

# RAM SALOJEE



BIOGRAPHY  
EDUCATION  
LENASIA RATEPAYERS ASSOCIATION  
PEOPLES CANDIDATES PARTY  
SPORT  
ISLAM  
INDIAN SOUTH AFRICANS  
YOUTH

The Prophet of Islam (P.B.U.H.) has said - "How should that nation be blessed, wherein there is no justice for the weak against the strong."

This is a question which has reverberated through the timeless passage of history. Man has often demeaned himself by denying his fellow-men, that which he himself considers, is right and just for himself; and for those that collaborate, in the incarceration of the divine human spirit. If man is to be true to his existence, then he has to prove, through deed and purpose, his common allegiance to his fellow-man. He cannot allow corruptive traditions and self-accumulated prejudices to despoil the dignity and personality of others - characteristics common to himself and which is the sacred birth-right of all human creatures. The enveloping garment that clothes his emotions, supports his form and gives mobility to his actions is not altered merely through a different pigmentation. Yet sadly it is to this differentiation that "white" South-Africa claims its supremacy and denial of equality to the blacks. We have become so insatiated with this blind prejudice that a schism within Christianity has been unashamedly provoked, to substantiate an act of immoral aggression against the black man; and so chained his soul and destroyed his being towards despair and indignity. In the final analysis who will God hold responsible for this act of outrage against his creation - those that act to deny the full and free expression of an individual's inborn right to dignity or those that can no longer bear the burden of this injustice, and reacts despairingly. To deny that there does not exist in South-Africa, this fundamental conflict, is to deny all that is written in the statute books and to be ignorant of the discriminatory machinery of the state. That colour as a basis of discrimination is non-existent in South-Africa, is a statement which only those that wish to deceive, are capable of saying. The search-light of man's conscience, is today focused on this hideous form of bias. To prove the validity of racism being the cardinal consideration, in the application of the standards in South-Africa, let us examine the states' position, regarding its fulfilment of Article 13 of the Universal Declaration of Human Rights. Article 13 declares :

1. Everyone has the right to freedom of movement and residence within the borders of one state.
2. Everyone has the right to leave any country, including his own, and to return to his country.

Can we honestly say this to be true of our country. The arsenal of laws that crowd our statute books, show that the denial of this article is the indispensable instrument that gives force to the implementation of the policy of racial separation and ethnic division. Under the umbrella of this dark contrivance humanity has lost its meaning and people have become pawns on the checker-board of statistics and ethno-racial classification. An armoury of laws, perfected through continuous amendments and additions have destroyed the spiritual concept of togetherness, love, tolerance and interdependence. The Pass Laws, The Influx Control Regulations, The Migrant Labour System, The Group Areas Acts, The Homeland Policies, The Separate Institutions (Educational, Social and Political), The Detentions and Restrictions of Movement and The Exit Permits are ghastly testimonies of South-Africa's total repudiation of Article 13 of the Declaration. In effect this has made the entire Declaration a meaningless instrument in the lives of the South-African people. The rejection of this article denies dignity to the unenfranchised, curtails basic freedoms and rights movement,

association, expression, residence and permanency. That there is a denial of this fundamental right in South-Africa, is unquestionable - that the weight of its harshness, falls ~~upon~~ <sup>UPON</sup> the African masses is undeniable; that it adversely cripples the freedom of the Coloureds and the Indians is indubitable. The whites too may be restricted from certain places but they are amply compensated by the rich rewards and incomparable privileges they enjoy from the effects of these devastating legislations. It is needless for me to recite the volume of statistics, which show that these laws are aimed at maintaining white authority and power. But it would be equally immoral if we did not consider the destructive effects these laws have on the self-respect, dignity and survival of the victims it harasses and convicts. It herds helpless people into unnatural geographic units and create satellite reservoirs for the industrial needs of the dominant group; destroys the family as the natural and fundamental group unit of society; the contract system and the migratory labour pool is a most undesirable form of servitude; within these unwholesome areas we breed crime promote frustrations, encourage prostitution, multiply illegitimacy, establish faction rivalry, give sustenance to murder, rape and slums. The right to rest and leisure becomes a luxury; whilst life becomes a cheap commodity and social security a nightmare. Job reservation is easy to apply and unequal pay easy to exploit. Discriminatory standards and manipulative form of education is instituted, with its sequelae of illiteracy, unemployment, exploitation, regimentation, indoctrination, and social insecurity. Justice becomes partial because different forms of laws apply differently, to different groups. Thus through this unjust justice the law becomes incitatory, because the innocent become statutory criminals; legitimate efforts for employment and a decent living becomes an offence - the cruelty and degradation that flow from these normal pursuits is a blot on the conscience of man and an insult to the Gospel of God. The right of property is denied and legally acquired assets of people are expropriated and redistributed to the greed of those that already enjoy the lion's share of the spoils, of an abundantly rich land. The enforced resettlements and the lack of consultation with those who have to bear the load of bureaucratic actions defies logic. This arbitrary interference in the existence of the family, home and privacy of people defies reason. In effect it interferes with the right of thought, conscience, religion, opinion, expression, assembly and association. Unexplained detentions, unsubstantiated restrictions, exile by exit permits, refusal of passports and rejection of re-entry of debarred citizens into the country, adds to the violation of Article 13 of the declaration. The Prime Minister has said that Nationalist policy, such as the rejection of Article 13, is based on differentiation and not discrimination. Surely the white social and political order too is not homogeneous; there is heterogeneity in its own differential white structure. Yet why is there not unequal and different institutions and standards for its own mixed national and ethnic white groups? By what moral code does it confer greater privileges to foreign refugees and immigrants, whilst it is prepared to make foreigners of its own indigenous blacks and rob its darker citizens of their right to the rewards of an equal citizenship. He is nearer the truth when he states that in 86% of the choicest land and mineral wealth the whites shall rule supreme and it is to maintain this control and supremacy that the emphasis on ethnic divisions and multinationalism is programmed. To claim that there is no discrimination in its differential policy is to misjudge the intelligence of those he wishes to delude. It is only the power of the state and the helplessness of the



dependant subjects, which gives S.A. the cloak of security and stability. The frustrations and the disappointments that exists in the prescribed areas is something alive, real and tragic. Those that do not feel the weight of the stern regulations and the soul rending confinement cannot be qualified to comment on the acceptability of these measures. The husband separated from his wife; the widow about to lose the shelter over her head; the child deprived of parental security and love; the unemployed about to be endorsed out; the work-seeker hiding from the wrath of the law; the wage-earner about to be robbed of his pay packet; the youth without the security of even an elementary standard of education; the pensioner with a measly grant which will barely pay for a loaf of bread; the house-holder without the right to own his piece of soil; the law abiding citizen about to be sentenced for not being in possession of his pass; the employee straggling his way to his distant employment; the commuter struggling to get onto the crowded and often inadequate conveyance; the professional and the trained that work loyally and diligently, yet is rewarded less than his white colleague; the man and the woman who speaks out in hopelessness and cries out in agony, for those in authority to restore man's dignity and self-respect; and find themselves in the dungeon of detention and even in exile; the peasant whose labour earns him a pittance; the sightseer who can only see that which is permitted; the speaker who can only say that which, those in power wish to hear; those that have the opportunity to learn can only acquire, which is in the interests of those that design his thought; those that are compelled to react only in the manner expected of them; those that have no right to plan, but must accept that which is planned for them; those that envy the facilities of leisure and rest provided for others, but cannot themselves indulge in similar pursuits, because ~~no~~ or very few facilities are at their disposal; the sick, the maimed, the handicapped and the indigent who finds that there is no succour for him and if there is, it is inadequate, crowded or in a place where he cannot reach. These are the people who can tell, whether differentiation, South-African style, is any different from discrimination. The contention that these differential laws, which fills our administrative archives, are necessary to maintain racial harmony - if the intentions are so well-motivated, then why are these restrictive and unequal provisions always aimed towards the protection and advantage of the one group only. In the same way dubious logic is used in the quaint world of multinational sports - merit between those who have all the advantages of facilities of training, encouragement and opportunities are pitted against those who have to scratch the bottom of the sporting barrel. We hear that greater economic opportunities are being created, but the basics of education and technical training is lacking, and so the ability and productivity capacity of the untrained is questioned. Ministers strutting to party congresses and conferences are calling upon whites to treat blacks with respect and dignity, but the state has enshrined in law that his right to this is subject to different standards. The state by its intentions and pronouncements calls upon the church, merely to look after the blackman's soul and not to be concerned with his social, economic and political rights - thereby giving respectability to prejudice and exploitative measures an unlimited expanse. It is easy and convenient for those of us who are materially secure and enjoy protection from the harsher aspects of our socio-political order to demand patience and non-commitment, but only those that feel the impact of its heavy force can say if there really is a change - their reaction is the real barometer of proof.

Immediately the only change one can expect is additional fuel to accelerate the pace and process of separatism, no mind-boggling changes in the direction of accepting Article 13 as a guiding star for the solutions to the problems of this fair land. Presently our hopes lie in changing the hearts of hardened men and the reincarnation of fear to love, prejudice to justice, bigotry to tolerance, power to sharing and indignity to respect. It is timely that we pause to ponder, on the sickness in our society, and to appreciate that the spinning wheel of change, leaves no order in abeyance. Especially an ideology that runs counter to the demands of all the nations of the world. The continued repression of man's inborn dignity cannot be eternally destroyed. I can assure you, no sane and moral man seeks change through disorder and destruction, but also no man wants to remain a lesser man; he wants to be given the right and opportunity to develop to his fullest potential - be he black or white. Thus a system which is structured to maintain this racial dichotomy plunges<sup>ders</sup> the very existence of man and torments the conscience of all human dedication. Must man repeatedly defile the spiritual cord of brotherhood, by placing personal prejudice, above moral convictions, and so fail to find peace and contentment through justice and togetherness. No matter how we divide or force separation, it is our common destiny to find each other. By the same token that the white explorers have laid claim to indigenous South-Africa, so every other group that has roots on the soil of South-Africa has a right to share - the good and the bad. Just as white South-Africa demands the right to acquire, trade, learn and share in the industrial, educational, technological, spiritual and institutional progress of the rest of the world - so Africans, Coloureds and Indians have a right to share in the interdependent success of South-Africa - on the basis of equality and dignity. To try and summarily condemn everything anti-Nationalist as Communism is one of the greatest fraud perpetrated against honesty and justice. By this ploy it attempts to silence and stifle the desire of all men to have basic nobility - to deny this is dishonest and to deny this in a Christian state is to question the very basis of our faith.

In conclusion I re-iterate that Article 13 and its rejection in South-Africa, in effect shows that we live far away from the spirit of the Universal Declaration of Human Rights. If we were to implement this Article, we would be once more, moving in the mainstream of all that is just and right. Also, to deny that there is much wrong in the rest of the world is to be equally guilty of dishonesty and hypocrisy. Similarly for South-Africa to justify its racial ideology, on this premise, is to be equally dishonourable. We look forward to the day, in the very near future, when South-Africans will have no need to feel unwanted and shunned, on the platforms and boundaries of other states, and by the sheer force of our commitment to the values engraved in the Universal Declaration of Human Rights, set an example for others to emulate - because we will have reached it through painful assessment of the harmful effects of the alternatives. We pray that the charter will become the guiding influence in the change that must come to South-Africa. Then our eternal gratitude will go to all those men and women <sup>who</sup> have given substance to the values of humanity, dignity and justice. On this idealistic and utopian note I take leave.

Thank You.

R.A.M. SALAZAR





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The grasswidows and pot-bellied malnourished children, in the dry and dusty reserves, who do not know if the periodic money will arrive or not even sure if the father or husband will ever come back, from <sup>the hands of</sup> the grimey and smokey industrial octupuses; the married men and women who have to endure the cold comforts of their dismal hostel accomodation, and have to become immoral, in order to satisfy their natural instincts; those that descend into the deep and dark bowel of the earth, to enrich the lives and priveleges of those who control the mineral riches; the simple people of conscience, banished to remote parts for their belief in the rights of men; the alien citizens, who can only exercise their political rights in distant hemelands, which they may never have seen; those that crowd the shanties and backyards, because there are no houses available for them, and become preys to the exploitation of grasping landlords; those that walk the streets and scrounge in the city refuse dumps, for food to fill their empty bellies, failing which turn to the pillage of their fellow unfortunate neighbours; those that have to bear poverty in a land of plenty; those that have to sweat in the heat of the sun, but cannot enjoy the confort of their toils.