

No 5 October 1978

'Greatest moral issue'

Racism had become the greatest moral issue of the time, Liberal Leader, David Steel, told a first ever all-party rally against racialism in Trafalgar Square. The Rally, which was attended by several thousands of people, was supported, not only by the three major political parties, but by - West Indian, Asian, Jewish and TUC organisations. The Rally was organised by the Joint Committee against Racialism and supported by the CRE.

The West Indian Standing Conference's and the Standing Conference of Pakistani Organisations' banners waved together with those from local Community Relations Councils, Young Conservatives, ASLEF and several other trade unions.

Speakers included Michael Foot, representing the Labour Party, and Hugh Rossi, front Bench member of the Conservative Party. Mr. Foot in his address stressed that 'we are not going to permit recurrence of the kind of racialism we have seen in some quarters of our country'.

Mr. Hugh Rossi, equally condemned the 'ugly phenomenon of racism'.

Music and dancing - there were traditional Indian, Pakis-

tan and Bangladesh contributors as well as a West Indian steel band and English Morris dancers who entertained the multi-racial audience between speakers.

Representatives of the Church, the Asian and West Indian and Jewish Communities also addressed the Rally.

In her closing remarks to the Rally, Joint Chairman, Joan Lester MP, quoted American Civil Rights leader, Martin Luther King saying that what was disturbing when the ugly head of racialism reared its ugly head was 'the appalling silence of the good people'.

'It is time that all of us speak out and determine to translate our opposition into action', she said. See p.8



Post Office discriminated against Indian

An Industrial Tribunal in Gloucester found that the Post Office had discriminated against Mr Mohammed Saed Patel, a 36 year old Indian, contrary to the Race Relations Act 1976, in not offering him the post of a Telephone Installer in the Gloucester area in January 1978.

Mr Patel was awarded £250 compensation. The Commission had provided legal representation for Mr Patel.

The Tribunal found that the Post Office were evasive in not giving details of the racial origins of the telephone installers employed in the Gloucester area and that the evidence showed that only one non-white, an Indian, had been employed in such a capacity and that person was recruited as long ago as in 1967. The Tribunal rejected the Post Office's argument that the country of origin could not be determined from the application form.

The Tribunal found that it was more than 'coincidental' that two non-white applicants were recruited shortly after Mr

The Tribunal said: 'When considering the matter of compensation, we bear in mind that one of the acts of discrimination for which the Post Office are liable is one in which the physical and moral attributes of the complainant have been treated less favourably than a person of white origin and without justification. We find that this is offensive to Mr Patel.'

Carnival...



'... honest, sarge - it's only water' ...

This year's Notting Hill Carnival was the most successful for several years. For two days, the streets were packed with bands, dancers and happy onlookers. Colour and gaiety was the order of the day as more than 100,000 people took part in an event that must surely be a permanent highlight of summer in London.

As the local paper, the *Kensington News*, said in its special Carnival issue, it was a 'minor miracle'. 'It was a superb exercise in racial harmony'.

Of course it was the isolated outbreak of violence on the Monday evening that grabbed the attention of Fleet Street. 'Bad news is good news', as the old newspaper idiom goes. Of course violence must be condemned, but at an event of such magnitude, in an area with an unhappy history of social deprivation and outbreaks of racial tension, there is a risk that sometimes things will get out of hand. But the vast majority of participants made it clear that they weren't going to allow a few hooligans to spoil the enjoyment. The skirmishing was quickly contained and the trouble-makers dispersed or arrested.

Full credit is due to the police for the way they joined in the spirit of Carnival and kept a low profile. Nobody likes having to work through a Bank Holiday.

Let's be frank. If it had been 100,000 football supporters in the streets of Notting Hill for two days and there had been as little trouble as there was, the papers would have had trouble finding the words to describe the event. Quite a few soccer managers would swap their supporters for the Carnival revellers any day.

Other carnivals were held over the Bank Holiday weekend at Finsbury Park and in Leeds - these were also highly successful events. For the record, the CRE financially supported these Carnivals and also both of the groups responsible for the organisation of the Notting Hill Carnival.

a 'minor miracle'

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Keeping a low profile

Where to find us

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Highly acclaimed TV series to get repeats

The BBC TV series *Multi-Racial Britain*, first shown in July, is to be repeated twice in 1979. The series, which consisted of extracts from talks by five leading authorities on race relations, received outstanding reviews in several national papers. The full texts of the talks have been printed in a CRE booklet, *Five Views of Multi-Racial Britain*.

The CRE booklet sold so well that a reprint had to be ordered even before the first deliveries had been made by the printer.

Multi-Racial Britain will be repeated at 10.30 a.m. on BBC2 on Mondays, starting on 8 January 1979. This is specifically for ease of off-air recording in education establishments, for the films to be used as teaching aids or stimulus to discussion.

There will be a further repeat of the series at 11.50 a.m. on Sundays on BBC1, starting 4 March 1979.

The CRE booklet costs £1 (including postage and packing) and is available from the CRE Information Centre.

Investigations

The Commission for Racial Equality is to conduct three more formal investigations. This brings the number of investigations in progress to fourteen.

The three new investigations are into

the housing arrangements of the Second Collingwood Housing Association, Manchester

the employment of racial minorities in the Milk Division of Unigate Ltd, with particular reference to the promotion of equal opportunity

the employment of racial minorities in the T. J. Smith & Hygiene Products Division of Smith & Nephew Associated Companies Ltd, with particular reference to the promotion of equal opportunity.

The CRE has stressed that no view has been taken as to whether there has been any contravention of the law by any of these organisations. The organisations have each promised to co-operate fully with the CRE.

Other investigations in progress include ones into a West Midlands restaurant, a London employment agency, Barlavington Manor Children's Home in Sussex, the National Bus Company and its subsidiaries, the London Borough of Hackney, London Drivers' Suppliers and Berkshire Education Authority.

CRE awards bursaries

A London police superintendent and a Southwark councillor are the latest recipients of bursaries awarded by the Commission for Racial Equality for study tours of ethnic minority homelands.

Superintendent Brian Hewett, who is based in Brixton, and Councillor Robert Eadie will both spend about six weeks visiting the Caribbean this autumn.

These two awards bring to 12 the total number of bursaries awarded by the CRE to enable people whose work brings them into contact with ethnic minorities to visit the countries of origin of the groups with which they are mainly involved.

Previous recipients

included three police officers, four teachers, one careers advisor, one probation officer and one race relations employment advisor.

Superintendent Hewett joined the force in 1956 and was promoted sergeant in 1961, inspector in 1964, chief inspector in 1974 and superintendent in 1977, when he was named Community Liaison Officer for 'L' Division covering the Borough of Lambeth.

Mr Eadie is an official of the Electrical Electronic Telecommunications and Plumbing Union and is vice-chairman of the Fabian Society's Trade Union and Industrial Relations Advisory Committee.

Taxi-driver wins race discrimination claim

A Cambridge Industrial Tribunal has ruled in favour of a West Indian taxi-driver who claimed he had been discriminated against on racial grounds by a taxi company.

The Tribunal agreed unanimously that Clibbens Car Hire and Radio Taxis of Stevenage, Herts, had discriminated against Mr John Roy Bramble of Holly Copse, Stevenage, within the meaning of the Race Relations Act 1976.

Mr Bramble's case was that a white driver had rented him his taxi which was linked to the respondent's radio service but that, despite several calls stating that he was available, the company refused to send him any customers.

The CRE provided Mr Bramble with legal representation at the hearing. Consideration of the question of damages was adjourned.

Government rules out immigration quotas

The Government has said in a White Paper that there is no need to introduce quotas for dependants allowed to immigrate to Britain when numbers coming into this country are falling.

The White Paper also pledged the Government to honour existing commitments to dependants and to oppose in principle internal controls based on everyone having to carry an identification card and produce it on demand. Neither will it introduce a register of dependants, on the grounds that it would be discriminatory, incomplete, take a long time to come into force and be very expensive without giving certainty about future numbers of immigrants.

The White Paper, which was published on 20 July, was welcomed by the CRE.

Minorities tell CRE of concern

More than 300 ethnic minority organisations have sent delegates to a series of consultations organised by the CRE in nine different areas, covering all of England, Scotland and Wales.

The purpose of the consultation was to ensure that the Commission's policy-makers were aware of the issues that concern the ethnic minorities.

Special concern was expressed by the delegates about the education of their children, and a further series of consultations to examine this area in greater detail is being planned.

NUS leader speaks out

Many schools and colleges actually reinforce and perpetuate the racism which exists in Britain today, NUS President Trevor Phillips told a Teachers Education Conference recently.

'Many people,' he said, 'have questioned the need for students and student unions to be involved in debates about social and political issues.' This is borne out by the recent attempts made by certain college principals to stamp out anti-Nazi activity engaged in by student unions, he claimed.

'Most of the principals have been unsuccessful in their bids to muzzle the steps taken by students to root out racism,' Phillips said. 'But the significance of defeating such moves by college authorities should not be overlooked.'

'When we strive to achieve equality and mutual respect amongst all people whatever their race or creed by engaging in the fight against racism, we are engaging in a battle which is critical to the future of this country,' he said.

Blacks Britannica

By a correspondent

Not many people got a chance to see *Blacks Britannica* before it was taken off the screen pending the outcome of a legal battle in the American courts over the ownership of the copyright. The Boston educational TV company WGBH, which sponsored it, is not happy with the original version, visible for just a few weeks at the Scala Cinema in London in July and at a few private screenings elsewhere. The director, David Koff, is equally unhappy about the cuts and rearrangements that WGBH propose to have made before they will let it be seen again.

As one of the lucky — if that's the word — few to have seen it in the original form, I can only speak as I found it. And this was my reaction to it: you do not have to subscribe to the conspiracy theory of history, or believe that the only solution to white racism is black violence, in order to recognise what you see on the screen in this version of the film. That is, if you have been around long enough in our multi-racial Britain and watched enough TV newsreels. You don't even have to be black.

Of course the editor did some craft juxtaposing. All editors do. But as the producer of the film, David Fanning is quoted as having said, 'we had no

documentary. We think it is legitimate to make a film showing one point of view'.

The Romans had a saying: *audi alteram partem* — hear the other side. Perhaps the answer is to make another film. But tinkering with *Blacks Britannica* is unlikely to eradicate the sense of grinding bitterness, alienation and despair voiced by too many British blacks to discount as having been hand-picked. It is the sense of their hopelessness, and not the image of policemen at target practice, that lingers in the memory weeks after leaving the cinema.

T. R.

Racialists can be defeated: Home Secretary

People who are racially motivated and who seek to exploit people's misunderstandings, fears and prejudices can be defeated if the community works together, Home Secretary Merlyn Rees recently told Bury Community Relations Council.

'But what you and I also have to understand is that there are also many people who, while they are not racist, are genuinely concerned about the changes they see in society and feel apprehensive about them.'

These people must be reassured too that nothing done to improve equality of opportunity for the minority will in any way injure the majority. All of us together can ensure that good race relations will prosper in this country.

GLC

1981-1986

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ARTS
NEWS

the Arts:



what's happening?

Two years after the publication of Naseem Khan's report *The Arts Britain Ignores* nothing much appeared to have happened to improve opportunities for artists from ethnic minorities to show what they could do.

To find out just what was going on, or not going on, and the better to determine what sort of role the CRE ought to be playing, a series of discussions was held on seven successive Thursdays in May and June 1978. They took place in Bristol, London, Birmingham, Leicester, Manchester, Leeds and London again. The participants were representatives of the 13 Regional Arts Associations (RAAs) and the community relations councils in the respective RAA areas.

Regional Arts Associations are voluntary associations for the promotion and encouragement of the arts, whether by direct funding or other means. They are themselves funded by the Arts Council, partly by their local authorities and partly by local industries and other benefactors.

All the discussions tended to focus on the same subjects. The first one was that the arts needed much, much more money. Nobody disagreed about that. Differences of opinion emerged on other topics, however. Should there be separate allocations of money and special ethnic minority panels at every RAA to assess applications from ethnic minority artists? Some saw in this a danger of creating 'ghetto' panels and ceilings to the funds available; others thought that special measures were needed, at least for a time, to enable ethnic minority artists to achieve equality of opportunity with other applicants. North

West Arts had gone so far as to promote the setting up of a Minority Arts Advisory Service for their area (which the CRE are also supporting).

Could the Associations adopt more flexible criteria for deciding who was eligible for funds? At present most RAAs only fund professional artists, for the very understandable reason that they want to ensure high standards. But very few artists from ethnic minorities, however well qualified or experienced, can afford to be professional, i.e. earn their livings solely by the practice of their art. Was this policy, where it is applied (and it is not applied universally) discriminatory in effect?

Another question frequently raised was the unfortunate effect of equating 'ethnic' with 'community' arts when it came to funding them. It was generally agreed that this was a mistaken policy which ought to be abandoned, and that artists from ethnic minorities should

be assessed on their merits as painters, poets, musicians, writers, actors or whatever, and not lumped together as 'community artists' just because they happened to belong to a minority community: a semantic confusion if ever there was one.

Local authorities came in for quite a hammering where they were felt to be either failing to support their RAAs adequately or not doing the job themselves, by appointing their own Arts Council and Arts Officers. To understand the variety of ways in which local authorities do support the arts, where they do, would require a special handbook. It was pointed out more than once that the appointment of a local authority Arts Officer was the sort of thing that could very well be paid for out of Section 11 funds available from the Home Office for areas with special needs.

It was recognised both by RAAs and by community relations officers themselves that community relations councils had a very special role to play as intermediaries not only between RAAs and local ethnic minority groups and individual artists, but also in relation to their own local authorities. One of the most encouraging (and after the first time, predictable) features of these meetings was the sense that people who had been looking desperately for ways to make contact, were finding them through these meetings.

References were frequently made to the Government's apparent lack of concern for the quality of cultural life in drawing up Inner City Partnership schemes, or drafting Urban Aid Circulars, and it was felt that the various projects for young people operated by the Manpower Services Commission could also be more arts-orientated. As one speaker pointed out, with high levels of unemployment showing every sign of persisting, we were faced with the necessity for preparing all young people, and not just young blacks, for 'occupied leisure'.

To end on a positive note, the following are just a few of the developments already known to have taken place as a result of these meetings:

The Director of the Southern Arts Association sent a circular to all community relations officers in his region offering information, help and advice. Subsequently Southern Arts commissioned a young Indian graduate to carry out a survey of ethnic minority arts in the region and recommend ways in which their practice and appreciation could be encouraged.

The Director of Merseyside Arts, who had previously made several unsuccessful attempts to do so, said he would make a fresh effort, working with local education authorities and CROs, to form links with ethnic minority groups in his

Association's area.

The Director of the Greater London Arts Association agreed to convene a meeting in an area of special need (Haling) with the local Arts Association, the CRO and other local groups.

The Director of South East Arts had a meeting with representatives of Gravesend CRC at the Gravesend Adult Education Institute, where the possibility of forming a Minority Arts Advisory Panel for the South East Arts area was discussed and plans made for an autumn festival, including an international concert, which South East Arts undertook to help with advice, a grant and a guarantee.

East Midlands Arts Association decided to set up a Working Party composed of members of their specialist panels and ethnic minority artists in the region, to look at the need of the region and agree and define a policy.

Meanwhile, with so much going on, the CRE are considering what their next move should be, if only in pursuance of E. M. Forster's injunction: 'only connect'. And for the benefit of NEW EQUALS readers in Wales and Scotland, there are plans to hold similar meetings in the Principality and North of the Border, as soon as they can be arranged.

Tanya Rose

Regular readers of NEW EQUALS will be aware of its consistent support for the minority arts. We now propose to build on the achievements of this series of discussions by helping RAAs, CRCs and arts groups to promote their activities and increase liaison between each other. Groups and associations planning events reflecting ethnic minority arts are invited to send brief details of them — date, time, venue, admission cost (if any), type of event — for listing in NEW EQUALS. The name and telephone number of somebody who can answer enquiries should also be given. This information should be sent in at least three months in advance to ensure inclusion. If there are enough takers, we propose to start a regular ARTS DIARY feature. Photographs of ethnic minority arts events are also welcome — they should be black-and-white, glossy and clear so as to facilitate reproduction. Remembering that photography is itself an art form, we'd love to see pictures from amateur photographers, especially from the minority communities, depicting life in multi-racial Britain. By reproducing the best, we hope to stimulate this particular art form and help to bring photographers together. So let's be hearing from you all!

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If you make a chronological survey of African jungle drum beats, their imperceptible transition into Negro Spirituals, plantation and work songs, the plaintive note of the blues and its characteristic Negro idioms, you will find that they have formed a distinctive note in modern American music. They have also furnished an inexhaustible fountain of material for composers who write songs and ballads that have the world singing and dancing today. Swing music with its forerunners — ragtime, jazz, cake-walk, Charleston, Stomp-time, and the blues — have been exploited by many of the younger schools of writers. But it was from the *Melody Maker* in 1926 that jazz developed and flourished in England.

A young wealthy Spanish student, Fred Elizalde, had just arrived in England from the University of California equipped with first hand knowledge of jazz as it was played in America at that period. He went to Cambridge as a member of the University where he formed a band and created an entirely new style in dance music. It was he who made the *Melody Maker* conscious of what Negroes can do, and was the first to gain recognition in England for he was a great success.

During the expanded period of time, dating from the last war, a body of West Indians have introduced a faint resemblance of their music in the same manner, e.g. the Calypso-Steel Band-Reggae. The Calypso became widely known and extremely popular among English people when the West Indian cricketers won their first Test Match against England at Lords in 1951. It was the two devastating bowlers, Valentine from Jamaica and Ramadhin from Trinidad who did the most damage. This gave the West Indian satirist a golden opportunity to demonstrate the potential of the Calypso in the

It is compounded of humour and pleasantry, and its spokenness is exclusively the folk language of a people, directed with cunning skill, to what is apparent, conspicuous and publicly known.

The Calypso charms with external beauty by the emotion and indigenous dialect of the author. I will analyse it. Take the Calypso *Brown Skin Gal Stay Home And Mind Baby*. This is a prototype of rustic beauty which has rhythm, melody and poetry. It has come into existence without the influence of conscious art, but as a spontaneous utterance, filled with the characteristic expression of the feelings of a people. *Brown Skin Gal Stay Home And Mind Baby* — this is repeated with a sequence of the music. Repetition is the constructive principle which was employed by the folk musician in creating this melody; and repetition is the fundamental principle in all musical construction. The beginnings of poetic forms are also found in repetition; in primitive poetry it is exemplified in the refrain of burden; and in the highly developed poetry of the Hebrews in parallelism. If you turn to the book of Psalms you will find many instances of it. The Psalmist wrote thus: *Lord rebuke me not in thy wrath, neither chasten me in thy hot displeasure*. Here is a period of two members, the latter repeating the thought of the former. A musical analyst might find in it an admirable analogue for the first period of a simple melody. He would divide it into four motives: *Rebuke me not*, the second, *in thy wrath*, the third, *neither chasten me*, and the fourth, *in thy hot displeasure*, and point out an intimate relationship between them as exist in this calypso. The bond of union between the motives of the melody as well as that in the poetry illustrates a principle which is its necessary vehicle. It is because this principle guides the repetition of the tone groups that together, they form a melody that is perfect, satisfying, and fascinating.

Father gone away in a fishing boat and if him don't come back throw away the damned baby. Look how they have fused this song into their own satire. In the West Indies you can find a large collection of supremely interesting satirical songs. Satirical songs can be traced as

BLACK MUSIC

The music contribution of the West Indies

Rudolph Dunbar

far back as the time of the Israelitish triumph songs, and the Fescennine verses of the early Romans. This Calypso has a subtle elusive swing in perfect union with the poetry and melody.

The steel band

The Steel Band is without doubt, one of the greatest contributions to the realm of music in this present century. The human mind has created the inconceivable. During its embryonic development a social revolution took place in Trinidad. Hardship, poverty and want, suffered by the under privileged youth led to the most inspired conception of an invention. The Steel Band movement itself has deep and vital roots among the people for their pent up vagueness has found expression in comradeship. Each Steel Band hails from a particular section or district, and has become a social institution, as well as an asset to the community.

Its Background

The Steel Band has taken the place of the *Bamboo Tamboo* which was suppressed by the police on account of the riotous display of cacophony that emanated from its primitive and crude method of producing music. It is a cylindrical piece of bamboo which is struck on the ground, to produce the rhythmic percussion desired to stimulate the revellers at Carnival time. This bamboo was used in different forms, and was skilfully prepared so as to establish a definite form of rhythmic design. But suppressing the desire of a people for self expression, in bold revelry and riotous licence, by rulers who had a different cultural pattern of life, had created a will in the people for the simple riposte of finding a substitute. Therefore, the abandoned orgy of the 'bamboo tamboo' and its cacophonous blandishments that were a particular feature of the Carnival gave rise to the 'beating of pans'. It is extremely interesting to note the importance these

were no available substances affecting the essential material to beat upon, in order to produce a telling sensational rhythmic effect, the whole Carnival was lost. By this time they had fallen into a state of spontaneous inspiration. Experiments with dustbins, oil drums, and a various assortment of bottles struck with a spoon, were found to possess the resonance for instrumental colouring. The occupation of American soldiers in Trinidad during the war facilitated the process of solving the complexity of resources. Various individuals began to discover that the empty oil drums cast aside by the Americans were the unfolding of the problem to bring about the clashing changes of tonality, that were prevalent in the kind of substance hitherto employed. These petrol drums were eagerly sought after and cut into various sizes — beaten and tempered into a new shimmer of brilliancy. Year after year, the brilliant growth of persistent ingenuity produced a master work almost to perfection.

Inventors Had No Education

It must be remembered that the original inventors had little or no education. In addition, there were violent feuds among the rival bands; and furthermore, they were not considered as human beings and were kept constantly under police surveillance. Consequently, at the outset, the movement of the Steel Band was bitterly resented. Another instance of slur and derisive criticism against these rustic innovators and pioneers was the iconoclasm of this neo-mania of 'beating pans'. It was argued that these people were ignorant and did not know a note in music! It was the age that knew only the orthodox form of Orchestral and Military Band playing, hence the reason why the transgression of the Steel Band was so bitterly resented. It was argued further that the broadly trained musician can read the symbols, they stir his imagination thus enabling him to interpret the music as the composer desired. The untaught music-lover alone can get nothing from the printed page. Thus, the disciples of the Steel Band must learn to 'beat their pans' in parrot-like fashion. But what every one failed to see and recognise was that the original inventors of the Steel Band not only had life but a keen perception of grandeur and force of imagination, all of which



Top: Bob Marley with the I-Threes

A typical Trinidadian Steel Band

belong to genius. And above everything else they had taste which in the arts is the recognition of the beautiful, the graceful, and the love of that which is intrinsically excellent. Some of the chance sayings of Mozart betray much contempt for academic study. "Learning from books is of no account" said the Master. "Here, here and here (pointing to ear, head, and heart) is your school". It is easy to see the precise need for such reaction. The radical cause is a kind of inertia in all things human, by which the accepted is thought the only way. The essence of an art can never be put in formulae. The curious should read an account of the stormy abuse heaped upon Wagner when he appeared on the scene with the first flash of mischievous contempt for accepted formulas. Judgment was definitely rendered against him by contemporary opinion and prevailing tradition. Destructive rebellion cannot be blended with constructive beauty. As time went on, the beating of the pans deepened in intensity and broadened in scope. The recognition of an innovation such as the Steel Band is a condition precedent to the fancy or the imagination; and to achieve such recognition, there must be intelligent hearing in the first instance. Beauty and cunning skill in detail with relationship to other tones. The inventors had the intuitive capacity to discriminate sufficiently enough to recognise the three elements in music — melody, harmony and rhythm. The difficulty of tuning the 'pans' was overcome to a certain extent and they were brought together as a band; thereby producing a mystic fascination of clear and melodic polyphony. This inspired a vigorous element of young blood, who seized every available occasion with tremendous earnestness to practice at "beating pans". One day while walking along a street in Port-of-Spain, Trinidad, I suddenly heard in the distance the music of a most beautiful Argentine Tango. I accelerated my pace to get nearer the scene of the music which became more fascinating. At first I thought it was the loud playing of a radiogram. But to my great astonishment as I arrived on the spot, I discovered that the music was coming from a Steel Band rehearsing in a

aptitude and, the multiplicity of rhythms they were beating out on the pans was nothing short of a marvel.

Magic of Musical Creation

Fads and devices have been many in the history of music, and probably of most art. The popular verdict of the Steel Band therefore, should be one of positive appreciation. With insolent defiance the inventors of the Steel Band have achieved a Promethean stroke by the very magic of musical creation. It sounds rather bizarre when you read that music is being produced from petrol drums. But the fact remains that sound is the effect of vibration and is demonstrated by all manner of phenomena. If you study the science of acoustics you'll soon discover without any difficulty that (i) A piece of rough metal rudely struck gives out a number of vibrations at different frequencies, or of changing frequencies, which conflict with one another producing what we call noise; (ii) A properly smoothed plate of metal, carefully struck, gives out vibrations that reinforce one another, producing what we call musical sound. It is the second method that inventors of the Steel Band have adopted, thereby producing the minutest differences of pitch required. The vibrating agencies of the petrol drum can now be tuned within wide limits by altering the resonating surface of the pan. They have raised the beating of pans from their rustic simplicity to the height of expressive and exuberant joyousness, of playful humour, thrills, and of certain idyllic, lyric utterance. One stands bewildered before such art and stunned of all judgment. The irresistible urge of beating pans has been so popular that youths from the upper stratum of society, irrespective of race, creed or colour, have shown great attachment for the rhythmic weavings of African polyphony created by the Steel Bands. In effect, the Steel Band is still in embryo. Therefore you cannot expect to get a production of pure beauty of tone. There is bound to be a maze of metallic strains. I heard a Steel Band combination which was engaged for the dance session at the Pyramic Hotel in Cairo. It was reflected in the tender embrace of the dancers on the floor. In this wonderful age of invention, as time



Steel Pulse



Rico — 'Man from Wareika'



Ensuring that the steel pans have the correct resonance

progresses, there is certain to be a new resurgence in its material elements by means of electronics or the loudspeakers cabinet.

The Steel Band is the answer to a racial message after long suppression and torment. Here, if I cared to enlarge in a political disquisition I might account for deliberate national and social segregation which were the fate of the pioneers of the Steel Band Movement. It is a matter to rejoice therefore, in the musical utterance of a people who were groaning and struggling through the years against autocracy for the dignity of man. The question inevitably arises with the Steel Band as to the value of the world's judgment. Time will determine its proper need of praise.

Reggae music

Reggae music is not a new creation. It is an idealised Negro dance-frolic. Added to it is a striking rhythmic quality with a jungle swing that excites the nerves; creates hypnotic emotions and make you feel 'wicked'. When I use the word 'wicked', I am not referring to what is commonly termed 'living in sin and wrong'. How well my memory recreates a stimulating occasion when I was playing for the Footlights Club Ball at Cambridge University May Week Festivities with a 'six-piece' combination for which I made some special arrangements. It was a tremendous success. The undergraduates invited a most dazzling array of beautiful young women to the ball. A middle-aged lady, completely grey; narcotically drugged with the incandescent glow from the passionate music with its 'bouncing rhythm', made her way to the band stand and exclaimed: "this music makes me feel 'wicked'. What is in it?" That proved to me the extraordinary effect, the magic and power of music can have upon human sentiments and feelings.

It is the Rastafarians' culture in Jamaica, of whom Bob Marley is the 'high priest' that made Reggae Music internationally known. If an artist can fill Madison Square Garden in New York, it is a barometer for the success of

such an artist. Bob Marley did just that. When he appeared there the audience went delirious with enthusiasm. His latest recording, *Exodus*, has sold over 300,000 copies and is at the top of the Chart. It is dedicated to the Rastafarian cult. Reggae Music has found expression in the Handsworth Revolution in Birmingham. Steel Pulse, in an LP of eight pieces, recall in a solemn manner the stigma of the characteristic ridicule that has been obstructing the progress of the black man in the hostile world of the white man. Together with that is the strange abusing systematic despotism and overwhelming propaganda of inferiority.

Handsworth Revolution

I say to the people of Handsworth,
know that
One hand wash the other so they say
So let's join hands my brethren
Make the way for our children
(our children, our children)
And their children
(their children, their children)
Ensuring that they get life's fair
share of . . .
Equality . . .
Doesn't justice stand for all
Doesn't justice stand for all
Doesn't justice stand for all mankind
We find society putting us down
Crowning us, crowning us, crowning,
crowning us
A place of Evil, OH, OH
Handsworth means us the Black People
Handsworth means us the Black People
We're talking now,
Speaking Jah Jah language

Carnival- dancing in the streets

Photographs-P. 1: courtesy of Kensington News & Post
this page: Stella Gray



£250 award

A Reading Industrial Tribunal has ordered a firm of garment manufacturers to pay a girl £250 for injured feelings after she was refused a sewing machinist's job on racial grounds. This was the eighth successful Tribunal case to be backed by the Commission under the Race Relations Act 1976.

The Tribunal found unanimously that Samina Khan, an 18 year old of Pakistani origin, had been unfairly discriminated against by Pasolds Ltd, of Langley.

Her case was taken up by the CRE which claimed in evidence that while only 17% of the firm's 100 machinists were non-white, among the lower paid production operatives the percentage was about double.

Miss Khan said her application was rejected ostensibly because of 'travel difficulties' but she was unaware of any personal difficulty of getting to work.

She also claimed that she had not been given a proper interview nor were her sewing abilities tested.

'A dangerous political game'

TUC Equal Rights Committee chairman Bill Keys has warned that those politicians who use race as a political platform to gain power 'are playing a dangerous political game'.

Keys was addressing the TUC Congress in Brighton, which had the prospect of an immediate General Election very much on its mind. Much of Keys' speech was devoted to an attack on those political leaders who use the immigration issue to influence public attitudes to black people already settled in Britain.

Keys reported that the TUC General Council was most concerned at the failure to gain successful prosecutions for incitement to racial hatred. The language of some of those prosecuted has not only been disgustingly offensive to members of the ethnic minorities, but also to the vast majority of the community. If the law, 'as expressed by the Race Relations Act, was unable to check people like Martin Webster and Kingsley Read, then it had to be strengthened, he said. The General Council was discussing with the Labour Party ways to achieve that.

Fewer people

Citizenship of the United Kingdom and Colonies was granted to 27,524 people during 1977, according to figures recently released by the Home Office. This represents a fall of 22% over the 1976 figure of 35,317.

New UKIAS chief

Alex Lyon MP, a former home office minister, has been appointed Chairman of the UK Immigrants Advisory Service — a part-time, unpaid post.

Indian music seminar

A seminar on 'Appreciation of Indian Classical Music' is being organised by Barnet Community Relations Council in association with the CRE, the Indian High Commission, the Universities of London, Cambridge and Oxford and the Minority Arts Advisory Service.

It will be held on Saturday 21 October at India House, London WC2 and tickets are available, price £2, from the Programme Co-ordinator, 4 Cumbrian Gardens, London NW2 1EF. The fee includes the cost of lunch, coffee, tea and an evening concert.

Distinguished speakers will explain and demonstrate various melodies, rhythms and instruments from India. There will also be talks on Indian composers and what promises to be an intriguing lecture on how ancient Karnatic Music has been reconstructed using rock inscriptions. Judging by the programme, this event will appeal primarily to serious music students and devotees of Indian music. But the stature of the speakers and musicians indicates that while mass appeal might be lacking, scholarship and quality will not!



Mr Dilbagh Singh Mavi, recently appointed to the CRE.

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Outward bound...

Two groups of West Indian, Asian and Chinese youths spent part of their summer holidays with police cadets on an arduous Outward Bound course in the Yorkshire Dales.

The twenty youngsters became close companions at the cadets' training centre at Buckden, as part of a scheme organised by Leeds Community Relations Council and the police. The course was funded by a £150 grant from the Silver Jubilee Appeal and £90 from Leeds Education Department.

Insp. Tony Horsfall, community affairs officer for Chapeltown, said: 'This is the first time the Buckden centre has been used for anyone other than the police cadets'.

'The group will be living together and learning all the

activities together. We hope to teach them all a degree of self-reliance'.

'The aim is for them to see each other as individuals, rather than groups with a mythical barrier between them'.

During the course the youngsters were responsible for all their own cooking and cleaning. As NEW EQUALS closed for press, we learned that discussions are under way to see whether further courses can be arranged next summer.

Some of the Leeds youths who spent a week at the Outward Bound School at Buckden. From left: Shuyan Wan (15), from Chapel-Allerton, Mark Maynard (17), Shaun Campbell (16) and 15-year-old Lennox Cannonier (front), all of Harehills. Photo courtesy Yorkshire Post newspapers.



Social Services: can they cope?

Is British society going to be able to cope with the generation of Asian immigrants when they reach old age? How well can we meet the problems of the black youngster coming out of the care of a local authority? How can we attract more black and brown people into the social services? How can the training of social workers be improved to reflect the needs of multi-racial society?

These are just four of the type of questions asked in a new report published jointly by the Commission for Racial Equality and the Association of Directors of Social Services: *Multi-Racial Britain: The Social Services Response*. Some of the country's top social work directors, like Tom White of Coventry and Joe Young of Lewisham, have joined the Commission to produce this hard-hitting report.

All social service departments must take a long, hard look at themselves. Just how well have they developed to meet the needs of a changing society? Are they equipped for the major challenges which lie ahead? Are Directors of Social Services using their positions sufficiently well to influence their less aware colleagues, like the Town Clerk and the Borough Treasurer?

All the recommendations must be followed up. The Commission is going to press ahead to ensure improvements in services, especially in the Inner Cities. And the Commission is looking to members of

the minority communities to come forward and join these services, both as paid workers, and, vitally important, as volunteers.

But Social Services is just one of several services dealing with the needs of people in multi-racial areas. The Commission hopes to work with other professions — like social security, community health, and also

reports in the future.

For further details, contact Sydney Roper at the Commission's London office.

ON THE RECORD

'... any discrimination carries with it the virus of disobedience. It is hardly surprising, therefore, that people who are infected by racial discrimination should lose the habit of respect for the law.'

Rhodesian magistrate William Lunt in a case in which three Asians and three Africans pleaded not guilty to ignoring army call-up papers and were given suspended gaol sentences.

'The black community is young and, in too many cases, socially deprived and, in Britain as in the United States, youth and deprivation are traditionally bound up with the commission of crime.'

Sir David McNee, Metropolitan Police Commissioner, addressing the Los Angeles World Affairs Council.

'We have a measure of sympathy for you. You belong to a minority group in Wolverhampton and we are not so stupid as to fail to recognise that a number of you and your brethren go around in fear of violence.'

Wolverhampton Recorder Brian Farrar QC, sentencing a man for a knife attack on a youth.

New Community

Marriage patterns among young Asians are changing, according to two reports in the latest issue of *New Community*, the quarterly journal of the Commission for Racial Equality. The reports further indicate that some second generation South Asians may be unwilling to

community relations policy. The author was a police officer at an inner city station for two years and draws extensively on that experience. Mr Holdaway

that the institution of arranged marriages cannot survive for ever in the context of modern British society.

The two reports are written by Catherine Ballard, — *Arranged marriages in the British context* — which gives an account of changing marriage patterns among young Sikhs in Leeds; and Avtar Brah — *South Asian teenagers in Southall: their perceptions of marriage, family and ethnic identity in which attitudes to courtship, mixed marriage, dowry, divorce,*

communication with parents and family patterns are also discussed.

The main themes discussed in this issue of *New Community* are 'Youth and the Second Generation' and 'Minority Rights and Wrongs'.

Simon Holdaway writes on *The reality of police race relations: towards an effective com-*

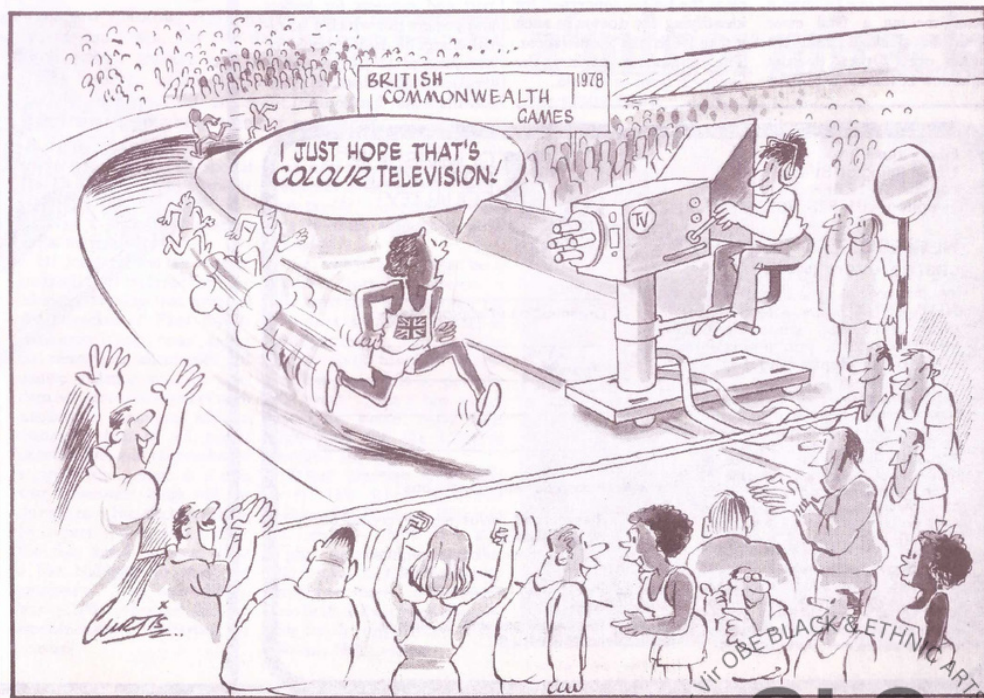
attitudes at different levels is lacking, and that before a more sensitive, open and accountable police community relations policy is achieved, there must be an analysis of the attitudes and actions of urban policemen.

New Community is available from the CRE Information Section, Elliot House, 10/12 Allington Street, London SW1E 5EH. Price £1.50 per copy.

British employers 'apathetic'

towards the goal of equal opportunity in the job market compared to their American counterparts, the Runnymede Trust said in a recent report.

Dr Michael Pearn, deputy director of the Trust, says that US employers take civil rights enforcement attempts seriously. Most employers have changed their selection procedures to take account of the Civil Rights Act.



Newspaper stirred up racialism: Press Council slams editor

The Press Council has criticised the *Sunday Express* for identifying a doctor in such a way as to stir up racialism.

In an adjudication released on 27 August, the Council upheld a complaint made severally by Mr J. J. Pirie of Crescent Road, South Woodford, and Mr D. Hullah of Argyle Road, London W.13.

In his column, the *Sunday Express* editor, Mr John Junor, told how an old vagrant had been taken to a hospital by police. The doctor who examined him had 'sent him packing' and the tramp had been found dead in the frozen car park.

The following Sunday Mr Junor noted that in his previous story he had not named the doctor. Giving the doctor's Arabic name, the Editor said he did not know his nationality but suspected that he did not wear a kilt or come from Auchtermuchty.

Mr Pirie complained that this article was racist — aimed at pointing out that the person who had apparently been cruel was foreign and, from his name, coloured.

Mr Junor told him that studiously avoiding mentioning a man's colour or origin was a kind of inverted racialism.

Mr Pirie replied that a person's colour or origin was mentioned only when something bad was said; it was hard to find reports praising somebody and mentioning their foreign extraction.

When Mr Hullah wrote to the editor Mr Junor replied that printing a name did not contain innuendo unless one believed a doctor making a fatal error should be shielded from the public eye. Other doctors might now be less likely to send

an old man out into the cold.

Mr Hullah then told the Press Council that ordinary readers would believe the doctor was an immigrant because of his name, and thus of suspect ability. There was an official inquiry and what was written could prejudice the doctor.

Mr Junor told the Press Council that the public had a right to be informed. In these cases everybody should be named irrespective of nationality or colour.

The Press Council's adjudication was: **The Press Council has stated previously in cases of this nature that it is a matter for the discretion of an Editor to decide whether there is legitimate public interest in connection with particular facts in knowing the race, nationality or religion of a person.**

There is thus no reason in this case why the doctor's name should not have been published as part of the original report without any racialist overtones. However, the way in which it was subsequently published with a distinctly racial connotation was totally unjustifiable.

The Council consider this an emotive subject and criticises the Editor concerned for identifying the doctor in such a way as to stir up racialism. The complaint against the *Sunday Express* is upheld.

New anti-racialism body starts work

Twelve major national organisations — including the three main political parties — have combined to produce hundreds of thousands of leaflets and posters aimed at combating the evil or racialism.

The Joint Committee Against Racialism, which first met in December 1977, is supported by the Labour Party, the Liberal Party, the National Union of the Conservative Party and the major religious, ethnic and youth organisations. The ethnic organisations include the Supreme Council of the Sikhs, the Federation of Bangladesh Associations, the Indian Workers Association G.B., the Indian Workers Association Southall, the Standing Conference of Pakistani Organisations and the West Indian Standing Conference.

One of the leaflets of the new organisation warns: 'Britain has a democratic tradition — don't let racialism destroy it'. It recalls how Hitler used racialism to achieve power in Germany and says, 'We are determined that nothing like this should happen again'.

The message might not be new, but the breadth of the support for this new initiative is. The political unity of the JCAR is demonstrated by the fact that its Co-chairmen are Miss Joan Lestor, Chairman of the Labour Party and Miss Shelagh Roberts, who was Chairman of the National Union of the Conservative Party in 1976/77.

Messages and offers of support and requests for leaflets and posters (for which a nominal charge is made) should be addressed to the Joint Committee Against Racialism, 302 Pentonville Road, London N.1.

MUST READ...

Some recent books on race relations and related topics of interest to teachers, social workers and others working in the field.

Work, Race and Immigration by Sheila Allen and others
University of Bradford, 1977. 415pp.

Discovering Africa's Past by Basil Davidson
Longman, 1978. 218pp.

Children of Immigrants to Britain: their Health and Social Problems by Edwin De H Lobo
Hodder & Stoughton, 1978. 116pp. £1.75.

Immigrants and Minorities in British Society edited by Colin Holmes
Allen & Unwin, 1978. 208pp. £10.

Problems of Asians in Penal Institutions by Roshan Horabin
Runnymede Trust/Howard League for Penal Reform, 1978. 24pp. 75p.

Immigration and Social Planning in Britain by Catherine Jones
Tavistock, 1977. 291pp. £7.85.

The West Indian Experience in British Schools: Multi-Racial Education and Social Disadvantage in London by Raymond H Giles
Heinemann, 1977. 170pp. £2.20.

Big demand for guidelines

More than 7,000 requests for the CRE's guides to employers on equal opportunity in employment and how to monitor an equal opportunity policy have been received since they were published on 12 June.

The bulk of the demand has come from employers' associations, individual companies, nationalised industries and local authorities. Amongst those bodies helping to ensure that employers are aware of the guidelines are the Confederation of British Industry and the West Midlands Engineering Employers' Association.

A reminder that *Equal Opportunity in Employment — A Guide for Employers* and *Monitoring an Equal Opportunity Policy — A Guide for Employers* are available, free, from the CRE Information Section.

Employers and Local Authorities

The CRE has published guidelines on how to implement an Equal Opportunity Policy and monitor it, and advice to local authorities on their responsibilities under the Race Relations Act 1976.



Available free from
CRE Information Department.

Elliot House,
10/12 Allington Street,
London SW1E 5EH.

Elliot House
10/12 Allington Street
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