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Childhood Innocence and The Domino Club: an historical anomaly? in the post-war Britain of “No Blacks. No Irish. No Dogs”



BA History: Dissertation

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Preface:

The Domino Club was a multi-racial youth group formed in the aftermath of the Second World War. For those who were members of this club, this was haven of socialising, learning and community building under the pretence of childhood innocence. Secondary literature neglects to highlight the presence of the club in Barry and Barry Dock literature therefore as a member of the Barry community, I believe this Club should be researched and documented more widely and from a variety of approaches.

Acknowledgements:

I would like to take a moment to acknowledge and express my sincere gratitude to Dr. Marion Loeffler for her invaluable support and guidance as my dissertation supervisor. Her expertise and dedication greatly contributed to the successful completion of this research. I would also like to extend my appreciation to Dr. Nicki Kindersley for her guidance during the oral history interview component of this study. Her insightful feedback and advice were instrumental in shaping the quality and depth of the collected testimonies. I am deeply grateful to Hilton Payne, Julie Spry and her mother Joyce, and Deborah Murphy for their cooperation and willingness to share their invaluable testimonies regarding their experiences of the Domino Club, as well as the experiences of their parents and grandparents. Their contributions have enriched this research project and provided valuable insights into the history and significance of the Club. Additionally, I would like to express my heartfelt thanks to Hilton Payne for generously providing me with the book, *Barry: To See a Difference: A Book About Change* (Barry, 1993). This book has proven to be an invaluable resource, offering a wealth of photographs and information related to the Barry community. It has played a crucial role in providing essential context and understanding the transformative changes that Barry has undergone over the years. I lastly give appreciation to Julie Spry for loaning me her copy of the 1991 Reunion footage to analyse.

Introduction:

The existing body of literature on Barry, Barry Docks, and race in Wales has largely overlooked small-scale community groups, such as the Domino Club, as a subject of inquiry. This dissertation aims to address this gap in the literature by examining the Domino Club as an example of early racial and social integration efforts in Barry. Specifically, it seeks to establish the importance of the Domino Club within the broader context of social-racial history in Wales, as well as its significance within the town of Barry and its wider legacy in the form as a micro-history. Relevant information on the Club can be found on newspaper websites of Barry and Wales, providing a foundation for further research and inquiry.

This study has employed various primary sources, including oral histories and contemporary newspaper articles, to shed light on the short-lived history of the Domino Club and its impact on the Barry community. Surviving members of the club and their descendants were interviewed to provide valuable first-hand accounts of the Club's activities and significance.

In addition, the Glamorgan Archives yielded Clerk documents that detail the community efforts involved in organising the Barry Carnival, an important annual event for the Club. The Cadbury Research Library at the University of Birmingham also proved valuable, with its collection of Save the Children Fund magazines that feature

detailed accounts of the Domino Club as a junior club of the SCF, with regular updates of the Club's activities.

The themes of race, community, and multi-culturalism are complex and multifaceted, especially in the post-war context of Barry and Wales. To fully explore these themes and their implications for the Domino Club and wider society, a thorough investigation of the existing literature is necessary. The literature review offers insight into the social, economic, and political factors that shaped the development of race relations and community dynamics in post-war Barry and Wales. By examining the historical context of post-war Barry and Wales, this dissertation aims to shed light on the significance of the Domino Club's integration efforts. Through a detailed analysis of the available literature, the study seeks to demonstrate how the Club's initiatives can be understood within the broader framework of social and racial history. This involves a critical examination of the complexities of race relations and community dynamics in the post-war period, and how these issues were shaped by broader cultural and political forces.

Overall, the literature review is an essential component of the research process, providing a rich and nuanced understanding of the social, economic, and political context within which the Domino Club operated. Through this exploration, the study aims to contribute to a deeper appreciation of the Club's legacy and its significance for understanding the complex history of race, community, and multi-culturalism in Barry and Wales.

Chapter 1 examines the emergence of the Domino Club. Chapter 2 delves into the various opportunities provided by the club to the Barry Dock community. In Chapter 3 the legacies of the Domino Club are explored as a means of understanding broader post-war developments, leading to the drawing of conclusions.

Literature Review:

Barry:

Stead, Peter, 'Barry Since 1939: War-time prosperity and Post-War Uncertainty' in Moore, Donald (ed.), *Barry The Centenary Book* (Barry, 1985), pp.429-481

In his contribution to *Barry The Centenary Book*, Peter Stead examined the evolution of Barry from 1939 onward, highlighting the prosperous nature of the town during the war, followed by a period of uncertainty post-war. Stead notes that the war resulted in "further loss of life and a further diminution of Barry's commercial identity", a pattern similar to that observed during World War One. However, he also acknowledged the positive impact of the war on the town, as it provided important employment opportunities and rejuvenated the Docks, resulting in increased activity and prosperity for the town and its inhabitants.¹ Stead further praises the Labour Party's growing confidence during this period, as it reflected the transformation of the working class's status, a change shaped by government wartime policies and Trade Union responses.²

¹Peter Stead, 'Barry Since 1939: War-time prosperity and Post-War Uncertainty' in Moore, Donald (ed.), *Barry The Centenary Book* (Barry, 1985), p.429

² Peter Stead, 'Barry Since 1939...', p.434

Stead referred to the war as a period of "better days" for certain ethnic communities in Barry, with the exception of the town's Italian population on account of Italy's alignment with Nazi Germany. It has been posited that refugees as well as ethnic groups associated with the Allied and occupied powers contributed to the war effort, thereby challenging prevailing "many of the racist and nationalist assumptions of the British people".³ Importantly, Stead recognises the efforts of Barry's *Coloured Society*, where an important figure is highlighted, Mr. Abby Farah, the Society's President. Stead heralds Farah and diverse communities for the "kind of breakthrough which should perhaps have happened many years earlier", labelling Barry as "cosmopolitan".⁴

This analysis enhances Stead's perspective on the diversity of the town and the involvement of ethnic communities during and after the war. Nevertheless, a more in-depth discussion of the specific contributions made by Abby Farah and the *Coloured Society*, as well as their impact on the town of Barry in a broader context, would be beneficial. This could entail exploring the challenges encountered by these communities and their endeavours to foster greater social and economic equality, as well as examining their interactions with other groups within and beyond the town. The significance of Abby Farah's role will be explored in greater depth in Chapter 1, in which his pivotal contribution to the establishment of the Domino Club will be highlighted, an aspect that Stead omitted from his analysis in *The Centenary Book*.

Stead's analysis effectively sheds light on the challenges faced by Barry residents towards the end of the war, particularly their concerns about inadequate housing conditions. By drawing attention to residents' complaints about "dilapidated houses" and the lack of basic amenities such as bathrooms and electricity, Stead convincingly argues that "Barry needed the Welfare State".⁵ Furthermore, he asserted that housing emerged as a central political issue in 1945, dominating local politics at the time.

Race in Wales:

Llwyd, Alan, *Cymru Ddu Black Wales: A History of Black Welsh People* (Cardiff, 2005).

Alan Llwyd's *Cymru Ddu* delved into the historical narrative of the black community in Wales, specifically focusing on the chapter titled "The Second World War and Its Consequences." This significant chapter raises thought-provoking inquiries regarding "where would Wales' black population stand, especially after the race riots of 1919".⁶

Llwyd's exploration begins by acknowledging the significant presence of black Welsh individuals who actively participated in the war effort, emphasizing that "many black individuals joined the Armed Forces" serving as seamen.⁷ During this period, interactions between the local communities in North and South Wales and individuals of African descent became more prevalent. Notably, with approximately 1.5 million American soldiers stationed in Britain, a staggering "130,000 were black".⁸

³ Peter Stead, 'Barry Since 1939...', pp.435-436

⁴ Peter Stead, 'Barry Since 1939...', p.436

⁵ Peter Stead, 'Barry Since 1939...', p.451

⁶ Alan Llwyd, 'The Second World War and its Effects' in *Cymru Ddu Black Wales: A History of Black Welsh People* (Cardiff, 2005), p.123

⁷ Llwyd, *Cymru Ddu*, p.125

⁸ Llwyd, *Cymru Ddu*, p.125

However, it is worth noting that despite these interactions, there were certain restrictions imposed on black soldiers. Specifically, they were explicitly instructed to avoid venturing into Tiger Bay, an area where "Off Limits" signs were prominently displayed.⁹ Despite these regulations, there were instances where local residents disregarded these instructions and provided assistance to black soldiers, aiding them in evading the Military Police.¹⁰

Llwyd's work also sheds light on the significant and commendable contributions made by black Welsh soldiers to the war effort, particularly within the Merchant Navy. Their invaluable role in this context is acknowledged, emphasizing the vital impact they had during those times. Furthermore, Llwyd poses a thought-provoking question, raising concerns about the possibility of the broader British population, specifically white individuals, overlooking or disregarding the "contribution and sacrifice" made by black Welsh people.¹¹ This query underscores the importance of recognising and commemorating the substantial role played by individuals of African descent in the war, urging society to remember their efforts and sacrifices in shaping the course of history.

Wales:

Johnes, Martin, *Wales since 1939* (Manchester: Manchester University Press, 2012)

Martin Johnes, in his comprehensive analysis of Wales since the onset of the Second World War, delves into the contextual landscape of the country between 1945 and 1951 in his chapter titled "The Spirit of Reconstruction". This period is excellent for offering context of the period of my research. This tumultuous period was characterized by the lingering impact of the war, which left indelible "traumatic memories" and presented various challenges for the people of Wales.¹²

One of the profound consequences of the war was the strain it placed on familial relationships. Many men who had been actively involved in the war effort returned to find that their children "did not know them". Moreover, some wives, grappling with the hardships and uncertainties of war, had either been "unfaithful or were unwilling to relinquish the control" they had assumed in their husbands' absence.¹³

These complex circumstances exemplify the multifaceted and often distressing experiences faced by individuals and families during this post-war era in Wales. The study conducted by Johnes sheds light on the social and emotional consequences of war, providing valuable insights into the challenges of reconstruction and reintegration faced by the Welsh community.

Johnes emphasized the necessity for diversification in the Welsh economy to ensure its long-term strength. While the war economy had bolstered heavy industry, relying solely on this sector presented significant risks. Having "Wales' economic eggs in one basket" meant that any unforeseen catastrophe or downturn could have devastating

⁹ Llwyd, *Cymru Ddu*, p.127

¹⁰ Llwyd, *Cymru Ddu*, p.127

¹¹ Llwyd, *Cymru Ddu*, p.127

¹² Martin Johnes, 'The Spirit of Reconstruction in *Wales since 1939* (Manchester: Manchester University Press, 2012), p.35

¹³ Johnes, 'The Spirit of Reconstruction', pp.35-36

consequences.¹⁴ Johnes advocated for a more diversified economic approach, recognising the importance of spreading economic activities across multiple sectors. By doing so, Wales could mitigate the vulnerability associated with overreliance on a single industry. This perspective underscored the need to foster a resilient and sustainable economy that could withstand various challenges and provide stability for the Welsh community.

Over the course of ten years, from 1938 to 1948, there was a remarkable surge in employment opportunities for women in the South Wales development area. The initial count of 54,712 women employed during this period experienced a significant rise, ultimately reaching a total of 105,201 women.¹⁵ This notable increase in female employment indicated a significant transformation in the region's labour dynamics, with more women actively participating in the workforce.

However, it is crucial to acknowledge that despite their increased presence in the workforce, some gender disparities persisted. Even in cases where women performed the same job as men, it was observed that they often "earned less than men doing the same jobs, regardless of their class".¹⁶ This disparity in pay between genders underscored the persistent inequality and discrimination faced by women in the labour market, despite their contributions to the South Wales development area's economic growth. These observations shed light on the complex and multifaceted nature of women's employment experiences during that period. While the rise in female employment marked a significant advancement, the persistence of gender-based wage discrepancies highlight the need for continued efforts towards achieving gender equality in the workplace in this period.

¹⁴ Johnes, 'The Spirit of Reconstruction', p.48

¹⁵ Johnes, 'The Spirit of Reconstruction', p.53

¹⁶ Johnes, 'The Spirit of Reconstruction', p.53

Chapter 1: The Emergence of the Domino Club

The Domino Club, founded in 1947, was initially housed in a rundown dilapidated building situated in Thompson Street, Barry. During its inception, the Club encountered a scarcity of furniture as noted in a *Western Mail* article that chronicled a "growing cry" for essential furniture such as 'strongly built wooden chairs'.¹⁷ This plea, propagated on behalf of the Domino Club, was disseminated by Donald Sutherland of the Save the Children Fund, and remains an important source for comprehending the Club's inadequacies and necessities. Miriam, a former member of the Club, recounted its unsatisfactory state, citing the unacceptable conditions of its toilets. Nevertheless, she acknowledged the post-war period's challenges, recognising that "nothing was perfect," and the Club's limited financial resources meant "you couldn't get the funds to replace anything".¹⁸

The Thompson Street Domino Club was established with the intention of accommodating the youth of Barry Dock. The Mayor of Barry, during the club's launch, stated that "in this world today there are no more important people than children".¹⁹ He also remarked "if the children of today were neglected it would be the worse for the world of tomorrow" and for those children to have "peace" they would need to be raised "in the right atmosphere and learn from the brotherhood of man" before they grow into adults.²⁰ The launch of the Thompson Street Domino Club was also attended by the South Wales District President of the Inner Wheel, who expressed her hope that the Club would play an "important part in the betterment of the lives of boys and girls in Barry Dock".²¹ She emphasised the importance of the Club providing a sense of belonging for its members, "something in which they feel they have a part and a place".²² This endorsement by the Inner Wheel was significant as it presented legitimacy on the Club's efforts to serve the youth of Barry Dock, thereby gaining recognition from other established organisations. The Inner Wheel was established in 1924 with the primary objectives of promoting "true friendships", "the ideals of personal service" and later in 1967 to "foster international understanding".²³ Similar elements to what the Domino Club was founded on.

According to the SCF Magazine *The World's Children*, the Club was addressed as The Domino Club "from the fact that members will be Negro and white children", symbolising the black and white colours on a domino.²⁴ Whilst the term "Negro" is used in the SCF literature and originated to serve as a club "to help any child without regard

¹⁷ Donald Sutherland, 'SOS for chairs', *Western Mail & South Wales News*, 3rd March 1951, p.4

¹⁸ A quote from Miriam Sutton cited in Rosita Hopkins, *Domino Club: The World*, personal correspondence with Tina Haydon, Barry Library Librarian.

¹⁹ Mayor of Barry, Alderman J. Arthur Jones, J.P. cited in Cadbury Research Library: Special Collections: Save the Children Fund Archive: 'Club for Black and White', *The World's Children*: Volume 27 Number 7, 1947, p.134, SCF/P/2/WOR/27/7

²⁰ Alderman J. Arthur Jones, J.P. cited in CRL: SC: SCF: 'Club for Black and White', *The World's Children*: Volume 27, Number 7, 1947, p.134, SCF/P/2/WOR/27/7

²¹ Mrs. S. Brierley cited in CRL: SC: SCF: 'Club for Black and White', *The World's Children*: Volume 27, Number 7, 1947, p.134, SCF/P/2/WOR/27/7

²² Brierley cited in CRL: SC: SCF: 'Club for Black and White', *The World's Children*: Volume 27, Number 7, 1947, p.134, SCF/P/2/WOR/27/7

²³ Inner Wheel, <https://innerwheel.co.uk/objectives/>, Accessed: 15/04/2023.

²⁴ CRL: SC: SCF: 'Club for Black and White', *The World's Children*: Volume 27, Number 7, 1947, p.134, SCF/P/2/WOR/27/7

to race, nationality, or creed”, it is by today’s standards to be outdated and offensive and in 1947 used to describe and write about ethnicity.²⁵

Alongside the SCF, one man’s efforts need to be stressed that founded the Domino Club. Mr Abby Farah MBE. Farah was a Somali seaman who became to be known by other colonial seamen as the “father”, being the person to seek help and advice from when they came to South Wales. Alongside the Domino Club, Farah founded the Cardiff & Barry Coloured Society and went on to also become the president of the Colonial Club in Barry. After the war, he was awarded an MBE by George VI for his services to seamen during the conflict. Farah “came up with the idea [of the Domino Club] and wrote to the SCF and asked if they would help to utilise an empty building to allow children to go in and play, a committee was formed of businesspeople, like a bank manager, several shop owners in the area who were a little influential”.²⁶

²⁵ CRL: SC: SCF: ‘Club for Black and White’, *The World’s Children*: Volume 27, Number 7, 1947, p.134, SCF/P/2/WOR/27/7

²⁶ Miriam Sutton in Maureen Flipse (ed.), *Domino Club: The Reunion*, The Home View Centre, Gibbonsdown Barry, 7-11PM Saturday 20th July 1991, DVD, Personal correspondence with Julie Spry. 00:12:16-00:12:28

Chapter 2: Empowering Youth and Strengthening Community: The Domino Club's Commitment to Community Engagement

Exploring the activities offered by the Club to its members, their parents, and organisers of day-to-day operations is crucial in assessing the Club's role in promoting race-related integration in the Barry community. The focus of this chapter is the examination of activities provided to the youth of the Club with there being some notable highlights that include the cultural exchanges, a visit to Buckingham Palace to meet Princess Elizabeth and the widely celebrated annual Barry Carnival, held from 1889 to celebrate the opening of Barry Docks.

School days as a member of the Domino Club:

By conducting an interview with Mr. Hilton Payne, a former member of the Domino Club, significant insights have been revealed regarding the discriminatory treatment experienced by Barry Dock youth who attended both the Domino Club and Gladstone Primary School. According to Hilton, they were instructed to “sit at the back of the classroom, regardless of if we were black or white”, these individuals were subjected to marginalisation within the educational setting solely due to their residence in Barry Dock, irrespective of their race. Despite this, Hilton highlighted how he and his classmates who were marginalised “made the best of a bad situation”, those from the Barry Dock area were friends outside of school and attended the Domino Club regularly, they experienced this discrimination together and sat together as friends. Mr. Payne did not feel the need to raise this to his parents as at the time he did not recognise this was a form of discrimination until quite later, even so “it was easier back then to say there was no issues in school”.²⁷ Hilton recalled how after school it was a regular occurrence for him to and his friends to go to the Domino Club after school and “there was never a moment where I thought “what am I going to do after school”.²⁸ Attending the Club after school became a routine not just for Hilton, but for many other children in the area. The notion of “loyalty” was insisted by organisers of the Club, children “were expected to come at least three nights a week” and if they “joined an activity, they were expected to see it through. We insisted on three as most went every night”.²⁹ The Club based on this statement sounded a resounding success for the organisers and it maintained regular, loyal members.

Jean Brody and Rita at the Domino Club reunion in 1991 spoke of how at the end of the war, as the Domino Club was established “Americans sent shoes over and you could tell who was from the Domino Club because we all had the same shoes on”. Rita laughed as she remembered how “all the boys went to school in the same shirts and shorts and us girls all had the same shoes on so they all knew where we belonged”.³⁰ June reminisced that the clothes parcels “were worn to school with pride like a Domino Club uniform. Everyone knew where we came from”.³¹ These comments demonstrate how there was a sense of pride amongst the Barry Dock community and whilst reliant on charity, they wore their clothing as an identity, showcasing who they were and which area they came from. On a final point of charity, it was not uncommon for the Club to receive donations or make pleas for funding and resources. In October

²⁷ Testimony of Hilton Payne interviewed by Joseph Heppenstall, 8th April 2023

²⁸ Testimony of Hilton Payne interviewed by Joseph Heppenstall, 8th April 2023

²⁹ Sutton in Flipse (ed.), *Domino Club: The Reunion*, 00:15:20-00:15:44

³⁰ Jean Brody and Rita in Flipse (ed.), *Domino Club: The Reunion*, 00:19:58-00:20:57

³¹ A quote from June Land (Somerville) cited in Rosita Hopkins, *Domino Club: The World*

1953, Secretary Cliff John received an anonymous donation of £100.³² This would have been an extremely high amount of money to have donated in that period by today's standards of inflation, this would be worth £3,500.³³

Domino Club Parents' Committee:

Just before the Domino Club celebrated its third anniversary, an addition was implemented in the form of The Parents' Committee. Around May 1949, the committee comprised a total of 18 members and convenes bi-weekly at the Domino Club following the conclusion of regular club operations.³⁴ Figure 2 shows the Mother's Committee, this photograph is of significance as it is evidence of the women who did so much to provide the youth of Barry Dock with activities which enriched their life skills and encouraged socialising. This is an important photograph, in the back row 4th from the left, is Martha Williams, the grandmother of Deborah Murphy as well as Julie Spry, who I discovered from separate interviews are cousins.

Whilst benefitting the youth of Barry Dock, it also provided opportunities for the mothers in the post-war environment, it was said that "the Club filled a gap in the parent's lives, these mothers who had stayed behind holding the fort during the War and were tied to their houses for the simple reason that, like the children, they had nowhere to go. You could honestly say it was also a mothers' club".³⁵ This was a place for women undergoing similar circumstances in the difficulties of the post-war period to escape, socialise and enrich the lives of their own children and their friends being a contributing member of the Parents Committee. The Club presented a mutual environment for development, "these mothers found hidden talents, doing things they never would have admitted to knowing how to. It needed just the right environment, among people with the same background and expectations as themselves".³⁶ Reflecting on her mother, Maureen valued that their "mothers were always at home for us, always there, ready to come along to our annual outings. They cared and loved us. That was important to us kids".³⁷ This demonstrates that the children at the Club appreciated their mother's role as a mother inside and outside the home and their involvement with their youth club.

Learning Life Skills and Friendship building:

This section explores the life skills, activities and friendship building presented to the Club members. Miriam Sutton, the Club's Warden Assistant, recalled the variety of opportunities they provided their youth. They had "dancing, pottery, embroidery and they were ever so happy doing it, we used to run a canteen with cookery lessons".³⁸ Former member Maureen believed "We were taken care of by some wonderful people like Skip, Miriam and Tony Andrad, who taught us all how to dance and sing. We did many a concert for the pensioners, and the carnivals we loved most of all. The thrill of

³² 'Anonymous gift', *Western Mail & South Wales News*, 19th October 1953, p.5

³³ CPI Inflation Calculator, <https://www.in2013dollars.com/uk/inflation/1953?amount=100>, Accessed: 25/04/2023.

³⁴ CRL: SC: SCF: 'Local Activities', *The World's Children*: Volume 30 Number 5, May 1949, p.187, SCF/P/2/WOR/30/5

³⁵ Rosita Hopkins, *Domino Club: The World*

³⁶ Rosita Hopkins, *Domino Club: The World*

³⁷ A quote from Maureen Land (Somerville) cited in Rosita Hopkins, *Domino Club: The World*

³⁸ Sutton in Flipse (ed.), *Domino Club: The Reunion*, 00:12:53-00:13:21

dressing up was beyond words. We always won, of course".³⁹ The actions of the Club organisers have not gone un-appreciated by former members and a theme of appreciation for these individuals will be made.

Cookery Lessons:

The youth at the Domino Club were encouraged to take part in group-based cookery lessons, with the boys taking part too. Miriam recalled "the boys were enthusiastic as girls, we used to make jam tarts, fairy cakes... all sorts of things".⁴⁰ Julie spoke about her grandmother in very high regard, "my grandmother Martha was on the Mother's Committee as well as taught the cookery lessons".⁴¹ These cookery lessons equipped the children with important life skills, whilst incorporating this as a social activity. This basic life skill also can be a pathway to employment and provide the necessary skills the chance to pursue employment in this field. Figure 3 shows the girls of the Domino Club and 'Skip' prepping and peeling potatoes for a meal. The young black girl posing with a potato and peeler is Nancy Williams, Skip is the older male pictured to the right who was the responsible adult.

Textiles Lessons:

The children at the Domino Club were also encouraged to take part in textile lessons, this is also an important life skill to learn and practice which benefited not just themselves but their own children. Deborah reminisced "my mother telling me how they were taught sewing at the Domino Club and how this innocent skill trickled into their entry for the Barry Carnival. My mum used to make her own costumes for the Carnival's. It came in very handy as when I had my children, her grandchildren, she made them clothes stitched by hand".⁴² This is one of many personal touches the Domino Club continued to make long after members left, and the Club closed.

Domino Club Road Show Visit Treorchy:

More than sixty members of the Domino Club travelled to Treorchy to showcase their singing and dancing talents at the invitation of the English Baptist Church Young People's Society. The entertainment in the evenings programme was voted "a great success" with "credit due" to "those who worked so hard for this, their first appearance on the stage". This language demonstrates the performance of the Domino Club members during their visit to Treorchy was well-received and considered to be a great success by their hosts. "Several popular numbers" were included in the evening's programme suggesting that the performers were able to engage the audience and keep them entertained. The article also acknowledges the contributions of individuals such as Mrs. Miriam Sutton, Miss Antonio Andrade, and Miss Margaret Watkins, who oversaw the youths' first appearance on stage and helped make it a success. Overall, the statement indicates that the Domino Club visit and performance were positive experiences for both the performers and the audience.⁴³ Again, the same organisers are mentioned and given praise.

³⁹ A quote from Maureen Land (Somerville) cited in Rosita Hopkins, *Domino Club: The World*

⁴⁰ Sutton in Flipse (ed.), *Domino Club: The Reunion*, 00:13:21-00:13:30

⁴¹ Testimony of Julie Spry. Interviewed by Joseph Heppenstall, 13th April 2023

⁴² Testimony of Deborah Murphy. Interviewed by Joseph Heppenstall, 8th April 2023

⁴³ 'Domino Club Road Show Visit Treorchy', *Barry and District News*, 12th March 1948, p.4

Carnival Week:

A well-documented event that took place in Barry was the annual Barry Carnival, the Domino Club was actively involved in this anticipated event, they prepared for them “with months to spare” however, they were “winners every year and very proud of it”.⁴⁴ The talents of the youth were recognised by Club organisers however they felt they could do nothing about it, it was “amateurish training” yet “there was some that were very musical but they had no opportunities” due to the financial struggles their parents experienced.⁴⁵ Each year, the youth and older adults who ran and organised the club activities had something to look forward to. This section primarily focuses on the Barry Carnival that was held in 1950 from August 28th to September 2nd, three years into the Domino Club existence.

The Glamorgan Archives hold Clerk documents that provide a wealth of information about the correspondence exchanged between John Collins and various officials such as the Mayor of Barry, the Chief Constable of South Wales Police, as well as communications involving the mayor and the press, along with surrounding District Councils. Enclosed in these files were advertisement flyers and brochures, figures 4 and 5 illustrate this, they were pocket sized and upon reading encouraged to “PUT THIS IN YOUR POCKET”. These records shed light on the collaborative efforts between the authorities and the people of Barry, as well as the Domino Club, showcasing how it was a collective endeavour involving the entire town.

John Collins, owner of Barry Island Pleasure Park, invited Barry Council if they “would like to take an active part in the organisation of the affair. Many events could be staged on the seafront and other sites on the Island which could bring in a revenue to the Corporation”.⁴⁶ Collins also boasted how his one-day carnival the previous year resulting in “50,000 people congregated here to watch. That is evidence of the popularity of the idea” based on Police estimations.⁴⁷ He argued for the economic value it presented to the Barry economy, neglecting to raise the benefit it presented the communities of Barry.

Moreover, these documents highlight the significance of the town's multicultural and multiracial community, as they presented an opportunity for children from diverse backgrounds to represent their town not only to the local community but also to visitors and tourists. This demonstrates how the efforts extended beyond the boundaries of the Domino Club and became a representation of unity and inclusivity for Barry as a whole. This very first Barry Island Carnival was said to have “all tastes catered for – there is something for the old and something for the young”.⁴⁸ Preliminary plans championed the idea that “processions could be organised representing the various activities of the Borough, such as Youth Clubs, Sporting Clubs, Dock activities...” and that plans at this stage showed “no end to the ideas that can be embodied”.⁴⁹ From the onset, the Domino Club was in a favourable position to participate and their members were keen to impress and win each year.

⁴⁴ A quote from Lyn Ahmed cited in Rosita Hopkins, *Domino Club: The World*

⁴⁵ A quote from Miriam Sutton cited in Rosita Hopkins, *Domino Club: The World*

⁴⁶ Correspondence from John Collins to Barry Council, 3rd June 1950, GA, BB/C/8/218

⁴⁷ Correspondence from John Collins to Barry Council, 3rd June 1950, GA, BB/C/8/218

⁴⁸ A message from Mayor of Barry, Barry Carnival Official Programme, [1950], Glamorgan Archives, BB/C/8/218, Borough of Barry, Clerks Files, Barry Carnival 1950

⁴⁹ Correspondence from John Collins to Barry Island Alderman, 7th June 1950, GA, BB/C/8/218

Focusing on the children's element of the Carnival, Friday 1st September, the Carnival's penultimate day marked "Children's Day at the Island with Fancy Dress Parade on Promenade" with competitions taking place and an illuminated balloons display.⁵⁰ Figure 6 is an entry form for the Children's' Fancy Dress Parade, again this document encouraged participants and those attending the festivities to seek the Carnival Week Programme that were "obtainable everywhere in the Borough".⁵¹

Deborah spoke of the memories from her mother on the Carnival's. Nancy and her auntie Kath' entered the costume competitions that they made themselves from the textile lessons. Kath' on one occasion even won 2nd place prize.⁵² This again, demonstrates the organisers efforts teaching them the skills required to design and make their costumes.

Miriam Sutton, the Club's Warden Assistant recalled how they "always tried to do a group thing as well as individuals", she particularly remembered one year when they "dressed them up as Zulu's" and "the white children had to be coloured black, I forget what we used ... but my gosh, what a job we had clearing them off ... I'll never forget that" and laughed as she reminisced.⁵³

Hilton remembered taking part in the Barry Carnival's and their entry, 'Cowboys and Indians' won 1st place. Figure 7 depicts Hilton in the back row 2nd from the left and his brother Victor is in front of him on the left. The adults pictured are Antonia Andrade, Miriam Sutton, Skip, and Mrs. Wagner.

Bushnell Brothers' Sports Cup and Celebratory Party:

SCF Barry and Cardiff took part in a competition for the Bushnell Brothers' Sports Cup held in Barry Dock. Members of the committees and many parents were present, with "club wardens, helpers and friends acted as stewards". The Domino Club beat Cardiff and won the cup with 128 points to Cardiff's 83. Barry's captain handed the cup to its youngest member "who hoisted it onto his shoulder and held it high with pride and pleasure". All the Club members and some from Cardiff's Club "gathered round him and paraded round the town with songs and laughter". It was emphasised, "all Barry now knows of the SCF Domino Junior Club".⁵⁴ This would just be the start of the celebrations with a party still to come. The Bushnell Brothers' Sports Cup marked a joyous occasion for the Domino Club, upon their victory over the Cardiff SCF Club, a party was held on September 27th with "a tea, provided by the parents and friends of the club, was enjoyed by sixty young children and over forty guests".⁵⁵ This event took place in the Club's debut year, and securing the Cup would have been a great opportunity and experience for Barry Dock members and their parents.

⁵⁰ Correspondence from John Collins to Barry Council, 4th July 1950, Carnival Preliminary Programme, GA, BB/C/8/218

⁵¹ Barry Island Carnival Children's Fancy Dress Parade Entry Form, [1950], GA, BB/C/8/218

⁵² Testimony of Deborah Murphy interviewed by Joseph Heppenstall, 8th April 2023

⁵³ Sutton in Flipse (ed.), *Domino Club: The Reunion*, 00:14:45-00:15:16

⁵⁴ CRL: SC: SCF: 'The Save the Children Fund of Great Britain', *The World's Children: Volume 27* Number 10, 1947, p.193, SCF/P/2/WOR/27/10

⁵⁵ CRL: SC: SCF: 'The Save the Children Fund', *The World's Children: Volume 27* Number 11, 1947, pp.211-212, SCF/P/2/WOR/27/11

Domino Club Road Show Visit Treorchy:

More than sixty members of the Domino Club travelled to Treorchy to showcase their singing and dancing talents at the invitation of the English Baptist Church Young People's Society. The entertainment in the evenings programme was voted "a great success" with "credit due" to "those who worked so hard for this, their first appearance on the stage". This language demonstrates the performance of the Domino Club members during their visit to Treorchy was well-received and considered to be a great success by their hosts. "Several popular numbers" were included in the evening's programme suggesting that the performers were able to engage the audience and keep them entertained. The article also acknowledges the contributions of individuals such as Mrs. Miriam Sutton, Miss Antonio Andrade, and Miss Margaret Watkins, who oversaw the youths' first appearance on stage and helped make it a success. Overall, the statement indicates that the Domino Club members' visit and performance were positive experiences for both the performers and the audience.⁵⁶ This also reinforces the quotes from Miriam made previously.

Belgium Trip and Trip to the Palace:

In 1948, a group of children affiliated with the Save the Children Fund's Domino Club were presented the opportunity to embark upon a three-week holiday in Belgium, upon being invited by the Belgian Gratitude Committee. The entourage, which was comprised of fifty individuals associated with SCF travelled to Belgium to partake in the holiday. In recognition of the close ties between Belgium and Wales, the Lord Mayor of Cardiff acknowledged the efforts of the Welsh people in providing sanctuary for Belgian refugees in both World Wars.⁵⁷ This trip would have been an exclusive chance to travel abroad for the youth in Barry Dock to experience and embodies how much support and determination the organisers of the Club battled in the best interests of their youthful members. Following on from the trip to Belgium, thirteen children "flushed with excitement" at the request of Princess Elizabeth were invited to give their account of their holiday which was a present by the Belgian people to the Princess on her 21st birthday. Margaret, a member of the Domino Club recalled "a lovely holiday and told the Princess so". Margaret in her "excitement" forgot to recall how her Belgian hosts provided gifts to present to her parents when she returned, they offered "sugar, biscuits, cheese, and bacon... as well as clothes".⁵⁸ Not only did these fortunate individuals experience a three-week holiday abroad, but thirteen of which also had the very rare experience of being invited to Buckingham Palace and discuss their trip with the Princess that in four years from then would unexpectedly become Queen on the death of King George VI. Figure 8 is a photograph showing Princess Elizabeth shaking the hand of one of the fortunate members. The Princess is seen smiling expressing gratitude and interest in the young girl.

Queen Elizabeth II: Coronation Festivities

On the coronation of Queen Elizabeth II, celebrations were made to mark the reign of Queen Elizabeth II. This was marked across Barry with parties, street parties, and trips to London. Hilton remembered that "the Thompson Street/Barry Dock area held

⁵⁶ 'Domino Club Road Show Visit Treorchy', *Barry and District News*, 12th March 1948, p.4

⁵⁷ Lord Mayor of Cardiff Alderman R. G. Robinson, 'Welsh Children Leave for Belgium', *Western Mail & South Wales News*, 23rd March 1948, p.3

⁵⁸ Western Mail Correspondent, 'Welsh Children at the Palace', *Western Mail & South Wales News*, 15th April 1948

multiple street parties, with a platter of food and drink to enjoy”.⁵⁹ The youth and the adults enjoyed marking the celebrations, on a street basis. Whilst maintaining the argument of positivity that the Club employed and a strong sense of community amongst the Barry Dock youth, only on minor occasions this show of unity was turned into rivalry determination. Rosita remembered “the only time there was any fierce rivalry was on national occasions, such as the Coronation and Jubilee, when we had to compete for the best decorated street. Everyone wanted to win”.⁶⁰ Those who attended the Domino Club would have applied their practical arts and design skills into good measured and friendly enthusiasm for the best street. Figure 9 is a leaflet that would have been produced to encourage the residences of Travis Street, a side street to Thompson Street, to engage with the street-based festivities at a street-based level.

Figure 10 is a photograph that displays the residents of Travis Street’s efforts to decorate their street with Union flag bunting, high turnout of children and adults, expressing happy and smiling faces whilst all dressed very smart for the occasion. Miriam recalls the Coronation year as important year for herself, she was responsible for the trip to London to mark the Coronation. It was “quite hectic” and they took over a SCF Club in London. She recalled how they “looked after ourselves within this Club and took a few mothers with us to help with catering, we had to do everything ourselves. There was nothing laid on. We took the children all around the sights in London”.⁶¹ The Coronation therefore presented the Domino Club with the idea to organise a trip to London to mark the Coronation as well as see the famous sights. This was significant for some of the children to experience this not just alongside their youth club friends but mothers as well. Another opportunity to venture outside of Barry, if not Wales for some.

Holiday at Orchard Cottage:

The members of the Domino Club established a positive relationship with the residents of Orchard Cottage and were regarded as being in “special favour with the Warden there”. During their last summer visit, the young visitors were commended for being “almost perfect holidaymakers” due to the combination of their high spirits and good manners. In contrast to the then-current “days of hooliganism”, the Club was portrayed in a positive light and was considered to have brought “credit to their hometown” of Barry.⁶² Given the opportunities such as excursions away from Barry, meant escaping the poor conditions that the youth of Barry Docks experienced, former member Maureen exclaimed “going away on holidays was our greatest event”, her holiday to Orchard Cottage was followed by “the best holiday of all up to London”, which sparked her love for the city.⁶³ Miriam accounted the Club took them here several years and it was “lovely for the children, it was a little village” where they “got to know and make friends with children of the village and they would write to them when they got home, they made a lot of friendships that way”.⁶⁴ Figure 11 shows the Domino Club posing for a holiday photograph on a slide, they are showing wide grins appear to be enjoying themselves.

⁵⁹ Testimony of Hilton Payne. Interviewed by Joseph Heppenstall, 8th April 2023

⁶⁰ Rosita Hopkins, *Domino Club: The World*

⁶¹ Sutton in Flipse (ed.), *Domino Club: The Reunion*, 00:14:00-00:14:44

⁶² ‘THEIR OWN COUNTRY COTTAGE’, *Western Mail & South Wales News*, 17th March 1950, p.6

⁶³ A quote from Maureen Land (Somerville) cited in Rosita Hopkins, *Domino Club: The World*.

⁶⁴ Sutton in Flipse (ed.), *Domino Club: The Reunion*, 00:13:33-00:13:58

Countess Mountbatten Visits Barry:

Countess Mountbatten of Burma, President of the Save the Children Fund, visited the Domino Club. Her visit was marked by an expressed sense of astonishment at the work of the men and women, boys, and girls across Wales, who were engaged in efforts to improve their own situation in Barry Docks while contributing to the international community in China and Africa. This underscores the significance of the Domino Club's role in fostering community development in Barry in the post-war era. During her visit, the countess was received by the Mayor and Mayoress of Barry and was treated to a physical education display by the girls, who danced and showcased their skills.⁶⁵

German Visitors:

The Domino Club, together with other youth groups in Glamorgan, welcomed two German visitors to their respective clubs and groups. This visit was organised with the hope that it would pave the way for reciprocal visits by "parties of young people from youth centres in Glamorgan will be able to visit Germany" that summer. The visit was sponsored by the Cultural Relations Group of the British Foreign Office, highlighting the importance of cultural exchange in post-war Europe.⁶⁶ This further adds to the notion that Club was encouraging local-level developments as well as internationally, in turn presenting their youth with more exciting, exclusive trips away.

New Premises for the Domino Club:

Following a span of eight years since its creation, the Domino Club underwent a noteworthy re-location. Previously located in a dilapidated building on Thompson Street, the Club has now transitioned to a novel site that encompasses "two large shops and rooms which will give the club greater scope for efficient service and development, with a resident warden".⁶⁷ This expansion of the Club's physical footprint catered to the needs of its members, and in turn, contributed to the betterment of the Barry Dock community by offering additional services and event spaces, giving them the space to actively promote inter-racial youth activities, creating employment for a community member, and presented the added benefit of on-site residency. According to the SCF, the newly established premises were situated "nearer the busier end" of Thompson Street with the same children to benefit from the move, and "same voluntary workers will be available".⁶⁸ Figure 12 This advantageous relocation of the Domino Club remains consistent with its founding principles, which emphasise the provision of a sense of belonging and a nurturing environment for the youth of Barry Dock, where they can "in the right atmosphere" grow and learn, and ultimately emerge as responsible adults.⁶⁹

⁶⁵ 'Dockland welcome', *Western Mail & South Wales News*, 22nd June 1951, p.3

⁶⁶ Mark Elvys, Calling the Youth of Wales: German visitors' *Western Mail & South Wales News*, 30th May 1952, p.6

⁶⁷ CRL: SC: SCF: 'Barry Junior Club, *The World's Children*: Volume 35 Number 1, First Quarter 1955, p.45, SCF/P/2/WOR/35/1

⁶⁸ CRL: SC: SCF: 'Barry Junior Club, *The World's Children*: Volume 35 Number 1, First Quarter 1955, p.45, SCF/P/2/WOR/35/1

⁶⁹ Mayor of Barry, Alderman J. Arthur Jones, J.P. cited in CRL: SC: SCF: 'Club for Black and White', *The World's Children*: Volume 27, Number 7, 1947, p.134, SCF/P/2/WOR/27/7

Farewell Domino Club:

In the December issue of SCF magazine, it presented a small appreciation article giving farewell to the Domino Club “after more than 15 years as it felt there was no longer a need for it in the area”.⁷⁰ The Club leader, Mr Dorian Davis was given till March of the following year to “help resettle young club members into other facilities in the town”.⁷¹ Whilst this was the end of operations for Domino Club based activity, efforts were still made to make sure remaining Club members were introduced to other youth-based organisations in Barry town. For many who joined this Club as far back as 1947, it would not be for twenty more years before they would be reunited again with a series of reunions held in the 1990s.

Chapter 3: Legacies of the Domino Club

This chapter delves into the legacies of the Domino Club, examining various aspects that contribute to its enduring impact. The chapter explores the reunions held in the 1990s, the significance of the Thompson Street Domino Footbridge, the experiences of Abby Farah's descendants, and the efforts of the Welsh Government to address racism. The reunions held in the 1990s serve as important milestones in the Club's history, bringing together former members and their families. These gatherings provided an opportunity for reminiscing, reconnecting, and celebrating the shared experiences at the Domino Club. Through photographs and personal accounts, the reunions captured the essence of the Club and highlighted its lasting impact on the lives of its members.

The Thompson Street Domino Footbridge stands as a powerful symbol of the Domino Club's legacy. This exhibition celebrates the diverse youth groups of the past and present, using slate dominoes adorned with portraits to honour former Club members and the younger generation. By replacing traditional dots with photographs, the exhibition emphasizes the inclusive and multicultural nature of the Barry Docks community. The footbridge serves as a visual reminder of the Club's contribution to fostering acceptance and unity among different nationalities.

The experiences of Abby Farah's descendants provide a personal and intergenerational perspective on the Club's legacy. Through interviews and family histories, their stories shed light on the impact of the Club on individual lives and family dynamics. These narratives underscore the enduring significance of the Domino Club and its role in shaping identities and fostering a sense of belonging across generations.

Additionally, the chapter explores the efforts of the Welsh Government to address racism and promote inclusivity. By acknowledging and confronting the challenges faced by diverse communities, the government aims to create a more equitable and harmonious society. The Domino Club serves as a testament to the strength and resilience of these communities, providing inspiration and motivation for ongoing efforts to combat racism and discrimination.

⁷⁰ CRL: SC: SCF: 'Farewell Domino', *The World's Children*: Volume 51 Number 4, December 1971, p.87, SCF/P/2/WOR/51/4

⁷¹ CRL: SC: SCF: 'Farewell Domino', *The World's Children*: Volume 51 Number 4, December 1971, p.87, SCF/P/2/WOR/51/4

Reunions:

Seventy-six years have passed since the Domino Club began; a series of reunions were held in the 1990s with the first that took place on 22nd November 1990 followed by a greater effort of a reunion on 20th July 1991 with a final reunion in 1996. This section focuses on the 1990 and 1991 reunion where the 1991 reunion was documented and successfully able to acquire a copy.

22nd November 1990:

As this reunion was the first to be trialled, it did not attract as many members and their families compared to the 1991 reunion. Whilst it wasn't heavily documented like the 1991 reunion, photographs of this reunion exist. Figure 12 shows former members sat around a table smiling and pointing at photographs that were brought in by former members to reminisce and discuss and invoke positive and happy emotions associated with their time at the Club. According to Rosita, "the memories came flooding back and laughter and tears were high on the menu".⁷² The success of this reunion prompted the idea for a second reunion with exhibition of photographs and a "full reunion of Domino Club members and officials was suggested".⁷³ Based on the feedback and success of the 1990 reunion, this provided a glimpse of what could be an even bigger resounding success and present an evening where more members, more memories and more photographs can be shared, laughed and cried over more so than what was experienced at this reunion.

20th July 1991:

During the interview with Hilton, an important aspect of his Domino Club experience and the second reunion came to light. It was disclosed that due to his work on the Geest Liner, he was unable to attend the second reunion. Consequently, our meeting took on special significance as it provided Hilton with the chance to watch the footage from the event for the very first time. This experience evoked a flood of memories and emotions, enabling him to re-establish a connection with the past and freely discuss his time at the Domino Club. The conversation extended beyond the predetermined questions I had prepared, allowing for a more organic and unrestrained exploration of his experiences and recollections related to the Club.

Hilton was elated to identify his mother who had attended the reunion exclaiming, "that's my mother there!".⁷⁴ This was significant for Hilton as she passed away a number of years ago. Throughout viewing the footage, Hilton commented how the Club generated "so much warmth, love and affection, it was beautiful" and that the images on the screen were "pictures of happiness", the Domino Club was "an adventure to be in".⁷⁵

Deborah, unlike Hilton, had seen the reunion footage as she owns a copy, importantly she also attended with her family. She believed this reunion was "much more than anyone expected. It was a night I will remember and treasure forever. The reunion brought the Domino Club back together as a community and it was heart-warming to see them all together, which I should imagine most of them lost touch over the years. At one point during the night, she recalled "there was not a dry eye in

⁷² Rosita Hopkins, *Domino Club: The World*

⁷³ Rosita Hopkins, *Domino Club: The World*

⁷⁴ Testimony of Hilton Payne. Interviewed by Joseph Heppenstall, 8th April 2023

⁷⁵ Testimony of Hilton Payne. Interviewed by Joseph Heppenstall, 8th April 2023

the building and to hear them reminiscing was an experience in itself. The organisers put on a wonderful buffet and the cake they had made was amazing, hence, to say I enjoyed it very much. Many of my family attended this reunion including my mother, two-brothers, my sister and four-cousins and my aunty". What surprised Deborah when they first went in was "the amazing photographs they had displayed all over the walls, photographs of family I had not ever seen before, my nanna and auntie Kath' who are not with us anymore, so seeing them photos when they were younger, it was brilliant and fantastic". At this event she also met her cousin Damien and Julie. The same Julie referenced earlier.⁷⁶

Thompson Street Bridge Exhibition:

The regeneration of Barry Waterfront has capitalised on the strong social and culturally diverse history of Barry Docks. The Thompson Street Footbridge Dominoes celebrates youth groups of past and present. Slate dominoes, edged with sleek stainless-steel edges, boasts photographic portraits of both former members of the Domino club and the younger generation, replacing the traditional dots. Decima Haughton-Watkins, a former Club member, wrote a poem about Thompson Street and the Domino Club. Figure 13 is a photograph of this poem featured on one of the Dominos. Her emotional language emphasises the sheer diversity of nationalities that settled in Barry Docks in the post-war period, 24 in total established roots in the Barry Dock area. Her closing lines prove that a such diverse community did not cause problems and it champions the Dock's as an area of acceptance and people with similar circumstances. The poem signifies the legacy that the Club, its members and the array of nationalities contributed to the history and legacy of the Barry Docks community.

Two of the faces imposed onto the dominos are of significance to this research, whilst conducting the interview with Deborah Murphy, it came to light that her mother Nancy and auntie Kath' are depicted. Deborah remarked how when she came across it when she did "was a massive surprise, more so a lovely surprise given the fact my mother's picture is on there. It is a fitting tribute, but perhaps more attention could be given to the story of the Domino Club so people who were not around then could learn about it".⁷⁷ Figure 15 shows the image of her mother with her friend and this demonstrates the emotional impact it had on Deborah when she by chance recognised that it was her with her friend both smiling with arms around each other, highlighting a happy instance for the pair. Figure 16 displays her auntie Kath'.

Lastly, next to this footbridge is Waterfront Medical Centre, when interviewing Hilton about the visual reminder on the bridge, Hilton said he "always looks up at the poem and images after visiting the GP". He "discovered the display by chance after coming out of a GP appointment and I went to see what the artwork was, I had no prior knowledge of the Club being featured into its design". He recalled recognising his fellow Club members, including Nancy and Decima, whose name is attached to the poem.⁷⁸

⁷⁶ Testimony of Deborah Murphy. Interviewed by Joseph Heppenstall, 8th April 2023

⁷⁷ Testimony of Deborah Murphy interviewed by Joseph Heppenstall, 8th April 2023

⁷⁸ Testimony of Hilton Payne interviewed by Joseph Heppenstall, 8th April 2023

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Abdulrahim Abby Farah:

The son of Abby Farah MBE who founded the Domino Club, Farah grew up to contribute to freedom of Nelson Mandela and ending of Apartheid in South Africa. He left Wales at the age of 17 with support of his father joined the British Colonial Service in Somalia, progressing from a Clerk to Magistrate. In the 1960s, Abdulrahim he became the appointed Somali ambassador to Ethiopia as well as holding an important position in the United Nations representing Somalia. These positions in the UN led to Farah becoming Undersecretary-General for Special Political Questions and in 1990

Anti-Racist Wales Action Plan:

The Welsh Government prior to the COVID-19 Pandemic began an action plan for race equality in Wales based on suggestions by the Wales Race Forum. This was halted during the pandemic. The death of George Floyd triggered responses around the world. These two events revealed the systemic racism endured by BAME people, not just Wales, but globally.

Conclusion:

The Domino Club was a signifier of wider post-war developments, the activities offered by the Domino Club to its members, their parents, and the organisers of day-to-day operations, with a focus on assessing the Club's role in promoting race-related integration in the Barry community. The examination of activities provided to the youth of the Club has revealed significant insights into their experiences and the impact of the Club on their lives. The Parents' Committee played a crucial role in supporting the youth of Barry Dock and provided opportunities for mothers to socialise and contribute to the Club's activities. The Club became a mothers' club, offering a supportive environment for women in the post-war period.

The testimonies of former members, such as Hilton Payne, shed light on the discriminatory treatment experienced by Barry Dock youth in the educational setting. Despite facing marginalization based on their residence in Barry Dock, these individuals found solace and support within the Domino Club. The Club provided a routine and sense of loyalty, encouraging children to attend regularly and engage in various activities. Life skills and friendship building were emphasised within the Club's activities. Former members expressed gratitude for the guidance and mentorship they received from organizers such as Skip, Miriam, and Tony Andrade. Cookery and textile lessons equipped the youth with important skills while fostering social interaction and creativity.

The Club also served as a platform for cultural exchange and community pride. Quotes from Jean Brody, Rita, and June highlight how clothing donations created a sense of identity and pride among the Barry Dock community. Additionally, the Club's involvement in events such as the Barry Carnival showcased the talents and unity of its members, fostering a sense of belonging and achievement. The Domino Club's Road Show visit to Treorchy and participation in the Barry Carnival showcased the talents and abilities of its members to wider audiences. The success of these performances reflected the dedication and hard work of the Club's organizers and highlighted the inclusivity and unity of the Barry community. Through its collective efforts and collaborations with local authorities and organizations, the Domino Club became a symbol of unity and inclusivity in Barry. The testimonials and historical records examined in this dissertation highlight the lasting impact and legacy of the Club in the lives of its members and the community as a whole. The stories and experiences shared by former members serve as a reminder of the resilience, strength, and sense of community that can be fostered through such organisations.

The reunions held in the 1990s provided an opportunity for former members and their families to come together, reminisce, and celebrate the shared experiences at the Club. These gatherings captured the essence of the Domino Club and showcased its lasting impact on the lives of its members. The significance of the Thompson Street Domino Footbridge exhibition cannot be overstated, as it serves as a powerful symbol of the Club's legacy. By replacing traditional domino dots with photographs, the exhibition highlights the inclusive and multicultural nature of the Barry Docks community, emphasizing the Club's role in fostering acceptance and unity among different nationalities.

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The experiences of Abby Farah's descendants offer a personal and intergenerational perspective on the Club's legacy, shedding light on its impact on individual lives and family dynamics. The achievements of Abdulrahim Abby Farah, the son of the Club's founder, in contributing to the freedom of Nelson Mandela and ending Apartheid in South Africa exemplify the far-reaching influence of the Club's values and teachings.

The legacies of the Domino Club resonate not only in Wales but also globally, inspiring individuals and communities to confront and challenge racism and discrimination. The reunions, the Thompson Street Domino Footbridge exhibition, the experiences of Abby Farah's descendants, and the Welsh Government's initiatives all contribute to the broader narrative of the Club's enduring impact and the collective efforts to create a more equitable and inclusive society.

Overall, the Domino Club played a significant role in promoting race-related integration in the Barry community. It provided a supportive and nurturing environment for its members, empowering them with life skills, fostering friendships, and instilling a sense of pride and identity. The Club's activities and events showcased the talents and achievements of its members, contributing to the overall cultural richness of the community.

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Photographs:

Figure 1: Abby Farah and members of the Colonial Club Committee.
People's Collection Wales:
<https://www.peoplescollection.wales/items/1277761#?xywh=-51%2C-44%2C1152%2C737>
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Figure 2: A photograph of Domino Club Mothers Committee.
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Accessed: 18/03/2023



Figure 3: The Domino Girls peeling potatoes with Skip.
People's Collection Wales:

<https://www.peoplescollection.wales/items/1276876#?xywh=-436%2C0%2C1616%2C999>

Accessed: 18/03/2023



Figure 4: Barry Island Carnival Week Advert
Glamorgan Archives: BB/C/8/218, Borough of Barry,
Clerks Files, Barry Carnival 1950
Photographed by: Joseph Heppenstall
Date: 22/02/2023



Figure 5: Barry Island Carnival Official Programme 1950
Glamorgan Archives: BB/C/8/218, Borough of Barry, Clerks
Files, Barry Carnival 1950
Photographed by: Joseph Heppenstall
Date: 22/02/2023

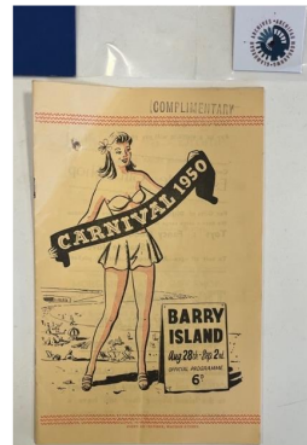


Figure 6: Entry Form for 1950 Barry Island Carnival
 Glamorgan Archives: BB/C/8/218, Borough of Barry, Clerks
 Files, Barry Carnival 1950
 Photographed by: Joseph Heppenstall
 Date: 22/02/2023

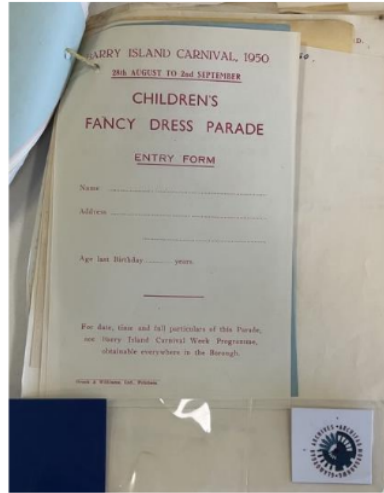


Figure 7: Hilton and his brother Victor after the Carnival
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Figure 8: Princess Elizabeth greeting one of the thirteen children who visited
 Belgium. People's Collection Wales:
<https://www.peoplescollection.wales/items/1276936#?xywh=-74%2C0%2C1146%2C733>
 Accessed: 26/02/2023



Figure 9: Travis Street Coronation Festivities
 Clipping taken from Rosita Hopkins, *Domino Club: The World*.



Figure 10: Travis Street residents celebrating the Coronation with a street party
People's Collection Wales:

<https://www.peoplescollection.wales/items/1278241#?xywh=-23%2C-18%2C1044%2C668>

Accessed: 13/04/2023



Figure 11: Domino Club members enjoying their holiday in Somerset
People's Collection Wales:

<https://www.peoplescollection.wales/items/1277071#?xywh=-46%2C-1%2C1091%2C699>

Accessed: 08/03/2023



Figure 12: 11-13 Thompson Street pictured 2023
Photographed by: Joseph Heppenstall
Date: 22/04/2023



Figure 13: Former members at the 1990 reunion sharing photos.
Clipping taken from Rosita Hopkins, *Domino Club: The World*.



Figure 14: The Thompson Street Poem
Photographed by: Joseph Heppenstall
Date: 22/04/2023

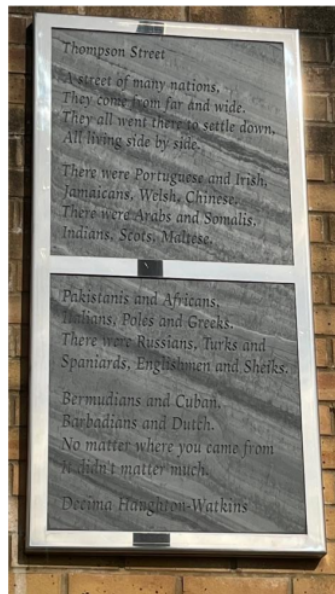


Figure 15: Nancy Williams
Photographed by: Joseph Heppenstall
Date: 22/04/2023



Figure 16: Kath Williams
Photographed by: Joseph Heppenstall
Date: 22/04/2023



Secondary Sources:

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Jordan Glenn, 'Voices from below: Doing people's history in Cardiff Docklands' in Berger, S. et al. (eds.), *Writing History Theory and Practice Second Edition* (London, 2010), pp. 330-352

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Williams Charlotte, Evans Neil & O'Leary Paul (eds.), *A tolerant nation?: Revisiting ethnic diversity in a devolved Wales* (Cardiff: University of Wales Press, 2015)

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FINAL GRADE

68 / 100

GENERAL COMMENTS

This is a very competent and well-written Dissertation, which demonstrates your deep knowledge of the topic and the impressive amount of primary source material you have assembled by contacting private individuals for archival material and through interviews. The chosen structure into three fairly chronological chapters: 'The Emergence of the Domino Club', 'Empowering Youth and Strengthening Community: The Domino Club's Commitment to Community Engagement', and 'Legacies of the Domino Club' works very well and indicates your deep knowledge of the topic. You introduce your microhistory very well, drawing attention to the lack in the historiography. Your 'Literature Review' is idiosyncratic in that it resembles a very annotated bibliography, yet it indicates successfully your deep engagement with some secondary literature. The amount of primary source material you have assembled and discuss – from newspaper reports of establishing and naming the club ('domino', p. 9) – would be truly impressive if the chapter was a little longer. It ends quite abruptly. Chapter 3, 'Empowering Youth and Strengthening Community', very well-subdivided into chapters detailing different regular activities, but also great events, takes up the lion's share of the Dissertation. The detailed knowledge of the club's history is impressive, but at times any analysis of the sources and the knowledge presented is missing. Chapter 3, 'Legacies', is similar. I would have liked deeper engagement with topics, such as the 'Thompson Street Bridge Exhibition' as an early attempt to archive and chronicle the life of BAME communities in Wales. The Conclusion pulls everything together to an extent, but cannot replace the analysis which is missing within chapters.

The study is a little short on the historiography of race in Britain, which would have enabled you to link your local study more successfully to general developments, and of historiographies of children and youth after the Second World War. The collection of primary sources you append to the end of the Dissertation is impressive.

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