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To His Excellency Dr M. G. Buthelegi

SATISCO

South African Tertiary Institutions Sports Council
NATAL

ORIENTATION 89



NO NORMAL SPORT IN AN ABNORMAL SOCIETY

MESSAGE ON BEHALF OF THE REGIONAL EXECUTIVE COMMITTEE

Fellow students, both our members and non-members regionally, on behalf of the Regional Executive of SATISCO Natal, I bring your greetings and good wishes for the new year. Our main message to all of you for this year is this: Let us confidently look forward to 1989 with much more enthusiasm courage and solid determination in all new challenges for the new year - our academic commitments as well as the struggle against the crumbling apartheid system that has deprived many thousands of our brothers and sisters the right of occupying the same lecture halls and classrooms with us. We say carry on with the struggles against apartheid sport.

TO THE NEW STUDENTS

We also take this opportunity to welcome all the new students at Colleges, universities and technikons. We congratulate you for having been able to ultimately make it through the whole host of problems facing Black Students at secondary level, poor or lack of sports facilities, poor educational facilities, unqualified teachers, lack of coaches etc.

1989 is another year of greater challenges. The present state of emergency, restrictions, detentions, is a direct attack by the state on the entire democratic movement that is working against apartheid. On our various colleges, varsities and technikons, the whole question of the democratic control of our sports councils, is another area of challenge to us. The destruction of the apartheid sport structures with the replacement by the popular democratic structures, must be the target of attack alongside apartheid. We are also called upon to build SATISCO into a mass based sport organisation.

We should develop conscious political discipline and tolerance whilst moving in strides.

We have reached a point of no return. Playing non-racial sport for democracy is the demand of the time. Fight for equal access to sports facilities. This has to be coupled with the fight for access to educational opportunities.

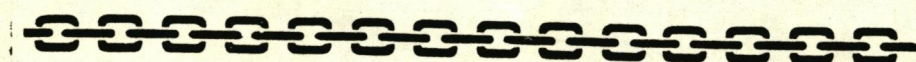
To all our members and non-members, the time has come for everyone to be counted. Let us all join hands, and shout in unison that THE DOORS OF LEARNING AND CULTURE SHALL BE OPENED TO ALL.

FORWARD TO SPORTS FOR DEMOCRACY

VIVA SATISCO!!!

ANDREW DIPELA

REGIONAL CHAIRPERSON



WHAT IS SATISCO?

The demise of SABIC (South African Black Intervarsity Council) early this decade left nationally organised non-racial intervarsity sport non-existent. The need for nationally co-ordinated sport at tertiary institutions remained. It is in this light that SATISCO (South African Tertiary Institutions Sport Council) was formed on 12 March 1986 at University of Natal and officially launched in September 1987 at MEDUNSA.

SATISCO is aimed at co-ordinating sport at all tertiary institutions, i.e. Universities, Technikons and colleges. SATISCO operates on a regional basis. Those regions are NATAL, TRANSVAAL, EASTERN CAPE, WESTERN CAPE and ORANGE FREE STATE. All the activities are co-ordinated and administered by the NEC. (National Executive Committee).

SATISCO is being guided by the principle of NON-RACIALISM. This principle perceives a free interaction of all human beings in all the activities of society on the basis of total equality and opportunity, without regard to the race or racial group to which one may belong. SATISCO is committed to the equality and dignity and worth of all humans, and envisages a united, democratic South Africa where this principle will be entrenched and respected at all levels of society.

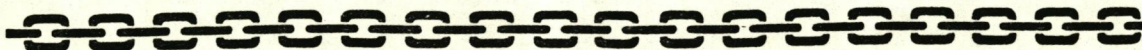
The seed for the establishment of SATISCO was sown on the firm belief that the freedom of the sports-person implied the freedom to develop as a complete social being, with the right opportunities for advancement which was the birthright of all people.

SATISCO is also built on the democratic principles, i.e. accountability, mandate, adhering to the majority decisions etc.

SATISCO believes that discrimination in sport is a direct result of discrimination in the political system. Since sport is an integral part of one's life it is almost impossible to divorce what happens in it from any other facet of that person's life. It therefore follows that whatever one asks for in sport must reflect what one is prepared to accept in other spheres too. It is for this reason that SATISCO espouses the slogan "NO NORMAL SPORT IN AN ABNORMAL SOCIETY",.

SATISCO recognises and accepts the leadership of SACOS and SANROC within the sports movement. They are the only authentic non-racial organisations that represent the mass-based democratic movement in the sports arena nationally and internationally.

SATISCO also supports all methods used by the international community and the mass based democratic movement to isolate the racist regime in the arena of sport.



NON-RACIAL AND MULTI-NATIONAL (MULTI-RACIAL SPORT)

With the claim by multinational or multi-racial sport bodies, that their sport is not racist, there is often uncertainty as to what non-racial sport is all about. What then is non-racial sport and why is sport and politics inseparable?

Sport is one of the arenas of the democratic movement to mobilise and politicise the masses. It is the integral part of culture and hence points out the aspirations, goal and social relations of people. The consideration that sport and politics are not two immensurable entities that have to be separated rather they are two interdependent and inter-related entities that are interlinked, affecting one another at every point and time, especially here in South Africa, where the government wants to determine who you should play with, laugh, cry and be friends with. At some points it also determines who you should sleep with.

The majority of South Africa's sport people are disadvantaged even before they reach the sport fields. Inadequate facilities, poor housing and nutrition, inferior education, low wages, high rents and transport costs place a large question mark over the claim that normal sport is played in South Africa. How can people play sport as equals when the very material basis of the society in which they live is aimed at perpetrating inequality. Because of its racist policies, South Africa has been banned from international sports. Consequently, the South African state and big business companies introduced a so called normal multi-racial or multi-national sport, so as to convince the world that changes are occurring in sport.

SACOS (The South African Council on Sport) a non-racial body internationally recognised rejected and exposed the so called "normal" or multi-racial sport as fraud. Non-racial sport means a rejection of the concept of race. This means that non-racial sportspeople under SATISCO and SACOS regarded people as sportspersons first and they do not accept the classification of people into so called "ethnic" groups. All people are physiologically and biologically the same, and hair or features play no role in determining one's ability. Non-racialism is a discipline which calls for sacrifice. SACOS and SATISCO believe that there is only one race, THE HUMAN RACE and that South Africa consists of only one nation, hence the rejection of multi-national sport.

Multi-national/racial sport bodies believe that many nations/races exist in South Africa - all different yet somehow equal. These are Coloured, Indian, Whites and African affiliates. How can equality in sport exist, when the racist laws e.g. Separate Amenities Act and Separate Education Act are still existing?

Non-racial sport bodies believe that there can be no equality and normality in sport unless the racist laws are repealed. It is the right and not a privilege for every person in this country to have access to proper facilities and anything else which will enable him or her to attain fulfilment in life in general and sport in particular.

The realities of the country must engage, not only SATISCO and SACOS, but all the freedom-loving people of the country to objectively differentiate between tactics - cum-strategy and principles. How can we play sport with people like Naas Botha who are policemen and are daily responsible for the brutality against our people. Multi-national/racial sport bodies have official SADF teams playing in their leagues. We refuse to be shot by the same people on week days and play sport with them on weekends.

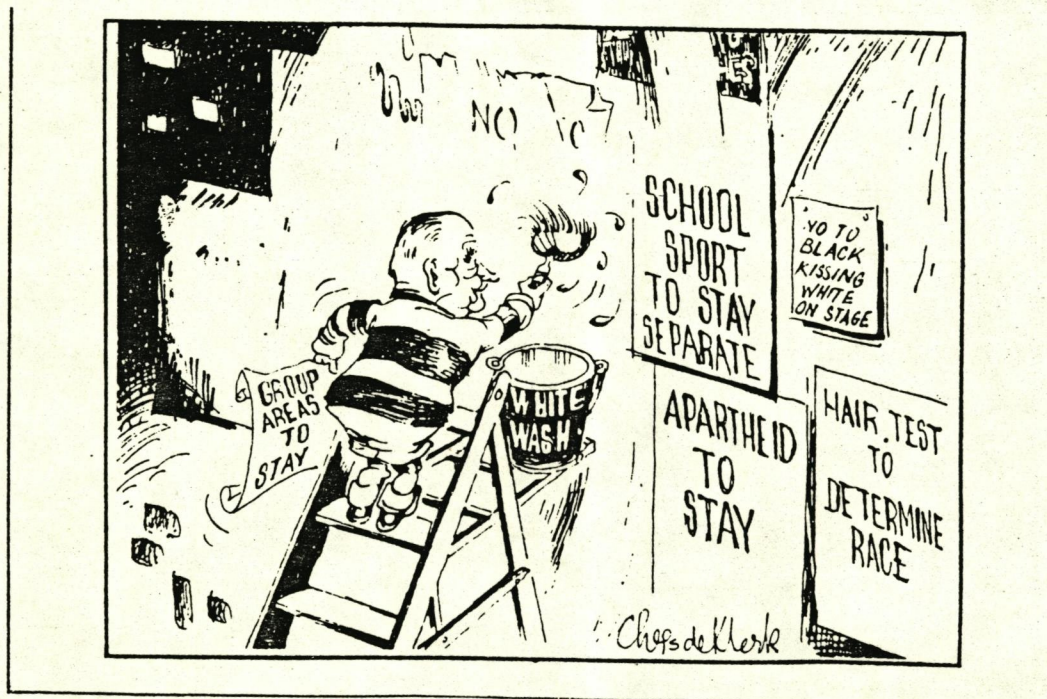
SATISCO as a non-racial sporting body at tertiary level, believes:

- a) That sporting clubs/codes in our campuses are not only an essential but an integral part of our lives,
- b) That, playing sport on campus facilitates the possibilities of organisation, which is fundamental for change,
- c) That playing sport on our campuses facilitates the possibility of relating students to the problems of our community outside.
- d) That sporting amenities and clubs remain the backbone of any SRC at any tertiary institution in any part of the world.
- e) That the students' privileged position on the campuses within relatively better resources would make it possible for them to be trained and in turn train and share with their brethren in the community.

While we acknowledge there can never be normal sport in an abnormal society, we wish not only to place on record but to demonstrate with humility, to SATISCO that to bring about a normal society in South Africa all the freedom-loving people of South Africa will have to exert all their energies in all facets of their lives in this country.

We accept the dictum that there can be no non-racialism in sport in a racially based society, as we concede that there can be no open universities, technikons and colleges in a classed society and we concede that there can be no academic freedom in a freedomless society.

"THERE CAN BE NO NORMAL SPORT IN AN ABNORMAL SOCIETY".



SPORT IN THE COLLEGE

Since the formation of SATISCO in 1987 there has been a lot of debates going on in our campus as to the strategies and tactics of organising sports people. These tactics are going to form the basis of our Programme of Action. It was clear from the beginning that we are faced with a lot of problems when it comes to organising colleges.

Colleges in our country are not enjoying the autonomy which is enjoyed by universities. This means that they are directly controlled by the apartheid government and its bantustans. Their administrations are only accountable to the homelands since most of these campuses fall under them.

All the colleges in Natal except one, are under the KwaZulu government. This bantustan has a history of reaction to students demand to run their own affairs. Students have been refused to form democratic SRC's which will be accountable to them. This has been maintained through a massive bureaucracy which runs all aspects of students life, including sport.

The organisation which is recognised by the administration is Zululand Colleges Sports Association (ZUCSA). Sports officers of all these campuses constitute the committee which runs all affairs of the organisation. Students have local structures are not in a position to influence the policies of the organisation.

It's perception of sport it is purely a recreational activity which does not question its surrounding environment. This implies that they do not influence the social structure within its midst. This argument has a lot of flaws in the sense that historically sport has been used to divide people along racial lines. Sports people have to challenge this.

Students are being exploited within ZUCSA and cannot question that due to its unaccountability to them. There is a subscription fee of R4000 which is totally unaccounted for. Rectors also refused permission to students to play against universities and other colleges which have democratically elected students structures. This can be exploited as fertile grounds for mass mobilisation.

Students have been responding in different ways to these repressions. Some sporting codes have refused to participate in ZUCSA activities. Others have clearly shown that they identify with the mass democratic movement during those games by singing people's songs. This does not actually change the fact that they still play for apartheid sport and they used to be organised to fight this.

SATISCO is faced with a challenge as far as colleges are concerned because they constitute the majority in our membership. We need to understand contradictions and potential conflicts in these colleges so that we can strategise around them. This is a challenge to those organised sectors of SATISCO to engage in sporting activities with these campuses so that debates can take place at that level.

Students from the colleges need to understand that they have a fundamental role to play in organising themselves. They must understand that there is a convergence of all struggles in their campuses. It will be very difficult for them to fight for democratic Students Sports Council without democratic SRC's. So sports people need to converge their struggle with the other democratic-minded students.

SPORTS AND CULTURE

"Satisco believes that one cannot separate the educational, cultural or sporting spheres into individual entities. They feel that in each sector there is a hidden agenda servicing the needs of the status quo....

The discussion to follow will seek to address:

- The division between sports and culture as a "hidden agenda" of capitalist society
- How this division manifests itself in both the cultural and sporting domains in South Africa
- The movement towards one non-racial South African culture including sport and other cultural artefacts and the role of SATISCO in this regard.

The division between sports and culture

The division between sports and culture should be perceived within the context of the many divisions inherent in capitalist society. This has led to the misappropriation of culture in order to serve the interests of the ruling class. In order to achieve this misappropriation the ruling capitalist class has and is waging a cultural warfare against the oppressed using very potent weapons.

For analytical purposes, the misuse and distortion of culture can be seen to operate at four levels, namely: a) abstraction, b) commercialisation, c) separation and compartmentalisation and d) mystification. Culture is made to be abstract from the daily lives of the people and its most accurate function as a social activity is mystified. Its division into separate entities is aimed at undermining its potential as a unified force. Lastly, culture has been commercialised to the extent of cultural products being mere commodities on the capitalist market.

It is with the context of the above that we must evolve our own cultural weapons, forging a culture of resistance. Cosatu's Mi Hlatshwayo believes that to the struggling masses: "Culture must be a mirror and a media. It is from this mirror that we catch a glimpse of the new elevated society...". As we wage our culture of resistance we should look toward a unified culture. Yet not loose sight of the objective conditions of the separation of culture and sport. Thus while at the level of principle we believe in one culture, we may organise the two through different structures for tactical purposes. The ultimate goal being of course to rid our cultural milieu of unnecessary divisions.

South Africa is a society in transition and this calls for careful analysis of conditions on the ground if we are to devise correct strategies and tactics. We should explore all avenues and channels to reject dominant culture and foster a peoples cultural expression.

Sport and culture are commodities on the South African market. Subsidies and sponsorships that foster the development and growth of the above reflect the broader social inequalities. Sports and cultural personnel are selected through a process of meritocracy. This meritocracy is in stark contrast to what Satisco believes, that is that talent should not be gauged by a person's background. Secondly that mental and physical health should not be a privilege for a few selected but should be a : "precious asset belonging to a whole nation ". This cannot take place while the fundamental contradictions of South African society still exist.

Both multiracial sport and multiracial cultural productions do not alter the existing power relations. Instead they reinforce the status quo by ignoring many irregularities between two actors in a play or two sportsmen on a field. Both the sports and cultural boycott seek to hinder South Africa from advertising "multiracialism" that hides contradictions. The attempt at making the cultural domain particularly sport multiracial, is a clear indication of the relationships between sport and politics with the South African government so strongly denies.

Towards a non-racial culture

Cultural decolonisation should constitute an integral component of a culture of resistance. Cultural workers have taken up this challenge erecting cultural artefacts which pass on a message of elevation. Cultural workers are agreed that popular culture should reflect the present social-millieu, and serve as a platform for promoting a non-racial culture. It is during this process that we foster a broadening and deepening understanding of the principles of struggle. For the oppressed culture and sport should not be commodities, they should be spheres of life in which vital processes are taking place. The end product should be less important than the dynamic process of exploring ways of developing potential.

SATISCO believes that sport and culture are social activities that should aim to develop people in a variety of ways. For both men and women, they should serve to break down stereotypes and discriminations that bolster an oppressive order. These activities should aim to create values and ways that respect the dignity of every individual through the practice of non competition and co-operation.

SATISCO members have a duty to work closely with cultural units in our branches, where there are none let us create them and during this process not only isolate apartheid sports and culture, but work towards its destruction.

