

# NUM set to end apartheid sports

YEARS of apartheid sports on the mines, when ambitious *bosess* forced workers to give credibility to the "multi-racial" sport, could be a thing of the past.

Following months of unceasing meetings, the National Union of Mine-workers (NUM), which enjoys big support in the minefields, is now about to smother the workers from its inter-racial-cum-tribal trapping.

NUM plans first phase of the programme, NUM is to conscientise sports people on the danger of playing apartheid sports.

Since the NUM started on the conscientisation last year, there has been a successful awareness which has been reflected by rugby players, who admitted that it was wrong to play apartheid sport.

Rugby, in one of several prominent sports codes on the mines, is closely monitored by the NUM's sports desk.

Unsurprisingly, the NUM's sports desk's immediate task is to get its sportspeople associated with non-racial bodies like the SA Council on Sport (Sacos).

Sacos is a long-standing anti-apartheid campaigner in sport, and an associate member of the Supreme Council on Sport (SCS), which controls sport in the continent of Africa.

The SCS is in partnership with the African Confederation (CAF), a powerful body with great influence in the International Olympic Committee (IOC).

The IOC has been responsible for putting pressure which resulted in denying many codes of apartheid sport membership and competition on the inter-national level.

CAF and IOC relies on the advice of the exiled SA Non-racial Olympic Committee (Snonoc) on matters regarding the apartheid sport.

Saracic correspondents with Sacos and other contacts inside South Africa to update information on apartheid sport.

Several mine *bosess* have rugby squads which are dominated by the NUM members.

These are affiliated to the white-controlled SA Rugby Association (Sarsa) — a member of Dines Craven's SA Rugby Board (SARB).

Among these teams are Eastern Transvaal, Northern Natal, North Western Transvaal, Central Transvaal, West Witwatersrand, Western Transvaal and Orange Free State.

The NUM's sports desk has been informed by a number of players that workers have little chance of snobbing "multi-racial"

sport which largely serve to uphold the ideals of apartheid policy.

Workers said they feared that such an action could lead to losses withdrawing facilities and, worse still, various pressures which could result in losing their jobs could be applied.

So far, it is difficult for NUM members to participate in the non-racial SA Rugby Union (Saru) activities because of their forced links with Saru.

Despite all tactics used by *bosess*, it is the NUM's long term plan to see its members

playing non-racial sports which can only be made possible by the regular coaching clinics conducted by the Sacos-affiliated Saru.

Attempts are being made by several other Sacos affiliates to team with the NUM with a hope of forging a sound working relationship with the workers.

NUM's Gwede Mantseke, a former non-racial rugby player and a victim of several years of apartheid rugby said: "We want to put this clearly to workers to discuss it among themselves.

"It is really wrong to be in NUM yet playing apartheid sports."

"We are looking at sucking little sports which are famous on the mines.

"As far as rugby is concerned, we don't want our members to withdraw from Saru and affiliate to Saru Developments will be monitored accordingly."

The NUM is also entertaining the idea of persuading its members in tennis, table tennis and volleyball to follow similar course as rugby.

On the other hand, other

Sacos affiliates like the SA Soccer Federation (SASF) have been given the green light to foster relation with community-based organisations like the UIDF and progressive labour federations like COSATU.

It seems as if the NUM is on the right track in getting its members to associate with non-racial and progressive bodies.

So far, there has been contact between the Sacos-affiliated Amateur Volleyball Association of SA (Avasa) and the NUM. Cape Town-based Avasa

president Avin Smith said his organisation was looking forward to a "cordial" relationship with the NUM.

Mines on the Eastern Transvaal have been eyed by Avasa's revitalised Transvaal affiliate, the Transvaal Amateur Volleyball Association (Tava).

Two vice-chairman, Aloys Mmusisi said: "The NUM members are part of scheme for 1988."

Errol Vanda, president of the SA Table Tennis Board (SATTB), which is affiliated to the world body, supported the idea of co-ordinating clinics in the mines.

In almost all of the areas where the SATTB affiliates operate, there is a mine — something which makes it possible to penetrate the mine and diamond fields.

The same could be said about other Sacos codes, which have indicated the willingness to jump about in a bid to promote non-racial sport.

Perhaps the Tennis Association of SA (Tasa) was the most advanced Sacos affiliate in penetrating the mines.

They had several affiliated clubs in the Eastern and Western Transvaal which eventually pulled out because of influence by *bosess*.

Nevertheless, Transvaal Tennis Board's (TTB) Yusuf Bhuay said they would consider the NUM with the hope of raising the issue "once more."



Workers performing a traditional song and dance at a Cosatu rally.

## Magnification of special occasions benefit struggle — Hlatshwayo

**COSATU NEWS SPOKE TO COORDINATOR M. HLATSHWAYO ABOUT CULTURE AND THE WORKERS STRUGGLE**

**CM:** MI, can you tell us what is meant exactly by the word "culture"?

**MI:** Let me borrow from our Kenyan comrades, Ngugi wa Thiong'o, who is one of the greatest writers and cultural workers that Africa has produced.

He said that "culture is a product and reflection of the history built on man's relation with nature and other people. In the process of economic and political life, the community develops a way of life often seemingly unique to that society. They evolve language, song, dance, literature, religion, theatre, art, architecture, and an education system that transmits all these plus a knowledge of history and the geography of their territory of habitation from

one generation to the next. So our economic and political community creates a cultural life expressed in their language, art, architecture, dance, song, theatre, literature, and their educational system. It is a community of culture, linked together by a shared way of life."

I think this is the best description of culture I have ever heard.

**CM:** What is happening in COSATU and in SA on the cultural front?

**MI:** Workers' culture cannot be added separately from progressive culture. Today in SA people's culture is emerging on all fronts. Our people, through their mass-based national democratic organisations, are saying: "Apartheid culture — this far and no further". Through various forms of culture a vision of our struggle and our future is being projected. Our aim is not only to defend ourselves from the

exploitative culture of the ruling class, but to consolidate, build and give meaning to progressive culture through the rapidly changing politics of our land.

For us in COSATU it is important to project and control our own culture. COSATU's Joburg Culture Unit's, for example, first project was around the living wage campaign. Events like the living wage campaign, May Day, June 16th, Women's Day are just a few of the dearest occasions for the oppressed and exploited of our land. Illuminations and magnification of their benefits our struggle greatly. COSATU's cultural programme must project our culture as an epic of our liberation struggle; it must promote and propel our struggle further and further.

**CM:** How is cultural work actually organised in COSATU?

**MI:** Cultural structures controlled by workers have not been built today; if tomorrow we were sheltered for the exploited, we have always said that this will take a long time. But in the short time that we have been building cultural units, many workers have come forward wanting to expose their talents. Our cultural units have created the space for the massive black talent that there is. Our Joburg Cultural Unit participated last year at the Amsterdam Cultural Conference which we regard as an achievement.

Nationally, we now have seven cultural units. A lot still has to be done to build more local cultural units. The next phase would be to set up regional cultural structures. Compared to the cultural energy and innovations coming up daily, our cultural programme seems to be going slowly. But we remember that it took the imperialists

and colonialists two centuries to impose their capitalist order on us, then we can be certain that it will not be too long before we shall shatter their culture by building our own. If today our COSATU affiliates and locals are prepared to raise just a finger and point in the right direction, then all the cultural activities are prepared to build the path to where our culture and our liberation can be realised. We all have as urgent responsibility to build the cultural units. Culture doesn't depend on leaders, but we need leaders to open up the possibilities for the workers to create their own culture. The cultural units we are building today are just the first step in our cultural future. Let no-one delay. Let our true song mobilise for non-racial democratic South Africa. Our next step of production cultural units is to reach the recent exploiters.