

# Bristol Globe

June 2011

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## A warm welcome to Bristol Globe



Bristol NUJ congratulates **Bristol City of Sanctuary** in winning such wide support for its important work in welcoming refugees to the City. We have supported City of Sanctuary since the idea was first raised and we are very pleased to see that you are spreading your ideas through this new magazine. We wish **Bristol Globe** magazine every success and a wide and appreciative readership.

Bristol NUJ is the city's number one organisation for professional media workers. We have around 350 members in newspaper and broadcast journalism, publishing, web publishing, photography, PR and more. Discover more about the union at [www.nuj.org.uk](http://www.nuj.org.uk) or visit the Bristol branch website at the address below. To find out more about the branch, email [bristol@nuj.org.uk](mailto:bristol@nuj.org.uk)



We're at [www.bristolnuj.org.uk](http://www.bristolnuj.org.uk)

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## Bristol City of Sanctuary Supporters

If your organisation would like to be added to this list, please visit [www.cityofsanctuary.org/bristol](http://www.cityofsanctuary.org/bristol)

ACTA Community Theatre  
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Amnesty International Bristol Group  
Anglo-Iranian Society (Bristol)  
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Avon and Bristol Law Centre  
Baker Brown Associates  
Barnardo's South West  
Bedminster Quaker Meeting  
Black Development Agency  
The Brigstowe Project  
Bristol Action for Southern Africa  
Bristol and Avon Chinese Women's Group  
The Bristol Bike Project  
Bristol Citizen Advice Bureau  
Bristol Community FM  
Bristol Community Housing Advice Service  
Bristol Darfur Association  
Bristol Debt Advice Centre  
Bristol Defend Asylum Seekers Campaign  
Bristol District of the Methodist Church  
Bristol Drugs Project  
Bristol Fairtrade Network  
Bristol Folk House  
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Bristol Hospitality Network  
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Bristol Somali Forum  
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Happy City Initiative  
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Hotwells Primary School  
Imayla International Organisation for Migration  
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Kalahari Moon  
Kenya Association in Bristol  
Kingswood Methodist Church  
Malcom X Centre  
MDC Bristol  
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Off the Record  
One25  
Orange Street Creative Studios  
Oxfam South West  
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The Pierian Centre  
Radio Salaam Shalom  
The Rainbow Programme  
Reckless Orchard  
Red Notes Choir  
Redland Park Church  
Redland Quaker Meeting  
Refugee Action (Bristol)  
Refugee Women of Bristol  
Roaring Success Communications  
Rolls-Royce  
Royal West of England Academy  
Saint Bonaventure's Roman Catholic Parish  
Shelter Housing Support Service  
SHOP (Vintage Lounge and Arts Venue) CIC  
Society of Merchant Venturers  
Somali Development Group  
South Avon Conservation and Amenities Society  
South West TUC  
St Gregory's Church, Horfield  
St Nicholas of Tolentino School  
St Nicholas Tolentino  
St Pauls Advice Centre  
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Victim Support-Avon and Somerset  
Volunteering Bristol  
Voscur  
World Development Movement (Bristol)  
Young Bristol

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# Congratulations to Bristol – proud to be a City of Sanctuary



A message from Inderjit Bhogal, the founder and national chair of the City of Sanctuary movement

*WELL done to all organisations and individuals who are working hard in this development. You all represent a tremendous commitment to the building of cultures of welcome, hospitality and safety for all residents, but especially for those among us seeking safety from harm, and sanctuary.*

*Achieving the City of Sanctuary standard does not mean you have achieved your 'nirvana', a state of blissful peace. The City of Sanctuary standard is a significant marker to reach, recognising that a wide variety of local community groups and the local council have a shared vision for a shared future.*

*Now you must sustain this vision, and strengthen it.*

*Injustice, war, poverty and persecution continue to put lives in danger. Everyone wants to be safe.*

*We all belong to each other. We all desire the fullness of life. We find warmth and shelter in each other. The challenge is to tackle injustice and hatred that hurts us all, and to do all in our power to build harmonious and hospitable communities in which all are welcome, belong equally, have hospitality, and are safe, and have sanctuary.*

*In the context of injustice and people desiring safety it is monstrous that there are those who seek to make money out of other people's misery. Human trafficking and the associated sex and child trafficking trade is today's slave trade. Hundreds of children trafficked into the UK are disappearing each year from the care system (550 in the last three and half years). Such immigration crime needs to be exposed and ended. Protect the most vulnerable.*

*Well done Bristol. The City of Sanctuary badge takes you on in your own history in relation to the movements of people.*

*There is much yet to be done. Keep the conversations and communication levels going. You have the strength of a shared vision to guide you.*

*Remain strong.*

**Inderjit Bhogal**

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# Welcome to BRISTOL GLOBE

I AM delighted to be editing the first edition of the BRISTOL GLOBE. In 2007 I had the honour of editing a similar magazine called Haven in Liverpool. It was the brainchild of Gordon Doh Fondo from Cameroon, who was part of the Exiled Journalists' Network which had started life here in Bristol a few years earlier. As with BRISTOL GLOBE the idea was to introduce newcomers to the city and local citizens to their new neighbours.

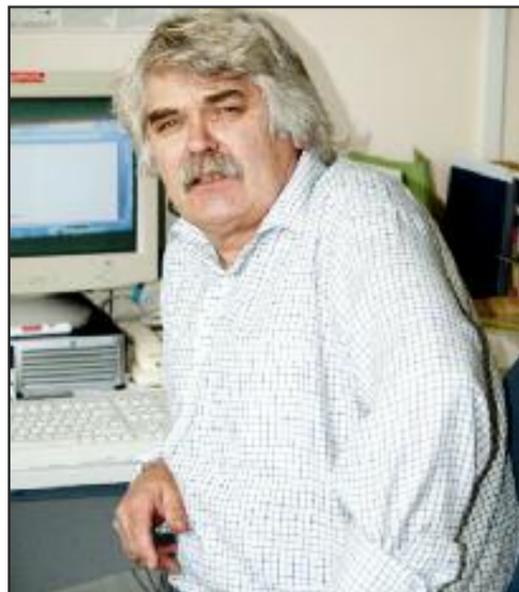
That notion of hospitality is one of the goals of the City of Sanctuary movement, which is why I was also pleased to speak in support of Bristol's bid for recognition at the Council House last November. As I told the assembled councillors, my mother's family found sanctuary here back before the end of the 19th century. My Irish grandparents Julia McCabe from Tullow, County Carlow and John Dempsey from Rose Green, Co. Tipperary met here in Bristol. They married in 1908 at Holy Cross Church in Bedminster. There I am with them (below left) aged 2 in 1949. They lived at 10 Hill Street (now Merrywood Close) in Bedminster where they brought up seven children – Edward, Dermot, John, Mary (my mother), Gerald, Agnes and Sheila.



**A young Mike Jempson and his Irish grandparents, who met and lived in the city**

The war and work drew most of the family away from Bristol, but the city retains its magnetic charm. I returned with my young family almost 25 years ago having lived and worked for nearly 20 years in the melting pot that is East London. Inner-city Bristol has a similar multicultural mix and we all enjoy the amazing range of food, music, arts and histories that surround us. BRISTOL GLOBE is about celebrating all those things and the people who bring the city to life. But it is also about sharing lifestyles, achievements and ambitions. And we hope

**'We all enjoy the amazing range of food, music, arts and history that surround us': Mike Jempson**



it will inspire other Cities of Sanctuary to produce their own versions. This one would not have happened without the efforts of another exiled journalist, Forward Maisokwadzo from Zimbabwe. Publication of this pilot edition coincides with his becoming the first person to receive the European Network against Racism Foundation's award for outstanding achievement across Europe. It is a tribute to his hard work in establishing Bristol as a City of Sanctuary, and an award of which the city too can be proud. I must also thank all the others who have made this issue possible – from the volunteer writers, photographers and designers to our advertisers and printers. This is not a commercial enterprise, and in these straitened times it is exceptional for people to give up time and expertise without reward. They have shown the spirit we need to keep this initiative alive. We hope the city's business community will support BRISTOL GLOBE through sponsorship and advertising. Then it can become a familiar part of our heritage – offering a warm welcome to those who come to live here, and a reminder to the rest of us about where we come from and what we can offer each other. Let us know what you like about the magazine, and what stories you would like to see appear in future editions. Enjoy!

*Mike Jempson*  
Director, The MediaWise Trust

# The movement gaining ground

Former HTV journalist Stan Hazell explains the origins of the City of Sanctuary idea

**S**ANCTUARY! It is a cry that has reverberated down the centuries from those seeking safety from persecution or even death. Now, in 21st century Britain, tension and hostility often surround discussions on immigration. However, a campaign to create a culture of welcome for refugees and asylum seekers in cities around the country is gaining momentum. Supporters of the City of Sanctuary movement, launched in Sheffield in 2005, are keen to make clear that asylum seekers are not illegal immigrants and have been granted the right to stay in this country while their applications are processed. Those seeking asylum – sometimes with their children – have fled political unrest, wars, oppressive regimes and, in some cases, torture. They come from countries like Somalia, Iraq, Iran, Afghanistan, Eritrea and Zimbabwe, facing danger to cross seas and borders in the hope of reaching Britain. Some end up in detention centres.

## The asylum process

**W**HEN asylum seekers arrive in the UK they trigger the start of a complex process. Sometimes they have arrived hidden in a lorry and are dropped off not knowing where they are. Others present themselves to police. They must all, within a few days, get to the Home Office centre at Croydon where their application for asylum starts. The unlucky ones, who don't pass the first UK Border Agency interview, are sent to detention centres, in most cases to await deportation. But if the application is allowed to continue they will be dispersed to cities around the UK with housing and a weekly allowance of £35.50. They are not allowed to work and, at any time, they may be detained by police. The process can take six months, but it can be six years or more – and can often involve an appeal. If that fails they can be deported. A last hope of escaping deportation is Section 4 of the Immigration and Asylum Act. It provides accommodation and the weekly allowance – this time paid by a credit card only usable in selected stores – to



**Main picture: Bristol people march in support of City of Sanctuary**  
**Inset: Siva Rajah, 26, a Tamil orphan from Sri Lanka, has been in the UK for 12 years and now lives in Bristol with his two children. He would be at serious risk of violence in Sri Lanka. He went on hunger strike in protest at being sent back. But he could still be deported.**

The UK has always had a tradition of providing a place of safety for refugees, but the reality is that comparatively few are granted asylum and the stressful wait for a decision can take years. The City of Sanctuary idea was the initiative of Rev Inderjit Bhogal – a former president of the Methodist Conference and himself a former refugee from East Africa who had long campaigned on asylum issues – together with a kindred spirit Craig Barnett, who became its first national organiser. A meeting in Rev Bhogal's church attracted 60 organisations. He shared with them an idea from Hebrew scriptures about cities of refuge and invited them to help

asylum seekers who are taking "reasonable steps" to leave the UK or have medical reasons for staying. Some, though, are terrified at the thought of being returned home; they don't even apply for Section 4 and lose both their accommodation and support. Women who have broken free from arranged marriages are among those affected. They have lost their asylum status but can't go home from fear of stigmatisation and violence. Many asylum seekers have mental health problems brought on by their experiences. The prospect of returning to a hostile environment causes some to take their lives. A survey at the Welcome Centre run by Bristol Refugee Rights showed 60 per cent of new attendees were destitute. Manager Caroline Beatty says: "Some are in limbo for years. We don't even know how many there are. The authorities seem to ignore them." Lost to the system, they rely on handouts from agencies like the Red Cross and Assist. If they can't find a bed in a fellow asylum-seeker's house they can end up on the streets. For a lucky few, there is light at the end of the tunnel – they will finally win refugee status.

create such a city in Sheffield. Everyone there signed up to the idea. Within two years the local council had given its backing and Sheffield became Britain's first designated City of Sanctuary. Bristol joined the growing list in 2009. The movement's goal is to create a network of towns and cities which are "proud to be places of safety". Soon there could be 18 cities around Britain sharing that status. Bhogal explains: "We don't have an action plan. It is an idea that draws in all kinds of people. I don't even know who they all are." "We have given a vision around which people of all backgrounds – political, religious or non-religious – can work to provide a culture of welcome and hospitality for asylum seekers."

He likens the movement's philosophy to that of Fair Trade, where organisations, towns and cities have to hit certain benchmarks to be designated a Fair Trade area. A priority for City of Sanctuary status is having local organisations supporting the idea and getting backing from local authorities. Rev Bhogal sees the movement taking on a momentum for a change in attitudes. "We want to create such an atmosphere of welcome and hospitality that it becomes part of our culture," he says. His final message comes from the Bible: "When I was a stranger you took me into your home" (Matt. 25:35). As a Christian, he says, that's all the motivation he needs. • [www.cityofsanctuary.co.uk](http://www.cityofsanctuary.co.uk)  
This is an edited version of an article that appeared in Reform magazine of the United Reform Church in June 2010



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Bristol's brand new M Shed museum tells the story of Bristol through the lives of the people who have lived here, past and present, including those who came to the city in search of safety or just a better life, reports Eugene Byrne

**I**N CASE you haven't noticed, Bristol has a brand spanking new Museum, down on the docks. The £27 million M Shed, set in a former warehouse that was once home to the city's Industrial Museum, opened on 17 June with a weekend of celebrations. M Shed has some fantastic tales to tell Bristolians and visitors alike about the city's past. We have over a thousand years of history, packed with colourful personalities and dramatic events. There are stories that are noble and inspiring, and some that are shameful. Nothing's been covered up.

The museum has over 3,000 exhibits in three main galleries – Bristol People, Bristol Places and Bristol Life, using pictures, objects and stories taken from historical records and the memories of living Bristolians, to explore the city's history from prehistoric times onwards.

There's a lot of focus on social history – the lives of Bristolians, rich and poor, down the years; their work, their homes, what they did for fun. The bigger historic themes are there as well – Bristol's long, long history as a trading port, its wartime experiences, the slave trade, the achievements of famous Bristolians, and a surprisingly long history of traffic congestion.

You can meet Bristol's very own dinosaur and see some of the things invented or manufactured here, from the Bristol car and the Concorde engine, to Fry's chocolate and Wallace and Gromit. You'll be able to mix music to make your own 'Bristol Sound', ride the Lodekka bus and listen in on people's conversations. You can dine at a table where history comes to life, step inside a WWII Ander-



Cranes and boats adorn Bristol's new dockside museum Picture: Chris Bahn

# A look inside Bristol's new memory shed

## Memory 1

**Maria and Luigi Policella are pictured around 1930 outside the shop in Marlborough Street where they lived and worked. They arrived in Bristol in 1919 but had left rural southern Italy in 1909, along with many of their compatriots. Luigi made the ice cream and would also sell it from a handcart packed with ice in the centre of Bristol.**

Picture © Di-Gesse Family



## Memory 2

Iva Williams is shown with her husband on their wedding day. Iva moved from Jamaica to Bristol in 1962 to join her fiancé. She found it difficult to adapt and missed her family and friends as well as Jamaican food and sunshine. At first, Iva and her husband faced discrimination and 'dead-end' jobs, but she soon became a nurse at Frenchay Hospital where the people were friendly. Now she can't imagine living anywhere else. "I grew up so much in Bristol that I now consider it my home."



## Memory 3

**Kayse Maxamed is seen receiving a certificate from former Bristol Lord Mayor Peter Abraham after studying the work of councillors. He arrived in the UK as a refugee from Somalia in 1997.**

"People in Bristol were very friendly and made me feel welcome. There are a few people who just don't understand why we are here." Kayse settled in Bristol in 2004. He is now a mental health worker for the NHS and is studying for a degree. "Life in Somalia had become impossible. I had to get to a safe place and away from the chaos."



## Memory 4

Reuben St Claire is pictured with his wife, Ruth. His father, Joseph, is believed to have arrived in Bristol as a stow-away from Barbados; he worked as a dentist on Bristol Bridge and married Mabel Stallard in 1913. Their four sons ran Westbury Upholstery works. Reuben became the first black platoon officer in the Home Guard; Vernon was a prisoner of war and Raymond was an artist. Daughters Cleophus and Naomi ('Sissy') became well-known singers. Reuben's son, Russell, followed family tradition to become a dentist, while his daughter, Lindsay, is a lecturer at Bristol University.



## Memory 5

The Joshi family arrived in England in 1972 when President Idi Amin expelled people of Asian and European descent from Uganda. Mrs Joshi is pictured with her son and husband shortly after they arrived. They went to live in a refugee camp near Minehead. Mr Joshi became a teacher and in April 1973 they moved to Bristol, where they helped to set up the Hindu Temple in Redfield. "We had to establish ourselves in a new country and new city. It was hard work. Now as a family, we feel Bristol is our home."

## Memory 6

Zyta Seulejewska is seen second from the right in the middle row in 1938 at her primary school in Poland. In 1940, the Russian Army forced her family to flee to Siberia. Zyta came to England in 1948 aged 14. She attended Bristol University and became a teacher here. "I've made my home and life in Bristol. I was happy, scared, excited – but I knew that my life would be easier." • Pictures for Memories 5 and 6: © Bristol Museums, Galleries and Archives

son shelter or search for your home, school or workplace on a giant floor map of the city.

"Some of the most surprising things in the museum are the little known stories about the history and people of the city that have come to light during the years of research," says Julie

Finch, Bristol's head of Museums and Archives.

While there are plenty of hi-tech toys and displays, M Shed aims to be interactive in a wider sense, too.

Visitors will be invited to take part in events and debates on important issues from the pres-

ent day. Museum staff want to get us involved in discussions around everything from, say, transport, shopping and environmental issues all the way to broader questions of how we make Bristol a better place to live.

"Fascinating stories are told

throughout the museum of people who have come from all over the world to make Bristol their home," explains Julie.

"Objects, archive film footage, photographs and memories will all play a part in telling these important stories."

"We know from research that

the people of Bristol wanted a city history museum," she says. "We will of course measure our success through visitor numbers, visitor experience and satisfaction – but for me it will be that visitors to the museum come away inspired, challenged, surprised and wanting to experi-

ence more of what the city has to offer."

• M Shed is at Princes Wharf, Wapping Rd, Bristol BS1 4RN. Admission FREE; open 10am to 5pm Tuesday to Friday, 10am to 6pm Saturday and Sunday. Closed Monday. Bank Holidays 10am to 6pm. 0117 352 6600; [www.mshed.org](http://www.mshed.org)



## UNIVERSITY OF BRISTOL BOTANIC GARDEN

Exciting contemporary plant displays featuring Mediterranean flora, rare local native plants, unique Chinese medicinal herb garden, plant evolution displayed in a dramatic dell, glasshouses, home to the giant Amazon waterlily, tropical fruit, medicinal plants, large collection of orchids, cacti and carnivorous plants.

Open Wednesday, Thursday, Friday and Sunday 10am - 4.30pm April - October plus Saturdays June, July, August and September. Admission £3.50 Children up to age 16 free. For winter opening times check website.

Refreshments available Saturday and Sunday June to September.

Tours available to garden clubs and societies  
For all details please see our website:  
[www.bris.ac.uk/Depts/BotanicGardens](http://www.bris.ac.uk/Depts/BotanicGardens)  
Conveniently located in Stoke Bishop adjacent to Durdham Downs and only 1.5 miles from the city centre.

Stoke Park Road, Stoke Bishop  
Bristol BS9 1JG



PHIL CHAMBERLAIN and MIKE JEMPSON stroll back into the history of old Brigstowe and find that the past is there to be discovered

**S**TANDING at the highpoint of Castle Park, beside St Peter's Church, left roofless and empty as a memorial to those who perished in the Bristol blitz 70 years ago, you are surrounded by reminders of past conflicts. Trees commemorate the D-day landings, the victims of Hiroshima and Nagasaki, and Anne Frank, murdered in a Nazi concentration camp. Even the remnants of the castle itself, built first with timber then stone during the Norman conquest of England, speak of its destruction by Oliver Cromwell during the English Civil War.

In today's happier times new wooden battlements house a popular children's play park. And when Bristol first hosted a traditional German Christmas market with its exquisite seasonal smells, it was in the shadow of St Peter's.

A thousand years ago the dank smells of marshland would have wafted up this hill, which has long been a place of safety. In Saxon times it was an easily defended settlement almost entirely encircled by the Avon and Frome, before the smaller river was shunted underground to emerge in the today's Centre.

Brigstowe – the place by the bridge – bore no comparison to its nearest neighbour 15 miles to the east. Bath, with its grand Abbey and spiritual hot springs, had been the heart of the West Country since Roman times. But the tide turned in Bristol's favour as it began to take advantage of the protection afforded by the Avon gorge. It allowed traders from far and wide to reach a protected inland harbour, and the city prospered for centuries as an engine of both empire and enterprise, with slavery, spices and tobacco playing a crucial role.

**T**hen, as now, much trading was done in the bustling markets of Broad Street, High Street and Corn Street, where the 'Nails' on which deals were struck can still be seen. Inside St Nicholas Market, above the colourful stalls jammed cheek by jowl, the walls are decorated with friezes which tell of Bristol's trade with the West Indies.

Food and crafts from many nations can be found in stalls and kiosks. Haphazard redevelopment of the gaps left by wartime bombs has made a hotch-potch of the city, but if you explore the narrow, twisting alleyways in this area you get a tantalising glimpse of what the city was once like.

The crossroads where Broad Street, High Street and Corn Street meet Wine Street is where proclamations, executions and celebrations used to take place. The splendid Old Council House on the corner of Corn



Temple church: Like St Peter's nearby, it is a memorial to the Blitz

# A walk through time

Street maintains the celebratory tradition. It is now Bristol's Register Office, where citizenship ceremonies are held to welcome those from overseas who settle here.

Walk down Broad Street and on the right you come across a site that has offered hospitality for generations. The Grand Hotel has replaced the Bristol Inn, and in its basement bar a medieval well was rediscovered in 1973. It is almost 57 feet deep and though lit at the top it is impossible to see the 15,000 gallons of water said to be at the bottom. Thought to date back to Saxon times

it would have been a key water source within the city walls. Further down Broad Street there is another which was once inside the city walls. Pass through St John's Gate, the last surviving castle entrance which once welcomed Queen Elizabeth 1, and turn right. Poking out of the wall and guarded by a lion's head, is a tap. St John's Conduit draws water from a spring on Brandon Hill via a system devised more than 500 years ago by Carmelite monks from a monastery on the site of today's new Colston Hall. For a time during World War II this was the only source of fresh water for people living nearby.

Returning to the medieval crossroads you pass a Royal Bank of Scotland building on your left. The exterior has an astonishing ceramic design produced by the original owner, printer Edward Everard in 1901. His art nouveau frontage features Gutenberg and William Morris in a celebration of printing and acted as an advertisement for his business.

In those days Bristol – now better known for its media companies – was a thriving centre of printing, and home to one of the oldest provincial newspapers in Britain. The Bristol Times and Mirror building round the corner in Corn Street was built at the same time as Everard's and housed the first telegraph office in the city. As a carving above the door explains, the paper began life as the Bristol Post Man in 1713. It was preceded by the Bristol Post Boy, published by printer William Bonney from 1702-1715.

*Continued on page 10*



St John's Gate, the last remaining medieval entrance to Bristol Castle

## Welcome to Bristol Globe magazine!



Portents (John Easterby)

The Pierian Centre offers heart-felt support to Bristol Globe magazine – and to Bristol's new status as a City of Sanctuary!  
[www.pieriancentre.com](http://www.pieriancentre.com)



## Staple Hill Methodist Church

is happy to support the launch of Bristol as a City of Sanctuary and the **BRISTOL GLOBE** magazine.

Our congregation has actively supported an asylum-seeker to obtain leave to remain in the UK and is committed to making our community a welcoming place for others.

Communication is vital in a growing city, especially when its population expands and changes. Reminders of those who came to help form the city are everywhere.

To the north east of Castle Green, beneath the Cabot Circus shopping mall, was Irishmede, where immigrant workers lived until Norman times. Small Street housed a Jewish quarter until the 14th century when it was attacked and moved to Wine Street. Tax returns from the 1520s record an Italian Francesco Borsa living on High Street, and a French servant John Mottions living by Bristol Bridge.

Cross Baldwin Street below Bristol Bridge and you come to Welsh Back, so-named for the trade from Wales which drew up here. You are greeted by the grand West India House, a Grade II listed building now converted into apartments. Further along to the right you catch sight of a magnificent example of Bristol Byzantine style, the Granary, now a fish restaurant and flats.

Look right down cobbled King Street and on the left you'll see the timbered Llan-doger Trow, named after the flat-bottomed



Ornate: King Street almshouse

Welsh barges that once plied here. The pub dates from 1660 and appears as the Admiral Benbow in Robert Louis Stevenson's *Treasure Island*. It is also where Daniel Defoe is said to have met the shipwrecked Alexander Selkirk who inspired Robinson Crusoe.

Opposite is the world famous jazz pub the Old Duke, named after Duke Ellington. Either place makes a great spot to reflect upon Bristol's international connections, past and present, and to start another walk exploring its nautical history. But that will have to wait for another day ...

*Pictures by Phil Chamberlain*

- Bristol Ramblers and Bristol City Council produced *Bristol Backs – Discovering Bristol on Foot* in 2002. Eleven walks can be downloaded from the City Council website.
- There are plenty of books about Bristol's history. Try *The Bristol Story* by Eugene Byrne and Simon Gurr, published in 2008. You might also like *Bristol: Ethnic minorities and the City, 1000-2001* by Madge Dresser and Peter Fleming (2007). Check your library.



Bristol Radical History member MARK STEEDS, himself a pub landlord, recalls how an act of hospitality shaped world history

**I**F EVER there was a place where you can drink in the past then the Seven Stars in Redcliffe is it.

Bristol Radical History Group (BRHG) members reckon that "the pub that changed the world" should be a World Heritage site, despite its small size.

Tucked away in an old medieval side street next to St Thomas the Martyr church, the Seven Stars has one of the few tangible legacies of Bristol's Abolition 200 year – a narrative plaque commemorating the pub's association with the campaign against slavery.

The central figure is radical cleric Thomas Clarkson who came to Bristol in 1787 to investigate the horrors of the 'African Trade', and found sanctuary at the Seven Stars, then a sailors' pub in St Thomas Lane.

A driven man, Clarkson was inspired, like two of Bristol's other radicals, John Wesley and Edmond Burke, by the writings of Anthony Benezet, a Quaker of Huguenot descent who had fled France to Pennsylvania. As a young man Clarkson won a seminal essay 'On the Slavery and Commerce of the Human Species, Particularly the African', strongly influenced by Benezet's work. He then helped set up the Abolition Committee in London.

It was essential for the Committee to get facts and figures on a business that coveted secrecy and misinformation and, risking life and limb, this is what Clarkson did. Coming first to Bristol to investigate the Slave Trade and all of its injustices, making friends and contacts that would endure, his

Above: Richard Hart unveils the Clarkson plaque at the Seven Stars, 1 May 2009

Picture: Michael Lloyd

Right: Artist Mike Baker at work creating the commemorative plaque in the Great Western Cotton Factory, Barton Hill

## Cry for

Quaker Abolitionist friends put him in touch with landlord Thompson of the Seven Stars, which became the base for his enquiries.

His discoveries changed public opinion and paved the way for Abolition a full 20 years later on.

On the plaque he is depicted centrally and, bottom left, with landlord Thompson outside the inn, discussing their areas of research – the notorious dockside inns where devious 'crimpers' tricked men into service aboard ship. Above left we see him interviewing a hard-pressed sailor who had witnessed first-hand the atrocities of the trade; bottom right depicts the Seven Stars inn sign – coincidentally the sign in the night sky that guided escaping slaves in America. Finally, above right, the North Star logo of the Great Western Railway, amazingly the most popular of the railway's first trains. It has double significance for us as not only is it named after the 'Freedom Star' that the Seven Stars points too, but it also symbol-



## freedom at the Stars

ises a major injustice. Full emancipation in the British Empire didn't come until the 1830s, and in order to achieve it compensation money had to be paid to the plantation owners! Part of this money was used to construct railways around the world including the new Bristol to London line.

**O**n the eve of the Abolition 200 events in Bristol, Bristol Radical History Group launched the first of its History Weeks, in November 2006, billed as 'Nine days of commemorations, public debates, films, gigs and exhibitions featuring rioters, rebel slaves, pirates, mutineers, Jacobin plotters, radical preachers, raunchy ranters and revolutionaries ...'

The Seven Stars pub already enjoyed a modest blue plaque but the radicals wanted to make much more of its place in history. To raise awareness they commissioned their first pamphlet *Cry Freedom, Cry Seven Stars*, and organised fund-raising events supported by far-sighted landlords,

Steve Niven and Katie Hardwick. The pub is now run by Steve Wratten.

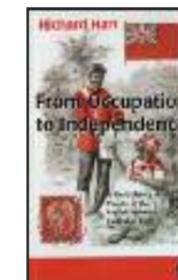
Together with donations from the TUC, the Milliband Fund and Bristol Civic Society, they raised the £4,000 needed to commission a large-scale narrative plaque from Mike Baker of Living Easton Trail fame.

When I discussed the pub's early history at one of the early BRHG events, American academic Peter Linebaugh pointed out that the Seven Stars symbol had great significance in the United States as it was used to lead escaped slaves to freedom in the North. This link was investigated and added to the plaque story, sparking other amazing coincidences along the way, not least the North Star connection.

The plaque was unveiled on 1 May 2009 by Richard Hart, a leading Caribbean scholar, trade unionist and political activist who had one been on America's most wanted list after the US invasion of Grenada in the 1980s.

The Seven Stars project was an early suc-

cess for Bristol Radical History Group, which began as a loose collective of interested individuals keen to make more of Bristol's, and Britain's, less widely portrayed past. So when you visit the old pub, drink a toast to them as well as to the abolition of slavery.



- The 2nd edition of the *Cry Freedom, Cry Seven Stars* pamphlet is available in the pub and at BRHG events
- See also Richard Hart's *From Occupation to Independence* on Caribbean history
- The Seven Stars, Thomas Lane, Redcliffe BS1 6JG. 0117 927 2845; www.7stars.co.uk

# First impressions of a

# new place to call home



**Barwaago Suluub: "I prefer it here because more teachers are supporting you."**  
Pictures: Claude Mouthy

Arriving in a new country can be a challenging experience. Three young people at Bristol Metropolitan Academy describe their reactions to MARY INGOLDSBY, while an tailor from Iran reveals an adult perspective

## From Somalia via France

**T**WELVE-year-old Barwaago Suluub arrived in Bristol in 2010. "I have got four sisters. We were all born in France. We came because people were fighting in Somalia.

"We moved from France to England because France was a little bit racist, they didn't allow you to wear scarf and dresses.

"My Dad stayed in France because he has work there, every month he comes to see us. I speak to my Mum and my sisters in French, and my Mum replies to me in Somali.

"When I first arrived I went to a primary school for Year 6. They said 'What's your name?' and I knew what it means because I learn that in France, and then I say 'My name is Barwaago'. And then they said 'Where do you come from?' And then I said 'No, no' because I didn't know what to say.

"I prefer it here because more teachers are supporting you. In this school teachers speak Romanian, Somali, Polish everything. In France I was the only black girl in my class, so people were being racist and stuff.

"I thought it might happen again in England, but my heart says be friendly and forget about it if you are the only black girl, but there are lots of black children here and I feel comfortable." "I would say come to Bristol because loads of people are helping you to speak English, I would say Bristol is better.

"My mum says Bristol is good because in Somalia my cousins don't have a school."

## Eight places to live – but now I've arrived

**Basia Klamczynska: "The first week was the hardest part"**



**B**ASIA Klamczynska is 13 years old. She arrived in England in 2009. "I was living in about eight places in Poland; I can't really remember them because there were so many. I came to

England two years ago. I thought it would be really hard, and I wouldn't know anything because I didn't know the language, but it wasn't.

"My Mum's friend said that the hardest part was the first year, but for me and my Mum it was actually the first week. I really like this country but sometimes there were bad things and sometimes some people didn't understand us.

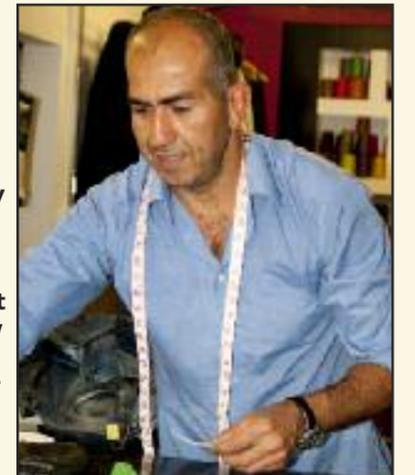
"When I was going to my first house from the airport, it wasn't really different from Poland. I was shocked that there was no electricity in bathrooms, and that there were two taps. It was annoying, and then it was normal. In Poland my family said it was going to be hard because there is no Polish food, but actually I prefer English food to Polish food.

"Nearly every weekend, me and my Mum and Stepdad are going to new places in Bristol. I never knew there were so many things in one city and I still don't know everything and am living here for two years, and it's like 'Wow!'.

"It is hard to live in a new country because it's like the language and everything, but people in England are really nice and always saying hello. I think it is OK for me to live here. I like this country and my city and my school."

## The Persian tailor who walked day and night

The First Born project has also been collecting adult immigration stories, such as this remarkable journey



**Hassan: 'The people are very difficult but when they get to know you, they respect you a lot'**

**H**ASSAN, who owns and runs Hassan's Persian Tailoring in Jacobs Wells Road, Bristol, left Iran in July 2000 to seek asylum in the UK. He walked from Bosnia through Croatia, Slovenia, Italy and France before hiding on a lorry on the ferry to Dover.

"When you decide you want to do something, to change your life, you can't see any dark, you see only happiness, and you can see it is dangerous but you want to try it.

"I threw everything away. I just had a shirt, trousers; I threw everything of my memory, even fantastic pictures from my childhood, just gone.

"We walked one day for 24 hours, not eating or drinking. Another journey was two days and two nights walking. By the end of the night I was longing to die because I had had an operation on my legs. I was lying down, I was counting the stars. A woman made me get up. She said 'Come, you can do it'. I started again."

Hassan was refused asylum three times; he returned to Iran in 2004. The British Embassy in Iran granted him indefinite leave to remain in the UK in the summer of 2005.

"A friend who I had met on the way from Bosnia invited me to visit Bristol to see the Balloon Festival. I loved Bristol. It was my dream to get a shop and start a business here.

"The people are very difficult, but at the same time they are really nice. When they get to know you, they respect you a lot. I like them, I like them so much. I think I am at home now."

• To view all the material collected by the First Born project visit <http://web.me.com/firstbornstudios/firstbornstudios/home.htm2>



## BRISTOL REFUGEE RIGHTS

Bristol Refugee Rights manages a drop-in Welcome Centre in Easton, four days each week, for sanctuary seekers in Bristol and South Gloucestershire. Volunteers and members work together to provide hardship support for destitute asylum seekers, food and clothing, advocacy and information, life and language classes, and a social community offering many activities in the centre and the locality.

Please visit the website for more information – or visit us on the first Thursday of any month.

[www.bristolrefugeerights.org](http://www.bristolrefugeerights.org)  
email: [dropin@hotmail.co.uk](mailto:dropin@hotmail.co.uk)



## Two-year wait to join Mum

**A**DINA Olteanu is 17. Her mother came to England from Romania in 2007 and Adina joined her two years later.

"England I think is the best country for me. When I came here for the first time it was really, really good. The people were so nice, I can't believe it. In my country it is not like that.

"Yes, some people have been horrible. When I came here and I didn't speak English some people they ask me something and I don't speak because I don't understand or I can't explain and they think I am stupid, and they don't want to talk to me. But it's not true, I don't talk to them because I do not speak English.

"I came here in year 11 and in that year I had an exam and I didn't understand anything, but by the end of the year I had GCSE Maths. Bristol Met is like, I guess it's the best school in the world, I (haven't been) to another school, just here and in my country, but if I say like it's a big, big difference. In my country the teacher is not like here. It's so important to have a good teacher. If you have a good teacher and you feel comfortable with your teacher, this is the best.

"I would say don't be shy because if you are shy you won't learn anything. So be strong and be comfortable in this country. The people are so nice. The people they help you."



**Adina Olteanu: "I would say don't be shy because if you are shy you won't learn anything."**

## SABRINA ESUKA discovers that different cultural approaches to domestic hospitality spell a variety of ways of making guests feel like they belong

SINCE the beginning of the world different cultures have always behaved in different ways towards each other. Of course circumstances differ and much may depend upon the individual and the closeness of relationships.

To begin my exploration of what guests might expect when visiting someone's home for the first time, I interviewed Somalian Ali Yusuf Mohamed, Bristolian Sharon Hooper and Therese Mashala from the Democratic Republic of Congo.

Ali Yusuf told me that when you knock at the door in Somalia the first thing the host will say to you is 'Asalamaleko', the Muslim greeting 'Peace be with you' which is used in much the same way as 'Hello'. A man will shake another man's hand and women may hug each other, but there is no shaking of hands if you are of the opposite sex.

After the greeting the guests will take off their shoes at the door, but there are usually some spare slippers provided.

Then the host will say "Welcome to our house", and the guest will follow into the guest sitting room or upstairs into the women's area. It is not usual for the guest to bring a gift.

Once seated, the host will bring the guest a traditional Somalian tea of black pepper, mint and cardamom and a special biscuit.

Washing your hands is expected in Somalian culture. You will be served samosas with lamb, rice, mixed vegetables and banana, which you eat altogether with your fingers, from the same plate. "This shows love and the spirit of giving," Ali explained.

You will be given a lemonade, juice or tea to drink, but not alco-



'Eating from the same plate shows love and the spirit of giving'

Ali Yusuf Mohamed, Somalia

hol. While you are eating Somalian songs may be played, or TV soaps on the video.

When you are ready to go, the host will conduct you to your car and wave you off. Ali said the host might give a farewell gift of clothing but it depends on the relationship.

His account was in stark contrast to the English customs described by Sharon Hooper, a fitness instructor at Easton Leisure Centre.

She told me that, for her, the first thing she needs to know is what time the guest will be coming. This will help her to be ready and clean her house. She doesn't like people to turn up out of the blue.

Sharon explained that her greeting depends on the culture of the guest. With European people she will kiss them on both cheeks, with African and Asian people it will be by shaking hands or hugging. The nature of the greeting will depend on how well you know and like the person. If a policeman came to your door you would not greet him in this way, for example.

If the guest were someone whom you were expecting, you would offer something to drink. During the day that might be a soft drink, tea, or coffee with a biscuit or cake. At lunchtime she might offer homemade soup with bread or maybe a pasta dish. For dinner, it might be roast chicken or beef with jacket potatoes. With the food she would serve beer or wine. In England guests coming for a meal might bring along wine, beer, chocolates or flowers as a gift.

During the winter Sharon would expect guests to take off their shoes so as not bring mud into the house. In the summer it would not be a problem if the guests kept their shoes. She added that she loves the guest who does not stay too long.

When it is time to go she may accompany her guests to their car, but she said it is not usual to give a farewell present.

Congolese culture is different again. In Kinshasa, where I came from, the guest is always treated like royalty. We are raised with a 'Porte ouverte' or 'Open door' approach to hospitality. If you are visiting somebody for the first time in Africa, especially in Democratic Republic of Congo (DRC), you always take a gift with you, for example beer or food.

The arrival of guests at your door means that you are blessed or lucky. As a host you have a duty to make them feel at home by hugging and giving three big kisses with a warm big smile on your face. If your guest is an old man, you bend you knee as you shake hands to demonstrate respect.

My countrywoman Therese Mashala told me that on their first visit she offers guests an expensive variety of foreign or Congolese beer. For food she will prepare Congolese vegetables mpondu (cassava), spinach with fufu, manioc or maize, rice, kwanga, plantain, chicken, fish like tomson or makayabu, and beef. She explained that she cooks so much food so that the guests can take some away



'If you give something with love, God will give you back a lot'

Therese Mashala, Democratic Republic of Congo

Sabrina Esuka (seated, left) enjoys a meal at the home of Therese Mashala from the DRC (seated, second right)

# It's my way of saying welcome

with them. They should not have to cook in their own home the following day. She added: "If you give something with love, God will give you back a lot."

Whether you are rich or poor, the way you treat your guest is no different, she said. For Congolese people the slogan is always "Give your best to your guest; show them love."

A special towel and a bowl with clean water are provided for washing hands, and before starting to eat the hostess will say a short prayer. Congolese rumba music may be played while the guests eat.

Therese is never disturbed by having guests in her house. When guests are ready to leave, she will thank them for coming and give them an expensive bottle of beer, food and maybe a gift of perfume.

In DRC as you depart your hostess will say "Go with the peace of God" or something similar, hug you again and take you to your car, waving until you disappear from view.

It is one of life's pleasures that there are so many varieties of hospitality to be explored ...

• Sabrina Stamela Esuka was formerly a journalist with Congolese TV and Radio RDC. She presented a thrice-weekly TV show called Congo Folk which introduced the public to the 450 tribes and languages of the DRC.

'Guests coming for a meal might bring along wine, beer, chocolates or flowers as a gift'

Sharon Hooper, England

Pictures: Sabrina Stamela Esuka



## NHS Help to get you a happier and healthier lifestyle

The inner city health improvement team aims to improve the health of people from local communities through supporting them to adopt and maintain healthier lifestyles. They are working to provide tailored health intervention projects in order to reduce and eliminate health inequalities.

### Who are they?

Health community development workers work with local people to set up or support community groups (mothers and toddlers groups, healthy eating and weight loss groups, emotional support groups), to deliver health-related projects.

Health trainers are people from your community who can support you, either one-to-one or in a group, in adopting a healthier lifestyle.

### How can they help you?

- ♥ Talking and listening to you and understanding your difficulties.
- ♥ Supporting you, your group or friends in health promotion activities (weight loss, walking, group swimming activities) and provide regular health checks.
- ♥ Help you to develop a healthy lifestyle plan.
- ♥ Help you prevent long-term problems like obesity or diabetes.
- ♥ Organise local health promotion events and campaigns.
- ♥ Direct you to local projects and support groups that will help your physical and emotional wellbeing.
- ♥ Offer lifestyle advice in nutrition, physical activity, breastfeeding, alcohol, smoking, sexual health, mental health and obesity.
- ♥ Job opportunities with Primary Care Trusts or other sectors.

### Where are they?

**Lawrence Hill team**  
Wellspring Healthy Living Centre, Barton Hill, 0117 304 1436.  
Ismail Omar 07789943154  
Tamadour Saliem 07785 973760

**Easton team**  
Easton Community Centre  
Morowa Selassie 07789 943146  
Teresa Cirant 07785 971918  
Hannah Robert (older people) 07785 975936

**St Paul's team**  
Hayley Milla Coggins  
07785 996949 / 0117 914 4418  
Morowa Selassie  
07789 943146 / 0117 914 4418



# Feel the flavour of all our

Next time you say 'Come dine with me', why not try some new tastes from our guest chefs?

THE ingredients for all these recipes are readily available in Bristol; if they are not in your regular local shop, try some of those specialising in international products.

## IRAN: RHUBARB SOUP & VEGETABLE SOUFFLE

From **Zahra Azari**, born in Abadan, Iran; mother of two.

### RHUBARB SOUP

#### Ingredients

2 onions  
200g rhubarb (chopped)  
200g noodles  
100g each chickpeas, lentils and navy Beans

(canned, or soak overnight and boil)  
100 grams each of coriander, dill, leeks, parsley and spinach.

salt (to suit your taste)  
2 teaspoons turmeric  
2 red chillis  
½ cup cooking oil

spinach 100 grams  
rhubarb 200 grams  
noodle 200 grams

2 teaspoons dry mint  
3 dessert spoons vinegar  
3 cups cold water

Chop and fry onions in the oil until golden. Add coriander, dill and parsley; fry briefly then add chilli and turmeric. Continue to fry gently for 2-3 minutes. Add the chopped rhubarb, leeks, spinach and 3 glasses of water. Leave covered on a low heat for 30 minutes or until vegetables are cooked. Add chickpeas, lentils and navy beans, and



**Zahra Azari**

cook for 10 minutes. Add noodles and allow to cook for 50 minutes on low heat, then add vinegar (to taste) and turn off heat.

Decorate with fried chopped onions and dried mint before serving.

# different communities

VEGETABLE SOUFFLE (Koko sabzi)

#### Ingredients

300 grams parsley  
200 grams coriander  
4 eggs (beaten)  
1 teaspoons turmeric  
Salt & red chili (to taste)  
50-70 grams crushed walnuts  
½ cup oil

#### Oventop version

(Can also be cooked inside the oven)  
Chop parsley & coriander into tiny pieces. Add salt turmeric and red chilli. Add the eggs & mix together. Heat the oil on a medium heat in a frying pan, add half the mix, then add walnuts, and then the other half of the mix. Leave covered on a low heat for 10-15 minutes. Cut into four/six and turn over with a slice. Cook slowly for another 10 minutes.

Serve hot with tomato salad or bread.

## THAILAND: ROAST BEEF CURRY

From **Samsok Phetnoi**, the first Thai to receive British citizenship at a Bristol Register Office ceremony.

#### Ingredients

1 handful of chopped galangal  
1 handful of chopped lemongrass  
4 birdseye (small, red, hot) chillis (or more if you like!)  
3 cloves garlic  
1 shallot  
10 black peppercorns  
1/2 teaspoon salt  
1 teaspoon shrimp paste

400g of roast beef (well done, and sliced into slithers)  
4 handfuls of pea egg plant (Turkey berry)  
400ml of coconut milk  
6 kaffir leaves [chopped]  
10 sweet (Thai) basil leaves  
200 ml beef stock  
One tablespoon of vegetable oil

Grind the galangal, lemongrass, chilli ,garlic, shallots, black peppercorn and salt into a paste. Add shrimp paste and mix. Heat (medium) one tablespoon of vegetable oil in a pan. Add 200ml of coconut milk; heat for one minute. Add the paste and stir in



**Samsok Phetnoi**

well. Add the meat and pea egg plant; cover and cook for five minutes. Add the beef stock and the rest of the coconut milk. Turn down the heat down and simmer for 15-20 minutes. Add the sweet basil and kaffir and stir. Turn off the heat immediately but keep the lid on. Serve with rice and a fresh salad.

Enjoy your meal!

## ENGLAND: FRUIT CRUMBLE PIE

From **Lisa Pearce**, mother of three, Bristolian by birth, Cornish father.

#### Ingredients

Pastry  
2 cups plain flour  
¼ cup caster sugar  
½lb (225 gr) unsalted butter  
6 tablespoons cold water (approx)  
Pinch of salt

#### Filling

1lb (450 gr) firm (Conference) pears  
1 small punnet blackberries/blueberries  
pinch of cinnamon  
1 tablespoon plain flour  
1 tablespoon sugar  
¼ tablespoon grated orange zest  
2 tablespoons orange Juice

#### Topping

¼ cup of plain flour  
3 tablespoons of cold unsalted butter  
¼ cup sugar

#### To make pastry

In a bowl, rub flour and butter together to a 'sand' consistency. Add sugar and salt and enough water to form a ball (firm but not sticky). Place in refrigerator for at least 30 minutes.

#### Filling

Peel and slice pears in a bowl. Add berries and 1 tablespoon sugar, orange zest, orange juice and cinnamon. Dust fruit mixture with 1 tablespoon flour. Leave to macerate. Roll pastry to about an 11 inch circle; place on a greased and floured baking sheet. Place fruit in the centre of the disk leaving a 1 1/2 inch border.

#### Topping

In a bowl combine the 1/4 cup of flour with 4 tablespoons butter. rub together to a 'sand' consistency, add ½ cup sugar, then squeeze together to a rough rubble. Sprinkle over the fruit and fold up the pastry border. It does not need to be neat – this is home cooking, and it's nice to see the fruit bubble over.

Place in pre-heated oven at 180C (gas mark 4) for about 25 minutes (depending on firmness of fruit).

Serve at room temperature, with cream... Yum, yum.



**Lisa Pearce**



Bristol City Council was happy to endorse Bristol as a City of Sanctuary in November 2010.

We look forward to welcoming partners and supporters of City of Sanctuary to the launch event on 22 June 2011 at The Council House and to the unveiling of the plaque that will mark this important date for the future.

The city council is committed to equalities and community cohesion and to working with the voluntary and community sector and other partners to reduce inequality and promote community cohesion.

If you would like more information please go to [www.bristol.gov.uk/equalityanddiversity](http://www.bristol.gov.uk/equalityanddiversity) or contact the Equalities and Community Cohesion Team on 0117 922 2329  
e-mail : [equalities.team@bristol.gov.uk](mailto:equalities.team@bristol.gov.uk)

# Raja Rammohun Roy: The who still watches over

PRASUN SONWALKAR and Poushali Mitra Sarkar tell the story of a great Indian reformer of world renown whose memory is preserved in Bristol

WHAT links a statue in College Green, a tomb in the Arnos Vale Cemetery, a life size portrait in the City Museum, and life in early 19th century India? Answer: Indian reformer Raja Rammohun Roy, the first Indian thinker to seriously engage with the challenge of the West.

The Raja was already a celebrity in Victorian England when he arrived in Liverpool in April 1831, thanks to his liberal and internationalist views.

He came as the ambassador of the Mughal Emperor Akbar Shah II. In 1832 he visited Paris, returned to England the same year, and arrived in Bristol at the invitation of Unitarian minister Dr Lant Carpenter and lived in the Beech House, Stapleton Grove. During his visit he worshipped at the Lewin's Mead Unitarian Chapel.

A few days after his arrival in Bristol, he contracted meningitis and died on 27 September.

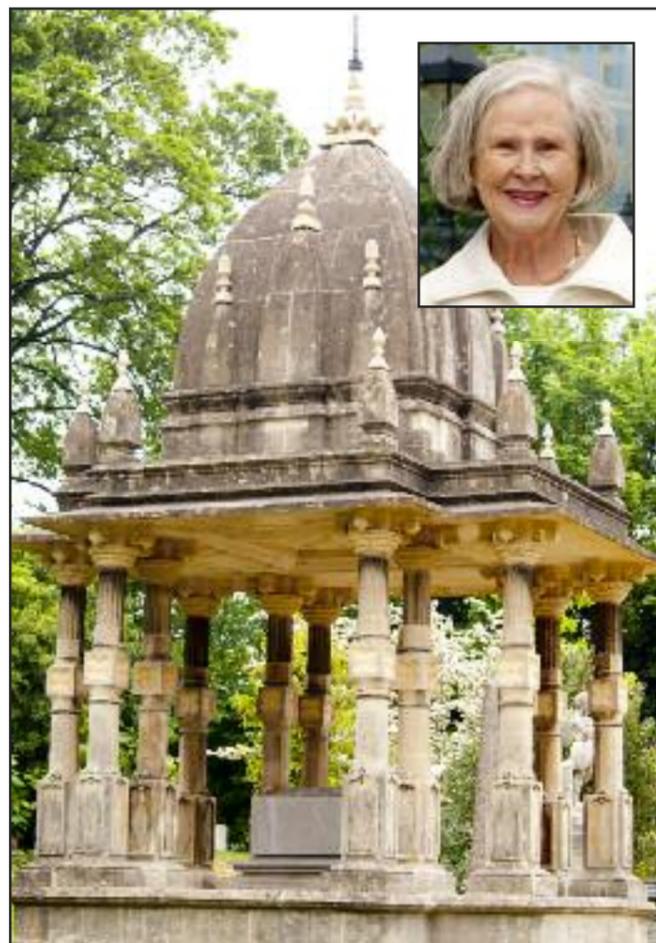
Few may be aware of the ways Bristol has preserved his legacy. The city has several items and symbols associated with the Raja, including the life-size portrait by Victorian painter Henry Briggs in the City Museum, his bust in the City Council reception, and images of his visit in the fresco at the Stapleton Road train station.

Every year, a representative of the city council attends an event celebrating the anniversary of his death at the Arnos Vale cemetery, where an intricate Hindu-style tomb was erected above his remains in 1843. The tomb, one of the most visible structures in the cemetery, was designed by architect William Prinsep, and built by Dwarkanath Tagore, a wealthy liberal businessman who, along with Roy, founded the socio-religious reform movement Brahmo Samaj in Calcutta.

Born in 1773 in Bengal, the first province to come under British rule, Roy saw in the presence of the foreigner an invitation to re-examine the presuppositions of his own society. On the one hand, he sought to reform his native faith of its ugly and exploitative aspects; on the other, he demanded of the white-dominated East India Company democratic rights that were granted at home but denied in colonies.

In both respects, Roy set the tone for later political activists like Mahatma Gandhi and Jawaharlal Nehru and campaigns that ultimately led to India's freedom in 1947. In the early years of the 19th century, he argued for free trade and the abolition of the East India Company's monopoly. He also developed the first constitutional theory of resistance in modern Indian history.

Roy was an internationalist and supported the cause of freedom everywhere. He celebrated the success of the 1830 Revolution in



Main picture: Roy's ornate tomb in Arnos Vale cemetery. Inset: historian Carla Contractor

France and condemned the British who were inflicting miseries on Ireland.

As historian Christopher Bayly writes, "What was most remarkable about Roy was his dispassionate concern for other peoples around the world. He wrote with feeling of the cause of the Italian and Spanish revolutionaries of the 1810s and of the Irish. All peoples, he believed, should have local forms of political representation which were appropriate to their characters.

"At the apex of their international influence, none of the vaunted 'great thinkers' of the Western intellectual tradition, by contrast, were entirely able to rid themselves of the assumption of Western racial superiority or to think creatively beyond the bounds of the European world."

The tablet on Roy's tomb in the Arnos Vale Cemetery reads: "Beneath this stone rest the remains of Raja Rammohun Bhadoor, a conscientious and steadfast believer in the unity of godhead. He consecrated his life with entire devotion to the worship of the divine spirit alone. To

# Indian celebrity College Green

## TIMELINE: Raja Rammohun Roy

**August 1772:** Born to a Hindu family in Radhanagore, a small village in Bengal.

**1803 - 1815:** Employed by East India Company as a district official.

**1812:** Campaigns against Sati – immolation of Hindu wives on their husband's funeral pyre. The campaign ended in 1832 when the Privy Council in London upheld a ban. Roy also urged property inheritance rights for women and fought polygamy and child marriage.

**Sept 1821:** Publishes Brahmunical Magazine to protest against attacks on Hindu religion by the Baptist missionary press in Bengal.

**Dec 1821:** Launches Sambad Kourmudi, a Bengali weekly newspaper.

**April 1822:** Launches Persian journal Mirat-ul-Akhbar.

**1829:** Emperor of Delhi, Akhbar Shah II, makes Rammohan Roy an honorary Raja, then sends him to England to lobby for higher benefits from East India Company.

**April 1831:** Arrives in Liverpool. Attracts criticism from orthodox Hindus, who believed travel to foreign lands was taboo.

**1831-1833:** Receives wide coverage in the British and Indian press.

**27 Sept 1833:** Dies of meningitis in Bristol. His last rights were performed with the help of Bristol social activist Mary Carpenter who is also buried in the Arnos Vale cemetery.

**Nov 1997:** Statue of Roy is unveiled in College Green to seal link between 19th C India and Bristol.

*great natural talents he united through mastery of many languages and early distinguished himself as one of the greatest scholars of his day. His unwearied labour to promote the social, moral and physical condition of the people of India, his earnest endeavours to suppress idolatry and the rite of suttee and his constant zealous advocacy of whatever tended to advance the glory of God and welfare of man live in the grateful remembrance of his countrymen. This tablet records the sorrow and pride with which his memory is cherished by his descendants."*

The tomb was repaired in 2008 with financial support from Aditya K Poddar, an Indian entrepreneur, and the efforts of local historian Carla Contractor who has worked tirelessly over many years to promote Roy's legacy in Bristol.

Carla, who is married to Phiroze Contractor, a Parsi from Mumbai, said: "The Raja was a remarkable man in his day. He fought for women's rights and for the reform of legal and fiscal services in India. He was a humanitarian and founder of the Brahmo Samaj



Rammohun Roy's commanding statue in College Green Pictures: Claude Mouthy

movement. All Indians can take pride in what the city of Bristol has done in memory of the Raja and be proud too of their own roots in the Indian subcontinent."

Carla has worked closely with the Indian high commission and others to preserve and cherish Roy's association with Bristol. She said after overseeing the tomb's first major restoration since 1883: "This is very important to me. It has taken 20 years to get to this stage. I am delighted that at last this major monument in Bristol has been repaired and conserved."

In 1997, the 50th year of India's independence, a statue of Roy funded by Indians was installed by the then High Commissioner L M Singhvi at College Green. The West Bengal Government presented Niranjan Pradhan's magnificent statue to the Bristol City Council. The 8.5ft, 900 kg bronze statue cost £13,000, and today stands between the Council House and Bristol Cathedral.

• Dr Prasun Sonwalkar is currently working on a biography of Rammohun Roy



▲Dancer (Sabar), singer and songwriter **Batch Gueye** comes from a musical family in Senegal - his mum is a singer, his grandma a singer and dancer and his uncle a musician. He first came to Europe with the prestigious dance show *Africa, Africa*, but hurt his back. After a gig in London he realised people liked his songs. "If I can dance, people are happy; if I can sing, people are happy. I'm gonna do it!" Batch supports his family back home - three brothers and three sisters.

▼**Jim Kamara** dances at the St Werburgh's procession. Born in Sierra Leone, he grew up in Ghana and came to the UK 15 years ago. "Dance for me is a form of expression. I'm not a very emotional person in life so I tend to use dancing as a way of letting my emotions flow. The rhythms remind me of my birthplace and it helps me connect spiritually with my ancestral land."



# MUSIC IN EXILE

ONE of the most exciting contributions to local culture in recent years has come from exiled musicians, bringing sounds, skills, moves and ideas that can only flourish in Bristol's already fertile music scene. Many let their music tell the stories of those now separated from home – keeping their spirits alive and enthralling new audiences.

Photographer **ANITA HUMMEL** set out to capture some of the extraordinary personalities and spectacular performances at local venues and during the popular Migrations world music seasons at St George's.

Similar striking images to those featured here appeared in her exhibition *Music for the Eye* displayed in the Crypt Gallery at St George's, off Park Street, from January to April 2011.



◀ Keyboard player and singer **Yoshino Shigihara**, originally from Kyoto, is part of *Zun Zun Egui*, a multicultural collective. Founded by artists from Asia, Europe and Africa, their music is a curious mix of alternative rock and ethnic sounds. Singer *Kushal Gaya* came to Britain from Mauritius; bassist *Luke Mosee* and drummer *Matt Johns* are both Brits. They were brought together by their fascination with African rhythms. The band's name is a testament to their collective energy – in Japanese, "zun zun" means going forward quickly, and "egui" means really weird.



▲**Louis-Roger Eboa**, dancer, says: "My style of dance is African. I use a lot of expression in my movement and most of that involves hips and chest. Dance is like a dream come true, giving people a chance to appreciate what I'm doing, speaking to people not with my words but my body. The best thing that ever happened to me is coming to Europe. Here people appreciate what I'm doing." *Louis-Roger* teaches dance at Bristol Community Dance Centre.

## Anita Hummel

Currently studying for an MA in Human Rights at the University of the West of England and volunteering at the Bristol Migrant Rights Centre, *Anita Hummel* originates from Germany and has travelled widely. *Anita* has an MSc in Agro-forestry from Bangor University, a BA in Film and



▲**Cecilia Ndhlovu**, a singer and performer from Zimbabwe, has been in Bristol for the last seven years. She sings, dances and plays the mbira, a Zimbabwean instrument sometimes called a thumb piano. She also plays with the band *Bulawayo* and has been touring the UK playing Ndebele and Shona songs.



▲**Ron Phelan** from Dublin left Ireland in 1997 and moved to Bristol in 1998. Ron started playing the bass because everyone played electric guitar. "Irish people have a different relationship with music. Growing up in Ireland music is quite a social thing. It's quite common for people to play an instrument at parties and for people to join in, which is something I don't see in England that much. It gives you a different perspective on the music. You can see the band as a whole rather than you playing with other people." Ron plays with the *Dancing Bear Trio* and tours with the *No Fit State* circus.

TV Studies from Aberystwyth, and a Diploma in Photojournalism from Cardiff. She has worked on documentaries in Mexico, Spain and Zambia.

• See more of her work at [www.2dv.co.uk](http://www.2dv.co.uk)

### John Cabot

(1450?- 1499) Real name Zuan Caboto, from Genoa in Italy. He chose Bristol as a good starting point for his voyages of discovery. Cabot and his Bristol crew were the first recorded Europeans to set foot on mainland America, landing on Newfoundland.

### Richard Ap Meryk or Ameryke

(Late 15th century) Welsh-born city official who was ordered by King Henry VII to pay John Cabot a pension for his exploits. There's a Bristol legend that America was named in honour of Ameryke. It's probably not true, but all Bristolians like to believe it.

### Robert Recorde

(1510-1558) Welsh mathematician who lived in Bristol for a while. The first Briton to use the plus and minus signs and invented the equals sign because nothing can be more equal than two parallel lines.

### Alexander Selkirk

(1626-1723) Scottish-born pirate marooned (and later rescued) by Bristol ships to become the inspiration for Daniel Defoe's novel *Robinson Crusoe*.

### Henry Morgan

(1635?-1688) Bristol-based Welsh pirate, later knighted and a pillar of the establishment.

### Edmund Burke

(1729-1797) Irish statesman, political philosopher and Bristol MP. There's a statue in the city centre.

### John Loudon McAdam

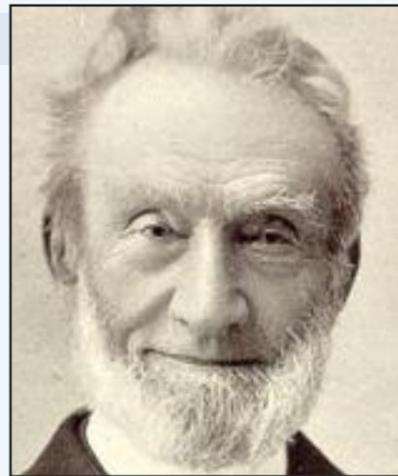
(1746-1836) Scots engineer and inventor of modern roads. Did much of his pioneering work in and around Bristol.



John Cabot



George Muller



Henry Morgan

Alexander Selkirk



## Talent flowing in

Cities like Bristol would not exist without people from other parts of Britain and the world contributing their skills, ideas and contacts, explains EUGENE BYRNE

IT'S not always obvious nowadays, but for most of Bristol's history its most important business has been its port.

Even today, huge quantities of goods come in and out of the vast docks complex at Avonmouth. But for hundreds of years before that, the docks in the centre of the city were the whole reason the city existed.

From Anglo-Saxon times, the harbour saw the import and export of food and raw materials, wool, wine, finished cloth, dyes and much more.

Just as Bristol imported and exported goods, it also imported and exported people in very large numbers. It could not have existed without large numbers of new people coming to live and work – and business people, people with new ideas for making money.

Until the mid-1800s it constantly needed to top up its population with incomers because it was such a chronically unhealthy place. Disease and accidents killed large numbers of people each year – but there was rarely a shortage of people wanting to come here to make a new life.

The first immigrants simply came in from the surrounding countryside, from the neighbouring

counties of Somerset, Gloucestershire and Wiltshire. They also came from Ireland and Wales, too, because of the city's sea-trade.

Medieval Bristol also had a thriving Jewish settlement. Forbidden by law from most trades or professions, they would have been attracted to the city by business opportunities. In Jacobs Wells there are the remains of what was probably a mikveh (ritual bath), while the textbooks highlight the precarious nature of their existence. In 1183 Jews in Bristol were accused of killing a Christian child, while in 1210 King John imposed a huge tax on a Bristol Jew named Abraham.

King Edward I expelled all Jews from England in 1290. Cromwell let them back in again in 1656 because he believed that the second coming of Christ couldn't take place until they were. Historians believe that Bristol's thriving glass industry of the 1700s was started by Jews from Italy.

Also arriving were Protestant refugees from France. The Huguenots fled when the Catholic King Louis XIV banned freedom of worship, and a sizeable community sprung up in Bristol. For many years they worshipped at what is now the Lord Mayor's Chapel. Many were industrious artisans, craftsmen and entrepreneurs, active in weaving, silk, paper-making and banking.

So Bristol's tradition of welcoming asylum-seekers is a long one! The 17th and 18th centuries saw

## from far and wide

the rise of the slave trade. It's a myth that huge numbers of slaves were shipped to Bristol – they were taken straight from Africa to the sugar plantations in the West Indies. But some did arrive as personal servants to grandees, such as Scipio Africanus, buried in Henbury, and Pero, servant to John Pinney, now memorialized in the footbridge in the Harbour.

The position of Africans in Bristol during this period was often complicated; some were slaves, others servants, but others were free. Some were sailors or became tradesmen.

The Victorian period saw the arrival of huge numbers of immigrants from Ireland both before and after the potato famines. The Irish in 19th century Bristol had a pretty rough time. Often desperately poor, they were ready to work for lower wages than their English counterparts, which caused a bitter resentment made worse by anti-Catholicism in those more religious times. Others who came in the 1800s included Eastern European Jews fleeing persecution and surprisingly large numbers of Germans and Italians.

These movements of people into Bristol were every bit as visible in their day as the arrival of incomers in more recent times. People from Ireland, the Caribbean, India and Pakistan, China and, in more recent times, Africa have come in sizeable numbers. There have also been smaller infusions along the way, such as the Poles who ini-

tially arrived during World War II but who decided to stay on. Bristol also became home to Hungarian refugees after their country's abortive uprising against Soviet domination in 1956.

The main contribution of incomers to Bristol was as labourers or entrepreneurs, but more recently, the children and grandchildren of immigrants have been a key element in Bristol's most successful cultural phenomenon. The so-called Bristol Sound of the 1990s was coined to describe the works of Portishead, Tricky, Massive Attack, Roni Size and Raprazent and others.

These musical acts were a product of cross-pollination of different musical cultures – guitar-loving white kids and reggae-loving black kids, to start with – to produce something completely new.

World-famous street artist Banksy is said to be a white bloke who had a private education, but his art probably wouldn't exist without the unique mix of cultures and ideas Bristol has produced.

And don't forget that any of the city's most influential civic, business and artistic figures of whatever ethnicity were not born in Bristol, but chose to settle here.

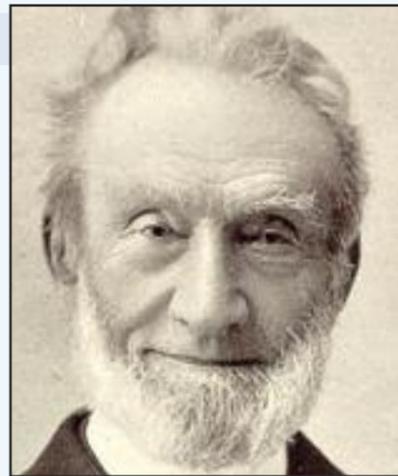
• *Journalist and author Eugene Byrne (born in Ireland) has lived in Bristol for 30 years. His book The Bristol Story (2008), illustrated by graphic artist Simon Gurr, was designed to make Bristol's history simple and fun to read. Copies are available from your local library.*



John Cabot



George Muller



Henry Morgan

Alexander Selkirk



Norman Beaton

Robert Recorde



Isaac Rosenberg

Isambard Kingdom Brunel



### Conrad Finzel

(1793-1859) German sugar refiner who pioneered a new steam-driven system for the production of sugar in his Bristol factory – the largest of its kind in the world at the time, and paying the best wages.

### George Müller

(1805-1898) German-born philanthropist and evangelist who set up orphanages in Bristol (Muller Road was named after him).

### Isaac Rosenberg

(1890-1918) Artist and poet, reckoned one of the finest British poets of the First World War. Born in Bristol to Jewish parents who had emigrated from Lithuania.

### Paul Dirac

(1902-1984) The Nobel Prize physicist was born in Bristol of a Swiss father and Bristolian mother.

### Kassam Ismail Majothi

(1924-2002) Arrived penniless as a refugee from Uganda in 1972 and founded one of Bristol's best-loved local shops, the Bristol Sweet Mart.

### Norman Beaton

(1934-1994) Guyana-born actor and writer, most famous as star of TV sitcom *Desmond's*. Lived in Bristol in 1960s.

### Isambard Kingdom Brunel

(1806-1859) The designer of the Clifton Suspension Bridge, Bristol's best-known landmark, Brunel also built the railway line from Bristol to London, as well as the ss Great Britain. His mother was English but his father was French – he had fled his country fearing political persecution. So the most famous Bristol figure of all was the son of an asylum-seeker.



**Left: Bus boycott campaigners, from left, Audley Evans, Paul Stephenson and Owen Henry**

Picture: Bristol Evening Post/Bristol City Museum

**Right: Evadney Hartley**  
Picture: Claude Mouthy



MARY INGOLDSBY has been collecting personal memories of the Bristol Bus Boycott for the Firstborn Studios oral history project.

## When Bristol led the way against 60s prejudice

**B**ACK in 1963 the Bristol Omnibus Company faced a passenger boycott for refusing to employ black or Asian drivers and conductors. It is recalled as the first black protest in the UK and contributed to the Race Relations Act of 1965.

The Commonwealth Co-ordinated Committee, formed by Roy Hackett and Owen Henry in Easton, which backed the boycott against the Bristol Omnibus Company, went on to set up the St. Paul's Festival Committee in 1968.

Owen Henry was one of the young West Indian men who organised the boycott in 1963. He worked for his community throughout his life, and died in 1989. Here he describes his living conditions when he first reached Bristol in 1956.

"Things were very rough for us in those days for us. We couldn't find living accommodation very easily. There were a few white people who were prepared to take us in but this would mean losing the friendship of their neighbours. I was in lodgings in Campbell Street; there were six of us sharing a room. The landlady was very nice, very helpful. The furniture wasn't much good and they didn't change the bed linen.

"But I was glad to be there, the rest of the people in the room were quite friendly. In our free time we would sit down and play draughts or ludo. There were Irish chaps, West Indians and Africans in that house.

"Hardly a week passed by without a police interruption – either that they had reason to believe that someone was hiding in there who stole things, or that the radio was playing too loud. In the end they took one of my mates to court and fined him £10 under the Noise Abatement Act – a little radio, a battery radio that was playing."

Life remained difficult for West Indians who arrived in Bristol during the 1960s.

Evadney Hartley came to the city in 1963. "We were treated harshly in England, even though when I got off the plane I loved the place. We learnt about England in school but I thought everywhere was like home, I didn't know there was a thing called winter. "I thought I would soon be dead, because the cold was something.

"I went to the butcher's shop one day and the man says 'Here comes another', so I looked at him and I said 'What do you mean?' 'You are not one of us, are you?' So I said, 'Who is one of you? And he said 'You're a foreigner', I said 'Yeah, go on. What are you going to do about it?'"

"The worst thing was that when you had to pay they didn't want their hand to touch yours. I thought 'My God, how can they think we're not human?'"

"In Bristol you get less pay from the English people when they are doing the same work as you. But growing up into a Christian household I learnt that it is just ignorance, because I realised that the people who didn't travel, they didn't understand.

"I was going to study to be a doctor. I gave it all up, because I was not going to leave my children. Life turned over because I was determined. My daughter told my granddaughter that 'Hartleys don't quit'."

**T**he Bus Boycott of 1963 won black people the right to work on the buses as drivers and conductors, but there was still prejudice as Norman Samuels, Bristol's first West Indian bus driver, discovered.

"When I was a conductor no driver wanted to work with me, and after I became a driver no conductor want to work

with me. There was a bus every five minutes and they were all full. The only person that gets on my bus when I was a driver is those that don't look at the cab.

"I only laughed after these things. I couldn't understand of all the people in the world the British behaving in this foolish manner.

"Those things strengthened me. I was the only black driver in Bristol for nine months or a year. They were saying that I didn't shut the door, didn't wait until the passengers sit down, all kinds of things.

"My wife was afraid because of the teddy boys who were reputed to nail a cross on your front door and try and burn you out. She wanted me to give up working on the buses but I said: 'If I do that they will win and our children will suffer the same fate.' So you have to do something to educate these people. They are different now."

• **For more memories of those days see** <http://web.me.com/firstbornstudios/firstbornstudios/home.html> or [www.bristol.gov.uk/ccm/content/Leisure-Culture/records-and-archives/bristol-black-archives-partnership.en?page=2](http://www.bristol.gov.uk/ccm/content/Leisure-Culture/records-and-archives/bristol-black-archives-partnership.en?page=2)  
• [www.emas4success.org/TeachingMaterials/](http://www.emas4success.org/TeachingMaterials/)  
• **Also** *Black and White on the Buses: The 1963 Colour Bar Dispute in Bristol* by Madge Dresser (Bristol, 1987)



**'Those things strengthened me': Norman Samuels**

Picture: Claude Mouthy

MARVIN REES says it's time we all faced up to the complexities of racism, listened to the experiences of all disadvantaged communities, and worked together to change attitudes and institutions

**I**N THE 18 years since the murder of Stephen Lawrence, more than 90 people have been killed in the UK in attacks which had racial overtones. The brutality of such cases is always shocking. Unfortunately, to many people in Britain's Black and Minority Ethnic (BME) communities, such events may be shocking but they are not surprising. Navigating the national ambivalence toward living with difference at its levels of intensity is just part of life.

The Bristol reactions to the BBC Panorama expose of thuggish racism in Southmead in 2009 exemplifies this. Many of our city's political and institutional leaders expressed shock while people in our BME communities asked "Why the surprise?" For them, the apparent absence of hot racial conflict was never taken as evidence of the presence of peace. The issue became one of why leaders were so surprised and this became representative of the race and class fractures that still divide us, and the invisibility of their lives and challenges.

That's not to say there is no difference between what it means to live as a BME person in 2012 and what it meant in the Seventies. Things are different. The prevailing culture is less tolerant of overt racism. Love it or loathe it (but I urge you to define it) we have 'political correctness'. We have legislation such as the Criminal Justice Act 2003. In Bristol we have the Hate Crime Monitoring Group and a vision to be diverse and international. And we have a Community Cohesion Strategy which aims to get us living better together. All around us we see evidence of a local and national cultural and political desire to progress.

**S**o the challenge is to accept the ongoing presence of these competing forces. At the same time we have the possibility of working toward great visions of what we could be together while also carrying the possibility of doing our worst. And it is to accept that both forces will constantly be finding expression to different degrees and in different ways in the many different micro contexts that constitute our modern UK life.

But any discussion on racial violence should come with a health warning and it is this: that overt verbal and physical abuse have only ever been a small part of way racism does violence to BME people. For every life year lost through a racially aggravated killing, many more are lost to BME people by virtue of the fact that they are born with lower life expectancies. For every day of a flourishing life lost to BME communities because racial harassment made them a prisoner in their own home, thousands more are lost through overrepresentation in our prisons and mental health institutions or because they are locked into lives of under-achievement and limited opportunity by substandard educational experiences.

Accepting this line of argument has implications: it expands our conversations of what we might call the overt racism of the work-

ing class on our housing estates and forces us to look at our decision makers from our middle and upper classes and the impersonal forces that shape our social institutions. Rather than a simplistic, and politically convenient, approach to racism that would talk about a few socially uncouth bad apples in an otherwise honourable barrel, we would have to accept that this is part of a communal narrative of which we and our institutions are a part. If such events could be put down to individual acts of evil, life would be much easier. We have to accept that to understand them properly, racist events have to be seen in context; that these acts are out workings of the context we are simultaneously shaped by and shaping.

This broader approach makes the challenge of tackling racism more difficult for activist and politician alike. Racism becomes a

### OPINION: Tackling racism



## Verbal and physical abuse is only a small part of the way racism commits violence

force behind which you will not necessarily find an evil individual or orchestrating injustice. You may actually find nice people making bad decisions, or no decisions. We cease to have a "Me good, you bad", "You aggressor, me victim" situation.

Related to this is the possibility that this is just the way the system works, an impersonal political economic order that encourages and enforces inequality – meaning if you happen to be born poor you will probably die poor irrespective of your innate talent. The extension of this is that we then also have to talk about class because poor white people also contend with this social immobility and theirs is a story that for the sake of political integrity and strategy we must respect.

**A**nd so we have to walk the tightrope of talking about racism and talking about class as inseparable while recognising that each means of categorising people has unique features that cannot be addressed if we try to conflate them. It comes together to make

racism in all its fullness much more difficult to pin down.

It is difficult shift but necessary. I often remind people that Dr Martin Luther King's movement to unpalatably radical politics accelerated when he went to Chicago in the North of the USA to begin look at black poverty. Things had been relatively straight forward in the South. Legislated segregation, the Klan, a sheriff, police brutality; evil exposed, moral high ground taken, political force exerted, change followed. But the North was not legislatively segregated. King sat around the table with Democrats. Everyone said the right things and no-one said the wrong things. Promises were made. Change did not come and tens of thousands of African Americans remained confined to the squallier of the projects.

It took King on a journey from local to national to international politics and a radical critique of inequality and capitalism. It took his criticism beyond merely looking at individual actors to looking at whole systems. And very importantly, it increased the urgency he felt for building coalitions of all poor people, whatever their background, without them having to abandon the distinctiveness of their particular story. Let's do the same.

• *Anyone witnessing a racist attack or abuse should dial 999 or report it online at [www.avonandsomerset.police.uk](http://www.avonandsomerset.police.uk) Racist incidents should also be reported to Support Against Racist Incidents (SARI), PO Box 2454, Bristol BS2 2WX; tel: 0117 942 0060*

# The impact of exile: how writers cope with the challenges and opportunities



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All images from [www.istock.com](http://www.istock.com) | L to R: Juanmonino; Anandha Krishnan; Debi Bishop; Herb Klein

Stimulation or sterilisation? Bristol-based Palestinian journalist IQBAL TAMIMI is investigating the impact of exile, in particular on women writers. What follows is an edited extract from the draft introduction to the book she is currently working on

**L**IVING in the Diaspora can have different effects on different writers and on their works. Exile can create a sterilizing effect – or it can have a stimulating effect leading to developing new species of writing altogether, since literary writing skills can change as the writer changes in consequence of being displaced into another society, living under new conditions and new sets of societal and cultural norms.

In general, exiled writers have to work harder than their native colleagues. They struggle hard to prove themselves and compete for jobs and a place in the publication field that most of the time, situates them beneath the bar of their past works, achievements, aspirations and experiences.

They are forced to start all over again on the same level as amateurs, where the old metaphors don't quite work any more, and everything in their new world has to be renamed and translated. In addition they have fresh personal struggles, perhaps becoming the sole breadwinners for their dependants, facing hostility, isolation, depression and loss of self esteem.

If they were brought up to believe in the strength of the group, as in Arab and African communities where the clan and the tribe means a great deal, they may bury themselves in their own self-created cocoons.

Living in the Diaspora affects not only the writers' personal and social life, but the genre of writing and their choice of subjects. Many switch from poetry

# cope with the of living away

and novel writing to campaigning journalism and political writing; others create big projects to protect their identities and heritages. Those who remain faithful to their original field of creative writing generally change their choice of subjects and the way they tackle certain issues, affected by their new experiences and the changes in their audiences.

Different factors may influence the writers' choices, which lead to changes in writing styles and preferences.

Some feel under pressure to write explaining why they were uprooted and why they are not home where they are supposed to be; there is ample evidence that the majority of refugees, exiles and those who are living in the Diaspora are treated as unwelcome guests in their new societies. Some experience the feelings of being treated as a second class citizen, or feelings of rejection because the media paint them as 'intruders'.

Exiles and those who are living in the Diaspora experience pain because they believe that they have a responsibility towards both societies. They feel they are the umbilical cord that links the womb of their homeland with the new host. They feel obliged to nourish the host with their own perspective of civilization, literature and culture and prove that they can contribute to their new societies. They must share their history and a cultural wealth with the new communities, while at the same time they have a duty towards their own people left at home.

**N**inna Nyberg Sarensen from the Danish Institute for International Studies explains: "Diasporic involvement can range from exclusive maintenance of family ties in the homeland to establishing political connections that may lead to acquiring positions of power. In this regard at least four kinds of involvement can be observed at family, community, social and political level. In most cases, migrants maintain family ties and some community and social connections with the home land. Political exiles who struggle to return to their homeland and (re-) gain power are more eager to pursue political links with local constitutions." (From *Living across Worlds: Diaspora, Development and Transnational Engagement*)

Some people living in exile find the open democratic political platforms available in the new countries and the comparative freedom of expression encourage them to express themselves and to share their views through creative writing.

Others discover that the image they had about justice was a mere mirage, hence they write to express their dismay. In both cases, living in the diaspora is



'Exiled writers have to work harder than their native colleagues': Iqbal Tamimi, pictured at BCfm community radio station

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# The faithful want to help – but do they get the right support?

Faith communities are an under-utilised resource whose skills, capacity and willingness to contribute to public life are not always recognised, according to a 2004 Home Office report. Here FORWARD MAISOKWADZO reports on more recent findings from a city-wide audit.

THE ability and willingness of religious groups to contribute to public life is not always recognised or utilised. So said the Home Office report Working Together, produced in 2004.

But what of the local picture? Bristol is a diverse city, in fact the city with the fastest growing diversity in the country. One significant consequence is an equally varied range of faiths in the city.

A faith audit of Bristol report produced by Bristol's Multi-Faith Forum (BMFF) and entitled *Faith Related Community Activity in Bristol* was published earlier this year.

Simon Bale, BMFF Chair, said: "The faith audit demonstrates that there is much to be done to draw people of faith into civil society; at the same time, those agencies who already occupy that space need to be ready for the opportunities that faith brings."

The faith groups who participated in this study engage large numbers of citizens, many of whom do, and would be, willing to work for the common good of the city. There is evidence of goodwill towards Bristol City Council, an understanding that a relationship with local government is important, and a desire to relate well.

The report highlights difficulties in communication, gaps in knowledge and provision, policy and practical issues of concern to faith communities, perceptions and experience of religious intolerance, and a dearth of energy and commitment to inter- or multi faith activity.

Providing the best possible services as a local authority is only useful if those to whom the services are directed have knowledge of

them and can access them. The reported lack of knowledge about, and frustration in trying to access, Bristol City Council services on the part of many faith groups suggests that the council must review the way it provides information on its services. Such a review would need to include not only the types, forms, and languages in which information is available, but also the routes for dissemination.

The report confirms the findings of a pilot faiths consultation in Leeds – that effective communication with faith communities can be difficult to negotiate, and there is no one model or approach which suits all faith groups. It would be helpful to map the internal and external communication structures of faith groups.

The report shows that faith communities are tremendously important to our cities and highlights the major contribution they make to urban life by building social and 'faithful' capital. This helps to build cohesiveness as well as helping the vulnerable and marginalised as demonstrated by other faith groups such as the Crisis Centre ministries and many others.

Most groups contacted for this study expressed a high level of interest in relationship with the government, especially the council. In general they felt that it was very important. Other comments included: "We need to be informed"; "They are our service providers"; "Dialogue is essential"; and "It is important to be an integral part of any city to which one belongs."

## Faith in the city – The data

The 2001 census (now a decade out of date) recorded the following:

<b>62% Christian</b>	<b>24.5% no religion</b>
<b>2.0% Muslim</b>	<b>0.6% Hindu</b>
<b>0.5% Sikh</b>	<b>0.4% Buddhist</b>
<b>0.2% Jewish</b>	

Muslims now make up 7% of the Bristol population, according to Bristol Muslim Cultural Society whose 2007 figure put the number at 30,000. In the same year a Bristol City Council Employee Survey revealed that its workforce was comprised:

<b>44% Christian</b>	<b>36.3% no religion</b>
<b>1.1% Buddhist</b>	<b>0.5% Muslim</b>
<b>0.3% Hindu</b>	<b>0.2% Sikh</b>
<b>0.1% Jewish</b>	

There are estimated to be 15,000 EU migrants in Bristol, the majority of whom are Roman Catholic.

There are some 230 places of worship including

- **1 Bahai centre**
- **1 Hindu temple**
- **2 Jewish synagogues**
- **4 Sikh gurdwaras**
- **12 Muslim mosques**
- **At least 200 Christian churches**

Faith communities also provide Bristol with at least 94 community halls and rooms.



Throne of Weapons: A sculpture created for Bristol Museum by Mozambican artists Picture: Christian Aid

# The Bristol connection: making friends all around the world

Bristol International Twinning Association Co-ordinator ALIX HUGHES explains the benefits of close ties with communities across the globe

BRISTOL has a special relationship with seven cities around the world. Some of the commercial links such as the wine and port wine trade with Bordeaux in France and Oporto in Portugal go back over 250 years, but twinning in Bristol started in 1947.

After World War II local people felt it was important to avoid hostilities happening again so a link with Hannover was set up to build a new relationship with Germany.

Similar humanitarian thinking was behind the links with Bordeaux and later, in 1988, with Tbilisi in Georgia. At the time people feared a possible nuclear war and so it was decided to get to know our 'enemies' in the

former Soviet Union as a way of supporting peace initiatives.

During the 1980s twinings with Puerto Morazan in Nicaragua and Beira, Mozambique, were set up as a way of supporting social justice and development in the 'third world'. And finally, 10 years ago, we linked up with Guangzhou, China's third city, to support economic development.

Over more than sixty years of successful twinning, tens of thousands of young Bristolians have taken part in exchanges with counterparts in Bordeaux and Hannover. These initiatives go beyond learning a language and into cultural exchange and personal development. There are now families in Bristol who have been exchanging with their Bordeaux or Hannover partners for three generations.

Some youth exchanges focus on a particular issue; recent examples include integra-

tion and asylum seekers. Young people from Bristol have made two-hour feature films about integration with partners in Hannover and its Polish twin Poznan.

The educational benefits of twinning are enormous. Each year youngsters in South Bristol primary schools are introduced to French by Bordeaux trainee teachers through songs, games and stories. Coffee producers from Nicaragua spend Fairtrade Fortnight in Bristol and work with over 1,500 school pupils. Mozambican dancers, musicians and storytellers share their culture with hundreds of children.

A school-to-school linking programme allows teachers to gain personal and professional development, from which pupils too benefit. Working with the Nicaraguan ministry of education, Bristol teachers have

Continued on page 30



The Bristol Zimbabwe Association joins many others in offering support to Bristol's new status as a city of sanctuary and the launch of Bristol Globe Magazine.

**BZA is a community organisation whose objectives are:**

1. To advocate issues of concern to the Zimbabwean community in Bristol;
2. To promote and raise awareness of the public and decision-makers about the needs and aspirations of the Zimbabwean community, as well as about their positive contributions to UK society particularly those in the Bristol area;
3. Provide a model of good practice, showing a way of overcoming difficulties between different groups and people of different backgrounds;
4. To promote and preserve the Zimbabwe culture and heritage

FFI [www.bristolzimbabweassociation.org.uk](http://www.bristolzimbabweassociation.org.uk);

contact: [bristolzimbabweassociation@yahoo.co.uk](mailto:bristolzimbabweassociation@yahoo.co.uk)



**Hannover launches as a Fairtrade city – a project launched with advice and support from Bristol**

**Friends around the world**  
Continued from p29

provided professional help to pre-school teachers, as well as teaching materials, and two small pre-school buildings have been funded. Children from Bristol schools have had fun fundraising for latrines, wells and water tanks, as well as collaborating with their partner pupils far away, learning about the water needs of developing economies.

Undergraduates studying Portuguese at Bristol University undertake projects and teach in schools in Beira, and both the city's universities recruit from Guangzhou's six universities. Each year the University of the West of England and Bristol firm DPS support an officer from Guangzhou's city international relations department to study for a one-year masters degree in business here.

DPS has signed multi-million pound gas exploration deals with China, helped by the Bristol China Partnership. This organisation has supported local companies' forays into the Chinese market, and several UK government funded trade delegations have visited China using Bristol's contacts with Guangzhou City Council.

Twinning also involves many other kinds of activities. Bristol's Aerial Rowing Club recently competed on Hannover's famous artificial lake, the Maschsee; Bristol scouts walked a section of the European north-south trail with their Hannover colleagues, and the Cathedral School Choir performed in the celebrated Lutheran Marktkirche and several other churches in Hannover

Anyone who wishes to can help shape Bristol's international relationships. You can become a member of any of the twinning

associations and attend their social and cultural events. There are plenty of activities, from fundraising to taking part in an exchange visit or learning a new language.

Hundreds of volunteers are take part, bringing hundreds of visitors to Bristol each year and raising thousands of pounds for each twin city association.

Bristol International Twinning's Association (BITA), set up in 1992 to link all seven voluntary twinning associations, manages the community elements of twinning and organises educational, cultural, commercial and social events.

In 1997, BITA and Bristol City Council were awarded a plaque by the Council of Europe for their work on European integration. BITA and the City Council won the National Award for City Twinning in 1989, and were finalists in 1994 and 1995.

**Dancers from Tbilisi performing in the Twinning Zone at Bristol's Harbour Festival**



Picture: Jo Hansford

**Twinning facts**

• Call or email **Alix Hughes** at **0117 3284450**, [alix.hughes@uwe.ac.uk](mailto:alix.hughes@uwe.ac.uk) Or visit [www.bristol.gov.uk/twinning](http://www.bristol.gov.uk/twinning)

- **Bristol Beira Link** [www.bristolbeiralink.org](http://www.bristolbeiralink.org)
- **Bristol-Bordeaux Association** [tbowen@talktalk.net](mailto:tbowen@talktalk.net)
- **Bristol China Partnership** [www.bristol-china-partnership.com](http://www.bristol-china-partnership.com)
- **Bristol Hannover Council** [www.bristolhannovercouncil.org.uk](http://www.bristolhannovercouncil.org.uk)
- **Bristol Link with Nicaragua** [bristolnicaragua.wordpress.com](http://bristolnicaragua.wordpress.com)
- **Bristol Oporto Association** [www.bristoloportof9.co.uk](http://www.bristoloportof9.co.uk)
- **Bristol Tbilisi Organisation** [www.bristoltbilisi.org](http://www.bristoltbilisi.org)



**A community united: An eye-catching mural in Stapleton Road, Easton**

Picture: Claude Mouthy

# The West is on track to provide super opportunities for top African athletes

With the Olympics and Paralympics only a year away some of East Africa's leading athletes will be making the West Country capital their home from home, reports **FORWARD MAISOKWADZO**

THE Olympics and Paralympics provide a great opportunity for international engagement. The holding of the 2012 Games in London prompted the Bristol-Kenya 2012 Project, Umoja (Swahili for unity), a partnership which will bring the East African Olympic hopefuls to train in the city early next year.

The Umoja partnership was signed by legendary Kenyan athlete Kipchoge 'Kip' Keino and the Mayor of Bristol Peter Abraham in 2007, the year Keino was awarded an honorary Doctorate by the University of Bristol.

Kip Keino came to the world's attention when he won gold in the 1,500 metres on a warm summer evening at the Mexico Olympics in 1968, and claimed gold again in the 3,000m steeplechase in Munich four years later.

He is regarded as a humanitarian champion as well as an inspirational athlete, having founded an orphanage and two schools. In recognition of his life's work the new athletics stadium on the £30m Bristol Academy of Sport campus in Stoke Gifford has been named after him.

Speaking at the launch in 2010 at Ashton Park School, which is twinned with a school in Kenya, he said the honour belonged to the people of Kenya and Bristol, and all children who strive to be the best in the world of sports.

"It is these young people that we have to think of. It is their future that matters to us and we have a responsibility to protect and nurture them," said Keino, who chairs Kenya's National Olympic Committee.

The Kenyan team will train at the academy's stadium and stay at nearby Filton College. It will be the first time the Kenyan team has trained in the host country prior to the Games, and Keino believes it will help boost his country's chances of medals outside their traditional athletics events.

"After the Beijing Games, we were thinking, as Kenyans what we could do to improve the standard of some other sports in our country? And I see that this is a place where we are able to establish friendship in sport," said Kipchoge, who is also a member of the International Olympics Committee. Kenya ranked 15th in the Olympic medal table in 2008 with five gold, five silver and four bronze.

"As Kenyans, we can't rely only on track events and the marathon. We need to diversify. There are tremendous facilities here for squash, badminton, hockey, swimming, rowing, and canoeing. And you have the coaches in these sports too." Under the Umoja scheme, fronted by



**Kip Keino wins gold in the 3,000m steeplechase at the Munich Olympics in 1972**

Bob Reeves, Special Projects Manager at Bristol University, partnerships are being developed between schools in Bristol and Kenya including a Healthy Schools initiative.

Student exchanges and other commercial and cultural opportunities are also being explored. Promising young athletes from Bristol will get the chance to train at Kip Keino's IAAF Athlete Performance Centre in Eldoret, Kenya.

There are plans for Bristol's professional football, cricket and rugby clubs to set up coach and player development activities with their Kenyan counterparts.

**MOHAMMED ELSHARIF** talks to **MIKE JEMPSON** about being forced to leave his home in Sudan and starting a new life in Bristol

**M**OHAMMED Elsharif must be one of the busiest men in Bristol. He combines a part-time job with the NHS promoting healthy lifestyles, with teaching Arabic, lecturing at the University of the West of England and numerous voluntary activities including a weekly show on community radio station BCfm.

"My approach always is to have a part-time job combined with freelance work, to keep my teaching skills up to date. My community work is a way of giving back to the city and country that has given dignity, respect and freedom to me and my family," he explains.

"My wife Muna is supportive and does lots of community work too. It is integral to our lives. My son Awab comes with me to the radio station and is working hard to have his own show."

Awab, 8, and his brothers Karim, 7, and Faris, 1, were all born after Mohammed arrived in England in 2000. He left Sudan feeling that he was abandoning his mother, brothers, sisters and friends, but his work as a journalist, covering corruption and lack of freedom, had become too dangerous, and made him many enemies.

He found Bristol a welcoming place – and compared it favourably to his home town in a poem about their similarities.

"I grew up in a lovely town on the Nile called Omdurman. When I was kid I used to swim in the Nile with friends. Ours was a town of different faiths and races, home to most of Sudan's Christian Copts. Whether Muslim or Christian we lived in harmony. Those values really shaped my life," he says.

"As young people we used to organize lots of community events, helped kids with their school work and taught illiterate adults to read and write. We launched neighbourhood campaigns to keep the streets clean, cleared sewage pipes and flood drains for the autumn season, and col-



**Never resting: Mohammed Elsharif, his wife Muna and sons Awab, 8, Karim, 7, and Faris, 1**  
Picture: Claude Mouthy

# Community spirit is my real inspiration

lected rubbish from doorsteps. This background helped me to cope with the enormous transformation in my life."

He believes it also made it easier for him to engage in community action and to integrate. What lessons has he drawn?

"I have learnt that the UK is great and civilised, not because of its power, wealth and buildings but because of its tradition of freedom, its value of equality, and its protection and appreciation of minorities. I have also learnt that it is not geography, race, culture or where you were born that defines your identity, but what you stand for.

"I am inspired by many ordinary people who give of their time and resources to support the vulnerable. My greatest admiration is for Sue Njie, a Bristolian with a golden heart." Sue, who died in 2009, was the inspiration behind Bristol Refugee Rights and the Refugee Welcome Centre. Six years after the ceasefire that ended its long civil

war, Sudan is about to divide into two new countries – often referred to as the 'Muslim North' and 'Christian South'. Mohammed grieves for those in the disputed region of Abyei and South Kordofan, now caught up in a fresh outbreak of violence.

"I am heartbroken to see a great country splitting in two, for no reason other than the government's failure to value our racial and religious diversity," he says.

Mohammed is Secretary to the Sudanese Association, Vice-Chair of the Building Bridges Project and a MediaWise Trustee. He was the first chair of the Exiled Journalists' Network, and his contributions to the NHS have won the national NHS Alliance Acorn National Award for excellence and the NHS Bristol Customer Service Award.

However, with typical modesty Mohammed says: "My most important personal achievement is winning the trust and friendship of so many people in Bristol."

## BRISTOL GLOBE DIRECTORY

**A selection of organisations offering activities, advice and support for recent arrivals and black and minority ethnic communities in Bristol**

With thanks to Bristol City Council, Refugee Action and VOSCUR

If your details need updating or we missed out your organisation and you would like to be included in the next edition, please email: [bristol@cityofsanctuary.org.uk](mailto:bristol@cityofsanctuary.org.uk)

**A**  
**Aashyana Housing Association Limited**

2 Pritchard Street, BS2 8RH  
Tel: 0117 939 3911  
Asian-led, providing affordable homes for those in need.

**Access to Leisure Scheme**  
Gym membership for 6 months at Easton Leisure Centre for adults receiving NASS support in Bristol. From Bristol Refugee Rights, Welcome Centre at Newton Hall, Thursdays 11.00-15.00. Tel: 07740 762356

**Advice Services**  
<http://advicewest.org.uk> to find out about Bristol advice centres on consumer, debt, disability, discrimination, employment, housing and welfare rights. Interpreters provided.

**AffirmARTive for LAFTA**  
67b Freemantle Rd, Cotham, BS6 6AZ  
Tel: 0117 924 8090  
Art project exploring cultural, historical and identity issues for young people.

**African Caribbean Chamber of Commerce and Enterprise (ACCCE)**  
97-107 Wilder Street, BS2 8QU

Email: [info@acce.info](mailto:info@acce.info)  
Membership organisation representing for African and Caribbean businesses in the UK. Works closely with other business support groups.

**African and Caribbean Young Enterprise (ACYE)**  
97-107 Wilder Street, BS2 8QU Tel: 07951306951  
Advice and training for developing local enterprise.

**African Initiatives**  
York Court, Brunswick Square, St Pauls. Tel: 0117 916 6452 Email: [deved@african-initiatives.org.uk](mailto:deved@african-initiatives.org.uk)  
Training and resources for teachers and young people on global citizenship issues.

**African Voices Forum**  
97-107 Wilder Street, Ujima House, St Pauls, BS2 8QU. Email: [contact@africanvoicesforum.org](mailto:contact@africanvoicesforum.org)  
[www.africanvoicesforum.org](http://www.africanvoicesforum.org)  
Bristol-based network of African and African-Caribbean community organisations working to empower Africans and African-Caribbeans to take active part in policies and initiatives that concern them.

**All Nations Community Services**  
359-361 Fishponds Road, Fishponds, BS16 2AQ  
Tel: 0117 9398130  
Accommodation and support services for refugees, displaced and other homeless.

**Anglo-Iranian Society (Bristol)**  
8 Ashley Down Road, Horfield, BS7 9JW Tel: 01179245525  
Email: [aisbristol@yahoo.co.uk](mailto:aisbristol@yahoo.co.uk)  
[www.aisbristol.org.uk/](http://www.aisbristol.org.uk/)  
Advice, cultural, educational and social activities.

**Arabic Classes (Bristol)**  
Andalusia Academy Bristol, 168 Muller Rd, Horfield, BS7 9QX  
Tel: 07074 536 360 Email:

[info@bristolarabicclasses.org.uk](mailto:info@bristolarabicclasses.org.uk)  
Arabic language and culture classes for children and adults, plus social activities.

**Asian Arts Agency (AAA)**  
Royal Oak House, Royal Oak Ave, BS1 4GB Tel: 0117 929 1110  
Email: [info@asianartsagency.co.uk](mailto:info@asianartsagency.co.uk)  
Supports Asian arts in Bristol area.

**Asian Health and Social Care Association**  
Asian Day Centre, c/o Easton Community Centre, Kilburn Street, Easton, BS5 6AW Tel: 0117 954 0178  
Email: [asiandaycentre@hotmail.co.uk](mailto:asiandaycentre@hotmail.co.uk)  
Day Centre for the South Asian elderly communities of Bristol and South Gloucestershire; vegetarian lunch, keep fit, yoga, board games, excursions, health and well-being advice.

**Asian Women's Health Project (Sehatmand Aurat)**  
6 West Street, Old Market, BS2 0BH  
Tel: 0117 941 2983 Email: [hetal@wellwomeninformation.org.uk](mailto:hetal@wellwomeninformation.org.uk)  
Health advice, counselling, education and support in English and Asian languages.



**AVF offers support to Bristol Globe magazine – and to Bristol's new status as a City of Sanctuary!**

[www.africanvoicesforum.org](http://www.africanvoicesforum.org)

**Asian Youth Project (Masti Group)**  
404 Stapleton Road, Easton,  
BS5 6NQ Tel: 0117 935 4528  
Email: awazutaoh2@aol.com  
Activities, courses and trips for 5-25  
year olds.

**Awaz Utaoh (Raising Voices)**  
415-417 Stapleton Road, Eastville,  
BS5 6NE  
Tel: 0117 9354528  
Email: awazutaoh2@aol.com  
Advice, counselling, empowerment  
and training for the Asian commu-  
nity.

**B**  
**Black and Ethnic Minority  
Advocacy Clinic (BAC)**  
21 Seventh Avenue, Filton BS7 0QD  
Email: bac.charity@yahoo.co.uk  
Empowerment and advancement  
through advice and support to indi-  
viduals and groups.

**Bangladesh Association**  
Bangladesh House, 539 Stapleton  
Road, Eastville BS5 6PE  
Tel: 0117 951 1491  
Email: info@bangledeshassocia-  
tion.org.uk  
Advice in Bangla, English and  
Sylheti; food and hygiene training.

**Bristol Bangladeshi Women's Or-  
ganisation**  
35 Mivart Street, Easton BS5  
Tel: 0117 9519 777  
Email:  
bangladeshiwomen@gmail.com  
Advice, cultural, educational, em-  
powerment, training and social serv-  
ices for Bangladeshi women and  
children.

**Barnardos and Refugee Action  
Refugees and Asylum Seekers  
Family Support Project**  
Advice and support for children,  
young people and families on educa-  
tion, health and social issues.

Barnardos: Mon/Wed/Thurs  
Tel: 0117 9551703  
Refuge Action: Tues  
Tel: 0117 9415960

**Bath Centre for Psychotherapy  
and Counselling**  
www.bcpc.org  
Access to specially trained counsel-  
lors and psychotherapists in Bristol  
and Bath. Interpreters provided.  
Referral Service: 0845 223 5267  
Email: referral@bcpc.org.uk

**Black Development Agency (BDA)**  
5 Russell Town Avenue, Redfield  
BS5 9LT Tel: 0117 939 6645  
Email: babs@blackdeva.org.uk  
Support and services to Bristol's  
Black voluntary sector.

**Bridge of Peace**  
103 Locking Road, Weston-super-  
Mare BS23 3EW  
Tel: 01934 625428 Email:  
tomoko@bridgeofpeace.co.uk  
Bringing people together to cele-  
brate diversity and work co-operat-  
ively.

**Bright Project**  
c/o Black Development Agency,  
5 Russell Town Avenue, Redfield  
BS5 9LT  
Tel: 0117 9396645 Email:  
ejaz@blackdeva.org.uk  
Advice and support for BME volun-  
tary sector advice organisations in  
Bristol and S. Gloucestershire.

**Brigstowe Project**  
176-178 Easton Road, Easton  
BS5 0ES  
Tel: 0117 955 5038  
Email: info@brigstowe.org  
www.brigstowe.org  
Advice, information and support for  
people living with or affected by  
HIV or AIDS.

**Bristol Black Carers**  
The Old Library, Trinity Road, St  
Pauls BS2 0NW

Tel: 0117 314 4664  
Advocacy, information, respite care,  
support and training for Black carers  
in Bristol.

**Bristol Defend Asylum Seekers  
Campaign**  
PO BOX 2540, BS6 9AX  
Tel: 0776 643 2413  
www.asylumbristol.org.uk  
Campaigns for the rights of asylum-  
seekers and refugees. Meets every  
first Tuesday 19:00-21:00 at the Mal-  
colm X Centre, Ashley Road, St  
Pauls BS2

**Bristol Hospitality Network**  
Offers destitute asylum seekers  
somewhere to stay. Contact via the  
Refugee Rights Centre (*see separate  
entry in these listings under R*) on  
Thursdays.

**Bristol Islamic Schools Trust  
(BIST)**  
Andalusia Academy, Halston Drive,  
St Pauls BS29JE  
Tel: 07074 536 360  
Runs Andalusia Academy, a full-time  
primary school for boys and girls,  
and a secondary school for girls,  
teaching the National Curriculum in  
an Islamic environment.

**Bristol Jewish Welfare Association**  
10 Oakhurst Road, Stoke Bishop,  
BS9 3TQ  
Tel: 0117 968 4013  
Email: geema@telco4u.net  
Provides help to members of Jewish  
faith.

**Bristol Muslim Cultural Society  
(BMCS)**  
404 Stapleton Road, Easton BS5  
6NQ Tel: 0117 9521802  
Email: bmcs@bmcs.org.uk  
Educational, employment recre-  
ational and training opportunities  
for young Muslims. Youth Club  
every Saturday evening at the  
Whitefield School, Fishponds.

**Bristol Multi-Faith Forum**  
c/o 404 Stapleton Road, Easton, BS5  
Encourages dialogue between faiths,  
and develops leadership in the faith  
communities. Meetings rotate  
around Bristol's churches, mosques,  
synagogues, temples, etc.  
Tel: 07832 377745 / 07970 936325  
http://www.bristolmultifaithfo-  
rum.org.uk/

**Bristol Sickle Cell and  
Thalassaemia Centre**  
256 Stapleton Road, Easton BS5 0NP  
Tel: 0117 951 2200 Email: info@  
oscarbristol.co.uk  
Advice, information, support and  
training to carers and parents, and  
health care, teaching, housing and  
welfare professionals. Confidential  
counselling by appointment.

**British Red Cross**  
Unit 41 Easton Business Centre,  
Felix Road, Bristol BS5 0HE  
www.britishredcross.org.uk  
Services for refugees and asylum-  
seekers include:  
• *Clothing Vouchers* free secondhand  
clothing and household goods. Tues  
13:00-16:00; Wed 13:00 – 15:30; Fri  
13:00-16:00. Tel: 07740 762 356  
• *Hardship Fund* Tel: 07740 762 356  
• *International Tracing and Message  
Service* Wed 13:00 – 15:30 and Thurs  
15.30- 16.30. Tel: 0117 955 9810  
• *Orientation Service* Help for new  
refugees on accessing services and  
entitlements. Tel: 07740 762 356  
• *Skin Camouflage* for those with scar-  
ring or disfiguring skin conditions.  
Tel: 0117 301 2631  
By appointment only.  
• *Positive Images* Interactive work-  
shops for schools and youth groups  
to challenge negative stereotypes.

**C**  
**Cancer Help for Ethnic  
Communities (CHEC)**  
1st Floor, Avonmouth Medical Cen-

tre, Collins Street BS11 9JJ  
Tel: 0117 982 8549  
NHS service for Black and minority  
ethnic people affected by cancer.

**Chinese Women's Group (Bristol  
and Avon)**  
St Agnes Parish Church, Thomas St,  
St Agnes, BS2 9LL  
Tel: 0117 935 1462 Email:  
admin.bacwg@btconnect.com  
Activities, advice and support for  
Chinese women; promotes  
understanding between the Chinese  
community and others.

**City of Sanctuary (CoS)**  
c/o Refugee Action, 9 Hide Market,

West St, BS2 0BH  
Tel: 0117 941 5960 Email:  
bristol@cityofsanctuary.org  
Part of national movement to build  
a culture of hospitality for people  
seeking protection in the UK.  
www.cityofsanctuary.org/bristol  
Twitter @BristolCoS.

**D**  
**Dhek Bhal**  
c/o Barton Hill Settlement,  
43 Ducie Road, Barton Hill BS5 0AX  
Email: dhekbhal@yahoo.co.uk  
Tel: 0117 955 6971. Advice and sup-  
port, especially for those disadvan-  
taged because of their culture,  
language or religion.

## IMMIGRATION AND NATIONALITY

- Spouse/ Fiancé Visa
  - Visa Sponsorship Statements
  - Visitors/ Family Visa
  - Visa Extensions/ Transfers
  - Dependants Visa
  - Indefinite Stay Visa
  - Students – Points Based System
  - Certificate of Approval
  - Work Permits – Points Based System
  - European Nationals (EEA)
  - British Passport
  - Attesting Documents
  - Home Office Travel Documents
  - Employer or Educational Sponsor License
  - APPEALS: Referral Panel
  - Home Office Related Correspondence
  - Home Office Related Research
  - British Nationality
- FREE ADVICE DURING SURGERY TIMES  
MONDAY AND SATURDAY BETWEEN 10-12**

**CONTACT: MR ZAHEER SHABIR LLB (HONS) ON 07711957425**

All instructions are fee paying and confidential.

**anglo european  
immigrationservices**



SUITE 14A, THE OLD CO-OP SHOP, 38-42 CHELSEA ROAD,  
EASTON, BRISTOL BS5 6AF

T: 0117 9413991 E: hmzs.pab@hotmail.com



**Disability Equality Forum**

St Pauls Family & Learning Centre,  
Grosvenor Road, BS2 8XJ.

Email: [bristoldef@gmail.com](mailto:bristoldef@gmail.com)

[www.bristoldef.org.uk/](http://www.bristoldef.org.uk/)

Campaigning group offering training and Equalities Impact Assessments and policy advice for statutory and voluntary bodies.

**E****Easton Learning Centre**

276-282 Stapleton Road, BS5 0NW

Tel: 0117 902 2288

Email:

[mrafi@eastonlearningcentre.co.uk](mailto:mrafi@eastonlearningcentre.co.uk)

Business, employability, English as second language, literacy and numeracy courses.

**Easy-Translations**

11 Baynton Meadow, Emersons

Green BS16 7EL

Tel: 0845 200 7832

Email: [info@easy-translations.co.uk](mailto:info@easy-translations.co.uk)

Low cost translation and interpreter services, including telephone interpreting, text-to-voice service, and help with Braille, Large Print, Audio and Video formats.

**Equalities and Community Cohesion Team (Bristol City Council)**

Room U16, The Council House,

College Green, BS1 5TR

Tel: 0117 922 2329

Textbox: 0117 357 4444

Videophone: IP: 193.35.234.102

Email:

[equalitiesteam@bristol.gov.uk](mailto:equalitiesteam@bristol.gov.uk)

**EMAT – Ethnic Minority Achievement Team**

Tel: 0117 903 1365

Part of the local education authority, Bristol City Council.

Support to new arrivals and their parents/carers and to other BME students.

**F****Full Circle**

62a Halston Drive, St Pauls BS2 9JN

Tel: 0117 907 7164

Email: [info@fullcircleproject.org.uk](mailto:info@fullcircleproject.org.uk)

Youth and parenting service for St Pauls and surrounding area.

Monday Girls Club; Tuesday Boys Club; sports clubs all week; Saturday Play Club.

**G****Global Hope Academy**

St Pauls Kulmiye Centre, 22-24 City Road, BS2 8TP

Tel: 0117 948 9998

Email: [info.globalacademy@gmail.com](mailto:info.globalacademy@gmail.com)

@gmail.com

Educational service for young Somali children in Bristol. Encourages integration through cultural and social events.

**Gurdwara Guru Nanak Parkash Singh Sabha**

71-75 Fishponds Road,

Eastville BS5 6SF

Tel: 0117 902 0104

Caters for cultural, educational and religious needs of Sikhs living or working around Bristol.

**H****The Haven**

Montpelier Health Centre, Bath

Buildings, Montpelier BS6 5PT

Tel: 0117 9426811 for appointments (08.30 – 12.30)

[www.avon.nhs.uk/haven](http://www.avon.nhs.uk/haven)

Medical service for newly arrived asylum-seekers.

Health needs assessment for adults and children, GP registration, referrals to mental health and specialist services.

Information and training for health-care professionals and students.

**Horn of Africa Forum (HOAF)**

Tel: 0117 941 4432

Umbrella group linking the Somali community with statutory and voluntary agencies dealing with education, employment, health and racial harassment.

**Humdard**

The Community Flat, Halston

Drive, St Pauls BS2 9JN Tel: 0117

955 0895

Email: [humdard.org@gmail.com](mailto:humdard.org@gmail.com)

Bi-lingual advice, educational, and recreational facilities for women of Asian and Somali origin and their children in St Pauls and surrounding areas. Creche facilities. After School Club and Holiday Play Scheme for 5-11 year-olds; Young Women's Group for 11-19 year-olds Sat 13:00 – 16:00

**I****Imayla**

4 Floor, Hamilton House, 80 Stokes Croft, BS1 3QY

Tel: 0845 345 7533

Email: [info@imayla.co.uk](mailto:info@imayla.co.uk)

Imayla = urban - rural - creative – connections.

Inner city multi-cultural arts events and courses, survival skills camps; research, consultancy and community development.

<http://www.imayla.com/>

**Immigration Advisory Service**

Unit 7, Hide Market, West Street

(entrance in Waterloo Road), St

Phillips BS2 0BH

Tel: 0117 9557300

[www.iasuk.org](http://www.iasuk.org)

Drop in sessions: Mon, Thurs and

Fri, 09:00 – 11:00

**Indian Community Association (Avon)**

199 Filton Avenue, Horfield S7 0AY

Tel: 01275 375601

Promotes Indian culture, heritage

and values to the Indian and wider community throughout the Avon area.

**International Organisation for Solidarity and Social Action (IOSSA)**

8 Champneys Avenue, Henbury

BS10 7LF

Tel: 07877 232702

Email: [iossa@live.com](mailto:iossa@live.com)

Promotes community cohesion, fights social deprivation and promotes peace and harmony among religious groups in Bristol.

**Irish Society**

<http://bristolirishsociety.org/>

Non-sectarian membership organisation promoting Irish culture through educational and social events and supporting the needs of Irish people in Bristol.

**K****Kuumba**

20-23 Hepburn Road, St Pauls

BS2 8UD

Tel: 0117 942 1870 / 944 7503

Email: [kuumbanew010@yahoo.co.uk](mailto:kuumbanew010@yahoo.co.uk)

Afrikan and Caribbean performance; school and youth club performance and arts activity workshops exhibitions, events and seminars.

Sankore lending library of books and videos about Afrikan Caribbean experience.

Jumoke Day Nursery (30 places for 2-5 year olds).

**Khaas**

Horley Road, St Werburghs BS2 9TJ

Tel: 0117 955 4070

Email: [khaas\\_bristol@yahoo.co.uk](mailto:khaas_bristol@yahoo.co.uk)

Khaas - 'special' - caters for Asian special needs children, and their families. Emotional advice and practical information and assistance in mother tongues.

**Khalsa Heritage Trust**

c/o 491 Stapleton Road, Eastville

BS6 6PQ Tel: 0117 9515262

Email: [msbhakerd@hotmail.co.uk](mailto:msbhakerd@hotmail.co.uk)

Promotes culture history and values of the Sikh faith through sports, community involvement and education, Caters specially for young people, women and seniors. Active in multi-faith culture and education.

**L****Legal Advice**

The Legal Aid immigration specialists in Bristol are:

South West Law, 1 Hide Market, West St, BS2 0BH

Tel: 0117 314 6400 [www.southwest-law.org.uk](http://www.southwest-law.org.uk)

Drop in session: Wed: 10:30 – 12:30

• For other specialist legal aid immigration solicitors, visit:

<http://legaladviserfinder.justice.gov.uk/AdviserSearch.do>

Enter 'Bristol', click on 'Immigration'; then 'Specialist level' and 'Legal Aid'. If you can't find a solicitor in Bristol, try Cardiff, Newport or Swansea.

**Lesbian, Gay, Bisexual and Transgender Forum**

Bristol LGB Forum, Create Centre, Smeaton Road, BS1 6XN

Tel: 0117 353 4621 Email:

[info@bristol-lgb-forum.org.uk](mailto:info@bristol-lgb-forum.org.uk)

[www.facebook.com/pages/Bristol-LGB-Forum/119032009987](http://www.facebook.com/pages/Bristol-LGB-Forum/119032009987)

Twitter hashtag: @blgbtf

Challenges discrimination. Office days Wed and Thurs.

**M****Mauritian Association (Bristol)**

84 Stoke Lane, Stoke Lodge, BS34

6DS Tel: 01454 898 268

Runs cultural, religious and social events. Provides emotional and financial support for members.

**Midlands and Bristol Refugee Housing**

24 Lower Ashley Road, BS2 9NP

Tel: 0117 914 0486

Email:

[adam@midlandsbristol.org.uk](mailto:adam@midlandsbristol.org.uk)

Housing services for Somalian refugee families.

**Migrants Rights Centre**

c/o Pierian Centre, 27 Portland

Square Bristol BS2 8SA

Email:

[info@migrantrightscentre.org.uk](mailto:info@migrantrightscentre.org.uk)

Listening, support, and signposting for vulnerable migrants. Drop-in centre: Fri 10:00 – 12:00

**Muktomoncho Cultural Society**

c/o St Werburghs Community Centre, Horley Road, St Werburghs BS2 9TJ

Tel: 0117 9551351

Email: [office@stweburghs.org.uk](mailto:office@stweburghs.org.uk)

Promotes Bengali and South Asian arts, culture and literature. Music classes, performances, and festival events, working closely with Asian Arts Bristol and Bristol Indian Classical Music Society.

**Multicultural Toy Library**

(Bwerani)

Unit 12, 20-23, Hepburn Road, St

Pauls, BS2 8UD. Tel: 0117 915 9805

Email:

[bwerani\\_project@yahoo.co.uk](mailto:bwerani_project@yahoo.co.uk)

Multicultural and inclusive play and educational resources for 0-16 year olds. Consultancy, training and multicultural arts and craft activities.

**Muslim (1st Bristol) Scout Group**

70 Grafton Road, Oldbury, West

Midlands B68 8BJ

Tel: 07957 147 245

Scout group and community organisation catering for children and adults from ethnic minority backgrounds.

**Q****Our Stories Make Waves**

c/o 69 North Road, St Andrews  
BS6 5AQ  
Tel: 0117 944 2004  
Bristol-based African diaspora artists' collective developing creative projects for public performance, exhibition and education.

**Overseas Chinese Association**

9-15 Lower Ashley Road, St Agnes  
BS2 9QA Tel: 0117 955 5225 Email:  
overseaschineseassociation@southwest.fslife.co.uk  
Advice and support for ethnic Chinese community. Sunday Chinese Language School.

**P****Pakistan Forum (Bristol and South Gloucestershire)**

8 Sutherland Ave, Downend BS16  
6QJ Tel: 07971 471262  
Cultural, educational, recreational and social activities within the Pakistani community.

**Pakistani Community Welfare Organisation**

454 Stapleton Road, Easton BS5  
6NQ  
Tel: 0117 952 3031

**The Peoples Cultural Palace**

22 Glaisdale Rd, Fishponds BS16  
2HZ Tel: 0117 965 2911  
Promotes art, culture, music and performances from the diverse communities of Bristol.

**The Pierian Centre**

27 Portland Square Bristol BS2 8SA  
Tel: 0117 924 4512  
www.pierian-centre.com  
Activity centre, supporting many local groups and working closely with refugee welfare organisations.

**Positive Action Consortium**

97-107 Wilder Street, St Pauls

**38** June 2011 **Bristol Globe**

BS2 8QU

Email:

kekura@ceed.co.uk

Learning business and career development opportunities for 16+ year olds who have suffered deprivation and disadvantage by virtue of their culture, race, disability, sexual orientation, gender, age, religion or beliefs.

**R****Refugee Action**

9 Hide Market, West St, BS2 0BH  
Tel: 0117 941 5960  
Email: swandwales@refugee-action.org.uk  
www.refugee-action.org.uk  
Specialist advice by appointment on NASS applications, Section 4 support and appeals to Asylum Support Tribunal. Information and advice on Assisted Voluntary Return (Freephone: 0808 800 0007)  
Consultancy advice for other agencies on asylum seekers' rights. Training on asylum issues. Development work with refugee community organisations. Volunteering and mentoring opportunities.  
Freephone information line for asylum-seekers and refugees:  
0808 800 0052  
Mon and Tues: 10:00 – 12.30  
Wed: 14:00 – 16:30  
Interpreters provided

**Refugee Rights Welcome Centre**

Tel: 0117 908 0844  
Email: dropin@hotmail.co.uk  
www.bristolrefugeerights.org  
Activities, advice, conversation, crèche, friendship, information, language classes, refreshments and support for asylum-seekers, refused asylum-seekers and new refugees.  
Newton Hall, Newton Street Easton BS5 0QZ: Mon and Wed: 10:00 – 12.30, Thurs.: 10:00 – 15:00  
St Nicholas of Tolentino Community Hall, Lamb Street, Easton BS5 0QZ: Tues: 10:00– 15:00

**Refugee Women of Bristol**

St Nicholas of Tolentino Community Hall, Lamb Street, Easton BS5 0QZ.  
Email: Refugeewomen@yahoo.co.uk  
Tues: 10:00 – 15:00: Assists women with form-filling, reading letters, making appointments, interpreting and translation, housing, health, education and employment advice.  
Free creche.

**Right Track (The Children's Society)**

Unit 65-66 Easton Business Centre, Felix Road, Easton BS5 0HE Tel: 0117 935 1515  
Email: rtni@childrenssociety.org.uk  
Advice, mentoring and support for BME children (10 – 17) at risk of or already involved in the youth justice system. One-to-one and group activities. Consultancy and training to other agencies.

**S****Savannah Development Foundation**

Easton Business Centre, Felix Road, Easton BS5 0HE  
Tel: 0117 9078901 Email: solomon@savannahfoundation.co.uk  
Support, assistance and employment and self-esteem skills training for African and Caribbean elders to access mainstream services. Training and volunteers for local organisations supporting the disadvantaged.

**Scottish Club (Westbury, Bristol)**

http://www.wscbristol.com/  
Scottish Country Dancing for beginners and for the more experienced. Beginners' class: Tues nights, The Leonard Hall, Trinity-United Reform Church, Waterford Rd, Henleaze, Bristol BSN 4BT  
Intermediate class: Tues nights, St Peter's Church, The Drive, Henleaze, Bristol. Other club nights on Fridays. Tea, Charity dances, Spring dances, Hogmanay,etc.

**Signpost and Rite Direkshon**

176-178 Easton Road, Easton BS5 0ES. Tel: 0117 955 9987. Email: admin@projectsignpost.org.uk  
Afrikan Carribean community development group for people experiencing social and economic exclusion.  
Advice, information, social education and support for individuals and families.

**Somali Advice Project**

Malcolm X Centre, 141 City Road, St Pauls BS2 8YH  
Tel: 0117 9413889 Email: ssomaliadviceproject@googlemail.com  
Advice and support for the Somali community.

**Somali Education Development South of Bristol (SEDSOB)**

10 Church Road, Lawrence Hill BS5 9JA.  
Tel: 0117 955 4426  
Volunteer-run after school classes for BME children and supplementary school for children learning English, Maths, Science and Somali language.

**Somali Mental Health and Drugs Project**

Wellspring Centre, Beam Street, BS5 9QT.  
Tel: 0117 370 9685  
Support for people of Somali origin experiencing mental health problems and those with drug dependency issues.

**Somali Resource Centre**

43 Ducie Road, Barton Hill BS5 0AX  
Tel: 0117 907 7994  
Email: info@somalicentre.co.uk  
Advice, information and training services for hard-to-reach communities. Promotes community cohesion to reduce the social isolation of Somali people.

**Student Action for Refugees (STAR)**

www.star-network.org.uk  
Part of a national network of student groups working to improve the lives of refugees in the UK.  
Bristol University STAR email: os4074@bristol.ac.uk

**Studio Upstairs**

Units 1 and 2, Albion Dockside Estate, Hanover Place, BS1 6UT  
Tel: 0117 930 0314  
Email: bristolstudio@studioupstairs.org.uk  
Arts-based therapeutic community encouraging emerging artists to become independent, especially those dealing with mental distress, or in drug and alcohol recovery.

**Support Against Racist Incidents (SARI)**

PO Box 2454, Bristol BS2 2WX  
Tel: 0117 942 0060  
Recording racist incidents and challenging racism in Bristol.

**U****United Housing Association**

174 Cheltenham Road, BS6 5RE  
Tel: 0117 944 0549  
Social housing for people from diverse communities.

**V****Vision BME**

The Gatehouse Centre, Hareclive Road, Hartcliffe, BS13 9JN  
Tel: 0117 330 1525  
Email: ap007e7644@blueyonder.co.uk  
Aims to represent the BME communities living, working and learning in Hartcliffe, Withywood and Knowle West.

**W****Welsh Society**

Bristol Welsh Society

c/0 35 Woodside Road  
Downend, BS16 2SR

**Womankind**

Counselling service for refugee and asylum-seeking women who have experienced trauma and exile.  
Helpline: 0845 458 2914

**Women's Forum**

Bristol Women's Forum, Community Engagement Team  
6 York Court, Wilder Street, St Pauls BS2 8QH  
FREEPOST BS 6935  
Tel: 0117 922 4562 / 922 2217  
Textphone: 0117 357 4444  
Independent campaigning group run by volunteers promote women's equality.

**World Jungle**

20 Davey Street, St Pauls, BS2 9LY  
Tel: 0117 942 1085  
A non-profit company using music, dance, play, arts and the environment to develop cultural awareness and understanding of diversity and identity issues.

**Y****Young and Free**

19 Carnarvon Road, Redland BS6 7DT Tel: 07776 252 320  
Social befriending service to enable physically and/or sensory disabled young people (18-30) to build a social network of non-disabled friends. Twice monthly group social events and outings.

**Z**

Zimbabwe Association (Bristol)  
c/o Refugee Action, 9 Hide Market, West Street, BS2 0BH  
http://www.bristolzimbabweassociation.org.uk/  
Support for expatriate and refugee Zimbabweans.

### What is City of Sanctuary?

A national movement of local people and organisations working to make their city a place of welcome and safety for people seeking sanctuary from war and persecution.

### Bristol – proud to be a place of safety!

- Bristol has for years offered a welcome to people whose lives were in danger in their own countries.
- Bristol - once known as a city of slavery - is growing now into a city of sanctuary.

### Why City of Sanctuary in Bristol?

- Many have lost their homes and families but have brought new skills, music, food and hard work to build our city; we want to celebrate the contribution of the many people who have come here for safety.
- Many feel isolated or are in great need or fear: we want to spread a culture of hospitality and practical support throughout the whole of Bristol.

You can be part of this through a simple pledge – see back page.

### How can you welcome people seeking sanctuary?

The first step in your support for City of Sanctuary is to sign a pledge. Please see our website or contact us for details. It would be very helpful if you agreed to be included on our list of organisations and individuals who have pledged support.

### More ideas...

- Invite an asylum seeker or refugee to come to speak of their experience to your organisation or to a group of organisations in your area. (Contact us for details)
- Influence others: challenge myths and stereotypes.
- Offer volunteer placements for suitably skilled refugees or asylum seekers.
- Advertise paid jobs on refugee networks.
- Consider appointing refugees to positions of responsibility in your community.
- Offer meeting space to an asylum or refugee community group.
- Fundraise for an asylum or refugee charity.
- Contribute to the hardship fund to relieve destitution.
- Offer to be part of a sub-group – e.g. working on community safety; employment; schools; ESOL, Further and Higher Education; arts and leisure activities; action through faith groups.
- Publicise City of Sanctuary, Refugee Week and other refugee events within your community.
- Publicise opportunities to volunteer with refugee charities.
- Sign off your email with a note about refugees.

[www.CityofSanctuary.org/Bristol](http://www.CityofSanctuary.org/Bristol)



### » Want to get into work?

With access to **current job vacancies**, we can help you with applications and interview preparation. Our intensive courses will ensure that you have the **right skills** employers are looking for, **now!**  
Find out whether you are eligible for **FREE** tuition.

### » Need to improve your skills?

We will support you to improve your English (and ESOL), Maths and IT levels, so that you are ready for work or further study.

**IT'S YOUR FUTURE  
MAKE IT HAPPEN!**



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[www.cityofbristol.ac.uk](http://www.cityofbristol.ac.uk)