

Kala Mazdoor

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10p

*come what may
we are here to stay !!*



Asian Youth Movement (Sheffield)

Editorial

With the deterioration of the British economy black people in this country experience racism in their every day life. We experience racism in housing, employment, education and health care and the social services. Increased powers of surveillance and harassment by police, systematic persecution of black youth and the degrading separation of black families under racist immigration laws insult our dignities as black people and workers. Our history in this country has been one of oppression and resistance.

Black youth have shown in the past have shown that they are the most militant section of our community. We have taken the most consistent and determined stand against racism because we have the least to lose in this system. In Southall, Brick Lane, Bradford, Manchester and Leicester Asian youth have battled and bled bitterly against the fascists and their allies the British state. In Sheffield youth and community, being fed up with racist attacks and the lack of response from the police, have demonstrated their anger. However spontaneous struggle is not enough, an organised response to racism is essential to our future life in this country. Asian Youth Movement (Sheffield) is that organised response of Asian Youth in Sheffield.

Kala Mazdoor, as the newsletter of the Asian Youth Movement in Sheffield, gives an opportunity for Asian youth to voice their opinion and feelings. In this issue we have discussed various issues which are of concern to the black community in Sheffield.

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Contributions in the form of reports and comments are most welcome and are in fact vital to the papers continued existence and growth. These can be sent to the following address:

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IMMIGRATION AND NATIONALITY: another attack on black people.

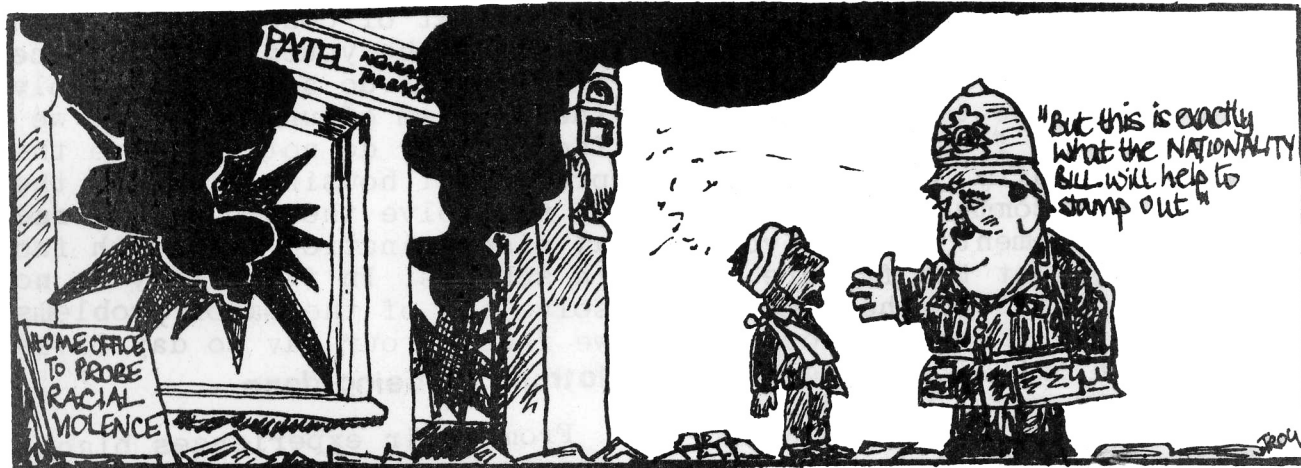
Black people in Britain are subjected to attacks from all fronts. Racists on the streets beat black people up; the police find everything wrong with black peoples behaviour; D.H.S.S., benefit offices, hospitals look at every black person as if they are aliens, come to claim their rights for which they are not entitled. Every individual mistake on the part of black people is regarded as a stereotype for the whole community; in short black people are regarded as unfit to be in a so-called advanced society, in which commodity comes first, human beings second.

cause as the right way towards the salvation of British society.

They keep wives separated from their husbands and children from their parents. Forced deportations and the different kinds of nationality status actually makes the lives of black people more insecure than they ever have been.

Every time a black person comes on the street or goes anywhere s/he feel they're being pointed at, that they must prove their right to be here. Can this be a sign of a healthy society? What can we do?

It is only a united Black resistance to this racist immigration law, and all the others



The Immigration and Nationality Act is aimed at stopping, what the Government calls, primary immigration. By dividing nationality into different categories, they have actually exposed the division that exists in society - the division between black and white. This Act is the most horrific and crudest form of institutionalised racism - such blatant hypocrisy lies between what the government is preaching and what they practice. Instead of helping the society towards racial tolerance and harmony, their 'acts' give credibility to the racist organisations; they justify their

that came before this one, that can win black people the right to live in this country. The black organisations in the city, particularly the Bangladesh community and the AYM, have shown how a united resistance can be effective. Together we reversed the decision of the Home Office to deport Ranjit Chakravorty, a local community worker.

Now the time has come to shrug off all the hesitations we may have. We must unite. We must defend the rights of our own community in Sheffield. Our right to remain here and our right to fight racism.

The Politics of the CRE

Over the last few months there has been a lot of anger and frustration expressed by the Asian community in Sheffield over the role and commitment of the Commission for Racial Equality (CRE) in assisting the community.

Fully realising the consequences of this anger and frustration the CRE played its purpose-made role by organising various activities to contain the anger and frustration of the Asian community.

Three stage strategy

The first of these was a public meeting. The objective of the public meeting was to show to the angry Asian community that the CRE were "prepared to listen to their problems". The meeting was well attended. The CRE 'cronies' did not anticipate to meet head on the anger and frustration of the Asian community. Various members of the community and the Asian Youth Movement members voiced their anger at the failure of the CRE in assisting the community. After an hour the CRE cronies walked out of the meeting stating that they could not "discuss business" in such a rowdy manner.

The second stage of their activities was a Youth Conference organised for "Asian and Black Youth". The frame of reference which the conference was to follow was already set. Right from the introductory speech to the last workshop the policies within this frame of reference were those of containment; keeping the youth happy, quiet and in control. The participants could contribute little and in the end felt it was a waste of time. In the evening there was a disco, which also included free food and free alcoholic drinks.

The third stage of this activities was an organised sports day.

Youth from various clubs and organisations were invited to engage in various sporting activities.

large sums of money

In the last two activities it is obvious that large sums of money were ploughed into organise a conference with a disco, including free food and drinks and then a sports day. This is all very good if disco and sports would solve the problems that the Asian community faces. However, disco and sports do not remove the threat of racial attacks on our community, they do not remove the threat of constant police harassment the youth have to face, they do not do anything to solve the problem of unemployment we face, they do not solve the problem of housing we face, they do not solve the problem of racial discrimination the youth face in schools. In fact, they do not solve any of the major problems we face in our day to day lives.

Nothing is being done

From their experiences black people have come to realise that the CRE has done little or absolutely nothing to solve any of our real problems. Some of us believe that the reason why we do not get any help from the CRE is because the 'right' people are not there; if the 'right' people were there then the community would benefit. This is totally wrong and untrue. Since the CRE was first set up by the British government in 1976 it has not helped the black community at all, although it gives the impression that 'something is being done'. It gives the impression that it is trying to help black



immigrants 'integrate' into British society. Even if the CRE is sincerely trying to do this, is this really possible in a situation of extreme racial conflict which involves the rejection of the black population by the white British population.

The CRE has defined its role largely in terms of smoothing the passage of black people into a basically 'united and friendly' society. They tried to avoid trouble at all costs. But avoiding trouble in such situations often means not standing up for the rights of the black community in the face of discrimination by the Local Authority, not exposing and resisting harassment by the police and not fighting discrimination locally.

At the best such organisations pursue paternal policies, telling the black community what is best for it and asserting that most conflict is due either to misunderstanding or newness of the black

people. In achieving compromises between the interests of the local communities the CRE find themselves upholding the status quo.

"Official channels"

Since it is obvious now that the CRE has not helped black people at all, it is important to question and find out why the CRE was set up and what are its main objectives. On setting up the CRE, the government created 'official channels' for dealing with the grievances of the black community. The fact that these are bad - at times hostile or unhelpful - channels is irrelevant. The creation of these 'official channels' have led people to believe that everything is being done for black people through these channels and if they do not use them, it is their own fault or manner and hence they should get no sympathy. In addition, by creating these controlled official channels,

Black is not a Skin Colour

Black

Is not the colour of a skin
Black cannot ride in posh cars
Or look with contempt on the poor
The hand is black that wields a machete
Cutting sugar that others may grow rich
Black sleeps rough
In corrugated iron shanty-towns
Black, tilling the soil, is drained
By the vampire landlord
But raises a voice of revolt
Black grips the guns and the knives
To bring down the well-off and the mighty
Black is the colour of a heart.



cont'..The Politics of the CRE

the CRE have diffused any possibility of the black community to unite and organise their own fight back for their rights. It has contained the anger and frustration of the black people. Why do you think they offer you free food and drinks, why do you think they organise an expensive sportsday for the youth - this is to distract our attention from the real problems we face like poor housing, high unemployment, racist attacks and abuse, police harassment, etc; it is to diffuse our anger and frustration at these problems so that we will not organise a fight back. This is exactly what the CRE wants us to do.

Britain is a racist society, where black people are exploited and discriminated in every area of their lives. This exploitation and discrimination is the result of the racist policies of the government. The government fully realises that a time will come when black people will no longer put up with oppression and will rebel, as the youth did in Summer 1981. To

avoid this the government has set up organisations such as the CRE to give the impression to black people that 'something is being done' but really to contain or diffuse the anger and frustration of black people. This also allows the politicians in the government to maintain racist policies and further exploit black people.

Fight back

What lessons can be learnt from all this ?. We should now realise that the CRE is not set up to help black people; it never has and it never will. The main objective of the CRE is to contain the anger and frustration of black people so that they will not organise and start a fight back on their own accord. The cause of black people will not be advanced by setting up committees with official backing. None of the ways in which black people fight back against oppression and exploitation involves making formal approaches to official committees. The fight back is in our own hands. WE MUST UNITE, ORGANISE AND FIGHT BACK.

Racism in Schools

As an active member of the Asian Youth Movement (AYM), I would like to talk about racism and in particular racism in schools.

To start off I would like to say something about my personal experiences at school. Looking back these were experiences of either racism or ignorance.

When I was at this particular school, not many miles away from the Fir Vale area, I was in the third year of my secondary school. The Head Teacher in the school asked all the Asian kids who had problems with English to go and see him. This included me.

The Head Teacher said all those Asian pupils who had difficulty in speaking or writing English would have to go to a Language Centre (Burngreve Language Centre). About eight pupils, including myself were sent to the centre. After being at the centre for about two weeks, I was told by the Head Teacher there, that I didn't need to be at the centre, because my English, both speaking and writing, was as good as anybody in the school. The teacher said that I did not really need to have gone there in the first place. This shows that some teachers think that every Asian or West Indian student has a language problem.

Some teachers have got this stereo-typed view of Asian kids having a language problem and the West Indian kids doing better at sports because of their athletic appearance, rather than academic abilities. They think Asian and West Indian kids are illiterate.

My story does not end there. After being sent back from the Language centre, in the following year at school, the forth form, the school set up a special course for ethnic and lower

standard pupils, who in their eyes hadn't the ability to do the Ordinary level courses. They called the course Mode 3 (Mode 3 meaning that Grade 3 of the C.S.E. was the highest you could get on the course). After being on the course for about 7 months the teachers realised that my standard of work was higher than the Mode 3 they set. The teachers said that it was too late for me to transfer to the higher standard of ordinary level courses. This meant that I couldn't get any "A" Levels at school. The following year I left and got an apprenticeship at the engineering firm where I still work.

"From my experience I have learnt that black people do not have a fair deal in schools or their work places."

It just shows that what the teachers thought was helping black students in fact did the opposite to people in my position.

The problems don't end there. I am still working at the Engineering firm - the same one I started at when I left school. At the moment I am awaiting promotion or promotion prospects. At this firm there are the same problems of black people being held back due to the inbuilt prejudices of the employers. Even though I have the qualifications I still cannot make that breakthrough to a position of responsibility at work I am capable of doing given the chance.

From my experience I have learnt that black people do not have a fair deal in schools or their workplaces. They experience racism. I have also learnt that it is important to fight racism, otherwise we will never get a fair deal.

Racialism is as English as Shakespeare and as old as the Empire; it is woven into every aspect of British culture. Racial violence itself is not a new phenomenon. We have witnessed the murders of our sisters and brothers, our families and friends in our community. We have had countless attacks on our people and property. We have seen our places of worship desecrated. And we have also had to fight for the right to defend ourselves against racist attacks.

Racial violence is something that black people know exists below the surface of things. But it is also something that British society manages to contain except when it is politically useful to allow it open expression. And an examination of the history of racial violence in this country shows that politicians and the press always choose to mount a racist campaign when nationality laws and immigration control laws are in the offing - giving the government of the day the excuse of 'public demand' for introducing racist laws.

THEY BEGGED US TO COME.

But 30 years ago, when an exhausting war had bled Britain of its manpower, they sang a different tune. Then, they begged us to come here. They recruited in the West Indies for transport workers, nurses and staff for the service industries of their welfare state. From India and Pakistan they sought workers for decaying factories deserted by their own workforce. (It was Enoch Powell after all, who, as Minister of Health, scoured the Caribbean for nurses.)

The simple truth of the matter is that the British state and the ruling class which it represents no longer requires our labour power - particularly in a time of high unemployment. But that is a truth neither the government, nor the politicians, nor the trade unions nor the 'enlightened' leaders of the white community have come out and said.

Instead they have pretended - with characteristic British hypocrisy - that it was not our labour that was unwanted. That might have helped white workers identify with black workers, so threatening the ruling class. No. They said it was our colour, our culture, our customs. In that way, by exploiting racial differences between us and the rest of the working population, by harnessing the latent racialism of the British public, they were able to raise the outcry against the immigration of those who have the right to come here.

COLONIALISM AND IMMIGRATION.

But why did we come here in the first place? It is said that we came because we thought the streets were paved with gold. If they are, we know one thing for sure; it is our gold they are paved with. What is more, it's the gold of our labour that paves them still.

But the real story of our immigration begins in colonialism. Quite simply what colonialism did was to steal our natural resources, turn away our economies from serving our needs to serving the needs of the 'Mother Country' and so drain us of the resources needed for our development. The rape of our countries extended even further to the pillaging of our temples and our mosques, and the destruction of our culture and the perversion of our histories.

By the time we achieved our 'independence' of all the resources needed for development - land, labour, and capital - all that we were left with was labour. The land had been turned from subsistence farming to plantation farming for export, the capital was taken to Britain. We had a peasantry without land, a land without food, and a workforce without work. Britain took our wealth and left us with a labour force that could not be put to work without money, without capital. They had the capital, we had the labour - it was a basic economic law that they should seek each other.

And in the main, the jobs held out to us were those that white workers no longer wished to do - the dirty, hard work in the service industries of London Transport and the N.H.S., for example, or in the heavily labour-intensive industries such as rubber and plastics, iron and steel or textiles. And the areas where we could find accommodation were again those from which white workers had fled - inner-city areas with bad housing, poor schools and lacking in general social amenities.

In every field black workers were open to exploitation, their pay was lower than their white counterpart (if there was one), the housing was inferior and the rent higher.

RACISM FOR EXPLOITATION.

And if Britain had obtained an easily exploitable sub-proletariat, it had also managed to import a 'sub-professional' class of ready made doctors, nurses and dentists, who were used to fill unpopular jobs e.g. in psychiatric work or the lower ranks in general hospitals where work was hardest.

Race Resis



Black in Van

by A. Sivan

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Youth
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In other words, economic imperialism had thrown up an almost limitless pool of cheap labour into which Britain could dip; cultural imperialism had thrown up an English-educated professional class of doctors, teachers, engineers, scientists, etc. which drained our countries of our brains. But in both cases - workers or professionals - the ranks they came to occupy in British system were the lowest of the low.

Just imagine the amount of money Britain would have had to spent then on replacing labour with up to date machinery or on building medical schools and laboratories and trainee workshops - if they didn't have the black communities to exploit. Profit and more profit - profit both ways: getting ready made skills free and then paying us less for jobs that whites wouldn't do, certainly not at that price.

But in analysing this general exploitation of black labour for profit it is wrong to think that white society as a whole benefited from it. Only certain people profited and those that still lived in the decaying inner city area sharing the same social deprivations as the black workers, did not benefit at all. The presence of the black people had only highlighted the existing deprivations in housing, schools and social services, but racism defined the black people as the cause of them and many white workers began to except this false notion.

When by the end of the 50's the post war economic expansion was drawing to a close Britain decided to stop the intake of a permanent labour force. That was the basic and elementary reason for controlling immigration from 1962 onwards. A philosophy was created which maintained that the purpose of reducing the numbers coming in was to improve 'race relations'. What the laws were trying to do was not just cut down on numbers, but also to change the status of black people entering Britain - to reduce the rights of settlement of citizenship, of permanency and take Britain towards the European system of contract labour.

In the rest of Europe, this worked so that labour could be drawn upon when there was a boom and sent back when there was a recession. The workers could not settle, could not bring their families, had to be on good behaviour so that their work permits should be renewed by their employers. And that is what the 1971 immigration act did.

RACISM FOR REPATRIATION.

But even that period is over. A huge economic recession and rapid improvement in technology leading to high and permanent unemployment means that Britain does not want our labour anymore. What it wants is to lay us off - in our countries of origin. And hence the nature of racism itself has changed.

If racism was used in the early post-war period to get cheap black labour and make super profits, racism is now being used to force our people to go back home. In other words the function of racism is no longer to exploit black people but to repatriate them.

That is the real significance of the Thatcher's 'swamping the culture' speech, the siege of Southall, the police raids on our homes and our workplaces for 'illegal immigrants', the summary deportations, the splitting of families under immigration law, the creation of a pass-law society whereby we constantly have to prove our right to qualify for basic housing, education, health and welfare - the things every white Britisher can take for granted.

And what this official 'policy' means on the ground is an increase in overt racial violence: our children cannot return unmolested from school, our workers cannot reach home unharmed, our youth cannot walk the streets without fear, our homes and businesses are vandalised.

CLOSE RANKS

And yet the so-called leaders of our community - the traditional ones more geared to the politics of the sub-continent than to realities in Britain, the newer ones groomed by the Government's C.R.E. into a 'Colonial Service' to manage black people - still continue to look to the Government, the courts and the police for redress. But these are the very institutions which, in the final analysis, have left us open to attack and denied us the protection ordinarily available to every white citizen.

In the circumstances we have no choice but to close ranks as a community and defend ourselves. The alternative is to submit to indignity, harassment, brutalisation and even murder. That is the ugly truth that our youth keep pointing out to us. And that is why they must be listened to - and followed. For as the saying goes 'the elders may have more learning, but it is the young who have truth.....and when young people grasp a truth they are invincible'.

The Black Radical Bookfair

The International BookFair of Black and Third World Books was for me, a particular important event because I had only recently become a member of the Asian Youth Movement. The current racist climate had made me develop a thirst for knowledge. The education at school, which was tailored to suit middle-class white kids was of no use to my day to day experiences of racism. In fact it made me accept the system of depression as inevitable and natural. Most of my Asian and West Indian friends had similar experiences to mine.

At school we were put in the lowest classes and told that we were educationally inferior. Once put there it was very difficult to move up into a higher class. Even if you were capable of taking 'O' levels you were told to do CSE subjects that channelled you to a profession on the factory floor. When you left school and if you were lucky enough to get a job, the CSEs that kept you from taking 'O' levels were now used on by the bosses to justify them discriminating and giving you the shitty and lowest paid jobs - if you challenged him he threatened you with sacking; at the end of the day you were the first to be made redundant anyway. Then when you went to claim unemployment benefits, you were asked to produce your passport as evidence of your entitlement, nevermind the fact that your National Insurance number entitled you to benefit. Whilst white workers produced unemployment cards, black workers have to produce not only their passports but British Passports, and if you are one of the many with Pakistsni, Indian or Bangladeshi passports then you are not only refused unemployment benefits but also face the threat of deportation. With all these pressures become ill and arrive at the hospital

reception desk without your passport then you are interrogated as to your immigration status. Again if you are not a British citizen, even though you have paid your national insurance, you are not only denied health treatment but you may find yourself being taken away for deportation, as an illegal immigrant.

The above experiences made me move away from the passive acceptance and ask myself many questions;

*why black people were encouraged to come to Britain?

*why now black people are now being kept out and those already here are being denied social benefits and are being gradually deported?

*why are all parties racist, and what black people should do to fight back?

Like most black youth, I felt the need to become politically aware and to reeducate myself. At school education was of little interest to me but now I wanted to learn what I was interested in. Naturally it was the local book shop and library I went to find answers to my questions. There I found a wide range of literary material ranging from history of western philosophy to Shakespeare. But as far as Black authors were concerned their shelves were starved of their books. The limited books that were stocked on Racism were those on 'do-gooder' liberals and white sociologists - both identifying social behaviour and psychological disorders as being the cause of the Black problem. This was not only far removed from the reality being experienced by black people, but it also misrepresents this reality.

At the bookfair I found endless number of books which enriched my thoughts and ideas, books which related to the history of Black people and the reality of racial oppression. Darcus Howe of Race Today Collective explained to me

the difficulties black authors faced and how the refusal of white publishers to publish writings of black authors particularly those with a pro-black perspective. It was because of these difficulties that the formation of Black publishers took place.

It was these publishers who promoted and developed black literature and it was these publishers who now organised the Radical Black and Third World book fair. The presence of writers, publishers, distributors, booksellers, artists, musicians, film makers and the people who inspire and consume their creative products, created a very lively atmosphere.

From the bookfair The Asian Youth Movement purchased many books to meet the reading of black youth and with a view to set up an Asian Youth Movement library in Sheffield. For me and the other Asian Youth Movement members the book fair was a very valuable and stimulating experience.



Newham 8, Colin Roach - one Struggle

Colin Roach

On January 12th, Colin Roach was shot dead in the foyer of Stoke Newington police station. Two hours later, the police issued a press release stating that Colin Roach had committed suicide by shooting himself with a sawn-off shot gun.

The same night, Colin's father James Roach was questioned for three hours by the police, not knowing that his son was dead. Despite repeated requests for information about his sons whereabouts, they told him nothing. Only after Mr. Roach refused to answer questions did the police inform him that his son was dead. He asked to see the body. He was refused. The police then searched the Roach's home. During this search a police woman grabbed Mrs. Roach by the throat.

Up to two days later, the Roach family still had not been given any official explanation of how or why their son had died. Yet, a series of press statements were issued by the police. The police claim that Colin had a history of mental illness. This has been vigorously denied by Colin's family and his friends.

The family and friends of Colin Roach and the wider black community reject the extremely hasty conclusion drawn by the police. The Roach Family Support Committee has been set up to campaign for an independent public enquiry to examine all the circumstances surrounding the death of Colin Roach. To this date the police have refused.

The black community and the Roach Family Support Committee

has organised massive demonstrations through Hackney. On each occasion the police have arrested demonstrators.

Intimidation and mass arrests is a weapon being used by the police to try to smash the campaign.

The campaign for the independent enquiry goes on. 84 people have been arrested to date. RFSC calls for the dropping of all charges against the people arrested. Only public pressure will force the Home Secretary to set up an independent enquiry.

Newham 8

Eight Asian youths in Newham, East London, arrested for defending themselves and their community from racist attacks face conspiracy charges.

The youths were arrested on 24th September 1982, after incidents involving plain clothes police officers. In the week preceding September 24th there were three major attacks upon Asian school children by gangs of racist white thugs at the Little Ilford school in Newham.

A number of Asian school children were hurt in these assaults and a 10 year old school kid was hospitalised. In one particular incident 60 - 70 white youths with iron bars and sticks went on the rampage in the East Ham and Manor Park areas of Newham looking for Asians to beat up.

Given the total failure of the police and the authorities to respond to these racial attacks and to defend the community from further expected racial attacks, some Asian youths gathered to escort the younger kids back home. They were set upon by three armed white men, who were actually plain clothes police officers who had not declared their identity. When



Just Another Asian

Watching were the stars that night
Watching was the moon
As Abdul left the bus-stop
Whistling a tune

The street was still and quiet
And the street-lamps they were bright
But something gleamed more brightly
In an alleyway that night

A cold breeze stirred and dwindled;
He did not see or hear
The silent youths who played with
The knife as he drew near

His eyes were on the street ahead
His thoughts were on his wife
And then he heard their curses
And he struggled for his life

They stabbed him in the face and chest
They stabbed him in the back
Then they kicked him as he lay there
And told him to go back

In the stillness, in the moonlight
Stands a woman by her gate
Waiting for her husband
But tonight he will be late

The police stand by the body
Nothing much to say
Just another Asian
Has been killed today

cont.

the youths defended themselves
uniformed police appeared on
the scene immediately and
arrested the eight youths. It
was a frame up.

All 8 were racially abused
and some assaulted by the police.
One was hospitalised for
several days as a result of
being beaten up by the police.

While the Newham 8 await trial
racist attacks on our community
still continue. And when our
sisters and brothers defend
themselves they are arrested.
Self-defence is no offence.
Newham 8 are innocent. The only
conspiracy is police conspiracy.

The charges against the Newham
8 and the intimidation and mass
arrest of demonstrators protest-
ing for a public inquiry into
the death of Colin Roach is a
major attack on all black
people and means much more than
a question of legal issues. By
charging the 8 youths with
conspiracy the state is challa-
nging our right to defend
ourselves against racist
violence to survive in this
society. The challenge has to
be met in an appropriate manner,
for it is not just the Newham 8
who are in the dock....it is
all of us !.

**SELF DEFENCE
NO OFFENCE!**

**NEWHAM 8
INNOCENT**

**NEWHAM 8
INNOCENT**

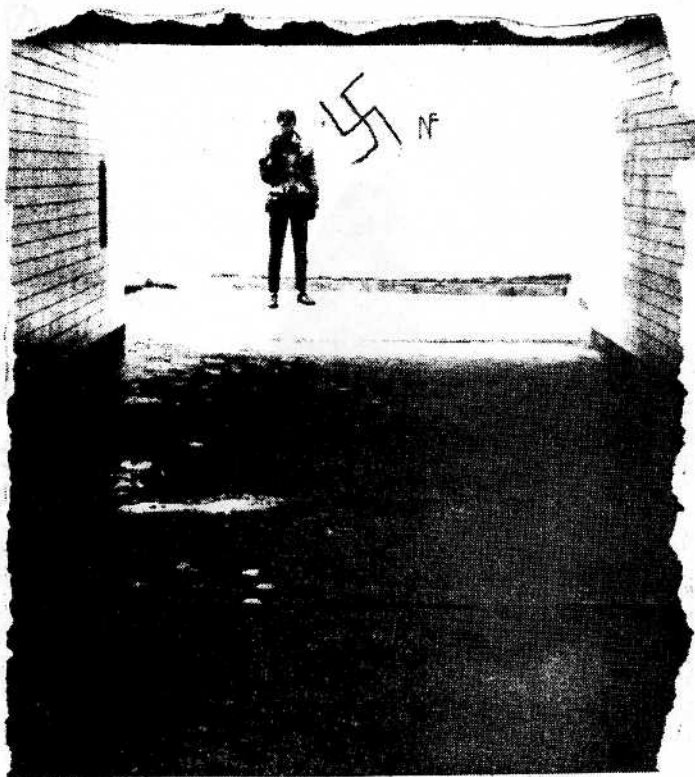
**SMASH
POLICE
NEWHAM 8 INNOCENT
CONSPIRACY!**

NF ATTACKS

Over the recent months, there has been an increased activity by the National Front and other fascist groups in various areas in Sheffield. Racist slogans and graffiti have been daubed on walls all over the city, particularly in areas with large black communities. The I&I bookshop, a Rastafarian bookshop, has been repeatedly attacked. Cafes and restaurants owned by black people have suffered the same fate. "WOGS OUT" and "NF" symbols have appeared on vans and other personal properties.

In response to this the Asian Youth Movement (AYM) has taken various initiatives to counter the attacks of these fascist groups. One of these initiatives was a public meeting held at Mount Pleasant Community Centre on 24th April. The meeting was well attended, with the majority of participants being Asian youth. Members of the Bradford AYM were also present at the meeting and spoke of their experiences of fighting racism in Bradford. It was pointed out how the Bradford AYM emerged as a movement to defend the community which was under attack from the fascists and the racist state. They took up and won deportation cases, they took a stand and chased the fascists out of Bradford so that their community could walk on the streets.

Members of the Sheffield AYM also made significant contributions in the meeting. Some spoke of the devious tactics, e.g. walks, paid trips, used by the police to divert the anger and frustration of the youth. It was also pointed out that the police are never there when our people are attacked. The Sheffield AYM stated clearly that it is not going to be fooled by these dev-



ious tactics of the police and calls on all youth to boycott police sponsored walks and trips.

Another issue of discussion was the role of the Commission for Racial Equality (CRE). The AYM made the point that the CRE being a state organisation is not there to solve the problems of the black community, but instead to contain our anger and frustration to these same problems.

Other contributions were also made by Asian youths relating to their own experiences of racial and police harassment.

Others spoke of their fight under the threat of deportation.

The feeling of the meeting was one of being able to talk freely about the way we have been treated in this country over the years. People openly showed their anger at what we have been forced to suffer. The meeting was of one mind; we have defended ourselves in the past (we cannot depend on anyone else to do it for us) and we must defend ourselves in the future. SELF DEFENCE IS NO OFFENCE.

DEPORTATION —

NO WAY!

AFIA BEGUM

A 19 year old Bangladeshi woman Afia Begum, whose husband was killed in a Brick Lane slum tenement fire in March 1982, has just learnt that her appeal to stay in Britain has been rejected by the Home Office. Afia and her daughter Asma now face immediate deportation.

Write letters supporting Afia to:

- a) David Waddington
Home Office
50 Queen Anne's Gate
London SW1
- b) Your own M.P.

HALIMAT BABAMBA

Halimat Babamba came to Britain in September 1980 from Nigeria to join her husband. In July 1982 she left her husband because of his violence towards her. She is now settled in Leeds with her two young children, Hakeem and Mustapha. Halimat says; "if I go back to Nigeria, my children will be taken from me. I will face the same violence from my husband. I will not be able to work. I have no family to go to. I have no home in Nigeria. I believe my home and my children's home is in this country."

Halimat is awaiting the appeal against the Home Office's refusal to let her stay. With your support she can win.

Write letters supporting Halimat to:

- a) David Waddington
Home Office
50 Queen Anne's Gate
London SW1
- b) Stan Cohen M.P.
Westminster
London
- c) Your own M.P.

Many other people have fought the racist immigration laws and won because of determined campaigning and massive support from the public:

Anwar Ditta of Rochdale, Najat Chaffee of London, Jaswinder Kaur of Leeds, the Darr Family and Pow Yean Leong of Leeds and Ranjit Chakravorty of Sheffield have fought successful campaigns and won.

We must keep on fighting!

Defend Asian Workers

It's commonly known that under a capitalist recession it is the black workers and women who are the first to lose their jobs. At Aire Valley Yarns in Leeds Asian workers have been sacked because they were trying to organise a union (TGWU), 21 out of 22 Asians joined, the remaining 8 workers, including staff, are white and did not join. Asian workers are working under Apartheid rules, Asian workers work for £1.02 per hour, a twelve hour shift, five days a week, and weekends while the white workers do a forty hour week.

Derek Bedford (Director) tried to buy-off the union shop steward, Liaquat Ali, by offering him £10 note to disband the union. Ali refused and was sacked on the 14th March. Other Asian workers stopped work in sympathy. Bedford asked them to leave the premises. The next day when they turned up for work they were locked out. The director used abusive and racist language "Sorry, no dogs allowed". They all lost their jobs.

Asian workers have mounted a daily 24 hour picket operating in three 8 hour shifts and the TGWU has made the dispute official. They have been supported by workers at near-by Busfield dying mill, who are boycotting yarn from Atlantic yarns of which Bedford is also a director.

Liaquat Ali and picket at Aire Valley Yarns



Sheffield AYM supports the Asian workers in their fight against this denial of their right to organise. We urge all Asians to actively support them.

No Pass Laws

in the North West Campaign

Conference

DATE: 14TH MAY 1983.

TIME: 10.00A.M. TO 5.00P.M.

VENUE: 8411 CENTRE, MOSS SIDE
MANCHESTER.

As you may be aware that successive governments have introduced laws and practices which discriminate against Black people and their families, especially when claiming benefit and services which white people take for granted. The above conference will discuss these aspects of 'State Racism', and its effect on black people.

All interested in going to this conference meet outside Burngreve Vestry Hall, Burngreve Road, at 8.30am. Free transport has already been arranged. Admission to the conference is free.

اماری عام (اہرند منگل وار)

آپ کو آجماہ کیا جاتا ہے۔ کہ میلی ڈے
نہ سہری میں الشین عورتوں کے لئے
ایک سلائی کا گروپ ہوگا۔

تمام الشین عورتوں کو دعوت عام دی
جاتی ہے۔ اس کے علاوہ دس ہشتین
برائے سلائی میں موجود ہو گئی۔
اس کے ساتھ ساتھ بچوں کی دیکھ بھال کا
بھی بندوبست ہوگا۔

مزید معلومات کے لئے یہاں پر نشرین لائیو
یا فون پر ہم سے رابطہ قائم کریں۔

پہر آگوا NAME PRAGWA.

فون نمبر 585751- ۵۸۵۷۵۱

ڈنمارک روڈ۔ مجھے (مکانی)

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SOUTHALL
MOSSE SIDE
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STOKE NEWINGTON
KILL THE BILL
THE BILL CAN WAIT
POLICE BILL
KILL THE BILL

DEMONSTRATE!

SUNDAY 22 MAY 1983

ASSEMBLE BROCKWELL PARK, BRIXTON. MARCH BEGINS 1.00 TO HYDE PARK.

POLICE BILL DEMONSTRATION

The Asian Youth Movement has arranged for transport to go down for this demonstration. All interested in going meet outside Burngreve Vestry Hall Burngreve Road at 9a.m. on 22nd May. Transport is free.

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