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NATIONAL CONFERENCE



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IN BRITAIN

SPECIAL: Conference Issue
MAY 1971

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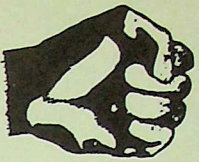
SUN 23rd

'slavery to slavery'

inside pages
'education'

'international'

WHY A CONFERENCE IS NECESSARY



OUR AIMS

The immediate task of black people in Britain today must be the creation of a formidable sense of unity with which to resist the organised attempts at the violation of our rights.

In response to this general need, black organisations all over Britain are calling a National Conference on the Rights of Black People in Britain at the Alexandr Palace in London.

Such a Conference can and must do two things. Firstly, by bringing together hundreds of individuals, groups and communities to discuss and share these problems and ideas, we can help to provide that necessary sense of collective purpose which will be indispensable for the future struggle.

Secondly, by providing knowledge and information on every single area of the black community's existence, we will be well equipped to lay the foundation for future unified action. The programme for the Conference provides the broad framework within which the exchange of ideas, knowledge and information is to be organised. On the all-important issues of housing, education, employment and police brutality, several well-informed members of the black community have been called upon to prepare the details which will act as a basis for discussion.

Representatives from black communities in America, the Caribbean, Africa and Asia, make up the International section, from which will flow information on world-wide struggles.

OUR EXPERIENCES

It is absolutely essential for all attending the Conference to link their experiences in Britain with the topics for discussion. We have come a long way since we first arrived in Britain. We have had first hand experience of British industry at the place where it matters most—on the shop floor. We have encountered the mind bending that passes for education in schools and the miserable conditions of housing in the communities in which we live. We have gained a first hand knowledge of modern industrial society and how it operates. Our historical experiences of slavery and over exploitation on the plantation as well as the factory have brought us the need for collective resistance and the fact that we have generally remained



outside the scope of British political life allows us to see and understand it for the garbage that it was and still is (the games of the British ruling class). Given these realities, the possibilities that such a Conference offers at this time are tremendous. The main issues to be discussed appear quite ordinary when related in simple terms of housing, education etc. But these are simply issues which advertise a sharper conflict lurking beneath the surface of British society and whose presence on the surface cannot be long delayed.

organised resistance

Every organised action we take would sharpen this conflict and consequently create the situation in which solutions are possible. Today we have come to recognise that the action of an individual or groups acting in isolation from each other have failed to tackle effectively the vast and complex issues of modern society.

Within the last five years, scores of organisations have sprung up all over Britain dealing with community problems. From a general belief that we could do nothing but accept the conditions imposed upon us, we have moved to accepting the idea of organised resistance.

It is important that we trace this development, the changes we have been through in order that the Conference be seen in perspective of our past and future struggles.

THE POSSIBILITIES

The thousands of us who formed the British work force from the Caribbean during the past twenty-five years, came to Britain with certain ideas for the future. Ideas which had a direct bearing on our whole attitude to life and the society in which we live. It was generally believed that after working for a number of years we will have saved that much money to ensure a reasonable stand of living in our countries of origin.

The conditions of work did not seem to matter. Many of us were prepared to be exploited in the most menial and humiliating jobs as part of a murderous sacrifice for a better tomorrow. Others were forced to abandon skills acquired in our home lands to be placed at the mercy of British industry. The severe blows that we received from such an exposure contributed to the shattering of the old beliefs. Any idea that we would return home with large savings have been thrown overboard when we realised our sacrifices brought profits to others and not to us. While we continued to believe that our stay here in Britain would be temporary we could remain outside the activities of the society itself, even in areas where governments intruded in the very centres of our existence.

This meant that we were by and large without the organisational forms necessary to defend ourselves against exploitation. During this period British industry underwent a rapid expansion. High profits were on the order of the day, and a black population willing to sacrifice provided fodder for the ruthless agents of capital. We say that this is the end of an era. The National Conference of The Rights of Black People ushers in a new period of organised resistance as an alternative to the defenceless exposure to oppression. We start with a clean slate. The level of other political struggles waged by black people throughout the world gives us an indication of the possibilities open to us. The main struggle waged by black people in America has given inner strength to those of us who believed that we in Britain were condemned to a life of misery. On May 22nd and 23rd we are in a position to lay down our perspectives for the future. That responsibility rests with all of us and our contribution will determine our role in the history of black struggles of the twentieth century.

forward
to
organised
resistance

THE IMMIGRANTS

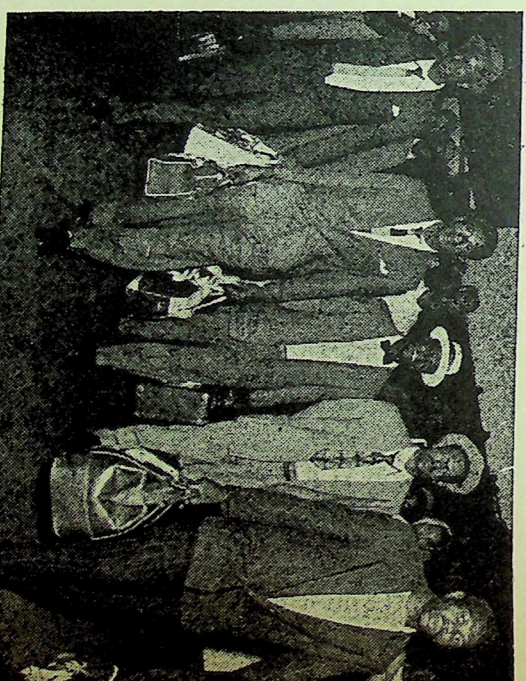
All over Europe the immigrant worker finds that his place is at the assembly line, where the work is hardest...

The draining of the populations of the underdeveloped world in order to crush them in the industries and ghettos of the advanced world is the Black experience in Britain. But it is not only the British power structure that depends on this immigration. On the Continent, the most advanced capitalist countries live off underdevelopment to the underdevelopment of Africa and of Europe itself.

The following statement was handed out to Italian and other immigrant workers when they were leaving Germany and Switzerland

article

p.3



the fall of the british empire

the fall

When Britain lost direct colonial control over "her" Empire, "her" economic growth fell behind Europe's: between 1958 and 1967, growth was 4% p.a. in the Market and 2.5% in U.K. Also, Britain was lumbered with capital and military expenditure abroad, and the support of the pound. For ten years now, British capitalists have been trying to find new means of expansion by entry into Europe.

common market doesn't want black britons

But in order to go into the Market, Britain has to fall into line with its industrial relations—and immigration policy. Citizens of Britain would have to be allowed to move more freely than the tied labour which is the condition of other immigrants in Europe. Last year the Market executive commission circulated a document to the ministers of the Six countries. It did "not offer any suggestions about how to regulate the flow of immigrants" but said that under the Commonwealth Immigration Act, the Market countries "would be swamped with thousands of 'new Britons.'" It said many Market leaders "object to the idea that a Jamaican or Pakistani could be accepted as a British citizen automatically five years after entering the country." (*Daily Express*, 11th October 1970).

workers divided

For there are now three classes of Common Market citizens: 1) nationals of member countries working in their own countries; 2) nationals of member

countries working in other member countries (these are mainly Southern Italians); 3) immigrants from countries outside the Market (e.g. Turks, Yugoslavs and Greeks in Germany; North African colonials; Portuguese and Spanish in France). The last two classes, the "guest-workers", are employed mainly in wretched small enterprises as a substitute for modernising the plant, or on building sites, or they are super-exploited on the biggest assembly lines.

open racism all over europe

Everyone in these bottom two classes is oppressed with open racism, but the migrants from within the Market are not tied to specific jobs in the way that non-Market immigrants mainly are. If a migrant from within the Market is working in another Market country, and is dismissed from his job, he can stay in the host country for 12 months without a job. He may also move around in Market countries, whereas the immigrant from outside the Market can stay only in the country he was contracted to. Further, immigrants from the Market are allowed or encouraged to bring their families and settle in the host country, whereas it is becoming more and more explicit policy to use other foreign immigrants strictly as temporary labour power. The French are particularly keen to restrict the settlement of Algerians and their families: as all ex-colonised people, the Algerians suffer the most extreme and violent racial hatred of any of the immigrant groups in France.

immigrants increase prosperity of market

In terms of numbers, the Market country

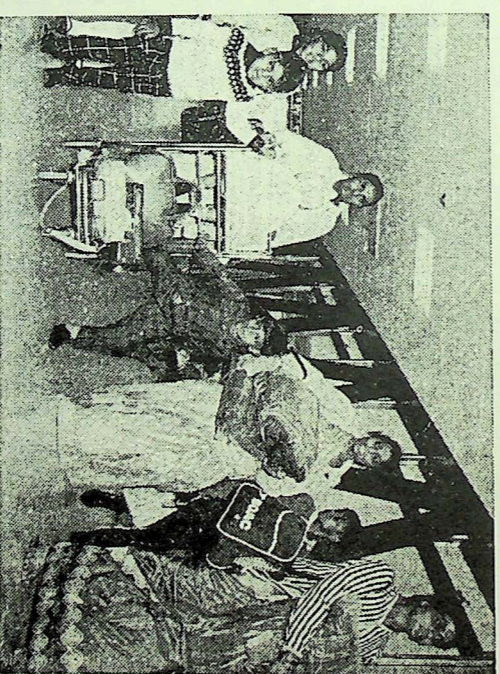
nationals who migrate within the Market are declining as European prosperity increases. Italy, with her highly underdeveloped South, has been the major source of migration within the Market, and it is the increase in Italian productivity that has caused this decline in emigration. In 1965, 234,614 Italians went to work in other Market countries; in 1969, this number had dropped to 145,256. As migration within the Market declined, immigration from non-Market countries has increased, because there is still a great demand for labour by the Market economies. Between 1965 and 1969 the number of these immigrants increased by a third, rising from 452,232 entering in 1965, to 619,905 entering in 1969. By now, 80% of the migrant workers in the Market are from non-Market countries.

new slave trade

Maudling, the Home Secretary, in a statement with the Immigration Bill, said, "There will be no further large-scale permanent immigration." But this does not mean there will be no temporary settlement of exploited foreign workers, used as cheap labour when the bosses want and on the bosses' terms. The difference is symbolised by a noticeable shift from the term "immigrant", meaning settler, to "migrant", meaning wanderer, in politicians' speeches and the press. What we have is a new slavery, for example that of the 300,000 immigrant workers in Swiss slums who cannot bring families and have to stay for a year at a time without being able to change jobs.

concentration camps

Here are a few examples of the condition of immigrant labour. In Germany, hundreds of foreign workers at the Volkswagen plant



laws

These are the conditions planned by the British monopoly capital for black workers. The Immigration Bill provides for temporary migration, whereby black workers will have to do a specific job in a specific place for a specific time, and then move if we are no longer needed. No human considerations whatever are permitted by capital in its ruthless theft of profit from the people.

workers and the common market (Cont'd from p 2)

In Germany, Switzerland, Belgium, all over Europe, the immigrant worker finds that his place is at the assembly line, where the work is hardest and where there is the highest degree of exploitation.

The speed of our work sets the pace for the highest level of productivity in Europe. The workloads are harder for us because the bosses blackmail us, the last arrivals.

Where we live, the villages surrounded with barbed wire, the dirty barracks for immigrants only, are ghettos in which we are enclosed after we have been exploited, and these divide us from those who work with us, the native workers.

They break up our families because they don't want our children in their schools, in their hospitals, in their society.

On top of this, we are not supposed to strike. According to the bosses, we haven't got the right to struggle as we are the guests of the country which gives us a job.

But we have learnt that our labour is at the base of the immense wealth of the bosses of all of Europe and that it is they who are the unwelcome guests and thieves of our lives.

Unions and bosses have always said that as immigrants we are weak, but they have always prevented us from uniting as immigrant workers, to give weight to our force.

The assembly lines all over Europe depend on us. Our struggle can bring to a halt entire factories, entire industries."

So let us spread our revolt against their work, against our misery, against the whole power structure of capital in Europe.

We can do it, and we have shown that we can—at Fiat Mirafiori in Turin (Italy), in the mines of Limbourg (Belgium) on the building sites of Switzerland, in Ford at Cologne (Germany), and in many other struggles.

We have got to organise ourselves to wrest from their hands what they rob from us every day, our lives as workers.

Everybody knows how to do everybody else's job; so much so that in a factory they move us about continuously.

But the bosses divide us: skilled against unskilled, with job evaluation, piece rates,

incentives, production bonuses. Incentive means that we go chasing higher wages but in fact we are running, running only for the bosses.

Enough of all that. Enough of the regime of seasonal and annual leaves (to go home for Christmas, etc.). Enough of tying wages to bonuses.

Wages disconnected from bonuses, from any form of productivity!

Equal wages for all, abolition of skill differentials, abolition of job evaluation and every other division of the workers' strength!

Our struggle must become more and more the formidable driving force of the workers' rebellion and organisation against all the bosses of Europe.

Workers Power!

Slavery

WHY WE HAVE COME

I. WHY WE HAVE COME

The immediate needs of Britain in the 1950s accounts for the number of Caribbeans that were allowed into this country. This need was twofold: economic and political.

The destruction and devastation of World War Two still held in check the expansion of British industry to its full potential. Secondly, the Empire, which Britain had used so effectively to supply her needs both in manpower and materials during the war years, was demanding for itself a new role, an independent role.

Britain knew that independence was inevitable but she needed time to establish a new colonial policy. This new colonial policy meant she would be able to withdraw her military presence. She would transform the rebellion of the people to a new form of control of the people, *neo-colonialism*. For this, to maintain effective economic and heretofore political grip, Britain needed no troops. The clique of locals who had been "educated in self-government" were, through this education, totally separated from the people who had carried them to independence British style. These rulers were therefore dependent for continued rule on outside imperialists.

winds of change contained by immigration

The wind of change had long been in motion. Detention centres and mass slaughter in Kenya and Malaya were only necessary delaying tactics. The same year, 1957, that conscription was abolished, the first African nation acquired its independence. 1957 also saw a marked increase in the force of Teddy-boys, the racist tales of the army fathers passed on to racist sons.

Another important factor was the effect of this emigration to England on the West Indian political arena. The farmers and casual labourers of the Caribbean community did not come in the early days. They could not even afford bread, much less the passage to England. They came later and especially in the early sixties before the Act. The skilled and educated came first. Many of these were the spokesmen for the mass of the people to the leadership of the movements. As we have already said, the leadership was being "prepared" by the British to stay within the confines of the new colonial system. By encouraging those most articulate and educated sections of the society to leave for Britain, emigration was used in the Caribbean to dampen the force of national liberation.

This was at a

time when on the crest of emancipation a movement for total liberation was on the way. Immigration to England not only provided labour necessary for industry, not only bought time for British capital to consolidate its neo-colonial policy. It also ensured the failure of the West Indian revolution to go beyond the narrowest national demands (for example, West Indian independence without federation).

II. WHAT HAPPENED WHEN WE REACHED

The blatant racism in housing and industry was reinforced by the trade unions of the day with their policy that the last in was the first out (usually the blacks). Blacks had to be sacrificed too to make room for skilled men no longer absorbed by the army. Many if not most trade unions under the closed shop system kept blacks out of certain vital sections of industry.

The result of these crimes was catastrophic. It forced more hardship upon an already suffering people. Brother fought brother, especially if one was landlord and one was tenant, father fought sons and daughters. The reason for the extent and depth of these conflicts was clear. At home if anything happened people could fall back on family and friends. They had a base from which to fight back. In England there was no such base. They were the first generation to pick at the anger of this virgin soil. They turned upon themselves, as any oppressed people do, with a bitterness beyond description. What 300 years of slavery had failed to do, to tear the children from a black mother's breast, a few years in England had done: many young people were thrown out into the street by their parents to feed the wrath of the wolves.

heritage of the youth

This is the heritage of the black youth in England, a heritage of fourteen hours a day and seven days a week on the factory floor, the Blues on Saturday night where they are exposed to the violence and racism of the police. The infamous raids and trumped-up charges that follow these raids, and the beatings-up. The cries: "My job, I'm dying but I must keep the job, the mortgage, the car and the bills must be paid. The fines for our children's bread." This was enough for any person to take. Hard work, wage slavery may not have broken the determination of our parents but to survive they had to blind themselves to facts that stood so clearly before them.

No

wonder we are left to the mercy of the dumps for schools in Paddington and Ladbroke Grove, Kensal Rise and South London. The system is educating us to follow the same path of our fathers and mothers. But it is a path we refuse to follow. No wonder then that we, their children, their only source of hope, turned sour in their eyes.

III. THE REBELLION OF THE YOUNG

Our fathers and mothers bleed in the factories, but our blood will be shed in the streets. This is what our parents failed to see, to understand: our rebellion. If the society was a balanced society we would be willing to work. In the present system as it exists today we see no future in work other than the slavery of our parents. We therefore refuse to become tied down by the shackles of industry. We refuse to become slaves to the assembly line as our parents have become and many will die being. We will continue to emphasise the fact that the human being, and not the machine, is the most precious thing on this earth. We refuse to be told who we are and what we are by a man whose ideas are motivated by racism. If we are not trained and educated, it's not because we cannot be trained or our IQs are low, but because they refuse to educate us. They never intended to educate us except for their own *material* benefit and to further the split between blacks and blacks, that is, for their own *political* benefit.

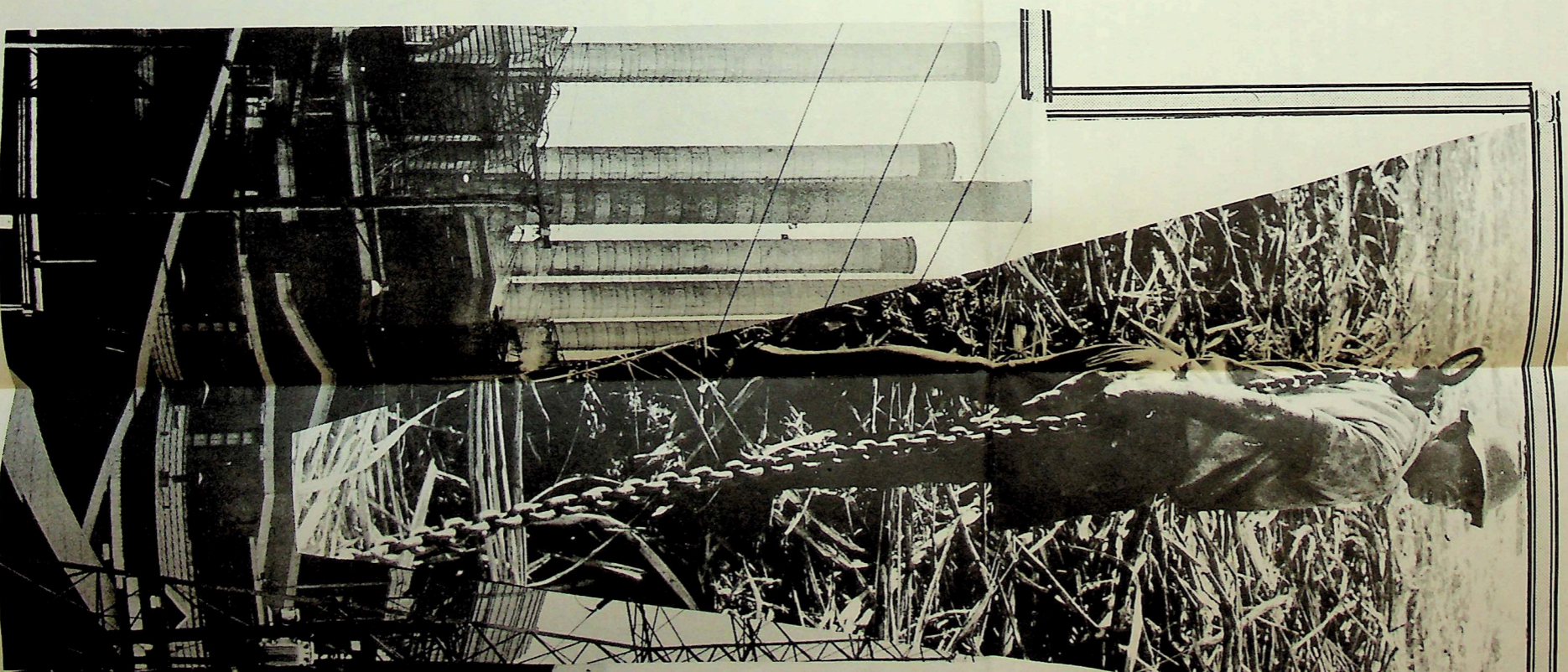
colony in the nation

In Britain today we have been moving into a situation of a colony within a nation, a black mass to be identified with poverty, laziness and crime, a colony which will bear the brunt of the unemployment. The system of putting the employed against the unemployed will mean in the ghetto that father and mother will be against son and daughter.

But some of us are assessing our history and are prepared to use that to organise ourselves as a unit, to show our parents new possibilities. We are not ashamed of the ghetto. This is our history, this is our home, these are the streets built with the sweat and blood of our fathers and mothers. If only they could realise it, our struggle is not against them but against our oppressors. From these slum ghettos **A WHOLE NEW NATION WILL BE BORN**. Our generation will prove that the spirit of the people is greater than the man's technology.



to



Slavery



On the factory floor betrayal

WORKERS MILITANCY

In a number of factories and foundries all over the country Indian workers have been forced into militant activity in order to defend their interests as workers. It was here that the Government, worried by the determination of the Indian workers to fight against exploitation and for their rights, decided to use its instrument for crushing workers' militancy.

CONEYGRE FOUNDRY LTD.

TIPTON

On the 21st April 1967, 350 Asian workers consisting of 300 Indians, 50 Pakistanis together with one English colleague employed by the Coneygre Foundry Ltd. at Tipton came out on strike against sackings which were being made on a racial basis.

The background to the strike is as follows. At 4.30 p.m. on Monday April 10th, the Transport and General Workers Union and the Amalgamated Engineering and Foundry Workers Union shop stewards were summoned to a meeting by the Managing Director, Mr. G. Boyd. They were told that due to a loss of orders, falling production and management difficulties, short-time working would have to be introduced as from the following week. Although they were reluctant to accept short-time working, all the shop stewards eventually agreed to the management's proposals.

On the following day however, the shop stewards of the AEF told the Managing Director that they had reconsidered their decision of the previous afternoon and had come to the conclusion that short-time working could not be introduced. With this encouragement, the firm then, without any consultation with the T&GWU shop stewards, announced that in view of the AEF's representations, they would sack what they considered to be surplus labour—which was all black.

By the 21st April it had become clear that no white workers had been declared redundant and the sackings were on a racial and discriminatory basis. The T&GWU shop stewards communicated the final decision of the management of its members, all of whom were black, and the decision was taken to strike.

Among the important features of this strike are:

1. It proved to be a landmark in the history of the relationships between black workers and the AEF. The AEF officials were silent at the decision of their shop stewards to acquiesce in the racialist sacking of the Coneygre workers. It naturally filled the black AEF members in that factory, and indeed the whole surrounding area, with grave doubts about the AEF's commitment to the international brotherhood of working men.

2. The act of the AEF shop stewards in reversing the decision taken with the T&GWU shop stewards was a direct betrayal of the black workers and can only be seen as an attempt to get rid of these workers. By making no effort to change their stewards' decision, the AEF officials became active partners in this betrayal.

3. There were two trade union principals at stake in this dispute—those of work share, and last in first out—and the black workers quite reasonably expected the AEF to defend these. But no such action was taken.

4. The AEF officials also acquiesced in the violation of another trade union principle when they remained silent at their members doing the jobs of those on strike. This further aroused racial antagonism.

5. After the strike was successful no action was taken by the AEF officials against those who had violated trade union principles. Hence no attempt was made by AEF officials to rectify their mistakes and restore the confidence of black people in their union.

**down with
wage
slavery**

organise now
for
mass demo

AGAINST
POLICE ATTACKS ON BLACK PEOPLE
IN BIRMINGHAM

june 5th

ASSEMBLE: handsworth park

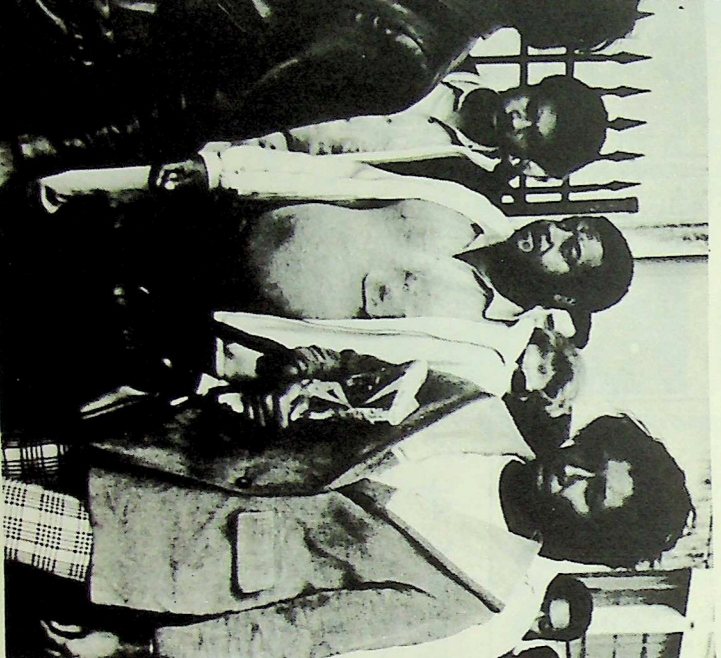
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FURTHER INFORMATION

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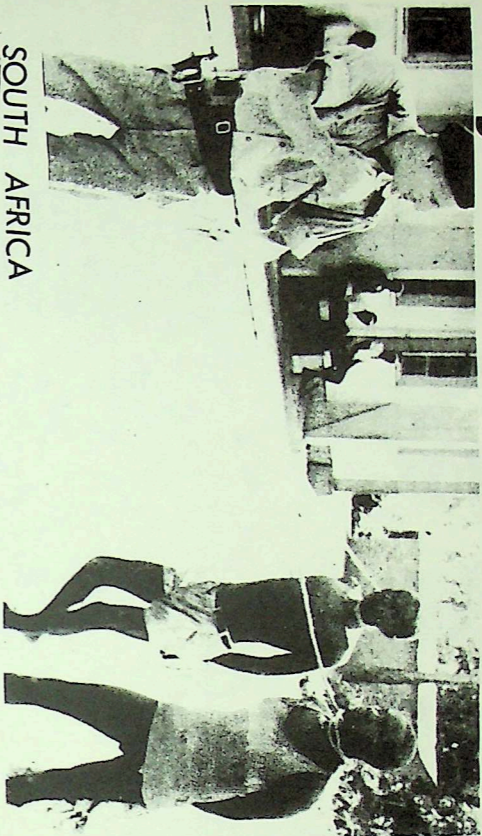
Handsworth B'ham

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the world

why we must resist



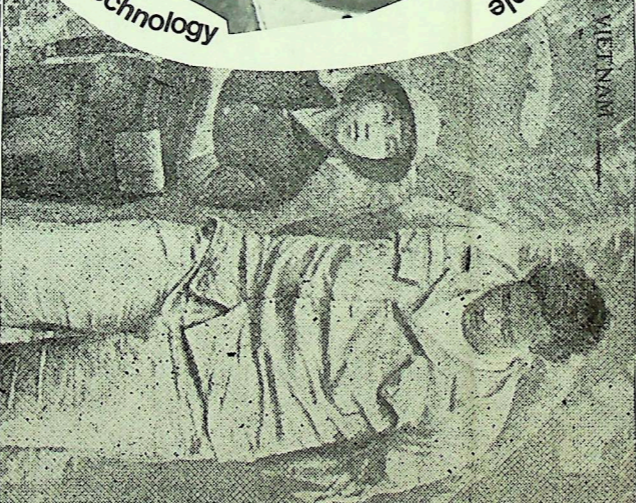
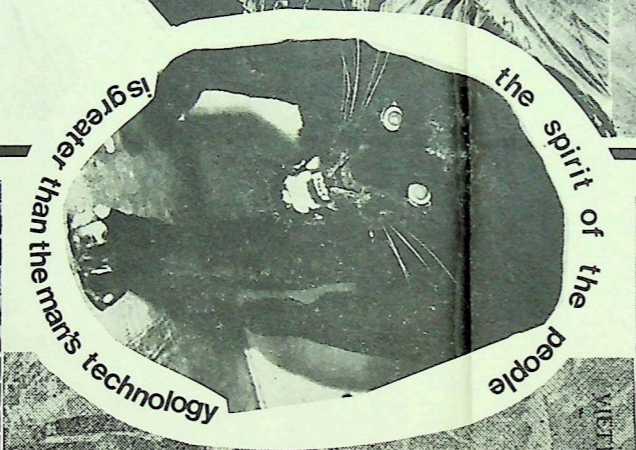
SOUTH AFRICA



PALESTINE



PALESTINE



VIETNAM

We live in a world which is in the process of a vast reorganisation. The political, economic and social relations of the world, are crumbling before the demands of the peoples everywhere. Out of the ruins of the old world, with its poverty and exploitation, a new world, is taking shape. Only the international solidarity of oppressed people will hasten its presence, and make possible the re-distribution of the tremendous wealth, accumulated on our backs.



PAKISTAN

Oppressed People Are On The Move

WE LIVE IN the caribbean



The carnival is over in ferment

TOTAL - LIBERATION

The Caribbean area today is on the verge of a great social and political upheaval. Black people in the Caribbean are no longer prepared to tolerate the oppressive and degrading system which has dominated our lives and denied us our humanity for five centuries. Inspired by the revolutionary struggles of the peoples of the Third World—especially by the struggle of brothers and sisters in America—people in the Caribbean have begun to organise themselves and to mobilise their strength to confront all those who stand today in the way of their total emancipation, **class system the same**

No longer are they deceived by the false gods of Independence and Self-Government. For today everyone knows that underneath all the trappings of British-style parliamentary democracy, universal suffrage, "development" programmes, and Black political leaders, the same old cancer continues to afflict the society: foreign domination of the economy, a class system founded on the principle of White superiority and Black inferiority, denial of the elementary right to have a say in the decisions which determine our destiny, cultural denial of the Black race and the Black life style and culture. **A SHOW DOWN IS NEAR**

Today it is more evident than ever before that even though we have put on new clothes, the stench of the old order still continues to permeate every area of social life.

The 1970 Revolution in Trinidad

has been the highest expression so far of the new revolutionary mood of the Black peoples of the Caribbean. It is a Revolution which has still to come to its inevitable conclusion. Those who feel that the people's uprising last year was a failure, and that Williams is now firmly in control once more, are making a great mistake. What happened in 1970 was merely a dress rehearsal for what is bound to come soon, for the people of Trinidad are determined today to crush the system once and for all. **SOLDIERS WITH THE PEOPLE**

If we examine the political scene in Trinidad today, we will see how precarious is the position of the present government, how much its life still hangs on a thread. The Army is still as it was last year, sympathetic to the struggles of the people, and firmly determined not to be used as a weapon of the power structure against the people. Most of the soldiers—like most of the country—are firmly behind their heroes, Shah and Lassalle, who have gone to jail for their beliefs, and whose court martial has revealed a solidarity on the part of the people of a kind never before witnessed in West Indian history.

Even the police force has begun to weaken under the pressure: many of its members are beginning to question whether the Williams government is really worth fighting and dying for. **Unrest in labour movement**

Moreover, the working class, which had remained largely silent last year, has at last begun to flex its muscles. Strikes and unrest are today a normal part of

the labour scene, as the repressive Industrial Stabilisation Act (ISA), introduced in 1965 to curb the working class (just like the present Tory government is now trying to do here), has totally broken down. All other sections of the society are also gearing themselves for the showdown which everyone is expecting. **ELECTIONS FOR WORLD SUPPORT**

In the meantime, he is also preparing to stage a general election on May 25th, which—with his control over the automatic voting machines, and his lack of opposition—he knows he will win. The reason for this FARCE of an election is to fool the world into thinking that he has the support of the majority of the people, so that when he calls on foreign troops to invade the country to support his rotten regime, the world will be confused about what is really going on. **"PAPA DOC AGAINST THE PEOPLE?"**

In the face of this total opposition from the people, Williams has been trying to prepare himself, as best as he can. Because he is still unsure of the Army's loyalty, he has begun to create a new military force, a kind of "Ton-Ton Maoutie." (Of course, since he went to Oxford, he cannot call them by their proper name, so he has christened them the NATIONAL YOUTH BRIGADE.) He has also been making deals with the Venezuelans, the Americans and the British (especially the first!) for armed intervention in case he is unable to defeat the people with his meagre forces.

our responsibility in britain

Black people in Britain have got to decide NOW what we are going to do, when the confrontation comes. We cannot afford to sit back and allow the imperialists to get away with any invasion of our countries to perpetuate a system which has kept Black people in bondage for five centuries. Black people all over the world today are rising up in force and breaking out of our chains. Success in Africa, the Caribbean, Asia and America will determine and influence our situation here as well. We Black people in Britain must realise that our problem here is not an isolated one, but merely part of a wider world struggle of Black people to shake off the centuries-old domination of white Western imperialism.

The failure of any Black revolution anywhere in the world is our failure as well. The success of any Black revolution—especially in the Caribbean—will have an enormous impact on our own situation in this country. At home and abroad, the White man and his system of oppression is panicking before the forces of Black Revolution. That is why he is beginning to take all kinds of barbaric measures to break the resistance of Black people.

WE BLACK PEOPLE IN THIS COUNTRY MUST BEGIN TO PREPARE OURSELVES TO DEAL WITH THESE MEASURES IN OUR OWN WAY WHEREVER THEY ARE TAKEN. ANY INTERFERENCE IN CARIBBEAN POLITICS BY ANY OF THE WHITE IMPERIALIST COUNTRIES MUST BE MET WITH THE MAXIMUM RESPONSE HERE IN BRITAIN.

The days of international capitalism are numbered!!

PROGRAMME

FOR NATIONAL ACTION

saturday

FROM . . . 11.30am - 11pm.

FIRST SESSION: 11.30am - 2pm.

PLAY: "THE BLACK EXPERIENCE"

A PLAY SHOWING THE HISTORICAL AND PRESENT STRUGGLES OF BLACK PEOPLE IN OUR FIGHT FOR TOTAL LIBERATION.

OPENING STATEMENT: "BLACK PEOPLE HAVE THE RIGHT TO BE IN BRITAIN"

BLACK YOUTH: THE VIOLENCE OF THE CAPITALIST SYSTEM IS LARGELY BEING DIRECTED AGAINST BLACK YOUTH. YOUNG BLACK PEOPLE IN BRITAIN LIKE YOUTH EVERYWHERE TAKE A POSITIVE STAND.

LUNCH . . . 2 - 2.45pm.

LEGAL RIGHTS: TO KNOW OUR LEGAL RIGHTS IS THE FIRST STEP IN RESISTING THE MANY ILLEGAL ACTS THAT ARE COMMITTED AGAINST US.

ORGANISE IN SELF-DEFENCE: WHITE FASCISTS ARE INTENSIFYING THEIR VIOLENCE AGAINST BLACK PEOPLE. WE MUST BE PREPARED.

BLACK POLITICAL PRISONERS: THOUSANDS OF INNOCENT BLACK PEOPLE ARE ROTTING IN BRITISH JAILS. VICTIMS OF CAPITALIST INJUSTICE.

HOUSING: ALL WORKING PEOPLE ARE ENTITLED TO A DECENT COMFORTABLE HOME: BLACK PEOPLE DEMAND NO LESS.

international

brothers and sisters directly involved in the struggle for liberation will speak on:

Sat:

Palestine, the Caribbean, Vietnam.

solidarity with black people in Britain, will be expressed throughout the Caribbean, America & Europe.

sunday

FROM . . . 11am.

FIRST SESSION: 11am - 1pm.

EDUCATION: THE MISEDUCATION OF BLACK PEOPLE AND THE DUMPING OF BLACK CHILDREN INTO EDUCATIONALLY SUB-NORMAL SCHOOLS; A BLACK TEACHER.

EMPLOYMENT: THE EXPLOITATION OF BLACK WORKERS AND THE INDUSTRIAL RELATIONS BILL.

LUNCH . . . 1 - 1.45pm.

SECOND SESSION: 1.45 - 4pm.

IMMIGRATION: THE NEW ALIENS ACT.

BLACK WOMEN: "BLACK WOMEN WANT FREEDOM"
- BLACK SISTERS SPEAK OUT!

TEA . . . 4 - 4.20pm.

THIRD SESSION: 4.20 - 7pm.

INFORMATION CENTRES & SUMMARY:

CORRECT INFORMATION IS THE RAW MATERIAL FOR NEW IDEAS. HOW ALL BLACK PEOPLE CAN BE KEPT INFORMED ON NATIONAL AND INTERNATIONAL STRUGGLES OF LIBERATION.

Sun:

United States, Southern Africa, India

information:

Afro Caribbean Self Help,
97, Leonard Rd.,
Handsworth,
Birmingham.

Afro Caribbean Circle,
16, Francis Street,
Wolverhampton.

nursery

photo exhibits
books

United Caribbean Association,
40, St. Martins View,
LEEDS. 257 3LB
Tel. LEEDS 623966

Huddersfield West Indian
Association Social Club,
New Theatre,
Venn Street,
Huddersfield. Tel. 245110

Black Panther movement,
Islington,
London, N.1. Tel. 278 1791.

saturday evening
7-11 pm.
top sounds
musical groups

how to get there

