The 1969 WCC Notting Hill Consultation: Anti-Racism, Allyship, Action.

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Overview

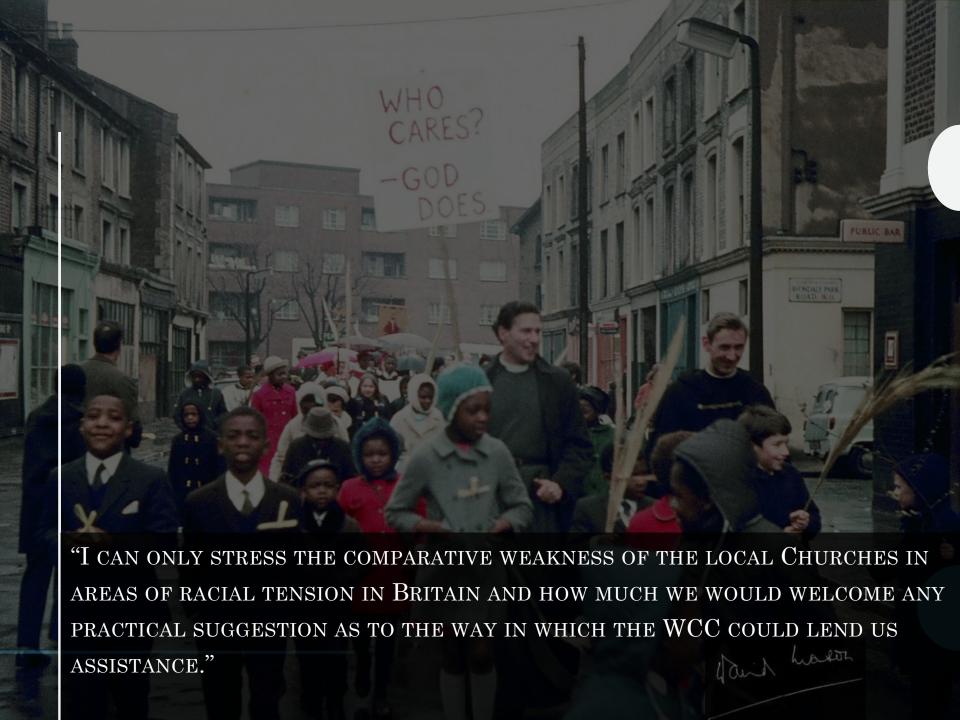
- Notting Hill Methodist Church and the Team Ministry
 - World Council of Churches and 'race'
 - The World Council of Churches Consultation on White Racism.
- Programme to Combat Racism and the Special Fund.





A. SIVANANDAN (1923-2018)

INSTITUTE OF RACE RELATIONS
RACE & CLASS



Team Ministry

David Mason

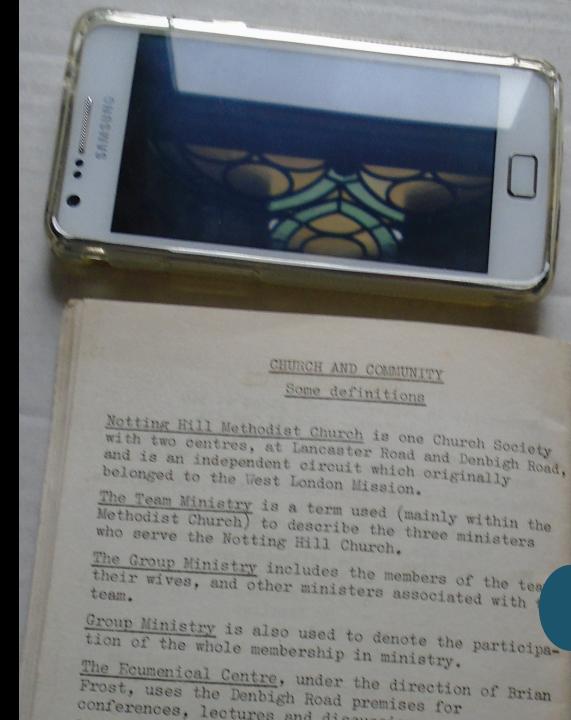
- Social and political involvement
- Notting Hill Social Council

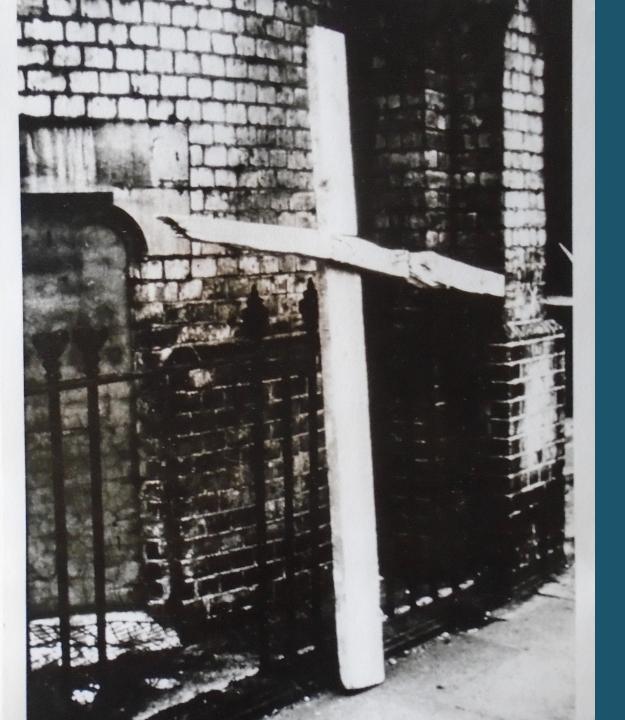
Geoffrey Ainger

- Outreach and experimentation
- Ecumenical Centre

Norwyn Denny

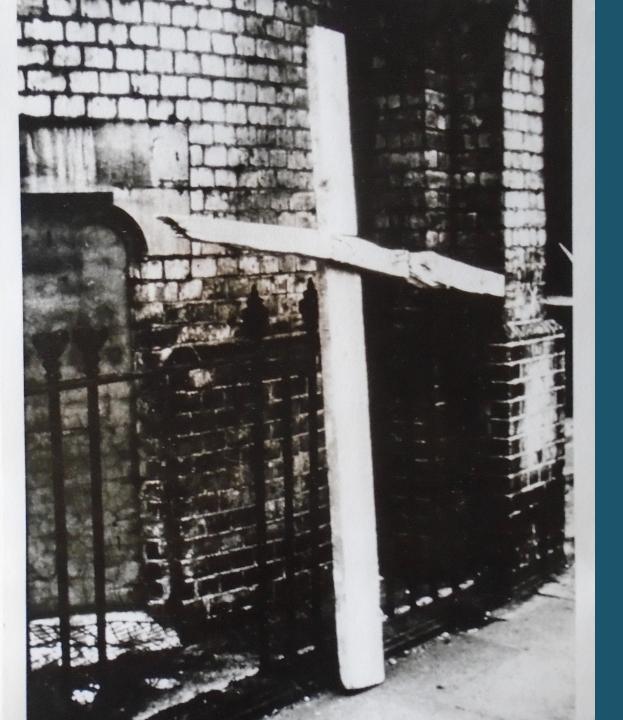
- Pastoral care
- Church and house churches





Reasons for Success

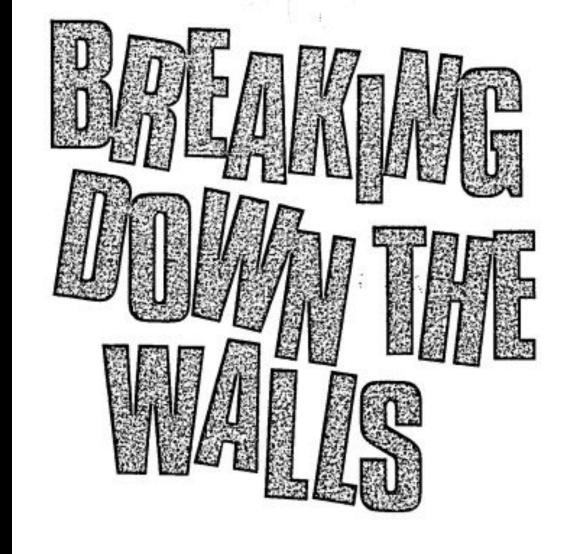
- The willingness to **listen**.
- Humility.
- Community-led actions.



Reasons for Success

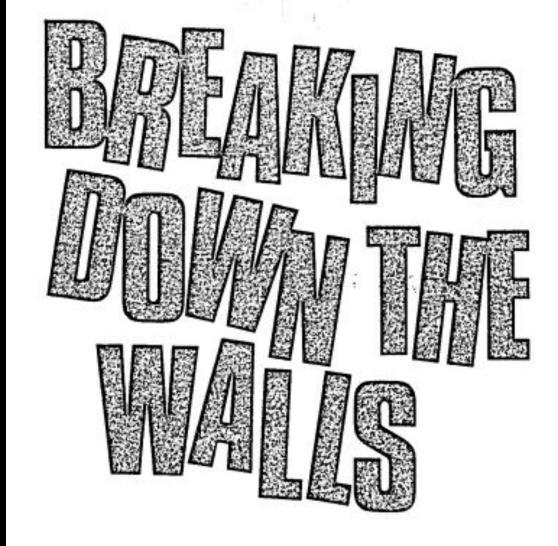
- Political engagement.
- Strong & diverse partnerships.
- Open monthly meetings.
- Community-led decisions.

How did the World Council of Churches arrive at a perspective which led to a consultation specifically on white racism?



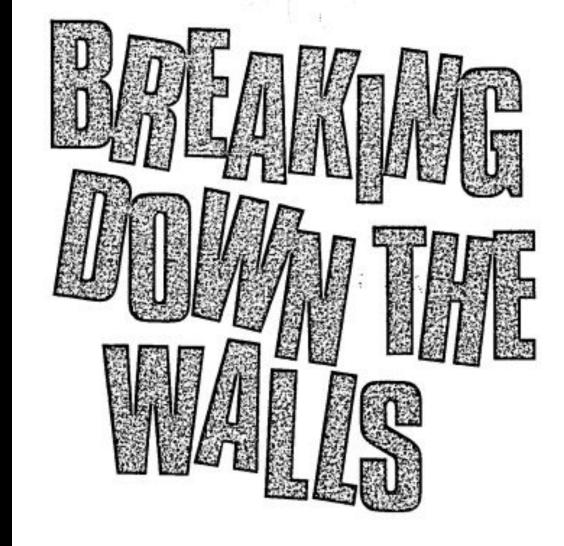
1964: Mindolo (Zambia) Consultation

- African voices say that violence was becoming unavoidable due to the failures of peace
- The WCC note the guilt of white Christians in terms of oppressive situations in southern Africa



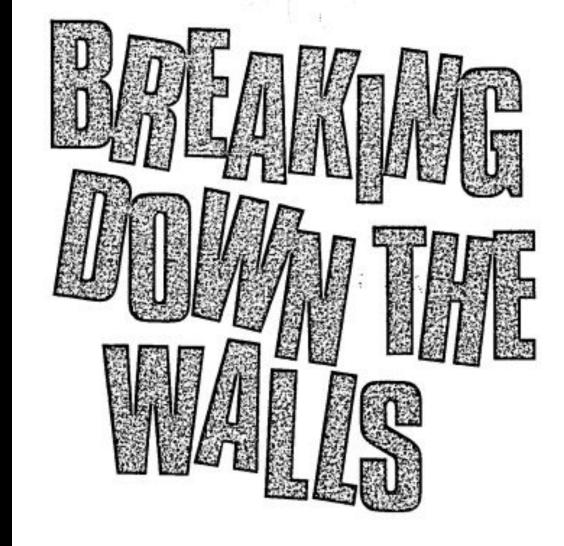
1966: Church and Society Conference, Geneva

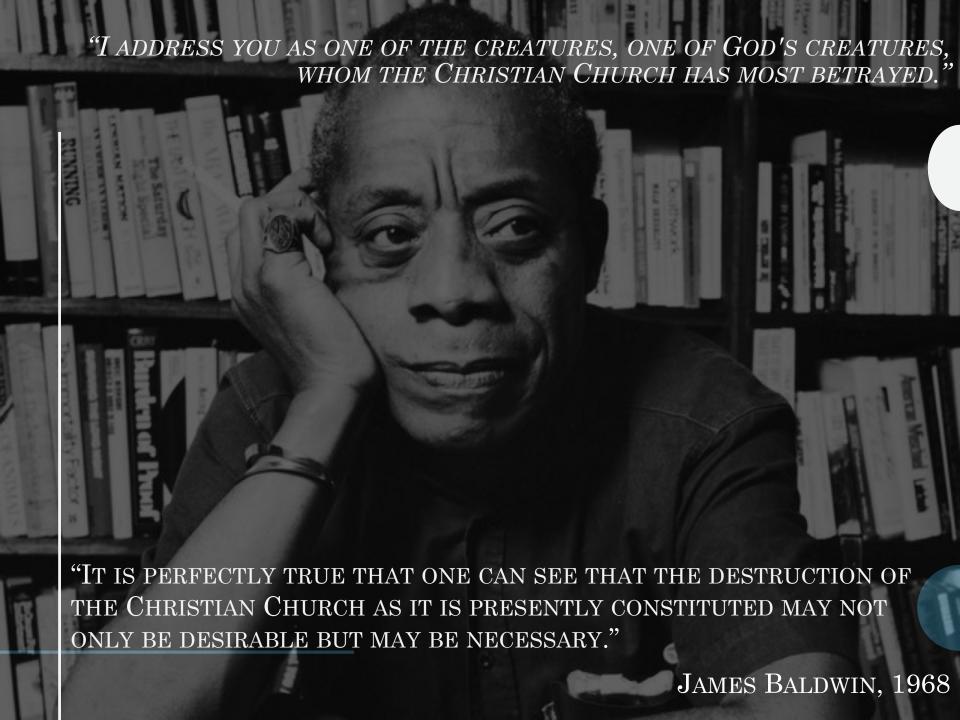
- Racism as structural and economic
 - White domination precludes true human community
- Reconciliation as personal sacrifice and action



1968: Fourth Assembly, Uppsala

- Racism is:
- a denial of Christianity
- erases meaning of human rights
- a threat to world peace
- Focus on white racism







WCC, Uppsala, 1968

- Racism owned as a legacy of colonial, Christian and Enlightenment pasts.
- Condemnation of the Transatlantic Slave Trade and European Colonialism.
- Christianity had legitimised the Slave Trade.
- Christians used the Bible to condemn African people.
- Enlightenment thinkers developed racist pseudo-scientific doctrines.



Five Key Acknowledgements

- The economic complicity of the churches with racism.
- This complicity undermined the integrity of the church.
- Black Power as necessary to fight white racism.
- White Christians to foreground Black lives and voices.
- The redefinition of Christian ethics.

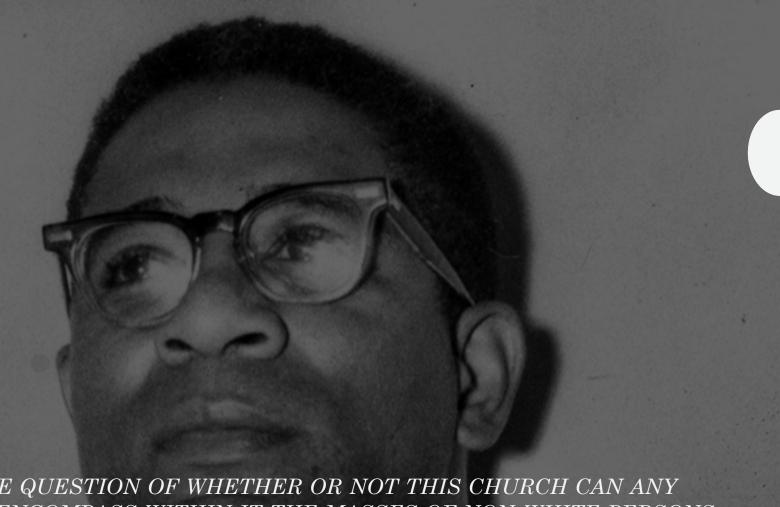


What were the nature, causes, and consequences of white racism?

What should the WCC's Programme to Combat Racism look like?

$1960s~and\ Race'$

- The Civil Rights Bill in the USA
- Two Race Relations Acts in the UK
- The global rise of Black Power movements
- South African apartheid strengthened
- British nationality narrowed and whitened
- The rise of Powellism
- The murders of:
 - Eduardo Mondlane, Patrice Lumumba
 - Malcolm X, Martin Luther King, Jr.
- Colonial violence in Africa
- Independence of many African and Caribbean countries



"It is the question of whether or not this church can any longer encompass within it the masses of non-white persons, who make up the majority of the peoples of the earth, without undergoing radical changes in its understanding of its purpose in the world vis-a-vis robbed, subjugated, and excluded peoples."

GAYRAUD S. WILMORE



- Revolutionary Black Power speeches.
- Critiques of capitalism and white supremacy.
- National Front stormed the event.
- 'Declaration of Revolution' read by Black Power Activists.

The Notting Hill Consultation

• Acceptance of race-based identities alongside the universalised Christian identity.

- How to do so without strengthening apartheid?
- Equality of racialised identities.

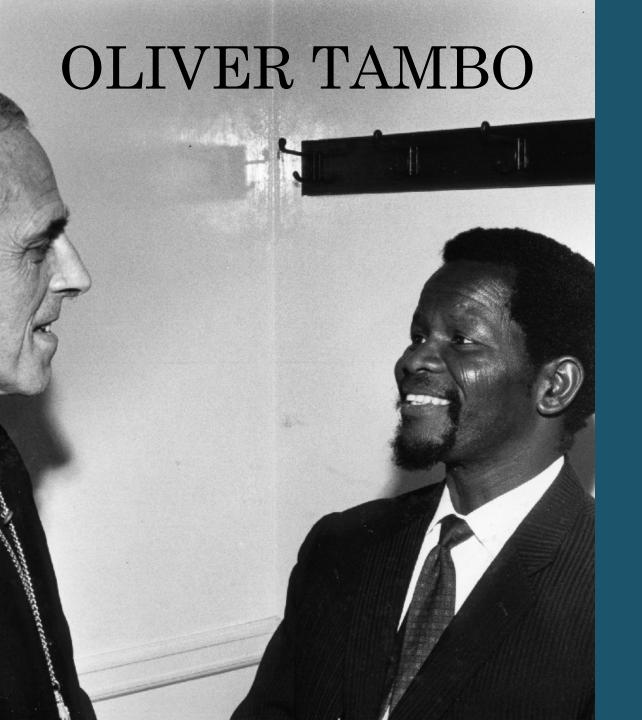
Black Power



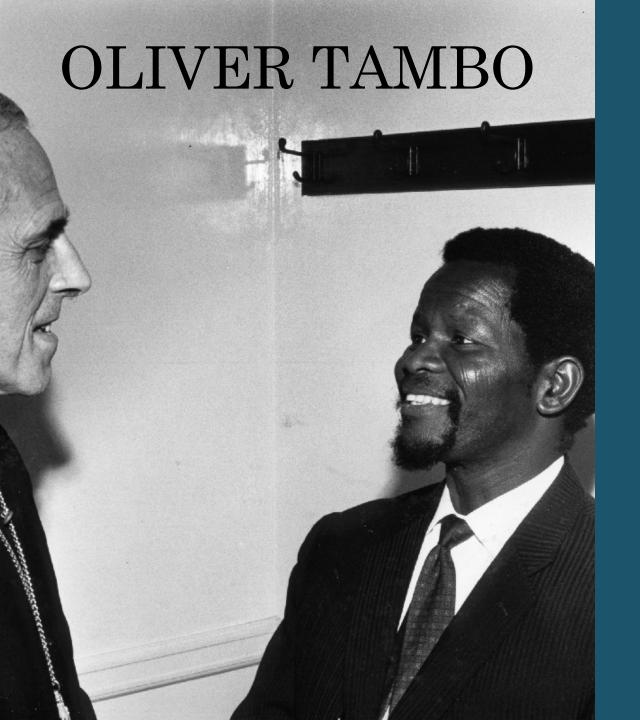
"WHITE CHRISTIANS MUST LEARN TO SIT AT THE FEET OF COMPETENT BLACK LEADERS BEFORE THEY CAN STAND SIDE BY SIDE WITH THEM AND WORK HAND IN HAND WITH THEM."

 \overline{Allies}

REVD DAISUKE KITAGAWA



- Linked African anti-colonial movements to Black Power movements.
- Black people wanted a just society with proper understandings of humanity.
- Non-violence had achieved nothing but maintenance of the status quo.



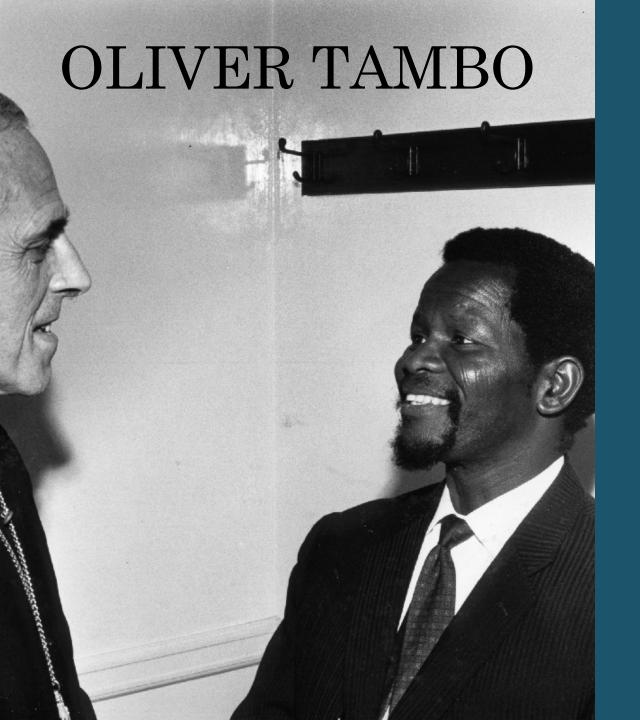
RACISM WAS RISING SLOWLY WITH A SNARL

WOUNDED AND
READY TO ENGAGE
THE
REVOLUTIONARY
HORDES

I AM PART OF THESE HORDES.

YOU CALL THEM TERRORISTS

I CALL THEM THE STANDARD-BEARERS OF THE FORCES OF FREEDOM.



- Words must be translated into revolutionary action.
- Moral and financial commitment needed.

Declaration of Revolution,

23 May 1969

the delegates' reply. The demon-

and demanded,

other things, £60m, for

They promised to return

strators were allowed

- Led by George Black from the Student Non-Violence Coordinating Committee (SNCC).
- Emphasised the role of the Church in slavery and other racist institutions.
- Emphasised the role of the Church in violent and oppressive regimes throughout history. They were allowed to make two
- Blessed be the poor' denounced speeches, lasting 20 minutes in all. as hypocritical.

Shortly afterwards the confer-

ence disintegrated as debate turned

from the working papers to the

Black Power group halts Church talks

By a Staff Reporter

Four Black Power demonstra- working paper. The demonstrators intervened at the World Council of Churches' conference on racism at Notting Hill, W., last night, and demanded, among other things, £60m, for various causes.

They were allowed to make two. speeches, lasting 20 minutes in all. They promised to return to the conference at 11 a.m. today for the delegates' reply. The demonstrators were allowed in to the conference because they were accompanied by one of the delegates, Dr. Nathan Hare, director of the Black Studies Institute, San Francisco State College. Dr. Hare later said that he supported the group.

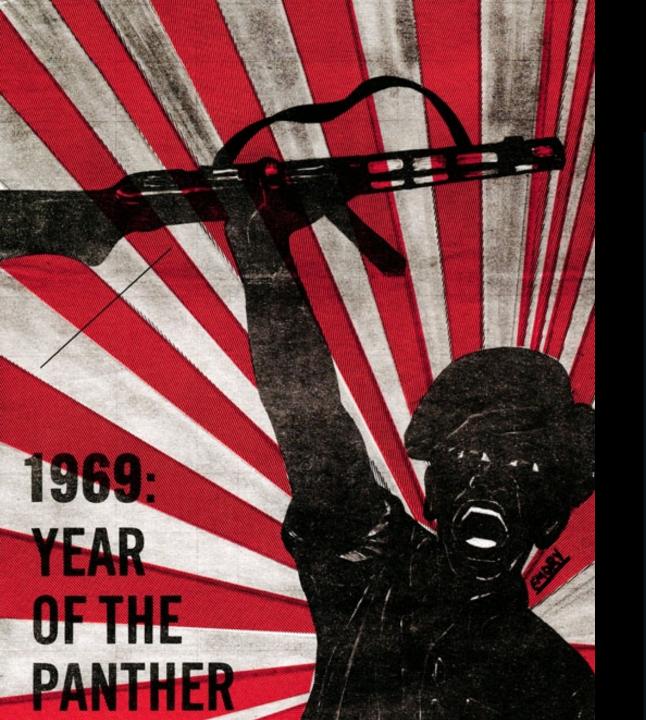
When the session began yesterday a delegate started reading the tors filed behind her and politely took over the microphone. Mr. George Black then demanded that the W.C.C. give massive support to seven liberation movements which he named. He said each movement should be given either £5m, or \$5m. He also laid down further causes for which £25m. was demanded.

Shortly afterwards the conference disintegrated as debate turned from the working papers to the question of what to do about the demands of the demonstrators. Eventually it was resolved that the steering committee of the conference and other interested delegates would stay on to draft a reply to the "young people"; to decide what to do about the demand.

Diary, page 8

Demands

- £5m defence fund for 30 political prisoners.
- £5m for 7 liberation movements.
- £20m to create a publishing house.
- Publication of the financial holdings and operations of the WCC.



Perspective

Principles must lead to action to have meaning.

Financial reparations a way to destroy inequalities once and for all.

Words cannot fight the guns and planes of the oppressor.

The Notting Hill Consultation

- Use economic sanctions against organisations and corporations which practised racism.
- Affirmation of the principle of reparations to produce a more favourable balance of economic power.
- Recognition of the Church's involvement in exploitation.
- Establishment of a properly funded unit to deal with the eradication of racism.

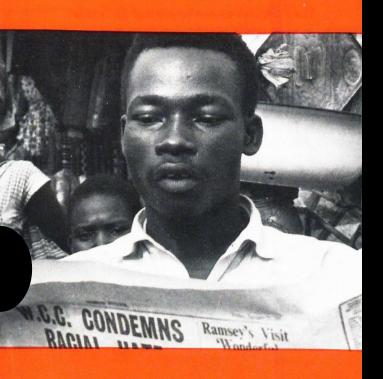
August Report Recommendations







the programme to combat racism



- Five year plan to combat racism.
- Two aspects:
 - Education/research programme.
 - Special Fund of grants to revolutionary organisations.
- Grants given without restriction on use.
 - Violence maintained the status quo.
 - The oppressed knew if violence was necessary.
- Grants were an act of solidarity with the oppressed.

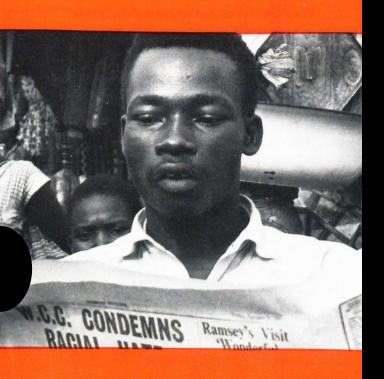
Grants Given

- PAIGC in Guinea-Bissau.
- FRELIMO in Mozambique.
- · SWAPO in Namibia.
- ANC in South Africa.
- · ZANU/ZAPU in 'Rhodesia'
- Groups in central and southern America.
- UK groups: Race Today Collective, IRR, Free University for Black Studies, JCWI, etc.
- \$1,000,000 in first 5 years

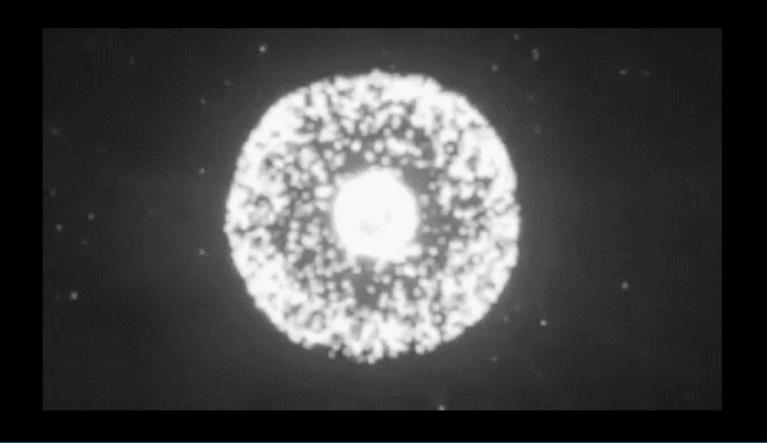




the programme to combat racism



- What would a PCR and Special Fund look like today?
- Who would it support?
- How can we be allies to the locally, nationally and globally oppressed?
- How can we be better listeners?
- How can we put our own monies where our mouths are?
- What can be done to make the Church more accountable to the radical promises of its own past?



We need a malleable and flexible answer which can group and regroup after each action...