

HARINGEY COUNCIL'S ANTI-HETEROSEXIST POLICY

IS RACIST

Racism in Haringey Council is much more entrenched, dangerous and cancerous today than any other time during the borough's history. This is so despite it's so called commitment to race equality, multi-culturalism and anti-racism. Acting in consort with it's white racist oppressors, that is to say, white racist advisers, officers and members the Council is committed to an anti-hetrosexist policy which is a threat to the Black community and runs counter to the borough's multi-cultural, anti-racist and race equality policies. We have often argued that racism includes biased conditioning with the ability to control power and resources. It is significant that the white racists within the Council have taken advantage of their position of being in the majority and the Black Leader of the Council's quest for equal rights and justice for Blacks to usher in their racist policy whilst at the same time exerting subtle pressure on the Leader to toe party line who desperately and importantly must remain in a position of power to help the Black community.

Heterosexism (the normal relationship between male and female) is the very foundation of the Black family and an essential part of our cultural, religious, moral and social heritage. It is irresponsible and racist for the Council to suggest that "the social constrcuts such as 'the family', is only one of many ways of life" and that they will break up the Black family where in their view they consider that there are "lesbians under 18 who wish to leave home..." The Council also threatens to withdraw funds from voluntary organisations which does not comply with their policy. Many Black religious and other organisations are bound to lose their funding because they do not consider hetrosexism as abnormal.

The Black Community is conscious that it was the forefathers of the white racist oppressors in the Council who while declaring the doctrine of racial purity were the world's leaders in bastardising Black people, denigrating the high morals of the Black race, breaking up the extended family unit and getting

Black people to accept the nuclear family as an alternative. The white feminists in search of their identities and practising assertiveness sought to exploit the spirit, the metaphor and the rhetoric of the Black movement but refused to come to grips with their own racism. The women's liberation movement were able to win Black women into their ranks. White racist women were able to get positions which allowed them to exploit the Black women and Black men further.

The devices and deceit by white society has now generated division and diversion in the Black community, and threatens to defeminise the Black woman whilst at the same time the white oppressors in the Council are struggling to emasculate the oppressed Black youths and men. There is certainly in the borough a high incidence of unemployment and underemployment, and Black female heads of families over whites.

It is white society once more that is clamouring for change. The people behind the move of anti-heterosexism are the white middle classes in the Labour movement who now wish to partake of the social vices available to Victorian society, modern conservatives in the upper strata of society and upper classes by exploiting the plight of those Black and working class minority groups under the pretext of equality of opportunity. The draftsmen of the Council policy must know that it will destroy the trust that the Black community have in the Labour Council and frustrate the Council's policies on racial equality. Such a policy would undoubtedly mean more jobs for white people for obvious reasons. The aim of the Council is to promote a diversity of styles of family life, and consequently ^{WHITE} opposition to heterosexism in the school curriculum is compulsorily enforced, doing your own thing will be the norm including casual unions ; such as shacking up with your partner.

Homosexuality cannot be an alternative to heterosexism in Black society and does not promote family stability. It has its roots in a morally decadent white and European society. We must, however, show respect and consideration for our Black and homosexual Brothers and sister and acknowledge the fact that they are homosexuals without advocating the promotion of homosexuality within the school structure.

School policies relating to lesbians and gays could be dealt with within the schools' pastoral and counselling systems.

A Public Meeting by the Haringey Black Pressure Group on Education is to be held on Monday 17th November 1986 strictly for the Black Community to discuss Education Issues: (i) Racism in Schools (ii) Monitoring (iii) The New GCSE (iv) Gays and Lesbians in Education - The speakers will be 1. Bernie Grant (Leader of Haringey Council) 2. Martha Osamor (Chair - Schools Sub-Committee) 3. Bob Harris (Chair - Education Committee)

VENUE: WEST INDIAN CENTRE
9 CLARENDON ROAD
HORNSEY
LONDON N8

TIME: 7.00PM

FROM

HARINGEY BLACK PRESSURE GROUP ON EDUCATION
WEST GREEN COMMUNITY CENTRE
STANLEY ROAD
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6th NOVEMBER 1986