
fighters who have either died in battle or are still languishing in the gaols of the racist regime. The PPP pledges to do all it can to help realise the just aspirations to which the people of Africa aspire. Victory is certain!



**EIGHTH INTERNATIONAL
AFRO-ASIAN FILM FESTIVAL
TASHKENT 1984**

Cinema, as one of the most important forms of art, has great potential force and capacity to contribute to the development of progressive societies. "Peace, social progress and freedom of peoples" was the noble motto of the prestigious and representative film festival held at the capital of Soviet Uzbekistan (writes Timmy Zakhele, who attended the festival on behalf of *Sechaba*).

The main topics of the young cinema in colonial and former colonial countries are directly linked with politics and economy and with the struggle of people for their independence. At the festival, the *Sechaba* correspondent saw vivid films born in the flames of the national liberation movements of Algeria, Cuba, Angola, Guine-Bissau, Mozambique and Angola; also films on the Aborigines in Australia, on Namibians struggling for their independence against racist colonisation and on racist and colonial oppression in South Africa.

"Children of Atomic War," by Kaneto Sindo, the Japanese film director, aroused tremendous interest because it expressed the tragedies caused by atomic weapons, and above all because it reflected the fundamental and important things of life.

At one time, the African cinema was represented only by documentaries. This year, some African countries screened their feature films at the festival.



THE ANC IN THE PACIFIC

Comrade Eddie Funde, Chief Representative of the ANC in Australasia and the Pacific, spent the first half of May in New Zealand, where he addressed the conference of the New Zealand Federation of Labour, and a number of public meetings.

Back in Australia, later in the month, he commenced a speaking and organising tour of all the capital cities. In South Australia, two of the three parties represented in parliament arranged discussions with him.

The Annual Convention of the South Australian branch of the Australian Labour Party passed a resolution in support of the economic, cultural and sporting boycott of South Africa.

ISRAEL IS SOUTH AFRICA'S BEST FRIEND

INTERVIEW WITH
AN OLD COMRADE

Comrade 'S' has been in exile in Israel for the last twenty years. Before leaving South Africa he was active in the Congress Alliance, and, together with many others, he was detained during the State of Emergency after Sharpeville. He was also the recipient of many banning orders during the hectic political activity of the fifties. 'Sechaba' was therefore very pleased to renew an old acquaintance with this comrade.

Q. Comrade S, could you tell us briefly what has happened to you over the past two decades, and also give us some impressions of Israel?

A. My health would not allow me to stay in the cold climate of Europe, and this factor, together with a personal family one, influenced my decision to work on a kibbutz in Israel, where, over many years, I have kept in reasonably close touch with the local progressive organisations there.

18 My very strong assertion is that Israel is

fully aligned with the western world and is, of course, South Africa's best friend. I would say very categorically that the USA and the apartheid regime are most warmly regarded by the Israeli government, and have been so for all the time I have been there.

Q. Can you give a few examples to substantiate what you say about the relationship between Israel and South Africa?

A. Yes. For example, when Rabin was Prime Minister, he invited Vorster to visit Israel officially. As a result of this visit, a special economic and cultural relationship was forged between the two states. Another example is the fact that Israeli officers are often called upon to lecture to their counterparts in the South African racist forces about the latest military developments, which they have gained through connections with the USA, and of course about their own experiences in actual conditions of war.

There are several senior South African

officers now being taught Hebrew in Israel, as well as the production and manufacture of weapons at which the Israelis are experts.

South Africa, which cannot sell its commercial goods directly to the Common Market, does so through Israel, which has a special status with the E.E.C.

These examples, and many others, should give you an idea of what I mean when I speak about the close relationship between the two states.

Q. You spoke about Vorster's visit to Israel. I believe he visited the memorial to the six million Jews murdered by Hitler. Can you say what the reaction of the Israeli people was to this, and whether they were aware that Vorster had been detained by Smuts during the Second World War for his pro-Hitler activities?

A. Information about the Nazi sympathies of Vorster was drastically curtailed: He was portrayed as an anti-British patriot who had been interned for this reason. There were a few protest letters about his visit, but never any possibility of a strong campaign against it at that time.

Q. What, if anything, is Israel's attitude towards the forced removal of hundreds of thousands of Africans to the bantustans, bearing in mind the fact that the same fate befell many Jews during Hitler's occupation of Europe?

A. It is ironical, but seemingly true in some instances, that the persecuted learn best from their persecutors how to persecute others! This certainly applies to the successive Israeli governments, right up to the present time.

But to get back to your question — officially, the Israeli Government has no contact with the bantustans. Unofficially, however, several Israeli firms are investing in the Ciskei for instance. In addition, at least twenty pilots are being 'privately' trained in Israel for the intended Ciskeian Air Force. At least three of the bantustan 'governments' have offices

in Israel. Sebe has visited Israel on several occasions, but on his last visit, there were demonstrations in Tel Aviv against such visits.

And, by the way, the Israelis have already paired off the town of Ashkelon with a twin city in South Africa, but the attempt by Rehovot to do likewise had to be abandoned because of strong protests against it.

Q. As you know, there are several anti-apartheid movements throughout the world. Is there one in Israel?

A. No, there is not.

Q. Why not?

A. This is due partly, I think, to the inertia of the progressive elements among the thirty-two thousand ex-South Africans now living in Israel, but due more so to what is termed the ethnocentricity of the Israeli people, which means that they are so bound up with their own 'survival' that they don't appear to be moved significantly by anything else.

Q. Well, this of course must lead me to ask you what your opinion is about the role which Israel has played in the Middle East during your stay there.

A. To answer this properly, we would have to go back to the day of 1948, when Shorett was the foreign minister in the Ben-Gurion government at the time of independence. Shorett officially stated in most categorical terms that Israel was aligned with the West. This has never been denied or altered by all the succeeding governments.

It has meant, therefore, that Israel has acted as a protector of the imperialist interests in this region for all these years. For example, the connivement with the French and British in the 1956 attack on Egypt — all the ensuing wars against the Arab states bear this out in full, culminating, as they have done, in the 1982 invasion of Lebanon.

Q. Obviously this attitude fits in with the Israeli attitude towards the Palestinian Arabs. Can you comment on this?

A. The alignment with the west is the other side of the coin to Israel's refusal to recognise the fact that there is a Palestinian Arab people struggling for nationhood and independence in the former territory of Palestine. At no stage has any Israeli leader accepted this fact.

One could say that the current aggression against Lebanon is tied up with this concept.

Begin, Shamir and Sharon boasted that they had now destroyed the infrastructure of the PLO. What they, in fact, had done was to destroy the homes, schools, hospitals and factories in the Palestinian camps, and killed many innocent people. But to destroy the PLO, all the Palestinians themselves would have to be destroyed. Events have shown that this is impossible. Nothing can destroy a people fighting for a just cause.

Q. Comrade S, it appears from all this that you are quite sure that the Palestinian people will ultimately gain their independence.

Can you tell us whether you have ever detected any form of racism while this struggle has taken place in the Middle East — racism from the allies of the apartheid regime, of course?

A. As I have implied, there can be no doubt at all that the just war of the Palestinian people will end in victory for them. There is a realisation from a growing number of Israelis that an independent Palestinian State alongside that of the Israeli State is the best guarantee for peace and security in the Middle East.

But over the last eight or nine months a vicious racism has surfaced. There have been calls to expel the Arabs who at present live in Israel — and these run into many, many thousands. There have also been calls by certain sections of the Rabbinate for apartheid to be introduced between Jews and Arabs in Israel itself. As a result many progressive Jews

and local Arabs have formed committees to oppose this new manifestation of racism, and have effectively rallied large parts of the population against such policies. Hopefully, this initial ground-swell of resistance will put paid to such manoeuvres by these reactionaries.

Q. Would it be correct to say that the apartheid regime plays the same sinister role in Southern Africa as does the Tel Aviv regime in the Middle East? — and that both serve the same master on the international level?

A. There is no shadow of doubt about the twin roles that these regimes play. Nor is there any doubt that they exchange views about their respective murderous acts of aggression against the liberation struggles everywhere.

Q. From your observation point in Israel, and from all that you have experienced in that area together with your earlier experiences in South Africa, what would your message be to all your old comrades, as well as the new ones, now fighting against the apartheid regime both inside and outside our country?

A. As you can see from the latest events in the Lebanon, the brute force of the USA and its Israeli bully-boys have not succeeded in imposing their will on those fighting against oppression. Though they can cause tremendous damage and suffering, they are in fact sowing the seeds of their own defeat.

The same can be said about the apartheid aggression in Southern Africa.

The peace, prosperity and happiness of the people of South Africa is dependent on the liberation movement — on the release of Mandela, Sisulu, Kathrada and all the others still imprisoned, and on the return of Oliver Tambo and his comrades to their rightful place as leaders of a South Africa based upon the Freedom Charter.

**Amandla!
Power to the people!
Victory is certain!**

South African Sport

BEHIND THE SMOKE SCREEN THINGS ARE GETTING WORSE

By Sam Ramsamy

In South Africa today the sport situation is difficult and complex even for the comprehension of a well-informed South African. The whole sport set-up is fraught with contradiction, justification, innuendo and cold-blooded lies. One thing is absolutely clear and unambiguously certain — sport in South Africa is inextricably interwoven with the political situation in the country and can definitely not be divorced from it in any way.

In order to begin to understand the sporting situation in South Africa it is absolutely necessary to understand the meaning of terms used in the country, which have a totally different connotation in other countries. All over the world the word 'multi-national' applies to an event such as the Olympic Games, the European Games or the World Cup soccer, which are international events and which of necessity involve teams from different nations. In South Africa a multi-national event is an event consisting purely of South Africans defined in their various racial or ethnic groups according to the race classification of the Population Registration Act.

A 'multi-national' event in South Africa, therefore, can consist of teams or players made up of White South Africans, African South Africans, Coloured South Africans or Indian South Africans. In the case of Coloured, Indian or African South Africans, they are people born and bred in South Africa whose parentage determines their specific

race or ethnic classification. White South Africans are determined by their skin colour — it matters not whether their parents are resident in, or originally from, England, Spain, Portugal, Germany, Holland or Japan. The White immigrant who signs naturalising papers on arrival in South Africa becomes part of the establishment immediately, and qualifies for a South African passport. Such an immigrant has the right and privilege of voting and being voted for in the highest of South African policy-making forums. This right and privilege is specifically denied to any South African who is not White and who does not know any other country of origin.

It is an historical fact that no White South African can claim to have a lineage which indicates that his or her roots originated in South Africa. This country was originally inhabited by Black South Africans, that is, the Khoi-Khoi and the San peoples only. In terms of historical fact, therefore, it is really the Whites of South Africa who are the foreigners, and not the Blacks, who have been made foreigners by political manoeuvring.

The 'Multi-National' Rationalisation

The multi-national concept in South African sport was conceived initially to accommodate so-called international rapport for White South Africans who were being isolated from international sport. It was being rationalised at parliamentary level that the 'independent Black homelands' are in fact 'sovereign independent states,' and that therefore when

sports contact took place between 'White South Africa' and these 'homeland states,' then such competition would amount to bona fide 'international sports contact.'

The one big problem confronting this particular political manoeuvre was the fact that the majority of able-bodied Blacks of the 'homeland states' work in so-called 'White South Africa' as contract labourers. This problem was overcome by creating so-called 'umbrella' sports bodies such as the Football Council of South Africa, of which George Thabe is president. This 'umbrella' Sports Council has as its members the Black South African National Football Association (SANFA), the White Football Association of South Africa (FASA), the Coloured South African Coloured Football Union (SACFU) and the Indian South African Indian Football Union (SAIFU). The Coloured and Indian Unions at present exist only in name.

The multi-national rugby situation is a bit more complex. The 'umbrella' body is known as the South African Rugby Board, which is in fact the White board, under the presidency of Dr Danie Craven. The Coloured South African Rugby Federation (SARF) under Cuthbert Loriston and the African South African Rugby Association under Curnick Mdyesha have associate membership of the South African Rugby Board, and have been given the voting power of an ordinary White provincial unit to the national body.

Both Loriston and Mdyesha have nominated positions on the SARF selection committee, which has been increased to seven to accommodate one Coloured and one African member, who have 'protected nominated' positions. These two are also not democratically elected on the merit of their knowledge and ability as judges of the game and its players. The inference must now be tragically clear, exactly as it is meant to be, that Black and Coloured opportunists and collaborators are used by the multi-national sports bodies to give them an air of respectability, international acceptability and credibility. On their own sporting merit and ability, these

'Non-Whites' do not deserve to hold the positions they have been given, but, since they were the only ones willing to take the positions offered, well ...

'Multi-National' Confusion

The position outlined above at administrative level underscores the tragedy of multi-national sport at playing level. The Coloured Rugby Federation is an autonomous Coloured rugby-playing unit with its own club competition and inter-unit competition, and, as a 'Coloured national unit,' it even plays inter-provincial affiliates of the South African Rugby Board. This exact position also prevails with the African South African Rugby Association.

The Coloured South African Rugby Federation is concentrated in country district areas of the Western Cape, and is nowhere near 'national' in character or make-up. In order to give the Federation a bit of body and self-respect, some of the so-called provincial units have been included in the special 'Town Challenge' competition of the White Western Province Rugby Union. This is also a special concession to so-called 'provincial units' to play in a lesser White club competition. The anomaly which confuses most people, especially foreigners, is that, while Coloured rugby players play in their own Coloured competition at club, provincial and national levels, any of their players can be called up by the White provincial units in whose areas they live or play. Two such players - Avril Williams and Wilfred Cupido - have in fact been called up by Western Province this season. It is worthy of note that the best-known Black player, Errol Tobias, has not been called up by any White provincial unit either this season or last season. He is used virtually exclusively for 'international exhibition' matches. It is for this reason that most people in South Africa believe that his selection is definitely not on merit, but rather for the fact that his Blackness is unmistakable, and so with him the 'multi-national' character of the team is beyond dispute.

This is precisely the tragedy of the multi-national or multi-racial sports system. In or-

der to gain credibility internationally, and in order to appease its Coloured and African satellites, the White South African Rugby Board has to pick at least one Coloured or African player, irrespective of his individual merit as player or players in the position or positions, at the direct expense of numerous White players, who might merit selection purely on ability in these positions.

Non-racial sport has no such hang-ups. In the administration, organisation and playing of non-racial sport from the lowest to the highest level, merit and ability are the only considerations. Race, colour, ethnicity or religious beliefs are of no consequence in the selection of teams or positions. This is precisely what the South African Council on Sport (SACOS) stands for, and promotes throughout the length and breadth of South Africa. And this is exactly why SACOS is so relentlessly hounded by the 'recognised' South African sports bodies, and by spokesmen and agencies of the Nationalist Government.

Department of Prisons Decree

It has recently been decreed by the Commissioner of Police in the Prisons Department that all prison personnel, that is, warders, must play sport in 'recognised' sports bodies. Prisons Department teams that have been affiliated to the non-racial South African Rugby Union (SARU) were forced to resign and join up with the Coloured Rugby Federation — and, impossible as it may seem, this embarrassed even Cuthbert Loriston.

As long ago as 1976, police and soldiers' teams were 'recognised' sports bodies. Members of these 'recognised' multi-national bodies in the government service are given special concessions to train, practise and play their sport while on full pay. Members of non-racial sports bodies are specifically discriminated against — they are not allowed opportunities for practice and training. It is also a fact that non-racial sports persons are specifically compromised by the authorities in the Services by being forced to take part in so-called 'multi-national' or 'normal' sports events as representatives of Service teams.

Refusal to take part in these events is considered as being refusal to do 'duty,' and renders the dissident liable to dismissal. This is part of the more overt harassment of non-racial sportsmen in South Africa.

Harassment

Besides the hideous harassment of Services personnel in non-racial sport, there is also the more subtle and covert harassment that is going on all over the country and even in the so-called 'independent homeland states.'

In the Cape Town Municipality, which controls most of the 'open' sports facilities in the Cape Peninsula and its vicinity, there has been a report by the City Engineer, Jan Brand, to the Executive Committee that the facilities of the City Council should be refused to the members and affiliates of the non-racial SACOS. This report came as a reaction to direct statements in the same vein by the Pretoria Minister of Constitutional Development, Chris Heunis, and the Administrator of the Cape Province, Eugene Louw.

The institution of direct discrimination against non-racial sportsmen and organisations is nothing new. As long ago as the early sixties, when Dave Marais, the former president of the White FASA and former United Party member of Parliament, was Mayor of Johannesburg, facilities all over the West Rand were denied to non-racial sportsmen in various codes. Stringent political barriers have been created for non-racial sport with consistent regularity.

Sport is, after all, the one means in which people of different political views can find a common ground and affinity. The need for sport, and its influence, can also be the basis by which persons of differing views can find unanimity, and this apparently spells danger to the powers that be in South Africa.

Tremendous artificial barriers and physical barriers have been created by the Nationalist Government and its satellites to prevent non-racial sport with consistent regularity from having its concept of "total equality in a united democratic South Africa" being accepted in all grassroots organisations of the

people. It is for this reason that the totally unacceptable permit system was instituted especially to enter urban Black townships within so-called White South Africa.

The applicant for a permit tacitly admits that he does not belong in a Black township by virtue of his own racial background and ethnicity. He therefore admits to his own racial difference and agrees that he is allowed into the Black township as a concession by the grace and goodness of the authorities. This is totally and unequivocally unacceptable to all non-racial sports persons at any level of consciousness. This is the basis of the case against Frank van der Horst, the President of SACOS, who is shortly to appear in the Port Elizabeth Magistrates' Court, charged with illegal entrance in a Black township.

The non-racial sportsmen in the so-called 'independent Black state' of the Ciskei have been experiencing a particularly harrowing time. They are being denied sports facilities, and are ordered to stop matches against so-called 'non-Blacks' from outside the Ciskei; are denied fund-raising facilities and amenities in the Ciskei, and those top sports administrators who have defied the authorities by carrying on with their non-racial sports activities have been detained in police barracks and deported from the Ciskei; and yet others have been suspended and dismissed from the jobs that they have worked at all their working lives. Until recently, the author of this repression was Major-General Charles Sebe, brother of Lennox Sebe, the President of the Ciskei. Major-General Sebe received his training from the South African security police.

School Sport Funds

A most significant statistic was revealed during the current session of the South African Parliament. It concerns the amount of money spent on the promotion of sport at school, and was significantly revealed by the Minister of Education with the responsibility for sport - Dr Gerrit Viljoen. We have always been of the considered opinion that as long as there is discrimination in education along racial

lines, there can never be non-racial sport in South Africa.

If children cannot be allowed to grow up naturally, accepting all other children as equals in the classroom and in the playground, they can never be expected to accept each other as equals in later life. Prejudice and resentment are inculcated in children in their formative years, at schools in the racially separate education system which is a non-negotiable cornerstone of the apartheid policy of the South African regime.

Any fair and right-thinking educationist anywhere in the world must admit that in South Africa the education system leaves the bulk of South African school children with minds that are slightly crippled and definitely demented to the extent that they are consciously prevented from appreciating the equality of man irrespective of race, colour or creed.

A recent thesis for Master of Education, researched by a White Pretoria housewife, revealed, in fact, that racial prejudice with special reference to the superiority of the White Afrikaner and the virtually animal-like inferiority of Blacks, is being inculcated in South African school children through text books, especially in history.

Against this background, Dr Gerrit Viljoen revealed in Parliament the amount of money being spent annually on White school children and Black school children. Members of the Opposition in Parliament broke this down to mean that the amount of money spent on each White school child in South Africa for sport is R9.93, and for each Black child it amounts to R0.32, that is, less than one-third of one per cent of that spent on the White child.

Under such circumstances how can sport in South Africa be normal?

And while we are about it, maybe we should ask British Conservative MP, John Carlisle, and those other British apologists and defenders of South African sport, Lord Chalfont and Tommy Campbell: "Do these figures amount to change in South African sport?" We feel sure that Lord Chalfont and

Tommy Campbell would have worked out a reply to this obvious question and the many others raised here, when they answer to the mammoth international press conference in August this year, which they are to chair and organise respectively.

Sponsorship

As we have said initially, it is difficult — maybe it is impossible — to make an analysis of the political situation.

Sports missions to South Africa over the past few years have attempted to justify the South African situation by pointing out what they see as the completely 'non-racial' character of the professional soccer scene as organised by the National Professional Soccer League (NPSL) under the 'distinguished' chairmanship of George Thabe. Besides having already shown Thabe's role as president of the umbrella body, we would also like to make the very pertinent point that the NPSL runs a first division of about 20 teams which can at the most accommodate about 300 professional soccer players, which amount to about one ten thousandth of one per cent of the total population of 30 million people. Is such a percentage any justification?

Conversely, what is the position of thousands, maybe millions, of amateur soccer players in the country? Have the international sports missions ever investigated the conditions and facilities of amateur soccer players in South Africa? Have they investigated the grassroots sports organisations in all codes of sport, their administration and playing facilities? The evidence in all this sport would be shatteringly revealing! The most revealing factor of all would be the amount of sponsorship available from business houses for the 'recognised' NPSL as against the closed shop policy adopted against the non-racial Federation Professional League.

Investigators would be totally bewildered by the detailed information available from non-racial sports organisations on appeals to business houses for sponsorship and the type of excuses made as to why no sponsorship is

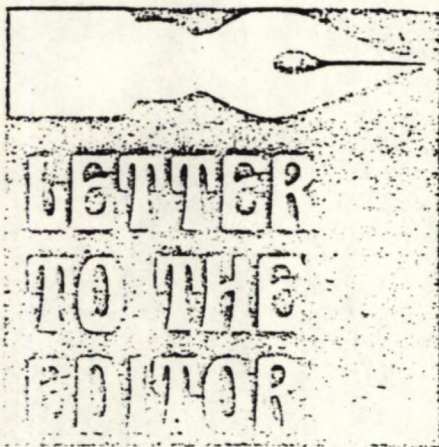
available, only for the same business houses to announce some months later some fantastic sponsorship for racist multi-national sports bodies in one code or another.

It is because of such sponsorship and support by business houses that the 'multi-national' South African Cricket Union (SACU) of Joe Pamensky has managed to cock a snoot at the international sports boycott of South Africa. SACU is primarily responsible for organising the visits to South Africa of cricketers from other countries. Even cricketers of the calibre of Geoff Boycott and Graham Gooch will admit to the financial lure rather than a love for South African cricket or the apartheid system.

The financial lure for the Black cricketers from Sri Lanka and the West Indies is even more irresistible. The money is used to buy international sports credibility for the South African regime — it does not indicate social and political change in South Africa. Black sportsmen coming to South Africa are accorded 'honorary white' status, and are not treated like the local Blacks.

If South Africa can really afford the millions offered to international sportsmen to visit the country, then how do we explain the proven and scientifically researched fact that at least four South African children — that is, Black children — die of malnutrition or related diseases every hour of every day of every week of every month throughout the year? Nothing has changed in South Africa. More smokescreens have been created, but behind those smoke-screens the positions and conditions are the same, if not worse than ever.

The much publicised constitutional changes which are being discussed do not indicate an improvement in conditions for people in South Africa. They do not indicate any improvement in the conditions of sports men and women. The present situation in South African society is being maintained and consolidated. If anything, the situation is worse; it is definitely not better. Black South Africans remain outsiders and foreigners in the land of their birth.



Dear Comrade Editor,

Recently there has been some debate on the use of the term 'so-called Coloured.' In response to the letter in *Sechaba* of June, I would like to express my feelings as part of the debate.

The mass of young people, after and during the 1976 national youth uprising, more and more questioned apartheid terminology, not as ethnologists or professors of anthropology, but rather as hurt and confused human beings sick to death of manipulation by those who had set themselves up as their White masters. In the Western Cape, I can remember the discussion we used to have about the term Coloured, when we met as groups of the Comrades Movement. These were loosely organised groups of youth brought together in action and study through the uprising of 1976, and who were largely pro-ANC. The term, 'so-called Coloured,' was commonly used amongst the youth in popular expression of rejection of apartheid terminology.

I am in full agreement with what was said in the *Sechaba* review of Richard Rive's *Writing Black*, but would add that while, as you say, "It is not enough to say the 'so-called Coloureds' or to put the word Col-

oureds in inverted commas," it would be equally wrong to accept the term, 'Coloured.' I say this especially in the light of the fact that most people are rejecting the term 'Coloured.' Congress people, UDF people, those in civic groups, church groups and trade unions, leaders popular with the people, speak of 'so-called Coloured' without they, or the people they are speaking to, feeling like humanoids. In fact the use of the term 'Coloured' is cited as making people feel artificial. Coloured is a term which cries of lack of identity.

The term 'Coloured' did not evolve out of a distinctive group, but was rather a label pinned on to a person whom the Population Registration Act of 1950 defines as: "who in appearance is obviously not White or Indian and who is not a member of an aboriginal race or African tribe." A definition based on exclusion — that is, the isn't people. One researcher put it this way: "Die sê wat de Kleurling nie is nie ... As hy nie iewers anders tuishoort nie, dan is hy 'n Kleurling." (This says what a Coloured person is not ... If he doesn't belong in any other category, then he's a Coloured). The term 'Coloured' was given to what the racists viewed as the marginal people. The term 'Coloured' was fundamental to the racist myth of the pure white Afrikaner. To accept the term 'Coloured' is to allow the myth to carry on.

Take the case where families are divided, where some are classified White and others classified Coloured, or yet again African. For them to accept the term 'Coloured' would mean to accept their family being split up. In my own family such a split is the case, totally not of our own making, and resulting in the family living in a Coloured group area, a White group area, a mixed race zone and also overseas. The normal situation of the happy family, made up of different races over 330 years, changed when the rigid system of race classification was introduced in 1950. The immediate situation was assessed and the 'obviously Coloured' sector was sliced off.

The whole nature of our family changed, regardless of the fact that most of the family

continued to communicate. Socially, culturally, educationally and economically, most of the family, regardless of classification, are at the same level and are a reflection of the poor districts they live in. However, those who are light would never be able to 'pass for Coloured' by the criteria of the regime, nor those who are classified Coloured find it easy to 'pass for White,' as happens sometimes. For those who are classified White there are state duties to fulfil, such as military service, and legalities such as national education, which puts a stamp of difference on them other than pigment. They are in a sense forced to disown their 'Coloured' family even when they do not want to. They can't say to the authorities, "I want to be Coloured." They would be told, "Don't be daft, take a look at yourself in the mirror, and, anyway, we make these decisions."

The community labelled 'Coloured' and driven into separate group areas, likewise, would look at my side of the family as 'poor Whites' and not 'Coloured.' I would have to accept all that the regime has done if I accept either of these terms. We are dominated by the framework of the regime. In accepting the term 'Coloured' for part of my family and some of the people of our neighbourhood, I deny part of myself and agree to embrace only that which is obvious in my pigment. In the position of neither 'White' nor 'Coloured,' what is there left but to fight for a common identity not based on race identities of White, African, Coloured or Indian? The alternatives for me would mean denial of the many faces in my childhood, the experiences of growing up, my history and part of my family and friends. It would mean the acceptance of the systematic destroying of the identity of the areas I grew up in and the acceptance of a wholly apartheid White identity. Scrawled on a wall near to where my cousin lives are the words: "Die Groep moer ons" (which can be politely translated as, "The Group Areas Act crushes us"), in popular judgment of classification and group areas.

My story is not uncommon in Cape Town. In many cases, unfortunately, people

have not fought back. They commit suicide or they learn to live with their decreed identity. This process has gone on for years. From this personal position I find it difficult to accept the term 'Coloured' and prefix it with 'so-called.'

Today, people are saying, "We reject the racists' framework, we reject their terminology," and are beginning to build the NEW in defiance of the old, right in the midst of the enemy. The term 'Coloured-Kleurling,' like 'half-caste,' 'Bruine Afrikaner' and South Africa's step-children,' has been handed down by the racists. Instead of some of us getting offended or taken aback by adopting a very narrow interpretation of this usage, we should see the prefix 'so-called' as the first step in coming towards a solution of something which has been a scourge for years.

We have got to move on from the term 'so-called Coloured' in a positive way. People are now saying that we have the choice of what we will be called, and most, in the spirit of the nation in the making, opt for 'South African.' The debate can take many forms, but not a reverting to acceptance of the Baasskap term. If one really needs a sub-identity to that of being a South African, maybe through popular debate the question could be sorted out.

As an example — the people through mass debate may adopt a geographic name, or adopt the name of an early hero of slave resistance, or again maybe resurrect the name of one of the many southern tribes which were annihilated.

In conclusion, I would like to point out:

1. That, while the term 'Capie' may sound nice, there are certain connotations (not very different from 'Hottie') connected to South African Defence Force slang and the Cape Coloured Corps, which may cause more than a few people to raise their eyebrows. People do not go around calling themselves Capies. The nearest to people doing this is when White people from the Cape are amongst South Africans from other parts and they call themselves 'Kaapenaars.' In fact, the Oxford 27

Dictionary of South African English makes the link-up between Kaapenaar and Capie. The usage cited for the term is from Athol Fugard defining Capie as "one who is a little Black and a little White," and from Steenkamp, a reporter who specialises in SADF matters, who defines 'Capie' as "Capetonians of all races." In the SADF the term 'Capie' is used for those in the Cape Coloured Corps and the Cape Auxiliary Corps. National Servicemen took up the term and used it more widely to describe 'Coloured' people. Furthermore, it became used simultaneously in jest towards white servicemen from Cape Town by Transvalers for instance - "Al julle Capies." Most often it was used in a racist way. "Just let that blerry hotnot Capie get White with me, then you'll see." Other than Cape Coloured Corps people, I have never heard anyone in the 'so-called Coloured' community using this word. It is clearly a White term used in a racist way. Like the 'Argie' cartoon in the *Argus* newspaper.

There is a more early usage of the word, and because of its geographic nature it may have cropped up elsewhere. Its earliest roots are probably in the term 'Cape-boys' originating in the 1890s. 'Cape-boys' are described as "the bastard class of Malbarries, St Helenans, Bushmen, Hottentots and Mocambiques, generally classed as Cape half-breeds." What I can't get out of my mind when hearing this term is the young White soldiers shouting

from the troop train to the youngsters on the side of the tracks, "Hey, jou klein Capie, waar's jou suster? Ek wil 'n meid naai!" ("Hey, you little Capie, where's your sister? I want to fuck a girl!") I have never heard it used any other way except later reading a magazine with liberal leanings, which made reference to: "Capeys of all races ... whose hearts are in the right place."

2. In the ANC, MK and the underground resistance there are all races, not as representatives of their ethnic groups but as militant cadres, struggling for victory of one nation and the crushing of the vicious and degrading system of apartheid. We have marched forward. Our struggle includes the destruction of the schizophrenia caused by race classification.

3. It must finally be once again stressed that it is not correct to think that this questioning of 'Coloured' and the use of the term, 'so-called' is just a Unity Movement or Black Consciousness Movement question. One cannot ignore developments at-home, or march marking time by judging this question on old criteria. 'So-called,' agreed, is not good enough, but neither is 'Coloured.'

Yours in the struggle,

P.G.

Mayibuye i Afrika!



Obituaries

ANDREW KGOTI MOLOTSANE

Andrew Kgoti Molotsane, trade union activist and member of the ANC, died on June 16th on the way to hospital after a car crash in Botswana. He was in his early thirties.

Andrew grew up in Orlando, near Johannesburg. A friend of his family recalls Andrew's friendship with the Sisulu family, and his eagerness, while still at school in the late sixties, to discuss politics, to improve his understanding of the struggle and his contribution to it.

The son of a trade unionist, Andrew was a founder member of the Black Allied Workers' Union (later to become the South African Allied Workers' Union) in the early seventies, and was a member of its first executive. At the same time, he was involved in the work of the South African student movement, and was so active in the political mobilisation of the youth that he was eventually detained. One of the tortures he was subjected to during interrogation was being thrown into a

bath of water while trussed up in a strait-jacket.

In 1975, he and six others were charged in what came to be known as the first trial of the South African Students' Organisation. The prosecution alleged that the accused had conspired with 46 others to form underground cells to gather and study information on certain strategic buildings and installations, and also to study the South African economy and the role Black workers could play in crippling it. Five witnesses for the prosecution refused to give evidence, and the charges did not stick.

On his acquittal and release, Andrew went into hiding because of police harassment, and worked underground. He then left the country, and finally, in Lusaka, he started work for the South African Congress of Trade Unions, of whose National Executive Committee he was a member at the time of his death.

His contribution to the external solidarity work of our movement was considerable. On behalf of SACTU, he did a three-month speaking tour of New Zealand in 1981, before the tour of the racist Springbok rugby team. In October of the same year he went to New York, to address the United Nations Special Committee against Apartheid on the occasion of the International Day of Solidarity with South African Political Prisoners on October 11th. He then toured the United Kingdom and Ireland.

When the news of his death became known, SACTU received a number of letters from Australia, where Andrew was remembered because of his speaking tour in August and September 1983, as a guest of the Australian Union of Students and the (then newly-formed) ANC Support Group in Melbourne.

Hamba kahle, Andrew Molotsane.

Robala ka kgotso, Kgoti.

You and your work will be greatly missed.

The struggle continues!

JEANETTE AND KATRYN SCHOON



*Six-year-old Katryn Schoon,
killed by a parcel bomb*

The terrorist regime of South Africa has once again murdered a member of the African National Congress and the South African Congress of Trade Unions. On the 28th June, in Lubango, Angola, Jeanette Schoon, aged 36, was killed by a parcel bomb, together with her six-year-old daughter, Katryn.

Jeanette Curtis began active opposition to the injustice of apartheid in 1966, when, 18 years old and in her final year of school in Johannesburg, she took part in a campaign against the Sabotage Act.

From 1967 to 1970 she was a student at the University of the Witwatersrand, where she played an active role in the National Union of South African Students, holding key positions in the organisation, and the office of vice-president in 1971. During these years she took part in many political campaigns, such as that against forced resettlement of African people, against segregation in education, and for the rights of political prisoners.

From 1971 to 1975 she played an im-

portant part in the movement to build Black trade unions, and helped establish *Isisebenzi*, a trade union newspaper.

In 1974 her passport was confiscated. In 1975 she was detained for three months under Section 6 of the Terrorism Act, and shortly after her release was banned, together with a large number of fellow trade unionists.

In 1977 she married Marius Schoon, a recently-released political prisoner. The day after their marriage, which was illegal since both were banned and not allowed to meet, they skipped the border into Botswana. Their daughter, Katryn, was born in 1978 and their son, Fritz, in 1981. When Katryn was born, Marius was ill in hospital, and a false message was sent to Jeanette's family saying that he was dead. This was one of a series of hoaxes and death threats with which the Schoons were harassed in Botswana.

In July 1983, as a consequence of this harassment, the Schoon family reluctantly left their work for the International Volunteer Service in Botswana, and moved to Zambia.

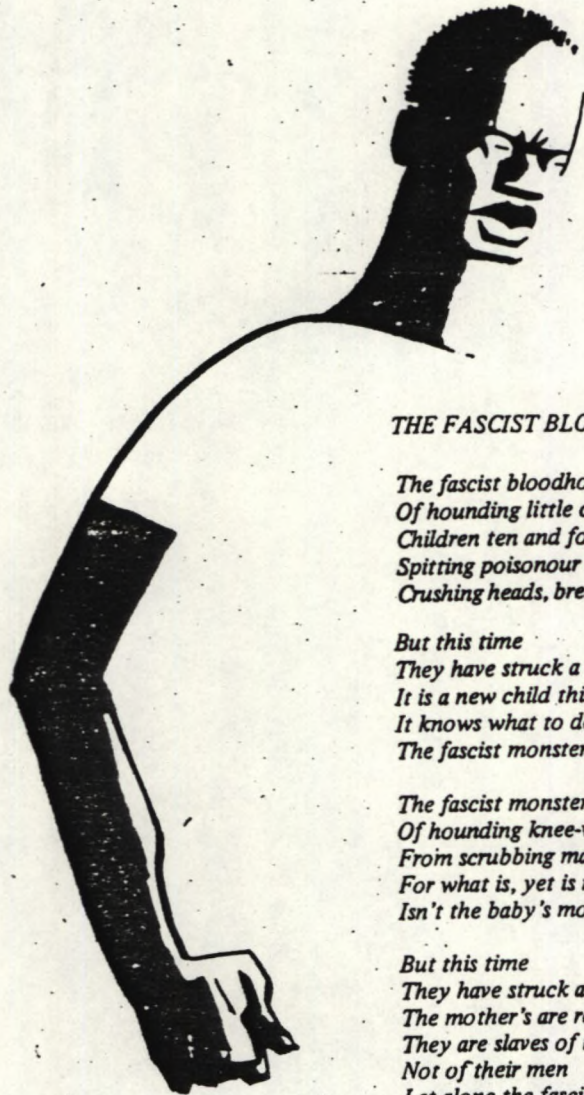
It was then that Jeanette is reported to have said:

"All political activists, whether they are inside or outside South Africa ... have a real fear of assassination. Danger is nothing new. Wherever you are you have to face danger."

After three months in Zambia, Jeanette took up a teaching post at Lubango University in Angola.

Acts of terrorism such as the brutal killing of Jeanette and Katryn are part of the strategy of the Pretoria regime to physically liquidate freedom fighters in the ranks of the South African liberation movement. The ANC dips its banner in honour of this heroine of the revolution and her child.

**Hambani kahle, Jeanette and Katryn.
Your deaths will not be in vain.**



THE FASCIST BLOODHOUNDS

*The fascist bloodhounds never tire
Of hounding little children
Children ten and four years young
Spitting poisonour saliva into their eyes
Crushing heads, breaking bones, spilling blood*

*But this time
They have struck a rock
It is a new child this
It knows what to do
The fascist monsters must go*

*The fascist monsters never tire
Of hounding knee-wobbly mothers
From scrubbing madam's stoep
For what is, yet is not
Isn't the baby's mouth always open?*

*But this time
They have struck a rock
The mother's are resolved
They are slaves of nobody
Not of their men
Let alone the fascist bloodhounds.*

*The fascist bloodhounds never tire
Of hounding blood-sapped workers
The backs are bent
The fittest only survive
It is existence but bare
A life which is mere*

*But this time
They have struck a rock
The workers have heeded a voice
Hundred and more years old
But is the voice really old?
If it says united they are everything*

*The fascist bloodhounds never tire
Of hounding shack society
Harrying them from pillar to post
Banishing them to sun-scorched lands
Running roughshod over scrap of tin*

*But this time
They have struck a rock
It is their land this
They won't move from Nyanga
Not under pain of death
Nor threat of imprisonment*

*The fascist bloodhounds never tire
Of blowing their mouths off
'At breakfast I can be at the equator,'
Lunch time I am in Cairo and it's over
But something did snap shut the trap
In a far-off land called Angola*

*And this time they have struck a rock
So hard that forward and backward
Is unfathomable
See how they are reeling and spinning
Under the hammer blows of MK
And the anvil of the masses*

- Mbongi Koki



**SECHABA
and other
ANC Publications
are obtainable
from the following
ANC Addresses:**



ALGERIA
5 Rue Ben M'hidi Larbi
Algiers.

ANGOLA
PO Box 3523
Luanda.

AUSTRALIA
Box 49 Trades Hall (Room 23)
4 Goulburn Street
Sydney NSW 2000.

BELGIUM
9c Rue de Russie, 1060
Bruxelles.

CANADA
PO Box 302
Adelaide Postal Station
Toronto,
Ontario MSC-2J4

CUBA
Calle 21a
NR 20617
Esquina 214 Atabey
Havana.

EGYPT
5 Ahmad Ishmat Street
Zamalek
Cairo.

ETHIOPIA
PO Box 7483
Addis Ababa.

FRANCE
42 Rue Rochecorvart
Paris 75 002.

GERMAN DEMOCRATIC REPUBLIC
Angerweg 2
Wilhelmstruh 1106
Berlin.

GERMAN FEDERAL REPUBLIC
Postfach 190140
5300 Bonn 1.

INDIA
Flat 68
Bhagat Singh Market
New Delhi 1.

ITALY
Via S. Prisca 15a
00153 Rome.

MADAGASCAR
PO Box 80
Tananarive.

NIGERIA
Federal Government Special Guest House
Victoria Island
Lagos.

SENEGAL
26 Avenue Albert Sarraut
Dakar Box 34 20.

SWEDEN
PO Box 20703 S-103 12
Stockholm 2.

TANZANIA
PO Box 2239 Dar Es Salaam
PO Box 680 Morogoro.

UNITED KINGDOM
PO Box 38
28 Penton Street
London N1 9PR.

UNITED STATES
801 Second Avenue Apt. 405
New York NYC 10017.

ZAMBIA
PO Box 31791
Lusaka.

Jeanette Schoon



**Murdered
by the enemy**

Collection Number: AK2117

DELMAS TREASON TRIAL 1985 - 1989

PUBLISHER:

Publisher: **Historical Papers, University of the Witwatersrand**

Location: **Johannesburg**

©2012

LEGAL NOTICES:

Copyright Notice: All materials on the Historical Papers website are protected by South African copyright law and may not be reproduced, distributed, transmitted, displayed, or otherwise published in any format, without the prior written permission of the copyright owner.

Disclaimer and Terms of Use: Provided that you maintain all copyright and other notices contained therein, you may download material (one machine readable copy and one print copy per page) for your personal and/or educational non-commercial use only.

People using these records relating to the archives of Historical Papers, The Library, University of the Witwatersrand, Johannesburg, are reminded that such records sometimes contain material which is uncorroborated, inaccurate, distorted or untrue. While these digital records are true facsimiles of the collection records and the information contained herein is obtained from sources believed to be accurate and reliable, Historical Papers, University of the Witwatersrand has not independently verified their content. Consequently, the University is not responsible for any errors or omissions and excludes any and all liability for any errors in or omissions from the information on the website or any related information on third party websites accessible from this website.

This document is part of a private collection deposited with Historical Papers at The University of the Witwatersrand.