

# BLACK RAM



HOUSING IN BRENT -  
the son of man has nowhere to  
lay his head

JAMAICA - the people take to  
the streets

SPORT - three against one is  
fair

BLACK PEOPLE'S ALLIANCE

6d.

Black  
Regional  
Action  
Movement.

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December 15, 1968

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IN OUR NEXT ISSUE :

REPORT ON EDUCATION IN OUR REGION

PO. ELL'S POLICIES or PINNING THE  
DONKEY ON THE TAIL

STOP PRESS

Willesden & Brent Chronicle Friday December 13. HOSTEL FAMILY'S  
REPRIEVE

Brent Council says in giving a "reprieve" to the Spratts (see page 6) "We are not doing this because of any pressure".

Strange that at noon they told the Spratts they had to go and three hours later, after BRAM heard and acted, they had changed their minds.

Strange that they told Mrs. Spratt they were "breaking all rules" in letting her stay till after Christmas when it is their responsibility to give her a roof over her head.

Strange that there were empty rooms in Dartmouth Road as a result of "pressure" but the council only discovered them in the afternoon.

Stranger still, the council is "kindly" keeping the Spratts now, when they had put them on the street a month ago. (The Chronicle forgets this little fact and says they have been there all the time.)

But Brent Council is right in one way: compared to the pressure that is building up, they haven't felt any pressure yet.

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THE BLACK RAM

This is the first issue of our newsletter.

Black Power means controlling our society. People can control only if they have information. We know the press, local and national, either ignores us, lies about us or misinforms us. We feel therefore that one of the tasks of this newsletter is to give information - to tell it how it is.

Black Power means people themselves controlling. The only time we hear about ourselves is when we are blamed for all the evils of this society, when we are told to go home, or when we are accused of crime. We feel therefore that one of our tasks is to report every time a black member of this society in any way attempts to improve or control his world.

Black Power means the unity of black people everywhere. We hear about Africa, Asia, South America, the West Indies and Black America only what those who exploit them want us to hear. They have press service, long distance phone, telex, Telstar. We have personal contact and human ties. We feel therefore we must present as much as possible how life is with them and their strivings to make their own history, which is our history too. Guerrilla fighters are the enemies of their rulers; they are our emancipators.

The very act of having a newsletter like this, to try to say those things, that also is Black Power. Whether this effort succeeds will depend on our readers becoming our writers and each reader becoming our circulation staff. This journal is your voice; use it. It will come out every month. The rest is up to you.

We hope every area will have its newsletter, will report to its people, will get reports from its people. And we hope ultimately we will build, slowly and from the bottom, what we so desperately need, a black national press.

SC06-23-330

THE HOWELL REPORT

By Mrs. Valerie Howell

In 1961 we the Howells were living at 53 Holdfield Road. With my husband and my two children aged two and three I was expecting my third child and as soon as the landlord found out that I was having another baby, he gave me one month's notice. We searched morning, noon and night looking for somewhere to live but the result was that there was no coloured and no children. We went to the landlord and gave him a written letter asking him for some more time. He told my husband yes. It was on a Thursday and the notice was up on the Saturday, he said that we could stay until we get somewhere. We usually paid our rent on Friday night but the landlord was nowhere to be found.

The Saturday morning I left home at about 8.30 a.m. to do my shopping, leaving the children in bed, arriving back home at 10 o'clock. I saw the landlord on the step while I was coming in with my shopping. I told him my husband has given me the rent to pay him, but he didn't take any notice. Anyway I went in and started looking after my children.

At 11.45 a.m. he knocked on my room door and said he has come to one only decision and that is to put us out. So I asked him what he meant by that. He replied that I have to put my belongings in the passage. So I said no because I haven't got anywhere to go.

My landlord starts taking them out and putting them in the passage. At that time I was seven months pregnant. I ran all the way to the police station and told them what has happened. The station officer said he hasn't got anywhere to put me. So I told him I do not want him to find anywhere to put me. I want protection from the police. So he walked with me back to the house when he saw that I was determined that he should come with me and see what was happening to my two young children, because my husband was at work. By the time I and the police arrived at home, the landlord had left my two children age two and three at the doorstep with all my belongings beside them.

The police stayed with me until my husband came and the landlord had locked the place and went out. The police saw him and told him that I cannot stay on the street. The welfare emergency couldn't get anywhere to put me. So the landlord said he would have kept me for the weekend but he didn't come home until Monday morning. After we waited until 9 p.m. the night, a friend volunteered to put us up for the weekend. I went to Welfare the following Monday morning and I was there from 9 a.m. until 5 p.m. They sent me to Chevening Road in Kensal Rise and they couldn't get anywhere to put me. All the mothers and baby homes did not want any black mother and babies. So they took my two children away from me and sent them to foster parents and I was sent to a mother and baby home at 53 Barrowgate Road, Chiswick. I was the only married woman among the expectant mothers from 12 upwards waiting for their babies to be born for remand home and for adoption. They wanted to hear my story so I told them and most of them cried and were so sorry because they knew that they had done wrong why they were there. But I had done nothing and was sent there because my landlord put me out on the street. I cried all day and all night while I was there for six weeks. I was like I was in prison. We had to be in bed at 8 p.m. Lights off and you have to wake up in the morning at 7 a.m. Get tidy and go downstairs, and each person had to peel two potatoes for our dinner. When that is over, we had breakfast at 8 a.m. After breakfast we had to go down on our knees and scrub and polish the floor. When we finished the sister came around to see if it was done good and if it was not done properly we had to do it all over again.

At that time I was seven months pregnant. Only on a Sunday we were allowed to go out with permission between the hour after breakfast until 8 p.m. If anybody comes in one minute after 8 p.m., the gate was locked. When my husband came to see me he was not allowed inside. They allowed me to go outside and talk to him.

Anyway the day came when I had to go to the hospital to have my baby. I was glad to leave Chiswick. But while I was in the hospital I was still homeless because my husband didn't get anywhere for the

family. The day came when I had to leave the hospital with my newborn baby. I was sent by ambulance to an emergency box room which could only hold a single bed and a carrycot at the end of the bed and a small table. When the ambulance took me in he couldn't believe his eyes to see where they had put me. When the Warden came she told me it is the first for 20 years a baby so small was put into that room.

I slept there for only one night. Then the next day, the Welfare came to see me the morning. She said she wanted to know why they sent me and my baby there, because if my family doctor knows it would be trouble and in the space of one hour she sent for a taxi and sent me back to Chiswick. I spent the first night there. Then I walked out and left the baby and let the Welfare know what I had done.

They sent me 40 miles out of London to Library Hall. This was an old people's home where young girls and unmarried mothers have their babies and were working and living. This was worse than Chiswick because you had to walk quarter mile for your meal in the hall and walk quarter mile back to the cottage. By then it was cold. I didn't know my way but I walked out until I reached the nearest phone box and I told the Welfare that I walked out and left the child. This was like a prison and I did not commit a crime. They asked me to go back and they promised me that I will get my two other children the day after, and within one week's time they would transfer me back to London. I was sent back to London to Nicoll Road where my husband was not allowed to stay after 9 p.m. I left all three children again because they had family hostel but they would not send me there.

When I walked out and left the children I left at 8 a.m. and went back about 12 noon, they got a vacancy at a family hostel in Ruislip. This place was four storeys high. the kitchen was next door but none of the white people would share a stove with me and I had to go four storeys down because she was the only one who would share with me. I spent one day and I told the warden what took place. Mr. Peyton said it was unkind and got a removal van to remove me the day after. I was moved to Edgware where I had a flat in a halfway house and started living happy with my family until they rehoused me in three months' time because the

children were sick and kept bad health because of the living conditions. My children were admitted into Neasden Hospital.

One was there for four months, one three months and the other eight weeks, and then they began to regain normal life again, and we were happy.

#### HOUSING

#### THEY'LL NEVER SOLVE IT

by Phil Campbell

It has not been made public; then the public has never been really informed on the immediate problems of the day or on long-term issues. There are people in public life supporting strong arguments which blame the housing shortage on the overspill or the influx of people from one area to another, while the basic fact is never brought forward: England is under-housed and has been for a considerable number of years. Listen to The Times, November 11th, 1968:-

Of Britain's 15,700,000 inhabited dwellings, 1,800,000 are officially unfit for human habitation and another 4,700,000 in the broad twilight area between quite easily salvageable and past repair. Nearly three million have no internal lavatory. More have neither hot and cold water systems nor wash-basins. On figures like these no housing programme yet attempted is likely to have an appreciable effect within the next two decades.

The amount of ill-housed families is enormous; the quantity without housing is incredibly high, the amount with little or no hope of acquiring this fundamental right of a human being is unbelievable. Indeed a large percentage of families occupy houses that were considered uninhabitable as many as fifteen years ago.

There are programmes for new houses, flats of huge capacity, temporary dwellings under construction all over the country. It is, however, well overdue and at times falls out of the category of the lower income groups/families, the ones most in need of decent accommodation.

Newly married couples without the proverbial uncle start life with the ever-present torture of unsuitable accommodation at extortionate rents, and the possibility of getting a tenancy or purchasing a dwelling of their own is in the long distant future. But what happens in the present?

6.

Quite recently a television programme called Cathy Come Home clearly defined the difficulties young married couples have to face in this society. Not being able to maintain the payment on the humble lodging they had, they were evicted without arousing any particular attention. They descended the scale swiftly to the halfway house. The young family they were making was ruthlessly broken up.

There are many potential Cathys in the making and as can be clearly seen they do not control their environments, with no aspirations and no noticeable change in the system that creates these vile conditions.

#### CATHY LIVES IN BRENT

by a BRAM reporter

MRS S. from Jamaica, her husband and three children were living in Kensal Green in two rooms with holes in the floor where the rats came in, and she paid £7. a week rent (later reduced to £5.10.0.) She was evicted for rent arrears. Much of these arrears accumulated while her husband was unemployed and National Assistance refused to pay the rent because it was too high. When the Council refused to rehouse her, BRAM went with Mrs S to see them. The Welfare Department said they couldn't do anything for her "until you are out on the street". After a delegation to the Council and a long letter stating the position that a government agency was responsible for the rent not being paid, Mrs S and family were rehoused.

MR AND MRS O from Nigeria and their two children were evicted and put in the halfway house at Dartmouth Road. The three-year-old daughter was in and out of hospitals, and both GPs and hospital doctors wrote to the Council protesting at the conditions in which this sick child was living. When BRAM went to the Council with the O family, the Housing Department went them to the Welfare, and the Welfare had nothing to say. After pressure from doctors, BRAM and the family itself, they were put in temporary accommodation and will be rehoused.

MR AND MRS SPRATT and their three children arrived from Ireland on the 8th November expecting to stay with relatives. This didn't work out and they could find nowhere to live because they had three children. The Council put them into Dartmouth Road, put them out, under pressure took them back. They were to be turned out, given their fare and "put on the train" to Ireland. Mr Spratt was a docker for 20 years, was made redundant, and being over 40 could find no work in Dublin. Rather than live on £6.10.0 a week they came to London and he got work on a building site within five days. When BRAM let the public know what was

happening, the Council said they could stay at Dartmouth Road until 10th January, but because they contacted BRAM, they are not allowed visitors except for family. The question is: are we going to allow them to be deported?

91 DARTMOUTH ROAD - The accommodation for the homeless in Brent is among the worst in London, and that is saying something. Some people say the halfway house in Nicholl Road is worse than 91, where the emergency room has had as many as 18 people sharing one kitchen, one toilet, one bathroom; no fathers are allowed. Doctors will not visit patients in any part of the hostel.

Homelessness is an emergency for the individual citizen. But Brent is so careless and so disorganised where the homeless are concerned that this everyday occurrence is an emergency for them too. We distributed thousands of leaflets in Brent on "The Scandal that is 91 Dartmouth Road". Since then the emergency room has been cleared, there is a new curtain covering the window to give the women privacy and we even heard that there is regular heating. The kitchen cabinets still have no doors, doctors still do not visit, the blankets still do not get washed after sick children use them. And yet it is the Medical Officer of Health, Dr. Grundy, who is in charge of this department.

#### THE SAME FIGHT, THE SAME ENEMY

By the Chairman, BRAM

The question of housing is of major importance to the black community for two reasons. One, it is vital to the way people live - we feel we ought to be adequately and properly housed. Two, it is used by our enemies as a means of attacking us.

We recognise that the whole problem of housing is a national one. Nevertheless, we are immediately concerned with the Brent area because the majority of our members live here, and we feel that the authorities, within the limits of the national mess, can do much more in coping with the local problem.

The problem of housing is as old as the Industrial Revolution. At no time since has it been solved, and those who should have dealt with it are today blaming the black community for aggravating the problem. We know different. The problem is aggravated by the greater expectation, and rightly so, of the native community, who have always been inadequately housed. BRAM intends to struggle on as we have done to improve housing for the black community, and hopes in time

that the sections of the white community who have always suffered will join us in fighting the same fight and the same enemy.

### EDITORIALS

#### MALCOLM AND ENOCH

We hear many black people are glad that Enoch Powell has spoken. They say, now we know where we stand, now our people will be more united and will organise themselves. We also hear reports that the black community is paying no attention to Powell. They feel that, like the rest of the politics in this country, it has nothing to do with them: he is talking to the whites. Some people will never fight over words.

We know every time Powell or his white brothers are given the whole of Britain as a public platform, the next day there is more shoving of black people in bus queues, more rudeness, more prejudice and more violence.

We are seeing also how white liberals who are horrified by Powell are not able to put him in his place. This is because Powell, though he says different things, still speaks their language. They argue about numbers.

When he was in Smethwick in 1965, Malcolm X said: "I wouldn't wait for them to set up the gas ovens." (They said he was "an extremist". No black man who fights racists is an extremist.) Malcolm understood that people who begin by talking about deportation end up by implementing the final solution. That is what Hitler did, and at the moment we have only ourselves to ensure that it won't happen here.

BLACK CHRIST - by Peter Richards

Brother Obi's on trial  
In the white man's court  
'Cause a wicked little "Nigger"  
Gave a false report.  
But that isn't something new  
It happened to Kenyatta too.  
So just one thing the Bible lacked  
Is that Judas and Christ  
They both were black.

### THE RACE RELATIONS NON-ACT

For years anti-racists wanted an anti-discrimination Act in Britain, mainly to curb extremists and give white people a lead on how to behave. Now the Act is passed. It is wholly ineffective for curbing extremists. As for giving white people a lead, that now will take more than a law.

### SPORT

#### WHEN THREE TO ONE IS FAIR

by Clement Maharaj

In the West Indies 30 years ago white planters were the cricket captains, batsmen and administrators, and black men were bowlers and fielders. This went on into the 1950s and up till 1960 the West Indies still had a white captain.

In India and Pakistan only the upper classes played "the game" until the lower classes set fire to a stadium in India to let them know that they played and looked at cricket as well.

So when the MCC starts playing games with apartheid sport we know what to expect: they have always administered from England class- and colour-segregated teams.

When South Africa left the Commonwealth, she left the Commonwealth Cricket Council. So they changed the name of the international ruling body to the Imperial Cricket Council and put South Africa back in - together with Holland and the U.S. for cover.

Now when the MCC is under increasing pressure, they are pulling the same trick as before. A new organisation is formed to take over tours to England, while the Imperial Cricket Council continues to organise all other international tours. That means that MCC doesn't have to take a public stand on South Africa, and there is business as usual.

A few sportswriters, some politicians and the majority of MCC are trying desperately to keep racialism in sport. But if they want segregation, let them remember this. First, very soon black boys and girls will be eligible to play under the banner of Britain. Second, three-quarters of the world's population is black, one-quarter is white. You play your white sport, we play our black. That's one game we have to win.

INTERNATIONALJAMAICAN PEOPLE TAKE TO THE STREETS

by a BRAM reporter

On Tuesday October 15th the Dishonourable Hugh Shearer banned Brother Walter Rodney from re-entering Jamaica after he had attended a Black Writers Conference in Canada.

No reasons were given and so the workers and students of Kingston went on the streets and demonstrated against this act of tyranny. In the process three (some say five) brothers were brutally murdered and scores badly beaten and tear-gassed by the dogs of oppression, the police and military.

The pro-vice chancellor Sir Philip Sherlock attacked the government for insulting the autonomy of the university. Other lecturers came out and spoke out radically on the situation. The lackey government never back-tracked on its decision.

The brothers and sisters in London, Barbados and Trinidad took it up.

London

On Monday 21st October, a demonstration was held outside the Jamaican High Commission. The demonstrators asked for the traitor Lindo who refused to speak to the nationals. They moved inside the High Commission which is legally the property of Jamaica and were evicted by British racist cops. Having decided that this was not satisfactory, the demonstrators moved into the Tourist Board which is paradoxically managed by a white foreigner, and again they were evicted by the cops, and placed on the sidewalk, some for less than a second, and were then arrested and charged for obstructing the pathway. 13 brothers and sisters were arrested.

Barbados

The brothers occupied the Arts College for one day and demanded "explanation" for the banning and asked that Brother Wally be allowed to enter the country.

Another demonstration was held in London on Saturday 26th October at the home of the High Commissioner. The demonstrators on this occasion were unwittingly outnumbered by paleface racist cops and two big vans ready for "black fodder". The marchers moved peacefully along Berkeley Square and into Charles Street and a petition was to be

handed to Lindo. Instead the Security Officer was on hand to receive it, for the boss and his family were in hiding. Two brothers were arrested, Richard Small, and Chris Me Maitre for saying, "Richard, I saw what happened and I'll be your witness."

After the pressure from the Jamaicans at home and abroad, Stoolie Shearer issued a statement. He said that Brother Rodney was banned because of being a dangerous person indulging in subversive activities and was a threat to the "insecure" security of Jamaica.

The Charges

Let us investigate the charges. Brother Rodney is dangerous to the white capitalist in Jamaica and to the C.I.A. who know that he is against them and wants them away from his brothers and sisters. The subversive activities are: saying that he is black, loves black, and going amongst the black workers. This hurt Shearer because he never did this now and will never. He was a threat to "security" because he wanted the people to decide for themselves what they wanted. This too is against Shearer because firstly the people don't want him.

All this started bureaucratic bungling in the Shearer mal-administration. They proposed reimposition of work permits to university lecturers; also many futile attempts to pacify with lies and untruths.

The university council met on October 19th and regretted very much the "tragic events" that followed the Brother Rodney affair. They also fell into the government security trap by talking about "staff and country's security", a lot of foolishness. This was expected because arch-enemy and co-partner in crime with Shearer, Errol Barrow of Barbados, was there to safeguard against any possible anti-Shearer resolution. They have succeeded in having the university council discipline two prominent lecturers who spoke out on the issue.

The people of Jamaica at home and abroad have got to act and fast to save their country from more shame and disgrace. Revolutionaries away have got to go and strengthen the rank-and-file of the movement at home. Stop talking and act. Shearer and his sycophants are doing. The workers must do too.

PAIN

by Frank John

That pain that runs right through my body,  
That pain that runs right through the world  
That pain with the human cry  
Like roots of an octopus, it pains, it pains.



12.

To see people cutting each other's throats,  
For what it pains, it becomes human jungle  
Like strands it pains, is that really living?  
They call it survival of the fittest, it pains  
to see, it pains.

Too much of pain, too much of pain  
This pain will not stop, will not stop.  
It will destroy me, and it will destroy the  
people in the world.  
It pains very much, it pains.

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BLACK PEOPLE'S ALLIANCE

A group of over twenty militant organisations came together to form the Black People's Alliance in order to combat racialism. The BPA was started in Birmingham way back in April, after the first Powell outbreak on immigrants. A few weeks ago a London Steering Committee was formed of which I am a member. The London committee was then handed the responsibility of the mobilisation of all black people in the London area for a mass demonstration during the Commonwealth Prime Ministers' Conference, which will be held at Marlborough House from 7 January to 15 January, against the racist and discriminatory action both here and at home where our governments fail to seek our rights.

I now take the opportunity to call upon each of my black brothers and sisters who think it right to support this mass demonstration.

Earl Corlis

SUNDAY 12th JANUARY, 1969 ASSEMBLE HYDE PARK NEAR SPEAKERS CORNER  
AT 2. P.M. MARCH VIA TRAFALGAR SQUARE, DOWNING STREET AND RHODESIA  
HOUSE

Picketing, poster parade in front of Marlborough House, Pall Mall,  
Tuesday, 7th January 9.30 a.m.

Published by Black Regional Action Movement 23 Jesmond Avenue, Wembley,  
and 58 Clifford Gardens, Kensal Rise, N.W.10. Phone DILigence 2602

PUBLIC MEETING

# HOUSING IN BRENT

the situation of the homeless, council tenants,  
slum housing, discrimination.

Sponsored by

BLACK REGIONAL ACTION MOVEMENT

COMMUNIST PARTY

YOUNG SOCIALISTS (Labour Party)

With speakers from these organisations

In the Chair -

W I L L I A M   D E A C O N

Chairman of the Brent Federation of  
Council Tenants, attending in his personal  
capacity

\* \* \* \* \*

THURSDAY, 16TH JANUARY, 1969 at 8.0 p.m.

Tollgate Gardens Common Room, Oxford Road, N.W.6  
Opposite the Carlton Rooms

TRANSPORT: British Rail - Kilburn High Road,  
Bakerloo Line - Kilburn Park; buses 8, 16, 28,  
31, 142, 176

# BLACK RAM



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THE BLACK PEOPLE'S ALLIANCE

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freedom fighter

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a knockout or defeat

GUYANA ELECTIONS - how the  
Americans won

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THE BLACK REGIONAL ACTION MOVEMENT

Many organisations have started in the past with militant and progressive ideas for furthering the black struggle. But when they are required to translate their words into action they succumb to intimidation and corruption.

We believe that this can be eradicated by black people participating fully in their future, by organising themselves for themselves.

The past failure of other organizations stems from the practice of power being concentrated arbitrarily in the hands of a few elected or appointed officers. But in this organisation, the power is and always will be in the hands of the members who will take and make all decisions: ALL DECISIONS.

Aims and objects

The struggle against all levels of racial discrimination.

Education and action for total eradication of racialism.

Communication of information within the black community and to the community as a whole.

The education of our children and the re-education of ourselves about our history and contribution to civilisation as a whole to attain full knowledge of who and what we are.

Co-operation with all other community organisations that share our aspirations.

EDITORIAL

ACTING IN A BLACK POWER WAY

In our last issue four girls wrote what they thought Black Power means. At 16 or 17 they can't have all the answers. They haven't yet sweated in a Lyons tea shop or raised three children in one room. Black Power then becomes not a slogan but a practical necessity. Still, what they think is profoundly important: everywhere in the world, their generation, black and white, are opening paths to social change. We studied these four views, trying to see through their eyes.

They assumed that Black Power is not an organisation but a movement. Organisations are part of that movement but Black Power is people"who back up for their dark colour"whether or not they are members of any formal organisation.

Black Power, they say, represents a new pride of black people in themselves and a new spirit of freedom. "You got to represent your colour and to show your strength in many ways, such as hitting back when you are being hit." This is called "acting in a Black Power way".

They seemed critical of loose talk about violence among their friends whose hostility to this society must be increasing daily. One girl recommends that they "make up an organisation to help their people who are living in slums". But history shows that if people are determined to clear up slums, they often can't stay non-violent. It is easier to talk Black Power than to practise it.

They know the slogan originated in the Black Revolution in the United States, but go on to apply it to Britain. "The white would do anything to get the coloured people from this country..." but Britain "does not belong to anybody in particular" - no one has the right to tell us whether or not we belong here.

They understand that black people have no national boundaries. Black Power is an international response to great social changes. "The world is becoming more advanced and promoted and so are people. The dark race are tired of being kept in the background and looked upon as animals. The power to fight for what they think is right and just is in their veins."

One subject was conspicuous by its absence. Not one girl mentioned leaders, vanguard, cadres. They do not seem to believe that whether Black Power advances or falls back depends on any special black people. They are in other words democratic. This is a key question for the movement. Other questions too have to be discussed: socialism and Black Power, women in the movement, the black intellectual's role. We will have plenty to say about these in later issues.

LETTER TO THE EDITOR

Dear Editor,

It seems that your reporters were looking specially for the achievements of black people at the demo on the Commonwealth Conference. (issue of Jan.15). What about the whites and the breaking up of South African House?

Keith Critic

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THE BLACK PEOPLES ALLIANCEReport of meeting

The third conference of the BPA was held in Birmingham on the 9th Feb. to discuss the demonstration which was held on the 12th Jan. during the Commonwealth Prime Ministers Conference, and also to discuss its own programme for 1969. As a member of the BPA London Region Steering Committee and also as a delegate representing BRAM I was fortunate to attend.

The first item discussed was the demonstration. The convenor gave praises to the various black races who took part, namely Asians, Africans, West Indians and various white liberal groups who helped to make the demonstration a success. At this point many delegates also spoke including myself. I take the opportunity to appeal to my African and West Indian brothers and sisters that in the future we hope to see more of them on the street demonstrating and not to depend on our Asian brothers and sisters and our white liberal friends. Two points arose from the discussion.

1. A good many of our Asian brothers were unhappy about shouts of We Want Black Power on the demonstration. This was discussed for a length of time and to me we have not reached a clear decision.

2. The position of Roy Sawh as a member of the BPA Steering Committee and his activities in the Midlands. It was decided that he should be removed from his position on the Steering Committee. At this point it was suggested that he should also be expelled from the BPA. There were two opinions among members, so it was put to the vote. The majority agreed he should be expelled. We also elected a new Steering Committee. The new committee consists of 11 members. The convenor, Jagmohan Joshi kept his position.

BRAM was fortunate enough to have another three members at the conference.

Earl Corlis.

View of meeting

The BPA decided to expel Roy Sawh from the organisation at Sunday's meeting because he made statements in the name of the BPA which were not true, that BPA had called a mass black strike for May 1st. Such an action in my opinion is wrong. If a man is expressing a view which is against the large majority then you can afford to ignore him as long as you make it clear that he is not a spokesman. In this instance, it was even more wrong because Roy Sawh is no threat to the BPA and will never be. He has no following.

Such action has two direct results. First it helps and strengthens the tendency towards splits which are always used by our enemies (which incidentally was a point made when BPA found themselves in difficulty on whether to publicise their decision). Second, such action always tends to assist the person expelled to create further mischief and publicise himself. Generally BPA ought not in the climate in which they are operating in this country do anything which can result in splits in the movement. Things are getting worse; it is not so much a question of wanting allies as one of not creating enemies unnecessarily.

Developing from the discussion on the March of Dignity was a discussion on Black Power. The confusion on this slogan was astonishing. That an organisation of the composition of BPA could have such wide and varied views on Black Power points to one thing, that a public discussion has to be carried out among us as soon as possible to enable the whole question to be cleared. That the BPA is a Black Power organisation seems obvious. It is a grouping of black organisations determined to fight racialism, which puts it up against the whole white power structure and their allies. That our fight is not isolated but part of a wider international struggle puts us firmly in the anti-capitalist camp. This to me is what the BPA is all about, which makes a discussion for or against Black Power in such an organisation astonishing.

The organisations comprising the BPA are organisations of Indians, Pakistanis, West Indians and Africans. Is this not Black Power?

Other matters were discussed. What was most significant was how little discussion there was on proposals. It is true the manifesto laid down general policy, but the details of such policy and the direction in which the organisation is to move deserves, especially at this early stage, much greater discussion than there was. The March of Dignity was a success and more demonstrations may serve a useful purpose. But it is not a substitute for policy. The direction that the organisation is to take has to be determined by discussion.

Chairman, BRAM.

THE IMPERATIVES OF BLACK LITERATURE:  
The case for a black literary journal.

- "Because of the racist society in which we live and the systematic attempts of white America to totally dehumanise Black people, it is impossible for the Black artist to create anything that is finally meaningful to his people unless he has a sense of national consciousness and a sense of national purpose."

That was Larry Neal talking, Afro-American. The relevance this has to our situation, beyond the role of the artist, is incontestable. For when one considers the systematic educational programme geared to indoctrinate our youth, inevitably geared to subject the minds of our youth to the most formidable programme of white-washing in these racist schools, one ought to examine and offer a solution, even a tentative one, to the realistic identification they have with white historians, philosophers, playwrights, novelists, etc. All, or most, tainted with the indelible legacy of their history - racism.

Black people being the minority in this country, the most unorganised and unrepresented of all ethnic groups, must necessarily produce literary journals and institutions in order to reach the mass of Black students who are misguided to believe that Shakespeare, Kipling, Shelley, Shaw, et al., are the greatest. They, Black students, are quite unaware of the reality of racist tendencies and propaganda these "learned" men project. "Take up the white man's burden, ye dare not stoop to less;" lines by Kipling, is a case in point.

The great Black writer, Claude McKay, was one of the many who identified with the philosophy and writings of George Bernard Shaw; McKay was one of the few to meet him and subsequently experience the racism of the man. Shaw, the bastion of white morality and culture, on receiving Brother Claude commented that he ought to be a boxer rather than a poet.\*

This clearly means that Shaw was the recipient of the racist history that originated when "the mercantilists, the forerunners of today's bowler-hatted city gents, sought to justify the savage and inhuman institution of slavery."\*\* This racism still persists in our society today. They still conceptualise of Black people as being unfit and incapable of anything than manual and physical labour.

This kind of situation can be prevented if Black people attempted a concerted effort to save the minds of our youth. We ought to project our own literature and history so that although our students are subject to racism in the classroom, they can identify with the

\* New Beacon Review    \*\* The Black Eagles newsletter.

particularity of experiences, that are, at the most functional and significant levels, unrelated to the nature of the white experience.

The survival of the Black man as a Black man in this fascist-racist society is dependent, to a large extent, on the success or failure of winning the minds of our youth.

Sebastian Clarke

Sport

THE BLACK BOXER IN BRITAIN

Britain is busy building once more Hitler's old Aryan supremacy. This white superiority that a black is made to feel is most notable in the field of sport. Boxing is a prime example. But as we all know as regards the rest of the world, black men hold most of the money-making world championship belts.

Britain is desperately searching for their white hopes. Their news media build up their cardboard champions so much that one is made to believe that all white boxers are potential world champions, until their myth is exposed at the hands of top class black men - as in the case of Henry Cooper, that White Champion Supreme of the British press. Up to now we have never stopped hearing, years after the event, how he put Muhammed Ali on the canvas. But they conveniently seem to forget that Ali got back in the fifth round and hit the man on one particular spot, as if Ali was hitting a lamp-post.

Any mediocre white boxer in Britain can rise to great heights within these shores - he is so carefully nursed and preserved that he usually ends up much better financially than when he started. This is the payment he receives for being one of the White Hopes.

Not so the black boxer. The mediocre black boxer is usually badly trained, managed in a haphazard manner, and fights are very hard to come by. - purses are thus much smaller. So a black professional usually has to seek other means in order to live. When he's getting older and nearly finished, then they pit him against some up-and-coming white hope to whom he usually loses. A black boxer in Britain usually ends up a poorer man than when he started.

There are a few black boxers that made the grade in Britain. Supreme among them is Dick Tiger who when he lived in Britain fought a lot of mediocre opponents for the usual small fee reserved for the black man. He had to leave Britain and began a new campaign in the

late stage of his career in the U.S. He ended up as the World Light Heavyweight Champion, and a much richer man. In Britain that could never have happened.

Although there are many black boxers boxing in Britain, the administrative side of the business is usually white. There isn't as far as I know one black referee and there are no black judges. Thus when a black man fights over here, he usually ends up by having to fight two men, the referee and his opponent. If the white fighter lasts the distance, he is usually given the points decision.

The most flagrant recent example is the Famechon-Legra world title fight in London, where Famechon, the white Australian, went the distance and was given the points verdict. To the amazement of all present. Anyone who saw the fight saw an act of daylight robbery. Yet nobody talks about it publicly and nothing is done. A black boxer to win in Britain must win by a knockout, as in everything else.

Sporting Isaak

#### International

#### BACKGROUND TO THE GUYANA ELECTIONS

In December 1967 I visited Guyana and while there I gave the PPP a lookup. On my return to Barbados some simple books that I had acquired while in Guyana were taken from me by the police; I was the target of harsh insults and intimidation by them. From the whole procedure it was clear that I had been watched in Guyana and information about me preceded my return.

I was asked by one officer my age. I replied, 19. He asked me again if I was working. I said no. Within a few months I was called for a job in the Barrow Administration that I never applied for.

\* \* \*

It all began in 1953 when the Guyana (then British Guiana) Constitution was suspended and the top members of PPP were arrested and jailed, with the exception of Forbes Burnham.

Today we see Mr. Forbes L.S. Burnham being manipulated as the political puppet he is by U.S. imperialism. Today we know that Britain is the American state we always accused her of being by Kennedy's order of "no independence under Jagan" being carried out to the word.

All American forces were directed towards Guyana after the immaculate defeat at the Bay of Pigs by Castro. Kennedy made this official by saying no more Cubas in the West. He demonstrated his intentions of maintaining American rule by invading the Dominican Republic under the cover of the OAS Charter, thus also representing American interests in the D.R. This was a historical event because of its being the first military intervention in the face of world opinion to be implemented in this manner; it sent political leaders in the West Indies looking for shelter. It is now known as "Operation Non-Communist", "Operation Bootstrap" being Puerto Rico.

In his book, "A Thousand Days", Arthur M. Schlesinger Jr., a Harvard professor and former principal aide to Kennedy wrote (p.668):

"The President, after meeting Jagan, had grown increasingly sceptical but he was impressed by the British contention that there was no alternative... Thus far our policy had been based on the assumption that Forbes Burnham was, as the British described him, an opportunist, racist and demagogue, intent only on personal power. One wondered about this though, because the AFL-CIO people in Guyana thought well of him....

"Then in May 1962, Burnham came to Washington... Burnham's visit left the feeling as I reported to the President, that 'an independent' British Guiana under Burnham (if Burnham will commit himself to a multi-racial policy) would cause us many fewer problems than an independent British Guiana under Jagan... And the way was open to bring it about because Jagan's parliamentary strength was larger than his popular strength. He had won 57% of the seats on the basis of 42.7% of the vote. An obvious solution would be to establish a system of proportional representation.

"This, after prolonged discussion, the British Government finally did in October 1963; and elections held finally at the end of 1964 produced a coalition government under Burnham."

Here you see where Guyana's independence was decided and by whom. President Kennedy said who was best to get in government and when independence should be given. Elections were of no avail. On this Jagan wrote:

"U.S. interference in our affairs became marked from 1961. At the 1961 election campaign, the Christian Anti-Communist League was very active. It admitted helping the 'Defenders of Freedom', closely allied to the United Force, with \$45,000.(US).

"Between 1961 and 1962, its leaders, Drs. Swartz (an Australian anti-communist) Sluis, paid several visits to Guyana and the latter was prominent during the 1962 riots.

"After the 1961 General Elections, an unprecedented number of U.S. trade unionists also paid visits. The visitors conducted courses and seminars at which the themes were invariably how to fight communism and how to oppose the PPP Government.

"During the same period, leading Guyanese trade unionists were taken to the U.S.A. by the Institute of Free Labour Development in Washington. This outward traffic of Guyanese trade unionists had one objective - training in subversion."

This is a general policy of the American imperial trade unionists, taking the labour stooges and training them in anti-communist unionism. Lawson Nurse, the Barbados Workers Union economist, is doing such a course. Jagan continues:

"This point was noted by Victor Reisel, a witch-hunting labour journalist. One of the articles under the caption 'Unionists Trained in U.S. to Harry Jagan's Government', went on to contend that 'six courageous men' - all trade unionists - had been recently trained by the American Institute for Free Labour Development in the Techniques of Anti-Communist Campaigning. Amongst these men are a rather fearless chap by the name of Richard Ishmael, President of the British Guiana Trades Union Council, and General President of the Anti-Communist Sugar Workers Union known as the Man-Power Citizens Association."

Mr. Reisel continued:

"Jagan has organised opposition groups in an effort to take over British Guiana's organised labour. If he succeeds, there will be nothing to stop him from going internally Cuban.

"Realising this, the American Institute for Free Labour Development - supported by U.S. labour and industry - rushed the training of six Guyanese in Washington. ... Each of the six trainees has specific tasks inside B.G. labour."

What were these tasks?

"Ishmael made good his promise last week. There was intense fighting in the dock areas. It soon spread through the city."

These are just some of the dirty tactics applied by the Kennedy administration via Forbes Burnham and his puppet trade unionists. This was followed closely by the Peace Corps, the cultural branch of the Central Intelligence Agency (C.I.A.).

The Peace Corps have their headquarters in the Caribbean at Barbados which was described by the Johnson Government as the soundest political stability in that area. Jagan wrote a pamphlet entitled "The Role of the C.I.A. in Guyana and its Activities Throughout the World", in which he said that the C.I.A. operated from the U.S. Embassy and were seen at many strategic points in the country. He then went on to criticise the feeding of children with the propaganda of a "free world versus communism". Many books are distributed throughout the West Indies with this dirty American projection.

I have attempted here to give a concise history of the political backlash in Guyana mainly because many people in the face of fact still have the illusion that the "CO-Day Strike" was called by Jagan's Government to starve the workers and make them work for nothing. The reasons why they think this I don't know, but Afro-American writer Carter G. Woodson said:

"If you control a man's thinking, you do not have to worry about his action. When you determine what a man shall think you do not have to concern yourself about what he will do. If you make a man feel inferior, you do not have to compel inferior status for he will seek it himself."

The elections held in December 1968 are just another page in the Containment of Communism promulgated by Truman and Churchill and continued to Johnson and Wilson. And to those who blame Jagan: "If you know teach. If you don't know, learn."

Hal Austin

JAMAICA WEEKLY GLEANER, 22 Jan. 69: "Any worsening of the labour shortage now plaguing agriculture will lead to government's being asked by farm leaders to study the feasibility of importing agricultural labour into the island, Mr O.K. Champagne Chairman of the All Island Banana Growers Association, said on January 14. India was the country from which the importation could be made, he clarified, since the rates of these workers would be more in the reach of farmers than from anywhere else."



THE GUYANA ELECTIONS

In December, a Granada TV programme, "World in Action", concerned with the Guyanese election was shown. This programme dealt in particular with the registration of overseas voters in Britain. It took the official Guyanese figure of 43,500 overseas voters in Britain and by checking against census figures and the migration statistics, came to the conclusion that this was impossible. It therefore took a random sample of 900 names and addresses in London and Manchester and by checking these, discovered that half the addresses in Manchester didn't exist and only one genuine voter in 20 could be traced. The programme also contained an interview with Mrs. Jagan who claimed she had found false registration cards and signatures among those used to compile the voters list. The Guyana High Commission's reply in the press said that the explanation was quite simple - the programme had used the "raw registration list" and not the final corrected one. This was immediately denied by the programme's editor who stated that every one of the 900 names and addresses checked appeared in the final revised lists which they had borrowed from the Guyana Government registration office, and they invited Luckoo to check the list and explain what part his High Commission had played in compiling them.

When the election result was known, it was claimed that Burnham had won an overall majority in Guyana itself and that the overseas vote had only increased the majority. The Granada team then put out another programme examining this claim and "further disgusting aspects of the election". Both Luckoo and Burnham were invited to take part - their immediate reaction was to ban the camera team from Guyana. This later programme firstly examined the position of overseas voters in the U.S. and found that an even higher percentage were untraceable than in Britain. Secondly, it remarked on the fact that most of the genuine voters registered received their postal votes whereas few were delivered for nonexistent voters (i.e. the High Commission knew which were fictitious names on the list). Thirdly, the programme investigated malpractices in Guyana itself, and both Jagan and D'Aguiar were in the studio. The story revealed was one of total dishonesty. It was found that the electorate had increased more in the last three years than it had in the previous 11 - not impossible - but this large increase had occurred only in traditional Burnham areas. Many Jagan and D'Aguiar supporters when they got to the polling booths, discovered that someone had already cast votes for them (in this way a prominent PPP official voted PNC). There are many such incidents: ballot boxes being rushed off in the opposite direction to where they should have been going for counting, and the PPP and UF supervisors being unable to follow; whole wards of PNC votes, complete with elastic bands, being found in ballot boxes. Rigged elections is nothing new. But none in the West Indies has been as shameless as this.

EDUARDO CHIVAMBO MONDLANE  
1920-1969. President of FRELIMO

Eduardo Mondlane, President of the Mozambique Liberation Front (Frelimo) was murdered in Dar es Salaam, Tanzania, on Feb. 3. He was the fourth Frelimo leader to have been killed in the last two years, which clearly reflects Frelimo's position as the most formidable challenge to imperialism, and hence to capitalism, in Africa today. The son of a minor chief in S. Mozambique, Mondlane was born into an "unassimilated" African family. He was adopted by Calvinist missionaries which enabled him, against heavy odds, to get a place in primary school. He went to South Africa to continue his education up to university level before going to Lisbon, Portugal, where he met at the university Amilcar Cabral and Augustinho Neto, who were later to become leaders of PAIGC and MPLA, the Guinean and Angolan liberation movements, and then to the U.S. where he eventually obtained his doctorate in sociology.

He taught anthropology at Syracuse University, New York, and lectured for a time at Harvard, as well as working for five years in the UN Trusteeship Department, before returning to Mozambique. Mozambique is, together with Angola and Guinea Bissau, one of the Portuguese "overseas provinces", that is, colonies. Bordered by Tanzania, Malawi, Zambia, Rhodesia and South Africa, it has an area of 300,000 sq. miles (eight times that of Portugal itself) and is rich in oil, gas, coal and bauxite. The population of some seven million is 97.5 African whose annual income is only £30. Mozambique holds one of the key positions in Africa, as South Africa well recognises, since it is situated on the front line between black Africa and white-dominated Africa.

Frelimo was formed in 1962 out of three rival organisations of Mozambique exiles in Rhodesia, Kenya, Tanzania and Malawi, with its headquarters in Dar es Salaam. Its programme is simple: independence, popular government and the development of the country's resources for the benefit of all citizens. It includes in its ranks Africans, Indians, Arabs and Mozambicans of Portuguese and mixed descent.

Frelimo began the military phase of the war of liberation in 1964. By 1965 it had freed the two northeastern provinces, one-fifth of the whole country. The Portuguese are restricted to the towns and bases and are constantly ambushed when they are bold enough to set foot outside the fortified areas. In 1967, attacks on the Portuguese strongholds themselves became common, causing heavy damage and sometimes forcing them to be abandoned. In 1968 a new phase of the struggle began when a front was opened in the northwest and north regions. These are of considerable economic importance, being situated in the fertile and highly populated Zambezi valley, the site

the proposed Cabora Bassa Dam, whose hydroelectric potential is of great importance to South African industry, where the Portuguese intend to settle over one million Portuguese peasants.

Under Mondlane, Frelimo's policy was one of non-alignment. It accepted help from both east and west: arms from the east, money from the west: U.S. Great Britain, Sweden and Holland. Mondlane himself saw Frelimo as an ally of the Portuguese democrats - they were fighting for freedom against repression in Portugal, Frelimo in Africa. How far this view was justified remains to be seen. How far it will continue to be Frelimo policy seems doubtful. The two men who are the strongest contenders for Mondlane's office are Marcelino Dos Santos, who was with Mondlane at Lisbon University before establishing his literary reputation as a poet in Paris, and Uria Simango, who seems to have extensive support, a Protestant pastor who fled from Salisbury where he worked among Mozambican exiles in 1962 after his life was threatened by the PLDE (Portugal's secret police). In current terminology, the former is a follower of Moscow, the latter of Peking.

Independencia ou morte. Venceremos.

David Cork

-----

POEM by Sebastian Clarke

Vast insanities released. The  
violence of this latent ex-  
pression (And we work on  
them. Mad niggers of yesterday's  
sad nightmare.

Where we go,  
hidden, in this flesh, tomorrow's  
existential experience. (Their deaths  
move them - their destruction of  
those myths: history, language, civilization.

2.

They surround our incandescent beauty, breathing  
fables of their invention, masking the sloth  
mediocrities of their "art".

And we are victims  
of a "received tradition." Our rhythm broken,  
speech destroyed, song penetrated, and dance  
transformed, leaving our drowning entrails. Palpitable.

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# BLACK RAM



BLACK AUTO WORKERS -  
England and America

To the intellectuals  
- letter from a friend

THE DOCTORS' DILEMMA

6d.

Black  
Regional  
Action  
Movement.

THE BLACK RAM Volume I Number 4  
March 15, 1969

Price : 6d. per copy -  
6 copies for 2/6.

NEWS IS NOT what's happening to so-called important individuals. Our idea of news is what's happening to black people in Brent, this country and the world, and what they think is important.

BLACK RAM is the newsletter of the members of BRAM. But it is also the voice of the black community. To fill that role we depend on you for articles, comments and information.

AIMS AND OBJECTS OF THE  
BLACK REGIONAL ACTION MOVEMENT

The struggle against all levels of racial discrimination.

Education and action for total eradication of racialism.

Communication of information within the black community and to the community as a whole.

The education of our children and the re-education of ourselves about our history and contribution to civilisation as a whole to attain full knowledge of who and what we are.

Co-operation with all other community organisations that share our aspirations.

SCDB 23330

EDITORIALS

MASTER FORD'S UNWHIPPED SLAVES

March 13 - BRAM is a black organisation. It is also primarily a working class organisation, which means our members and friends live two lives: one for eight or more hours a day as integral members of the British working class, having to deal with speedup, distribution of overtime, bonuses, job evaluation and being pushed around as workers; the other for 24 hours a day having to deal with the degradation of discrimination and the racism even of those very workers by whose side they have to fight when they are just units of production.

The Ford strike is a great working class event which therefore involves our members, especially those at Ford Langley, where the work force of 2,000 is 75% black. That's why we print a full report on a later page.

The strike issue is this: Can the management take away all benefits if the men go out on strike? In other words, will they have the right to punish workers when they act in self-defence?

At Dagenham which was one of the spearheads of the rank-and-file resistance to the new contract (known among the men as the "penalty package deal"), there is a group called the T&G Power Group, shop stewards with authority from the men to deal with all disputes affecting workers in any Ford plant. For them strikes are their only defence against Ford, one of the most ruthless companies in the world. The penalty package deal is aimed at destroying the challenge to the company's power by the men's representatives on the shop floor.

But strikes serve another purpose - they relieve the "naked anger" of men on the assembly line. At Langley there are not many strikes. Instead you get individual acts of violence aimed at the supervisors - "we call them slavedrivers".

In Detroit, U.S.A., the black auto worker calls his job a "slave". The conditions under which he works, the complete separation of the union from the men, with no shop floor representation, is exactly what Fords want to impose in Britain. That is what this strike is about.

Alongside the Langley report we print an excerpt from the manifesto of DRUM - the Dodge Revolutionary Union Movement of Detroit. It is a movement of black workers, experienced in all the ways and works of American capitalism. They do not include

*Y. d. Vunathan della Chrysler*

2.

the word "black" in their name, but only black workers could have written this anti-racist, anti-capitalist manifesto. Some of these men were no doubt on the streets during the Detroit insurrection in 1967. From their experience as Afro-Americans and assembly line workers derives their strength and the lead they are giving to white workers enslaved by the same assembly line.

If in the Ford strike the union repeats its 1967 <sup>triumph</sup> sellout of the workers, Langley and other such plants will be in the same position as Dodge - workers against both management and unions. If that can happen here, so can the flames in the streets.

#### THE DOCTORS' DILEMMA

In response to the attack on black doctors, BRAM approached three black medical men who could present our side. The responses were as follows. Dr. X from Pakistan: "What are we to do? We're in the minority." Dr. Y from Jamaica: "I can get along without creating more difficulties." Dr. Z from Nigeria: "The B.M.A. is investigating and I will wait and see."

Even the friends of the white man for so many years, the ones he singled out to praise, the top of the voucher list, are now being attacked. The white man knows black doctors are black. But do black doctors know?

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DISCRIMINATION AGAINST DOCTORS - Guardian 24th Feb. Sir - As a foreign doctor I would like to put forward a few personal views on the controversy of foreign doctors manning most of the British hospitals.

1. Most of the foreign doctors coming to this country must first obtain a work voucher from the British Government or High Commissioner in their own country, and I know of many instances where hospitals have arranged for such vouchers to be given, and have further offered to pay the cost of the fare to this country.

2. When foreign doctors arrive they are employed in areas and regions which no British doctors will consider, i.e. non-teaching hospitals, geriatric, psychiatric, accident and orthopaedic departments of these hospitals.

3. The Indian doctor has a good knowledge of grammatical English, for we are taught in English in our own country, and we can, therefore, fully understand what the patient says, although we may experience some difficulty in understanding the "slang" or local dialect. Yet, I would point out that when an Indian doctor attends

for an interview, should there be any other foreign doctors present, i.e. Ethiopian, Greek or Spanish, then in spite of these applicants' very real difficulty with the English language, they are still given preference to the English-speaking Indian candidate.

4. I would further point out that at most of the hospitals where the Junior Doctors, Registrars and Senior House Officers are Indians and Pakistanis, the emergency and routine surgery is carried out by them, and their results can be most favourably compared with those of the Senior Surgical Staff - who happen to be British; therefore it must be the fault of the Senior Medical Staff at consultant level, who are either incapable of the teaching and supervision of junior staff, or uncertain of their own capabilities.

5. In the geriatric field, one which is a major problem in this country, I consider that the foreign doctors are far more sympathetic to the problems of these old people, perhaps more so than their own relatives.

6. Added to the other difficulties we encounter is the fact that we have to pay local taxes and the cost of further education courses.

7. It must be said that during the 150 years of British Raj, there were insufficient medical teaching colleges to deal with the then present population of 500 million people, but it is to the credit of the present day Indian Government, that they have greatly increased the facilities for medical training, and have brought the standard to one equal to that of the British medical teaching school, and in such a comparatively short space of time.

8. My last point is that when a person like Mr. Dixon-Wright ("Evening Standard," Feb. 20, 1969), who happens to be an examiner in the Final Fellowship Examination, holds such a poor view of the Indian doctors, it is no wonder Indian candidates find it difficult to get their final Fellowship.

A.M., Kent

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LETTERS TO THE EDITOR

#### Black literary journal

In the article entitled "Imperatives of Black Literature" (Vol. I, No. 3), a long-standing view of mine seemed to have been borne out, that intellectuals tend to create more confusion than they clarify.

The article advocates a black literary journal. There may very well be a need for such a journal to debate with a white literary journal. Such a debate will necessarily be confined to the intellectuals; the majority of the people will not take part, because they do not behave in this way.

If black intellectuals want to write specifically within a black context, I applaud it; I think they ought to. But why should it be in a literary journal? Why should it not be in the Black RAM or other journals and newsletters of the black community, and in the language of that community, the vocabulary it understands?

While I agree that we should study our literature and our history, I doubt it can be done through a black literary journal, and using the article on black literature as a yardstick, the black community may end up understanding less of their history and literature than before publication of this journal.

About protecting our youth from brainwashing of the white racist educational system, I would think the most effective way of doing this would be a change in the curriculum to include black history and black literature. This is where the battle is to be fought for the protection of our youth.

Not only the youth but the older generation of black people and even the intellectuals who can write about black history and literature are not free of the white racist concepts. Many battles have to be fought to change all our thinkings. I believe the writer of the article will be the first to admit this. But I hope he is aware that the solution advocated in his article is nothing if not a white concept: the separation of the people who have knowledge from the people who make history. Physician, heal thyself.

D. Augustine.

#### Black boxers in Britain

As a black amateur boxer in Britain I can substantiate the points raised by Sporting Isaac in his article on boxing (Vol. I No. 3). I know that even for amateurs when the stake is high (area or national titles) the black boxer has to KO to win. I know for a sure fact that at least 40% or more of London's amateur boxers are black.

As a boxer I have further insight into how they suppress and destroy black professional boxers.

1. If he is good, he is given three or four fights for a start, most of these mainly with Continental boxers or on the Continent. This conveniently removes him from being able to compete for a British title.

2. When he has returned to England he is refused fights, forcing him to work in factories for a living, sometimes for a year or more. We know this is not done with white prospects.

3. He is usually called at short notice as a stand-in for some White Hope. In so doing, he appears in the ring unfit and unprepared because a working man, if not given time to prepare himself for such a strain, will be unable to keep up. The result is he suffers from tiredness and normally loses his contest.

4. The other tactic is to take an up-and-coming amateur, build his morale, put him in the ring with an old and seasoned professional boxer who, if he doesn't outbox him, certainly gives him a thorough pounding. This repeated over a period finishes his boxing career for life.

5. Last and most important, the black boxer is grossly underpaid and overexploited of his talents.

The black boxer needs a black syndicate to promote him and black managers to look after and train him.

"Padavole"

#### Personal view

In an article entitled "View of Meeting" in the last issue of Black RAM, and signed Chairman, BRAM, there was a part of the article which stated "that our fight is not isolated, but part of a wider, international struggle puts us firmly in the anti-capitalist camp." I wish to make clear that is a personal view and is not necessarily a position of the organisation.

Chairman, BRAM.

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EVENING (SUB)STANDARD, Tuesday, January 23, 1968 - "Residents go out into the East End to do regular work among misfit groups such as moths drinkers, immigrants, educationally sub-normal children and lonely old people." from What the East End has done for John Profumo by Jonathan Aitken.

+  
FORD LANGLEY - BLACK WORKERS' STRUGGLE

At Ford Langleys 75% of the workers are black. As I write this, we are in the midst of the strike, which is why I have time to write it. But before I say anything more about the strike, I will attempt to give you some idea of those people I work with and their reactions to their work and the racial situation in Britain.

First I must clear up one point. Some black militants hold that the black worker is not conscious of his colour. This I believe to be false. He is conscious of his colour though he may not accept or understand it in the political context.

The views of the workers on the white host community:

"These people hate us. Workers and leaders alike are all racist. They would do everything to keep us down because they are afraid of us. The firms want us to do the work because they know that white men would not do it. But yet, they are prejudiced against us. Look at Fords. I work there for eight years. Every year the whites got out and more blacks came. They cannot keep up the pace but they still sack us ten times faster than the whites."

That is the actual history of Langley.

"I don't think about them once I can make bread. It does not trouble me. When things get tough I pack up."

When the pressure gets them, they run. They finish with Fords. Sometimes before they run, the supervisors - we call them slavedrivers - get punched, get kicked, struck with hammers, pieces of tools, and then the men get their cards and go. Sometimes the company prosecutes depending on the gravity of the injury. One chap punched the foreman from the top of the personnel office to the bottom of the factory. I think he gave him a couple of broken ribs. He was convicted, I think for grievous bodily harm. Nobody is surprised when these things happen. It is naked anger. We all feel the same way, only some of us don't go ahead with what we feel.

"The Lord will save us and carry us through, for it's not the colour but the mind."

A very, very tiny minority, usually known as preachers, say this.

The union

His attitude to the union was at first negative. They were not interested in them. He was a black worker in a union which was white dominated, and the past history of the officers (this was the attitude of certain elected representatives) was one which showed bias against him. Besides this, the management always played the game of dangling the carrot before the ass to hold him away from the goal he should be heading towards. This took a number of forms. First there was merit money, a bonus of 6d. or 1s. an hour if you "work well". Then there was overtime, which has remained the bone of contention.

For a period of years these were successful until some men began to see the light and made a move which not only increased the black unionists by 75% but replaced white representatives with black men. More of this later.

The overtime issue

Unfortunately, as is to be expected, stooges, black and white, are still around; their service against their fellow worker is maintained by the management's discriminating attitude in the distribution of overtime. For some reason the union officials in this plant had not been able to tackle this and shut the door. Therefore in an industry where overtime plays an important part in the process of the working week, the failure by the union to gain a fairer application has left a great deal of disappointment among the black workers who claim because they have to travel from London, Reading and outlying areas, they should be allowed overtime to offset the cost.

To give instances of how this operates: in any section where there are about 30 workers, 25 blacks and five whites, four of the whites are sure of overtime, three of the blacks are sure of overtime, about five blacks are given overtime at intervals, and the remainder none. The result is that those who get will hold onto it, giving up all loyalty to their fellow workers. Those who receive at intervals will refuse to co-operate with the union with the expectation of making the "sure" team one day. The vast majority is split, one side saying that it is best to be with the union, and the other side saying "the union are no help anyway" so it's best to warmings with the employers - a change of heart may come. The result of this is that even though 90% of the men are in the union, the active support comes from a minority of around 25%, even on issues of major importance like the present wages dispute. The result of overwhelmingly in favour of management.

The move I spoke about earlier was this. We called it at the time proportional representation. We had a 75% black floor staff without any black floor representatives at all. A few men had been agitating for it for some time. The first move we made was to get the men to join the union under the platform that you can't have black representatives in unless you have black membership. A substantial minority joined, but it was enough to turn the tables and we got three black stewards. This triggered the movement of the rest into the union and the rush forward. But the question of overtime and who gets has never been settled.

#### Workers and officials

The stability of the workers' solidarity on the shop floor is also affected by:

1. the annual 40% turnover of old workers and new.
2. the fact that union activity is gravely hampered by the distances men have to travel to and from work. The union continues to hold meetings in the Slough area after work, instead of pressing the firm for permission to hold them on the premises or giving the worker written information on when, where, what and how their interests are being looked after. This applies more to the black workers, since most of the white workers live near the factory.

I am sure that if either of these suggestions are attempted, it will not overcome all the obstacles that at present stand in the union's path, but at least it would increase the communication between workers and officials and increase confidence in the union. It would most certainly bring about changes in favour of the workers, which would be the beginning of the end of this web of total domination by the company at this Ford Langley plant.

#### This strike

Before the union announced the strike official, you had 25% in favour of striking, 75% against. After the strike was declared official on Thursday, you had an 85-90% walkout, excluding some members of the General & Municipal Workers Union. These were mostly white men. By Monday the 3rd, some 100 had a change of heart and went in too, making about 300 men inside. Most of these 100 were black. (To date they are still "working", painting, sweeping, playing cards, football and dominoes.) They reason they went in was they were studying their overtime. They are guarded coming in and going out by police.

Most of the 80-100 pickets who turn up on a morning are white. On the picket line there's unity. Once you're with them, they want to keep you there. There's a common rule for the way you deal with the scabs whether white or black. You tell them the dirtiest things provided the coppers don't hear you. But you can't stop them.

I think most of the men came out on strike because the union declared the strike official. The day before the strike, Fords sent down a letter claiming that the average wage was £28. a week. This was like putting a match to fuel. It is a fact that conceals the truth. One-third of the men earn £40-£50 for a 55-70-hour week. Two-thirds of the men work the fl t week and early between £17-£20. gross pay. The letter helped to push them out because it highlighted the problem of men struggling to make £900 a year while others coolly make £2500.

For the first time in this strike the bulk of the workers solidly support the union. If the T&G sells them out, I wouldn't like to be around.

Padawole

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D . R . U . M .

Excerpts from a press release of the Dodge Revolutionary Union Movement, an organisation of black auto workers in Detroit, U.S.A.

#### WHY DRUM?

Black people in America are in a peculiar position; we are exploited because we are workers and are oppressed for being black. If black people are to be free in America they must destroy this monopoly capitalistic system that exploits us daily.

The black workers of America are duty bound to accomplish this since we are the most exploited - the most oppressed - the most subjugated segment of American society. The black workers in America will be the vanguard of the revolution. Black workers must unite to end monopoly capitalism.

\* \* \*

#### FORMATION OF DRUM

The Dodge Revolutionary Union Movement began the first week of May of this year (1968); at the time of its formation the workers at Dodge were out on a Wildcat strike, one of five such strikes.



The Wildcat strike was specifically caused by a speed-up in production which included an increase of eight extra units per hour without any change in workload or the addition of new personnel. D.R.U.M. wanted to close the communication gap among black workers at Dodge Main - thereby being able to organise the black brothers around issues which they all faced. In addition D.R.U.M. realised that the middleman in the relationship with black workers and the white racist management had to be eliminated.

The first of the DRUM led Wildcat strikes occurred in July of 1967 - black workers played a significant and overwhelming role if not a leading one in this strike. Seven workers were fired in the strike in May of 1968 - five of these were black - 50% of those in the initial walkout were black; 25 workers (most of them black) were given 90 day suspensions.

Historically, Dodge Main has been run by the Polish aristocracy of Hamtramck; until the beginning of the so-called "boom" era, 1963, Poles constituted a majority of the working force. However, within a five year period the work force has changed to 70% black - the majority of these are young, black militant workers, whereas the remaining 30% of the working force is white.

Management is 99% Polish and the U.A.W. [The union] remains in control of racists, whites and shuffling Uncle Toms.

Blacks are constantly harassed by the racist management, and forever neglected by the white racist union officials. Conditions are so bad that Wildcat strikes are the only means black workers have of getting their grievances heard.

D.R.U.M. is a militant, outspoken group of black workers who address themselves to the daily atrocities committed on black workers by white racists. The situation at Dodge Main is so disgusting that black workers are prepared to "get down" at any moment.

#### WHAT DRUM HAS DONE

D.R.U.M. is an action organisation whose main desire is the liberation of black people. D.R.U.M. is by no means an idle organisation; it does not sit back and wait for action - it makes the action. D.R.U.M. started:

(1) The boycott of two white racist owned bars situated across the street from the plant;

(2) A history making Black Workers Strike, July 11, at which time 3,000 black workers refused to go into the plant until the white racist management of Chrysler did something about the conditions - causing the stoppage of the production of cars for two complete days and over half of a third day - 3,000 cars worth over \$5,500,000 were not produced;

(3) Members of D.R.U.M. stormed the union hall taking over the executive room;

(4) A contingent of 200 angry, enraged, black workers demonstrated their power by disrupting the Administration Building of Chrysler Corp. in Highland Park;

(5) 50 black workers sat in at Solidarity House, headquarters of the U.A.W.;

(6) Now D.R.U.M. is engaged in a campaign to elect Ron March trustee of Local Three; this was aided by the death of the former white trustee.

The elections were held last Thursday. Although Ron had the most votes, 563, he was still placed in a runoff election which will take place this Thursday, October 3.\* The union officials were so upset with the outcome of the election that they resorted to overt repressive methods.

Black workers were beaten with axe handles; and Mace was sprayed in their eyes. Many of the brothers who were directly affected by the Mace were unable to walk because their vision was hampered; others were able to slowly struggle alone. The black workers were furious and most were surprised by the overt actions. However one thing you must always realise is that you must never ever underestimate the beast - he is capable of doing anything - he will stop at nothing...

D.R.U.M. members are not so narrow minded as to place all their efforts on winning this particular election. D.R.U.M.'s concern is the liberation of the people. Anything else falls short of the goal. Nothing will be gained, in actuality, by winning the Trustee position; your conditions will remain the same. The most important thing that can come out of an election like this is that D.R.U.M. will show the power of black workers and can gain more members who will continue to lead the struggle.

\* \* \* \*

The organisation of D.R.U.M. is a step in the direction of unchaining black workers at Hamtramck Assembly Plant; it is also a step in the direction of unchaining all people who are oppressed, exploited and subjugated by monopoly capitalist corporations like Chrysler, and who are struggling against racism wherever it may exist in this world.

12.

Editor's note: Ron March lost the election on Oct.3 by what seems pretty clear was a rigged election. But since this release the movement has spread: THE GUARDIAN(US), 8 March 1969 - " The League of Revolutionary Black Workers operates from an office at 9049 Oakland in one of the city's black ghettos. It is made up of three black worker organisations - The Dodge Revolutionary Union Movement (DRUM), the Ford Revolutionary Union Movement (FRUM) and the Eldon Ave. Revolutionary Movement (ELRUM), at Chrysler Corp.'s only gear and axle plant. Joining it soon will be JARUM, the Jefferson Ave. Revolutionary Union Movement, at another Chrysler plant."

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#### THE CONTINUING STORY OF DARTMOUTH ROAD

Last week Brent Council decided to close its emergency room at 91 Dartmouth Road, which BRAM has been running a campaign against for months. We can't say for certain why they have closed it. Possibly a new coat of paint, perhaps even a food store. But last week Reg. Freeson's(Willesden M.P.) letter to the Council after a visit to 91 appeared in the local press(with a nasty editorial). It went into detail about all the conditions we know so well. The Medical Officer of Health then spoke about a new plan for 91.

Meanwhile, what happens to the homeless that do arrive at Brent House seeking emergency accommodation? I rang the Welfare Department to ask. The welfare officer I spoke to would not tell me.

We know that the borough does not have any more emergency accommodation, so presumably the homeless are sent to one of the 24-hour night shelters for vagrants, or as we know already often happens, just turned away.

Julia Banton

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#### THE RIGHT TO BE ADEQUATELY HOUSED

It is about time that the black people in this country demand the rights to which they're legally entitled. One of these is the right to be adequately housed by their local council. This is not a priority or privilege that belongs only to white folks, who are being subsidised by the deductions in your wage packet and mine. By not putting your name on the register of the local council housing list, and pushing until something is done, you are subscribing to a club in which you share no facilities.

G. Maynard.

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# BLACK RAM



Black  
Regional  
Action  
Movement.

VIVA ANGUILLA!

ASIA & AFRICA IN KENYA

FORD LANGLEY: Warning to  
black workers

FRELINO: What the movement  
has accomplished