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## THE DOUBLE STANDARDS RESOLUTION

We, who are considered to be non-citizens in the country of our birth, are at present engaged in a painful struggle to attain our rightful place in the sporting life of this geographic entity called South Africa. All principled sportsmen and women have joined this fight. They realise that they have a free and democratic choice either to stand up like self-respecting South Africans and fight for what they consider to be rightfully theirs or to compromise their principles by accepting hurtful concessions or by becoming stooges in a desperate fight by "White" sportsmen and sports administrators to regain international recognition.

This being so, we can see that those so-called sportsmen who believe in Multi-nationalism, who play under degrading permits and who allow themselves to become tools of those who are only interested in promoting the sport of their own kind, have made a free choice to do so. They must therefore, decide once and for all to stay on the side which they have voluntarily chosen. No player can, or must be allowed to hold dual and conflicting loyalties. He or she cannot be allowed to play racial sport in summer and then join the non-racial bodies in winter. How can one have winter principles which go counter to one's summer principles? How can you be non-racial in soccer but racial in cricket? How can one be so opportunistic to enjoy little concessions in one season and then share the fruits of our struggle in winter? A struggle

for which you are not prepared to sacrifice? It is time for every sportsman or woman to make a decision. You may say that the choice is a personal one but do not forget that the consequences will be far-reaching for the community you belong to. They are willing to struggle and sacrifice and your actions are militating against that struggle.

All non-racial bodies, starved as they are of decent facilities and sponsorship, must NOW decide to provide only for those who are prepared to share in the labour of attaining our aim which is true non-racial sport. Sportsmen who play Multi-national or racial sport and who enjoy "White" facilities for part of the year should be considered outcasts.

They are opportunists who only create confusion in our ranks. They want to reap benefits without working and fighting for them. They are guilty of practising double standards. They can no longer be harboured in our ranks whence they return periodically to become agents of Multi-nationalism, racialism. They preach the doctrine of being grateful for concessions and gradualism. They blatantly attempt to bluff and deceive people by dishonestly pretending that humiliating racialistic Multi-national sport is non-racial sport. They are weak links in our armour and will be ready at any time to desert us when they are offered little concessions. They cannot be relied upon. No-one who realises the implications of our fight can blame us if

we refer to them as renegades, traitors and defectors.

The non-racial sports bodies have passed the stage of moving pious resolutions and directing appeals at people who are committed to a course of creating disunity and disruption in our ranks. These people are not, as is commonly believed misguided individuals who are being led astray. The majority of them are opportunists consciously pursuing a course which will lead to selfish, personal benefit or glory. They are doing this at the expense of the entire oppressed people in their struggle for full rights and complete equality in sport. It is therefore the duty of all non-racial sports bodies to get rid of those treacherous, chameleon-like elements who are practising double standards.

All clubs, unions, associations, leagues, boards and federations which are members of non-racial national or provincial bodies are duty bound to implement the following resolution of the South African Council on Sport:-

## THE RESOLUTION STATES...

*NO PERSON, WHETHER HE IS A PLAYER, AN ADMINISTRATOR OR A SPECTATOR, COMMITTED TO THE NON-RACIAL PRINCIPLE IN SPORT, SHALL PARTICIPATE IN OR BE ASSOCIATED WITH ANY CODE OF SPORT WHICH PRACTICE, PERPETUATE OR CONDONE RACIALISM OR MULTI-NATIONALISM. PLAYERS AND/OR ADMINISTRATORS DISREGARDING THE ESSENCE OF THE PRINCIPLE SHALL BE GUILTY OF PRACTISING DOUBLE STANDARDS, AND CANNOT THEREFORE, BE MEMBERS OF ANY ORGANISATION AFFILIATED TO SACOS.*



## MESSAGE FROM THE SOUTH AFRICAN COUNCIL OF SPORTS (SACOS)

This is a momentous period in our history when sportspersons throughout the entire country are supporting the Non-Racial principle and implementing the Double Standards resolution of the South African Council on Sport (SACOS). The oppressed and exploited people have seen through the fraud of the Multi-National Sports Policy and have rejected it as a policy of "White political, social and economic Supremacy" in sport. The stooges of Multi-National sport and the puppets on the government created ethnic councils are being kicked out of Non-racial sports bodies. All clubs and unions are inserting the Non-racial policy and Double Standards resolution clauses in their constitutions and are actively implementing it to educate their players, spectators and the public.

The increasing isolation and hostile rejection of South African sport has resulted in the political Department of Sport allowing into the country "sympathetic" overseas commissions of inquiry, ostensibly to investigate the racial discriminatory sports set-up. It is now perfectly clear that these commissions were loaded in favour of racist sport in order to renew sporting ties with South Africa. A new brand of fraudulent diplomacy is being marketed by commissions who have come here with preconceived ideas to save racist sport because of trade and investments. The whole exercise of these commissions is to seek and hear spurious arguments (by the racist sport bodies or their stooges) to "rationalise" their original ulterior motive. They know full well that the racial discriminatory laws have NOT been abolished but have instead deteriorated for the WORSE with the extension of the racial policy of "homelands", racial councils and mock parliaments.

The earth shaking events in neighbouring Zimbabwe is a resounding victory for the non-racial struggle of the Patriotic Front and a damning indictment of servile stooges like Muzorewa. This has vindicated

unmistakably the S.A.C.O.S. Non-racial principle and Double Standards resolution and must inevitably lead to the cutting of sports links with South Africa. This development highlights the southward march of the forces of freedom, independence and self determination. This movement has now crossed the borders of the racist educational system for cheap labour.

The crippling rising cost of basic commodities, the payment of starvation wages, the forcing of racist dummy institutions down our throats, the brutal repression of peaceful demonstrations for equal rights, has resulted in numerous detentions, loss of life and bitter resentment. This had led to worker strikes, school boycotts bus boycotts and demonstrations. An intolerable social atmosphere exists in which our sporting bodies have to operate. Indeed, the government has reacted with a proclamation issued in terms of the Riotous Assemblies Act which is apparently intended to prohibit any gatherings from discussing the political situation in South Africa but is couched in such wide terms that in effect it prevents any discussion of the South African sport situation.

Sportsmen, as members of the community are thus faced with crucial decisions that will determine the future of this country. The problems that face the sportsperson whether he is an oppressed student or exploited worker, or lives in a racially segregated ghetto, or is crushed by the rising transport and housing costs, or is barely managing to exist because of exorbitant prices of essential goods, must unite the entire oppressed people. The unity of the people must smash the old racist technique of "divide and rule". Only the attainment of full and equal political rights by the entire population in a single non-racial democracy can sweep away all the racist laws, apartheid institutions and the cheap labour system. We must build a non-racial society of ONE

NATION where everybody has a full say in determining the future destiny of this country.

Our sportsmen must therefore involve themselves completely with the progressive struggle of the people. Sport is heavily influenced by social events and a careful, intelligent ear must be tuned to the forces of CHANGE so that we can become part of it. We must hasten the process that will enable us to play fully non-racial sport in a non-racial society. Every sports-person has an important task in the struggle that lies ahead.

FRANK A. VAN DER HORST.  
SACOS (Vice President.)

**UNITE FOR  
NON-RACIAL  
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## MESSAGE FROM THE TRANSVAAL COUNCIL OF SPORT

Almost daily one reads in the popular, White-controlled press about changes which are alledged to be taking place or will be taking place in South African sport. The reports then go on to state that these changes represent progress toward non-racialism in sport or, even more extravagantly, that sports codes such as cricket, soccer and athletics are already being practised along non-racial lines. They then inform their readers that these codes are ready to regain their affiliations to the international bodies which suspended or expelled them - they "deserve" to regain international status on the basis of their non-racialism.

FRANK A. VAN DER HORST  
SACOS (Vice President)

The question is then posed: Why then do those who profess a belief in non-racialism, not accept this as a fact of life and also recognise the progress (so-called) that certain codes of sport have made? Why is there no jubilation and general cheering when a coloured team is permitted to play in the Craven Week? Why no celebration for an Errol Tobias in a Junior Springbok rugby team? The answer is simple and that it is those who sincerely believe in non-racialism, not only as paraded on the sports fields but in life in general, recognise these so-called changes for what they are and that is that they are merely extensions of apartheid. They represent a development of the concept of multi-nationalism. The coloured rugby team will participate in the Craven Week as the representative of the so-called coloured nation. They will, very graciously be allowed to play rugby against teams representing the white nation (note, not Afrikaner, English, Greek, Italian or Portuguese nations, but not the white nation!). It is therefore no accident that newspapers persist in irking us with the ethnic identification of players in soccer and other teams. There are no soccer players as such, they are always the "Black" soccer star so-and-so or the "Indian" cricketer. This is done partly to show the world that "our" sport

is now open to other nations or "races" but more importantly it reveals the depth of multi-national thinking in the minds of those who govern us. It perpetuates the myth of multi-nationalism.

The genuine non-racial sportsperson believes that South Africa is one country giving shelter to one nation: the South African nation. He refuses to believe that our country is composed of various nations with different requirements and characteristics. It follows therefore that those who govern us are not entitled to discriminate on the grounds of ethnic origin or colour, in fact it follows that there are no superior South Africans and inferior ones.

This belief in multi-nationalism is extended into the concept of separate, inferior systems of education and schools which mean to the sports-person separate and inferior facilities for sport. The young sportsperson at a time when he needs it most is deprived of those factors which can assist him to develop to his full potential. Even in a multi-nationalism set-up, he will not be able to stake his claim in any team on merit. Multi-nationalism also means separate, inferior residential areas lacking in facilities and far removed from contact with fellow sportspersons and therefore competition of a high standard. His separate and inferior education especially designed for his "nation's" needs is coupled with inferior vocational training and he therefore is forced to accept less skilled employment and lower earnings. His children in turn are deprived of the proper nutrition, protective clothing and shelter which means that they can never develop physically or mentally as top class sportspersons. Coaches and proper equipment cost money and if they cannot be afforded it means that the young sportsperson is once more deprived of vital assistance in his endeavors to become

a first class sportsperson. It becomes clear then that the genuine non-racialist can never allow himself to

be hood-winked by so-called progress towards a South African brand of non-racialism which is in fact multi-nationalism. Multi-nationalism means the suppression of sports talents instead of their development. And most frustrating of all, you have no means of righting any wrongs mentioned because you have been denied the most powerful weapon in any democracy, namely the vote.

REGGIE FELDMAN (Chairman)

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## MESSAGE FROM TENNIS ASSOCIATION OF S.A. TASA

In the struggle against racialism in sport, one has to make sacrifices and every such commitment becomes a step towards a loftier ideal, viz. a normal South African Community, free of race prejudice and inequality. Sport, should be used as a vehicle, towards developing a better understanding of one's immediate community, achieving camaraderie and for physical and mental well being. This being the case, it would be apt to recall the Olympic Ideal, "the important thing in the Olympics is not to win but to take part, the important thing in life is not the triumph but the struggle. The essential thing is not to conquer but to have fought well".

One of the codes of sport that has taken significant strides towards non-racialism in South Africa, is Tennis. Amid the racially fragmented and farcical sporting development, emerged T.A.S.A. (Tennis Ass. of S.A.), with unanimity of purpose, dedication and dynamism to propel the tennis

fraternity toward non-racial sport. The captain and crew of this "Egalitarian Ark", have the courage, integrity and determination, to steer us out of the morass and maelstrom of South African waters, into the calmer, navigable seas of international normality. This is indeed an admirable, though herculean task, especially if one comprehends all the ramifications of the myriad of crass and abominable legislations in South Africa.

T.A.S.A. is seen as a means to an end and not the ultimate step, since T.A.S.A. is essentially Black (African, Indian and Coloured) through no fault of its architects. In fact it is the step-child of the horrendous liason between separate development and apartheid. This unholy alliance has also given birth to many cretans, such as the Group Areas Act, Liquor law and Separate Amenities Act, to name but a few. These monstrous manifestations makes the concept of normal sport, ludicrous and inconceivable.

It is therefore apparent that the minimum requirement for true normal sport, is quite emphatically - A new South Africa free from the scourge of Apartheid and where universal adult suffrage is recognised as a norm. Tennis under the banner of T.A.S.A. has served a social function and brought about goodwill and understanding among all the deprived people of South Africa. It has cemented a cohesive unity, which is of inestimable value, in the battle against racism in sport.

It is no wonder that South Africa has been out of the Davis Cup & Federation Cup, all these years, and has been ostracised in other major sporting arenas, internationally. Nothing short of a genuine commitment to meaningful change can give S.A. a chance to participate among the world community. Papering over cracks, like the "Varachia Cricket Circus" will not prove anything.

We must recognise and accept the core of the problem - Apartheid and make the necessary changes.

TEL: 739-3880

HAMENT WAGMAREE

## MESSAGE FROM TRANSVAAL SOCCER BOARD

We once again prepare and focus our attention on another SOCCER TOURNAMENT, this time with a totally different cause and meaning. Through the medium of soccer tournaments, assistance has been rendered to needy scholars in pursuit of higher education which they cannot afford and is not available by virtue of differentiation and disparity in the context of the South African educational system.

Therefore, the BENONI STUDENTS MOVEMENT has a role to play and assist with total sacrifice and purpose.

The public at large can at the same time enjoy a week-end of super soccer games and are indirectly contributing towards the education of a talented and brilliant scholar who otherwise is a loss to society.

It is our responsibility to provide our people with educational opportunities so that the lot of our people may be improved.

### Unification:

For too long now, the oppressed people of this country have been divided and have therefore remained at a disadvantage politically and socially.

I believe that we as sportsmen have to play an important role to plan strategies and change the status quo. Firstly, we have to make an honest endeavour to be rid of the infighting and power struggles that weaken our organisations. Suspicion, doubt, bickering and mud-slinging is the order of the day, and as long as we engage ourselves in

this dog-fight, we loose sight of the real struggle that lies ahead of us.

We have, through our social and sporting activities, to educate the masses to believe that total unity can be achieved.

We have discovered too that our salvation does not lie in the hands of the outside world. The British government and the four home unions have openly displayed where their sympathies lie by allowing the British Rugby Lions to undertake the present Rugby tour when apartheid in sport has not been abolished. We have to rely on our own work and have a duty to perform towards our children. We must ensure that they live their lives in one South Africa as one nation.

MOHAMED SIBDA (GEN. SEC.)

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- |                              |                                    |
|------------------------------|------------------------------------|
| A—Always think of God        | N—Never become spend-thrift        |
| B—Be sincere in work         | O—Observe moderation in everything |
| C—Cultivate contentment      | P—Plan your time well              |
| D—Do good and be good        | Q—Quit bad company                 |
| E—Emulate children in truth  | R—Read and re-read masters         |
| F—Free from all vices        | S—Speak less, work more            |
| G—Gain wisdom from elders    | T—Treasure good friendship         |
| H—Hope for the best          | U—Uphold justise always            |
| I—Invite conscience to speak | V—Vanity leads to fall             |
| J—Jealousy kills, love saves | W—Wear a smile always              |
| K—Kill fear and weakness     | X—Xeniality brings in cordiality   |
| L—Learn dignity of labour    | Y—Yearn always for peace           |
| M—Monitor your mind          | Z—Zenith is selfless service       |

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## SIPHO SEPAMLA – A BIOGRAPHY



The body is in prison,  
The mind escapes outside:  
To bring about great things  
The mind must be large and well-tempered

HO CHI MINH

### SIPHO SEPAMLA – A BIOGRAPHY.

Sipho Sempamla was born in Krugersdorp at the West Rand Consolidated Mines. During his very impressionable years he was brought to Benoni to live with his grandmother after spending 11 years of his life in Randfontein. He then proceeded to the Tiger Kloof Training College in the Northern Cape where he completed his Junior Certificate. He then returned to the Transvaal to do his matric at the Kilnerton Training College. After matric he worked in Johannesburg for a year and thereafter went to the Pretoria Normal College to study for the Teachers post-matric diploma. In 1957 he began teaching at Orlando High School and came to Benoni to join the Etwatwa Secondary School Staff in 1958, and has lived here ever since.

As a young person he revealed a deep interest in creative work and began translating this interest in the form of poetry around 1968. Short stories was another way in which his creativity found expression. In 1975 he revived the 'New Classic Magazine' and in the same year undertook the editorship of 'Sketch Magazine'. Both

these works describe the dilemma of being a Black person in South Africa. Among his first poems were "TO WHOM IT MAY CONCERN" and "I REMEMBER SHARP-VILLE". He has been credited with four works to date; "HURRY UP TO IT"; "THE SOWETO I LOVE"; "THE ROOT IS ONE.."; and his most celebrated "THE BLUES IS YOU IN ME"; which is dedicated to Hector Peterson the first victim of the 1976 tragedy. Siphosiphos Sepamla is truly one of the great sons of Africa. We are proud to have a person of his calibre in our midst.

### A MESSAGE FROM SIPHO SEPAMLA

In wishing your organisation a fruitful event, I recall that in this country sports plays a very important role in the lives of our communities. It can be channelled into a unifying force and a penetrating instrument for the achievement of those things which will enable every man to enjoy peace of mind, an opportunity to express oneself freely and with a sense of dignity.

STRENGTH TO THE PEOPLE !

### SILENCE

Whip my wickedness with a strap  
Hardened as harsh as biltong  
That the red weals make you want to cry  
But don't kill me with silence.

Deny my hunger pangs bread  
Yeasted for life  
That I wither like an autumn leaf  
But dont kill me with silence.

Tell my beguiled ears promises  
Flavoured by a knowing tongue  
That I might sing and dance your jester  
But don't kill me with silence.

Oh, how our eyes are averted from  
those we smite with silence  
for we are the brides of time  
hurrying and scurrying  
by day and night  
while our silence languishes in jail.

### THE LAW THAT SAYS

The law that says  
claws the flesh  
leaving imprints  
that scar my habit to do

The law that says  
constricts the breath-line  
causing a gasping  
that bends the lie I let out

The law that says  
drags a bad mood  
into the sugared cup  
then I taste poison gall

I should like to reach out my hand  
once more  
the touch may suppress  
the bad breath that snakes into the air  
as you say the apology  
or maybe, maybe I should rather  
watch these things  
eyes hollowed  
hear them  
ears clamped  
vices biting the evil  
as the law says



## THE POETRY OF SIPHO SEPAMLA

### I REMEMBER SHARPVILLE

On the 21st March 1960  
on a wrath-wrecked  
ruined-raked morning  
a black sea surged onward  
its might ahead  
mind behind  
it had downed centuries-old containment  
one goal fed its dazed loyalty  
to shed debris  
on an unwilling shore  
like a sponge  
it sucked into its core  
the aged and the young  
school-children fell helter-skelter  
into its body might  
as it rolled over  
crushing the cream  
and the scum of its make-up  
into a solid compound  
of black oozing energy  
in a flash  
of the eye  
of gun-fire  
like spray flayed  
they fled they fell  
the air fouled  
the minute fucked

and life fobbed  
our heads bowed  
our shame aflame  
our faith shaken  
we buried them for what they were  
our fallen heroes and our history

for oration we had religious  
for gun-carriers we had a string of hearses  
for flags half-mast tear-soaked hankies

We craned necks to raise voices higher still  
for them that lay row upon row crammed  
a regiment under the blazing bloodied sun

they had lain deserted around and upon their original graves  
left alone to bleed and plead for forgiveness  
like the mangled bodies of their warrior forbears

the dust grit we ground as we gnashed teeth  
the mournful wail of salt stained faces  
the groan and grouse of aggrieved relations  
shall be our pledge to the dead

a monument in our hearts we shall mount  
their unheard-of names to engrave  
on time's sturdy wings their ideals we shall pin  
Africa's priceless heritage to mankind

### THE BLUES IS YOU IN ME

When my heart pulsates a rhythm  
off-beat with God's own scintillating pace  
and I can trace only those thoughts  
that mar the goodness of living with you  
then I know I've got the blues for howling

yeah I've been howling  
clouds have been muffling  
and the rain has come  
and washed away  
these blues of mine

the blues is you in me

I want to say it louder now  
I want to holler my thoughts now  
for I never knew the blues until I met you

the blues is you in me

the blues is the clicks of my tongue  
agitated by the death I live

the blues is my father's squels  
every Friday in a week

the blues is you in me  
I never knew the blues until I met you

the blues is the screeches of the censor's pen  
as he scribbles lamentations on my sensitized pad

the blues is the shadow of a cop  
dancing the Immorality Act jitterbug

the blues is the Group Areas Act and all its jive

the blues is the Bantu Education Act and its improvisations

the blues is you in me  
I never knew the blues until I met you

the blues is people huddled on a bench  
eating their own thoughts

the blues is those many words said to repair  
yesterdays felled again and again by today's promises

the blues is the long shadow I count  
measured by moments dragging the sun

the blues is the ratting of my brother  
for opportunities he gets which he ought to have had

the blues is you in me  
I never knew the blues until I met you

I want to holler the how-long blues  
because we are the blues people all  
the whiteman bemoaning his burden  
the blackman offloading the yoke

the blues is you in me  
I never knew the blues until I met you



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