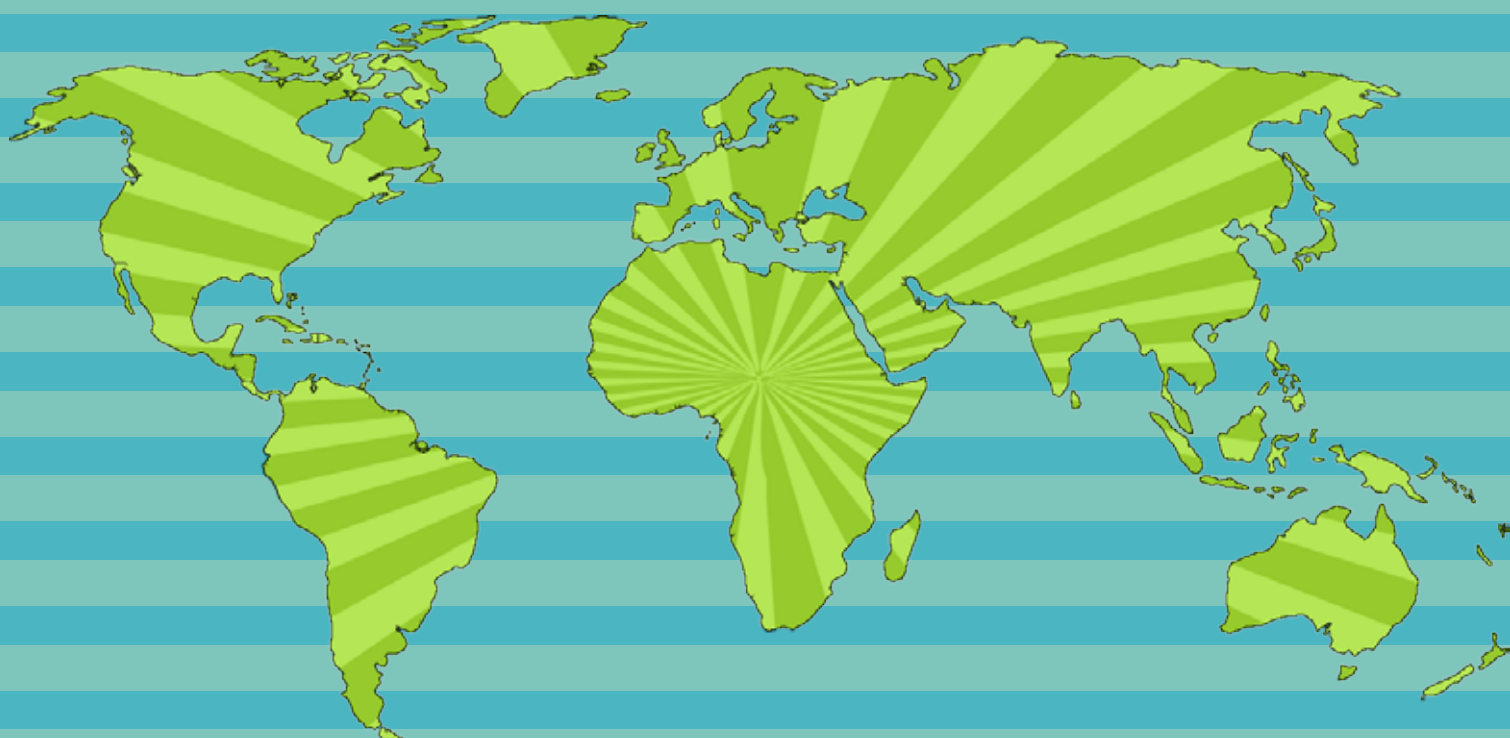


one PLANET



LEEDS SUMMER 2012

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one PLANET LEEDS SUMMER 2012

Working in partnership to support refugees
and asylum seekers in Leeds

Abigail Housing, LASSN, Leeds City of Sanctuary, Leeds
Refugee Forum, Manuel Bravo Project, Refugee Action
Leeds, Refugee Council Leeds, RETAS and SOLACE

With contributions from Lorna Gledhill, David Newman,
Bessy Isaiah, Saara Jaffery-Roberts, Jane Salmon, Hamza
Elbuhaisi and Ben Frew.

Designed by Ben Frew.

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Press Gang works with exiled journalists and activists to
encourage positive representation of asylum and refugee
issues in the media. Find out more at :

www.pressgangleeds.blogspot.com

pressgangleeds@hotmail.com

[@pressgangleeds](https://twitter.com/pressgangleeds)

If you'd like to contribute to the next issue, please get in
contact!

Special thanks go to HUB - MDP, Joshua Watts,
everybody at LASSN (Pete, Mas, Pauline, Katrina,
Richie), Rachel Pilling, all the agencies involved, and all
members of Press Gang past and present.

AGENCY UPDATES



This organisation provides supported housing for those who have had their asylum application refused but who cannot return safely to their country of origin – the 'destitution' project – and those who have recently been granted leave to remain and have therefore had to leave their Home Office housing – the 'refugee' project.

With regard to the destitution project, the organisation currently has 3 houses in Bradford and 1 in Leeds. The grant funding for the scheme ran out at the end of December 2011. We are funding the project for this calendar year from reserves and our Refugee Worker is about to embark on a fund raising project to pay for the work from January 2013 onwards.

The refugee project keeps ticking along, but faces an enormous challenge from April 2013 when refugees will be expected to claim the new, all encompassing benefit ... 'Universal Credits'. We expect that this, along with other significant changes to the welfare system (see the last issue of One Planet for more details), will create great hardship for new refugees. It will also probably make it more difficult for the charity to run its refugee services, which have been run for the last 5 years as a self sustaining social enterprise under the 'old' benefits arrangements



The Manuel Bravo Project

The Manuel Bravo Project is a charitable organisation which assists asylum seekers who are unable to find adequate legal representation. We are very pleased to have achieved two successful outcomes in the last few months. Clients who come to the MB have already been denied legal aid, because they are deemed to have less than 50% chance of success, so any positive outcome at this level is truly a success. One of these cases was made possible as a result of a grant from Comic Relief to fund a women-only service for women suffering gender-related violence. This is the first success that we have had in this programme. Also in the last few months we have taken on two case workers to work on appeals for our clients. This has dramatically increased the capacity of the project and we have been able to accept many more referrals as a result.

Our Project Coordinator attended a seminar entitled "Rethinking Asylum Legal Representation", the main points of which are summarised below:

1. Update on Research: "Justice at Risk" and "Early Legal Advice Project" found that since cuts to legal aid many asylum seekers are not producing an initial witness statement. The research found a direct correlation between time spent on cases and the outcome. The research also found a 10% higher success rate following early intervention of good quality legal representation. The results are to be published soon.
2. UKBA also in favour of early good quality legal reps as it makes their job easier.
3. A suggestion was made that asylum legal aid should be managed separately to general legal aid, possibly a separate fund.
4. There was a suggestion that there should be specific fund raising body to fund pro bono projects, perhaps the purchasing power of law firms could be utilized more.
5. Should someone be employed to work nationally to coordinate and resource pro bono projects ?

As a final note, we are happy to announce that there will be a Manuel Bravo Project in London. We have come to a licensing agreement with Law Works and they are going to use our model to provide pro-bono legal assistance to asylum seekers in London. DLA Piper solicitors will be providing solicitors.

LASSN

Leeds Asylum Seekers Support Network

We registered as a charity on 27 June 2002. It is unfortunate that there is still the need for our services but so important that we are here for asylum seekers and refugees in Leeds.

Leeds Asylum Seekers' Support Network was set up in response to the arrival of Kosovans to Leeds in 1999, by a network - hence our name! - of Church groups, the voluntary sector and students. An

effective response was needed to asylum seekers' isolation, material deprivation, destitution, financial hardship and the false perceptions and hostility that some may find in host communities..

I started working here on 10 March 2003. We have volunteers providing one to one Befriending support, English at Home tuition, Short Stop emergency accommodation, a Hardship Fund and a Raising Awareness project. The quality of decision making on asylum cases may have improved but little else has changed, so we are needed as much as ever.

Our tried and tested methods have stood the test of time: good management and training, working in partnership across the city, empowering refugees to make a new life in a safe country, helping those who have fallen foul of asylum law that has little regard for the lives of real people.

Join us! Places are still available on 30 June and 14 July, to train as a volunteer befriender, tutor or host. For further information on any of our projects, visit www.lassn.org.uk

Richie McAndrew
OFFICE MANAGER



Leeds Refugee World Cup will celebrate the contributions of refugees to the UK

As we gear up for Refugee Week, Refugee Council's famous Refugee World Cup will take place on Saturday 16th June at Thomas Danby College, Roundhay Road, Leeds between 10am and 4pm.

Celebrating the vibrancy and diversity of the city we now all call home, 18 Leeds-based refugee communities and agencies will bring teams to the tournament over the first weekend of Refugee Week. Alongside the winning trophy, the Lord Mayor will award one team with the Fair Play Trophy for best spirit and sportmanship. With national celebrations highlighting the positive contributions of refugees in UK society, the event will set a precedent for the rest of the week.

THE SILENCE

SURROUNDING WOMEN AND VIOLENCE

The Universal Declaration of Human Rights emphasises that “all human beings are born free and equal in dignity and rights,” yet the lived experiences of female asylum seekers in the UK beg to differ.

The 1951 Convention relating to the status of Refugees highlights the principal of treating all individuals – including asylum seekers and refugees – in a fair, neutral and consistent way. The European Union makes clear that member states are obliged to implement gender neutral policy, so as to treat women and men equally, and to gender-mainstream all policies.

Despite the ‘gender-neutral’ legislation and policy put in place by institutions like the UN and EU, there is *still* a deep lack of understanding of how gender may impact on persecution. For example, the UK Border Agency (UKBA) disproportionately refuses protection to female claimants: a study undertaken by Asylum Aid in 2011 found that 87% of cases made by women were rejected, of which 42%

were then overturned at appeal.

Women who are seeking asylum have often experienced gender-specific persecution. This includes domestic violence, rape, forced marriage, FGM (female genital mutilation), and forced abortion. Violence against women is pervasive both in their countries of origin and once they reach ‘safety’ in Europe: for example, a study carried out by the Vulnerable Women’s Project in 2006 found that of 150 women assisted, 76% had been raped either in their country of origin or in the UK. As a result, refugee women constitute the population of women most vulnerable to sexual violence worldwide.

The violence women experience once they have been granted asylum is not dissimilar to the very

violence they were fleeing: domestic violence, FGM, forced marriage and other gender based violence are widespread in European countries. The UK has a new mechanism for dealing with gender based violence against refugee women in the UK. The Destitute Domestic Violence concession was implemented in April 2012, and has increased refugee women’s visibility and rights. Under this policy, vulnerable and violated refugee women can apply for three months leave with access to benefits whilst they apply for indefinite leave to remain in this country. This is a significant improvement upon the previous legislation, which denied victims of domestic violence access to public funds, effectively making them choose between destitution and domestic violence.

However, the UKBA outlines that women are obliged to provide immediate evidence that they are subject to domestic violence. The guilt and shame felt by many women, and the highly complex nature of the cases, makes it very difficult for women to tell a UKBA representative of their experience. Also, UKBA decision makers are often ignorant of gender issues and do not follow official gender guidance. So, many women’s accounts are not seen to be real reasons for protection, and they are detained in the fast track system, which itself has been highly criticised for treating acutely sensitive issues as simple cases.

Another frightening prospect is that there is a current proposal underway to extend the probationary period to non-British spouses from one year to five years. This would trap extremely vulnerable women in abusive relationships for a long period of time, and would make it even more difficult for them to seek support and protection.

Gender based violence is simply not regarded to be serious violence by government authorities. As one state adjudicator put it: “being beaten up by your husband is not a reason for asylum, however deplorable it may be.”

Unfortunately, the system continues to fail hundreds of women who flee both state and domestic violence.

For more information, go to refugeewomen.com

Saara Jaffery-Roberts

THE LANGUAGE OF ASYLUM

These are the terms we are familiar with:

ILLEGAL IMMIGRANT

REFUGEE

ASYLUM SEEKER

But what do they actually mean?

Can a lack of understanding or misinterpretation of these terms lead to negative connotations which inadvertently lead to prejudice and fear? How can we ensure that every individual resident in this wonderful nation is treated with the respect, dignity and compassion that all humanity deserve? I heard the all-encompassing term New Comer used by an individual that I met recently and not only did it have a nice ring to it, I was also struck by the fact that there is a greater sense of self and identity when someone refers to us by the same title, name, term, nickname etc that we would use on ourselves.

The media has come under criticism for the constant negative portrayals of new comers and rightly so. The tendency to inflate the number of new comers resident; propagating the impression that the benefit system is suffering solely because of immigration; that the workforce has been taken over by 'foreigners'; that the increase of crime,

violence and corruption somehow coincides with the influx of non-British residents. This negativity towards newcomers has aggravated the stigma attached to terms used in addressing or identifying new residents in the UK. The media's portrayal of certain marginalised groups clearly demonstrates how the language we use can hugely affect public perception.

Sometimes I even understand that the media does not just inform but also can represent public perception of immigration. In fact it is precisely this cyclic relationship between the British public and the press that creates the necessity for us to re-dress and re-structure the descriptive language we use when referring to ANYONE or ANYTHING that is different or other than how we view ourselves as individuals, as a cultural group and as a society.

Now, I'd like to address this from the other

perspective, from the perspective of the British-born or bred citizen. I was on a bus journey from Bradford into Leeds and as I have observed many times over, there was a clear minority of white-British commuters. I remember that when I took residence in the UK in 2000, I stuck out easily as part of the minority and we must admit that a shift in the cultural fabric of the UK is clear and undisputed.

In order for acceptance to take place, before the walls of miscommunication and misunderstanding can be torn down, there must be a process of getting informed; a process of being able to take each individual on his/her own merit and not to pigeonhole each other based on our perceptions of their culture, religion, race, sexuality etc.

There are several organisations like Press Gang, STAR, Article 19 and many more who provide positive and accurate information about those

who are seeking sanctuary in the UK. These organisations seek to demonstrate how we can profit from innovation, art, music, food, culture, politics and many other rich perspectives and views that newcomers to the UK bring with them.

Moving forward, it is an individual, group and communal responsibility to get information and develop understanding so that we can all live harmoniously with each other without fear or resentment. A good starting point is to change the language we use as we shift our perspectives. We will inadvertently overcome suspicion and fear, releasing ourselves into enjoying the richness that lies in variety, and we will grow more rounded and fuller as a society.

For more information, go to article19.org

Bessy Isaiah

YOUNG PEOPLE SEEKING SAFETY CONFERENCE PANEL



image by LORA EVANS / PRESS GANG

AFRAID AND ALONE

Reports by the Refugee Council, The Children's Society and the Royal College of Psychiatrists have all raised questions over the treatment of young asylum seekers in Britain.

In 2009 the then Children's Commissioner Sir Al Aynsley-Green said the UK had one of the worst reputations in Europe for detaining children. Those who are considered "age disputed" may be remanded in adult detention centres indefinitely, and as they are not considered to be children, their child specific needs are not met. This can lead them to suffer from

Post-Traumatic Stress Disorder, clinical depression as well as emotional and psychological regression. As well as this the Royal College of Psychiatrists stated that the level of health care provided at the UK's largest detention centre, Yarl's Wood, was well below NHS standards. Children with serious conditions such as Sickle Cell Anaemia were unable to get the care they required. The Refugee Council's 2012 report 'Not a Minor Offence' makes clear that the longer they are detained, the more damage can be done to the child. European law and British guidelines only support the

Young Asylum Seekers are one of the UK's most vulnerable and yet least supported groups

detention of children if there is documentary proof they are over-age, or a local authority report has concluded they are adult, or their physical appearance strongly implies they are significantly over eighteen. Cases are supposed to be given the benefit of the doubt and those being assessed should be released into the care of the local authority to be treated as a child whilst awaiting a decision. Only those whose appearance implies that they are significantly over eighteen and have no documentary evidence to support their claim to be a child should be treated initially as an adult. However, in reality this is often not the case. cursory assessments are carried out by those untrained in dealing with or assessing children, while in some instances children are detained despite local authorities deciding they are children. Many of these judgements are subsequently overturned, with 58% of the age-disputed individuals assisted by the Refugee Council in 2010 found to be children after being detained.

Even when not detained, Unaccompanied Asylum-Seeking Children's (UASCs) needs are often not met. Criminal Law and Justice Weekly in 2010 classed them as one of the most at-risk groups when it came to trafficking, prostitution, poverty, homelessness and crime. Between 2009 and 2012 The Children's Society noticed a sharp rise – from 17% in 2009 to 34% in 2012 – in the number of children using its services who were classed as destitute.

Whilst the UKBAe United Kingdom Border Agency and local authorities are supposed to place the welfare of the child above everything else, age-disputed or not, there seems to be a worrying trend, conscious or unconscious, of placing the rights of young asylum seekers' firmly at the bottom of any decision making.

For more information, go to:
www.youngpeopleseekingsafety.com

David Newman

SECURITY COMPANY BECOMES SOCIAL LANDLORD IN YORKSHIRE

In March 2012, G4S were finally awarded the multi-million pound COMPASS housing contracts for Yorkshire and Humberside, G4S are now set to manage asylum seekers' initial accommodation and NASS housing in the regions for the next five years.

Campaigners in Sheffield, Bradford, Leeds and across the country have been working to reiterate their concerns about G4S' capacity to provide a dignified, respectful and safe service for asylum seekers in the region. For asylum seekers and their supporters, G4S' name immediately associates itself with the tragic case of Jimmy Mubenga, an Angolan asylum

seekers who died during a forced deportation managed by G4S guards in 2011. The family is still waiting to hear whether G4S themselves will face a charge of corporate manslaughter.

G4S have also chosen the notorious United Property Management as their property providing partners. UPM are well known by housing rights activists and already manage some properties for asylum seekers in Leeds and Yorkshire. Despite their company slogan

declaring that they "serve like a charity, perform like a business", their reputation amongst asylum seekers and support agencies seems to dispute this claim. Corporate Watch's research into UPM's often despicable housing standards is set to be released within the next month.

One of the biggest concerns of campaigners is ensuring asylum seekers have access to the same level of tenants' rights as other residents across the country. Many are fearful of damaging their chances of receiving indefinite leave to remain if they either engage with campaigners or make formal complaints against their housing providers. Fearing evictions, harassment or even deportation, asylum seekers are often too afraid to speak out.

G4S are now a dominant presence in what they have termed the UK's 'asylum market.' Responsible for social housing, detention centres and dispersal across the country,

there is a very real risk of information sharing between different sectors of the company. Whilst representatives from G4S are keen to state that this sort of information sharing will not take place, the fact that one organisation may be detaining the same individual that they housed the previous week will undeniably increase paranoia and fear amongst asylum-seeking tenants.

Those who seek asylum in the UK are not criminals. Every individual has the right to claim asylum in the UK, and has the right to have their case heard. By allowing G4S to control asylum seekers' social housing, the government has cemented

an approach that treats asylum seekers as potential criminals from the very start of their claim.

Detained, dispersed and housed by a multi-national security company, it is little wonder that a Zimbabwean asylum seeker in Sheffield made the following poignant claim: "I do not want a prison guard to be my social landlord."

For more information about the campaign against G4S' takeover of social housing for asylum seekers, see www.notog4s.blogspot.com, or get in touch at notog4s@gmail.com

Lorna Gledhill



Which subjects do you most often write about?

I usually write about the traditions and cultures of societies, and I like to analyse and criticise them ironically. I also write about my daily life and my experiences, and although I rarely write firmly or bombastically about politics, I tend to use satire and jokes to express my opinions.

What important achievements have marked your career so far?

Practically and personally, covering the Israeli actions in the Gaza Strip during 2008 and 2009 was extremely important to me. I'm also proud to have worked in many different fields of journalism, producing feature films, TV reports, and working with TV channels, News Agencies, Websites and Radio Podcasts. But in particular, my Arabic Journalism award and my DWI nomination are probably my finest achievements so far.

What ambitions do you have in journalism?

Personally I hope to get a chance to produce videos revealing the day-to-day lives of people living inside the world's conflict areas. In the short term, I would love to work alongside European journalists covering the Middle East, and beyond that I plan on establishing an international printed satirical cartoon newspaper. I am presently seeking partners and funding opportunities to get the project underway.

Did you face any difficulties working in Gaza?

The government is often suspicious of

journalists, and I was once warned against writing about political sensitive subjects. I've also known colleagues who were barred from travelling out of the country due to their journalistic activities.

And in Britain?

I can speak well in English and write to a good standard, but I have found it difficult at times to understand the communities here and the professional language. I often write sarcastically, which I sometimes have to be quite clear about to avoid confusion.

How do you feel about British journalism?

I respect the freedom of speech here and how each person can voice their opinion. However, I've been very disappointed to find out how some journalists have collected their information. I feel that many of the tactics employed by British journalists have demonstrated a disregard for individual privacy and media ethics.

Do you feel journalistic objectivity has been compromised?

Basically, all media organizations have a political colour, agenda and hidden policies, and the public have more news sources than ever before, so they can choose for themselves which kind of bias they want. The media here can be openly biased and consistent with their special interests and agenda. If I am still able to read the newspaper or watch the TV and differentiate where the bias lies in each of them, then it can't be said that any news is being reporting in a wholly objective manner.

What effect do you think the internet has had on traditional print journalism?

Traditional sources will still keep their sources, so I don't believe they will die. Radio still flourished after television, and newspapers can still thrive after the internet. I still prefer reading the newspaper on the bus because it's a nice rest from using the internet at home all the time! And remember, millions of people still can't access the internet or sit around for hours and hours to read the news online. To be clear, we have to differentiate between electronic journalism and social media because the electronic journalism is well-organized and have editors, team work and policies. It's a natural development status for media, from radio to television to print journalism to electronic media recently, but the social media (Facebook, twitter, etc.) is random citizen journalism for voiceless people who lost confidence in the mainstream media.

In addition to this, there are many differences between the tools of social media. For example, twitter can help the youth or the political parties to call for a demonstration through it or write about the current urgent events, and at the same time it can serve the politicians and officials to spread their messages to limited community as well as it can be a resource for the mainstream media.

So Twitter has expanded, but it will not take over print journalism. Twitter eliminates many aspects of writing, but blogs are very different. The issue here is the formula or the form, not the content itself. If the paper book ends, the distribution of the electronic book

will increase, but I still believe that each medium has its own form, audience and purpose.

Do you think social media has improved or damaged journalism?

Social media made a revolution against everything. First it was a revolution against the regular journalism which failed to talk about the corruption, torture and many other important issues. Social media now has a value more than journalism because it's interactive, quicker and uses simpler language. This has pushed journalism to change its policies, mechanism and even the language but journalism still shouldn't break ethical rules. I watch a lot of Arabic TV, and to be honest the BBC was the channel which best reacted to the influence of social media. So, social media has certainly

helped journalism renew and improve itself, slowly but surely.

How do you use social media yourself?

I have a blog, Facebook profile, Twitter account and YouTube channel which I update regularly. Twitter helps me keep up-to-date with the news, especially in the Middle East. I watch YouTube because one of the advantages of YouTube is that I can find the clips anytime and TV channels won't be able to present the huge amount of the clips that YouTube can.

Hamza's work can be found at:

maglouba.wordpress.com

[@hamza_elbuhaisi](https://twitter.com/hamza_elbuhaisi)



Hamza Elbuhaisi

A Foreign Journalist in Britain

a Question of FAITH

In the second quarter of 2011, applications for asylum numbered 4,787, 9% higher than in 2010. 70% of those seeking asylum were refused, 23% given status, and a further 8% were granted humanitarian protection or discretionary leave. These anonymous figures explain that in a three-month period, only 1,484 individuals were officially able to settle in Britain. The experiences of 3,303 asylum seekers were considered to be falsified, exaggerated, or simply not quite life threatening enough. If an individual is refused entry to the UK, they are given the option to appeal. In the same quarter as the above figures, 2,806 people appealed UKBA decisions. 27% of these appeals were granted. Therefore, the UKBA initially wrongly refused status for 758 vulnerable, often traumatised, individuals.

Even for those who eventually are granted refugee status in the UK, the transition from the purgatorial existence of the asylum seeker to certified 'refugee' is incredibly difficult. With all government support withdrawn after 28 days and recent cuts to the specialist employment

agency RIES (Refugee Integration and Employment Service), the receipt of status, as such, is not an end to the asylum wringer, but just a new chapter.

ALTERNATIVE METHODS OF COMMUNITY BUILDING

According to David Cameron, "real communities are bound by common experiences... forged by friendship and conversation...knitted together by all the rituals of the neighbourhood, from the school run to the chat down the pub." But it is these very 'rituals of the neighbourhood' that can create the closed world that many asylum seekers and refugees find themselves faced with in the UK. Often initially unable to speak English, with lives so dislocated from the 'school run' and the 'chat down the pub', it is almost impossible for asylum seekers to engage with this government's idea of political 'communality'.

In the words of Patricia Hynes, in order to fill the void created by a severe lack of political belonging, many asylum seekers resort to finding alternative methods of community building. Often, they find these important links

within faith organisations. Many faith groups offer space within religious buildings, in order to provide support for asylum seekers and refugees in the area. Creating a dialogue between newcomers and host communities, many religious groups manage to facilitate the kinds of cross-cultural encounters that allow for better community integration.

NETWORKS OF SUPPORT

Many faith groups of all religions in Leeds actively aim to involve refugees in the community. The vicar of St. Edmund's Church in Roundhay, David, believes that this fulfills the natural role of the church: "A church provides a network where you can move into an area, go along, and straight away see a whole bunch of people and a support network who might want to know you." For people who are often faced with hostility and suspicion, churches and religious groups can create new networks of support for those seeking sanctuary in the city.

Angela Hughes, minister of Steinbeck Church said that their church supports asylum seekers and refugees

I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: (43) I was a stranger, and ye took me not in: naked, and ye clothed me not: sick and in prison, and ye visited me not. (44) Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? (45) Then shall he answer them, saying Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

King James Bible - Matthew 25

in the community where possible, from providing clothes, food and friendship to language tuition. She says that asylum seekers and refugees are now often directed to the church for support, which they welcome.

DUTY?

A large proportion of work done in the voluntary sector is either co-ordinated by, or funded through, religious organisations. Dr Chris Maunder, lecturer at York St John's University explains why Christians have a duty to support asylum seekers and refugees: "There is an ethic of self-giving and care for the poor and dispossessed at the heart of the gospel. Hospitality toward the 'alien' is mentioned several times in the Old Testament."

Inspiringly, there have also been many multi-faith efforts to support integration. Sinai Synagogue has hosted several multi-faith gatherings which have involved refugees and asylum seekers, often in connection with City of Sanctuary (CoS), a movement which aims to make UK cities hospitable places for anyone seeking safety. Pippa Brook, a

member of the CoS steering group said the events were "all about forging friendships and making people feel welcome" which transcended religious differences.

WHAT DOES THIS MEAN FOR THE FUTURE?

Although faith groups tirelessly continue to support those seeking sanctuary in Leeds, Dr Maunder does not think that they can entirely fill the gap in social support created by funding cuts. He believes that the problem is symptomatic of a broken system: "The systems are not humane enough. [...] It's a poor way to run a society when a banking crisis leads to useful social jobs being cut. It suggests a lack of priorities."

This idea of systematic change is crucial to the future of faith-based volunteering groups in the asylum and refugee support sector. It is dangerous to rely on voluntary organisations to provide crucial support, especially in a precarious financial crisis. Equally, by fulfilling the government's 'Big Society' narrative, are we not at risk from colluding with an agenda that we do not agree with? This is the kind

of sentiment that arises in David's, St. Edmund's Vicar, thinking:

"So you're saying, 'just cut all the funding, don't worry about that, we'll pick it all up, don't worry about that. You slash those budgets because we'll do it all, don't you worry about it.' Do you do that, or do you stand back and go 'sorry, it's your responsibility, these people can die on the streets, we won't do anything because it's your responsibility.' Faith groups and others, people of good will, they're going to respond to these people but there's always that sense that we're kind of colluding with the government's agenda and we don't like that."

But, eloquently put by Pippa Brook: "as [they] are a persecuted group, how could we not help?"

Jane Salmon

with additional research from
Lorna Gledhill

REFUGEE

WEEK LEEDS 2012 JUNE 18TH - 24TH



MONDAY 18TH

Valuing Diversity feat. 'Asylum Dialogues' by IceAndFire Theatre
[11:00 - 15:00] @ Ebor Gardens Community Centre
Basic First Aid Training
[15:00 - 17:00] @ One Community Centre



TUESDAY 19TH

Home - Life as a Refugee Interactive Art Exhibition
[12:00 - 17:00] @ Row F, 1981 Hall, Kirkgate Market
This show runs until Saturday 24th



WEDNESDAY 20TH

Leeds Refugee Forum Family Party
[16:00 - 19:00] @ One Community Centre



THURSDAY 21ST

Self-Employment Workshop
[14:00 - 15:30] @ Hurley House
World Food Day with Refugee Action and PARRAS
[10:00 - 14:00] @ Aidan's Church
How to Become an Interpreter Workshop
[10:00 - 13:00] @ Hurley House



FRIDAY 22ND

RETAS has got Talent
[17:00 - 20:00] @ SHINE Business Centre
Basic First Aid Training
[10:00 - 12:00] @ One Community Centre
Celebrating Women from Around the World
[10:00 - 13:00] @ Hurley House



SATURDAY 23RD

Radio and Broadcasting Workshop
[10:00 - 16:00] @ One Community Centre



SUNDAY 24TH

Olympic Torch Relay Cultural Day
[15:00 - 19:00] @ Potternewton Playing Field

LOCATIONS

Ebor Gardens Community Centre
Haslewood Drive, LS6 7PS
One Community Centre
Cromwell Street, LS9 7SG

Kirkgate Market
George Street, LS2 7HY
Hurley House
Dewsbury Road, LS11 5DQ

St. Aidan's Church
Roundhay Road, LS8 5QD
SHINE Business Centre
Harehills, LS8 5HS