



AMANDLA!



November '89

Somehow We Survive

Somehow we survive
and tenderness, frustrated, does not wither,

Investigating searchlights rake
our naked unprotected contours;

over our heads the monolithic decalogue
of fascist prohibition glowers
and teeters for a catastrophic fall;

boots club the peeling door.

But somehow we survive
severance, deprivation, loss.

Patrols uncoil along the asphalt dark
hissing their menace to our lives;

most cruel, all our land is scarred with terror,
rendered unlovely and unlovable;
sundered are we and all our passionate surrender

but somehow tenderness survives.

Dennis Brutus

Source: When My Brothers Come Home, Poems from Central and Southern Africa. Edited by Frank Mkalawile Chipasula.

The University of Toronto Anti-Apartheid Network (UTAAN) is once again proud to bring you AMANDLA! This monthly newsletter's aim is to bring about a greater awareness of the constraints of South African Society. From November 6-10, we are having an "Anti-Apartheid Awareness Week" on the St. George Campus. We urge everyone to visit our table in Sid Smith Lobby to ask questions, pick up a schedule of the weekly events that are taking place, and most importantly to participate to help UTAAN achieve its most important goal—the complete divestment of all pension funds from South Africa. You can make a difference by signing petitions that may circulate in your classrooms, residences and on the street. Together we can help to end racial oppression in South Africa!

Apartheid: Cause and Cure By Kyo Maclear

The indigeneous people of South Africa were "missionized" by the Europeans as early as 1652 in the Cape with the arrival of the

arrival of the first Dutch Calvinist settler farmers (Boers). They used the Christian Church to "civilize" the African people. Essentially, They succeeded in breaking down the traditional value systems of the indigeneous peoples, replacing these with foreign values of the Christian world. Significantly, this cultural colonization provided a structure and creed for separating rather than uniting the races.

The seeds for the master/servant society that would allow for the perpetuation of Apartheid had been sowed. This imposed culture undermined the unity of the Africans by forcing them to reject their long established methods or worship, their heritages and eventually their people. It is no exaggeration to call this a crippling of the mind and soul.

The struggle against apartheid is based on a mental revolution. Mangaliso Robert Sobuke, the founding president of the PAC (Pan Africanist Congress) illustrated this clearly when he said, "It is our task to exorcise this slave mentality, and to impart to the African masses that sense of self-reliance which will make them choose to starve in freedom rather than have plenty in bondage....we are calling on our people to assert their personality."²

The success of such a struggle depends highly on a re-evaluation of the education system in South Africa and also on an understanding of the impact of media in shaping this inferiority complex.

Education in South Africa is categorized by the Bantu Education Act. The Department of Native Affairs (which is a central government body) controls teacher training at the primary and secondary level. Strongly influenced by the philosophy of Apartheid, the Department places emphasis on practical rather than academic areas. This limits the opportunities of the African from the very beginning. In psychological terms, this emphasizes the notion of the African peoples "station" in life—conditioning the individual to accept the status quo of white supremacy and black inferiority as the norm.

The media within South Africa also helps propagate Apartheid through ingrained bias. The Zulus, for example, have long used as "evidence" that South Africa's blacks are not yet ready for self-rule because they fight amongst themselves. This "rationalization" is disseminated by the same government that uses weapons of war as its main means of persuasion. A government which also bludgeons the media into serving its propaganda. The pen is often more cutting than the sword when both are government controlled.

The plight of non-white South Africans, and the extent of change that must be affected, requires outside understanding of the paradoxical role of religion, education and the media in that country. Collectively, these institutions are the greatest means for promoting Apartheid, or the greatest means of change. A sword is

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double-edged: the outside world means in turn manipulate these institutions.

*PAC espouses the philosophy of Pan Africanism

General Boycott called for!!

Many of you may be unaware that the household products that you buy are generated by companies that are owned and/or operated by South African Corporations. With the permission of University College's paper, "The Gargoyle", Amanda! is reprinting these products which should be 1. not bought 2. removed from the consumer market:

Aim*, Alka-Seltzer, All, Axis*, Bactine, Beech-Nut, Black Flag, BP(British Petr.), Canada Dry*, Caress, Carnation*, Chef Boyardee, Close-up, Colgate-palmolive, Cutex, Celsey, Dove*, Final Tough, Fleischmann's, Flintstone Vitamin, Hand-Wipes, Hawaiian Punch, Hills Bros., Huggies, Imperial Margarine*, Irish Spring, Jiffy-pop, Johnson & Johnson, Kimberly Clark, Kleenex, Krona*, Lean Cuisine*, Libby's*, Lightdays, Mrs. Butterworth's*, Nabisco, Nescafe*, Nestle*, New Freedom, O.B., One-A-Day*, Oreos, Palmolive, Pepsodent, Pine-Sol, Pond's*, Post-it*, Preparation-H, Ragu*, Rave*, Rinso*, RJR Nabisco, Rothman's*, S.O.S *, Sani-Flush, Scotch Brand, SHELL OIL**, Snuggle*, Soft 'N Gentle, Sunlight*, Taster's Choice*, Texaco*, Tylenol, Unilever*, USX (U.S. Steel), Vaseline*, Vogue, Wisk*, Woolite, Wylers*

Source: "Shopping for A Better World" (1989)

"The struggle of the people of South Africa is not directed towards amending the apartheid system, but destroying it. Liberation must entail a shift in power relations such that all South Africans can engage in the political process on the basis of full equality, and collectively shape society, establish the institutions of government and adjudicate on how the resources of our country and the product of our labour should be used for the common good" Oliver Tambo, President of the ANC.

Upcoming events:

This week, as you know, is "Anti-Apartheid Awareness Week" and there are a few events that we think deserve an extra special mention:

Friday, November 10:

1. There will be a rally supporting divestment at U of T in front of Sid Smith at Twelve Noon. We have invited our very own President, George Connell, President-to-be, Robert Pritchard and the Chairman of the Faculty Association, Fred Wilson to speak on the University's position regarding investments in South Africa—whether or not they come is another story. This will precede a **CAMPUS WALK AGAINST APARTHEID**, a walk that will end at the faculty association at approximately 1:30 pm.

2. There will be a benefit held on Friday Night at Reznikoff's, University College's Pub from 9:00pm to 2:00 am—everyone welcome. If anyone desires to purchase our brand new t-shirts and buttons, this is the place!

If you are interested in joining UTAAN please contact Kyo at 340-9190 or James at 532-2889.

Thanks to the contributors of this month's issue: Kyo Maclear, "The Gargoyle", Gary Krakower, Aristo and Loriann Hottot.

