
Educators Against Racism and Apartheid

October, 1991

164-04 Goethals Avenue, Jamaica, NY 11432

The Crippling Legacy of Apartheid

Shortly after the "repeal by the South African regime of the Group Areas Act, the Land Acts, and other "pillars" of apartheid, the Bush administration rushed to lift sanctions. Educators Against Racism and Apartheid condemns this sinister act and calls on you to continue the struggle to maintain state and local sanctions. EARA urges private schools to continue to divest. Lifting of sanctions only serves to support the apartheid regime.

Apartheid is alive and kicking. It is part of the infrastructure of South Africa, just as institutional racism permeates the infrastructure of the United States. This summer, a delegation from the Interfaith Center on Corporate Responsibility visited SA to investigate the situation since the "repeal" of some basic apartheid laws. Here are their findings:

Participation in the Political Process

Black South Africans are still denied the right to vote. A wave of violence, unchecked by the SA gov't, is part of a devastating campaign to undermine political participation.

Education

Recent changes in the law allow blacks to attend white schools. The decision is left to the local level according to these criteria:

- 90% of the parents in a white school must participate the vote.
- 80% of those voting must approve the change.

Even those white schools which are integrated are bound by law to limit black students to no more than 49% of the school population.

In the Cape Town area the National Education Coordinating Committee reported:

average pupil:teacher ratio, Cape Town area

Schools for black children 60:1
Schools for white children 20:1



The Star

Health Care

South Africa's Business Day 7/10 reported:

patient:doctor ratio

National	1:1,009
black homelands	1:15,635

An ANC document on health care reported: Black children in SA are 5 to 10 times more likely to die before their first birthday than white children.

continued on the next page

The Natl Council of Trade Unions reported:

41% of rural African children are stunted
43% are underweight, in a country that exports food.

State spending for health care:

Africans	R138 per year
whites	R597

Repeal of the Group Areas Act

Despite the repeal of the Group Areas Act, the vast majority of people of color in SA are unable to afford housing in formerly "white" areas. The overwhelming majority of the country's 7 million homeless and "underhoused" will derive no benefit from the repeal. Critical community services, including health care, housing, education, welfare, water supply and public works, remain under the jurisdiction of "own affairs" departments. These racially defined bureaucracies continue to provide or deny basic services along racial lines.

Repeal of the Land Acts

The SA gov't White Paper on Land issued this year publicized the fact that this would terminate the legal basis for the racial allocation of land, which has confined the 27 million member black majority to the poorest 13% of the country's land. (Five million whites occupy the other 87%. The White Paper made it clear, however, that the gov't did not intend to restore land to the four million blacks whom it has forcibly removed from their land, or to make other provisions to compensate them or make additional land available.

Housing

Essentially no new homes have been provided since 1985. The repeal of influx control laws has permitted black workers to bring families from the homelands into areas where they work, and has also encouraged the migration of unemployed job-seekers. Consequently informal settlements of shacks with poor or

non-existent water and sewage facilities have sprung up, usually on the edges of townships.

This information is from ICCR, South Africa Program Fact-finding Report, August 8, 1991. This informative report is available from ICCR, 475 Riverside Dr. Room 556, NYC, NY 10115. (212) 870-2293

Educators Against Racism And Apartheid Lesson Suggestions

1. Compare and contrast forced removal in SA with the removal of Native people in the Americas. Should the 4 million black South Africans have their land returned to them? What about Native peoples' lands in the U.S.?
2. Invite a speaker from ICCR, the African National Congress (212) 490-3487, American Committee On Africa (212) 962-1210, or EARA (201) 836-6644 to your school.
3. Discuss these issues: Why did the Bush administration rush to lift sanctions against South Africa but not Iraq? What does it mean that apartheid is part of the "infrastructure" of South Africa? Is racism part of the social and legal "infrastructure" of the U.S. society?
4. Math: Use pegs or sticks to make sets of 10's and 1's. Look at the data on page 1 of this newsletter. Use the sets to show the pupil:teacher ratio in schools for white and black children in Cape Town. How many times more children on the average are in classes for blacks than in classes for whites? Bring children from other classes into your room until there are 60 children. Discuss how it would feel to have so many children crammed into such a small space every day with only one teacher. Discuss other conditions in the schools for black children such as lack of desks and books, lack of electricity, often with teachers who have not had a college education. Contrast schools for white children and children of color in the U.S.

Bush Recognizes Bantustan!!!!

Did you know the Bush administration and the State Department are the only governmental bodies on earth to recognize Bophuthatswana as an independent state? There are at least 900 political prisoners still languishing in apartheid's jails. 164 of them are being held by apartheid's puppet gov't of Bophuthatswana.

Yet President Bush "cheerfully" lifted sanctions, claiming that deKlerk has met the conditions of the Comprehensive Anti-Apartheid Act. On the issue of political prisoners it is obvious that the deKlerk regime did not live up to its agreement with the ANC to release all political prisoners by April 30, 1991 nor has it met CAAA conditions regarding political prisoners.

The Bush administration and the State Dept. have claimed publicly that deKlerk is not responsible for political prisoners in Bophuthatswana, tacitly recognizing the artificially created bantustan as an independent state. How President Bush can reconcile an often proclaimed "commitment" to ending apartheid while accepting one of apartheid's most infamous and universally denounced creations, the bantustans, has left most people flummoxed.

There have been demonstrations in SA calling for the release of Bophuthatswana political prisoners outside the U.S. embassy as well as an ongoing hunger strike by the political prisoners. (This information is from the Africa Fund. 198 Broadway. NYC, NY 10038.)

Suggestions For Your Class

1. Write to Pres. Bush and Congressional reps to condemn Bush's recognition of Bophuthatswana.
2. Take action at your school to condemn the lifting of sanctions and call for maintaining state and local sanctions. Send letters, draft petitions, demonstrate. Follow the lead of these people:
 - * The New York City Congressional delegation sent a strong letter to the State Department condemning the lifting of sanctions. (Honorable Herman J. Cohen. Assistant Secretary For African Affairs. Dept. of State. 2201 C Street, Room 6234-A. Washington, DC 20520.)
 - * Mayors Maynard Jackson, Atlanta: David Dinkins, New York: Ray Flynn, Boston: Tom Bradley, Los Angeles: Richard Daley, Chicago: Sophie Masloff, Pittsburgh: Gov. Jim Florio, NJ have stated their local sanctions measures will stand until true democracy comes to SA.
 - * People who demonstrated or held press conferences in Chicago, NYC, Dallas, Houston, Indianapolis, Baltimore, Cleveland, Denver, Kansas City MO, Providence RI and Minneapolis.
3. Investigate SA bantustans in Apartheid Is Wrong: A Curriculum For Young People, by Paula Rogovin Bower. Order from EARA. Make checks to Educators Against Apartheid. \$17 + \$5 p & h.



The First People

by Andre Carothers

One year from now, the official celebration of the "discovery" by Christopher Columbus of the Americas will take place. It is an event of some note for many people, but for wildly different reasons. For some it stands as tribute to the notion that, among their sacks of gunpowder and jerky, the Europeans brought enlightenment and prosperity to the lands they plundered. For the race of inhabitants that occupied the Americas before the arrival of the Europeans, 1992 commemorates the dawn of the day their culture was nearly exterminated.

The disparity between these two interpretations is more than a wrangle among historians, for few would argue that the native population benefitted from the arrival of the Europeans. Rather, the 1992 celebration acts as both a noisy denial of some uncomfortable aspects of American history, and an ironic commemoration of the white man's tragic fall from grace...Nearly exterminated along with

and enough money can sometimes persuade the reservation leadership to allow the companies free reign of Indian land, where many environmental laws do not apply...

It reveals much about the differences in attitudes toward the natural world held by the conquerors and the conquered, differences that have remained unaltered in 500 years...

In the discussions, we learned that many Indian communities across the country have rejected waste dumps and incinerators despite the promise of millions of dollars for their impoverished communities. They were happy to have the information provided by environmental organizations on the dangers posed by the facilities. But such statistics were not always needed-it was clear that, in the newly revived cosmology of Indian people, waste dumps and Indian land were simply incompatible...

Like a community united by a natural disaster, Native Americans are organizing around environmental issues, galvanizing in the process a revival of their traditional science, philosophy and culture. It is exactly what the environmental movement needs going into 1992, and much effort will be put into delineating the difference between the ancient planetary vision of the Indians and the myopic world view that, through force of arms, replaced it. Please write: The Indigenous Communications Resource Center. American Indian Program, 400 Caldwell Hall, Cornell University, Ithaca, NY 14850. (607) 255-1923



these native cultures was a different understanding of humanity's place on Earth.

Last June, I joined 300 Indians from across the U.S. in South Dakota's Black Hills, a few miles from Bear Butte, to talk about toxic waste on reservations. Established waste-handling companies like Bechtel and Waste Management Inc. are targeting Indian reservations as sites for recycling plants, waste incinerators and landfills. Reservations are attractive largely because Indians are poor,

excerpted from E Magazine.

Andre Carothers is editor of Greenpeace Magazine

(Remember the article in the EARA newsletter last year about American Cyanamid and other corporation's dumping of mercury and other toxic wastes in Namibia and bantustans in South Africa? Does this sound familiar? Discuss environmental racism with your class. Are there any signs of environmental racism in your city? If so, please contact Dr. Peter Bower, Dept of Environmental Sciences at Barnard College, 120th & Broadway. NYC, NY 10027 (212) 854-3589)

Columbus, Rediscovered

In Nineteen Hundred and Ninety-Two, the Admiral Is Sailing Into One Hell of a Political Squall

by Joel Achenbach

History does not know the name of the Discoverer. But he, or she, was probably one of the children of the fisherfolk, some sharp-eyed sprite swimming in the tropical blue water or collecting shells on an island called Guanahani. The Discoverer would have seen, early in the morning, a strange object on the horizon, gradually coming closer. An enormous watercraft. With vast white squares of cloth.

The vessel came into the lagoon, and then six large men rowed to the shore in a skiff. They had sickly pale skin, and colorful hair that sprouted from, of all places, their chins and cheeks...

The fisherfolk gathered peacefully, and welcomed these bizarre visitors.

The leader, the "Captain General," as he called himself, was completely unintelligible.

Cristobal Colon stepped on land and proclaimed, in Spanish, that this would henceforth be the property of the king and queen of Spain. He asked that his five colleagues bear witness to the deed. One took notes. Three flags were planted in the sand.

Then came the cultural exchanges. The sailors gave the "Indians," as they eventually misnamed them, some trinkets, in return for cotton balls and parrots. One of the fisherfolk tried to pick up a sword and cut his hand on the blade. Colon wrote in his journal that these people clearly had no knowledge of warfare. "They must make good servants," he wrote on that Oct. 12 of 1492. Two days later, he penned a letter to his royal sponsor:

"Your Highness may, whenever you so wish, have them all sent to Castille or keep them all captives in the island, for with fifty armed men you will keep them all under your sway and will make them do all you may desire."

FOR TEACHERS

What did you do to prepare for "Columbus Day" this year? Did you ignore the "razor-sharp spike rising from the calendar?" Did you tell your students the same story your teacher told you when you were a child? Did you just read a storybook or textbook? Did you make the three ships for your bulletin board?

EARA hopes you did not do those things. If you did, there is still lots of time to help your students rediscover Columbus. You can learn about the lives and culture of the Native people then and now. Then role-play the first arrival of Columbus and the subsequent voyages when the Native people were enslaved, exploited, or killed. Reread the stories and texts more critically this time. Look at the adjectives. Which adjectives are used to describe Columbus, the Native people?

To Colon, a ka a Christopher Columbus, this new land was ripe for exploitation...As for the natives, he wrote, *"I say that Christendom shall make good business with them, especially Spain, to which all must be subjected."*

In the end, the fate of the islanders, and the fate of all the diverse nations of indigenous people in the Western Hemisphere, was to be worse than mere subjugation. The "Indians" endured a holocaust, a disease-borne extermination unlike anything since in human history. There were as many as 3 million Tainos on the Caribbean islands in 1492. Within a generation, there were virtually none.

In the years leading up to 1892, the 400th anniversary of the "Discovery," there was a movement to canonize Columbus. But he was ultimately deemed no saint. The movement was derailed not because Columbus exploited and abused other human beings, or because his immediate legacy included the creation of a vast African slave trade or because his vision of what could be done with these new lands was mercenary to the point of rapacity.

It was because he had a son out of wedlock.

The Quincentenary is a razor-sharp spike rising from the calendar, a hazard by which every thinking person must carefully navigate...



*excerpted from the
Washington Post 7/14/91*

Racism in Housing

AIM: Young people will investigate the concept of racism in housing through the poetry of Langston Hughes.

INTRODUCTION: Langston Hughes was born in Joplin, Missouri, in 1902. He devoted his life to writing and lecturing, particularly on social issues. He lived in Harlem, in New York City until his death in 1967.

ACTIVITIES:

Reading/ critical thinking/ action/ Discuss these poems by Langston Hughes. What problems and sentiments was he addressing? How can writing by poets help in the effort to combat racism in housing? Write poems about problems you or your family may have faced in relation to racism in housing. Publish the poems in a school or local newspaper.

Ballad of the Landlord

Landlord, landlord,
My roof has sprung a leak.
Don't you 'member I told you about it
Way last week?

Landlord, landlord,
These steps is broken down.
When you come up yourself
It's a wonder you don't fall down.

Ten Bucks you say I owe you?
Ten Bucks you say is due?
Well, that Ten Bucks more'n I'll pay you
Till you fix this house up new.

What? You gonna get eviction orders?
You gonna cut off my heat?
You gonna take my furniture and
Throw it in the street?

Um-huh! You talking high and mighty.
Talk on - till you get through.
You ain't gonna be able to say a word
If I land my fist on you.

Police! Police!
Come and get this man!
He's trying to ruin the government
And overturn the land!

Copper's whistle!
Patrol bell!
Arrest.

Precinct station.
Iron cell.
Headlines in press:
MAN THREATENS LANDLORD
TENANT HELD NO BAIL
JUDGE GIVES NEGRO 90 DAYS IN COUNTY JAIL.

Little Song On Housing

Here I Come!
Been saving all my life
To get a nice home
For me and my wife.

*White folks flee -
As soon as you see
My problems
And me!*

Neighborhood's clean,
But the house is old,
Prices are doubled
When I get sold:
Still I buy.

*White folks fly -
Soon as you spy
My wife
And I!*

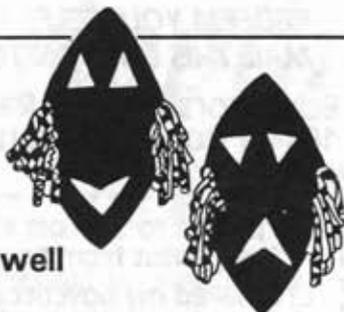
Next thing you know,
Our neighbors all colored are.
The candy store's
Turned into a bar:
white folks have left
The whole neighborhood
To my black self.

*White folks, flee!
Still - there is me!
White folks, fly!
Here am I!*

From: Draft of the Activity Guide For Combating Racism: For Interested People of All Ages, by members and friends of Educators Against Racism And Apartheid. Feedback is welcome. Please contact EARA if you want to help research or write the Guide. (212) 836-6644

Resources

THE THEATRE WORKSHOP



with Maxine Maxwell
Presents...

I Can Feel It In My Bones

Celebration of African American oral tradition.

Kindred Spirits

A collection of family stories that reminds audiences of people in their own lives. Stories for the entire family.

Listen My Children

Six characters from Ida B. Wells and Elizabeth Eckford to Winnie Mandela. Study guide available.

Echoes of the Past

Focuses on African and African American heroes. Study guide available.

Maximum audience: 250
For more information Contact:

Maxine Maxwell
The Theatre Workshop
150 West End Ave #11-S
NYC, NY 10023
(212) 713-5986

NAMIBIA



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Please write to the Namibia Support Committee for information about their monthly publication "Namibia Development Briefing."

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Rethinking Columbus

Essays and resources for teaching about the 500th anniversary of Columbus's arrival in the Americas.

Rethinking Schools is proud to present a special edition of its newspaper to help teachers, students, and parents provide a critical, pro-Native perspective on the Columbus quincentenary. Published in collaboration with the Network of Educators on Central America, *Rethinking Columbus* offers 96 pages of resources and teaching ideas for kindergarten through college.

One copy	\$4.00+\$2 postage
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I call on Kellogg's Co. to divest fully from South Africa. I will not buy Kellogg's cereal until you do.

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Educators Against Racism and Apartheid
164-04 Goethals Avenue, Jamaica, NY 11432

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- I mailed my boycott coupon to Kellogg's Co.
- Please send me a list of resources for learning or teaching about apartheid and South Africa.
- Enclosed is a contribution to help cover expenses for the boycott Kellogg's campaign. (Make check out to Educators Against Apartheid—Boycott Kellogg's)

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Address: _____

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Educators Against Racism And Apartheid
164-04 Goethals Avenue
Jamaica, NY 11432

End the Columbus myth! Teach critically!

