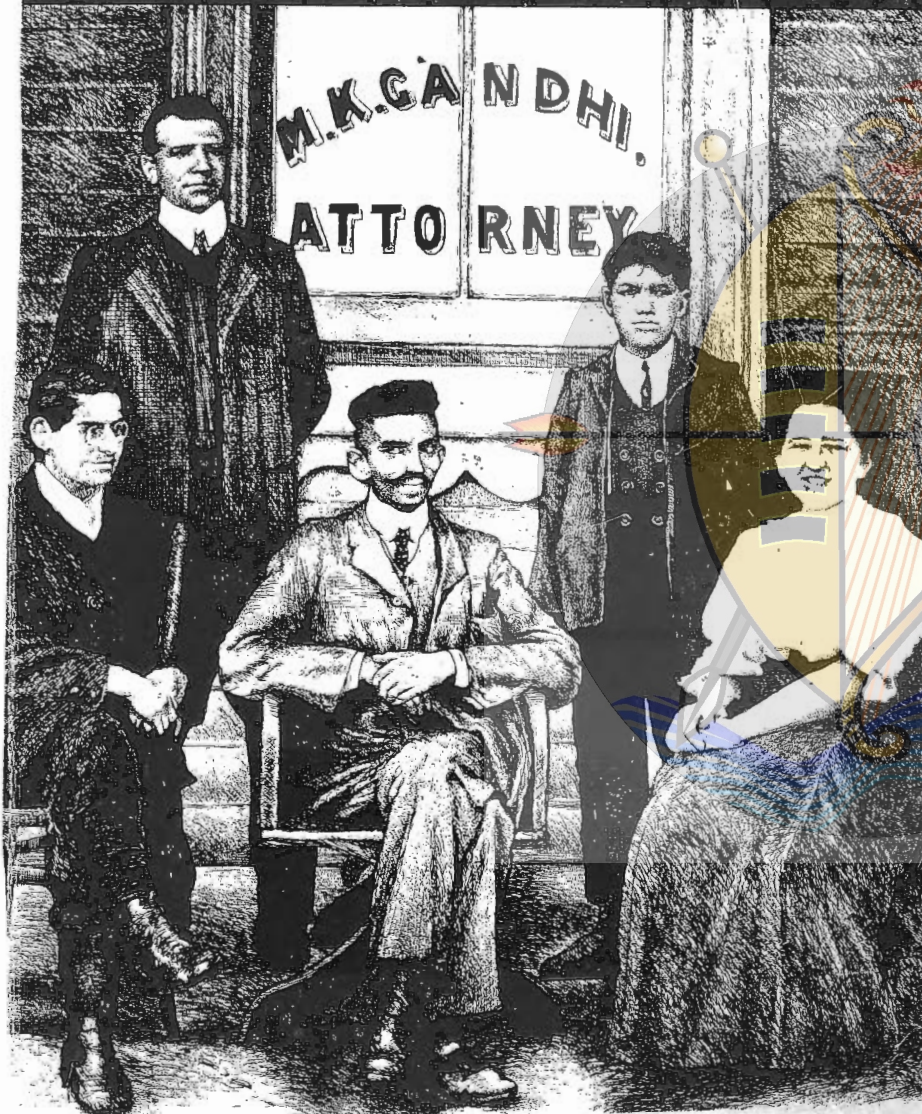


# INDIAN SOUTH AFRICANS



BLACK AND WHITE PERSPECTIVES ON SOUTH AFRICA

## CHARTER FOR CHANGE – 1981

A documentary history of  
Indian South Africans

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news you have given to me about Cato Manor. Of course if you want to announce it yourself, I have no objections. And one aspect of our lives where we must give credit to your Government is the field of education. Of course we are going to have detailed discussions during the council's deliberations. South Africa is a wonderful country. Everyone should have the right to decide its future, and our cry, Mr. Minister, is simple. By joint decision-making and equal sharing of the wealth we can come to finding each other and finding a real solution to the problems of South Africa. I also want to emphasise that South Africa in this process of announced changes has many friends in the international arena, amongst whom we have the famous Western Governments. I want to advise that South Africa must not go by default. South Africa must not be the cause of changing these attitudes. Mr. Minister, a lot has been said about the activities of the South African Indian Council. We can speak volumes about its successes. We have failed, but there are people who deliberately try to magnify our failures. In the past few months, Mr. Minister, you are aware of the wonderful work this council has done in respect of Cato Manor, in respect of Clairwood, in respect of Grey Street and in respect of looking for a new formula for housing, in which a large section of South Africa's community reside. I want to make it very clear here that no single organisation can substitute or has substituted the work of the South African Indian Council.

Mr. Minister, you quite rightfully stated that in order for there to be change one must create the atmosphere, one must create the climate for change, or shall I say one must create the climate for the acceptability of the processes of change. You indicated that the [success] of this council will depend on the performance of the individual members of the council. I want to go one step further and say that while the success of this council will depend on the individual and the collective performance of this council, it also depends on the attitude of the Government to respond to the reasonable demands we are making from time to time. Mr. Minister, we are going to negotiate with your Government certain agreements, in respect of the Gandhi-Smuts Agreement, which were not fulfilled, and certain aspects of the famous Cape Town Agreement which were not fulfilled. We are going to place high priority on these items, Mr. Minister. But also since you are Minister in charge of constitutional affairs, we look forward to the expected proposals of the President's Council in respect of the future of local government especially, with a great measure of optimism. I hope that whatever comes out from the President's Council, if not the end-point, will be a starting-point to the general acceptability of the process of change. . . .

#### 85 Charter for Change, 1981

*One hundred and ten organisations met in Durban on 10 and 11 October 1981. Among them were the Natal Indian Congress, the Anti-S.A.I.C. committees of the Cape, Natal and Transvaal, trade unions and sports organisations, which sponsored the two-day national conference. The conference rejected the Government's apartheid policy, and proposed guidelines for a democratic South Africa in a Charter for Change, a document that was adopted by the meeting. It is reproduced here as it appeared in the Sunday Tribune, 18 October 1981.*

We South African democrats, gathered in Durban on this day, recognising the unequivocal rejection of Government-created ethnic institutions by the oppressed people and having experienced this directly in the Anti-South African Indian Council Charter for Change, declare for all South Africans and the world to know that the struggles of the past 25 years have convinced us that the only viable alternative to the present exploitative and repressive system is one based on the principles for meaningful changes, politically. Accordingly this national conference firmly believes that:

#### GOVERNMENT

True democracy must be based on the will of all the people of South Africa in a unitary national state. All adult South Africans shall participate in the political process and institutions at every level of government.

The present Government, Bantustans, President's Council, South African Indian Council and local advisory bodies reinforce domination and exploitation by a minority and exclude the possibility of establishing a people's democracy.

#### THE LAND

The land belongs to all the people, whereas at present it is owned by a minority. The creation and consolidation of Bantustans and the implementation of the Group Areas Act and similar legislation continue to uproot and dispossess settled communities.

#### EDUCATION

Separate education is specifically used by the state to perpetuate apartheid. Protests in schools and universities in these past few years have demonstrated quite clearly that this education has failed to satisfy the needs of the majority of South Africans, who demand a system whose objectives are consistent with the achievement of a free, equal, just and democratic society.

Racist society distorts and destroys the culture of the people. The free expression of cultural values and the development of an authentic national culture can only occur in a free and democratic society.

#### SOCIAL SERVICE

Decent housing at rents and prices people can afford, comfort and security, are inaccessible to the majority of South Africans. The absence of these necessities, inter alia, has resulted in the destruction of family life.

Democratic control by the people will guarantee the provision of these essentials and eliminate the mass removals of settled communities. The disabilities that our people suffer in health and welfare are directly due to and exacerbated by the poverty imposed on our people. These problems of the people can only be eliminated by a new social order which guarantees optimum health and welfare.

#### LAW AND JUSTICE

The law, as it exists, is repressive, discriminatory and designed to entrench apartheid. The law must not only be just but must be seen to be so. This is only possible, if it is based on the will of the people and accords with a people's concept of justice.

## EMPLOYMENT

The majority of workers are still denied the right to free association and control over their own affairs. Continuing and ever-increasing worker action reveals national discontent of working people, who will settle for nothing less than full participation in free democratic trade unions.

## WEALTH

The natural and human resources of this country are being exploited in the interests of a privileged minority. Control of South African resources by the people will ensure its utilisation for the benefit of the people as a whole.

We declare:

that in the absence of the democratic freedoms outlined herein, no constitutional schemes or dispensations are acceptable to us, and that we will not participate in any constitutional arrangement that does not flow from a national convention representative of all the peoples of South Africa;

that the preconditions for a successful holding of such a convention are the release of all political prisoners, the return of all exiles and banished, the unbanning of all persons and organisations, and the repeal of all unjust laws.

We further declare that in the intervening period we re-dedicate ourselves to strive fearlessly for the realisation of these freedoms through genuine people's organisations.

We hereby dedicate ourselves to fight side by side for these freedoms and we pledge that we will not rest until we have established a democratic South Africa.

## 86 Non-racial sport

*The South African Cricket Board (SACB), which is affiliated to the South African Council on Sport (SACOS), submitted a long memorandum to the International Cricket Conference in June 1979. The SACB maintains, like SACOS, that normal cricket cannot be played in an abnormal society. Sports is not 'an end in itself, completely unrelated to other facets of [our] existence'. Apartheid, it argues, must go before there can be such a thing as normal sport. Here we have included portions of the 22-page document. Source: Copy supplied by Mr. C. Docrat.*

## THE DEMANDS FOR NON-RACIAL SPORT

Non-racial sport implies that none of the . . . restrictions [embodied for example in the Group Areas Act] should hamper the administration of sport and that sportsmen should be completely free to organise sport in the best interests of all concerned. Non-racial sport demands the following:

(a) All clubs must have open membership. Where exclusion clauses are incorporated in club constitutions, these must be removed.

(b) All clubs must participate in competitions organised by single non-racial controlling bodies at local, regional or provincial levels.

(c) A single national non-racial body must control the sport nationally and represent the country internationally.

(d) All sportsmen and sportswomen must have equal opportunities in private and public life.

(e) Sponsorship must be utilised in such a way that all sportsmen benefit equally.

(f) There must be no restrictions placed on clubs or other sports organisations in the acquisition of private sportsgrounds and club facilities, and all such facilities must be open.

(g) Sports facilities must be provided to all sportsmen without discrimination and on an equal basis.

(h) Selection must be based solely on merit in the composition of representative teams.

(i) South Africa must be represented internationally by a single team selected on merit.

(j) All schoolchildren must be free to attend the schools of their choice and school sports must be free from any restrictions based on race or other abnormal considerations.

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

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

Members of the South African Cricket Union have remained insensitive to the realities of an apartheid society, of which they form a part; they prefer to see cricket as an end in itself, completely unrelated to other facets of their existence; non-racialism to them means the mere physical presence of cricketers of different races and colours on the cricket field. They have been motivated not by a sincere desire to organise cricket on a non-racial basis, but by the desire to return to international cricket.

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

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

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