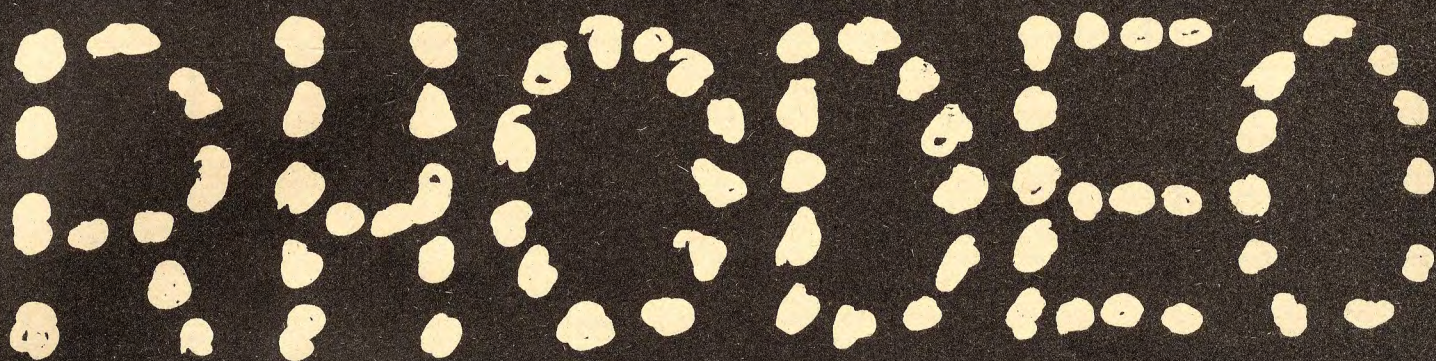


Vol 35 No 3 May 1981



... AN' MORE

EDITORIAL STANDPOINT

So the liberal facade of the Rhodes University administration has revealed yet another flaw following the dismissal of six workers for trivia.

Some may not feel we have fulfilled our recognised role of the objective disseminator of news on campus (!), but in this instance we feel we should take a stand on an issue that perhaps deserves considerably more attention than we have given it.

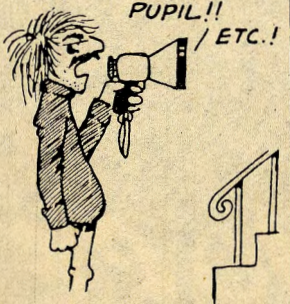
So what now Derek?

The administration of this university has also seen fit to follow "South African" tradition and celebrate the Republic. To grant this holiday when Ascension day and other religious dates are ignored seems to us to be rather questionable. Do we have anything to celebrate? Is it not time for us to recognise more significant dates, such as June 16 - a prominent date on the calendar of most South Africans - not just a small sector of the community?

Bobbie Sands is a matyr now. To add a South African flavour to the whole saga, perhaps one should consider the plight of the 150 000 Africans who die (involuntarily) of the same cause every year. Some live on our doorstep.

The "general" election has come and gone. Yawn.

LISTEN UP, IN THERE!
STOP THE WAR! NO
MORE ROTC! ALL
POWER TO THE
PUPIL!!
/ ETC.!



Dear Sirs,

WITH RESPECT to your journalistic ideals and your right to criticize, I feel a clarification is needed in the light of your last issue.

The tone of the article on Rag was viscious and criticism that Rag is supportive of the status quo was expressed in absolutist terms.

I feel I have the right to reply to this by first pointing out "political" benefits dispersed by Rag possibly unknown to you. That rag fulfils an educative role cannot be denied, tours of beneficiaries etc., furthermore the reasons for Rag are made clear to all participants in Rag.

Rag thus brings the plight of the 'have-nots' home to the students perhaps better than the student press which can be said to have an apathetic selective readership.

But most importantly, I agree Rag does not "crusade for rights" or bring about far-reaching solutions. I quote from a pamphlet issued on March 19, 1981, by the Black Student Society at Wits: "What is needed is a eco-political dispensation that is geared to the satisfaction of the most fundamental social needs and involves everyone in the process of production." This is not denied.

But it is certainly not within Rag's mandate to make such dispensation. We recognize our efforts as short term efforts and not solutions. But we must ask what 'solutions' have been brought about by other student groups? In this light I feel that Rag's attempts at self-help projects - Rag's aims of increased education and health - can provide a platform for future "solutions" and are therefore more deserving of your support and the students support than of your absolutist criticism, which seems to have complete disregard for the practical situation facing the black man in the location today.

Royden du Plooy (Rag Chairman, 1981)

Admit it, Rag's a rave, Isn't it - eds

50c for bread

Dear Sirs,

Ramona Cafe has opened a new premises on the corner of Beaufort and Bathurst streets, obviously hoping to muscle in on the black weekend trade. Apart from trying to charge 1 cent for staws and 2c extra on everything else on her shelves, its pious propieter has many more tricks up her knitting sleeve.

The other day I unsuspectingly tried one of their "cornish pastries" and on returning home discovered

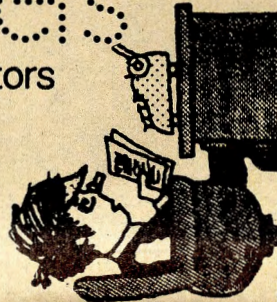
the entire filling was made of soggy bread crumbs, resembling something of the stuffing one would use in chickens. I returned to the shop and politely asked: "What exactly is a cornish pasty?"

"Oh, it's a pie which contains mince, onions and potato," I was told. Revealing my half eaten and somewhat soggy lookalike I enquired, "What would you define as mince, and where about is it? Is this cornish pasty?"

"We can put anything we like in our pies," I was told. Therefore one could fill their pies with dogshit and get away with it?, I asked.

After a heated argument I asked for my money back on the grounds that the item I acquired did not in any way constitute a cornish pasty by her own definition. She refused saying that I had called her food "dogshit." I explained that I used the phrase only as an example. She refused flatly!

letters to the editors



I had no choice but to leave holding my 50c of soggy bread. "You disgust me," I stated.

On the basis of these facts I have no option but to declare Ramona Cafe "undesirable" and urge all RHODEO readers to join the BOYCOTT already in force.

"Freelance health Inspector."

Dear Eds,

Bumble bee was on sick leave most of the term after he was severely stung back by some of his subjects (see RHODEO vol 35 No.2). Yet he still managed to sting the following:

* The SRC members who declared that they have voted unanimously, with one abstention and one against. They said they were in when they were really out.

* An Editor of RHODEO who didn't know that somebody with the name of Bagging existed until he received a letter from the lawyers.

B.B.

Dear editors,

I find your newspaper paternalistic and subjective. Maybe you should rather practice apoliticism (see RMR manifesto) or better still hari kari.

Yours faithfully,
Disturbed and aware student.

If Hari Kari is a spicy meal
it sounds hot - eds.

staff

AS RHODES' official student newspaper RHODEO is your newspaper. We welcome contributions and anybody who wants to work for us is also welcome.

We need graphic artists, photographers, writers, subs - you name it, we've got the job for you. You can even do them all if you wish to.

We also need somebody to handle out financial affairs and advertising. For doing this you get 15% on ads brought in.

We really want feedback on each issue we bring out. Get into it people.

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If we've left you out we didn't mean to

RHODEO is the official student newspaper of Rhodes University. The editors are under contract to the SRC, but are given full autonomy. It is published by the SRC, and opinions expressed are not necessarily those of the editors or the SRC.

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The editors reserve the right to shorten contributions.

I WAS AFRAID OF THIS...



by STEVE APPEL

MANY BODIES throughout the Republic of South Africa are boycotting Republic Day. The reasons for this are:

- * the decision to become independent in 1961 was taken by a minority of the South Africans,

- * South Africa's constitution is fundamentally undemocratic,

- * the majority of South Africans have nothing to celebrate,

- * the government seeks to gain political capital out of the Republic Day celebrations.

The question is whether or not Rhodes will align itself to the majority opinion in South Africa.

Following the example of other English-speaking campuses, Rhodes' SRC approached the Vice-Chancellor, Dr Derek Henderson, for the University's standpoint. He was asked whether Rhodes would officially withdraw from Republic Day celebrations and make a public statement to this effect.

The first part of this request has been complied with. Dr Henderson has told an Afrikaans newspaper that Rhodes is not going to participate officially in any celebrations. However, he felt Senate shouldn't issue a statement because it was the right of individuals to celebrate Republic Day if they so wished.

HAPPY BIRTHDAY — WHITE SOUTH AFRICA

An indication of opposition felt by many students to Republic Day has been that several SRC members have been approached by students expressing dissatisfaction with Rhodes' "soft line" on Republic Day.

A common request made was that Rhodes should rather have lectures on June 1 and have June 16 "off" to commemorate the Soweto riots. Many students have also indicated they would not be happy to write exams on June 16th and

have urged SRC members to press for timetable changes.

When asked by the SRC Executive why Rhodes recognises Republic Day as a public holiday and not Ascension Day, Dr Henderson replied that this was not something new, but was a practice that had been a custom before his term of office began.

To change the holiday to June 16th, the SRC will have to approach Senate at its next scheduled meeting which is only after Republic Day. However, with all these difficulties, the SRC President, John Campbell, assures students that the matter is not closed: "We will investigate this matter fully to find out if there is any chance of changing the holidays," he said.

At the moment, in the opinion of the white liberal press and their white readers, Rhodes has disassociated itself from Republic Day. But is this enough?

There is obviously a large body of students on campus who want little to do with Republic Day and their request for June 16th seems practical. Is Rhodes going to do things half-heartedly again, or will it take a stand?

By Marc le Chat

ELECTION FEVER doesn't last long. The (white) voter decides who to vote for, places his or her cross, and then sits back to wait for the result.

Your man (or woman) either wins or loses. The political totem poles, lamp posts bedecked with campaign posters ("We fight to put things right", "Die NP veg vir ons toekoms" and "Verwerp PW" etc, etc ad nauseum), are taken from their hallowed positions and that's it for another four to five years.

Before election, the PFP candidate Errol Moorcroft said he was "confident of his chances."

Sitting MP, the Nationalist candidate Jaap Olickers said he was "cautiously hopeful."

(Oh yes, and Japie also said of people in detention: "In law, we would rather release nine guilty people in place of convicting one not guilty person. As far as the security of the country is concerned, I am prepared to reverse the order.")

Nevertheless election day dawned grey and cool. Voters woke to slogans of "EAT MUNNIK", "SSTEM NASIONAAL", and "DON'T SMUT YOUR VOTE," daubed by cloak-and-dagger graffitiists in the dead of night ('fever'?).

A steady flow of voters confronted colourful party tables (HNP looked particularly sleepy) and filed their way past the black doorman to cast their votes.

Counting votes after booths closed was obviously a heavy business - by 4:00pm the result had yet to be announced. The atmosphere in the city hall was tight, clammy and claustrophobic as students, farmers and townspeople waited anxiously for the result. Well known personalities (!) included the VC, daughter Margie and the meter maid.

Eventually, at 4:30pm, the doors were opened and the results made public.

Errol Moorcroft scrapes home by a mere 139 votes - one of the tightest results in the country. And then explosion!

ELECTION REFLECTION

PFP supporters hugged each other and rejoiced their seemingly 'miraculous' victory. The doorman smiled.

Jaap Olickers said that he had "expected the result" and that "the Nats have actually fared quite well."

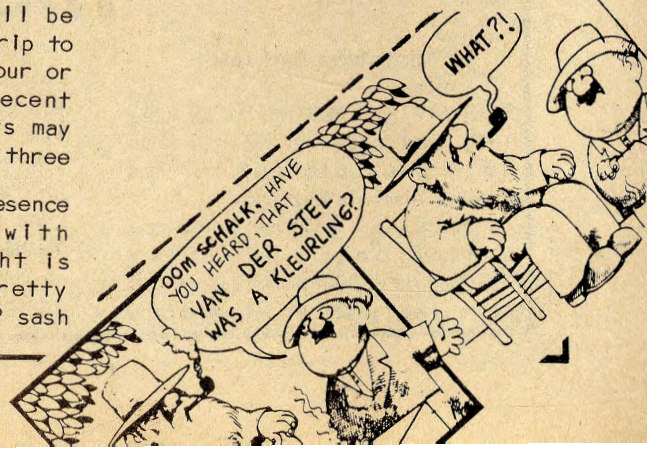
Izaack Smuts lost his provincial fight to the Nats' Jannie van der Vyfer by about 140 votes. Strangely their were over 400 spoilt votes.... (see Stoop Talk).

So Errol Moorcroft will be making the six month trip to Cape Town for the next four or five years. Judging by recent trends though, the Nats may call an election in only three years time.

The HNP made their presence felt (luring people with posters reading "Right is right, vote HNP", and a pretty young woman with an HNP sash draped around her).

The Nationalists have been returned to Parliament another man short (does it really matter?). Their tortoise-like reforms have not found favour in only thirty four constituencies dotted around the country. But is it enough?

Said black passers-by: "We are disenchanted with the situation"; "We are tired of being treated as 'spare parts' in a country that is as much ours as the white man's."



WILEY - COMING OR GOING?

AT FIRST HE said he would come and speak at Rhodes, then he said he wouldn't.

Mr John Wiley, Nat MP for Simonstown, after first indicating that he would be prepared to take part in a Republic Day debate here later this month, abruptly refused to have anything to do with it.

Mr Wiley was to propose the motion "It is unpatriotic to oppose Republic Day" in a debate organised by the SRC Projects Committee.

When I first approached Mr Wiley he wanted nothing to do with Rhodes University at all, especially after his "humiliating treatment" at the

hands of Rhodes students in 1977. Peter Maher, member of the Projects Comm, said:

"Mr Wiley then asked if Rhodes was affiliated to NUSAS - I said no. On hearing this he suddenly changed his mind and was eager to come. 'This throws better light on the situation,' Mr Wiley said.

"He did however lay down the condition that PFP's Dr Borraine, 'or someone like him,' must take the opposing position in the debate.

"When I phoned to finalise arrangements Mr Wiley was very abrupt and said he was no longer interested or prepared to give the speech or have anything to do with Rhodes. Mr

Wiley claimed he didn't like Rhodes or my attitude, his work schedule was too busy and we had not asked him in writing. If we had he would have come, he said.

"I suggested to Mr Wiley that at no stage was any mention made of letter writing, but Mr Wiley cut me off saying, 'If this is Rhodes' attitude...thank you for thinking of me!' and put the phone down.

"This reaction was unprovoked and unwarranted, he was not logical for that matter - it is hard to see the logic of his actions. He sounded very emotional and very confused."

SRC member Mike Kenyon commented, "It seems very contradictory and rather abnormal behaviour for someone holding the position of MP to be at first so very willing to take up the debate and then to bluntly refuse at such a late stage. This type of behaviour is indicative of people who rule basically as despots."

RHODEO attempted a telephone interview with Mr Wiley:

RHODEO: Could you comment on your abrupt refusal to come and speak here?

WILEY: Yes, it is not a convenient date for me, thank you.

CLICK

Press/Individual Freedom, OPPIDAN ED SPEAKS OUT

by MIKE LOEWE

ANY ATTEMPT by the University authorities to control the student press is "unpalatable, distasteful and despicable," outgoing OPPIDAN editor Pat McCartan said recently.

McCartan felt students would react violently to attempts to censor. He said this in the light of the recent attempt by SRC member Michael Bagraim to have the RHODEO editors, Bert van Oortmersson and Dave Greybe, sacked. McCartan said pre-publication censorship was unlikely before the end of the year. student press/admin relations had been "healthy" this year, McCartan

added.

Referring to the unchaste "Spitball" column which contained a comment relating to a previous soccer incident, McCartan said the writer's intent was innocuous and merely poking fun. The unfortunate blow delivered from one editor to another was "a spontaneous incident without any malicious intent."

The first two editions of this year's RHODEO were excellent, he commented. McCartan also criticised last year's RHODEO in the light of unfulfilled promises made to the SRC. Editorship at the time was shared jointly and severally by Michael Bagraim and Karen Kraitzek.

The amount of space devoted to "counter culture" in the 1981 RHODEO was a "little irresponsible" considering the limited nature of the alternative press in South Africa. McCartan also felt some topics had very little relevance to contemporary South Africa with its immense problems.

McCartan, whose involvement in the student press at Rhodes stretches back to 1978 and spans both the RHODEO and the OPPIDAN, indicated he was resigning because of work pressures. He was confident the remaining OPPIDAN editors were competent and would continue to maintain the paper's independent status.



He would continue to involve himself with the South African Student Press Union (SASPU) at Rhodes.

He used himself as an example of students who were not studying Journalism getting involved in the student press. "I don't think it is necessary to be a Journalism student to be able to write for the student press," he said.

QUAD SQUAT X2

Thanks to govt

by Christene Parkinson

EXCAVATIONS BEGINNING IN July 1981 and costing R2 million have been planned by the Rhodes Administration.

Mr King, of the Finance Division, said this expenditure had nothing to do with increases in student and

residential fees this year. He claimed the "Quad Two Project" has "largely been financed by the Government." He could not say whether any attempt had been made to ascertain student opinion on the subject.

The changes planned include an extension of the existing

Geology Block to join a new Geography block by a flight of stairs, and a new English Department which will block off University Road, forming a large quad in front of the library. This quad was designed by a firm of landscapers in Edinburgh!

Mr John van Niekerk, Rhodes' Assistant Architect, said the quad would be an ideal meeting place for students, likening it to Wits University's Great Hall steps.

Neither Vice-Principal, Professor Brommert, nor Business Manager, Mr Mills, were available for comment.

NUSAS REHASH

Referendum now in 3rd term

by SEAN RANKIN

AN APPLICATION by the local Nusas Projects Committee for a re-affiliation referendum this term was recently brought before the SRC. The SRC turned it down but decided to hold the referendum on July 30 next term.

Nusas local Projects Committee chair, Mandy Wood, felt the committee could spend time more profitably on a project for students than on a referendum next term. She stressed that "the referenda over the years at Rhodes have

created a remarkably high interest in student politics. So, in a sense the referendum contributes as much as a project would in raising student awareness." Ms Wood added that the Pro-affiliation Committee was very keen to fight a referendum and each person already had a specialised portfolio.

SRC President, John Campbell, justified the date saying that the "SRC have quite a few projects lined up for this term and a referendum

would disturb the projects - we have to put NUSAS re-affiliation aside for a time to concentrate on our SRC projects."

He added that the third term date was specifically timed not to interfere with the SRC elections. "Although the SRC was not affiliated to NUSAS this year, its' projects committee needed to strengthen its resources. I feel that students gathering together would strengthen their

resources so it is always desirable to get into NUSAS and we look forward to the referendum," he said.

The general consensus among most white students on campus seems to be one of political saturation. "We had this affiliation issue last term, the General Election this term, and then next term SRC elections - I am sick of it all," one student in Kaif said.

Here come the reds

by ASHLEY LILLIE

A SOCIETY which first reared its head during the Nusas Affiliation Issue is to approach the SRC for official recognition.

The society, AGITPROP, takes its name from the Soviet Media control organisation of the same name, meaning Agitation and Propaganda.

According to Agitprop's secretary, Ms J Nofal, the fifteen members feel their

point of view is not being expressed in campus newspapers and therefore intend forming an "alternative" mouthpiece.

Pamphlets issued by the society are financed by members and there is supposed to be no contact with other campus societies.

Agitprop members feel very strongly about the use of "bad" language in RHODEO and have already approached SRC President, John Campbell, about it. They intend issuing

another pamphlet soon.

A leading member of Agitprop is Greg van der Lingen, past Chair of the now defunct Conservative Dominion Party during its brief existence last year. Ms Nofal was a candidate in the last SRC election but was defeated by Nicky Cox.

RHODEO COMMENTS:

Ms Nofal, speaking in a Journalism practical a few

weeks back said "Agitprop is a group of students that have no representation in the RHODEO or the OPPIDAN, or any other student media."

We would like to make it clear to these people that they are welcome to write for this paper, as are any other students on campus. We see that several of this group are journalists anyway. Surely apathy could be the reason for this "lack of representation?"

EDS.

Projects Lift-off

by KAREN KENYON

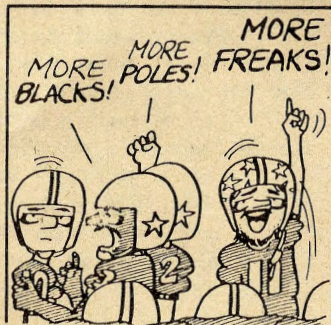
THE SRC has formed a Projects Committee in an effort to generate more contact with students.

The committee has already introduced a number of projects beneficial to students. A lift scheme has been implemented, Ms Nancy Charton, a Rhodes Politics lecturer, gave a talk on the General Election, and Fugard's play "Egoli" was highly successful. A debate on the pros and cons of nuclear power was also organised by the Committee.

Res reform is a contentious project likely interest most students. A questionnaire will soon be distributed by the Committee to evaluate general student opinions on campus. It has also created an employment scheme which will find students vacation employment.

The SRC is now producing a newsheet called SR SCENE which will inform students of developments and SRC projects. The first SR SCENE appeared last week.

The Projects Committee is at present focusing on the Republic Day Issue.



Golly, Bags is leaving

BRING ON THE VIOLINS!

SRC CULTURAL Councillor, Michael Bagraim, has resigned in protest of the SRC's refusal to dismiss RHODEO Editors Dave Greybe and Bert van Oortmerssen.

Bagraim demanded the RHODEO Editors resign after an article appeared in the Spitballs column.

SRC President John Campbell said the SRC felt it could not

pass judgement on "an extremely complex point of law", and said he felt the matter should be judged professionally.

Bagraim's resignation will be accepted or rejected at an SRC meeting on Tuesday 12 May. When approached by RHODEO, Bagraim said he hoped his resignation would be accepted.





ENDS.

psst! — Nusas meet

Rhodes of UCT stayed but smoking cigarettes in the group goes.

Intense stuff this — talks on how to handle "the MAN", alternative history, student history, dope is MOST definitely out — Nusas has nothing to hide.

Sexism in the media is "ikky" — the coveted slide and tape show wrenches and slips, Agh shit man! Films from "stated" sources provide laughs and disbelief ... ("googly" eyes betray actors as they read lines off the set!)

"Last night I dreamt I saw a MODE OF PRODUCTION and wise speeches are just out (like, exe)." Nusas wants everyone to understand what's being said. Every now and then someone gets heavy but is re-directed. Democracy rules at Katberg, SA — all are encouraged to grab "air space" — some give it hot-n-hot, others are cool...

Nusas is not just for heavies — there's a constellation of alliances present. Some are radical

Christians others are liberal Christians (sex before marriage is sexist, they said), and its good-to-be-a-liberal liberals, liberal demon rats, journ socks (whew!) rads (we want to know, just what exactly is a rad?) It's all rather confusing. Let me rap you, there's even two MP's offspring, plus SRC presidents from UCT, Durban and the person himself! Wits SRC president, Sammy Adelman (with a tape we've heard three times already!) — it's all so terribly high profile.

FLASH — a black community calls a national boycott of all makes of cigarettes...

A telephone call informs NUSAS/KATBERG that workers have been fired en masse. Where does NUSAS stand? Palms and brows get a little clammy.. It's not supposed to be a "personal" decision, but non-smokers are banned from deciding whether to stop smoking or not. Trembling smokers, gesticulating loudly, disappear into a blur of smoke — they reappear puffing desperados, with a conservative "yes" followed by more "heated" debate.

FLASH (two) — It's a bullshit...Young explains it's

just "guerilla theatre" designed to put people into "real" situations ... It works.

No-no to Republic day is discussed, and SASPU criticises recent student media — RHODEO gets a thumbs-up — with reservations about "cultish indulgence" by Oppidan ed — MacCarten (schlenter, schlenter...) Rhodes local comm divides the voting audience with a rabble rousing "We're for entertainment, We're Rhodians, we're a long way from home..." A few take it for real...

Allison Hill "That's NOT how we conduct our meetings!"

Much discussion and much screech and trauma, and singing. ("It's like a bloody religious meeting" commented a bemused Neal Collins hugging a stranger whose name he was trying to find out.)

Nusas is adamant — it will not play a leading role in any future national political development but consciousness raising and education on campuses is stressed. "There is place for white democrats in the system past and present," Kruger (Frans) says.

Boraine wraps it up — consensus has it that it was genuinely worth it — Head Office is praised for the quality of organisation. Katberg and the obstructionist chimney stays — but the National Union is on the move.

Group gets X rating

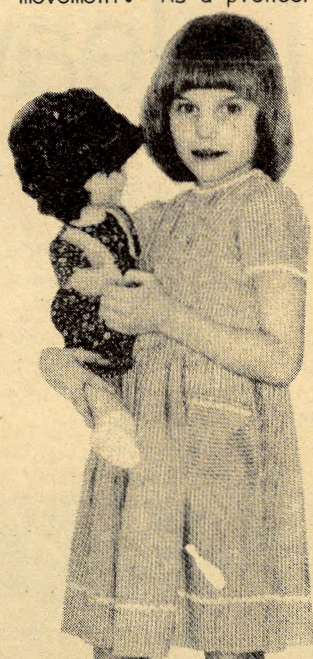
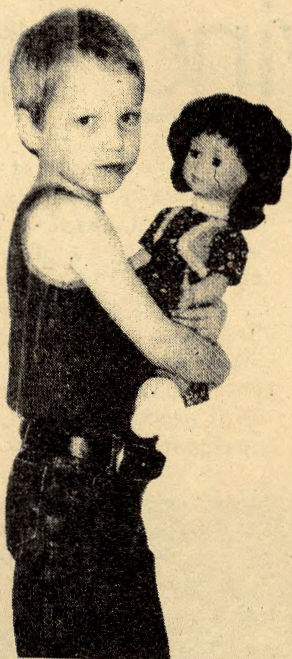
THE RHODES men's group is making history as the first all-male organisation against sexism in South Africa.

At its first meeting two weeks ago, the "group" discussed varieties of feminism and their reaction to it as men opposing male

supremacy.

"It was really successful. Seven people were there and we got things moving," said a member of the group.

So what's it all about? "The men's group is not a leader but sees its role as supportive of the women's movement. As a pioneer in the



contentious area of non-sexism, we can expect to suffer the brunt of many misconceptions. Men's group is committed to critically analysing the institution of male domination and working towards solutions at a personal level," a second year student said.

Do its members see it as a viable long-term project? A somewhat sceptical member said: "It's got more potential than I originally thought. But it is early days yet so I can't say how long this enthusiasm will last."

The Womens Movement expressed their support for the group and said they were pleased that men had finally stopped paying lip service to the movement and had done something to show their commitment to a society free from sex-role stereotypes.

Reactions amongst men on campus varied from those who thought it was a beer club, an organisation to oppose "Womens Lib," and "a great idea".

An honours student said he thought it was a "splendid" idea "but it's too closed. I didn't even know about it. It's an in-group," he said.

SR SCENE takes the gap

by CLAIRE VAN DER MERWE

THE IDEA that a communication gap exists between students and the SRC has been campus opinion for some time now.

In past SRC elections various candidates have focused on this and they promised to do something about it. This year the SRC has come up with a solution — SR SCENE.

Essentially SR SCENE will encourage some student involvement in the SRC through the Projects Committee. SR SCENE is intended to promote the Projects Committee.

By promoting student interest in SRC activities, the Council hopes to reduce apathy. Nigel Wrench, SRC member and editor of the first edition, said the paper was not intended to compete with OPPIDAN or RHODEO but would be run on a co-operative basis.

CROWE DID NOT EDIT RHODENT

By Mary-Lynn Morgan

LAST YEAR Michael ("Bags") Bagraim was appointed editor of the Rhodes Rag magazine which accounts for approximately R30 000 of Rag funds.

Bagraim said he wrote a letter of resignation in late October. However Rag Chair, Royden du Plooy only received it in early January this year.

Du Plooy hastily phoned ex-RHODEO Editor and SASPU President, Shaun Johnson in Johannesburg. Despite many commitments, he agreed to take on the job along with SRC member Nigel Wrench.

Dick Crowe, a member of Bagraim's original staff, was responsible for advertisements. These were collected and an incredible 48 hours later the RHODENT emerged, ready for printing.

There was much confusion about the hurried paste-ups which were to go to Cape Town and East London. Crowe offered to take them to East London in du Plooy's car. The car, however, broke down, so Crowe went with Bagraim.

Six weeks later Shaun Johnson opened a newly printed Rag mag to find that the last part of the editorial deleted and replaced by "Dick Crowe", and Shaun's name scrawled in hand-writing.

Johnson, Wrench and Pat McCartan wrote to the Rag Chair on behalf of the fifteen or so staff members asking for responsibility to be ascertained and for a public apology from the guilty party.

Du Plooy called in Dick Crowe, who, after lengthy meetings, refused to publish an apology. He also rejected du Plooy's suggestion of a compromise agreement.

So, on Wednesday, 6 May, Dick Crowe appeared before the SRC Disciplinary Board. Prosecuting were senior law students, Alistair Smith and David de la Harpe, the defence being Bagraim and Alan Witz for Crowe.

Passing sentence SRC member John Fletcher found Crowe guilty of acting in a manner unbecoming of a Rhodes student and of removing the names of the editors. Is is believed

Crowe is to appeal.

Shaun Johnson commented: "We were never looking for vengeance and in fact would have been happier with a public apology and no court proceedings. But I think at Mr Crowe threw down the gauntlet in originally refusing to publish a very mild apology. Unfortunately, the SRC could not demand an apology and could only impose a fine. We were pleased that it was as low as it was, as it was purely a principle involved."

Wrench added that this "enshrined the principle of autonomy in Rhodes student journalism."

Talking about the removed paragraph, Johnson said: "The reason we were so upset about the last paragraph being lifted was that it made the point that the mag had been done by people usually seen as antagonistic to Rag. We said that it proved potential unity amongst Rhodes students."

At time of going to press, Dick Crowe was not in Grahamstown for comment. John Fletcher was also unavailable for comment.

ag nee man



MR ANDRE de Villiers, leader of the National Youth League on Rhodes campus said he told Mr John Wiley never to come to Rhodes to speak unless he was invited by a conservative group.

This, he said, had nothing to do with Mr Wiley's recent refusal to speak on Rhodes campus. "I spoke to Mr Wiley who is a friend of mine long before this," he said.

The National Youth League is thinking of inviting people to speak at closed meetings "entrance by invitation only" he stressed. There will be people at the door to check these invitations he said.

Margie Henderson, PFP Youth League said, amongst other things, "they are scared the speaker won't be able to answer questions put to them."

De Villiers condemned the silencing of Dr Piet Koornhof at a mass meeting at Wits recently. He said he saw no justification for the behaviour of the students.

Rhodes put it to Mr de Villiers that Mr Koornhof is one of the people responsible for the silencing of thousands in South Africa so surely it's about time someone silenced him?

De Villiers answered "Some of the people he shut up deserved to be shut up." Margie commented "That's typical of the Nats."

always crashing...



by Sean Rankin

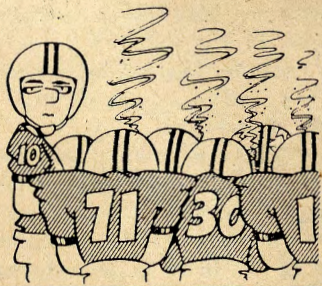
IN THE PAST four weeks there have been three serious motor accidents on campus.

In at least two of them the students involved were seriously injured. An important factor in the injuries was the disregard for seatbelts which could have lessened the injuries.

Ironically, one student in Prince Alfred House was knocked down while he was crossing Artillery Road about 75 yards from the controversial new stop sign.

Evidently there is an apparent disregard for the speed restrictions and stop streets on campus by drivers. RHODEO urges "sober minded" students to keep their wits when driving. Those that are not in a "sober mind" - don't drive for your sake as well as others on the streets.

All eyes on green and red eyes on blue



LATE ON the night of Thursday, 7 May, two girls were stopped at the corner of Hill and Donkin Streets by three plainclothes policemen.

"He emptied out the contents of my bag, sniffed in the matchbox and eventually turned the bag inside out," one girl said.

"Another policeman asked where we were going, from where we had come, what courses we did and whether any of our friends smoked dagga!"

THE NARCOTICS Bureau have recently displayed an interest in Rhodes students.

A second-year Journalism student was detained on Monday 4 May. He was held for four days under section 13 of the Drugs Act, which allows for two weeks detention without trial, and is renewable.

At least five students have been searched in the streets by members of the Narcotics Bureau. Women had their handbags searched while men were frisked.

At least two student houses and two res rooms have been searched.

Basically, anybody can be searched or detained under the Drugs Act. Students are a favourite target, so it is well worth knowing what the drug laws are.

Possession, as well as use, of any drug not given by a doctor or freely available at a chemist is illegal. Possession is presumed if the drug is found in the premises you control, ie. house, room, garden, car, bag etc. The quantity involved is irrelevant.

You are presumed to be dealing in a drug if large quantities are found in your possession. 113g or more of dagga means dealing...

If you are charged under the Drugs Act you will be arrested and locked up until you get bail, which can only be granted by a Magistrate.



Sentences are heavy. For a first offender convicted of possession of marijuana (dagga), three to six months (suspended) is the norm. Recently somebody was sentenced to 30 days or a R30 fine. Sentence for dealing can vary from 5 years to 25 years for a second conviction.

STOP PRESS... STOP PRESS... STOP PRESS...

YOU'RE FIRED!

Four slices— Six out

Comment

IN THE LAST THREE years the student press at Rhodes has been criticised by university officials for not getting admin's full side of the story on matters affecting them. In our latest story this proved extremely difficult. RHODEO went to the VC, Dr Derek Henderson, for Rhodes' official standpoint on the firing of six workers.

"I just want to make a very formal statement that these people were dismissed after the usual university disciplinary procedures had been followed and they admitted the charges against them and admitted that they were guilty of a serious breach of responsibilities," said our VC.

After being asked several times for details on the incident Dr Henderson said, "It is not our custom to discuss matters that relate to individual members of staff unless we have their express permission to do so." He repeated that he was "not prepared" to discuss the "merits" or "details" of the case when it was suggested to him that the offence was trivial. He would only talk if an "agreement in writing" was produced from the fired workers exonerating the university from possible legal action.

THE FOLLOWING ARE extracts from an interview with Messrs Mbongo and Smit at personnel. When we arrived at their office we were mysteriously expected by his secretary.

Messrs Mabongo and Smith were at pains to stress that the workers admitted their guilt in written statements, but were not prepared to say what exactly the offence was because "it is a matter between them and us." However, they did consider the offence "serious."

Details began to slip out at this stage of the interview. "In this particular case it was the workers who complained," said Mr Smit. The two of them

RHODEO: "We don't have a fired lecturer here, we have unemployed workers here."

DR H: "I realise that. I'm not unsympathetic to that but I'm not in a position to say anything to you. No man has an inherent right to a job."

RHODEO: "Not after 12 years?"

DR H: "Not after any length of time."



couldn't provide any possible motive for workers to go against workers, but we learnt from other sources that the complaints were made because the guards were practicing favouritism. There wasn't consensus among Rhodes' 400 odd workers about this though - a fight allegedly almost broke out on the buses.

The complaint was made to the Rhodes University Black Workers Association (RUBWA), and RUBWA in turn asked the Supervisor to complain to admin.

RHODEO: "What you're saying is that these people asked to be fired. They put forward a statement agreeing to their

THE FACTS... admin wouldn't say so we got them ourselves.

LAST MONTH a kitchen worker at Founders Hall went through the rigmarole of the daily end-of-work search.

The security guard searching Ms Priscilla Tyala (34) found three slices of bread and a four ounce portion of mince meat on her.

Ms Tyala broke down before the guard. Four other guards were present. The food was thrown in the swill bin. She was reprimanded by the guards, but the matter was not reported.

Subsequently a case was brought before Rhodes Personnel department. The guards signed statements of admission.

All five security guards and the kitchen worker were dismissed and are now unemployed.

They are: Priscilla Tyala (9 years service)

Otto Webb (12 years service)

Advent Metu

Michael Zungile

Kingwell Ngandi

Daniel Tukululu.

offence and provided you with this statement."

MABONGO: "They provided me with the statements."

RHODEO: "Would any normal person do this?"

MABONGO: "I've got the statements."

It was then disclosed that the workers had been giving instant dismissals. Mr Mabongo didn't seem to know what their chances were of reinstatement if appeals were brought forward.

Suddenly it emerged that only "one of the workers not even connected with the case had brought the case" to RUBWA's attention.

rules say they must be reported if found with anything. We said - leave the scraps and let her go, and we would keep quiet.

"Two days later Mr Perry called us in. Apparently a senior guard had heard about it and reported us.

"Mr Perry asked us what had happened and we told him the truth. He said the matter would go to Mr Mbongo.

"We had to take statements with us to the meeting with Mr

Practically every night Rhodes residence workers are bodily searched by security guards before they are allowed to go home. A gross invasion of privacy and person. From behind closed doors Admin deems it "necessary".

Priscilla Tyala allegedly hid the slices of bread in her breast. A torch shone - males search - she's fired. A sick extension of military state? What if Priscilla were white?

The offence is trivial. The mince could only have fed her cat. the security guards tried to protect her, but some black workers complained of "favouritism" - they are fired.

Mr Nombewu, chief security guard and chairperson of the Rhodes University Black Workers Association said: "Justice was done. The security guards should have carried out the rules of the University."

A RUBWA spokesman: "For breakfast the sussies eat bread and jam. for lunch they get samp, and maybe a scrap of meat. All the residence left overs are sold to the farmers for swill." Pigs eat what people are fired for.

KITCHEN

"I've been fighting against this sort of thing for 11 years now," said one (white) kitchen administrator commenting on the dismissal of Priscilla Tyala on May 6.

"It's a terrible thing, my boy," she said "We work like slaves in the Kitchens." - For how much a month - R200? "No, never," she replied "Not even my chief cook gets that much."

"She won't get her job back here and you know there's no jobs in the Eastern Cape." Did Priscilla Tyala have a family? "Yes, yes... but what can she do now?"

"There's nothing you can do my boy, you can't change it,"... but surely we can make people aware? "Nonsense it's all been tried before."

Name: Otto Webb.

Occupation: Unemployed.

Family: Wife, two children (7 & 9).

Previous occupation: Rhodes security guard.

Length of service: 12 years.

Service terminated: April 6, 1981.

Warnings: None.

Notice given: None.

"On the twentieth of last month - Easter Monday - we were doing our regular search

at Founders Hall. You know, we have to search the sissies after work. The one I was searching had nothing on her.

"Another guard shone the torch on a sissies breast and she pulled out three slices of bread, one piece of toast and about a teaspoonful of

"She was crying for mercy.

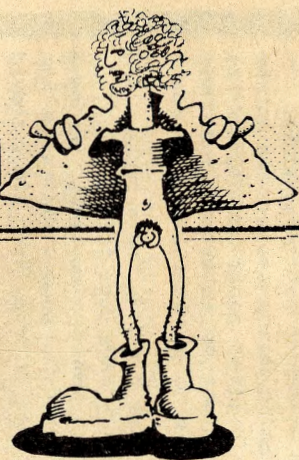
"We thought it was nothing serious.

"The guard said we should keep it quiet, although the

Mbongo. We said it was such a small matter that we had used our own discretion. He said this was "nonsense". He would look into the matter, and we would be told of the outcome. "Last Tuesday Mr Mbongo phoned the five of us were to be fired.

"I am upset. I have served Rhodes for twelve years - since 1969. I feel that a warning would have been reasonable. We have families to look after

STOOP TALK



RED ALERT

The bogey-man lives! This is the warning to the whole campus. Bogey men are everywhere and as has been said: "Just because you aren't paranoid doesn't mean they aren't out to get you!" They unprovokedly and with admirable firmness and justice harass, search and even arrest students. The order has been given: "Get the students!" So take care and don't speak to strangers or accept suspect sweeties or ciggies from anyone you don't know.

THERE'S FISH IN THAT HILL

Allison Hill, immediate past chair of Nusas Local Comm and SRC member is also a vegetarian. This does not stop her catching and eating fish. If this is the extent of her commitment to her beliefs, I won't even begin to question her ideological purity.

EYES LEFT

Did you know that the special mass meeting edition of Oppidan was not an official Oppidan at all. It was nothing more than a left-wing schlenker!

SUE IT YOURSELF KIT

A senior partner of the legal firm representing Michael Bagraim in his case against the University has recently been elected as Chairman of the University Council. Who suing who?

THREATS

During the vac a Sociology staff member received a couple telephonic bomb scares - until her maid answered the phone and told the caller off. Is this a case of black power or a well-established dependence relationship?

OH SHIT

The other day I lifted up my files and some insects ran out. Then I realised exams were upon me.

SOCIOLOGICAL CAPITALISM

Another Sociology lecturer sells his notes for R8 a set. Is this internal free enterprise?

CHEQUE 2 EXE MY BRU

The time has come to bid farewell to office bearers. Mayfly fever has again produced a rush of flights from the responsibility of office. This week we doff our cap to PatPat MaCartan, as he used to be fondly called, who is leaving Oppidan after dedicated service as first Sports Ed and then General Editor. His just desserts are a still-stiff neck and an ulcer. He will still write for the paper but promises not to try to be editor or run the show like he used to. Super spy-seeker and investigator par excellence Dirty Birty van Oortmersson is leaving RHODEO due to work/parental pressures. The fuzzy-faced fellow will be sorely missed as long as he promises never to come near the office again. To both of you - get stuffed! The other RHODEO editor is missing at the moment. **Dirty Birty comments:** A pat on the back for Pat - hence stiff neck.

SEMI-SECRET SOCIETY

The NP Youth League's promise to keep their meetings closed with the help of heavy bouncers lends it the secrecy of the Ku Klux Klan.

RAG MAG DRAG

There is an uproar about the Rag Mag's theme being Etiquette. Apparently someone tried to change the theme to Crowquet.

SR SCENE

Congrats to the SRC and especially Nigel Wrench for their new mouthpiece to keep campus informed. I liked the look of Project Comm particularly (oops, a sexist slip-up).

NEW NAME

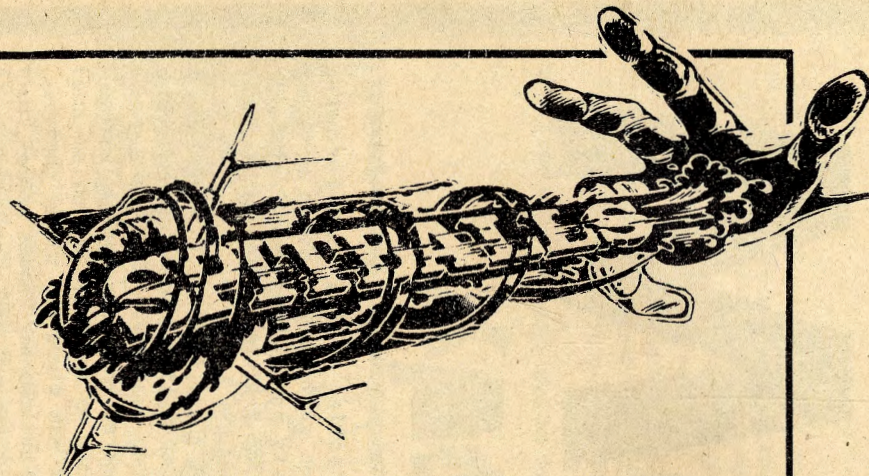
An in-depth study has revealed the characters of the entire Pistols football team as "wet". They are expected to change their name to the "Water Pistols".

WHITEMASH

At the nuclear power debate Prof Baardt of the Physics Department called renowned (sic) dependency relations theorist Roland White a "paternalistic racist". Understandably White took offence to this wide-swing taken at the Left.

White: "You stupid fool! Have you ever heard of the expropriation of surplus value?"

I understand Mr White read about this concept one week earlier. Prof Baardt has never read about it.



LET THEM EAT CAKE, PART 1

The Deputy President of the SRC, Jannie Roux, seems at least confused. First he purports to be a "rad" or leftish at least yet he canvassed for the PFP (People For Paternalism) which is definitely no more than liberal - even that's stretching it a bit. This he did after often claiming that white politics is irrelevant. Such behaviour has led to cries of "Jannie is a sell-out!". Which, for you apolitico's, means a politically expedient hypocrite. Asked about the apparent turn-a-bout, Roux replied: "If you have a loaf of fresh bread and a loaf of stale bread but no cake, what do you do?" Obviously he is either very naive or is a complete idiot. (Address your answer to RHODEO before exams and win a PFP sticker or a slice of bread).

A further apparent discrepancy between his head and his mouth is his sudden position switch on nuclear power. Last year he was against it, yet this year he debated in favour of it! He lost but nevertheless WOT'S GOING ON?

SO WOT

Congratulations are to be extended to Margie Henderson by the Non-Aligned Spoilt Ballot Party. Her utilization of the student right wing, at the now famous/notorious/forgotten Referendum mass meeting, to win a petty personal political victory cost the PFP candidate at least 126 of the 444 spoilt ballots. Izak Smuts lost by 125 votes to the NP candidate. Who really cares.

Bags' FACE Competition!!



Bags has lost a lot of face over the last edition of RHODEO. Now YOU have a chance to help! Simply fill in his features in the space provided, and tick the appropriate square;

IS BAGS: 1. animal ☐ 4. all of these ☐
2. vegetable ☐ 5. none of these ☐
3. mineral ☐

The first correct entry received by the Rhodeo staff will receive free membership of PERVSOC!

Lifted from Bags's Rag edition

LET THEM EAT CAKE, PART 2

Did you know that you can 'Eat Munnik' for less than R20 a month?

GET UP, STAND UP

If police can harass students so freely, wot's the use of having a campus? Stand up for your rights!

SUSSED VOTING

Pre-election graffiti: "Don't smut your vote!" They didn't.

THANKS BE

The Nats can thank the student left for their MPC.
The PFP can thank the HNP for their MP.
Whoever voted can thank God for forgiving them.

QUIZZ

Q. If 'rads' are true 'rads' why do they play racial sport and even vote for the PFP?

A. It's not their fault, they're just inherently liberal.

LET THEM EAT CAKE, PART 3

Some campus security guards caught a sissie stealing two slices of bread and some meat. They decided not to report the matter. By doing so they were fired along with the sissie. Five people lost their jobs over three bits of food. Could it be that someone, somewhere, is hungry or starving? A spokesman for a white liberal university said, "Let them eat cake, we pay them well enough."

YOU TOO CAN BE AN ICONOCLAST - SEND CONTRIBUTIONS TO STOOP TALK, c/o RHODEO OK, THE DOOR IS STILL THERE FOR SURREPTITIOUS SLIPPING UNDER.

RHODEO APOLOGIES VOL 1 NO 1 WAS CANCELLED BECAUSE SOMEONE ELSE WANTED TO RIGHT IT FOR US. THAT IS RIGHT OUT!

ANARCHISM

DESTROY POWER NOT PEOPLE

AS WE MOVE into the 1980's with forecasts of a decade of unemployment/Thatcher/Castro/racial conflict/Reagan/Botha/rocketing inflation/Breshnev/nuclear arms/etc, and with all the world's political systems appearing inadequately representative of the people supposedly in favour of them, the theories and methods of anarchism have acquired a new relevance.

WHAT IS ANARCHISM:

Although derived from the Greek "an-archy" - without government - anarchism must not be confused with anarchy as the word is understood today. The tradition of anarchism stretches back to pre and post Reformation. As a theory it was grounded in the intellectual structure of the 19th century giants of libertarian thought such as William Godwin, Pierre Joseph Proudhon and Leo Tolstoy.

The end of the 19th century saw the expansion of organised trade unions, socialist parties and planned revolution. The anarchists set themselves firmly against this trend. In organisation and centralisation they saw the authority to which anarchism, by definition, stood opposed. For anarchists the root of all evil was government, whether by church, state, party or individuals. They held that government should be replaced by free, decentralised, self-governing communities. Small is beautiful.

So anarchism repudiates the tradition adopted by socialists that the individual is subjected by the state to the social group. This attitude towards the state is primary. It carries with it the rejection of every form of political activity in favour of economic activity only. It involves the condemnation of parliamentary democracy in accordance with the dictum "universal suffrage is counter-revolution," the concession of the vote is a device for presenting the individual from governing himself and diminishing his sense of responsibility.

By definition an anarchist is he who does not wish to be oppressed nor wishes himself to be an oppressor, who wants the greatest well-being, freedom and development for all human beings," Errico Malatesta, Italian anarchist (1913). "We demand complete liberty to give ourselves to those who please us and absolute liberty to refuse ourselves to those who displease us," Emile Armand, French anarchist (1905).

WHY ANARCHISM?

Anarchists were shocked and horrified by the poverty, injustice and inequality prevalent in bureaucratic countries. They believed the existence of extreme poverty was the undercurrent of a society that vaunted its ideas of progress, its technological inventions and its material gains. The rulers of such a society were seen as guilty of intolerable hypocrisy; their authority as a violent assault on human freedom - inequality emerged as a direct product of this authority.

Anarchism was born as a moral revolt against the injustices of all societies. Former methodist church preacher and teacher Samuel Fielden, an American anarchist justifies anarchistic sympathy: "I trust the time will come when there will be a better understanding, more intelligence, and, above the mountains of iniquity, wrong and corruption, the sun of righteousness and truth and justice will come to bathe in its light an emancipated world." This was seen to be possible only if all traces of authority were destroyed and a society free of the imposition, constraint and oppression of government was

Anarchists contend that even if the workers were to achieve every reform in their programme, but through the agency of a bureaucratic government, they would only have exchanged one form of tyranny for a worse one. Thus present-day anarchists regard the Soviet regime as a complete betrayal of the proletarian revolution.

INDIVIDUALISM AND ANARCHO-SYNDICALISM

Two clear anarchist positions emerged at the turn of the century. The first was uncompromising individualism and the second an equally assertive syndicalism.

Anarchist individualism meant putting anarchist ideas immediately into practice and not waiting for society to change. Those who rejected marriage lived with any partner of their choice; those who rejected the laws of society lived outside them; those who believed in female emancipation took men's jobs and practised birth control.

The purpose was to be morally independent and to think for oneself, rationally and without prejudice. Obviously anarchist individualism differs vastly from decadent bourgeois individualism. Anarchist individualism is best illustrated without any mention of economics, politics or class, the stress being purely on attitude of mind.

By contrast, anarchist trade unionism, known as anarcho-syndicalism, aims to transform society by means of strikes, in particular the general strike. From the ensuing economic chaos, from the ashes of capitalism would rise the phoenix of anarchism, an image which recurs in theories of resurrection and rebirth throughout Western culture.

Above all, anarcho-syndicalism kept itself independent of party politics, scornful of both liberal democracy and parliamentary socialism, both of which were seen as playing the bourgeois game of political authority. To an unbelieving world, the anarchists proclaimed what they saw as the one undying right of all humanity, the freedom of man's mind and body.

synonymous with violence.

Clearly, anarchist destruction of the bomb-throwing, murderous variety was seen with horror as an attack on property, established interests and authority. But beyond this there were other reasons for the virtual dehumanisation of the anarchist in the public mind.

In the first place there was the widespread incorrect belief that the dagger, dynamite and pistol were the tools of an organised international threat to humanity. This was a useful explanation for those who ignored the misery and injustice in their own society and who refused to see that anarchism could spring spontaneously from their own slums and social ghettos.

Secondly, as observed by philosopher Thomas Hobbes, man's worst fear is not just death but violent and unexpected death. Human beings have erected elaborate rituals and rules for killing each other by wars, slavery, persecution, and execution, but the anarchists seemed to ignore them. Their violence was therefore labelled as 'insane' and 'inhuman' while the organised slaughter of millions of soldiers in wars were seen as strictly according to the rules, however much to be regretted.

Thirdly, anarchist violence was accused of being a revolt against man's basic nature. Authority, it was generally believed, is natural to man: the father was held to be a super-authority to his son, and those people of superior talents to those who were less gifted. By denying the inevitability of authority, the anarchists were thus denounced as rebels against nature and the so-called natural process.

When 18 year old 'terrorist' Emile Henry was condemned to death. The Anarchist, an English paper concluded its editorial: "Men like Emile Henry may be in error, but they are at least sincere. There is no greater proof of man's

sincerity than that he will lay down his life for a cause. And Ravachol, Pallas, Vaillant and Henry have done this.

We say to the rich, if these men are monsters, you have created them. You who have butchered the people wholesale for your greed. Can you be surprised if from their blood should arise the avengers?

Is it right to kill, to kill the innocent to attain riches and power? Then it is right to kill those responsible for the murder of the innocent. And who are responsible? All those who live idly upon the robbery and murder of the workers....

Our modern civilization is a Moloch temple reared upon the bodies of slaughtered slaves: Let the terrorists do what they will, they cannot equal the crimes of our masters."

After his trial Henry wrote to his mother: "You know how good my heart is, how gentle I was when I was close to you. Today my heart is still the same: If I have committed this act it is because I was tired of seeing the world so wicked."

In the realm of violence, the anarchist was accompanied by the hallowed practices of all nations. Institutional violence was endorsed, welcomed or tolerated by the very society which condemned the anarchist's bombthrowing as barbaric terrorism. Such inconsistency points to an unwitting paradox, for in distinguishing official, traditional violence from the daggers and dynamite of the few anarchist martyrs, society showed itself to be strangely anarchist at heart: the individual alone was held responsible for his actions.

FIGHT WAR



the imposition, constraint and oppression of government was built.

THEORISTS

Theorist Pierre Joseph Proudhon said the anarchist answer was an economic one. He believed the two great values in life were justice and work, and envisaged a society of independent economic groups in which all men did a just share of work to produce the food and goods necessary for a contented and unambitious life.

Another fertile theoretical source was Peter Kropotkin, Russian prince and eminent geographer. He stressed the need for co-operation as the working principle of anarchist action. He welcomed any institution based on a spirit of voluntary co-operation and equality. By co-operation, he believed, society could be transformed into a civilization far higher than that reached by struggle and conflict, the twin obsessions of those who were adapting Darwin's 'struggle for survival' to fit the world of social behaviour.

Belief that the individual, free from external pressures and traditional prejudice, could live a happy enlightened life is not limited to anarchism, it is one of the most persistent themes in the history of Western thought. Leo Tolstoy looked back to the early Christians, their simple faith, their pacifism and the absence of organisation, and said: "There is a faith which moved mountains." The church, he stated, with its inner politics, its stress on authority, and its links to the State had obliterated this simple Christianity and lost all touch with the teachings of Christ.

Anarchism is not and never has been the norm in any class or economic grouping. Anarchists have no class consciousness.

Partly for this reason anarchists were opposed not only by the authorities' forces of order but by the socialist parties too, who also argued that anarchism was purely utopian. The anarchists also denounced the Marxist concept of the dictatorship of the proletariat as a tyrannical notion, as evil as any bourgeois authority.

NOT WARS

TOLSTOY AND OTHER ANARCHISTS

Tolstoy was a passive or Christian anarchist. He was strongly moved by the horrors of the Crimean War and a scene of a public execution in Paris in 1857 and became a lifelong opponent of authority which he held directly responsible for the evils he had witnessed.

I regard all governments as intricate institutions sanctified by tradition and custom, for the purpose of committing by force and with impunity the most revolting crimes.

He believed that wisdom lay in the rural commune, in its simple life and natural goodness.

Other creative artists like Impressionists Camille, Pissaro, Paul Signac, identified themselves with the freedom which the anarchists demanded for all individuals. Writer Oscar Wilde called for the abolition of property in order to free the individual, and in his book The Soul of Man under Socialism, claimed that the artist and anarchist were identical in their demand for full individualism.

Playwrights Henrik Ibsen, Gerhardt Hauptmann, Bernard Shaw and John Galsworthy revealed anarchist tendencies and the belief that art should serve the social purpose of promoting social and individual freedom.

VIOLENCE

At the turn of the century violence was used by some anarchists in a futile attempt to drastically and immediately transform society. Due to this extreme position, anarchism became

was held responsible for his actions. The anarchists themselves returned the accusation, accusing government, church, capital and property of ruling by violence. They claimed that their own violence was no more than the individual's right to self defence. History, they argued, was a pageant of violence sanctioned by authority and anarchist terror is presented as self-defence, justice and revenge.

CONCLUSION

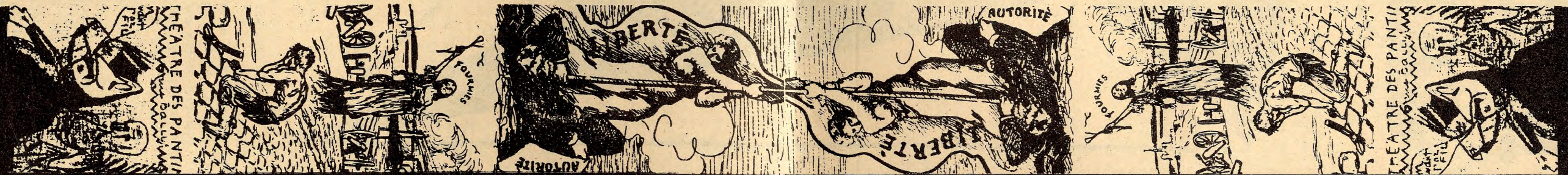
The anarchists produced a body of social criticism which cannot easily be ignored. They pointed to abuses and injustices which they as groups or individuals discerned in their own societies. This criticism was aimed at the tyranny of church and state, the hypocrisy of the ruling class, and the misery of the labouring classes. In the towns they fought against industrial exploitation and slum poverty; in the countryside against landlord pressure and the unequal distribution of land.

Socialists maintain anarchism ignored economic realities and the historical role of the working class; liberals condemned it as impractical, and conservatives claimed that it flew in the face of 'natural' inequalities and the human 'need' for authority.

But the anarchist hope lies less in the present than in the future, in the belief that man would one day grasp his freedom, would see that authority was a restriction and not a necessity and would discover by experience that anarchism was a just and perfect solution to the human condition.

This belief is, without a doubt, a myth. But it is a myth in the sense used by French philosopher Georges Sorel who claimed that a myth which lay in the future was an inspiration and a spur to action.

This trust in a future society brought the early anarchists from the margin to the centre of history, for myths of the future abound in the history of the West. In particular, Christianity has produced myths with the same potency to lead and inspire, and both, as myths of the future have the power of surviving past and present failures.



An individual anarchist case study

In 1897 a French social scientist carefully interviewed a self taught anarchist. His name was Albert Lebrun and he was married with three children. Both he and his wife worked in a small Parisian factory producing cardboard. They had stable, if monotonous work, had experienced no unemployment for 20 years, were adequately housed, and had a solid diet. "I'm a purely theoretical anarchist," Lebrun said. "I know that society as it exists is rotten but personally I have nothing to complain about."

In 1880 after a period of socialism he had come across writings by Kropotkin and was deeply affected. He was

convinced that anarchism was right. Still more, the local anarchist group in La Villette had a library and Lebrun's wish was to read and educate himself. In a few years he had opened a subscription library in his own quarter of Paris charging according to the means of the subscriber. He read and distributed anarchist pamphlets but this was the extent of his action. Towards the 'terrorists' he was understanding but could not share their belief in violence even though he held the bourgeoisie responsible for the evils of society. All these ideas, concluded the interviewer, were from books, even though his position continued to improve and he became the

owner of a small piece of land in the country, he remained a convinced anarchist.

No generalisations can be drawn from this individual study though it is a good illustration of anarchism as an educating force. In particular it helps to undermine the familiar stereotypes of the anarchist: the satanic conspirator, the bomb-throwing criminal, the social immoralist. All these may have a basis in fact, in the lives of a few certain anarchists, but when they are used as general definitions, they tell us more about the people who use them than about the anarchists themselves.

THIS MON... HE SMOK' WITH JAH!



Bob Marley's been at it for over two decades as Jamaica's rasta ambassador - black racial superiority and the happy imbibe of (lots of) ganja - exported? It seems quite silly - those two basic themes he thrums a lot of his stuff around; not really joyous news for aging first world honkies. Yet he sells, a lot.

How has Marley's reggae managed to rake the world's consciousness - forgetting his ideology for a moment (if straights can dig Kaya?) - it must be rhythm, or mebbe no-one listens to the words. So what if the music's (meant to be) more than simple entertainment - then its hope music like for liberation (Zimbabwe Independence), unity (Kingston's peace concert in April 1978), legalization (Grahamstown whenever).

Basically third world music (us too booboo) for the numb ears of all.

"Check out the real situation
Nation war against nation
where did it all begin,
when will it end
Well it seems like total destruction
The only solution."
Here's his story...



RAS DAVID raps:

Bob Marley's been called the first Third World superstar, Rasta prophet and revolutionary. He is definitely one of the most, if not the most, charismatic performers of the century. Its been 20 years since he made his first record, a career that has managed to encompass every aspect in the awareness of Jamaican music from ska through to today's sound of contemporary reggae.

Marley was born in Jamaica in 1945, the son of a white Englishman and a black Jamaican. His first attempt at recording music came with Judge Not and was released in 1961. In 1962 he recorded a Brook Benton song, "One more cup of coffee". Neither made it commercially.

In 1964 Bob Marley and four friends, Bunny Livingston (Wailer), Peter McIntosh (Tosh), Junior Braithwaite and Beverley Kelso got together in a vocal group, calling themselves the Wailing Wallers. Their first single "Simmer Down" was a massive Jamaican hit. Over the next few years they put out 15 singles including "Love and Affection" and "Put it on". (Later re-recorded for the Wallers' "Burning" LP). But the economics of keeping a

quintet together proved too difficult and Junior and Beverly split. At about the same time Marley skanked over to America with his mother. Thus endeth the Wallers part I.

But Marley soon returned to Jamaica and teamed up with Bunny Wailer and Peter Tosh, forming their own record label (Wailing Souls). This collapsed as the group lacked the business connections necessary to survive the Jamaican industry in those early days.

In 1969 the Wallers (as they were then known) started recording with the legendary Lee Perry for his Upsetter label. The combination resulted in some of the finest music the Wallers ever made, songs such as "400 years", "Small Axe" and "Duppy Conqueror". They weren't only classics - they also defined the future direction of the Wallers music.

Its just about impossible to understand Bob Marley's music without considering Rastafarianism. The ideology is at the very core of the Wallers' music. Everything from Marley's fight for social justice to the struggle for Africa's liberation comes from Rasta.

So Jah seh
Fear not for mighty dread
Cause I'll be there at your side
And down there, down there
In the ghetto
And down there, we suffer
But I and I hang on in there
And I and I, I now leggo
So Jah seh

Old pirates yes they rob I
Sold I to the merchant ships
Minutes after they took I
from the bottomless pit
But my hand was made strong
By the hand of the Almighty
We forward in this generation
Triumphantly

Then in 1970 the Barrett brothers (Aston 'Family Man' - bass and Carlton 'Carly' - drums) joined the Wallers. They still have the reputation for being Jamaica's tightest rhythm section. But the band's reputation was unknown internationally, whereas in the Caribbean they were incredibly popular.. However in 1972 the Wallers signed to Island Records - unheard of at the time for an international record company to take on a reggae band.

For the first time a reggae band had access to the best recording facilities. Before the Wailers signed it was generally considered that reggae sold only as singles. The Wailers' first Island album "Catch a Fire" broke all these rules - it was beautifully packaged and heavily promoted. And it was the start of a rapid climb to international fame and recognition. "Catch a Fire" was followed a year later by "Burning", an album which included some of the band's older songs such as "Small Axe" and "Put It On", as well as tracks like "I Shot the Sheriff" and "Get Up Stand Up".

In 1973 Bob Marley and the Wailers released "Natty Dread", and in the summer of that year the band toured Europe. Among the concerts were two shows at the London Lyceum Ballroom which are still regarded as the most magical concerts the city has ever seen. These shows were recorded and the subsequent live album together with the single "No Woman No Cry" both dented the charts.

By that time both Bunny Wailer and Peter Tosh had left the band to pursue solo careers. Al Anderson worked with the Wailers on the completion of the "Natty Dread" album and was joined by Junior (Police and Thieves) Marvin as permanent members of the group.

During the latter part of 1976 Marley was shot and wounded by gunmen in his home for his support of Jamaica's Prime Minister, Michael Manly, forcing him to leave the country of his birth to live in the UK.

In 1977 "Exodus" was released which gave the band international superstar recognition. It remained in the British charts for 56 consecutive weeks and the three singles from the album "Exodus", "Waiting in Vain," and "Jamming" were all massive sellers, and in 1978 the band released "Kaya", an album which hit number four in the UK charts the week of release.

The album shows Marley in a different mood, and album of love songs and of respectful homage to the power of ganja.

At the end of the year he released the live album of "Babylon by Bus" which was recorded during the 1978 world tour.

"Rastaman Vibration" was released in 1976 and it subsequently shot up the American charts. It was to many the clearest exposition yet of Marley's music and beliefs, including such tracks as "Who the Cap Fits" and "Johnny Was", and perhaps more significantly "War", where the lyrics were taken from a speech by Haile Selassie.

~

**"Until the colour of a man's skin
Is of no more significance
than the colour of his eyes
That, until the basic human rights
Are equally guaranteed to all
Without regard to race."**

~

In 1979 Bob Marley and the Wailers released "Survival" which according to many critics ranks among his finest records. As NME's Neil Spencer wrote: "Survival is clearly Marley's angriest, most powerful and resonant album in years."

Two more events in 1978 were of significance: In April he returned to Jamaica for the first time since the shooting in 1976 to play the Peace Concert in front of the then Prime Minister Michael Manly and the leader of the opposition Edward Seaga (now PM). And at the end of the year Marley visited Africa for the first time - going to Kenya and then on to Ethiopia.

Then in April 1980 the leader of the new Zimbabwe government Robert Mugabe invited Bob Marley and the Wailers to play at the country's official independence celebrations, a great honour for any band, but one which underlines the Wailers' importance in the Third World.

**"Mash it up in Zimbabwe
Africans a liberate
Zimbabwe...."**

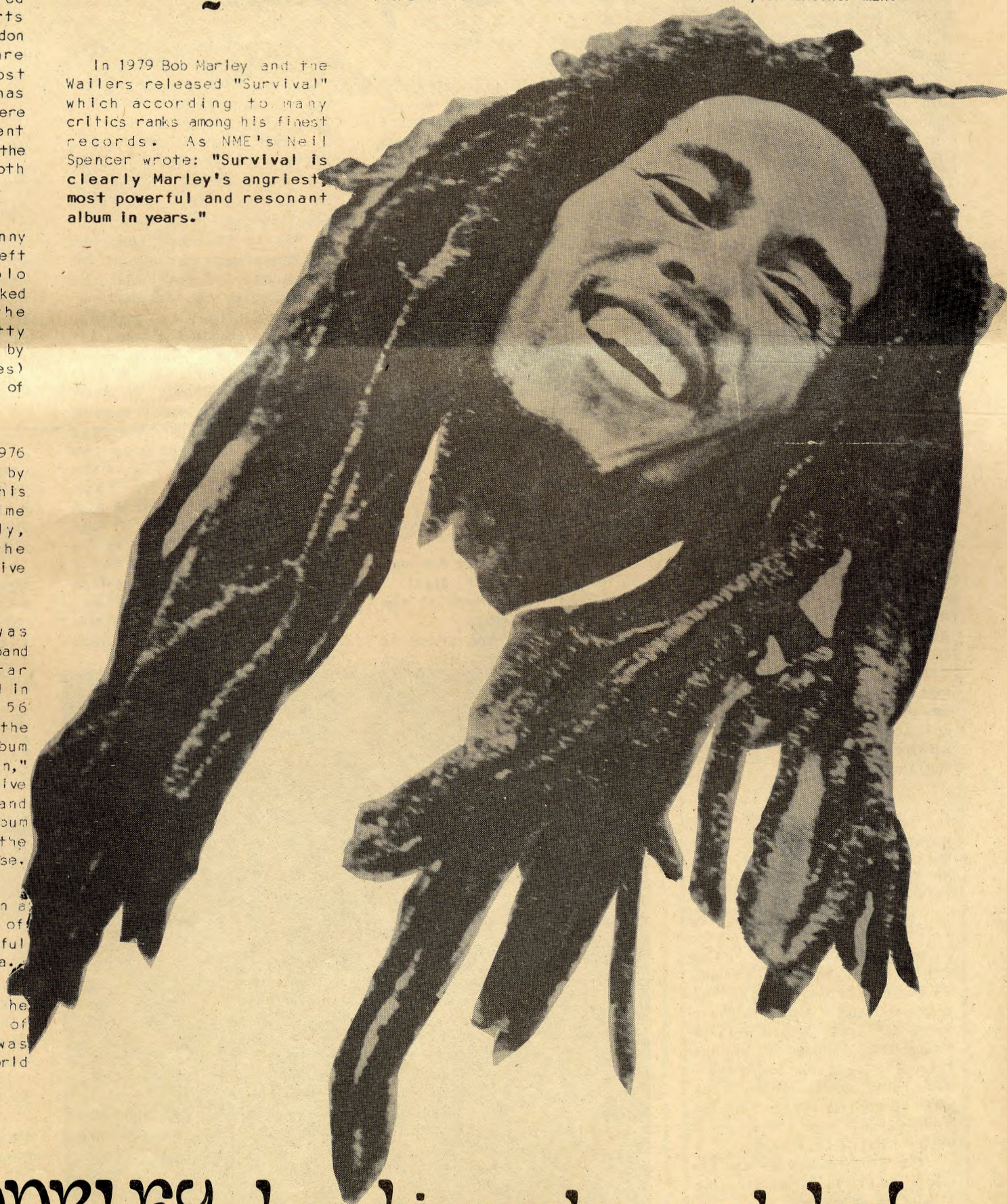
**Soon we will find out who
Is the real revolutionary"**

In the summer of that year the Wailers went on the 'Tuff Gong' Uprising world tour and released the "Uprising" album. Then in December just after the death of John Lennon the music world was stunned by the news of Marley collapsing and having lung cancer. But what actually happened was that Marley's collapse was solely due to fatigue.

The music of Bob Marley goes on forever.

**"The road of life is rocky
And you may stumble too
So while you point your
fingers**

**Someone else is judging you
Love your brother man."**



BOB MARLEY has his roots scratched

RASTAFARIANISM

what the hell is it, then?

THE RASTAFARIAN MOVEMENT is generally misunderstood and criticised, but it is the largest indigenous movement, as well as being the most recent religious expression of a people who have experienced a bitter history of oppression.

Its emergence came not only as a reaction to native religions which the Rastafarians view as unreal in the presence of formidable sociopolitical forces, but also against the missionary religions which were seen as the religions of the colonial oppressors.

The movement has a philosophy and structure capable of providing a rallying point for the oppressed in their search for social change. Up to a few years ago the Rastas were seen as 'products of the slums', which is no longer the case, as they are now found in the middle and upper middle classes of the community as well. Membership to the movement comes about through spiritual rebirth and self-awakening - not just by "believing".

The members of the Rasta movement believe that Haile Selassie, (King of Kings, Lion of Judah) Emperor of Ethiopia, is the Black Messiah, who came to reclaim black people exiled in the world of white oppressors. They view Ethiopia as the Christians viewed Israel - as the promised land - and as a place where all black people will be repatriated through an exodus from all Western countries - especially Jamaica which they call Babylon (the land of oppression) where they have been in exile as slaves.

The Rasta movement has six basic beliefs that can be viewed as uniquely Rastafarian:

* Haile Selassie is the living god.

* The black person is the reincarnation of ancient Israel, who, at the hand of the white person, has been in exile in Jamaica.

* The white person is inferior to the black person.

* The Jamaican situation is a hopeless hell: Ethiopia is heaven.

* The Invincible Emperor of Ethiopia is now arranging for expatriated persons of African origin to return to Ethiopia.

* In the near future blacks shall rule the world.

To the Rastas, the Bible is a holy book, and it is used as a source for their religious practices, especially in defence of the use of ganja (marijuana):

...thou shalt eat the herb of the field (Genesis 3:18)

...eat every herb of the land (Exodus 10:12)

He causeth the grass to grow for the cattle, and herb

for the service of man... (Psalm 104:14)

The Bible is also a collection of Rasta wisdom, but mainly because the Emperor advocated it. As Haile Selassie said in 1954:

"We in Ethiopia have one of the oldest versions of the Bible but however old the version may be, in whatever language it may be written, the words remain the same. It transcends all boundaries of Empire and all conceptions of race, it is Eternal. No doubt you will all remember reading in the Acts of the Apostles how Philip baptised the Ethiopian official. He is the first Ethiopian to have followed Christ and from that day onwards, the word of God has continued to grow in the hearts of Ethiopians. And I might say for myself that from my early childhood I was taught to appreciate the Bible and my love for it increased with the passage of time."

The colours of the movement are red, black and green, with the red signifying the blood of the martyrs of Jamaican history, black as the colour of the Africans and green, as the green of Jamaican vegetation and of the hope for victory over oppression. The nearest thing to a code in the Rasta movement other than prayer is the ten point moral code written by Sam Brown to which the movement's members strictly adhere.

1. We strongly object to sharp implements used in the desecration of the figure of Man, eg: trimming and shaving, tattooing of the skin, and cutting of the flesh.

2. We are basically vegetarians, making scant use of certain animal flesh, outlawing the use of swine's flesh in any form, shell fishes, scaleless fishes, snails, etc.

3. We worship and observe no other God but Rastafari, outlawing all other forms of Pagan worship yet respecting all believers.

4. We love and respect the brotherhood of mankind, yet our first love is to the sons of Ham.

5. We disapprove and abhor utterly hate, jealousy, envy, deceit, guile, treachery, etc.

6. We do not agree to the pleasures of present day society and its modern evils.

7. We are avowed to create a world of one brotherhood.

8. Our duty is to extend the hand of charity to any brother in distress.

9. We do adhere to the ancient laws of Ethiopia.

10. Thou shalt give no thought to the aid, titles and possession that the enemy in his fear may seek to bestow upon you, resolution to your purpose is the love of Rastafari.



"HI THERE MAN. Here we are at-a Fun City and for the next 30 hours we are going to give you music like to satisfy your soul. It is a beautiful day...man. I SAID ITS A BEAUTIFUL DAY! WHAT DO YOU THINK ABOUT THAT?

Silence.

"Anyway we're going to give you non-stop music for the next 30 hours to satisfy your soul man, and-a, and-a, at about four o'clock we're going to have a magician here for all the little kids to enjoy man. But as I said we are going to give you thirty hours of non-stop music, South African music, because man, I believe we've got it right here in this beautiful country of ours, man. So what we're gonna do is, and I believe this is the way it should be done man, what we're gonna do is we're going to give you thirty hours of non-stop South African music because we've got it right here, man."

And so on and so forth.

The first thing that pissed me off was these dudes at the gate in their jeans and check shirts, (what else?), with pistols, truncheons and dawgs.

The second thing was that there was no stage, man. But wag 'n bletjie baas, further on there was a stage and it was a good stage and at twelve there was real good sound, man, among the bluegums and a background of meales in the good old Transvaal outside Soweto.

Kak of betaal is die wet van Transvaal. That was the third thing. R5!

"But like we're going to give you thirty hours of non stop music and if you want to smoke yur dope man, just go for a little stroll among the reeds and bushes because there is plenty of that here man, and have your joint because there are no blue ribbons here man, know what I mean?"

Mild applause.

My friend Pietie said, the Malawi sun was making him feel real mellow and at about 12:30, Hau!, Patti Smith Live! Except that it sounded Souf African trying to getta venom Inna Cockney accent. So they played. I forget the name. There is this overgrown oaf with New Waif straight black tie saying: "Our next song is 'I don't like girls'. For all those girls out there I don't really dislike girls." Who cares?, says Annabel next to me. "Uh, by the way, we composed it ourselves." You worked our three whole chords by yourself? Oh, you absolute angels!

Then there was this band from Durbs the lead singer gotta mike real low so that he can look like some real r-n-r 50's joller and after about three songs he scheme: "Jesus, Joburg audiences are shit." No! The black people laughed.

Oh yes, it was integrated, man.

Wait.



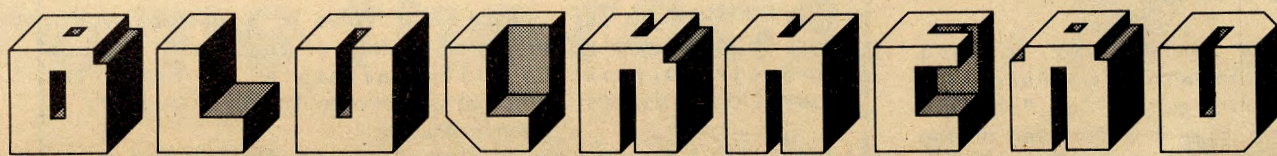
JAPIE SEEP schmatifying a schoul at the Joeys Free People's Poppees

"Excuse me Icehole, could I like just borrow your revolver for a few seconds while I kill that magician up there? (Second in line is you)" Such were my thoughts and later the full moon rose and that dude DJ from 702 was still vomiting things about the soul, and he didn't even know it was full moon.

Actifed aggravated by ALCOHOL didn't put my friends to sleep (as promised) but gave them the shivers, they said, and so I danced like a moron to just about anything. These boys had brains and good harmonies and were obviously aiming for both markets, black and white, to be unsubtle. And so we danced and danced and danced.

Then there was Hotline who played some hits and at least their lady vocalist in Morrison black leather (minus the figure) had a fair to mild Joplin voice except when the

So what if I'm a...



...I'm New Waif

There three New Walfers are dancing in the Sienna brown ground of die ou Transvaal in front of the stage with its charming fence. They are skoffling and schoffling in the dust as self conscious as only whiteys can be, while this doos from Durbs croaks Nobody's going to change my world. Really?

My friend says they're about half as good as the Malawi sun. I tell him we're in Souf Africa but he exposes his chest to the Malawi sun anyway. Annabel has fallen asleep from the Actifed and ALCOHOL. Yebo. And so on and so forth, as I say.

And then man, we are introduced to Afrozanla man, and "there just ain't nobody around them like them, man. (aint? aint? aint?) They sure are going to Satisfy your soul man." "What? Again?", says the fat black man with glasses in front of me who makes Andreas Brenks taxi driver in Dry White Simpleton slightly more plausible.

But wag 'n bletjie baas.

This band has got three darkies and a paly and they are not singing Nobody is going to change my world. They aren't singing in fact. They are just laying it out, good rythmic bass, half-reggae half-township boogie, some good keyboard stuff there and old paly keeping a good jazz rythm. Then he changes to sax

and the feet they are moving and the bodies a-swaying. But it is only 3:30 and for a Japie like me in this slightly weird landscape and at my first Festival they are only slowly starting to warm mem up.

But believe me, they are good. It is the best adjective to use, really, Good. Solid, outside and inside influences, original, and as I say, NO FEET IN England because there are no vocals, or ties.

The fourth thing that pissed me off is this: though there were no sponsors advertised, which is quite a change, I think the organisers were a bunch of Iceholes. Because if you get this Japie worked up in such an important thing as music, this Japie wants to stay worked up. Music is, after all, music.

I don't care whether you organise a rock Festival or a Jazz Concert in Grahamstown at the end of term or whether you are a doctor in music or whether you "want to cater for all tastes" in the City Hol but if you get me worked up with music DON'T GO AND BREAK THE ***** SPELL! Because if you do you know ***** about music, okay? They brought on the ***** magician speaking in Kraut Cockney and Sahf African accent simultaneously. The bitches. One could scarcely see the ***** things he was doing the tricks with!

power failed. We clapped hands but it petered and there went my musical work up for yet another ball of tiddle. Some drunk very B.Comm-Vic smelling Icehole was pushing his mug into Pietie's chic's face then mine then into another guy and soon the dawgs were standing about.

And now man, there was the Asylum Kids.

Three man outfit and the lead singer very ginger in half Sgt. Pepper-leather stuff, all three of them really, and they blasted us and the groupies in all white boredom fainted and jived and this song is about how I cannot love South Africans. Same thing as some jerk of a personality saying I use Bog deodorant, why don't you? It was enough to make anyone puke. Anyway, they were a Powerhouse of music, as the saying goes. He also said Radio 5 can go and get *****, which was fine, so could he. In fact he said so could we.

Pietie was satisfied and so we went home after asking whether we could have our five boks back. The cars were lining up because at twelve JOY would be on. And still that poor jerk was satisfying souls. We went home and had a hot bath and some lunar etceteras.

But really, Afrozanla were good. The chances of hearing more of them are not many.

WOT THE NATS

... a history of South African sport ... compiled

1948: National Party comes to power with more seats but fewer votes than opposition.

"After 1948 the government gradually took control of sports bodies until the 1960's, when the pretence of Independent sports bodies was dropped and sports policies emanated from the highest government offices, including that of the Prime Minister." (Politics in Sport, DSG/SARS)

1953: Passing of Preservation of Separate Amenities Act.

1954: Boxing and Wrestling Control Act - no mixed flights allowed.

1955: Ban on blacks at new Bloemfontein rugby stadium - even if separate facilities are provided.

1956: State offer to "aid legitimate "non-European" sporting activities." At the same time the Minister of the Interior, Dr T E Donges stated that his government "would not support non-white activities designed to force the country to abandon its traditional racial divisions by any process of squeezing white South Africans out of international competitions. No travel facilities would be granted to people guilty of such subversive intentions." (RDM 26/10/74).

White South African table tennis organisation expelled from the world body in favour of non-racial SA Table Tennis Board.

1959: Members of the SA Table Tennis Organisation have passports removed on the eve of their departure for World Series competition.

West Indian cricket tour to play non-white sides cancelled.

Brazilian soccer tour called off.

1960: Sharpeville.

Protest in New Zealand over forced exclusion of Maoris from the (sic) "All Black" tour of South Africa.

1961: South Africa becomes a Republic - Isolation looms.

1962: Minister of Interior states that "mixed" sides would not be allowed to tour South Africa.

1963: Papwa Sewgillum triumphs in Natal Open Golf tournament in Durban. His trophy is presented to him outside the

club house in the rain due to the Group Areas Act. The SABC refuse to cover the tournament as it is "multi-racial". Sewgillum is later prevented from taking his hard earned place in the South African Canada Cup team as he was not a member of the white Golfers Association.

Despite government action which prevented non-racial sports body's representatives speaking at the International Olympic Committee conference in Baden (see story elsewhere on page), the IOC decides to suspend South Africa from the body - and effectively, the 1964 Olympic Games in Tokyo.

South Africa reacts to the

incident begins. (See story else where on page.)

1968: Expulsion of South Africa from World Amateur Boxing body.

1970: Non-racial sports body reveals enormous disparities between Government and private (sponsorship) spending on white and non-racial sport.

South Africa expelled from world bodies of cycling, wrestling and the IOC.

Dawie de Villiers leads the Springbok side to Britain. This results in widespread demonstrations. Described later as a "nightmare from beginning to end."

1977: Gleneagles agreement - Commonwealth countries agree not to participate against South Africa in any sports competitions until there is a recession of apartheid.

Hassan Howa (then head of the Non Racial South African Council on Sport - SACOS) slams "group areas, locations, compounds, liquor acts, pass laws, separate education, permits, etc, etc" saying that they "must be scrapped before even a semblance of normal or non-racial sport can be entertained."

Paper on sport reveals that in 1975 R1 217 612 was spent on white sport and R 632 585 on black. R80 000 was spent on (white) water skiing alone.

1979: Several recreation parks in Pretoria and the Rand closed to social black soccer players as they "were making too much noise and disturbance."

1980: New Ellis Park goes up, and up . . . at the cost of millions of Rands.

Caledonian stadium (Pretoria) and Rand Stadium (Johannesburg) closed to "mixed" soccer.

Widespread white opposition to "coloured" players in Craven Week.

1981: Ellis Park "glamour stadium" continues to go up . . . the soccer grounds remain closed.

Fifteen East Rand High School headmasters refuse to participate in Craven Week trials due to "coloured" participants; Dr Andries Treurnicht openly supports their stand.

CAST '81 (Committee against Springbok tour to New Zealand) gains considerable support all over the world - including South Africa itself.

Irish and New Zealand governments take stands against proposed matches by rugby unions against South Africa. Demonstrations.

Pretoria City Council proposes to close all parks to blacks. Petitions circulated.

Hassan Howa resigns as head of SACOS - perhaps to be superseded by a more militant young leader.

Waterkloof Hoerskool refuse to play CBC (Mount Edmund, Pretoria) in a rugger match as they had included two blacks in their side. Headmaster's decision not to play supported by Nat MP for Waterkloof, Tom Langley.

Silencing SAN-ROC, 1963

IN AN ATTEMPT to put forward their views in opposition to the South African Olympic Committee, leaders of the South African Non-Racial Olympic Committee attempted to reach the International Olympic Committee conference in Baden in 1963.

Dennis Brutus

A MAN SUBJECT to numerous banning orders and arrests for their contravention. A father of five. He left South Africa on a valid Rhodesian passport to speak to the IOC. He was mysteriously arrested in Mocambique. In attempting to escape he was shot in the stomach. The ambulance that came to pick him up would not transport him to the hospital as he was coloured not white. He served 18 months on Robben Island after the incident. He continues to play a big part in anti-apartheid movements in exile.

John Harris

BANNED. PASSPORT TAKEN after special branch insurgents reveal his plans to speak to the IOC. Later found guilty of sabotage as a result of subversive activities with the African Resistance Movement - part of the now defunct Liberal Party. Sentenced to death.

His funeral eulogy was read after the execution by a fifteen-year-old Peter Hain, who's father was then banned. Hain was later to become a strong protestor against apartheid.

A tape recording from SANROC reached Baden. South Africa was excluded from the 1964 games in Tokyo and suspended from the IOC. Their membership was terminated in 1970.

suspension by sending a "mixed" boxing team to the United States. They leave on separate flights. Black Springboks are chosen but they are not allowed to wear the Springbok blazer.

1967: A leading South African tobacco company offers to sponsor a test series between South Africa and the West Indies in Britain. Mr Frank Waring, South African Minister of Sport bans the venture: "If whites and non-whites start competing against each other, there will be such viciousness as has never been seen before."

Prime Minister B J Vorster also opposes the idea, criticising the tobacco company for interfering with the functions of the National Party.

The Basil D'Oliviera

1971: Gary Sobers is twice refused permission to tour South Africa playing double wicket cricket.

Rugby Springboks again severely harassed - this time on a tour of Australia by protesting thousands.

1972: South Africa expelled from world weightlifting body.

1973: South Africa expelled from world swimming body.

1976: South Africa expelled from world soccer and athletics bodies.

African boycott of Montreal Olympic games due to New Zealand's sporting ties with South Africa.

Soweto.

'AVE DUN FOR US

(sort of) (badly) . . . by Neal Collins

The D'Oliviera affair

A DARK SKINNED young chap called Basil D'Oliviera spent years of solid graft out in the middle trying to overcome one obstacle - one flaw in his cricketing talents: that he was born in the Malay sector of Cape Town.

After years of seeing his test career frittered away by the South African selectors Dolly corrected his great "sin" by moving to England - where there were no Malay sectors, or any other remnant of traditional "South African" way of (separated) life.

Fifteen test matches later D'Oliviera was on the verge of being selected to tour his "tuisland". Then a chap called Tienie Oosthuizen offered the exciting broad shouldered batsman R40 000, a car and a house to return to the country of his birth and coach cricket for the South African Sports Foundation. The offer, at first denied, was later admitted to by the Minister of Sport - "It was a business deal, not a bribe."

Then Dolly gets called in to the MCC side to replace a casualty. 158 runs later and Mr Oosthulsen dissapears, and D'Oliviera looks certain to make the touring party after his magnificent stop gap effort on the eve of the tour.

Sunday Express reports that the Minister of the Interior, P K Le Roux, had implied D'Oliviera would not be welcome to tour with the MCC (red faces?).

The touring side is announced - no D'Oliviera. Government Minister informs jubilant thousands in Potchefstroom. Loud cheers from the Mielieboere.

Then Tom Cartwright injures a finger. In comes the man. Vorster: "It's the team of the anti-apartheid movement," he announces. The tour is cancelled.

Later in the year Dawie de Villiers' Springboks face the wrath of the British public - Isolation is nigh.

Conclusion:

SO THERE it is: a point by point analysis of a few of the things that have happened to sport in South Africa since the National party came to power.

But what was the position prior to 1948?

As one source states: "Apartheid in sport became official government policy at the time of the National Party victory, though segregation has always existed in South Africa."

Peter Hain in Andre Odendaal's "Isolation" calls for:

- * - Abandonment of multi-national (separatist) sports policy.
- * - Merit selection at all levels.
- * - Integration of all clubs.
- * - Only non-racial club members in representative sides.
- * - A suspension of legislation which "restricts the ability to fully integrate club facilities."
- * - Desegregation of all grounds and facilities.
- * - Lifting of bans on non-racial sports officials.
- * - Increase in spending on non-racial sport.
- * - Mixing of school sport.
- * - Relaxing of pass laws for

sportsmen.

Hain, by his own admission, is "only a liberal", yet his reforms are not likely to come about in the near future, under the present regime. Radical elements are calling for far more than a "suspension" of apartheid in the sports arena.

Even Hassan Howa, slammed as a militant by the SABC and the press in this country, has resigned as head of SACOS - apparently to make way for a new, stronger leader in the field.

Sir Donald Bradman said, in cancelling the Springbok tour of Australia in 1971 "We earnestly hope that the South

African Government will, in the near future, so relax its laws that the (Sportsmen) of South Africa may once again take their place as full



No. 176
Friday
13 Sept. '68

1/6



Watch your
lip, Sambo

Aren't you
the one who's
been blackballed?

From birth
ma'am

GOODBYE DOLLY!

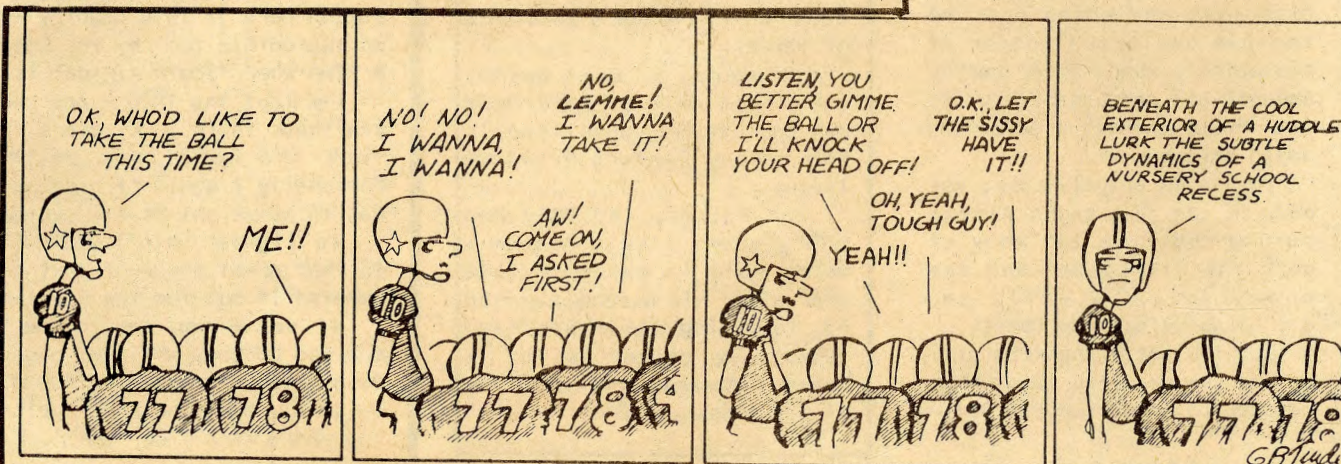
We must leave you out

participants on the field." Has this relaxation really occurred?

Treurnicht remains in the cabinet and leads the Nat Party in the Transvaal. No discriminatory acts have been repealed - or even suspended. Botha will not even tamper with the Immorality Act. The stadiums remain closed, the expenditure remains warped, And then of course, there's Sharpeville and Soweto, Biko and Mohapi, boycotts and strikes dealt with with a heavy hand. The song remains the same.

The Nats asked us to "Go forward in faith and courage" in the last election - but just how far has South African sport gone forward since the Nats declared a Republic on a white mandate in 1961?

wot a bloody rave, but
anyway - here's Doonesbury
with a sneak preview of
what's to come . . .



Neal Collins takes a look at -----

RHODES RUGBY '81

NO-ONE KNOWS where they come from. Only a few actually have contact with them . . . they speak a language different to ours . . .

They are rarely seen anywhere but on the battlefield or refreshment den - yet they haunt the waking hours of the strongest spirited "average" student. These are the mystical qualities that cloud a true awareness of that select elite known only as . . . "the firstteam."

One particularly large member of this group may be found lurking in the dark corners of our biggest men's residence whispering latin cliches and issuing horrendous curses and fines onto lesser mortals. They call him Derek. With his huge frame that immortal phrase rings true - "It's damn hard to get Bo Derek" (presumably a lapse into the mother tongue there).

Then we come to the klan leader. They call him "Weekly" - perhaps this is a veiled reference to the mangled wrecks he leaves strewn about the arena every Saturday.

This is the man that leads his band into the fray. He sympathises with insanity pleas, curses lost limbs and disciplines shell shocked troopers. He is . . . the man.

Somewhere behind that huge mound of human flesh known only as "the scrum" one can occasionally catch glimpses of a small object - why - the scrum half of course - "Starsky" Joseph.

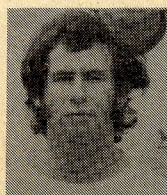
When the leather object is obscenely ejaculated it is carefully imbibed by this fellow. Only his lack of size prevents consumption, then - ATTACK!!!

And a series of fingerprints later sees the ball tear through a line of smooth looking Arylans (Messrs Mansell, Townsend, Mills and co. vulgarly known as "forwards") before it ends up in the undemocratic net of the Fisher, far, far out on the right wing.

Then the terrible scrum dissolves and oozes over to the now collapsed holder of the object, where it promptly engulfs all and sundry . . . so the whole ghastly process can begin once more.

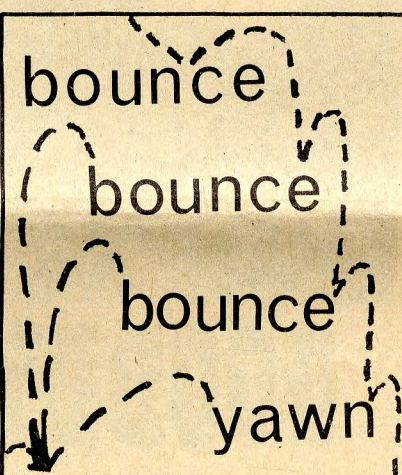
Thousands actually pay, yes pay, to see this pagan ritual performed. The intimacy of both the "firstteam" and the enemy is . . . well, um, degrading to say the least.

But the petty fondling will go on. The casualty list will continue to grow. And the Daily



Dispatch will continue to muddle their names, for as the old cliché goes: "Old firstteamers never die, they just smell that way."

(From Silly Games to play on a rainy afternoon, Chapter 6, verses 3-7, with apologies to Percy Owen.)



THE BASKETBALL club, with a win and a loss to their name, may seem to be getting on quite well in the eyes of outsiders, but it seems all is not well amongst the tall men of the sport union.

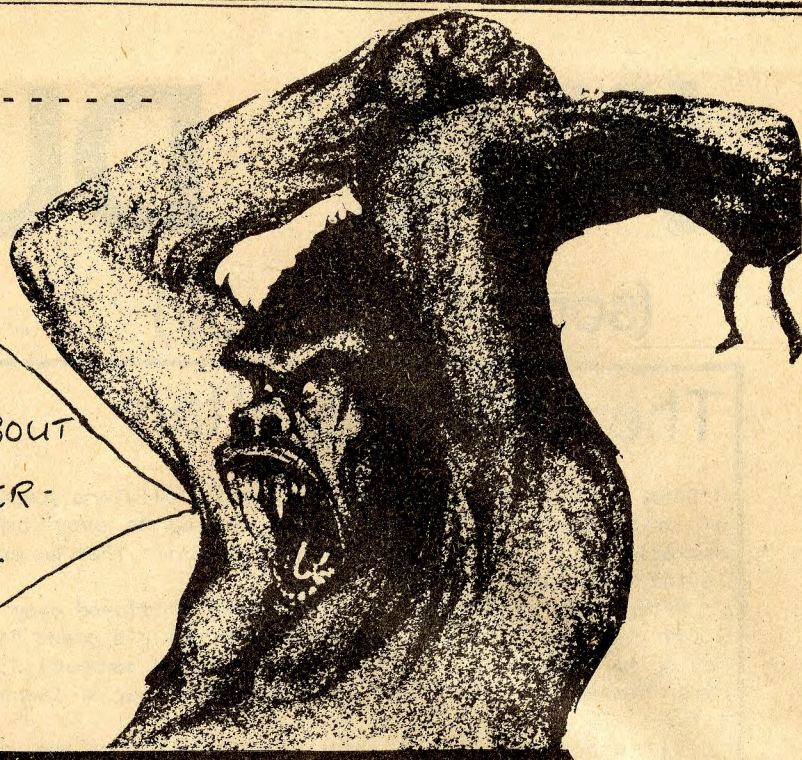
Apparently there is dissension in the club. "We have no manager, and the administration is terrible," commented a spokesman for the club, nonchalantly bouncing his friend's head across the room, "I don't know what's going to happen when it comes to staging the SAU tournament which is meant to take place in Grahamstown this year."

On the bright side the team does still retain a semblance of talent.

Skipped by Eric Smith, they seem able to hold their own against the opposition in the strong Eastern Province league.

Rod Walker, the "Big Red One", seems likely to play a major role in the side this year after his extended period of learning the ropes last season. Top scorer so far is Evros Fotsios, the short man of the side.

WAIT 'TIL
MUM HEARS ABOUT
MY NEW RUGGER-
BUGGER IMAGE.



krappily kollins

A MAN in Danville, Pretoria withdrew his son from the Elandsport Hoerskool rugby side following their match against a CBC combination containing two black players at the beginning of the month.

"Diplomats sons (which the two lads were) are no different to blacks from a township," he told a "mass meeting" of thirty parents after the incident. He stopped his son from wearing school uniform, withdrew him from his position as Deputy Headboy of the school and is considering taking his children away from the school altogether.

When Waterkloof Hoer refused to fulfil their fixture against CBC for the same reasons, Nationalist MP for Waterkloof Tom Langley supported the stance.

Fifteen Transvaal high school headmasters withdrew their schools from Craven Week earlier in the year because the tournament will be "mixed" - they received praise from National Party Cabinet Minister Dr Andries Treurnicht.

It is in this "progressive" sporting atmosphere that the Irish rugby side arrives in South Africa this month for their much criticised seven match tour.

The squad of 24 has shown 14 withdrawals from the original selection - on top of the non-availability of six international regulars at the outset.

It should be born in mind that - even with their full side - the men in green found themselves propping up this year's Five Nations rugby championship table.

Yet the Irish Rugby Football Association have defied their Government and people. They will tour for "rugby's sake" - with one of the most ramshackle international rugby sides we've seen.

The import of the twenty withdrawals is ignored - as are the demonstrators. They are prepared to put their country's sports and political ties in jeopardy.

I ask just this - why the blind desire to tour South Africa? The tour will serve only to bolster the isolated (white) rugby supporters in this country (thanks to the credibility given to an incredible tour by the South African press and the SABC) at a time when "South Africa" is celebrating 20 years of Republic.

Perhaps the IRFU - and whoever (if anyone) is behind them - can thank their lucky stars that Bobby Sands' dramatic death took the headlines on the eve of their unpopular tour. Personally I wouldn't give up my job to represent a side that has to sneak out of its own country.

In lighter vein I would like to thank the SABC for sneaking in that great piece of boxing while Spurs and Manchester City sweated it out for the final half hour at Wembley on Saturday.

It was a real gas to see "boerseun" and his lover grappling for the honours while we began the five hour wait for a finish to a match witnessed by 400 million world wide.

Still, even the SABC couldn't spoil a great game.

Thanks Hutch, for all the excitement.

PHOENIX....

What?

PHOENIX FC offers an alternative to people who believe in the principle of non-racialism and want to apply this to the sports field. Phoenix is affiliated to SACOS, the only true non-racial sporting body in South Africa.

Phoenix FC has decided to play in the GRASA League that takes place in the location. While this may appear to be racial, players do not apply for a permit, so they are not legitimizing the idea of different residential areas for different races. The team will not use any Rhodes facilities for organised sport because it is an ethnic educational institution reserved for whites only. "Some of us so-called 'non-whites' are allowed to study here but on the whole it is still a white university for 'whites'," said one of the players.

"Of course there are various difficulties in applying non-racialism in the racial surroundings of the university. Are we to go the full line and not partake in any of the racial facilities? That would mean we did nothing more than basically only attending lectures.

"Coming back to sport, there is the question of why we do not play for Rhodes. If there are 'non-whites' playing for them?" he said.

"Rhodes plays multiracial sport in a racial league, thereby accepting the policy of the government.

"Then there is the question of the Grahamstown Football Association. Although the GFA does not apply for permits nor belong to any racial body, we would be applying double standards if we were to play there. In the GFA League there are players that participate in racist sport. The idea of playing against a Springbok (Surely the height of racialism in sport?) does not appeal to us.

Why?

"Therefore we try to keep as far as possible from any facility Rhodes offers us. This is because they are all either racial or multi-racial, but there are no non-racial facilities on campus.



Phoenix 0, Fraser Chiefs 1.

WITH THEIR pipe opening friendly against Fraser Chiefs safely behind them, Phoenix United looked set to progress into the second round of the Town Talk Knock Out tournament, when they were drawn against the same side on Saturday.

Having beaten Chiefs quite soundly in the pre season friendly to the tune of 3-0 (goals from Haroon Lorgat, Noel Poovan and Garth Carelse) the students were obviously confident of a repeat performance.

An early goal by Chiefs put Phoenix in a mild state of panic, but all looked rose as they started the second half with the goal hungry Ashwin Desai/Noel Poovan duo getting into their stride, but victory was not to be.

With a good twenty minutes of the game still to play, the referee whistled for full time, for no apparent reason. Phoenix obviously upset by the ref's action, apparently plan to appeal to GRASA on the issue (though perhaps one should spare a thought for the ref who obviously had the Wembley cup final in mind).

On a happier note Ashwin Desai and Ian Pillay were invited to Eastern Province trials on May 2.

Desai, given the nod as skipper of one of the trial sides, whacked a sparkling hat trick in the final twenty minutes of the game. The Evening Post reported that Desai was almost sure of a place in the provincial squad.

EXCLUSIVE !

Ray de Allende conducted an exclusive interview with Rhodes Rugby President Professor Bill Page. This is how it went.



RHODEO: Rhodes have been struck by a series of serious injuries, namely 'Tank' Wood, Greg Joseph, Dale Townsend, Tim Mills and Adrian Smith. Who do you think will replace them?

PAGE: Although I am a selector, I can only speculate to the changes. Steve Olivier and Craig Smith seem likely contenders for the scrum-half berth - Rich Henry and Vernon Cresswell are good players and could be included in a manoeuvre which may see Henry Mansell go to full-back. Pete Mokawem seems a good bet at prop, while Charl Hattings is a natural replacement for Dale. The flank berth should be interesting to speculate with as Kev Mullins is doing well and Adrian Smith is well on his way to recovery.

RHODEO: The Rugby Union has decided that players of any res side may be called upon to play a minimum of three matches for the 3rd, 2nd or first team in any one season. Another rule is that if a player refuses to make himself available for a match then he may not represent his house in the following house match. If such a player does play for his house in the following house match, a 20-0 walkover will be awarded to the other team. Does the Rugby Union have the right to enforce such a motion?

PAGE: Yes- there is no rugby player at Rhodes not controlled by the rugby union. Res rugby is our competition and we run it. However, there is full representation of House rugby reps regarding all decisions. No decision is taken without their support. And it was in fact they (the rugby reps) who proposed the motion.

RHODEO: There has been some talk of the rugby Club moving to the Eastern Province league. Would you welcome a move there?

PAGE: No, we would not. We were in the Eastern Province league before and we think Rhodes gets a better deal from Border. The E.P. league do not play the kind of rugby that we like to play (every game is over robust, one only has to recall the 'blood-bath' against PE Collegians last year).

RHODEO: At this point, Prof. Page broached the subject that there are no black players in the club. He wondered why, as he felt it would strengthen the Rhodes teams. The fundamentals of SACOS policy concerning sport on campus was given to him. He agreed in principle and wondered what the answer was. Noting his decision, I posed the following question; Why don't Rhodes join a non-racial body and leave the Border Rugby Union?

PAGE: This has never been asked of Rhodes rugby club. If the request had come forward, the club would have seriously considered the possibility of Rhodes would join a non-racial union. At a general meeting of the Border Rugby Union, I mentioned that there were elements at Rhodes that may welcome the move. If serious contemplation by the student body, the Sports Union and the Rugby Club was given, the move would definitely be considered. What would be needed is an invitation by SARU to join them.

RHODEO: The coming Swifts game seems to be raising some excitement. Apparently they have threatened a 'blood-bath'.

PAGE: Ill feeling came to the surface at the Border A.G.M. last year. Rhodes had won the league and the Border Union called the season to a close. Naturally Rhodes did not make the trip to Swifts (our final game) and they became very upset about it. Their frustrations should be directed at the BRU and not us.

SOCCER -EP Premier League

RHODES (H) 0-0 PE City
(A) 2-3 Heatherbank
(H) 3-0 Drosty Park
(A) 0-1 Walmer Celtic

RUGBY -Border Cup

RHODES (H) 15-10 Old Boys
(A) 12-14 Police
(H) 33-3 Buffaloes
(H) 10-12 Cambridge
(H) 18-6 Albany

TENNIS-Albany League

RHODES (A) 4-6 Fort Brown
(H) 5-5 Highlands
(H) 10-0 Carlisle Br.
(A) 7-3 Sidsbury

MENS HOCKEY-EP League

RHODES (H) 1-1 PE Mens
(A) 3-0 PE Techs
(A) 0-6 Old Grey
(A) 4-0 Walmer
(H) 1-4 UPE

WOMENS HOCKEY-EP League

RHODES (H) 2-1 Walmer
firsts (H) 7-0 Greydene
(A) 1-1 UPE
(H) 4-1 Rhodes 'B'
(H) 3-1 Victoria Old G
RHODES (H) 1-0 Varsity O.G'S
seconds (A) 2-1 UPE 'B'
(H) 1-4 Rhodes 'A'
(A) 2-0 Westview

HOCKEY BULLIES

by centa-harf

RHODES 1, UPE 4

UPE PROVED too strong for a hard working Rhodes combination in the E.P.Mens hockey league on Saturday.

Mickey Collins, the man with the 'big chirp' getting the consolation goal for Rhodes in their 4-1 loss.

Pat Hornby can be singled out for an outstanding performance.



Comments ranged from, "they were just too good for us" to "we were good for a point."

Finally, on the senior front (which consists of players usually older than 8), four Rhodes players, Pat Hornby, 'Puppy' Hawthorne, as well as Fisher-Hill and Hensburg (ex-VC) have been invited to provincial trials.

SO BRAVE SO TENSE

BY RAY DE ALLENDE

RHODES 18, ALBANY 6

LAST THURSDAY saw Rhodes beat Albany despite having the odds turned against them. A side missing the services of Dale Townsend, 'Tank' Wood, Adrian Smith and Chris Fisher (Through Injury), were down 3-0 after only five minutes.

This is how the score remained for the rest of the rather drab first half and the position looked grim for Rhodes.

The second half produced both incident and flare. Tim Mills opened the Rhodes account and Mansell was on hand to convert. Rhodes kept in front and the seven forwards battled on until they were finally rewarded when Mark Simmonds, playing at scrum-half, scored a brilliant blind-side try. Mansell once again converted.

With the score reading 12-3 in Rhodes' favour and Mansell's boot keeping the Albany men at bay, it seemed Rhodes would last the distance.

Albany, however, became desperate and threw whatever they had left at Rhodes. But a solid defence denied Albany any dividends and Wayne Chemaly crowned a dream debut by side-stepping his way to the third Rhodes try.

It was Mansell's day as once again he was impeccable with the boot (18-3).

It was at this point that Albany crept momentarily back into the game. A long range penalty by Wolmarans gave them an extra three points (18-6).

Tim Mills was a late casualty - once again a late tackle. With only thirteen men (six forwards at that) and All Weakley at fullback, Rhodes well and truly had their backs to the wall.

Against the chances of an Albany come-back Rhodes gave a highly-spirited display of first-time tackling. The crowd delighted at "JPR" Weakley's left foot clearance which set Albany back at least ten metres.

After match 'pub-talk' revealed an interesting fact concerning the injuries. A linesman apparently overheard Albany players planning a policy of deliberately 'taking out' Rhodes players. A Rhodes team spokesman confirmed this allegation and added that all the injuries occurred against teams who had no hope of beating Rhodes and thus adopted dirty tactics.

It is noted that against the better teams (Police and Cambridge), there were no injuries to speak of.



One small step
for a man

MAN.CITY 1, SPURS 1

Tommy Hutchinson, with a goal at both ends set Wembley alight in last Saturday's F.A. Cup final.

Along with the one hundred thousand partisan fans packed into the stadium were four hundred million listeners and viewers world-wide. The game, in typical Cup final fashion was tight and uncompromising - not an inch given. The first half was Manchester City's. Their tenaciousness, especially in the form of David Bennet paid off in the 30th minute of the first half when Tommy Hutchinson threw himself forwards to meet a curling cross from Mickey Cowan. The fifteen metre header left Spurs 'keeper Aleksic groping.

At the other end of the field, 32-year old Joe

Corrigan was faultless between the posts for City.

John Bond's team were more than happy as they entered the tunnel with a one nil lead at the end of the first half.

And so the second period began with the band playing tricky numbers like "God save Queen" and "Abide with me." They failed to score. The entire side was sent off after ten minutes.

Colour TV brought the crowds to life. Only the smell of Wembley's archaic urinals was missing from the scene.



This is not the Queen Mother

Garth Crookes (he also met de kween muvver) found himself with a lot more space in the second half. Both he and Archibald pushing the City defence to its limits.

But it was left to 'Hutch' to put right his wrong in the eyes of the Spurs supporters as he deflected a well struck bender from Hoddle into the net ten minutes from time.

And so into extra time (except for South Africa who grunted and groaned through ten minutes of wrestling and a quick message from 'Boekevat').

Emotionally and physically drained the players struggled to keep their feet. The extended period definitely cramped their style - but could we really expect further excitement?

So back to the hallowed turf of Wembley on Thursday.

Are we going to see an action replay of Boereseun?

MILITARY MASSACRE

By NEAL COLLINS

Rhodes 12, Defence 2.

A GREASY KING FIELD played witness to Rhodes' biggest win this season last Wednesday, much to the discomfort of the lacklustre Defence combination.

A rejuvenated Sid Isaacson, playing in an uncharacteristic link position in the middle of the park, sprayed the ball

around with complete ease after his two early efforts at goal had gone slithering away into the night.

However, the burly Maccabi trialist was on hand to slot the first past the Defence keeper.

After Isaacson's breakthrough, the Defence goal mouth was transformed from a well protected garrison into a poorly situated flash point - and the match degenerated into a Rhodian free for all.

Garth Crooks look-alike Booi Malghas was on hand to snap up a couple, while skipper Mike Domann made it a hat full without much effort.

"Collide" Venter (with his Darth Vader cheap broken nostril) and Marc MacDiarmid grabbed a couple each, with Lester Kahn and Graham 'Peckie' Black claiming the remainder.

This was not a game to be remembered by even the lowest of footballing connoisseurs.

With a league record of three points from four games the students, who used four second team players against Defence, have yet to reach their peak (or trough as the case may be).

With the SAU in Bloem (yahoo) drawing ever nearer, perhaps match fitness needs looking at.

But as BJ Vorster once said: "I believe a structural breakdown is a far too radical solution."