

THE WINDRUSH GENERATION

It took all of Britain's money to win World War Two. Afterwards, the cities were left in rubble and most people were extremely poor. More than 2 million British people migrated to other countries.

The National Health Service (NHS) was set up in 1948 to help people who could not afford to pay for doctors or medicine. The government took over organising the buses and trains to make sure people could get to work.

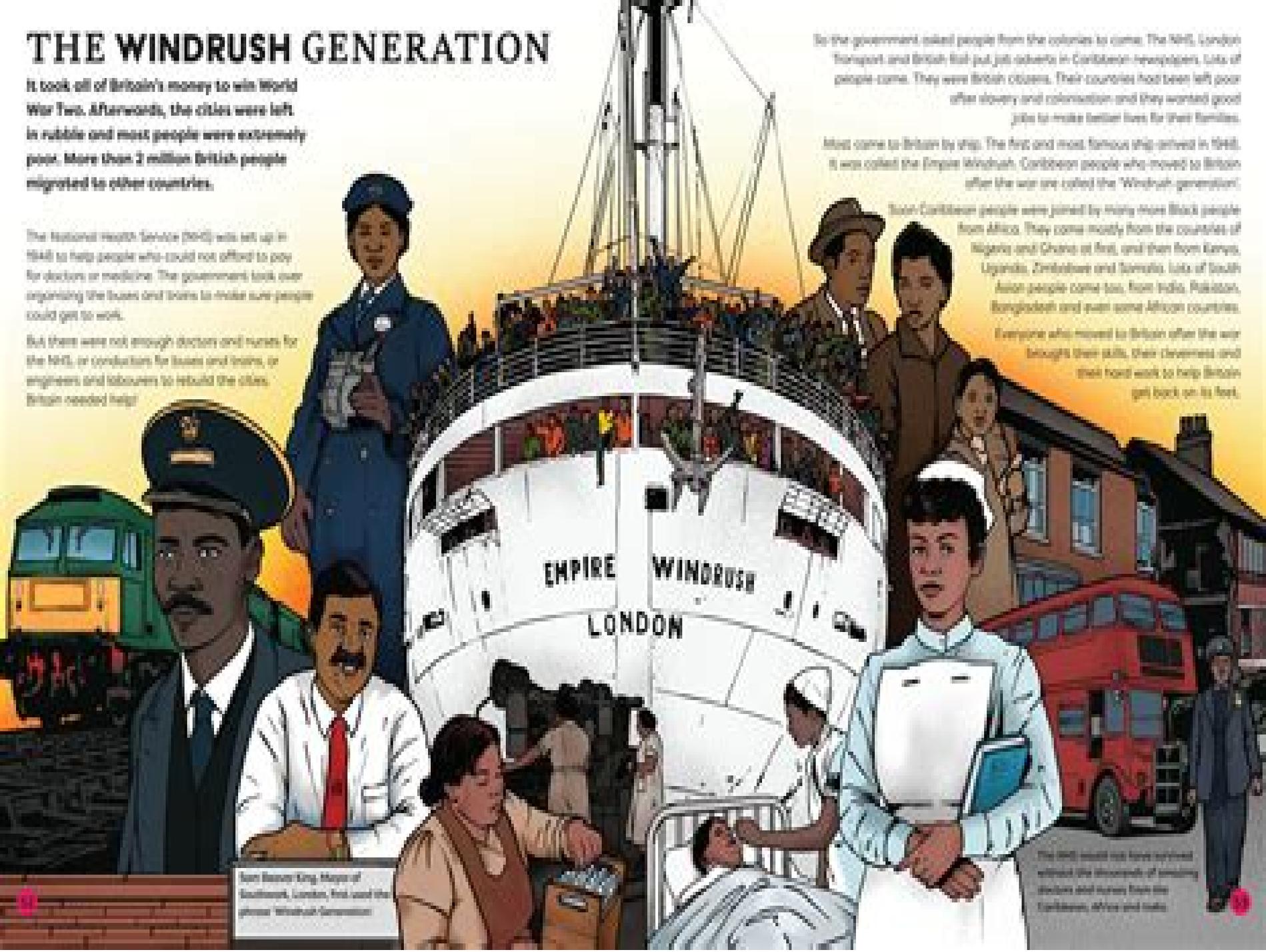
But there were not enough doctors and nurses for the NHS, or conductors for buses and trains, or engineers and labourers to rebuild the cities. Britain needed help!

To the government asked people from the colonies to come. The NHS, London Transport and British Rail put job adverts in Caribbean newspapers. Lots of people came. They were British citizens. Their countries had been left poor after slavery and colonisation and they wanted good jobs to make better lives for their families.

Most came to Britain by ship. The first and most famous ship arrived in 1948. It was called the Empire Windrush. Caribbean people who moved to Britain after the war are called the 'Windrush generation'.

Soon Caribbean people were joined by many more Black people from Africa. They came mostly from the countries of Nigeria and Ghana at first, and then from Kenya, Uganda, Zimbabwe and Somalia. Lots of South Asian people came too, from India, Pakistan, Bangladesh and even some African countries.

Everyone who moved to Britain after the war brought their skills, their cleverness and their hard work to help Britain get back on its feet.



Sam Bessner King, Mayor of Southwark, London, first used the phrase 'Windrush Generation'.

The NHS would not have survived without the thousands of working doctors and nurses from the Caribbean, Africa and India.

On Being Black In Britain

Arturo Cuomo



On Being Black In Britain:

Reviewing **On Being Black In Britain**: Unlocking the Spellbinding Force of Linguistics

In a fast-paced world fueled by information and interconnectivity, the spellbinding force of linguistics has acquired newfound prominence. Its capacity to evoke emotions, stimulate contemplation, and stimulate metamorphosis is truly astonishing. Within the pages of "**On Being Black In Britain**," an enthralling opus penned by a very acclaimed wordsmith, readers set about an immersive expedition to unravel the intricate significance of language and its indelible imprint on our lives. Throughout this assessment, we shall delve to the book is central motifs, appraise its distinctive narrative style, and gauge its overarching influence on the minds of its readers.

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