



Emanuel School

# BLACK HISTORY MONTH

TUESDAY 10<sup>TH</sup> OCTOBER 2023

## DEVON MALCOLM

### THE DESTROYER AND UNIFIER OF POST-APARTHEID SOUTH AFRICA

Mr S Turner

'You guys are history' were the words uttered by fast bowler Devon Malcolm to his opposite number Fannie DeVilliers, who had just struck him with a fearful blow on the forehead during the morning session of The Oval Test Match in 1994. Fortunately, Malcolm was not in the England cricket team for his batting – being short sighted made this a tricky pursuit for him to master at the highest level – no, he was there to bowl fast.

Half an hour later, true to his word, Malcolm had removed the top three South African wickets on



Devon Malcolm, bowling on his way to 9 wickets against South Africa at The Oval, London, 1994.

his way to taking nine wickets, a remarkable bowling spell that was widely celebrated across this nation, but perhaps more so in the black townships of South Africa who, hitherto, had been excluded from playing professional cricket during the long and painful apartheid years.

Devon Malcolm was born in Kingston, Jamaica but moved to Sheffield, England at the age of 16. His mother died when he was young, and his father moved to England to work as an engineer in a factory. It was not long before he started playing cricket with his father for a local team, the game was used by African-Caribbean communities to link together and reinforce cultural ties. Cricket gave Malcolm's father's generation so much pride, as well as a vehicle to raise their self-esteem in the face of racism that was commonplace at this time.

Malcolm had a long and illustrious playing career in English county cricket, but his international career was stop-start with his 70 appearances for England spanning from 1989 to 1997. He is, arguably, England's most recognisable African-Caribbean player for that single performance alone in 1994.

I was in awe of Malcolm from the first time I saw him play on the television: his pace and his power were offset by an entirely gentle demeanour, he had fire in his belly and a profound respect for his opponents and the game. I also liked his name, my dad is called Malcolm and up until 1994, I thought it was an uncool name, but Malcolm proved me wrong!

However, this bowling performance was about so much more than cricket. South Africa were touring England in 1994 for the first time since a global ban

was placed upon their economic, cultural, and political activities due a racist policy known as apartheid. The ruling white government deemed that all non-white citizens were second class and set significant limitation upon their day-to-day activities. The cricketing ban had begun in 1968 when the government of South Africa asked the English cricket board not to select Basil D'Oliveira, a person of colour, during their tour. This request was denied and so a 24-year period in cricketing isolation began.

The South African team that Malcolm demolished contained only one non-white player because the professional game had been entirely dominated by white people for three decades. So to see a black man scythe through a batting line with a mixture of skill, cricketing intellect and ferocity sent a strong message to black South Africa that cricket was a game for them and has inspired a generation of black fast bowlers such as Makhaya Ntini, Kagiso Rabada and Lungi Ngidi who have been at the centre of their bowling attacks for the last 20 years.

During the England cricket tour of South Africa in 1996, Malcolm met President Mandela during a match in the township of Soweto. He said 'ah, I know you. You are the destroyer, thank you for coming to my country.'

Today Malcolm remains very much involved in cricket as a professional match referee and supports English cricket's campaign to fight racism within the game, where there remains much work to do.



President Nelson Mandela of South Africa meets Devon Malcolm and his teammates during a game in the township of Soweto in 1996.

## SCHOOL Keza (IIRCW)

Doesn't everyone deserve the right to go to school in a safe and secure environment? Well for Ruby Bridges, the famous six-year-old who had to be escorted into her formerly all-white primary school in New Orleans, school was horrible. She was denied access to the canteen, and the break area, and on her first day of actual lessons she was the only child in the class as all the other children had withdrawn from the school. By December 1960 there were only 18 students in the whole school and life continued. She had one-to-one lessons with Barbara Henry, her teacher, and still, she was screamed at and rallied against when she walked into school. By Second Grade the protesters stopped, and her school was partly integrated so she persevered and graduated high school. Ruby grew up to be one of the first black Americans to work for American Express and she now runs her own Ruby Bridges Foundation.





## EVERY BITE TAKES YOU ON A JOURNEY

Ms T Parks

Every bite takes you on a journey and every dish tells you a story. A story about its origin, a tale about its culture, and tradition that perfected it over time. Soul Food, has it all. It is not like your regular meal; it is much more than that. The word "Soul" was used to describe African American Culture in the old days, the same word which is now referred to as the very essence of life.

Soul food is like a reflection of our past, a symphony of our struggles, and a lesson for our future. If you are a foodie, this ethnic cuisine must be at the top of your list. Because it will not only taste delicious in your mouth but will also give you a glance at the tradition that is being passed down for generations. And by the time you finish your very first Soul-cuisine meal, it would have already touched you from deep within and told you a story about its heritage.

It is almost ironic how something so tragic can give birth to something so great. Everyone cherishes their food culture because it is like a language that transcends word-limits and taps into the reservoir of deeply rooted emotions. The very first bite of Soul food gives you that feeling of nostalgia when



flavours start to mingle, and you begin thinking about the past.

A rich amount of history is condensed within this exquisite, American Southern cooking. This is a culinary style that brings its ingredients from all over the world and was developed when resources were limited and restricted. It takes a lot of time and skill to cook meals in this cuisine, but you can always expect something marvellous to come out of the kitchen.

## THE SWAHILI CITY STATES – AN AFRICAN MUSLIM TRADING EMPIRE

Ms L Aitken-Burt

During the medieval period, the coastal Swahili city states of East Africa became vibrant global hubs for trade across the Indian Ocean. The word Swahili comes from the Arabic 'sahil' meaning 'coast' and refers to the mixed African Bantu and Arabic language that emerged during this time.

The Swahili coastal settlements stretched 1600 kilometres across the modern states of Kenya, Tanzania and Mozambique, and as far as the island of Madagascar. Merchants from the Islamic world, as well as India, southeast Asia and sometimes China, sailed across the Indian Ocean to trade from Swahili ports. Here, they would buy products from the African interior, such as gold and ivory, and food such as bananas and yams. The people of the Swahili city states grew wealthy from their global trade. They built sailing boats called dhows for ocean trade and long canoes for transporting goods along rivers. Both were made from the timber, bark and leaves of the coconut palm tree. What is more, the integration of local African and Arab traditions created a distinctive Swahili culture.

There were around 40 city states on the Swahili coast. Each was ruled independently by local

leaders who had gained huge wealth and power from the Indian Ocean trade. These leaders were a Muslim merchant class of mixed Arab and African ancestry. Each city state had its own government, though the trade networks brought the cities close together and official power was in the hands of the Kilwa Sultanate, founded in the 10th century. It appears that being Muslim became a part of Swahili identity, in contrast to those who followed traditional African animist beliefs and were often enslaved.

Some of the most impressive medieval ruins from the Swahili city states survive at Kilwa. The Great Mosque is one of the oldest mosque structures in East Africa and has impressive octagonal columns, a multiple domed roof and 30 arches built of coral blocks, which were plastered and painted. Its wooden doors and window frames were intricately carved with decorative patterns. A huge palace was constructed for the sultan in Kilwa during the 14th century. The palace roofs were domed like the mosque, and it is believed that it held 100 rooms, plus a courtyard with tiered seating and a swimming pool. Within the palace, archaeologists have found glazed pottery and stoneware imported from China. This architecture shows that by the 14th century, Kilwa was one of

the most important and richest of the Swahili city states.

The importance of cowrie shells in African culture can also be traced to the Swahili city states. Cowrie shells come from small sea snails that are most abundant on the Indian Ocean islands of Sri Lanka, Borneo and the Maldives. Arab merchants traded cowrie shells on the Swahili coast, as well as on trans-Saharan trade routes. African kingdoms traded their gold for cowrie shells and used them at first for decorative purposes, but increasingly as a form of currency. In the West-African kingdom of Kanem-Bornu for example, the king's annual revenue was said to be worth 30 million cowrie shells.

The Swahili city states were wealthy and influential powers for over 600 years, but as Portuguese merchants began to find their own routes to East Africa in the 16th century, they rivalled the Swahili merchants' domination of Indian Ocean trade by building their own forts, triggering the process of colonisation for centuries to come.

Adapted from the Collins Knowing World History series, co-authored by Laura Aitken-Burt <https://collins.co.uk/collections/knowning-history>

