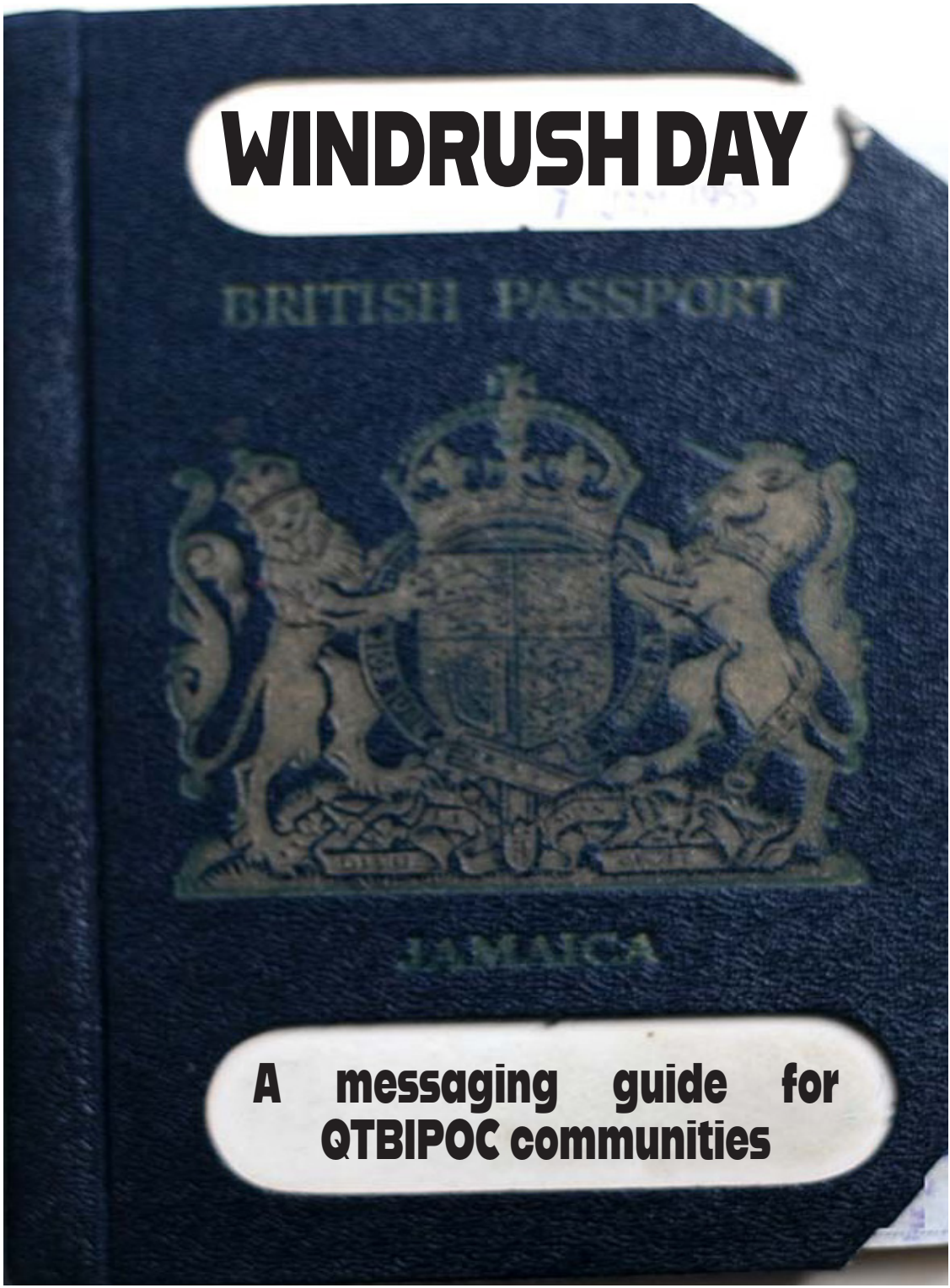


WINDRUSH DAY

A messaging guide for QTBIPOC communities

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Every year on 22 June, many Brits of Caribbean heritage commemorate the arrival of the HMT Windrush. The day honours the Caribbean people invited to rebuild Britain after the war. It also protests how Britain betrayed them: through hostile border policy, and the criminalisation and deportation of immigrants who were here legally.

Windrush Day is memory and refusal of the colonial, imperial and racist logic Britain still runs on.

This guide is for organisations, queer and Caribbean communities, and anyone fighting the immigration system. It reads these histories as connected.

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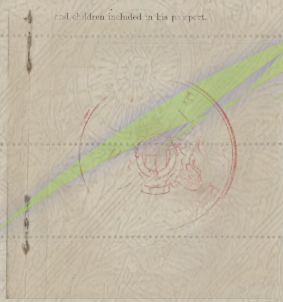
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THE DOMINO EFFECT RESEARCH

Today's event marks the next stage of The Domino Effect, QDP's peer-led research into queer Caribbean life, memory and community need. It grows from Hard Food for Hard Times, where gathering around food became part of the research.

Scan to complete a short preliminary survey. The survey is voluntary and can be completed anonymously. Responses will help shape future events, archive work and funding.

We are also inviting people to join the steering group for the next stage of The Domino Effect. Email kelsea@bareradicals.org for a recruitment pack, including details of the paid stipend.



After the war, Britain needed workers and turned to its colonies. Between 1948 and 1971 around half a million people came from the Caribbean, invited as Commonwealth citizens with full legal right to be here. They staffed the NHS from its first year and ran the transport network.

The HMT Empire Windrush docked at Tilbury on 22 June 1948 carrying over 1,000 passengers. It was not the first ship or only mode of transport, but has become a major symbol for today.

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RIGHT TO REMAIN STAMP

These were British subjects, not undocumented migrants. From 2012, the hostile environment policy made daily life conditional on paperwork: work, housing, healthcare, bank accounts. The Home Office had already destroyed the landing cards that proved people's status. Thousands could not demonstrate a right they had always held. At least 83 were wrongly deported. Some died before any resolution.

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6 · VALID UNTIL STAMP

Recognition is not repair

Windrush Day was won by community campaigners and formally recognised by government in 2018, the same year the scandal broke. Two schemes followed: one to document status, one to compensate.

Neither has delivered justice. According to Action for Race Equality, 33% of those given documents were older EU citizens never affected by the scandal. The compensation scheme has rejected over 4,000 claims and paid nothing on them. At least 53 people died before receiving a penny.



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7 · OFFICIAL USE ONLY

How to use Windrush Day differently

Most Windrush Day content stops at the same image and thank-you to a generation. Using the day differently means holding together what usually gets kept apart: queer and trans Caribbean people, migrant justice, family - All of it is Windrush.

Some questions to sit with:

- Who is in your Windrush image bank, and who never makes it in?

- Do you mark what that generation gave, or only the parts that are easy to celebrate?

- Do you name how British imperialism shaped gender and sexuality here and in the Caribbean?

- When you talk about Windrush, where are queer and trans people in the story?

- Does your story include ancestors before, during and after Windrush arrival?

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8 · COUNTRY OF ORIGIN STAMP

Queerphobia in the Caribbean did not grow there on their own. Britain wrote those laws. In Guyana an 1893 colonial law made it a crime to dress as another gender in public . It was used to arrest trans women well into this century. This matters for how we campaign. Too often, Western LGBTQ+ activism has treated Caribbean communities as uniquely backward: targeting the music, the churches, the culture, as if the bigotry began with them. It rarely names the colonial laws that built it.

To challenge queerphobia honestly is to challenge empire and racism too, because that is where it was made. Fighting colonialism and racism is queer work, even when queerness is not at the centre of it.

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A constellation approach

This toolkit is a starting framework for reading Windrush and queer Caribbean life together. It is not trying to over claim the whole history or overtake how we celebrate the windrush generation.



PEARL ALCOCK
1934 - 2006



CECIL BELFIELD CLARKE
1894 - 1970



IVOR CUMMINGS
1913 - 1992

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Starting points for the map: These names are not a complete list. They are entry points for seeing how queer Caribbean life touches Windrush history.

Ivor Cummings, 1913–1992
Not Caribbean, and not a passenger. A Black gay British official who helped receive the Empire Windrush arrivals.

Pearl Alcock, 1934–2006
Jamaican Windrush-generation artist and bisexual Brixton space-maker. Her Railton Road shebeen made room for Black queer life.

Cecil Belfield Clarke, 1894–1970, and Edward "Pat" Walter
A Barbadian doctor and the partner he lived with. Their story links South London care to queer Caribbean life under criminalisation.

Justin Fashanu, 1961–1998
A baby of Windrush-era Caribbean Britain. His life opens questions about care, mental health, sport and how media tells Black gay stories.

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REPARATIVE CONVERSATIONS

Migrant justice is not history. The hostile environment is still here, anti-Blackness is still here, and the repair owed is still unpaid. These times can isolate us, or push us to organise with more care. Start with these questions yourself. Some will sit more comfortably than others depending on who you are. Be gentle.



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Where do I shrink myself to stay safe: in Caribbean spaces, in queer ones, or both? Who taught me that parts of me could not sit together?

Do the spaces I move in gatekeep on who belongs? Are Black and Caribbean queer people worn down in venues that call themselves safe, and are queer people pushed to the edges of Caribbean ones?

Do I honour the source, or just borrow the look? Caribbean sound, slang and style move through queer culture constantly. Do I credit, book and pay the people it came from, with action?



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Words: Kelsea Delatango · @delatango
Images: Shane Sutherland · @maskita

QDP is a peer-led project documenting and gathering queer Caribbean life, memory and community across London.

Melanin Vybz @melaninvybzlondon · a group for Black and Brown LGBTQ+ elders. Closing the day with a nod to big people's tings: the next-room conversations of house parties past. All welcome.

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QUEERIBEAN DOMINO PROJECT



WINDRUSH DAY

