chaired by Stephen Sedley QC on behalf of London Borough of Lambeth publishes the report *Whose Child: The Report of the Public Inquiry into the Death of Tyra Henry*. The inquiry suggests that the white social workers involved with the family lacked the confidence to challenge the parents because they were Black and this contributed to the poor outcomes for Tyra.

1988 Lena Dominelli *Anti-Racist Social Work: A Challenge for White Practitioners and Educators*, Basingstoke, Macmillan – gives focus to the policing of ethnic minority groups by white social work which exacerbates their exclusion and is detrimental to their wellbeing. Social work is identified as a socio-political practice. The book calls for a shift in social work curriculum's political bias towards structural perspectives.

Salman Rushdie book *Satanic Verses* is published creating outrage amongst Muslim communities. This represents a significant departure from the homogenising of Black communities, giving focus to diversity by religious belief.

1989 The Children Act provides statutory recognition of the importance of religion, race, culture and language in child welfare decision making

Central Council for Education and Training in Social Work (CCETSW) (1989) *Rules and Requirements for the Diploma in Social Work (Paper 30)* – includes Annex 5: The policy statement, written by the Black Perspectives Committee states: 'CCETSW believes that racism is endemic in the values, attitudes and structures of British Society, including those of social services and social work education.'

Mama, Amina (1989) *The Hidden Struggle: Statutory and Voluntary Sector Responses to Violence Against Women in the Home* is published. This represents the first published research study on Black women's experiences of domestic violence.

1990s Retraction, revisionism, new perspectives

- 1990** Bandana Ahmad, *Black Perspectives in Social Work*. Venture Press. A practice focussed book that uses case studies to address work with minority communities drawing on a Black perspective as a statement against the assumptions and distortions of *white* norms of practice.
- 1991** Central Council for Education and Training in Social Work (CCETSW) (1991) *Rules and Requirements for the Diploma in Social Work (Paper 30)* 2nd edition consolidates the anti-racist approach within social work education.

CCETSW Northern Anti-racist Curriculum Development Project, Leeds (1991-1993) is established to support delivery of Paper 30 requirements on anti-racist education and training. Publishes (1990) *Setting the Context for Change: Anti-racist Social Work Education*, which introduces the series - to be followed by a planned seven training publications involving over 400 people in the production of the curriculum guidance materials on *Racism and Anti-Racism* (1991), *Children and Families* (1992), *Learning Difficulties* (1992) *Practice Teaching* (1993), *Mental Health* (1993), *Criminal Justice* (1993). Later work focusing on elders and ethnicity is produced by Naina Patel within the Policy Research Unit on Ageing and Ethnicity (PRIAE) .

Ann Phoenix and Barbara Tizard's book *Black, White or Mixed Race?: Race and Racism in the Lives of Young People of Mixed Parent*. London, Routledge – begins the work of reconceptualising 'black' identities.

The Report into the Inquiry into the Care and Treatment of Christopher Clunnis is published. Christopher Clunnis, who had been diagnosed with schizophrenia, had recently been discharged from hospital without a care plan when he murdered Jonathan Zito, a member of the public, at a London train station. This was a very high profile case that garnered a lot of media attention and criticism of the government's Care in the Community policy. As a result, the Care Programme Approach (CPA) is introduced into mental health policy and legislation in England.

- 1993/4** Hostile media coverage of 'political correctness' in social work and of 'same-race' placements policy and practice precipitates a turning point in CCETSW's retreat from the explicit positioning of anti-racist approaches.

Ravinder Barn, *Black Children in the Public Care System*, London: Basford is published.

- 1994** CCETSW's Black Perspectives Committee is disbanded by the Conservative government following widespread backlash against anti-racist developments in social work.
- 1995** Jane Dalrymple and Beverley Burke –*Anti-Oppressive Practice: Social Care and the Law*, Buckingham, Open University Press offers a departure from cultural competency

approaches and gives a focus to the constructive use of the legislative framework in addressing minority needs. Their framework foregrounds intersectionality and the need for partnership working.

- 1996** Operation Black Vote is established. This is a government funded positive action initiative to get greater representation of Black people in politics and increase the Black vote.

Two accredited Black Practice Teachers' programmes are developed in Manchester and Merseyside. All course participants, trainers and practice teachers are Black.

1997

In the publication, *Anti-Discriminatory Practice*, the author Neil Thompson introduces his now widely cited PCS (Personal, Cultural, Structural) framework for understanding the processes of discrimination.

- 1998** David 'Rocky' Bennett, a 38 year old African Caribbean man is killed whilst being restrained in a medium-secure psychiatric unit. The independent inquiry that follows (Blofeld Report: *Independent Inquiry into the death of David Bennett 2003*) produces 22 recommendations for practice in mental health.

Devolution for Scotland and Wales and an Assembly for Northern Ireland is constitutionally established. These countries will become self-governing bodies in specific social policy fields – health, education, social work and housing with social security and the tax system retained by Westminster. These Assemblies will be responsible for promoting race equality in their jurisdictions but hold no power over immigration.

Author's own produce a bi-lingual resource: *'Working with Difference: A resource for people working to promote anti-racism in social work and social care in Wales'* CCETSW Cymru.

- 1999** Immigration and Asylum Act Section 115 states that a person subject to immigration control will have 'no recourse to public funds' thus excluding them from a range of benefits including child benefit, disability benefits, housing benefit and social security benefits.

The Stephen Lawrence Inquiry (Macpherson Report) defines the concept of institutional racism. Racism cannot simply be considered the actions of individuals but recognised within institutional practices and processes. The report makes a number of recommendations including strengthening the Race Relations Act to address institutional discrimination.

Paul Henderson and Ranjit Kaur (Eds) *Rural Racism in the UK*, London, Community Development Foundation draws attention to the extent of racism in rural communities and uses case studies to illustrate community-based responses. This marks a new trajectory in thinking about anti-racism beyond the metropolis. Other studies of rural areas will follow.

2000s Statutory drivers

- 2000** The Social Exclusion Unit argues that ethnic minority disadvantage cuts across all aspects of deprivation and provides a policy focus for interventions aimed at deprived communities.

The Race Relations (Amendment) Act 2000 extends the scope of the 1976 act and places specific duties on public sector organisations to consult with Black and ethnic minority communities to develop race equality plans and to monitor impacts. The legislation includes a positive duty 'to promote' race equality not just to prevent unlawful discrimination.

Damilola Taylor, a 10-year-old black boy, is murdered on a council estate in London. This is the start of paying serious attention to knife crime in urban areas, and consideration of the role of welfare agencies and the youth justice system.

Victoria Climbié, eight, dies from hypothermia in her home in Tottenham, north London, after suffering months of horrific abuse and neglect. A public inquiry into her death begun in September 2001 chaired by Lord Laming, leads to sweeping reform of Britain's child protection services. It is established that there were at least 12 chances for the agencies involved in her protection to have saved her.

Refugee women's groups struggles to bring a gendered analysis to asylum claims result in the UK's Immigration Appellate Authority (the Immigration and Asylum tribunal) launch of its *Asylum Gender Guidelines* for use in the determination of asylum appeals. The guidelines note that the dominant view of what constitutes a 'real refugee' has been that of a man. The guidance aims to ensure that the gender of the asylum seeker does not prejudice their application.

The Future of Multi-Ethnic Britain, the report of a commissioned panel chaired by Bikhu Parekh, on the current state of multi-ethnic Britain proposes ways of countering racial discrimination and disadvantage across the four nations of the UK. The report is controversial in arguing for the need to 'rethink', revise and rework the national story and criticised by the right wing media for lack of patriotism. The report provides many recommendations for tackling racial disadvantage within all tiers of society but fails to get traction amidst hostile media coverage

2001 Census recognises the category 'Mixed-race' for the first time.

9/11 Attack on the World Trade Centre New York shifts public attitudes towards Muslims and Islamic faith. This will become a major trigger of revived Islamophobia.

CCETSW closes and the General Social Care Council is established as the regulator of social work education.

Valuing People: A new strategy for learning disability for the 21st century (Department of Health) highlights the needs of minority individuals with intellectual disabilities and their carers.

2002 Brian Alleyne – *Radicals Against Race: Black Activism and Cultural Politics*, Bloomsbury Publishing – provides the account of the New Beacon Circle, a group of activists made up of parents, teachers, lawyers, social workers, writers and artists engaged in social movements and transformative practices concerning education, culture, class, race and citizenship.

In response to the weak focus on migration in social work, Steve Cohen, Beth Humphries and Ed Mynott (eds) publish *From Immigration Controls to Welfare controls*. London, Routledge which outlines social work's responsibility to have knowledge of immigration law.

2003

The Laming Report into the death of Victoria Climbié is published. The report makes 108 recommendations aimed at changing Child care law and practice.

Inside outside: Improving the mental health services for Black and minority ethnic communities in England (National Institute for mental health England) signals an important step forward to support the reform of mental health services. It aims to reduce and eliminate ethnic inequalities in mental health service experience and outcome; to develop the cultural capability of services and to engage the community and build capacity through community development workers.

Fernando S. *Cultural Diversity, mental health and psychiatry: the struggle against racism*. Hove, Routledge is published and includes practical and far-reaching suggestions about changes in practice to meet Black and minority ethnic mental health needs.

The Female Genital Mutilation Act strengthens and amends the Prohibition of Female Circumcision Act of 1985. For the first time, it is an offence for UK nationals or permanent UK residents to carry out female genital mutilation abroad, or to aid, abet, counsel or Procure, the carrying out of female genital mutilation, even in countries where the practice is legal.

2004

Lord Laming's inquiry into the death of Victoria Climbié leads to the enactment of The Children Act 2004 which amends the Children Act 1989, and creates the *Every Child Matters* initiative to improve outcomes for all children in England and Wales. Some of the significant changes are introduced including the establishment of *The Office of the Children's Commissioner*, Local Safeguarding Children Boards, and the development of information, retrieval and tracking systems (IRT).

Jayne Olfekwunigwe's anthology entitled *Mixedness*, in the UK 'Mixed Race' Studies: A Reader is published and highlights the development in theorising mixed-race identity

Ravi Kholi's book *Social Work with Unaccompanied Asylum-Seeking Children* flags the complexities of migration and unaccompanied minors.

2005

Delivering race equality in mental health care – five year plan 2005-2010 (Department of Health) sets out the Government's five-year plan for reducing inequalities in Black and minority ethnic patients' access to, experience of, and outcomes from mental health services. The action plan is developed following the recommendations made by the Blofeld Inquiry into the death of David 'Rocky' Bennett.

The Mental Capacity Act 2005 is introduced as a result of the case of Mr C, a Black elderly Caribbean man who had a diagnosis of schizophrenia and was a long-term patient in the high-security psychiatric hospital, Broadmoor. Mr C made a legal challenge against the doctors who wanted to amputate his leg as a result of serious (and life-threatening) gangrene in his foot.

Valerie Mason John publishes 'Borrowed Body' later re-titled '*The Banana Kid*' and published by BAAF which tells the story of a black girl growing up the care of Dr. Barnardos Village in Essex and years in and out of foster homes during the 1960s. The book wins MIND's Book of the year award in 2006.

7/7 terrorist bombing in central London paves the way for the development of the PREVENT agenda, the government's counter-terrorism strategy to tackle radicalisation of children and young people.

2009 Following lobbying by the Abolish No Recourse to Public Funds Campaign member organisations and activists, the Home Office announces a three month pilot project providing accommodation and subsistence support while applications for indefinite leave to remain are submitted and processed. This is subsequently extended further after consultations with the campaign group.

Concerns are expressed against the government proposals to amalgamate all existing equalities legislation into a Single Equality Act, fearing a dilution of the focus on race equality. The Equality Review (launched in 2002) and the subsequent creation of the Equality and Human Rights Commission (established in 2007) created by the Equality Act 2006 presented the single equality bill (published 27 April 2009).

A New Decade – Ascendancy of neo-liberal diversity, global complexities and change

2010 The Equality Act receives Royal Assent which brings together the existing equalities Acts to strengthen anti-discrimination legislation and accommodate an improved response to intersectionality. The Act covers age, disability, ethnicity, gender identity, sexual orientation and religion and belief. The Equality Act introduces impact assessments.

2014 Higher Education Statistics Agency (HESA) highlights the low numbers of Black professors in UK higher education institutions. By 2018 there are 5 black professors of social work in the UK.

The Children and Families Act stipulates that adoption agencies no longer have to give due consideration to a child's religious persuasion, racial origin and cultural and linguistic background when matching a child and prospective adopters.

2016 The Immigration Act 2016 introduces new measures to enforce immigration laws, making it easier to remove illegal immigrants. It is thus much harder for immigrants to access work, housing and health care, and to open bank accounts. The Immigration Act 2016 also has implications for the Local Authority role in relation to unaccompanied asylum-seeking children by reducing the support for care leavers (18+) with no immigration status if they have exhausted all their rights of appeal.

2018 -

17th April the Prime Minister, Theresa May issues an apology to 'Windrush' Commonwealth migrants following the denial of citizenship rights and threats of deportation if they were unable to furnish evidence of their legal migration status. This affected an unknown number of people who arrived in the UK from the Caribbean as children, often on parents' or siblings' passports, but were never formally naturalised or had not applied for a British passport.

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