

We say no to apartheid



**THIS PLAYGROUND EQUIPMENT IS RESERVED EXCLUSIVELY FOR USE
BY CHILDREN WHO ARE MEMBERS OF THE WHITE GROUP.
NO DOGS ALLOWED IN THIS AREA.**

**HIERDIE SPEELTERREINTOE RustING IS UITGEHOU VIR DIE UITSLUITLIKE
GEBRUIK VAN KINDERS WAT LEDE VAN DIE BLANKEGROEP IS.
GEEN HONDE WORD BINNE HIERDIE GEBIED TOEGELAAT NIE.**

Will you say no to apartheid?

In the small print of the New Constitution one finds another breach of faith by the political dictatorship, who for all their lip service to their regard for the well-being and future of black Africans, continue to kick any aspirations to a just and equal society firmly in the teeth.

I refer to the 'own affairs' clause for education and school sports, the only reference to sport in any constitution in the world, which perpetuates the separation of white and black school teams.

Until this infamous clause with all its ambiguity is removed, I oppose the relaxation of the boycott. I am baffled that such an injustice to the youth of a country can be condoned by rugby footballers or sportsmen anywhere.

Clem Thomas, Observer 1 April 1984



An appeal to the Welsh Rugby Union from Joseph Garba, Chairman United Nations special committee against apartheid.

Ray Williams
Secretary
Welsh Rugby Union
Cardiff

"On behalf of the United Nations special committee against apartheid I am extremely pleased to learn of your decision to review your policy in respect of sporting links with South Africa. We welcomed your decision not to tour in 1982, but we are especially disappointed with recent contacts over the past 12 months.

These contacts have continuously been used by the South African authorities to gain international respectability for its apartheid policies and hinders the efforts of those within South Africa who are campaigning for an end to racial discrimination.

Sporting isolation has forced the Government to allow minor changes. However, until genuine progress is made by the abolition of laws which sustain apartheid, we are firmly of the view that the boycott must remain.

We, therefore, appeal to the Welsh Rugby Union to add its name to sporting bodies all over the world, who have refused to play with apartheid.

Such a decision would add tremendous support to the hundreds of thousands of Black and White sportsmen and women in South Africa who have called for the boycott."



Joseph Garba

A message to the Welsh Rugby Union from archbishop Trevor Huddleston

For 40 years I have campaigned against racial discrimination in South Africa.

My experiences both inside South Africa and elsewhere have convinced me that sanctions against South Africa will bring nearer the day when all men and women will enjoy equal rights irrespective of their colour.

Sport is a powerful weapon often used by South Africa to gain international respectability. I urge the Welsh Rugby Union not to allow themselves to be used to give credence to a regime that practices the barbaric system of apartheid despite its Christian pretensions.

Archbishop Trevor Huddleston



SACOS and SANROC

South African Council of Sport & South African Non Racial Olympic Committee

The South African Rugby Board is made up of 21 white provincial bodies and 2 national black bodies - the South African Rugby Association (African) and the South African Rugby Football Federation (Coloured). The majority of blacks are members of the Anti-Apartheid South African Rugby Union (SARU) which refuses to co-operate with the racially structured SARB.

The SARB collaborates closely with the Government and it works strictly within the Government's racial sports policy. The SARB keeps records in line with Government race classification. The segregation, with a few individual exceptions, is further explained in competition, with the national coloured and African teams being relegated to minor leagues with the weaker provincial affiliates of the SARB. Rugby in schools is administered in a similar way.

Although the national black bodies of the SARB do not cater for schools rugby - all schools rugby at national level is controlled by SARU - nevertheless, a scratch coloured side is assembled to participate in white national schools - Craven Week. This is undoubtedly done to con international observers into believing that there is mixing at school level.

For international fixtures the SARB goes out of its way to insert a black in its team. In 1981 for instance when South Africa toured New Zealand, the only Black was an automatic choice six months before the team was selected. Yet this black player was "not good enough" to command a regular place in one of their Currie Cup provincial sides. In April this year, when a Presidents XV was assembled to play Wales in the national stadiums, South Africa sent three players - one being black. This makes political sense for South Africa but in fact this black was the only invitee who hadn't gained national colours.

Of all the sport in South Africa, rugby is resisting change the greater and continues to keep as closely as possible to the Afrikaaner philosophy of segregation. It can do this because it has overwhelming support from members of the International Rugby Board.

This manoeuvre of seeking international respectability for apartheid rugby will continue as long as there is international sport for South Africa. We appeal to the Welsh Rugby Union to follow the example of Australia in this respect. The sooner rugby exchanges with South Africa cease the sooner we will see the dismantling of racism in South African rugby.

Sam Ramsamy

Apartheid . . Sport . . and South Africa

“Rare Changes”

“In the long list of official race ‘changes’, which each year provide mirth for the world’s cartoonists and occasional misery for those it affects, 690 people had their classification changed. Top of the list were 462 Cape coloureds who became whites in the official lists.

Other changes for the period July 1982 to June 30 1983 were:
whites to Cape coloured, 4; Cape coloured to Chinese, 8; white to Chinese, 4; Chinese to white, 9; Malay to white, 2; white to Indian, 3; Indian to Cape coloured, 31; Cape coloured to Indian, 37; Indian to Malay, 15; Malay to Indian, 26; black to Cape coloured, 71; Cape coloured to black, 11; black to other Asian, 1; black to Indian, 2; Indian to other Asian, 2; black to Griqua, 2.”

‘The Star’ (South Africa) 9-2-‘84.

The purpose of this booklet is to explain what apartheid means to hundreds of thousands of blacks, coloured and white South Africans who are members of the non racial South African Council of Sport (SACOS).

SACOS is opposed to apartheid and its representatives are not allowed out of the Country to put their views to the world, although they represent the majority of sportsmen and women.

SACOS have appealed to sportsmen and women all over the world to support them by isolating South Africa until the apartheid system is dismantled and all South Africans can play together and compete on equal terms irrespective of colour.

Some facts about South Africa that Dr Danie Craven will not tell you!

1. Blacks who comprise 20 million out of the 24 million people, do not have a vote in the land of their birth, solely because of their colour.
2. Black and white are not allowed to live in the same areas. Mixed race marriage is illegal. Social mixing of races is generally forbidden, unless approved by the Government.
3. 87 per cent of land is set aside for white occupation. Blacks are supposed to occupy 13 per cent . . . being the arid and underdeveloped areas.
4. The Government spends approximately £450 per annum on the education of a white child and £50 per annum on the education of a black child.
5. Four out of every ten black children die before they reach adolescence as a result of poverty, malnutrition and disease.
6. 1,000 black people are arrested and imprisoned every day for not carrying their pass books. Whites do not have to carry passbooks.

"The turning point for so many of us was in 1976 in Soweto. There we saw a Bible-reading church going nation shoot schoolkids and go on shooting schoolkids till by the end of the year there were 1,000 lying dead in the streets of South Africa Under the apartheid system I stopped being a human being and became a white man. It was whiteness that was to define the whole of my Christianity while I lived there until it became a type of leprosy and I couldn't wash it off."

Father Michael Lapsley, deported from South Africa 1976. Extract from the Guardian (UK) 20-6-83.

Hector Peterson . . . the first of many hundreds of schoolchildren to be shot by South African security forces in Soweto in June 1976.



Why the boycott?

Over the past 15 years there have been cosmetic changes to apartheid. Many "whites only" signs have been removed in major cities, some mixed sporting events are allowed, some blacks are given special dispensations to allow them certain privileges normally reserved for whites only.

But apartheid still remains, as intact as ever. Black workers have been allocated homelands by the South African Government, in arid parts of South Africa which comprise 13% of the land. This land cannot sustain the majority of blacks who now have to work in South Africa (where they were born) as cheap slave labour. The only freedom they have is to starve.

The men have to leave their wives and children behind. Because they have 'homelands' (Bantustans) allocated to them they cease to be classed as South Africans . . . suddenly they have become . . . immigrant labourers . . . in their own country . . . because they are not white!

In the 1930's this type of policy was called by another name . . . 'Nazism'. South Africa is the only country in the world where racism is guaranteed by law. The majority of sportsmen and women in South Africa are members of the non-racial South African Council of Sport (SACOS).

They say that equality in sport cannot occur until apartheid is removed . . . you cannot have normal sport in an abnormal society. Any change which has occurred, they say, is because of the boycott. They have called on all sportsmen throughout the world to boycott South Africa until apartheid is abolished. Sport is not the only weapon against apartheid, but it is a very important one.

"We in Africa believe very strongly that sanctions are the only peaceful alternative to the bloody war which the South African problem will bring in its wake. Time is running out in South Africa.

Five years ago, all the countries of the Commonwealth met and discussed the problems created for the Commonwealth by apartheid. Consistent with the noble traditions of the Commonwealth, a consensus was reached resulting in the Gleneagles Agreement, that members of the Commonwealth should sever sporting links with South Africa. Cutting South Africa off from sporting contests would at least emphasize her moral isolation and could induce her to take the first steps towards the abolition of apartheid."

Dr Alex Ekweme, Vice President of Nigeria.

Sport and politics

"We are forced to use roads, beaches, hills and uneven sandy patches which are called sportsfield. We cannot practise properly under these conditions," they said.

The athletes felt that if our athletes had proper facilities, they could develop enough to be ranked among the best in the world.

"Our athletes have proved this over the last few years by constantly setting new records. Many of these records are being set when the athletics season is almost at an end when tracks are at their poorest."

The group said they were forced to train on the roads because of the lack of sportsgrounds in most areas.

We have a big sportfield in our area but the gates are always locked, we have to climb over the walls or make holes in the fences if we want to train there. Even then we have to be careful not to be caught," said an athlete from Mitchells Plain.

Road running is very dangerous. People can so easily be knocked down. Also, the effects of road running are that it can be very bad for one's ankles and knees."

The pupils said the facilities at schools were very few. They did not know how much money is spent on sporting facilities and were not told by their principals.

"It is amazing that the government can spend so much money on these so-called West Indians to tour there. That money could have been used to improve our facilities.

"The problems we are having with sporting facilities will only stop if there are enough facilities for all and if there is no more racial discrimination."

sporting facilities for blacks



“Apartheid introduces politics into sport; such desegregation as there has been is the result of the boycott. The Rugby Football Union does not live in a world of its own; there is a moral imperative, contact encourages complacency among the Afrikaaner ruling elite.”

The Guardian (UK) Editorial 29-3-'84

Sport should be separate from politics. How often have we heard this from Dr Danie Craven and other Rugby officials. Why then have the South African Government used sport as a means of supporting apartheid. Every year new laws are passed strengthening apartheid. Why cannot black and white sportsmen and women live in the same area, and mix freely without the need for special passes?

“When they reach the Republic, the players should make a point of speaking to Errol Tobias the non-white in the Springbok squad. I did when I was there in the summer and had the distressing experience of seeing apartheid at work. Tobias will tell our missionaries that those who pay to watch him play for his country are not prepared to live next door to him or allow their children to play on the same beach as his. And if our lads have time in between playing and being feted by Afrikaaners delighted that our presence can be used for their own odious propaganda they might read about the new constitution. That decrees, segregated sport not only remains in schools but is now on the statute book. No other country in the world has passed a law to that effect.”

Terry McNeil, News of the World, February 1984, writing against the English Rugby Tour of South Africa.

GOVERNMENT SPONSORSHIP OF RACIAL SPORT (1978)

	% of pop.	amount spent.
White	16.54	R 2,682,402
African	71.3	R 435,000
Coloured	9.31	R 187,420
Indian	2.85	R Nil
		R=65p

It is quite clear that sport in South Africa is still part and parcel of Apartheid. Until the 300 plus laws which enforce apartheid are abolished, sport in South Africa cannot become free of racial discrimination.

In 1980 in request for clarification of the Government’s sport policy the reply received was “You are not allowed to join white clubs.”

The intention of the Government is and always has been to maintain apartheid in sport.

The myth of bridgebuilding

The claim that sport 'builds bridges' across political divides is often used to justify sporting links with South Africa. But where are the bridges supposed to lead? All the evidence suggests that the changes which have been introduced in South African sport are the result of isolation rather than contact.

Behind the plausible image of building bridges stands the much less plausible proposition that South Africa's government, and the white minority which supports it, will be talked out of apartheid by friendly contact. The Reagan administration has put this proposition to the test by pursuing open dialogue with Pretoria. During this time the South African government has expanded its twin policies of military intervention in neighbouring states and repression within the Republic. Trade unionists have been arrested in large numbers, and some of them tortured. The militarisation of society has continued apace. To lift the boycott, in the words of the Roman Catholic Bishops' 1981 statement, would be to sacrifice one of the few peaceful levers for general change in South African society.

'Bridge-building' has not worked. Those who live in South Africa know that change comes by other means. They cling to the hope that these means may be boycott, strike and peaceful mass movements forcing concessions, rather than bloody civil war. This is the position of the non-racial sports movement in South Africa, which represents the aspirations of most South Africans. Those who wish to take away their peaceful weapons of protest in the name of individual freedom must share part of the responsibility for the violence that will follow.

Extract from "Comment", 1982 edition published by Catholic Institute for International Relations.

Speaking out against apartheid

"As a rugby player in Wales I have the same facilities theoretically as any other human being.

But in South Africa, because of my colour, I would not be able to go to a white area after the game. My children would be in a blacks only school. They would not be able to swim in the same pool as the white children of my team mates.

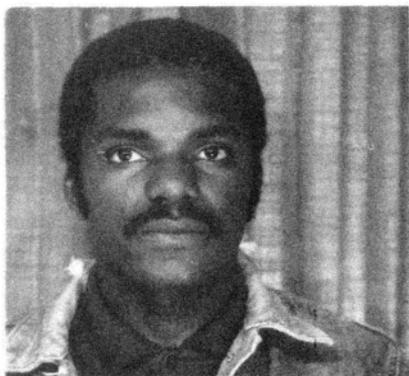
I appeal to my fellow Welsh rugby players to think of the matter in these simple human terms and not allow the apartheid regime to use them."

Carl Smith



Despite substantial sums of money I have twice refused to fight in South Africa. I refuse to be classified an "honorary white" just to please South African law. I appeal to my fellow sportsmen and women to think of the simple day to day social mixing not allowed in South Africa. I will not be allowed to drink in the same pubs as my white friends. West Indian "honorary whites" have been chucked out of trains and restaurants because they didn't have their special permits on them. As the South African Government has laws which are like Nazi Germany and which say children can only play in white schools or black schools; that game is not for me. Nobody can pretend they don't know.

Pat Thomas.



"In South Africa I have no doubt whatsoever that politics and sport are one and the same. To my mind rugby is used as a political weapon . . . I believe that rugby is so important . . . to the Afrikaaner, that if you take it away from him he's got to have a look at himself and say "Why is this happening?"

"I will readily admit I went without a second thought. I wanted to be a Lion. I admit it was purely selfish . . ."

"The horror of the townships, it was unbelievable, I was sickened."

"Now the South Africans argue that blacks are not good enough to play at all levels, but this is a catch 22 situation. How can they be good enough if they are not given equal opportunity? And responsibility lies on the shoulders of all rugby players to ensure that comes about."

Tony Ward speaking to the Sunday Tribune March 29th 1981 on his decision not to go to South Africa.

"I was disappointed and disillusioned at what I saw in South Africa and came to the conclusion I would not go back there."

Moss Keane



There are no ice rinks for Africans in South Africa. The sign reads 'Do not linger here'



From DRUM magazine.

Blacks in team —so game is off

By GHERHARD PIETERSE
RUGBY matches between two Transvaal schools ended abruptly yesterday when a teacher objected to two black schoolboys playing in an opposing team.

Diplomat sons caught up in school rugby rumpus

The two black lads, from Transkei and Malawi embassies, were playing in Pretoria for Mount Edmund Christian Brothers' fourth team when a teacher from the Afrikaans Waterkloof high school demanded that the game be stopped.

CBC headmaster Brother Donald Kennedy then cancelled all fixtures due to take place between the two schools in the Administrator's Cup league.

"I called off all the boys because I was not prepared to accept the ruling," he said.

After the incident, Mr Robert Denton, manager of the Northern Transvaal Rugby Union, and another senior official visited Brother Kennedy to discuss the incident.

"They made it clear to me that Waterkloof's refusal to play was in direct contravention of South African rugby policy and that they would immediately launch a full investigation," said Brother Kennedy.

"I have full confidence in them and in their ability to

handle the situation. They will issue a statement on Monday."

Mr Denton could be not reached for comment.

The two black players were named as Austin Machinjili, 18, son of the Malawi ambassador to South Africa, and Thabiso Magodolo, 18, son of a Transkei diplomat.

Mr Pieter Martins, Waterkloof's headmaster, said he did not know which teacher had objected.

"I am still investigating the matter. I feel that incidents like these should be prevented at all costs.

"I am extremely sorry it happened and I will most certainly take the appropriate steps, once I know the full facts."

Mr Martins said there were "certain guidelines" that governed "mixed sport on school level".

"Much as I would have liked to prevent the incident, I have

to accept the fact that we are bound by certain guidelines.

"We should have been informed beforehand that black players were included in the CBC side.

"This would then have enabled me to make arrangements to accommodate these players."

The fact that he had not been available during the morning may have added to the problem, Mr Martins said.

"It had been available and had been aware of the facts (that both blacks were the sons of diplomats and that they were at CBC with Government approval) I would obviously have given permission for the match to proceed without hesitation."

Mr Martins emphasised that he regretted the incident and that he would have wanted to prevent it at all costs.

Sports clubs told to bar blacks

From Michael Hornsby, Johannesburg, Oct 7

More than 450 sports clubs in South Africa were warned today that, despite government assurances to the contrary, they would be breaking the law if they admitted black members.

Mr Robert Stuart, the chairman of the association of Sports Clubs, which circulated the warning, said: "We have urged our clubs that in spite of the many conflicting statements on this matter, our advice not to admit black members remains as valid as it has ever been".

The warning is the latest episode in a running argument between the Government and club managements over the status in law of clubs which open their doors to all races.

After a decision by the Royal Cape Golf Club to continue barring blacks from full membership, Mr Gerrit Viljoen, the Minister of Education, said this week that there was no longer any legal restriction on Sports clubs which wished to go multi-racial.

But the clubs point out that with one exception none of the laws underpinning apartheid has yet been amended to exempt sporting facilities.

The government has in the past issued ministerial statements exempting sports clubs from certain aspects of the apartheid laws.

But club managers say these do not have the force of law, and would not be a defence in the event of prosecution by autonomous local authorities.

Apartheid KOs Leroy at movies

By KEVIN DAVIE

AMERICAN boxer Leroy Caldwell was knocked out twice in South Africa — once by Gerrie Coetzee and once by apartheid.

The black boxer took time off from his pre-fight training schedule to go to movies at the Kine cinema in Kotze Street, Hillbrow, Johannesburg, but was refused admission.

A moviegoer who witnessed the incident said she tried to intervene out of embarrassment.

"There were three others with Caldwell, and they were told by the ticket-seller that they could not buy tickets," she said.

Caldwell asked: "Isn't it good enough that I'm here to fight Gerrie Coetzee?"

A manager was called who told them they could not be admitted.

"It was very embarrassing for all concerned," the witness said.

"I apologised to them for South Africa's all-white audiences."

The manageress of the cinema complex, Mrs Irene Kimmell, said: "We're under strict instructions not to admit any blacks to the cinema unless they produce an international passport."

Regional manager for Ster-Kinekor, Mr Dennis Humpel, confirmed the cinema chain's policy of only admitting blacks if they could produce an overseas passport.

Sunday Times

— Johannesburg —

8 November 1981



● Waiting for his turn on the trampolines ... Archie Siwisa sits outside the Oribi Recreation Centre from which he was barred. Now he can train there — alone

TRANSVAAL trampoline champion Archie Siwisa is allowed to practise at a White recreation centre — as long as he jumps alone.

He was recently barred by the Johannesburg City Council's Parks and Recreation Department from using training facilities in the centre of Johannesburg because he is Black.

But now, according to the chairman of the management committee, Mr Francois Oberholzer, it has been decided to allow Archie to use the Oribi Recreation Centre's facilities on his own.

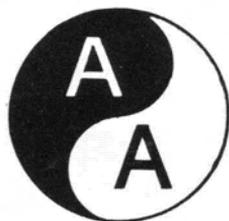
He may use them only at specific times in the company of his coach, Mr Gideon Lotz, until May next year when he leaves for the United States to take part in the world trampoline championships.

"All in-door facilities in the city are exclusively for Whites. Soweto must provide its own facilities for its own people," Mr Oberholzer said.

He said the council decided to bar Archie from using the facilities in the city centre after complaints by some members of the club.

RUGBY YES - RACIST RUGBY - NO!

If you could see
their national sport
you might be less
keen to see their
rugby.



“No links with apartheid Rugby”

Published by the Wales Anti Apartheid Movement (WAAM), 43 Glenroy Street, Roath, Cardiff.

Printed by Fingerprints (TU), Cardiff FP.920