

Key:
Look at the pictures in the centre, find a number on the image, and look up the captions below:

1. Ancient Egyptian and Nubian empires ruled themselves and others for many thousands of years. One of the greatest historical figures of all time is the legendary Imhotep, of Egypt (about 2300b.c.); he was an architect of the highest order and a serving Prime Minister. he is portrayed with prominent African features and is credited as being the earliest recorded genius in medicine. 2000 years before Hippocrates. Astronomy played a strong role in the building of the pyramids in Egypt, but it would be many millennia before humans would physically reach the stars; a descendant of our ancient forbears. **3.** Mae Jemison, was the first Black woman in space, aboard the space shuttle Endeavour in 1992. Is it just me or is there a resemblance?

4. The original Temple of Horus at Edfu, Egypt, which the Temple Mills in Leeds was architecturally inspired by. The god Horus is portrayed as a falcon, his eye can also be found on the back of the American one dollar bill.

5. While Rome conquered parts of Africa, loyal servants from Africa ruled in Roman Britain too: Emperor Septimus Severus was stationed in York where he is credited with handing over independence back to Britain. We know he ordered certain good stuff from Africa and interacted with Black Africans stationed in Yorkshire. The Kingdoms of Ghana, Mali & Songhai came into being further south in around 500AD and ruled their lands until the 1600's when European conquests would lead to the division of Africa into unnatural states often ruled by brutal colonial regimes. Timbuktu, Mali had a number of highly developed societies before it was colonised as an important British trading post, the image is a colossal Temple in Timbuktu.

6. Leeds Town Hall hosted a large Anti-Slavery Meeting in 1859, this is a flier produced to be handed out and features a newspaper clipping advertising three African house servants for sale in North America. Wilson Armistead was also the president of the Leeds Anti-Slavery Society and invited many prominent African Americans to Leeds.

7. Slavery was common in Africa and most of the world, many were taken to the Middle East: During the Zanj Revolt of the 9th century, (868-883 AD), tens of thousands of people met their deaths in lower Iraq. The Zanj were a group of enslaved East Africans taken to the salt pans of the Shatt al-Arab in order to make the land arable. Their revolts led to the successful overthrow of their masters in Baghdad. When European demand for labour began to remove more enslaved Africans than was healthy - the King of Congo, in 1526, wrote to his counterpart, the King of Portugal, complaining of the devastation his kingdom and formally requested he stopped removing his people. Unfortunately, a hundred years previously, five Papal Bulls decreed that Portugal had the rights... to appropriate the kingdoms, goods and possessions of Africans, and to reduce their persons to perpetual slavery or to destroy them from the earth - by force or by barter.

8. This is a plan depicting the layout of a slave ship. This model would have carried 306 enslaved Africans, though it is thought that nearly a third did not survive the appalling conditions. This image was an effective tool in the hands of abolitionists, which spearheaded the first popular mass political movement of ordinary people - to stand up for what was right.

9. A woodcut depicts the cramped conditions in which enslaved Africans were kept for the duration of their voyage across the Atlantic. **10.** This image depicts enslaved Africans being forced overboard. Olaudah Equiano's autobiography highlights the case of 131 Africans being thrown overboard the ship 'Zong', to make corrupt insurance claims. Banks and insurers were created out of and made the most profits from the triangular trade.

11. After exchanging British manufactured goods (pipes, blankets and other WOOLEN goods, guns and beads etc...) for 'slaves' - the ships then arrive from Africa in the Americas (including the Caribbean), where captured Africans are taken to auction and sold. The ships were then re-loaded with rum sugar, spices, tobacco and gold etc. before returning back to Europe - and setting off again. The Leeds and Liverpool canal enabled Yorkshire made products to also be exchanged for 'slaves' and provide clothing etc... for the plantations. Manufacturing, which provided work for millions in Europe, was never encouraged in British colonies, which is why North America had to fight for the right to an independent economy, Africa and the Caribbean suffered high unemployment after slavery was abolished and have had to migrate to manufacturing centres globally, ever since.

12. Nanny of Jamaica was a formidable 18th century military strategist, as the British would discover to their cost; eventually a treaty had to be signed for peace, Nanny and her Maroons could not be conquered. With her determined fighting spirit, healing nature and cunning strength - Nanny inspired a unity amongst diverse groupings of enslaved and free Africans in the island of Jamaica and beyond - to this very day - never yielding to captivity. Big up!

13. Toussaint L'Ouverture was a master strategist who led successful campaigns with his fellow Africans to defeat a mighty French army, freeing Haiti from slavery in 1798. North America gained a similar independence just 22 years previously, but the world treated Haiti very different. Once the strongest economy in the Caribbean, immediate trade exclusions and restrictions now bear witness to Haiti as one of the poorest nations in the world. Haiti deserves our respect and reverence as an international symbol of resistance against gross inhumanity. There are thousands more people who resisted slavery and also deserving of acknowledgement.

14. Frederick Douglass visited Leeds in 1859, he spoke at Leeds Town Hall against slavery in North America. Alongside him was Sarah Parker Remond, who spoke on behalf of women who were at the mercy and whim of licentious southern planters. Frederick was born into slavery, but through self-education he created his own freedom and became one of America's leading speakers and statesmen. Supported by British friends he set up his own newspaper and recruited for the first **15.** African American troops during the American Civil War - the ensuing cotton famine would lead to hardships in the manufacturing north of England, which depended upon cotton from American plantations; many in Yorkshire starved to death due to unemployment, but the majority of workers still supported the African's right to freedom.

16. Harriet Tubman escorted more than 300 enslaved Africans to freedom in several trips over ten years; she told Frederick Douglass that "she never lost a single passenger". She is the most well-known conductor of the 'Underground Railroad' that helped enslaved Africans to relative freedom. Similar to Douglass, Tubman was born into slavery and made her own escape. Her reputation for clever disguises and strategies created a substantial reward for her capture, but dem never ketch har.

17. Mary Seacole was lauded in her lifetime, alongside Florence Nightingale, but after her death was forgotten for almost 100 years. Today she is noted not only for her bravery and medical skills but as "a woman who succeeded despite the racial prejudice of influential sections of Victorian society"

18. The Right Honourable Marcus Mosiah Garvey was a Jamaican national who dedicated his life and work toward restoring pride and dignity to traumatised Africans who endured enslavement, persecution, injustices and exclusion. Travelling extensively, he arrived in London and found employment at the African Times and Orient Review in 1911; the editor was an Egyptian born actor journalist named Duse Mohamed, who lived for a few years in Yorkshire as an actor/writer and would go on to become influential in the growth of Islamic movements in North America, where he joined and assisted Garvey's United Negro Improvement Association. As in Haiti, Garvey was punished for helping Africans in the America's to self-realise their greatness, from antiquity to the present. For resisting oppression he was deported from North America in 1922. After a permanent move to England in 1935, Marcus Garvey died in London in 1940. Nearly 25 years later, his body was returned to Jamaica - where he was declared a national hero.

19. On December 1, 1955, Rosa Parks became famous for refusing to obey bus driver James Blake's order that she give up her seat. This action of civil disobedience started the Montgomery Bus Boycott, which is one of the largest movements against racial segregation. In addition, this launched Martin Luther King, Jr., who was involved with the boycott, to a position of awe among his people. She has had a lasting legacy worldwide.

20. Martin Luther King: American civil rights leader and great speaker. The youngest man to be awarded the Nobel Peace Prize in 1964; like Frederick Douglass, he was a constant campaigner for world peace, before his untimely assassination in 1968. Malcolm X was born Malcolm Little, his parents were supporters of Marcus Garvey's United Negro Improvement Association, leading to his preacher father's execution on train-tracks by the Ku Klux Klan as Black voices in America insisted on being heard, in regard to injustices. A significant figure in the Nation of Islam, Malcolm X would experience another name change on a visit to Mecca, which transformed his views of the world. He visited Sheffield in 1964, just a few months before his assassination.

1596 & 1601 Queen Elizabeth 1 issued orders to expel all Africans from England.

1562 John Hawkins becomes the first English trans-Atlantic slaver- goes to Sierra Leone.

1526 King of Congo wrote to the damage of slavery to his kingdom in a letter to the king of Portugal, asking firm to stop enslaving his subjects.

1502 First enslaved Africans in the Americas.

500-1600 Kingdoms of Ghana, Mali & Songhai.

1500's

1600's

St John Church was one of the earliest stone built buildings in Leeds. built in 1634

Harewood House build 1700

The Mansion, Roundhay built, 1811

County Arcade, Leeds 1898. This was the last of the main shopping arcades to be built in Leeds between 1875-1900

1800's

Leeds Town Hall, built in 1858

1900's

The Parkinson Building, part of Leeds University, which was established on the back of the textile industry



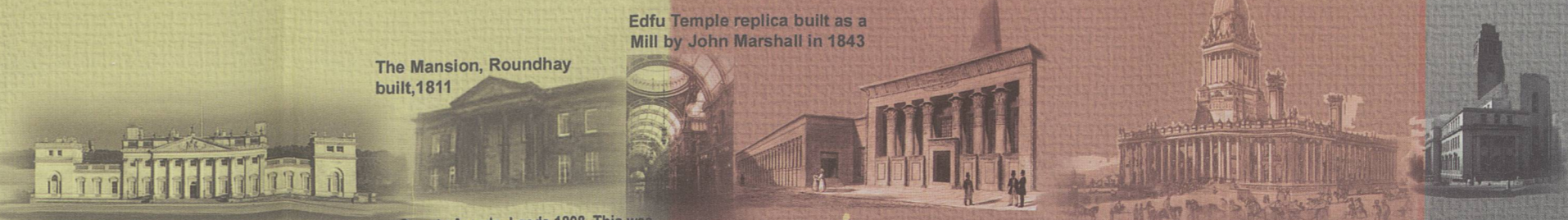
Leeds Quaker, manufacturer and abolitionist, Wilson Armistead, wrote in 1848: "...the master spirits of ancient Greece, performed pilgrimages into Africa in search of knowledge; there they sat at the feet of ebon philosophers to drink in wisdom! How many multitudes flocked from all parts of the world to listen to the instructions of the African Euclid, who, 300 years before Christ, was at the head of the most celebrated mathematical school in the world? ..." and "To the Ethiopians we are justified in ascribing the highest attainments. They appear to have been the parents of Egyptian science and civilization, and attained, as existing monuments attest, a high eminence in many arts in the very earliest periods of history"

- 1791-1804** Toussaint L'Ouverture led a successful uprising by enslaved Africans in St. Domingue.
- 1789** Olaudah Equiano's autobiography published. He visits Yorkshire in 1719, to speak against slavery.
- 1787** 'Thought and Sentiments on the evil of slavery' by Quoba Ottobah Cugoano published.
- 1787** 400 ex-enslaved Africans from USA, Nova Scotia and UK settle in Sierra Leone.
- 1783** 131 enslaved African thrown overboard during the 'middle passage' from the ship 'Zong.'
- 1760** Enslaved Africans uprising in Jamaica, led by Tacky.
- 1759** Foundation of Leeds Harewood House laid with wealth from enslaved Africans in Barbados and Jamaica. Completed in 1771.
- 1730-1739** First Maroon War in Jamaica. British agree terms.
- 1712** Willie Lynch speech about 'the Making of a Slave'

- 1839** 49 Enslaved Africans take over slave ship 'Amistad'.
- 1838** Enslaved Africans in British colonies free!
- 1833** Act became law. Ending slave trade in UK.
- 1831** Enslaved Africans uprising in Jamaica led by Sam Sharpe.
- 1831** Mary Prince's autobiography published.
- 1807** British Parliamentary Act signed to end the capture and transportation of Africans across the Atlantic.
- 1800** 10,000 people of African descent in the UK.

- 1981 & 1984** Street uprisings in various UK cities against police harassment, unemployment and racism.
- 1975** Bonfire Night Youth Uprising.
- 1969** Death of David Oluwale in Leeds, two police officers jailed.
- 1967** Birth of Leeds Carnival - the first Caribbean carnival in Europe.
- 1930s** Campaign for 'free' Africans to return to West Africa
- 1930s** Marcus Garvey's 'Black Star Liner' operating.
- 1919** Lynch mobs attack people of African descent including ex-soldiers in Liverpool and Cardiff.
- 1913** John Archer elected as Mayor of Battersea, London - to become the first Black mayor in the UK.

Edfu Temple replica built as a Mill by John Marshall in 1843



Leeds Bi-Centenary Transformation Project

The Leeds Bi-Centenary Transformation Project is a collaborative community initiative in Leeds, to commemorate the 200th anniversary of the Parliamentary Act to end the kidnapping capture and transportation of African people.

In 2007, we will celebrate the invaluable contributions of African peoples:

1. to worldwide civilisation – from human antiquity to modern societies;
2. to self-liberation – during and after enslavement;
3. to British European cultural and economic growth during the past 400 years.

Abolitionist Olaudah Equiano and many other Africans transformed themselves from enslavement into beacons of light for democracy and social justice. Citizens of Yorkshire also became celebrated campaigners for local and global human rights.

Similar to other parts of Europe, Yorkshire benefited economically from trans-Atlantic trade routes. By 1807, Britain transformed itself from a slave-trading sovereignty into a proud anti-slavery nation. Many of us are aware that lesser forms of slavery still exist today; it has never stopped in Africa and other continents. Also significant are the socio-economic and psychological legacies of trans-Atlantic enslavement – which continues to bring trauma and misery to displaced millions.

In 2007, Leeds will also commemorate the 800 year-old charter that transformed a small market town into a thriving city of commerce and opportunity and there will be proud celebrations as we mark the 40th anniversary of the Leeds West Indian Carnival, the oldest Caribbean carnival in Europe! Themes will highlight the significance of heritage, liberation, respect and freedom.

Thanks to community support and funding from the Heritage Lottery Fund, Joseph Rowntree Charity Trust and Education Leeds, we will deliver a year-long programme of informative and entertaining activities to include schools, museums, churches, the arts and communities – participating in exhibitions, scholarships, conventions, trips, talks, lectures, training, performances and carnivals.



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 Rev Gloria Hanley Vice Chair
 Ian Charles MBE Treasurer
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 Mahalia France Vice secretary
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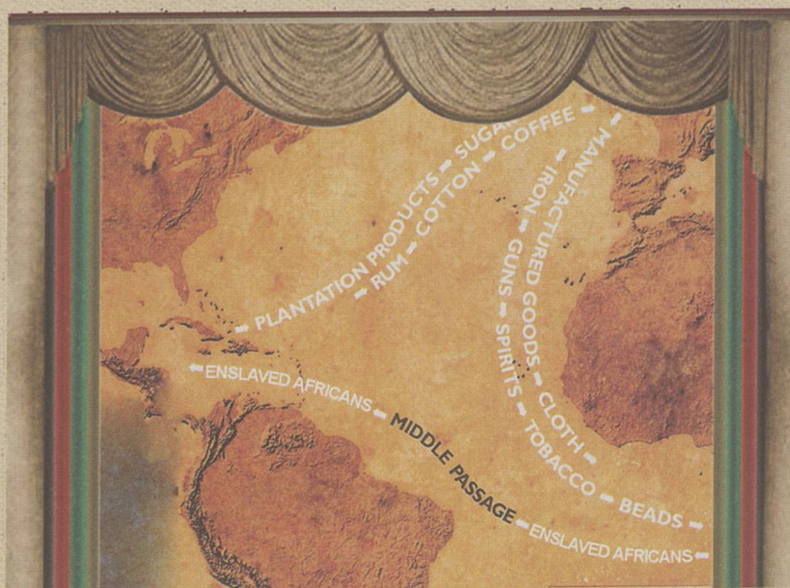
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The Leeds Bi-Centenary Transformation Project

Highlighting African achievements, liberation and aspirations in commemoration of the British Parliamentary Abolition Act 1807



Many thanks to the sponsors of the Leeds Bi-Centenary Transformation Project:



Education Leeds

A Service to Commemorate Act of Emancipation August 1833
 A celebration in the Dock
 Church and Theatre
 St. Aidan's Church
 10.30am - 3.30pm
 Saturday 1st JUNE 2007
 Celebrate the 175th Anniversary of the Abolition of the Slave Trade
 A celebration in the Dock
 Church and Theatre
All Welcome!
 Non-Members of Churches

A CARNIVAL EXHIBITION
 Celebrating the 40th anniversary of the Leeds West Indian Carnival
 Monday 25th - Friday 29th June 2007
 21.00 (Adults & Seniors)
 Children & Family Free
 7-10pm Family 2.50
All Welcome!
 All Leasda West Indian Centre
 10 Laycock Place
 Leeds LS7 3JA

Jazz & Spirituality
 with Rev Tony Bundoock
 of the Tom Havoc Band
 Wednesday 4th July @ 8.30pm
 HOLY TRINITY CHURCH
 80A St. James Street
 Leeds LS1
 LICFP Office 0113 262 2270
 Leeds Church website 0113 262 2270
 www.leedsbicentenary.co.uk

FREEDOM SONGS
 Liberation Theology
 An evening of music and prayer with
 Dr Lerlean Williams
 Thursday 19th July 07
 8.30pm
 Laycock Place
 Leeds West Indian Centre, Laycock Place, LS7
 LICFP Office 0113 262 2270
 www.leedsbicentenary.co.uk

Black Theology with Anthony Reddie
 Uncovering the Bible
 An inspirational all day event
 which will seek to engage and reflect on the
 role of Black Theology in the Church
 Saturday 2nd JUNE 2007
 10.30am - 3.30pm
 Church of the Holy Spirit
 10 Laycock Place
 Leeds LS7 3JA
All Welcome!
 Non-Members of Churches

Leeds West Indian Carnival
 Celebrating the 40th anniversary of the Leeds West Indian Carnival
 Thursday 21st - Friday 22nd June 2007
 10.30am - 3.30pm
 Laycock Place
 Leeds LS7 3JA
All Welcome!
 Non-Members of Churches

Easter Sunday Concert
 with Voices of Angels
 Sound of Steel
 Sunday 8th April 2007 at 3pm
 Laycock Place
 Leeds LS7 3JA
All Welcome!
 Non-Members of Churches

BLACK FAMILIES
 Rites of Passage
 A day's seminar workshop with
 Dr Trevor Gordon
 Thursday 21st July 07
 10.30am - 3.30pm
 Laycock Place
 Leeds West Indian Centre, Laycock Place, LS7
 LICFP Office 0113 262 2270
 www.leedsbicentenary.co.uk

Leeds Bi-Centenary Transformation Project ARTS & CULTURE

There are rich narratives to be explored that tell the story of a people's journey and their tribulations and triumphs from ancient African and Caribbean shores to Yorkshire. The Arts and Culture programme will explore trans-Atlantic enslavement and the industrial growth that transformed continents. Agit-Prop Street Theatre and Carnival projects will involve the people of Leeds in a shared heritage as a means of celebrating learning and creativity. Further programmes will be added. We welcome more ideas from artists and communities who wish to contribute and expand this special programme.

Agit-Prop Street Theatre Audiences will be enthralled and informed with short compelling stories about the lives of individuals who fought against trans-Atlantic enslavement. There will be reconstructions of important speeches, debates and actions that will bring to life important aspects of Africa/Caribbean history. 'Sugar Beat Shack' is written by Joe Williams and dramatised by David Hamilton's Regeshun Dance Company. The programme will be delivered in 10 different locations in 3 cities of West Yorkshire – Leeds, Bradford and Huddersfield. Three performances are scheduled for the Likley Literary Festival in October/07. Audience participation will be expected.

Good weather periods of spring and summer 2007.

Leeds 2007 Carnival The Carnival will be used as a conduit to tell the past and present stories of African/Caribbean history and culture, interrupted by 300 numbered years of trans-Atlantic enslavement. Carnival floats, troupes and music will be linked to the general theme of 'History, Art and Culture'. The Carnival and Transformation Project will research and produce an oral, written and photographic record of carnival to form a part of Leeds Carnival official anniversary publication.

The year 2007 also marks the 40th anniversary of the Leeds Carnival, which was the first Caribbean Carnival in the UK. The Transformation Project will research and produce an oral, written and photographic record of carnival to form a part of Leeds Carnival official anniversary publication.

Involvement of the UK Christian Community History tells us that the first organised attack on the British trans-Atlantic slave trade was launched by a group of six Quakers who prepared and circulated a pamphlet to every Member of Parliament and also to many other prominent people who campaigned against enslavement. Also involved was Granville Sharpe, an Anglican Bishop and the so-called 'Father of the Abolitionist Movement' who helped to free a number of enslaved Africans who were being treated, by arguing their cause in the courts. This action stirred the consciences of another Anglican Bishop, Thomas Clarkson and the Clapham Sect, including William Wilberforce who was a Member of Parliament and a Christian. Together they formed the Society for Abolishing the Slave Trade. In 1791, he wrote to William Wilberforce from his deathbed, encouraging him to continue his fight. The role of Black abolitionists played in the abolition of the slave trade is often overlooked. Olaudah Equiano, a former enslaved African, who bought his own freedom, was a friend of Sharpe and Clarkson. Equiano worked along side them but did not depend on them to make his voice heard. Equiano looked for support from other free Africans. He lobbied MPs and even led a Black delegation to the House of Commons.

Wilberforce proposed a motion year-after-year in the House of Parliament for abolition and was consistently defeated. Finally by 1806, there was a change of Prime Minister with a new Cabinet. William Pitt, the Prime Minister threatened to resign if the Act was not passed. Finally the Lords gave their assent to the Bill and the Commons passed it in 1807, by 283 votes to 16. We must not forget that the church communities played a vital role in enabling this act to become a reality.

What did the Act Mean? The Act had little practical impact because of its limited scope and its lack of implementation; however, it helped to turn the tide against slavery. The main focus of the Act was still allowed to carry on buying and selling of enslaved Africans as long as they observed the conditions of the Act. Finally the Plantation owners were still allowed to carry on buying and selling of enslaved Africans to be encouraged - it also required that marriages among enslaved Africans to be encouraged. -The ending of whipping of enslaved female Africans Africans -Legal protection of life and freedom by appointing a 'Protector' for enslaved African content to be transported. It also meant.

A second service to commemorate the passing of the Emancipation Act in 1838, will take place at St Aidans Church, Roundhay Road, Leeds 8 on the 5th August 3pm.

A series of monthly lectures and seminars have been organised around the subjects of Black Theology and the Black presence in the Bible. These informative sessions look at the way verses of scriptures are used by apologists to justify the enslavement of Africans during the Trans-Atlantic Slave Trade. We and the expansion of Africans but it was also used to justify enslavement. Future seminars will highlight the role of the Church in African enslavement and and the exploitation of Africans but it was also used to justify enslavement.

The Education and Museums themes will bring together young people, parents, school and museum staff along with the start of the Leeds Bi-Centenary Transformation Project to involve people, provide a range of creative activities to involve people, throughout the year, in learning from and about trans-Atlantic enslavement and to leave behind a lasting commemoration of materials for later generations.

Activities will include Writers in Residence – in partnership with Stephen Lawrence Schools and Education Leeds and the use of sessional writers in residence (Michelle Scally Clarke and Khadijah Ibrahim). A book will be published based on the children's work with the 2 writers in residence. Curriculum Development Packs – again in partnership with Stephen Lawrence Schools and Education Leeds packs will start, teachers and the writers in residence. The packs will cover several subjects across year groups and will be made available to all schools in the city. This work will be developed by Dr Carl Hylton, Saluka Saul and Michelle Wittleton.

Black History Museum Project - selection from the Leeds Museum stores of artefacts, documents and objects relating to trans-Atlantic slavery, involving groups of young people and adults, learning from museum staff about the source and significance of the materials and displaying artefacts in a mobile exhibition. Black History Permanent Exhibition - working with museum staff to select and create a permanent 'Out of Africa' exhibition to be housed in the new Leeds Museum. This will have a life beyond 2007.

Selected from museum stores to produce an exhibition linking trans-Atlantic enslavement to industrial development in Leeds and giving recognition to the pre-enslavement history of Africa. Displaying for one month minimum in at least 2 venues throughout Leeds. The theme will be 'Out of Africa' - From Abolition to Commonwealth – researchers (Dr Sewa Singh Kalsi and Fiona Cosson) working with communities will carry out an exploration of the effect of this involved the Abolition on the labour forces in South Asia. This involved the introduction of indentured labour as thousands of South Asian men were brought to work as indentured labour on plantations in the Caribbean and in Eastern and Southern Africa. The researchers will tell related narratives via a photographic and historical artefact exhibition and a book reflecting this aspect of our shared heritage.

It will demonstrate the interlocking nature of British Commonwealth histories linking the Indian Sub Continent with Africa and the Caribbean. This research will draw out the cycle of exploitation, dependency, resistance and independence to relate how they link to present day social, political and cultural issues.

Legacy Community Development will explore key issues surrounding the abolition of trans-Atlantic African enslavement and how this has impacted on the respective development of the West, Africa and Caribbean during the past 200 years. What can we learn from that journey that can help us plan a course for the future? The abolitionists both Black and White, were the visionaries yesterday. What are their messages? What needs to happen next? Two hundred years later, are the wounds healed? What about racism? How has it manifested itself in the 21st Century? What is the real legacy of enslavement? Where do we go from here? These questions and others will be posed throughout a series of interactive workshops during the course of 2007 and beyond. This will take place through constructive discussions and debates. Additionally, some of the sessions will be themed around the current dilemmas impacting on the African/Caribbean and other visible minority communities, including racial disadvantage, community cohesion, educational under-achievement, criminal justice, health, enterprise and quality of life issues.

The objective of the Legacy Community Development Workshops will be to ensure that relevant discussions and debates are regularly undertaken in order to educate the local and wider community and to create new linkages in order to address these key societal issues while attempting to identify realistic directions for the future. A mixture of local and nationally acclaimed speakers will be invited to facilitate the interactive workshops sessions. The overall facilitation will be undertaken by key members of the Transformational group. The project will take the format of 6 - 8 workshops during a 2 year period, approximately one every 4 months. Each workshop will seek to end with constructive recommendations and positive pointers for the future. The theme of the next workshop will seek through its activity will be the Legacy Community Action Plan, which will be developed through this process and will demonstrate younger members of the community. One of the Legacy Workshops will take place in October to coincide with Black History month.

In addition access will be made available for those who wish to develop their knowledge around Black History. Black History for Beginners – 6 weekly sessions are planned. Sessions already completed include a May Day Family Fun Day at Leeds West Indian Centre and debates with Leo Mohammad and Ashra Kwesti.

Duration April 2007 - December 2008

Leeds Bi-Centenary Transformation Project EDUCATION & MUSEUMS

Leeds Bi-Centenary Transformation Project CHURCHES AND ABOLITION

Leeds Bi-Centenary Transformation Project ARTS & CULTURE

Leeds Bi-Centenary Transformation Project

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