

*South African Cricket Board*

(Affiliated to SACOS)

**MEMORANDUM**

to the

**International Cricket Conference**

**1979**

Compiled and submitted by the  
Executive Committee of the SACB

June 1979

Cape Town  
Republic of South Africa

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1 Second Road  
HEATHFIELD

TO ALL THOSE WHO BELIEVE THAT DISCRIMINATION ON GROUNDS OF RACE, CREED OR  
COLOUR IN ANY ASPECT OF ONE'S LIFE IS WRONG

Dear Friend

In our country the sports policy is laid down by the Provincial Congresses of the National Party at their meetings to decide how our country should be governed.

If one has access to the right publications and books, one learns that the Broederbond is a secret society - sees the Department of Sport in South Africa as a vehicle through which to lure young white South Africans to support the Nationalist regime, by providing them with facilities, coaching and at the same time introducing them to the racialistic policies of the organisation.

It is therefore quite impossible to debate or examine the South African sports problem in the vacuum that racialists and their stooges inside and outside the country wish to force us to do. The South African sports scene is dominated by racialistic ideologies and political expediency and we can only view it from this angle.

The accompanying memorandum from the South African Cricket Board (a member of the South African Council on Sport) therefore has the full support of our organisation.

Yours sincerely

HASSAN HOWA

PRESIDENT SOUTH AFRICAN COUNCIL ON SPORT  
PRESIDENT SOUTH AFRICAN CRICKET BOARD

P S The report of the Department of Sport has just been released and, inter alia, contains the following:

" A / ...

"A total of 2 615 multi-national events were held last year, of which 2 325 were at club level, 178 at provincial level, 68 at national level and 44 at international level".

"Most of the events at club level were soccer games followed by cricket matches and badminton with 368 meetings".

The cricket matches mentioned were played under the auspices of SACU which one should believe is under the control of the Secretary of Sport or Varachia and Co.

A MEMORANDUM TO THE INTERNATIONAL CRICKET CONFERENCE IN SUPPORT  
OF THE SUBMISSION OF THE SOUTH AFRICAN CRICKET BOARD FOR THE  
NON-RECOGNITION BY THE I C C OF THE SOUTH AFRICAN CRICKET UNION

B. INTRODUCTION

Much has been written on the subject of Non-racialism in the last two decades since the first attempts in the late 1950's to move away from racialism in sport. Historically, South African society had been fragmented into "racial" groups, and as far as sport was concerned all "white" sports organisations either had an exclusion clause in their constitutions, or closed their doors to "non-white" membership as a matter of tradition. The fact that South African sport as a whole was organised on "racial" lines with national teams in many codes of sport, including cricket, for "South African Whites", "South African Coloureds", "South African Indians", "South African Malays" and "South African Africans" was, therefore, a direct product of South African society.

In this memorandum we shall use the term "white" to describe members of that section of the South African population who have been so classified and, therefore, are entitled to a universal democratic vote in the all-"white" parliamentary elections. We prefer to use the term "black" collectively for the rest of the population because in the context of this memorandum it most aptly describes their position of exclusion from participation in the privileges derived from suffrage.

At the root of discrimination between black and white in the Twentieth Century in South Africa are the closely connected issues of land and labour. The following examples of discriminatory legislation serve to illustrate the systematic process of dispossession and political subjugation of the blacks by the whites:

The Native Land Acts of 1913 and 1936 limited African land ownership to the already existing reserves comprising only 13 % of the total area. The Mines and Works Acts of 1911 and 1926 established the job colour bar in mining.

The / ...

The Native (Urban Areas) Act of 1923 required local authorities to house Africans in their own areas.

The Industrial Conciliation Act of 1924 extended the colour bar to the manufacturing industry.

The Native Administration Act of 1927 (Migrant Labour) aimed at controlling the movement of Africans by introducing the Pass (identification document) system.

The Native Representation Act of 1936 disenfranchised Africans in the Cape Province and allowed them instead three Native representatives in the central parliament.

The coming to power in 1948 of the Nationalists with their preoccupation with "race", brought in its wake over the next decade a new non-racial consciousness among sections of the black people of South Africa. On the political, social and economic fronts the State systematically removed whatever rights the blacks still enjoyed, through a series of discriminatory legislation - the Prohibition of Mixed Marriages Act (1949), the Immorality Act (1950), the Population Registration Act (1950), the Group Areas Act (1950), the Reservation of Separate Amenities Act (1953), the Industrial Conciliation Act (1956), and a host of other laws affecting all aspects of the lives of the black population.

This action on the part of the whites created strong emotional strains among the blacks and tended towards the opposite extreme of a "black" nationalism. However, there was a substantial section of the blacks who saw that the solution to the country's problems was to be found, not in an inverted form of racialism, but in a common citizenship for all in a democratic South Africa.

The conscious creation by the whites of artificial physical and psychological barriers between the various statutory groups, that is, "white", "bantu", "Indian" and "coloured", through separate residential areas, separate educational systems, separate dummy and "homeland" parliaments, etc. had as a natural corollary the acquisition by many of the blacks of a "race consciousness" and a racially-biased psychology in human relationships.

The effects of such a racial structure were therefore:

(a) / ...

- (a) to bring about the physical separation of the South African population on "racial" lines, and hence to ensure non-competition between the various "racial" groups;
- (b) to encourage "race consciousness" among the members of each group;
- (c) to increase inequality by ensuring the white group benefited most in terms of national wealth and prosperity;
- (d) to lodge all communications media in the control of whites.

The accompanying effects on sport were that:

- (1) whites represented the country internationally in almost all codes of sport;
- (2) the whites enjoyed the best facilities, sports grounds, and coaching at all levels, while in some black areas basic minimum facilities were very often not even provided;
- (3) white sports organisations benefited from huge financial sponsorships from commerce, industry and State funds, while blacks were generally refused sponsorship;
- (4) national and international knowledge of the existence, proficiency and administration of black sports were almost non-existent.

#### C. A DEFINITION OF NON-RACIALISM

What do we mean by Non-racialism? As a reaction to the open racialism practised by the whites, non-racialism was initially merely an attempt to unite the artificially created "racial" units under a common banner. Later on it became much more clearly defined as a Consciousness with much wider implications.

But before we define the term, we must mention that non-racialism has often been confused, sometimes quite deliberately, with "multi-racialism" and "multi-nationalism". Multi-racialism in the South African context means interaction between one racial group and other racial groups.

Multi-nationalism / .....

Multi-nationalism is a much more recent term. In the South African context the different "races" become different "nations" and multi-nationalism refers to interaction between members of the different "South African nations". Thus South Africa's population constitutes a multiplicity of separate "nations", for example "Whites", "Indians", "Tswanas", "Coloureds", "Basters", "Xhosas", etc.

Non-racialism, as quite distinct from the two terms above, is defined as the free interaction of all human beings in all the activities of society on the basis of total equality and opportunity and without regard to the race or racial group, actual or artificially created, to which they may belong.

Sport being one of the activities of society, non-racialism in sport means the extent to which sport gives meaning and practical effect to the above definition. It implies that only a non-racial society can create the conditions necessary for the healthy development and continued existence of non-racial institutions and organisations. This means that there should be free social interaction of all sportsmen and sportswomen and their equal treatment by the State, commerce, industry and local authorities.

D. PRACTICAL EFFECTS OF THE APARTHEID SYSTEM ON THE ORGANISATION OF SPORT

It has been rightly claimed that there is no law in South Africa denying membership of any non-political organisation, such as a sports club, to any person on the basis of race or colour. While this may be true, there is a mass of other discriminatory legislation which prevents the free interaction between fellow members of such an organisation:

- (a) The Population Registration Act (1950) requires that each South African be classified into one of four racial groups, namely "White", "Bantu", "Asian" and "Other Coloured". There is no "South African nation" as such but several separate "nations" occupying the same geographical entity known as the Republic of South Africa. This "multi-national" concept has been incorporated in the latest

sports / ...



sports policy of the government of South Africa. For the "multi-national" concept to have any practical meaning it is necessary for machinery to be created for the categorisation of people into various "nations" and for them to practise their sport as separate "nations".

- (b) The Group Areas Act (1966) enforces the physical separation of the different "racial" groups or "nations" by proclaiming "residential areas" for whites and "townships and locations" for blacks. This Act further reserves certain industrial, light industrial, commercial, agricultural and recreational areas for the use of certain groups or "nations".

Only members of a particular group may own, occupy, lease, or otherwise use property or land in areas proclaimed for that group (Africans are excluded). The purchasing of land for sportsfields can only be done by members of a particular "racial" group in an area proclaimed for that group. In terms of this law a non-racial cricket club, for instance, cannot acquire its own sportsgrounds and club facilities.

- (c) The Reservation of Separate Amenities Act (1953) makes it obligatory on all persons, local authorities and State departments, in control of any premises or vehicle to which the public has access, to provide separate amenities and facilities for each "racial" group. At places of public entertainment where members of different groups attend, separate facilities must therefore be provided in respect of refreshments, toilets, entrances and seating accommodation.
- (d) The Liquor Act (1977) prohibits the consumption of liquor by members of any other group on premises reserved for a particular "racial" group. A recent amendment to this Act allows for white sports clubs to obtain "international status" permits, in which case the club may serve liquor to disqualified persons except Africans, provided that these are there as guests of the club or by special invitation. Black clubs do not qualify for "international status" permits.

(e) / ...

- (e) In terms of the Criminal Law Amendment Act (1953) all gatherings, including racially mixed matches, must be so organised that they must not be seen as a political demonstration against any discriminatory laws of the country. Under this law heavy penalties can be imposed.

These are some of the laws that directly affect sport in South Africa. When the sum total of all the relevant restrictions in terms of the various statutes is taken into account, it becomes obvious why it has never been necessary to legislate specifically against open membership. And yet white sports organisations and their Sports Ministers have been using this absence of specific legislation as one of their strongest arguments in their attempts to regain international recognition.

The effect of these laws is to make free social interaction between sportsmen virtually impossible. The open political interference in the organisation and administration of sport makes it impossible for sportsmen to meet as fellow human beings on the sportsfield. The principle of non-discrimination on the basis of race, colour, creed or political affiliation, so highly cherished by the Olympic Movement, as well as the Declaration of Commonwealth Principles, are blatantly and unashamedly transgressed by South Africa's white population. They make themselves guilty of the worst kind of discrimination possible in sport, dress up and camouflage this discrimination in a multiplicity of ways, and then profess to be the champions of a fair deal for all.

#### E. THE DEMANDS FOR NON-RACIAL SPORT

Non-racial sport implies that none of the above restrictions should hamper the administration of sport and that sportsmen should be completely free to organise sport in the best interests of all concerned. Non-racial sport demands the following:

- (a) All clubs must have open membership. Where exclusion clauses are incorporated in club constitutions, these must be removed.
- (b) All clubs must participate in competitions organised by single non-racial controlling bodies at local, regional or provincial levels.
- (c) / ...

- (c) A single national non-racial body must control the sport nationally and represent the country internationally.
- (d) All sportsmen and sportswomen must have equal opportunities in private and public life.
- (e) Sponsorship must be utilised in such a way that all sportsmen benefit equally.
- (f) There must be no restrictions placed on clubs or other sports organisations in the acquisition of private sportsgrounds and club facilities, and all such facilities must be open.
- (g) Sports facilities must be provided to all sportsmen without discrimination and on an equal basis.
- (h) Selection must be based solely on merit in the composition of representative teams.
- (i) South Africa must be represented internationally by a single team selected on merit.
- (j) All schoolchildren must be free to attend the schools of their choice and school sports must be free from any restrictions based on race or other abnormal consideration.

As far as cricket is concerned, the South African Cricket Union has argued that, in terms of the government's sports policy, cricket under its jurisdiction is completely non-racial. While it is true that the policy allows cricketers a certain amount of freedom to mix on the social side, it is equally true that most of the above conditions have not been met.

It is also true that Policy is not Law, and that, while the sports policy has been shifting about as circumstances demanded, the Law has remained significantly unaltered. If, therefore, it has been the policy of the South African government not to act against sportsmen for violating its laws, it is only because it serves the interests of white sports.

Members of the South African Cricket Union have remained insensitive to the realities of an Apartheid society of which they form a part; they prefer / ...

prefer to see cricket as an end in itself, completely unrelated to other facets of their existence; non-racialism to them means the mere physical presence of cricketers of different races and colours on the cricket field. They have been motivated not by a sincere desire to organise cricket on a non-racial basis, but by the desire to return to international cricket.

Non-racialism to the South African Cricket Board, however, means that only a non-racial society can create the conditions in which true non-racial organisations can exist and grow. Cricket cannot exist in a vacuum. The present cricket situation in South Africa is indeed the product of historical, social, economical and political factors which have shaped society over its entire history.

The modern world of sport finds the South African model unacceptable, the system of Apartheid abhorrent and an affront to human dignity, and has demonstrated the seriousness in which it views the whole question of Apartheid in sport by debarring, expelling or suspending South Africa from all major international sports organisations, until such time as Apartheid has been abolished. South Africa for its part has shown little interest in complying with international demands. When non-racial sports organisations echo and endorse international demands for a non-racial society, they are sharing the concern of the international community of sportsmen for the future of South African sport.

The International Cricket Conference has contributed its part in this international effort. In its 1974 statement on South African cricket it reaffirmed the two major requirements set by the Cricket Council in 1970, namely:

- (1) That cricket must be controlled by a single national non-racial body;
- (2) That cricket at all levels must be "multi-racial".

The South African Cricket Union claims that these requirements have been complied with by them. In the light of the above we say that such a claim / ...

claim is not only dishonest and insincere, but grossly opportunistic and motivated only by a desire to see South Africa back in international competition. If our interpretation of the I C C statement is correct, then the SACU will have to explain at least:

- (a) The existence of the South African Cricket Board;
- (b) The absence of the schools from their new deal with the South African government.

#### F. THE HISTORY OF POLICY ADAPTATIONS

Apartheid, as the official policy of the National Party of South Africa, gained them a parliamentary majority in 1948. Since then this Afrikaner-dominated party has progressively gained more and more support from the all-white electorate and in the 1977 elections the mainly English-speaking Opposition was all but annihilated. We mention this point because it must be remembered that blacks have no common franchise with whites in South Africa and that it lies exclusively within the power of the whites to bring about changes in legislation. The ruling party enjoys overwhelming support from both Afrikaans-speaking and English-speaking sections of the white population, which constitutes a mere 16 % of the total population of the country.

It was not until 1956, when the International Table Tennis Federation withdrew recognition of the white table tennis body and instead recognised the non-racial South African Table Tennis Board that the South African government made its first policy statement. This statement made it clear that, in terms of the then existing legislation, sport had to be practised separately by the various different "racial" groups and it warned international teams visiting South Africa not to attempt to violate the country's internal and domestic customs by including "non-white" players in their touring sides. It also announced that non-racial sportsmen would not be granted travel documents to participate in international competition.

In 1958 the South African Sports Association (SASA) was formed with the specific purpose of fighting Apartheid in sport. The formation of this body was a direct consequence of the open political interference of the government / ...

government in the organisation of sport.

The sports policy was reiterated in 1960 when the government once again warned overseas teams visiting South Africa not to include "non-whites" in their touring parties.

1961 saw the establishment of the Afrikaner Republic of South Africa after a successful referendum vote by the whites. The new republic immediately severed all colonial ties with the British Commonwealth. This automatically expelled the South African Cricket Association from the Imperial Cricket Conference. Future international contact with South Africa was from then on to be on an "unofficial" basis.

Disaster struck South African sports in 1964 when the International Football Federation (FIFA) suspended South Africa's membership, and the South African Olympic Committee was excluded from the Tokyo Olympic Games.

By this time there was speculation in New Zealand about whether or not the All Blacks would be allowed to tour South Africa with a team which included Maoris. In 1965 the South African government clarified the matter by announcing that the All Blacks would not be welcome in the country if Maoris were included in the touring party.

With the prospect of other non-Commonwealth countries joining the international cricket fraternity, the Imperial Cricket Conference changed its name in 1965 to the present International Cricket Conference, opening the way again for South Africa to become a member of the I C C.

In the meantime the South African Cricket Association had been enjoying international competition on an "unofficial" basis. But it was the "Basil D'Oliviera Affair" of 1968, in which the South African government refused D'Oliviera permission to tour as a member of the M C C team to the country, and the subsequent cancellation of the tour by Lords, that finally dashed all immediate hopes of the SACA becoming a member of the international body.

This was followed by the cancellation of the 1970 tour of the Springboks to England when the Cricket Council was placed under pressure by the

British / ...

British Labour Government which was not prepared to allow South African whites to get away with their government's blatant political interference in sport. By this time governments of other countries had been drawn into the sports controversy by the actions of the South African government itself.

The Cricket Council then released its 1970 statement in which it kept the door open but placed the ball right into South Africa's court.

A resolution condemning Apartheid in sport was adopted by the United Nations in 1971 in which it urged member states not to participate against racially selected (that is all white) teams from South Africa. The South African government responded by issuing a revised sports policy in which it emphasised that mixed sport at club, provincial and national levels would not be permitted. However, international individual events such as tennis tournaments could be held in South Africa for all ranking players irrespective of race or colour. This brought Arthur Ashe to South Africa.

The Australians called off the 1971/2 cricket tour of SACA to Australasia.

One of the effects of the international isolation of white sport in South Africa was the getting together at a conference in 1971 of all national non-racial sports organisations with the object of forming a national co-ordinating body to fight sports Apartheid. In 1973 the South African Council on Sport (SACOS) was established. SACOS is comprised of national non-racial sports organisations representing Amateur Athletics, Billiards and Snooker, Cycling, Cricket, Darts, Hockey, Amateur Swimming, Soccer, Softball, Rugby, Table Tennis, Lawn Tennis, Amateur Weightlifting and Eody-building, Women's Hockey, Golf, South African Primary Schools Sports Association, South African Senior Schools Sports Association, South African Colleges and the Provincial Councils on Sport. At the time the South African Cricket Board of Control (SACBOC) represented the interests of cricket at SACOS level.

A further adjustment to the sports policy made it possible for overseas teams visiting South Africa to play matches against coloured or African national teams. 1974 saw the England rugby side play additional matches against coloured and African national teams. Blacks could play against whites from overseas but not against whites from South Africa.

The French Rugby Federation in 1975 agreed to tour South Africa if the itinerary included at least one match against a mixed side. The government amended the sports policy to accommodate such "multi-national invitation" events. The French side which included a black Frenchman played against a multi-racial side at Newlands. This event marked the first occasion when the South African government was forced to make a policy adjustment under pressure from a foreign sports organisation.

The French experience prompted the All Blacks to come to South Africa in 1976 with a team consisting of several Maoris, but this tour was to have serious international repercussions later when 30 African countries walked out of the Montreal Olympic Games in protest against New Zealand's participation.

South Africa responded by extending the "multi-national" concept down to club level, while at the same time repeating that it was the government's official policy for the different "racial" groups to practise their sport separately.

We repeat the policy statement released on 23 September 1976 in the interest of clarification:

"The Federal Council of the National Party accepts that, taking into account the applicable legislation and regulations, the interests of South Africa and all its peoples in respect of sports can best be served in terms of the following policy:

1. That white, coloured, Indian and black sportsmen and women should all belong to their own clubs and that each should control, arrange and manage its own sporting fixtures.
2. That wherever possible, practicable and desirable, the committees or councils of the different race groups should consult together or have such contact as would advance the interests of the sports concerned.
3. That inter-group competition in respect of individual types of sport be allowed at all levels, should the controlling bodies so decide.
4. / ...



4. That in respect of team sports, the councils or committees of each racial group should arrange their own leagues or programmes within the racial group.
5. That where mutually agreed, councils or committees may, in consultation with the Minister of Sport, arrange leagues or matches enabling teams from different racial groups to compete.
6. That each racial group should arrange its own sporting relationships with other countries or sporting bodies in accordance with its own wishes and that each should award its own badge and colours to participants.
7. That if and when invited or agreed, teams comprising players from all racial groups can represent South Africa irrespective of whether the type of sport is an Olympic sport or not and that such participants can be awarded badges or colours which, if so desired, can incorporate the national flag or the colours of the national flag.
8. That attendance at sports fixtures be arranged by the controlling bodies.

(Cape Times 24.09.1976)

This sports policy was subsequently amended to allow for white clubs to acquire an "international status" permit which allowed them to serve liquor to certain blacks.

Also in 1976 the United Nations passed Resolution 31/6 calling for the abolition of Apartheid in all fields and established an Ad Hoc Committee on the Drafting of an International Convention against Apartheid in Sports.

In 1977 the Commonwealth Prime Ministers announced the so-called "Gleneagles Accord" wherein it discouraged all sporting contact with South African sports teams because "sporting contact between their nationals and the nationals practising Apartheid in sports tend to encourage the belief (however unwarranted) that they are prepared to condone this abhorrent policy of are less than totally committed to the principles embodied in their Singapore Declaration".

The European Sports Ministers, meeting in Athens in 1979, similarly condemned Apartheid and its effects on sport, and discouraged sports contact with South Africa.

In the light of these latest developments, further adjustments in the sports policy cannot be ruled out.

G. THE INTERNATIONAL RECOGNITION OF SOUTH AFRICAN CRICKET

South African cricket, at the present time, as we have seen, is controlled by two national controlling bodies, namely the South African Cricket Union (SACU), which embraces the sports policy of the South African government and organises its cricket in strict accordance with the prescribes of that policy; and the South African Cricket Board (SACB) which believes in the free association of cricketers on and off the cricket field and in true non-racial sport as practised in all other member countries of the International Cricket Conference.

The SACU regards international recognition and the resumption of tours on an international basis as its prime concern. The SACB sees its immediate objective as the unification of all cricketers under a true non-racial controlling body. International recognition and the resumption of tours are regarded as matters incidental to the main objective of unification. The SACB believes that non-racialism cannot have any meaning in a race-ridden society where one group determines the future course of all other sections of the population. Non-racial sport implies a non-racial society. South African society must itself become non-racial before any non-racial controlling body can claim to be truly non-racial and request the International Cricket Conference not to entertain their attempts to regain international recognition. The SACB justifies its claim to being non-racial by the fact that its members are committed to the task of striving for a just non-racial society in which non-racial cricket is but one natural social activity.

By refusing to recognise the SACU, the ICC will demonstrate in unmistakable terms to the international fraternity of sportsmen:

- (a) That it is a body founded on the universal principles of the British Commonwealth and respects the universal principles of

international / ...

international organisations such as the International Olympic Committee;

- (b) That it has always been and continues to be in the forefront in using cricket as an important means of developing and fostering understanding between people of different racial origins, colours, and creeds of all countries all over the world, and has been a major international agency in mobilising cricketers against racialism in sport.
- (c) Its solidarity with non-racial sportsmen (that is, the victims of discrimination) who represent the psychology of future cricket in South Africa.
- (d) That its position in respect of sports Apartheid is consistent with that of other international sports organisations.

#### H. THE HISTORY OF NON-RACIAL CRICKET ORGANISATIONS

As a direct product of South African society, non-racial sports organisations were established towards the late 1950's and early 1960's. Committed to reunite the disintegrated ranks of the blacks at least on the sportsfield, these organisations found themselves faced with a "race consciousness" and the full onslaught of the pro-white mass media. Ironically enough, non-racial bodies found that they were of necessity composed of "racial" units by the very nature of the society.

As far as non-racial cricket was concerned, the first moves were made in the Western Province where the "African", "Coloured", "Malay" and "Indian" sections formed the first non-racial cricket organisation in South Africa in 1959 - the Western Province Cricket Board. At the time the white Western Province Cricket Union had an exclusion clause in its constitution which made it impossible for a black to become a member of that body. Other non-racial provincial boards soon followed and in the 1961/2 season the South African Cricket Board of Control (SACBOC), until then an inter-race board with national units for "Coloureds", "Africans", "Indians" and "Malays" as members, changed its constitution to become a reorganised body composed of non-racial provincial units. SACBOC was the first non-racial national cricket body in South Africa, and continued to organise cricket on a non-racial basis up to 1976.

The / ...

The cancellation of the 1968 tour of the M C C to South Africa and 1970 tour of SACA to England and the stipulation by the Cricket Council in 1970 of two essential preconditions for South Africa's reacceptance into international cricket, placed a new urgency on the formation of a single non-racial controlling body incorporating the white section as well. Strictly in terms of government policy at the time, the South African Cricket Association (White) proposed the formation of an "umbrella" body consisting of the three national controlling bodies, namely South African Cricket Association, South African African Cricket Board and South African Cricket Board of Control. SACBOC rejected the idea because it was in direct conflict with its definition of non-racialism.

However, in 1972 the SACA and SAACB formed the Cricket Council of South Africa. Since then SAACB has been given every assistance from SACA by way of financial aid, coaching clinics, equipment, etc.

The formation of this body obviously meant little without SACBOC's participation. The primary task for the Council was to work out a scheme with the help of the government whereby SACBOC could be accommodated.

After unsuccessful attempts by SACBOC in 1974, and again in 1975, to obtain membership of the I C C, the former realised that a truly representative body had to be formed. On 18 January 1976 all three national bodies were once again around the conference table. It was agreed in principle that a single controlling body would be formed and that all cricket would be "normalised". The mechanics of how to go about the formation of such a body were to be worked out by a special Committee of Nine, consisting of three representatives of each of the three national bodies. The agreement to play "normalised" cricket implied that cricketers would confront the legal restrictions in the way of non-racial cricket.

The events of June-August 1976 and the handling by the authorities of the grievances of black schoolchildren against separate educational systems, clearly illustrated that the State was in no mood for confrontation. "Normalised" cricket implied confrontation cricket. Realising this all too clearly the SACA tried desperately to keep the dialogue / ...

dialogue going by ostensibly securing assurances from the Minister of Sport that the obstructing legal strictures would be removed.

The sports policy announced in September 1976 was a disappointment to non-racial cricketers, but the Nine-Man Committee applauded the new sports policy as the breakthrough for which all cricketers had been waiting, and they claimed that there was nothing more that stood in the way of "normalised" cricket. All the provincial units of SACBOC, except the Western Province Cricket Board, joined the new body represented by the Nine-Man Committee.

The season 1976-77 was one of complete cricket confusion. SACBOC units were split into two camps - those who wanted to continue with the "normalising" exercise, and those who felt that they had been betrayed by their leadership into accepting the new deal. By the beginning of the 1977/78 season the major portion of SACBOC had withdrawn from the exercise. With the exception of the Transvaal Cricket Federation, only one or two clubs from each SACBOC provincial unit remained with the by then South African Cricket Union which had been officially formed on 18 January 1977.

Predictably, the true non-racial sections of SACBOC formed themselves into a new cricket body, the South African Cricket Board, in October 1977. Today the SACB is about as strong as SACBOC was in 1976/77, and SACBOC is considerably weaker now than they were at the beginning of that season. The following figures serve to illustrate this:

UNIT	S A C B O C		S A C B 1978/79
	1976/77	1978/79	
Eastern Province C. Association	585	80	453
Griqualand West C. Board	120	25	194
Western Province C. Board	1 300	150	1 451
Transvaal C. Fed.	600	450	Transvaal C. Board 445
Natal C. Board	1 000	50	375
Border C Board	-	30	122
South West Dist. C. Board	120	30	130
TOTALS	3 725	815	3 670

These / ...

These figures do not include schools' cricket and junior cricket. The claim by the SACU that the SACB is a splinter group of SACBOC is, therefore, a shameless distortion of the truth. While it may be true that the majority of players now operate under the auspices of the SACU, it is equally true that the SACB is representative of a significant section of the cricketing fraternity in this country.

The SACB administers three competitions annually:

- (a) The A-competition in which Eastern Province Cricket Association, Natal Cricket Board, Transvaal Cricket Board and Western Province Cricket Board participate, is played on the home-away system. The expenditure incurred by units for this competition amounts to at least R25 000;
- (b) The South African Senior Sports Association holds its national schools' week in the second week of December where the provincial schools' teams compete. A national schools' XI is selected from this tournament to compete in the SACB B-Tournament in January. This competition costs about R5 000. Cricket is also played at primary school level but cricket has not as yet been organised nationally at this level. Junior cricket is played in some provincial units on Saturday mornings (for example in the Western Province) under the direct jurisdiction of the units, for various age groups between eight and sixteen.
- (c) The B-Tournament is a competition for all units., the A-section units entering B-teams in the tournament. This is a centralised competition played in the first week of January in two sections, with a final to determine the competition winners. The expenses incurred by units for this competition amount to at least R20 000.

In spite of many approaches to industry and commerce for sponsorship, these sectors remain reluctant to sponsor non-racial cricket. Of the minimum amount of R50 000 to cover its competitions the SACB could only raise R4 500 in sponsorship. Yet, on the other hand, the SACU and its provincial affiliates enjoy huge sponsorships from the same concerns. There is, therefore, also gross discrimination by national and inter-national private and public companies influenced by the racial atmosphere created by the white government. The same kind of discrimination occurs in the allocation and maintenance of sportsgrounds by local authorities

and / ...

and State departments.

I. THE I C C FACT-FINDING COMMISSION TO SOUTH AFRICA IN 1979

The sports policy announced in 1976 opened the way, as we have shown, for some measure of integration in sport. This enabled white sports organisations and their "black appendages" to embark upon extensive consultations with international sports organisations and invitations to send fact-finding commissions to South Africa. While SACU officials were freely travelling abroad to announce the changes that have been accomplished in domestic cricket, the SACB President was consistently refused travel documents to put the case for non-racial cricket.

Non-racial sports organisations, in view of the disabilities enforced upon them by the Apartheid system, have consistently stated that non-racial sport is only possible when the whole of society has been freed of all discriminatory legislation based on race or colour. They view the multi-national sports policy as a perpetuation of the status quo.

For this reason the SACB resolved not to meet the I C C fact-finding commission on their recent visit to South Africa. The West Indies, India and Pakistan have never been welcome in our country by the SACA or the South African government. When some of the world's most exciting cricketers were playing for these countries SACA preferred to keep competition confined to its "traditional white" opponents. The SACA stand was an openly racialistic one. It was significant that these traditional countries formed the major part of the commission.

The SACB put forward the following points:

- (a) The I C C did not need any "facts" about the South African cricket situation. These were in any case well known all over the cricketing world. And, therefore, the appointment of a commission was merely seen as an attempt to find an argument in favour of South Africa's readmittance to international competition with its "traditional" opponents.
- (b) India, Pakistan and the West Indies had dissociated themselves from the Commission.
- (c) / ...

- (c) The Commonwealth Prime Ministers, the Council of Sports for Europe, the Supreme Council for Sport in Africa, the South African Non-racial Olympic Committee (SANROC), the United Nations Special Committee on Apartheid, and other organisations were all discouraging sports contact with South Africa until Apartheid in sport had been completely abolished.
- (d) The SACU was quite prepared to window-dress for the commission and to show that mixing on the sportsfield was in fact possible under the status quo, that is, that the interests of White cricketers could be served without major changes in the socio-economico-politico superstructure.
- (e) The SACB was not interested at the present time in international recognition and the resumption of cricket tours, but in the implementation of true non-racial cricket at all levels.
- (f) The SACB could not betray the efforts of the international community of sportsmen by becoming a party to any futile attempts at finding escape routes from the reality of the South African situation.
- (g) The Commission came as the guests of the SACU.

However, the SACB met unexpectedly and informally with members of the commission in Port Elizabeth on 3 March 1979 where the B-Tournament final was being played between the S A S S A XI and the W P C B B-Team. The SACB wishes to apologise to the members of the commission for the absence of proper seating and restaurant facilities in the African township of New Brighton where the match was being played at the Zwidi Stadium.

While discussions were frank on both sides, they were conducted in a very cordial and friendly spirit and in an atmosphere of openness and interest. The SACB sums up the deliberations as follows:

- (a) That the commission showed reluctance to discuss cricket in South Africa in its proper socio-economico-politico context. It did not, for instance, seem important to them that the schoolboys who were engaged in the match had to live in townships and locations where conditions were often intolerable and where white people

were / ...



were only allowed to enter if they were members of the police force, government officials or in possession of a special permit; that they had to attend separate and inferior schools; that State expenditure on the education of a White child was grossly disproportionate to that spent on a black child; that they lacked specialised coaching and proper facilities at school, etc. And, therefore, to have argued that the SACB was in fact denying those schoolboys the opportunity to represent their country was at best a display of a simplistic and myopic approach to our cricket.

- (b) That the commission found it difficult to concede that there can be no substance in the claim by white cricketers that their government is to blame for their situation. The SACA shielded throughout its history, and continues to shield, behind government policy. When they enjoyed cricket against their "traditional" opponents, long before the days of official Apartheid, they did not raise calls for the Indians, Pakistanis or West Indians to open up international contacts with them. They have not even now come out with a clear statement on what their policy is towards these countries.
- (c) That the commission claimed that cricketers in India, Pakistan and the West Indies were very much in favour of South Africa's readmittance to the I C C but that they had been pressurised by their respective governments not to support the commission. We certainly do not dispute the fact that these countries would indeed support a non-racial South African membership but we find it inconceivable that the Indian cricketers, for instance, would support South Africa while South Africans of Indian descent and Indian nationals visiting this country continue to suffer under the oppression of Apartheid.
- (d) That the commission found it hard to accept that the SACU were displaying double standards when they demanded that the international community of sportsmen should regard them as equals, while at the same time condoning their government's persistent refusal to grant the same equality to its own citizens.

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This memorandum is directed at the international cricket fraternity in particular. The South African Cricket Board appreciates the support it has enjoyed from sympathetic member countries of the International Cricket Conference, namely, the India Cricket Board of Control, the Pakistan Cricket Board of Control, the West Indies Cricket Board of Control, and others. We commend these nations for withdrawing their support for the I C C fact-finding commission. We are confident that we can continue to count on their support until the ideal of non-racial cricket is realised. When that time comes their teams will be welcomed on our shores, not as "honorary white" cricketers but as fellow members of the world community of sportsmen.

In conclusion we wish to reiterate that it is our sincere desire to see non-racial cricket implemented in this country. To this end we are prepared to co-operate with any and all instances which set as their goal the complete freedom of sportsmen to organise their sport on a non-racial basis, stripped of all discriminatory legal restrictions. We once again express our deepest appreciation to the international community of sportsmen and sportswomen for their encouragement and positive contributions towards the non-racial cause in sport, and we pledge not to betray their confidence in us to continue the struggle at home. The South African Cricket Board and its associate national non-racial sports organisations in SACOS believe that non-racial sport is only meaningful in a non-racial Republic of South Africa.

Signed on behalf of the South African Cricket Board on this                      day  
of    1979 at CAPE TOWN

by \_\_\_\_\_  
HASSAN HDWA (President)

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WAHIED KAZI (Secretary)