

**THE ROLE OF HINDUISM AND ISLAM IN THE LIBERATION OF SOUTH AFRICA-
THE LIMPOPO PERSPECTIVE (1970-1994)**

by

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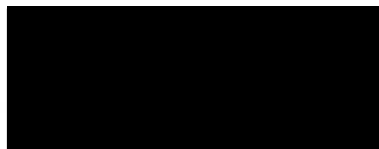
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DECLARATION

I declare that **THE ROLE OF HINDUISM AND ISLAM IN THE LIBERATION OF SOUTH AFRICA-THE LIMPOPO PERSPECTIVE (1970-1994)** dissertation hereby submitted to the University of Limpopo, for the degree of Master of Arts (International Politics) has not previously been submitted by me for a degree at this or any other university, that it is my work in design and in execution, and that all material contained herein has been duly acknowledged.

LANGA, M.F (Ms)

Date: 2016-09-19



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ABSTRACT

The aim of this study was to investigate the role of Hinduism and Islam in the liberation of South Africa. Though it made extensive use of desktop document analysis, this was supplemented by field research interviews. An equal number of Polokwane based Hindu and Muslim respondents were interviewed. The findings revealed that members of these two religions in Polokwane are few. As distinct racial and religious minority groups, they could not however escape the adverse effects of apartheid. From the findings and by their own admission, they confined themselves mostly to business and other cultural and religious practices. As the liberation struggle unfolded they realized the fortitude of lending their material resources to the campaign and victims alike. Written accounts of these activities in Limpopo are unfortunately sparse and insufficient. Given that the study had its own logistical and other challenges, the need for further research cannot be denied.

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LIST OF ABBREVIATIONS

ANC- African National Congress

AZAPO- Azanian People's Congress

AZASCO- Azanian Students Congress

BC- Black Consciousness Organisations

BCM-Black Consciousness Movement

COSAS- Congress of South African Students

CPC- Coloured People's Congress

CPSA- Communist Party of South Africa

FOSATU- Federation of South African Trade Unions

GAA- Group Areas Act

MK- Umkhonto we Sizwe

MYM- Muslim Youth Movement

MSA- Muslim Student Association of South Africa

NGK-Nederduitse GereformeerdeKerk

NHK- Nederduitse Hervormerdekerk

NIC- Natal Indian Congress

NP- National Party

NUSAS- National Union of South African Students

PAC-Pan-Africanist Congress

PYM- Pietersburg Youth Movement

PRCs- Passive Resistance Councils

SA- South Africa

SAHRC-South African Human Rights Commission

SAIC- South African Indian Congress

SASO- South African Students Organisation

TASC-Transvaal Anti-Saic Council

TBVC-Transkei, Bophuthatswana, Venda and Ciskei

TBIA- Transvaal British Indian Association

TIC- Transvaal Indian Congress

TIYC- Transvaal Indian Youth Congress

TRC- Truth and Reconciliation Commission

UDF- United Democratic Front

UD-W- University of Durban Westville

UN- United Nations

UNSC- United Nations Security Council

WCRP- World Conference on Religion and Peace

CHAPTER ONE

INTRODUCTION AND BACKGROUND

Religion has always been contested in South Africa, functioning both as an instrument of subjugation and a means of resistance. The colonizers rejected the religion of the indigenous people as pagan and promoted Christianity as a vehicle of conquest and hegemonic control. The colonized in turn drew on their indigenous religions as a way of resisting domination, affirming self-dignity and pursuing political liberation.

The 1970s were a period which saw various community formations escalating their opposition to the apartheid regime. Many of the activists and religious figures involved in these formations experienced grassroots solidarity with each other and saw the need to overcome the negative impact which apartheid had on them. Hindus for example were seldom exposed to Christians as neighbours, so did Muslims to African traditionalists or white Christians to Muslims or Hindus.

The formation of the South African chapter of an international interfaith organisation, the World Conference on Religion and Peace organisation (WCRP) in 1984 served to provide a forum to deepen this solidarity and to explore the theological diversity which comes along with it. In many ways, WCRP came to symbolise the commitment of a number of religious people to transcend their own community barriers and to reach out to others through interfaith involvement in the struggle against apartheid (The world council on religion and peace, 2005).

Though this study is about Hinduism and Islam, it does not however seek to explain the tenets or otherwise of those religions but merely to investigate the involvement of their members in the liberation struggle of SA in general and Limpopo in particular.

1.1 Background

On 31 May 1961 SA became a Republic after the whites-only referendum. As a newly independent country, SA comprised of four provinces, namely: Cape, Orange Free State, Natal and Transvaal. The Limpopo province together with Gauteng, Mpumalanga and North West were under the Transvaal province. In the 1990s it was the northernmost region of Transvaal until 2003 when it was renamed Limpopo.

Numerous factors characterized the intensification of the freedom struggle against the National party (NP) government between 1970 and 1990. That decade witnessed an increase in the armed struggle combined with the mass politicization of the oppressed people. The 1983 constitution was roundly criticized for its unrepresentative character. Infiltration of guerrilla forces into SA by the Umkhonto we Sizwe (MK) and Poqo specifically increased. With more resources and sophistication these forces of liberation stepped up their attacks at symbolic military targets and thereby rallied the oppressed (Karis and Gerhart, 1997:200).

The Dutch Reformed churches were instrumental in spreading the Christian faith and became a powerful element of cohesion and conformity among Afrikaners. But as the liberation struggle intensified they lost their ability to give their members political guidance. The three main groups of the Dutch Reformed Church were the NederduitseGereformeerdeKerk (NGK), the NederduitschHervormedeKerk (NHK) and the Gereformeerde Kerke in Suid-Afrika (GKSA) commonly known as the Doppe or Conservative. These churches differed on several points of theology but

were united in their support of apartheid for which they found justification in the Bible. According to Leatt, Kneifel and Nurnberger (1986:67) this perspective helped Afrikaners to shape an "Old Testament vision of themselves as a chosen people"; that is people created or willed by God to fulfil his mission on earth. As a result they developed a feeling of contempt for those they viewed as damned (Buis 1975:8). This led to their estrangement from the World Council of Churches (WCC) and other international religious organizations (Ottaway, 1993:38).

The SA Christian Concern for Southern Africa was one of the organizations that tried to foster Christian support for anti-apartheid movement by holding seminars and distributing newsletters. Other church bodies including the Council of World Missions, the Methodist Church Assembly, the United Reformed Church, the Society of Friends and the Church of Scotland became increasingly supportive of campaigns such as the release of political prisoners (World council of churches 1991:22). They adopted disinvestment policies and made financial contributions to anti-apartheid movements. By the mid-1980s the Anti- Apartheid Movement began attracting interest and support from other religious groups. This led to the creation of multi faith committees to intensify the struggle and disseminate information more widely (Fieldhouse, 2005:361).

The South African Chapter of the then Geneva-based WCRP was initiated by three South Africans who at the request of Archbishop Desmond Tutu attended the Interfaith Colloquium on Apartheid convened by Archbishop Trevor Huddleston in 1984. The organisation's opposition to Christian triumphalism, commitment to dialogue within the framework of resistance to apartheid and opposition to religious syncretism were some of the factors which facilitated its acceptance among progressive religious figures in all communities (Gish, 2004: 90). More important was

its commitment to unite religious people in the struggle against apartheid (Lubbe, 1988:16).

The WCRP undertook several activities to strengthen inter-religious solidarity and to break religious intolerance. Those activities included organising the Annual Desmond Tutu Peace Lecture to honour the Archbishop Emeritus of Cape Town for winning the Nobel Peace Prize in 1984. The first lecture to have been delivered by Tutu himself in September 1985, was banned by the State as "the police had reason to be apprehensive about the safety of the public and their property " The state also refused visas to six of nine international religious leaders in the WCRP International delegation who had planned to attend that first lecture (Walshe, 1983: 25).

One of the aims of instituting this lecture was to remind "all people of faith to put into practice those sanctions and traditions of justice and peace which are inherent in their respective religions" (Kritzinger, 1988: 1-2). There were Christian, Hindu, Jewish and Muslim speakers many of whom were eminent persons within and beyond their own religious traditions.

WCRP also campaigned against the Dutch Reformed Church (DRC) for declaring Islam a false religion. In 1987, under the leadership of Desmond Tutu it took a delegation of local and international religious leaders to Lusaka for a joint consultation with the African National Congress (ANC) on "religious communities in a post-apartheid South Africa" (Kritzinger, 1988:1-2).

At international level WCRP consistently supported the call for sanctions against apartheid and utilised its structures in 35 countries as well as its role as a Category 2 United Nations (UN) affiliated organisation to lobby for support for the liberation movements. Meetings were held with various government officials and pressure

groups in countries ranging from Japan to the United States of America (USA) to pressurise them to throw in their lot with the oppressed masses of SA.

Muslims became more active in anti-apartheid organisations in the 1980s (VOC Comradio Vital in Struggle 2 March 2012). Several leaders called on their followers to join with persons of other faiths to oppose apartheid. In a speech in 1983, Imam Gassan Solomon urged listeners at his Mosque to take active part in the liberation struggle and oppose the Tricameral Constitution Bill. "It is a bill to make apartheid, the system of separate development, the suffering under which people have undergone in this country for many years, to make it more palatable in the eyes of the world ... this new type of government based on the division of people, into "Indian" into "Coloured" to the exclusion of the majority of people in this country... What do we do as Muslims? What action do we take? ...Let us get this straight that the Muslims in this part of the world are part and parcel of the oppressed, that the Muslims in this part of the world should join forces with the rest of the oppressed against this evil system of apartheid", he cried (VOC Comradio Vital in Struggle 2 March 2012).

Muslim groups such as Al-jihad and Call of Islam joined the UDF in the 1980s, while other groups such as the Muslim Youth Movement (MYM) and Qibla also became more socially and politically conscious and drew inspiration from universal peace movements and emphasized the essential oneness of humankind. In 1988 the United Democratic Front (UDF) launched a nationwide defiance campaign in which religious activists of all faiths were prominent, in spite of the threats of banning, intimidation, torture, criminal prosecution and even death (VOC Comradio Vital in Struggle 2 March 2012)

Hindus became more involved in the liberation struggle through the Satyagraha movements which were started by Mahatma Gandhi in the 1890s. He helped establish the Natal Indian Congress (NIC) in 1894 and the Transvaal British Indian Association (TBIA) in 1903 and prepared the way for the SA Indian Congress (SAIC).

SAIC was established to oppose growing segregationist policies and in 1947 entered into an agreement with ANC under the leadership of Dr G. M. Naicker and Y. M. Dadoo (Pahad 1979 Personal Interview 1 August Pretoria). Together ANC and SAIC promptly organized the Defiance Campaign in the 1950s. Yusuf Dadoo left a formidable political legacy. Along with other liberation activists, he helped mount pressure on government which eventually led to the first direct negotiations between the ruling National Party (NP) and other leaders in 1990 (VOC 2012 Comradio Vital in Struggle 2 March 2012).

2. RESEARCH PROBLEM

The focus of this study is the role that was played by Hinduism and Islam religions in the liberation of South Africa (SA). Many times when people speak about the role of religion in the liberation struggle they always refer to the majority Christian faith to the exclusion of Islam and Hinduism. This often creates a perception that Christianity was the only religion that helped in the liberation struggle.

The study thus investigated the role which religions as Islam and Hinduism played in the liberation of SA focusing mainly in Limpopo, the Polokwane region in particular.

3. LITERATURE REVIEW

This section highlighted and reviewed the role played by Islam and Hinduism in the liberation of SA, their leaders and organisations in Limpopo and Polokwane.

Though Muslim organizations emerged with differing political and religious outlook they nevertheless spearheaded resistance for an Islamic fight against apartheid (Muller, 1981:458).

The Muslim youth movement is a good example of such. In the course of the mid 1980s the organization abandoned its political attitude of choosing to remain silent about challenging apartheid in a meaningful way and participated increasingly in the struggle. Similarly the Call for Islam appealed to the conscience of Muslims to participate in the fight against oppression and to join mass meetings and demonstrations primarily organized by secular movements (Muller, 1981:458).

Shamimah Shaik was one of the people who were well known for taking part in the Defiance Campaign. She was born in Louis Trichardt, Limpopo. In 1985 she was elected to the executive committee of the Islamic Society of the University of Durban Westville (UDW). On 4 September that very same year (1985) she was arrested for distributing pamphlets calling for boycott of white-owned businesses in Durban. The boycott had been called by the Federation of South African Trade Unions (Fosatu), the largest trade union federation in the country enjoying the support of the Muslim Students Association of South Africa (MSA). Shaikh spent many lonely hours locked up in Durban's CR Swart Police Station (now Durban Central Police Station) with then President of the MSA, Na'eem Jeenah (Jeenah and Shaik, 2000:12).

Together with her fellow activists in the MYM, Shaikh was visible in the late 1980s and early 1990s during the heightened political campaigns in Durban against the Tricameral parliament elections. These campaigns were mounted to resist the "Indian" and "Coloured" race groups' inclusion in the dummy representative apartheid structures set up by the government, They were also meant to

demonstrate and pledge solidarity with the Mass Democratic Movement spearheading marches, demonstrations and massive rallies against apartheid across the length and breadth of the country (Jeenah and Shaik, 2000:12).

Mohamed Tickly was born in Polokwane and went to study in Johannesburg where he became active in politics. He belonged to the Transvaal Indian Youth Congress which consisted of many students from his school and others. After matriculation he left for England where he became very active in ANC. In 1963 he joined three other activists to participate in a 7-day hunger strike near the Trafalgar Square in London to pledge solidarity with the Rivonia Trialists. Since ANC wanted to maximise publicity about the trial and to highlight the possibility of a death sentence against Mandela and other Rivonia Trialists, their actions attracted a lot of worldwide attention (Liberation Africa 2005 Mohamed Tickley, 25 July 2005).

The resistance by the Hindus was initially started by Mahatma Gandhi and carried out by his children after he left the country for India in 1914. His son Manilal Gandhi became one such example.

His daughter Ela Gandhi joined the Defiance Campaign and participated in many related boycotts, marches and fund raising events. She helped revive NIC and in 1971 was elected its President (Villa-Vicencio, 1996:96).

People like Sorabjee Rustonjee, Cachalia Amina, Dr Essop Essak to mention but a few participated in the passive resistance campaign under the Transvaal Indian Congress (TIC) (Muller, 1981:458).

3.1. Gaps in the literature

The literature reviewed in this research is helpful in highlighting the role of religion and religious organizations in the liberation of SA. Though SA is characterized by many different religions, when the contribution of religion is evaluated, the emphasis is always on Christianity (Farid, 1989:17). This therefore creates the impression that Christianity is the only religion which mobilised against apartheid.

The literature selected for this study suggests that many publications have been produced about the liberation struggle but not much has been researched and written about the role of Islam and Hinduism. Not enough recognition has been given to the people and groups who worked quietly but tirelessly to end apartheid. All their contributions have virtually been forgotten.

4. Theoretical framework

Post-modernism is a theoretical perspective selected for this study. But given that it has its antecedents in modernism, we should therefore trace it from that era.

4.1The Theory of Post- Modernism

The age of modernism was the epoch that began with Enlightenment after the middle ages and feudalism. It was rooted in a firm belief that scientific reason (rationale) was a foundation of universal truth (Kellner and Best, 1991:48). Modernism theory itself began around the 1890s and lasted until 1945 and was likewise rooted in the empiricism of its era. Leaders of modernity championed reason as the source of progress and believed that it could produce a just and an egalitarian social order. The major movements of modernity were democracy, industrialisation, capitalism, science and urbanisation (Kellner and Best, 1991:48).

However modernity's promise of liberation masked forms of oppression and domination. It produced untold suffering and misery ranging from the proletariat oppressed by capitalist industrialisation to the exclusion of women from the public sphere. This led to the beginning of Post-Modernism after World War 2 (Kellner and Best, 1991:55)

That theoretical perspective criticised modernism by citing the misery of peasants, the colonisation of other lands by imperialists, the destruction of indigenous people as well as the exclusion of women from the public sphere. Post-modernism argued that the former had led to social practices and institutions that legitimised control of the many by a powerful few, even though modernity had promised liberation and equality of all people (Heywood, 2007: 119).

Post-modernism thus sought to legitimise new voices in society (of the oppressed in particular) and make way for those voices to be heard. It also sought to bring about freedom to workers, peasants and all the oppressed regardless of race, gender etc.

For these reasons Farganis (2008:415) opines that a post-modernist theoretical framework allows for a critique of all representations and meanings that can claim transcendental and trans-historical status. In arguing that all members of society should be represented regardless of their race, ethnicity etc., post-modernism legitimises new voices. This way it becomes a theory that promotes oneness and representation of all members of society.

A post-modern perspective offers groups the potential and ability to connect with a version of reality (truth) that does not exclude or marginalise them in society. Its

interpretation of the liberation struggle offers an alternative perspective not necessarily rooted in orthodox assumptions that reflect power differences in society.

It allows minority groups and the socially and economically disadvantaged an opportunity to be empowered because its philosophy provides an emancipatory framework within which to challenge mainstream ideologies and dominant power structures (Farganis, 2008:415).

A post-modernist perspective will be used in this study for several reasons. Firstly in the SA multi-ethnic and culturally diverse society, the contributions and sacrifices of Islam and Hinduism in the struggle were not as accentuated as others. Secondly not only is the place of Islam and Hinduism guaranteed under SA's new and enlightened constitution, their members have the right to be heard. It is only when such voices are heard that democracy can be fortified and unity promoted.

Another factor to consider is and the study will later demonstrate that the struggle against apartheid was internationalised largely on the heroic efforts of, inter-alia, members of these Islam and Hinduism.

5. OPERATIONAL DEFINITIONS

- ❖ A **minority religion** is a religion held by a minority of the population in a country, state or region (Collins English Dictionary, 2001:280). In this study this will refer to Islam and Hinduism.
- ❖ According to Taylor (1871:24) **religion** is a spiritual belief which undergirds values and customs of a people. As such it guides their action and generally serves as their behavioural, spiritual and moral compass.

- ❖ A **religious leader** is a person who is recognized by a particular faith as having the endowment, knowledge and authority to lead and guide others within that faith (Collins English Dictionary, 2001:280). In this study religious leader was used to denote different religious leaders of different religions mainly Islam and Hinduism who played a role in the liberation of SA.
- ❖ **Liberation** is the act of setting someone free from imprisonment, slavery or oppression (Oxford English Dictionary, 2005:119).

6. PURPOSE OF THE STUDY

6.1 Aim of the study

The research examined the role/s played by Islam and Hinduism in the liberation of SA in Limpopo (Polokwane Region), from 1970 to 1994.

6.2 The objectives of the study are:

- ❖ To examine the role played by Islam and Hinduism in the liberation of SA.
- ❖ To identify key minority Islamic religious leaders and organizations in Limpopo and how they contributed towards the liberation of SA.

7. RESEARCH QUESTIONS

While looking at the role played by religion in general, the study tried to answer the following specific questions in particular;

- ❖ What role did the Limpopo Islamic and Hindu religious leaders and organisations play in the liberation of SA, from 1970 to 1994?
- ❖ How did the local Islamic and Hindu religious leaders and organisations contribute towards the liberation of SA?

8. METHODOLOGY

8.1 Research design

This study used qualitative research methods. It was historical in approach as the liberation struggle in SA ended almost twenty years ago. Data for this purpose was mostly historical. By design qualitative research aims to gather deep understanding of human behaviour and the reason (s) for such behaviour. It investigates the why and how of decision making, not just what, where and when (Johnson, 2013: 12). Hence, smaller but focused samples are preferred over large samples. This means that qualitative research relies more on words than figures and numbers (statistics) (Robson, 1993: 12).

Secondly qualitative studies focus on subjective information, such as feelings, experiences or opinions either data that cannot be scientifically quantified. This study employed in-depth interviews. These allowed the researcher not only to obtain detailed information about participants but to ask about anything relevant as well as to control the direction of the interview.

8.2 Sampling

8.2.1. Sample selection

For this study the minority religious leaders who played a role in the liberation struggle of South Africa between 1970 and 1994 were interviewed. A total of 11 Muslim and Hindu leaders and ordinary people were interviewed. The religious leaders were identified through the snowball sampling method whereby one religious leader from each religion helped the researcher identify the other members of those religions.

8.2.2 Sampling method

Non-probability sampling was used. This method was employed as some units within the sample are not known but could be useful once identified and located (Adler and Clark, 2008:121). Snowball sampling is equally useful when the members of a special population are difficult to locate (Babbie, 2001:208). When employed the researcher usually collects data on the target population first then asks these to provide the information needed to locate other members of that population whom they know.

The researcher asked Muslim and Hindu religious leaders to help identify members of these religions who participated in the liberation struggle. Afterwards the researcher gave them the questionnaire to answer the questions, which were recorded and later transcribed by the researcher.

8.3 Data collection method

An interview guide (**Appendix A**) was used to collect data from the sample. An audiotape (tape recorder) was used to record the conversation. Steps were taken to ensure the instrument is in good working condition and is indeed capable of taping the conversation. A minimum of 30 to 45 minutes was given to each participant.

8.4. Data analysis

Life-history was used for data analysis. Life-history is a method of qualitative data analysis that allows the researcher to explore a person's micro-historical experiences within a macro-historical framework. It challenges the researcher to understand an individual's current attitude and behaviour and how they may have been influenced by initial decisions made at another time and in another place. It allows the participants to tell the story of their lives in their own words. A common chronological

path is followed in the interviews (either to begin with the subject's early childhood or proceed chronologically to the present) (Berteaux, 1981:21).

In this study focus was not only on the life history of individual religions. Great interest was taken in the religious groups they led and how these spearheaded the struggle for liberation.

The researcher analysed the collected data by listening to the tape recorder attentively, repeating the conversations over and over again to ensure that everything that was said is captured and written down. Through the use of life-history data analysis the researcher firstly looked at the childhood life of the participants and chronologically proceeded to the present life of the participants. All this will be done to answer questions on the interview questionnaire about the contribution made by the participants in the liberation of SA in Polokwane.

8.5 Bias

Bias is prejudice and the tendency not to be impartial. In research it occurs when systematic errors occur by selecting, encouraging and testing one outcome or answer over others (Johnson, 2013:65). The researcher ensured that sampled groups are equally represented in the interviews. The researcher also ensured that interviewees are not pressurised, threatened or offered any material inducements. This meant that they were given the latitude to speak freely and earnestly. Throughout the researcher conducted herself professionally and not allowed her prejudices and other personal circumstances to colour the views and opinions freely articulated by interviewees and research findings.

9. ETHICAL CONSIDERATIONS

Ethics in research are science of morality (Seale, 2004:116). In this regard the researcher is under obligation to inform participants of the aims and objectives of the study and about their rights.

The researcher further advised them that they are free to or not participate in the research. They also have the right to withdraw whenever they wish.

Favouritism was resisted and confidentiality prioritized. This means that access to the respondents' personal details will be kept confidential and safeguarded at all times. These will be revealed and disclosed to someone else only with their express consent (Babbie, 2001:67).

9.1. Confidentiality and Anonymity

Wiles (2008:417) described confidentiality as having two purposes, firstly not to make any information about a participant known to others and secondly safeguarding and identifiable information about participants when presenting findings. The latter can only be ensured by the use of anonyms. The participants have a right to privacy and anonymity. The researcher ensured that all participants' rights to confidentiality and anonymity are protected through the use of pseudonyms and that all identifiable information is secured.

9.2. Informed consent

Escobedo (2007:6) states that informed consent constitute an important aspect of any research project. Informed consent implies that participants should have a true understanding of what the research involves and the associated risks

(Shahnazarian, n.d.). This therefore means that they should agree to participate voluntarily.

It is therefore incumbent upon the researcher that he/she should inform them of the purpose/s and process/s of the research. They were further advised of their rights and obligations should they agree to participate. Once they gave consent to participating, they were required to sign a consent form (**Annexure B**).

9.3. Voluntary participation

Voluntary participation is concerned with each individual's ability to exercise choice without the intervention of force, deceit or duress. This right must be present throughout. The researcher did not thus use force or any trick to make participants take part in the study.

9.4. Participants “withdrawal rights”

Participants were informed that their participation is voluntary and they may withdraw whenever they choose to.

As the apartheid era was a very painful period for most South Africans, the study treaded carefully when opening old wounds during interviews.

10. SIGNIFICANCE OF THE STUDY

The study will in the future assist in highlighting the role minority religious leaders and organisations played in the liberation of South Africa. Insights brought forth by the study will supplement knowledge which government Departments and other state entities have for distribution to the wider South African public and the world at large.

Books, chapters in books as well as journal articles will be generated from the study findings in the future.

CHAPTER TWO

LITERATURE REVIEW

1. Introduction

Apartheid was more than just a political philosophy. As a direct product of liberal imperialism of the 16th and 17th centuries, it reflected the dominant self-perceptions of the European. As an ideology within Calvinistic Christianity, it found its empirical roots in the settler expansionist conquest of Africa and southern Africa in particular. The result was, among others, systematic control of the mineral resources and political power of the region. The frequent and indiscriminate use of force was its characteristic feature. In South Africa it manifested in white minority rule accompanied by matching monopoly capitalist control of the economy (South African History Online 2011).

This Chapter explores the role of Islam and Hinduism in the liberation of SA in the Limpopo province. As literature review it seeks to investigate and analyse studies that have been conducted and published on this topic.

From the onset we should point out that archive materials that bear struggle accounts of Muslims and Hindus in Limpopo are non-existent. None archive materials on the same subject are also equally difficult to come by. For this reason the study relied on interviews and contemporary sources to highlight the role of those minority religions in the struggle in Limpopo.

Nonetheless, data collected from those minority religions was only summarised but like the rest of the relevant literature it was reviewed critically in order to make recommendations and highlight certain key areas for further research.

Since this study is aimed at the investigation of the role of minority religions in the liberation of SA, a discussion of related research topics is necessary.

The literature review takes into consideration that during the period 1970-1994 Limpopo fell under Transvaal which has since been divided into four provinces.

2. The history of Hinduism and Islam in the liberation of SA

2.1 Hinduism

South Africans of Indian origin came to the country from around November 1860 as migrant labourers to work in the sugar industry of Natal. By 1910 133 437 persons had arrived in that province. Ninety five percent of these were Hindus. Another group which arrived known as passenger Indians were traders and merchants (West, 1987:35).

Irrespective of their social standing, when they arrived in SA they all laboured under slave-like conditions on the sugar farms, from sunrise to sunset and sometimes up to more than 12 hours daily. They lived in unfurnished barracks and on rations. Children were not provided with education nor were proper health and hospital care arranged for the sick. Thousands of sugar workers together with their women folk joined coal miners from Northern Natal and crossed the Natal/Transvaal border in defiance of the provincial barriers and in protest against the three pound poll tax imposed on all adult immigrants free from indenture (SA Hindu Maha Sabha, 1999: 202). Today their descendants form the core of the South African Indian population of 1 million, the largest Indian group outside India.

There were many Hindus both in Natal and Transvaal who took part in the first passive resistance campaign of 1906 - 1914 launched by Mahatma Gandhi soon after his arrival in South Africa. He later developed Satyagraha, a non-violent passive resistance movement for equality, justice and human dignity.

Gandhi's conception of freedom was the co-existence of all men. He believed that every human being has the right to exercise his/her freedom as long as in doing so the rights and freedom of others were not infringed. For him there was a higher nature in every human being which reflects truth or God. In other words, Gandhi had implicit trust in the goodness of human beings (West, 1987:35).

Many ordinary Hindus fought with courage and bravery against jail conditions under which they served their imprisonment. Hindus regard all forms of life as endowed with supreme spirit but at different levels of manifestation. They uphold the doctrine of Ahimsa which means non-injury in any form (Pahad 1979 personal interview, 1 August Pretoria). They are thus strongly opposed to any form of violence against any living being.

Together with all self-respecting human beings, Hindus oppose all forms of discrimination. They have a personal relationship with God and prefer to work and worship without putting strong emphasis on their Hinduism. It is also a proselytising religion, seeking to convert individuals into its fold.

Some of the frustration and anger roused in Hindus was that they did not get the support from the State in so far as religion and cultural aspirations were concerned. It was not until recently that Hindus were allowed to invite religious scholars or cultural artists to promote their values. In the past even their marriages were not given legal status (SA Hindu Maha Sabha, 1999:202).

In the period between 1946 and 1948, they launched a second passive resistance campaign after the passing of the Pegging Act in 1943 and the Asiatic Land Tenure Act of 1946. Over 2000 men and women resisted passively and went to jail.

As a community Hindus oppose human rights violations of any kind. After the departure of Mahatma Gandhi for India in 1914 many members of that community continued to be deeply involved in the struggle against discrimination and human rights violations. Some notables in Transvaal included Nana Seetha, Debbie Singh, J.M. Singh, Soonabjee Rastanjee, Thumbi Naidoo, Dr Kay Gwinum, and P.S. Joshee to name a few (Reddy 1997:22).

Colonial powers responsible for Indian immigration did not anticipate that Indians would become an economic threat to white settlers. The land procured by Indians after the expiry of their indenture was soon to be efficiently tilled and farmed. In a short time they became prosperous market gardeners supplying vegetables to whites. Debates soon ensued in government and local circles to repatriate them back to India. This resulted in the 1927 agreement between India and South Africa which provided that Indians should remain in South Africa but those who wanted to return would be assisted. Though that agreement provided that their education be uplifted this however was not done (Reddy 1997:22).

The Hindu community became severely affected by the introduction of laws governing land tenure. Each new enactment deprived them of existing property rights and radically reduced areas of their occupation and ownership. In Transvaal where the Group Areas Act was applied temples, schools and cultural centres had to be left behind when people were forcefully removed (Villa-Vicencio, 1996:96).

It took them a long time to rebuild their places of worship again since priority had to be given to providing much needed homes which were relatively small, giving birth to the dismantling of the joint family system and the disruption of their traditional family life. Religious sites in the new areas were generally purchased by the Christian churches because they had the necessary funds. This led to many conversions to other faiths especially to Christianity. No adequate provision was made for the education of their children by the State. Through self-help and by contributions from their meagre earnings, 261 schools were built by the Indian community (Villa-Vicencio, 1996:98)

All state aided schools suffered from inadequate funding. A small grant per child had to cover the salaries of caretakers, telephone expenses if any and the maintenance of the building and purchase of furniture which was always inadequate. There were no science and library facilities during those difficult years (Villa-Vicencio, 1996:98). As they were mainly indentured labourers, they went through severe hardships in schooling their children.

Before 1984 no Indian language (Hindi, Tamil or Arabic) was introduced in primary schools. Another serious setback arose in their cultural life when the Indian government imposed a cultural boycott on apartheid SA which lasted for almost fifty years.

Many students sacrificed to study and obtain higher education of their choice at universities in India, Ireland and England. The first university to open its doors to Indians was Fort Hare in the Eastern Cape. Dr A.D. Lazarus became the first Indian graduate in South Africa (SA Hindu Maha Sabha, 1999:202).

When the Tricameral system was established in 1983 most Hindus did not offer any support to those who took up positions in that parliament (Pahad 1979 personal interview, 1 August Pretoria). Low voter turnout for that Parliament was sufficient to indicate lack of support given by the community to that system. However that did not stop other Hindus from serving in that parliament.

2.2 Islam

The growth of the Dutch settlement in the Cape Colony also brought forced labour from the Indian subcontinent. When slavery was abolished in 1838 the British authorities realised the need for an alternative system of labour. Indians were consequently brought to SA as indentured labourers to work in the sugar-cane fields of the Natal province (now Kwa- Zulu Natal). Between 1860 and 1868 and again from 1874 to 1911, some 176,000 Indians of all faiths were brought to that province. Muslims were approximately 10% of a second wave of Indian migrants who penetrated the conservative Afrikaner towns and isolated African communities of Transvaal. But they did not come as indentured servants rather as entrepreneurs who opened shops and other small businesses in rural communities (Mandivenga, 2010:347-352)

Other Muslims arrived in the Cape Colony as political exiles. Many of them were from noble and honourable families who had fought against the colonisation of their lands by the Dutch and British. They immersed themselves in the social, educational and political life of their communities and had the foresight to establish centres where the focal point was social and educational upliftment (SA Indians, India and new SA, 1992:23).

All the Muslim communities suffered under racial segregation and apartheid and sought ways to reject, deflect and absorb the blows levelled at them by the state.

In the 1950s two years after the election of the National Party (NP) and the formal establishment of apartheid a series of laws collectively known as the Group Areas Act (GAA) forced the relocation of millions of non-Whites into relatively deprived ghettos. GAA legislated that people of different races were to be allocated separate and eventually semi-autonomous tracts of land on which to build new lives. Muslim response to the Act was diverse. The different historical trajectories of Cape Muslims and Transvaal Indian communities resulted in different responses to the GAA. The Transvaal response was pragmatic (Mandivenga, 2010:347-352)

Jamat committees were formed by Indian merchants who came to Transvaal in the second wave of migration in the late 1860s. In establishing successful Indian-run businesses they consequently formed relationships with Whites in that province. This ensured that the increasingly restrictive laws of apartheid were not met with anger and radicalisation as they were in the Cape but rather with pragmatic accommodation and strategic concessions (SA Indians, India and new SA 1992:23).

When GAA fully came into effect in the mid-1960s the initial reaction of the Indian community was to appeal to shared religious and political values with their White neighbours. As such they adopted a language of anti-Communism in the hope that their political and religious conservatism would resonate with similar opinions in the hearts and minds of the white population (Mandivenga, 2010:347-352)

The apartheid government remained intransigent and went ahead with the forced removals and separate development agenda. The Transvaal Muslim communities thus did not have manoeuvring space to pose a political challenge to apartheid.

In spite of their small numbers, Muslims made a profound contribution to the religious, social, economic, cultural and political development of South Africa. During the darkest days of apartheid they played a significant role in protest politics with an impact far greater than their numbers. Some Muslims like Imam Abdullah Haroon and Ahmed Timol were killed by the apartheid security police. Ahmed Khathrada spent 20 years together with Nelson Mandela on Robben Island. Others like Ebrahim Ebrahim served terms of 20 years. Muslim theologians like Moulana Cachalia were spurred by their religious convictions to take a strong stand against racism and injustice. They were in the forefront of ANC delegation at the Non-Aligned Movement conference in Bandung, Indonesia on April 18-24 1955. It was that conference which first brought the injustice of apartheid onto the world stage (SA Indians, India and new SA 1992:23).

Many Muslims were forced into exile by the increasingly vicious apartheid regime. It was not surprising therefore that after the first free elections in 1994, there were 17 Muslim MPS in the first parliament of a new and free South Africa. Together with this many Muslims were also in the cabinet of Nelson Mandela, including the Minister of Justice, Abdullah Omar, a prominent member of the Cape Muslim community. The first Chief Justice in the new dispensation, Justice Ismail Muhammad was also a prominent member of the Pretoria Muslim community. This trend has continued and many still play an active role in the decision making processes of the country (SA Indians, India and new SA 1992:23).

2.2.1. Transvaal Indian Congress (TIC)

The Transvaal Indian Congress (TIC) was formed in 1903 by Mahatma Gandhi to protest against anti-Indian legislations (Reddy, 1992:21).

In the 1930s (Reddy, 1992:21) the organisation started coming under the influence of more radical leaders like Yusuf Dadoo who believed that SAIC could only advance if they co-operate with national organisations representing Africans and coloured people. Dadoo together with other members of TIC thus changed the ideological and political positions of various Indian congresses. He and Cachalia were instrumental in mobilising young activists within the Indian community in the Transvaal around a programme of militant mass action to oppose discrimination against Indians and forge co-operation with other militant political organisations amongst Africans, Coloured and Whites in the fight for equal rights.

It is not surprising therefore that Dr Dadoo became one of the key figures in the 1946-1947 Indian passive resistance campaign which ensured the formal forging of a political alliance between the Indians and ANC (VOC Comradio Vital in Struggle, 2 March 2012).

TIC was never officially banned but was severely affected by the harsh repression of the period. By mid-1960s its activities had declined and by the early 1970s it was virtually non-existent. At this time some activists in the Indian community were involved in the Black Consciousness organisations (BC) and others associated themselves with the non-racial policy of the 1950s Congress Alliance (Joyce, 1999: 46).

TIC was revived in 1983 and was prominent in the establishment of the United Democratic Front (UDF). Dr Essop Jassat was appointed President and Dr R.A.M Solajee Vice-President.

The organisation aimed at achieving a non-racial SA, free from all forms of discrimination. It saw all those who participated in the 1984 (i.e. Tricameral) elections

as “cowardly servants of apartheid”. Candidates in the elections were accused of having a “long history of supporting apartheid” and of having no influence in the community. A week prior to the elections many leaders of TIC were arrested. The violence which broke out in the black townships in the Vaal Triangle in September 1984 also spread to the Indian neighbourhoods. TIC accused the opportunists and supporters of apartheid of impairing the relationship between Blacks and Indians (Reddy, 1992:21).

2.2.2. Transvaal Indian Youth Congress (TIYC)

The Transvaal Indian Youth Congress (TIYC) was formed in Transvaal (now Gauteng) as the youth wing of the Transvaal Indian Congress (TIC) in 1945. Its formation was precipitated by the wayward developments within the South African Indian Congress (SAIC). In 1946 Dr. Monty Naicker became leader of the Natal Indian Congress while Dr. Yusuf M. Dadoo took control of the Transvaal Indian Congress (Liberation Africa, Ahmad Mohammed “Kathy” Khathrada 25 July 2005).

The TIYC was a successor of the Transvaal Indian Volunteer Corps and played a significant role in the struggle against segregation and apartheid. Among its founder members were young and vibrant leaders like Ahmed Mohamed “Kathy” Khathrada who was later elected as Chairman of TIYC. Over time other members of the Indian community joined such as Amina Cachalia, Essop Essak Jassat, Indres Naidoo, Fatima Hajaig, Moosa Moolla and others. The TIYC became a training ground where numerous members gained experience in organising protests and fighting against racial intolerance by the government (Liberation Africa the African students Association, 23 March 1999).

In June 1946 the government passed the Asiatic Land Tenure and Indian Representation Act commonly referred to as the "Ghetto Act" (further discussed in Chapter 3). This legislation defined areas where people of Indian origin could live, trade and own a piece of land while the second offered them limited parliamentary representation through white representatives in the form of the NIC and TIC.

Under these structures Indians could elect three white (not Indian) representatives to the House of Assembly and one of two white Senators. The government appointed the other Senator (Bhana and Dhupelia, 1948:118). The elected white representatives held regular meetings with NIC and TIC in order to deliberate about matters affecting Indians. It was not until 1968 that both NIC and TIC were collapsed into a single entity called the South African Indian Council (SAIC). At its height SAIC consisted of 25 members appointed by the Minister of Indian Affairs. It reported back to that community about issues and decisions government made about them. Incensed by that development a day of hartal (mourning) was called and soon afterwards a passive resistance campaign that lasted two years was launched against SAIC. The latter was seen as an accomplice of the government and was rejected by most Indian people. In the early 1980s an Anti-SAIC was launched to mobilize the Indian community to boycott the envisaged creation of the Tricameral Parliament in which the SAIC was to participate. Despite the low voter-turnout the government decided that SAIC would be the only Indian representative in that parliament (Bhana and Dhupelia, 1984: 131).

The Natal Indian Congress led by Dr Monty Naicker and Transvaal Indian Congress under Dr Yusuf Dadoo held a meeting to formally launch the second passive resistance campaign in 1946.

Thousands of protestors later went and camped on municipal land designated for whites only to court arrest. As a consequence some of TIYC leaders like Ahmed Khathrada were arrested (Khathrada 2000:xxiv).

TIYC was still a fledgling organisation when National Party (NP) came to power following the general elections in 1948. In ushering multiple apartheid laws the 1950s became one of heightened activity for TIYC. On the 64th Anniversary of May Day the Communist Party of South Africa (CPSA) called for a strike to protest against the Suppression of Communism Act.

Members like Moosa Moolla actively participated in the May Day strike against that Act. The strike resulted in police violence that led to the death of 18 people across Soweto.

It was during this period that TIYC members quickly moved up the ranks of the youth movement, participating in activities as silk-screening, putting up posters, writing and distributing leaflets. Among them were people like Moosa Moolla who was elected to the organisation's executive committee. He eventually became joint honorary secretary and finally chairperson, a position he held for nearly a decade (Cachalia 2013:57).

In 1951 TIYC sent Ahmed Khathrada as its representative to the World Youth Festival held in Berlin. At the end of the festival Khathrada travelled to Warsaw, Poland where he attended a congress of the International Union of Students. In 1952 Ahmed Khathrada returned to South Africa to take part in the Defiance Campaign. In his capacity as leader of the TIYC Ahmed Khathrada was elected to the executive of the World Federation of Democratic Youth in absentia in 1953. He was however

unable to take up the post due to restrictions placed on him by the apartheid government (Khathrada 2000:xxiv).

The Defiance Campaign was the first campaign pursued jointly by all racial groups under the leadership of the African National Congress (ANC), the SAIC and the Coloured People's Congress (CPC). The campaign was aimed at the following six (6) unjust laws:

- Pass laws and stock limitation regulations,
- The Group Areas Act,
- The Separate Representation of Voters Act,
- The Suppression of Communism Act, and
- The Bantu Authorities Act.

The Defiance Campaign laid a foundation for the Congress Alliance which in 1954 embarked on a series of campaigns that resulted in the drafting of the Freedom Charter in 1955.

TIYC leadership was involved in the campaign. According to Dennen (2009) Ahmed Khathrada served on the Alliance's General Purposes Committee. Subsequently he, Essop Essak Jassat and others were arrested and in December 1956 along with 155 others charged with high treason, the famous Treason Trial. Thus TIYC leaders stood trial with Nelson Mandela, Helen Joseph and Walter Sisulu until March 1961 when they were not found guilty and acquitted after five long years.

Among the women who provided two meals every day for five years to all the accused, according to Moosa Moolla, was Mrs Thayanagie Pillay and Dr Zainab Asvat (Liberation Africa, the African students Association. 23-March-1999).

On 10 May 1963 Moosa Moolla was amongst the first to be detained under the newly promulgated 90-Day detention law. He was held in solitary confinement at Marshall Square Police Station. He later escaped from custody along with Abdulhay Jassat, Harold Wolpe and Arthur Goldreich (Liberation Africa, the African students Association. 23-March-1999).

TIYC played a critical role in the formation of uMkhonto weSizwe (MK), the military wing of the ANC which was launched on 16 December 1961. Following the launch Ahmed Khathrada was subjected to 'house arrest' for 13 hours a day and over weekends and public holidays. But somehow he continued to attend secret meetings in Rivonia, ANC underground headquarters. But in 1963 he broke his banning order to continue his political work (Khathrada, 2000:xxiv).

On 11 July 1963 the police swooped on Liliesleaf Farm in Rivonia, a Johannesburg suburb, where Ahmed Khathrada and other banned persons had been meeting. This led to the famous 'Rivonia Trial' in which Nelson Mandela, Walter Sisulu, Govan Mbeki, Dennis Goldberg, Raymond Mhlaba, Elias Motsoaledi and Andrew Mlangeni were charged with organising and directing MK. They were found guilty of sabotage and sentenced to life imprisonment with hard labour a year later (Khathrada, 2000: xxiv). In 1964 at the age of 34, Khathrada was sentenced to life imprisonment on Robben Island where he spent the next 18 years with his colleagues in the isolation section, known as B Section of that maximum security prison.

Other members of the TIYC who were actively involved in the MK were Indres Naidoo who was also arrested in 1963 and sent to Robben Island. Moosa Moolla who joined MK in 1964 was sent for a year to Odessa in the then-Soviet Union for military training in 1965. His group was the second unit to be sent to Odessa and included Josiah Jele and Peter Tladi among others. After Odessa Moolla went to Moscow for six months of training in intelligence gathering. On his return to Dar Es Salaam, he continued his work within the ANC's Department of Publicity and Information as editor of the ANC's news journal, Spotlight on South Africa (Khathrada, 2000: xxiv).

Ismail Ahmed Cachalia was instrumental in mobilising young activists within the Indian community in the Transvaal around a programme of militant mass action to oppose discrimination against Indians and to forge co-operation with other militant political organisations amongst Africans, Coloureds and Whites in the fight for equal rights.

2.2.3. Muslim organisations

During the 1960s to 1980s the inactivity of the Muslim community and its leadership against apartheid injustices caused many Muslim youths to turn their back on Islam so that they could further the struggle for freedom and justice. Muslim practices did not provide these youths with an avenue to express their political activism. The Muslim leadership failed to translate the Islamic teachings into real opposition against oppression and exploitation. The anger engendered by this led to the formation of the Muslim Youth Movement (MYM).

In 1985 MYM met with the Jamiatul Ulama Transvaal to canvass support against the first tricameral parliamentary elections. But that organisation refused to align itself with the anti-apartheid campaign (Muslim youth movements of SA 1997).

In contrast the following organisations played a major role in opposing apartheid, namely the (1) Muslim Student Association (MSA) and the (2) Call of Islam (Moosa, 1989: 40).

The Muslim print media played their part in voicing its opposition against apartheid and supporting the liberation movements. The most important newspapers were the Muslim News and Al Qalam. Between 1976– 84 the former, under the editorship of Fared Sayed, highlighted the plight of factory workers, street vendors etc. It attempted to show Muslims that as a community their destiny was linked with the wellbeing of the oppressed. During that time the paper was served with many banning orders and various other anti-apartheid aligned publications were banned for their alleged subversive contents (Muslim youth movements of SA 1997).

Al Qalam was published by MYM. In the late 1980s under the editorship of Fazel Daw Jee and Na'eem Jeenah in the 1990s, it was the public voice of progressive Muslim community in its support of the freedom struggle. In a bid to silence the newspaper, Al Qalam was served with many banning orders but refused to bow to pressure. It continued to publish on issues of social injustice. Both papers stressed the connection between the Islamic doctrine and struggle for freedom (Moosa, 1989: 40).

MSA offices all over the country were regularly raided and office workers suffered police harassment. Most Muslim countries cut off diplomatic and economic ties with SA (Muslim youth movements of SA 1997).

2.3. Conclusion

The literature reviewed in this Chapter has established that the Hindu and Islam populations were mostly brought into South Africa as migrant labour to work under slave-like conditions. In Natal they worked mainly in sugar-cane fields. As minority groups like Muslims in the Cape colony, Hindus were subjected to stringent colonial and apartheid conditions which black South Africans equally endured. Their reaction took the form of passive resistance and collaboration with likeminded African organisations. Ghandi's Satyagraha movement set the pace for similar movements which came into being after he left for India in 1914.

As successive white governments in the 1920s through to the early 1960s intensified racism and oppression, passing a great variety of laws that heavily impinged on marriages, race relations and land ownership, fervent opposition by African (black) Hindu and Muslim opposition hardened.

As this Chapter has demonstrated Dadoo, Naicker, Khathrada and other prominent political activists gradually aligned themselves and members of their respective organisations with the ideals of ANC and its Defiance Campaign. Likewise Hindu and Muslim political organisations like TIC, TIYC and MYM, including their supportive mass media took up arms and together with other liberation forces, devoted themselves to the course of dismantling apartheid.

This Chapter has nonetheless revealed the scarcity of literature on Hinduism and Islam especially their role in Limpopo. The latter as Chapter 1 highlighted was formerly a region in Transvaal, a home to comparatively few members of that group.

CHAPTER THREE

MINORITY RELIGIOUS LEADERS AND ORGANISATIONS IN THE LIBERATION STRUGGLE

1. Introduction

Apartheid divided the entire society according to racial groups. The hierarchy established sought to create distinct and immutable cultural enclaves.

In the first two Chapters of this study, a research design and methodology were introduced and discussed. In Chapter 2 the literature was reviewed. In this Chapter we identify the key minority Islamic and Hindu leaders and organisations in Limpopo and how they contributed towards the liberation of SA.

3.1. The case of Mahatma Gandhi

The first passive resistance campaign was started in Johannesburg in 1907 by Mahatma Gandhi with and for the wealthy South African Indian merchants whom he had repeatedly represented in court. Gandhi's first passive resistance campaign began as a protest against the Asiatic Registration Bill of 1906. The bill was part of the attempt to limit the presence of Indians in the Transvaal, confining them to segregated areas and limiting their trading activities (South African History Online 2011).

Ghandi's passive resistance had huge consequences not only for SA but also for the entire world. The campaign forged a new form of struggle against oppression that became a model for political and moral struggle in other parts of the world (Bhana and Mesthries, 1984:118).

Indians first arrived in South Africa in 1860 as indentured labourers. Between that year and 1911, 152,000 of them had come to work in the sugar estates of Natal. Most had come from Calcutta and Madras. After 1890 they began to work in railways and coal mines. By the turn of the century and before the Anglo-Boer War a few thousand had moved to the Transvaal (South African History Online 2011).

By the 1880s some had begun to open shops or trade as hawkers, a development perceived a threat by whites. After Natal was granted self-government in 1893 the government passed a series of laws discriminating against them. Among others they required them to undergo literacy tests, keep accounts in English and denied them the right to vote (South African History Online 2011).

Those workers who had completed their terms of indenture had to pay a tax of about £3 a year per each family member if they wanted to remain in the country. These measures were aimed at pushing them back into indentured labour or return to India (SA Hindu Maha Sabha, 1999:202).

After 1903 to 1904 Indians were no longer allowed to work in the gold mines of the Rand and opportunities to earn money to pay tax were thus severely limited. By the middle of the decade many were in debt and went back into new contracts as indentured labourers. They were poorly paid and lived in squalid conditions. Chronic diseases and death rates were high (SA Hindu Maha Sabha, 1999:202).

By comparison working conditions were better in coal mines and on the railways. In sugar plantations there was severe control which practically prevented them from organising themselves into unions. Workers could not leave their work places without written leave as permission to do so was rarely given.

Strikes were thus frequent but short-lived. This then forced workers to resort to other forms of resistance as absenteeism, desertion, petty theft or sabotage (Chakrabarty, 2006:64).

While Indian elite (made up mostly of Muslim businessmen) already existed, new elite also emerged from among the Tamil workforce, most of them were the children of freed indentured labourers. This new group numbered 300 in the 1904 census. Most of these were salaried white-collar workers, teachers, small farmers and entrepreneurs, lawyers, civil servants and accountants (Chakrabarty, 2006:65).

By the late 19th century Indians had spread to the four colonies that would later become the Union of South Africa, in 1910. Wherever they went whites perceived them as a threat and governments of respective colonies enacted laws to limit their rights. Among others they were required to carry passes and forbidden to walk on pavements (Chakrabarty, 2006:66).

3.1.1 Satyagraha -The first campaign

In August 1906 the Transvaal Government gazetted a draft law which made it compulsory for all Indian males above the age of eight to register and their fingerprints taken and recorded. Gandhi said the law would spell absolute ruin for Indian South Africans. It is "better to die than submit to such a law", he vowed (Von Dehsen and Harris, 1999:72).

This development gave him the opportunity to clarify the rationale for passive resistance. He subsequently coined the word 'Satyagraha', meaning 'truth force'. It requires adherents 'to be strong not with the strength of the brute but with the strength of the spark of God' (The passive resister, 1991: 56).

Accordingly Satyagraha is 'the vindication of truth not by infliction of suffering on the opponent but on one's self' (The passive resister, 1946:122). Its intention is to convince the opponent, to convert him/her and to wean him/her from error by patience and sympathy.

On 20 September 1906 the Crown government passed the Asiatic Law Amendment Ordinance No. 29 which became known as the 'Black Act' (Birgani, 2014:173). Before that law could come into force, Gandhi organised a mass meeting at the Imperial Theatre in Johannesburg where 3000 people pledged to defy it. This would later develop into passive resistance campaign.

Though that draft law was vetoed by the British, the Transvaal was given self-government status on 01 January 1907 thus leaving the General Louis Botha administration to re-enact it, this time as the Transvaal Registration Act. The law eventually came into force on 31 July 1907. Afterwards Gandhi announced that Indians would campaign to resist it (Birgani, 2014:173).

3.2. The first Passive Resistance Campaign

Upon adopting the Transvaal Registration Act, Indians were served with official notices to register or leave Transvaal. But only 511 people had registered by the last day of 30 November 1907. A passive resistance campaign was underway with the majority refusing to comply with the newly promulgated legislation. Gandhi was subsequently arrested, appeared before a magistrate on 11 January 1908 whereupon he was given a two month jail term (Von Dehsen and Harris, 1999:72).

In jail he was approached with a promise that the said Act would be repealed if he and his supporters agreed to register as required.

Gandhi met with Jan Smuts (the Prime Minister of the Union of SA) on 30 January and that agreement for him and his supporters to register was formalised. He was immediately set free and other resisters were released the next morning (Chakrabarty, 2006:65).

At a public meeting Gandhi explained to his community that Smuts was under pressure from whites to limit Indian immigration(into Transvaal) and that voluntary registration would facilitate equal and better treatment of all citizens, including Indians. The agreement also stated that the latter undertook not to bring more Indians into the Transvaal (Birgani, 2014:175).

The Smuts agreement of the repulsion of the Act after Gandhi and his supporters registered drew criticism. Many passive resisters wanted it and the Act repealed before they could register but Gandhi disagreed. In justifying such a controversial tactic he said “a Satyagrahi bids goodbye to fear. He is never afraid of trusting an opponent. Even if the opponent plays him false twenty times, the Satyagrahi is ready to trust him for the 21st time, implicit trust in human nature is the very essence of his creed”(Chakrabarty, 2006:65).

Before leaving SA for India in 1914 Gandhi held talks with Gen J.C. Smuts which led to the passing of the Indian Relief Act. Passed in July 1914 the Act abolished a £3 tax on ex-indentured Indians, recognised Hindu and Muslim marriages while allowing the children of Indians living in South Africa to join their parents. This Act, which Gandhi claimed to be the Magna Carta of Indian liberty in SA contributed to his view that his task in South Africa has been fulfilled (Sparknotes Online 1869).

3.3. The second passive resistance campaign

In 1946 Dr Yusuf Dadoo of TIC and Dr Naicker of NIC respectively introduced a second phase of the passive resistance campaign started by Mahatma Gandhi in 1907-1914. As the Pegging Act was due to expire in March 1946 Prime Minister J.C. Smuts realised that something would have to be done to replace it (The Guardian, 1946: 12). The Asiatic Land Tenure and Indian Representation Bill were introduced on 15 March and became an Act in June 1946 (Muller 1981: 459). The Act restricted the rights of Indians to own or occupy land in the entire Union of SA. Practically it sought to confine Asian ownership and occupation of land to clearly defined areas of towns. It also prohibited them from owning or occupying property without a permit when such property had not been owned or occupied by Asians before 1946.

Furthermore, it deprived them of the right for direct representation in the national Parliament. Instead they were henceforth to be represented by three Europeans in the lower and two Europeans in the upper house. One of the Europeans in both houses was to be nominated by government. While totally depriving Indian women of the right to vote, Indian men were to gain representation by two of their kind but only in the Provincial Council (Reddy, 1997:25).

3.4. The Transvaal Registration Act of 1908

The Asiatic Registration Act was an extension of the pass laws. Under the Act every male Asian had to register and produce a pass or a thumb-printed certificate of identity on demand. Unregistered persons and prohibited immigrants could be deported without a right of appeal or fined on the spot if they fail to comply with the Act (Gandhi, 2006:119).

Under the Act, every Asian man, woman and child of eight years or upwards, entitled to reside in the Transvaal, was required to register his or her name with the Registrar of Asiatic and take out a certificate of registration. The applicants for registration had to surrender their old permits to the Registrar, and state in their applications their name, residence, caste, age, etc. The Registrar was to note down important marks of identification upon the applicant's person, and take his finger and thumb impressions. Parents were required to apply on behalf of their minor children and bring them to the Registrar in order to give their finger impressions, etc. In case of parents failing to discharge this responsibility laid upon them, the minor on attaining the age of sixteen years was required to discharge it himself, and if he defaulted, he made himself liable to the same punishments as could be awarded to his parents(Gandhi, 2006:119).

Resistance to these draconian measures was swift and varied. It took the form of defying provincial boundaries, occupation of municipal lands, trading and hawking without licences. Though participation was voluntary and nonviolent, approximately 2000 people participated, including 300 women (Passive Resistance Movement 1941).

Passive resistance intensified further when other restrictive laws were enacted. These Acts included the Prohibition of Mixed Marriages Bill of 1949, which prohibited marriage between white people and people of other racial groups as set out in the Population Registration Act of 1950. The four racial groups were White, Coloured, Indian and Black. Using these categories, the apartheid government proceeded to criminalise marriages between people of different racial groups (South African History Online 2011).

The Group Areas Act of 1950 divided the population into racial groups and each was supposed to live in its own segregated area. Leaving the exclusive area was possible but only temporary. Pass laws ensured that one returned to one's legally designated area upon completing one's business outside that area. This practically meant there was no freedom of movement under apartheid SA.

The Extension of University Education Act of 1959 prohibited Indian students from attending white Universities except with the special permission of a Cabinet Minister. Passive Resistance Councils (PRCs) under the respective leadership of Dr Naicker and Dr Dadoo were subsequently set up to organise and plan for Indian response to these obnoxious laws (Swan, 1984:239).

Prominent Indian doctors, lawyers, traders, farmers, teachers and students joined the resistance and went to prison. The first group of resisters that were sent to prison included PRCs leaders charged under the Riotous Assemblies Act of 1956 which prohibited open-air gatherings in public places.

3.5. The Transvaal Passive Resistance Council

The Transvaal Passive Resistance Council was formed to resist the introduction of the Land Tenure Act which prohibited transactions of property between Indians and persons who were not Indian. This Act also introduced a form of residential segregation whereby Indians, Coloureds and Blacks were supposed to live exclusively in their racially designated area.

In spite of the smallness of the Indian population in Transvaal, hundreds of resisters were mobilised and thousands of pounds were raised for the campaign led by Dr Dadoo.

The Council produced and published the *Passive Resister*, an official mouthpiece of the movement, which managed and coordinated both local and overseas propaganda (The Passive Resistance Council 1947).

3.6. Indian women in the struggle

Indian women of all ages left the seclusion of their homes to take part in the struggle. Their devotion to duty, sacrifices and heroism earned them a place among other fighters for freedom. Those who could not court imprisonment came forward to voluntarily render various other services such as providing meals and blankets for the families of those who were arrested. A major part of their support came primarily from the educated, wealthy and politically active families. Among them were notable Muslim and Hindu women like Miss Zainub Ebrahim Asvat, Mrs Amina Pahad, Miss Zohra Bhayat, Mrs Zubeida Patel, Miss Z.Badat, and Mrs Rejoin, Miss Manibhen Nana, (who was the daughter of Mr Nana Sita, an active member of the Transvaal Resistance Council) (Hiralal, 2003:07).

Among the first resisters of the Ghetto Act which in practice entailed that Indians were not allowed to purchase and own land in areas designated for white people, were women who took up residence in tents pitched on municipal land at the intersection of the Umbilo and Gale streets in Durban and raised a huge banner reading "We shall resist" (Hiralal, 2003:07).

3.7. The aftermath of the passive resistance campaign

The 1946 resistance campaign brought positive results among which were the following: (1) creation of the Human rights Council, (2) creation of the Asiatic rights Council, and (3) a Doctors' Pact. Each of these is discussed briefly below.

3.7.1 Council for Human Rights

The Council was established by a group of Europeans (i.e. White missionaries and anti-apartheid activists) after realising the gross violation of human rights of the non-European citizens of SA. The group met on 20 June 1947 at the home of Reverend Satchell in Durban, afterwards the Council for Human Rights came into being. Its task was to oppose racial oppression and educate whites about the liberation struggle. The Council worked under very difficult conditions (Reports of the Passive Resistance 1948).

The Council worked tirelessly for the promotion and protection of human rights of non-White people. Perhaps it was the efforts and achievements of this Council that inspired the formation and inauguration of the South African Human Rights Commission (SAHRC) in 1995 as an independent Chapter Nine institution. Under the 1996 Constitution (Act no. 108 of 1996) the role of Chapter 9 institutions is investigatory and administrative, providing a link between government and citizens of SA. All Chapter 9 institutions are thus constitutionally required to be impartial when exercising their powers, free from fear, favour and prejudice. To ensure that they are doing their intended work, they must submit annual reports to the National Assembly, stating what progress or setbacks they have or are experiencing (Claasen and Alpin-Lardies, 2010:124)

Another major role is to hold political leaders accountable so that they serve citizens according to their election promises (Claasen and Alpin-Lardies, 2010:124).

3.7.2. Council for Asiatic Rights

The Council for Asiatic Rights was formed in Johannesburg with the same aim as the Council for Human Rights. Its mandate was to carry out valuable work in support of passive resistance. For instance, during the boycott of Indian traders in Transvaal in 1946 the Council sent its members to tour the affected areas and counter the boycott (Fisher, 1952:123).

The Council was formed by Indians after realising that there was gross violation of human rights by the apartheid government. The Council was supposed to be their voice and speak against such abuses. Its mandate further enjoined it to inform the apartheid government that Asians were prepared to fight till the end for better treatment.

3.7.2 The Joint Declaration of Cooperation (Doctors' Pact)

The Joint Declaration of Cooperation known as the "Three Doctors' Pact" was signed on 09 March 1947 by three doctors; Dr Xuma, President of the African National Congress (ANC), Dr Naicker, President of the Natal Indian Congress (NIC) and Dr Dadoo of the Transvaal Indian Congress (TIC) after realising the urgent need to cooperate in order to fight for basic human rights and full citizenship for all sections of the SA population (Joint Declaration of Cooperation 1947).

The three Doctors declared their conviction towards building a united and free SA. Their pact was meant to promote the realisation of equal economic and industrial rights, removal of land restrictions against non-Europeans and the provision of adequate housing for all. Today the Pact is seen as epochal and played a key role in

the liberation struggle. It set the scene for the Congress of the People which adopted the Freedom Charter at Kliptown on 25-26 June 1955.

3.8. Response to Passive Resistance Campaign

3.8.1 The State (National Party)

The apartheid regime met the non-violent resistance of the people with physical violence, torture and imprisonment of many volunteers. Commensurate pieces of legislation were enacted in order to expedite and lend some legitimacy to this development. Very soon and in subsequent years all avenues for peaceful protest were closed. Protesters and leaders were variously restricted, charged with high treason and their organizations banished (Egan, 1996:55). State response also manifested in an elaborate "Homeland" system, discussed below.

3.8.2. The international community

Up until the time of the passive resistance campaign the world was under the impression that SA was a democracy. However it was then shocked to learn that a passive resistance campaign had started in the country to oppose fascism that had plunged the globe into World War 2. Wide interest in the country was aroused and the world learnt of the full horrors of apartheid (Reports of the Passive Resistance 1948).

Protests against apartheid slowly but steadily arose throughout the world. The campaign inspired the non-Europeans struggle for freedom and helped popularise the meaning and essence of the United Nations Charter worldwide (Reports of the Passive Resistance 1948).

3.8.3. The role of United Nations Organisation (UN)

Apartheid was placed on the agenda of the newly created UN for the first time in 1946 by India regarding the treatment of people of Indian origin living in South Africa. It was around this time that the idea of including for consideration by the world body, the plight of Africans in SA was entertained. Those efforts, including inviting Prof ZK Matthews, a prominent ANC figure, to the UN were however sabotaged by SA government (Drum 1953:28 – 32 and Donovan 2001:156-7).

In the meanwhile apartheid became the official government policy after the National Party (NP) was swept into power in the whites' only elections of 1948. This development soon led to UN having to grapple with race conflict in SA, especially with how the state was handling the 1952 ANC defiance campaign which Nelson Mandela was leading. Though initially construed as internal matter beyond the purview of the world body, UN had earnestly begun to be "seized with apartheid". Many Western countries had also begun to appeal to SA to change those obnoxious policies (Reddy, 1986:112).

It took the Sharpeville massacres of 1960 to change UN and international concern about SA's racial policies. In that massacre 69 Africans were killed and 180 were injured by the apartheid police. It happened when approximately 300 unarmed people from that area were protesting against the pass and other debilitating apartheid laws. The Sharpeville massacre not only prompted immediate worldwide condemnation of SA's apartheid policies but signalled the start of the armed resistance (Mazrui, 1999:259).

After deliberating about the massacres and banning of African National Congress (ANC) and Pan-Africanist Congress (PAC), the Security Council concluded that apartheid was a threat to world peace and security.

From that point onwards both UN and many Western countries no longer held the view that apartheid was just an internal matter.

They began to openly criticise South Africa and called upon the government to introduce measures of bringing about racial harmony (Mermelstein, 1987:30).

In 1961 United Nations Secretary-General (SG) Dag Hammarskjöld visited South Africa, with the purpose of holding talks with the Prime Minister to explore appropriate measures for safeguarding the human rights of all South Africans. The envisaged safeguards were to accord with both the letter and spirit of the UN Charter as well as the 1948 Universal Declaration of Human Rights. The SG's visit became fruitless when Prime Minister Verwoerd, the prime architect of apartheid, rejected that proposal. In the same year he announced that SA would withdraw from the Commonwealth of Nations, the reason being the severe criticism the country was receiving from that body. For the newly independent country (on 31 May 1961 the British monarch ceased to be head of state of SA, hence SA became a republic) "apartheid was just a matter of good labour practice", Verwoerd argued sanctimoniously (SA History Online 03 September 1958).

In 1966 the first of many subsequent UN seminars on apartheid was held in Brazil and later in the same year the General Assembly proclaimed 21 March to be International Day for the Elimination of Racial Discrimination in remembrance of the Sharpeville massacre (Mermelstein, 1987:30).

It was not until 1971 that the UN General Assembly passed a resolution condemning the homeland system which SA had enacted.

3.8.4. The Homeland System

Homelands were designated tribal areas set aside for black South Africans. While making them ethnically homogenous, government also ensured that they occupied the periphery of more industrial towns and cities. In this way they became sources of abundant cheap and expendable labour.

When Verwoerd became Prime Minister in 1958 the policy of "separate development" came into being with the homeland policy structure as one of its cornerstones. Under the homeland system the government divided Black South Africans into nine (9) ethnic groups. Eventually each of these was destined to be a sovereign independent state thus distinctly separate from SA itself (Geldenhuys 1990:274). For the government this policy was not discriminatory as it was a form of deserved nationhood in fashion in Africa at that time (Omond, 1986:102).

On attaining "independence" homelands forfeited their SA citizenship, i.e. Blacks were no longer seen as citizens of South Africa. If they were working and living in SA they were construed and treated as foreign migrant workers and citizens (Omond, 1986:102).

Beginning with Transkei in 1976 four (4) of the homelands were granted their "independence" by SA. The latter however became the only country to recognise and grant them some diplomatic status. At the instigation of the liberation movements Transkei, Bophuthatswana, Venda and Ciskei (TBVC) states never received legitimacy and recognition by UN and the international community in general. As off-

springs and creations of apartheid they were condemned to failure. Their failure was sealed by a 1976 UN resolution which declared apartheid a crime against humanity.

SA could have been expelled from UN for its gross violation of the rights of its citizens had it not been for the intervention of France, United Kingdom (UK) and United States of America (USA) which did not support a UNGA resolution to that effect.

Instead of outright expulsion economic sanctions and diplomatic isolation was initiated. Though continually violated by its main trading partners, a variety of economic sanctions were imposed to convince SA to abandon apartheid. In the 1960s and through to the early 1970s the Security Council appealed upon member-states to stop the sale of arms but became successful only when France, UK and USA abstained from voting (Reddy, 1986:121). However the arms embargo became mandatory only in 1977 though other sanctions were still not in place.

The year 1982 was declared International Year of Mobilisation for Sanctions against South Africa by the General Assembly, with a new programme of action being introduced the following year. This in practice meant that UNGA was going to ensure the implementation of sanctions against SA in order to isolate it from the rest of the world, in terms of trade, political and other relations. In 1985 the Security Council called on members to introduce more far reaching economic measures but a draft resolution of selective sanctions was vetoed by UK and USA in 1988 (Reddy, 1986: 121).

The plight of the victims of apartheid was another area of concern for the UN. After a 1963 General Assembly resolution calling on member-states to contribute funds towards that endeavour, a Special Committee against Apartheid was set up. Many

countries pledged and contributed funds thereby recognising the legitimacy of the struggle against apartheid. Subsequently a Centre was established in 1976 which mobilised for 1978-9 to be declared the International Anti-Apartheid Year.

In 1973 the Security Council recognised the liberation movements (i.e. ANC and PAC) as the true representatives of the majority of the South African people. The UNSC recognition had far-reaching political ramifications for SA and the liberation struggle in general. These became evident in 1989 when UNGA adopted a "Declaration on Apartheid and its Destructive Consequences in Southern Africa" which, in addition called on government to negotiate with the liberation movements to end apartheid. Tentative steps followed indeed when the governing National Party and ANC made overtures to one another (Freund, 1998:60).

In spite of continuous condemnation and criticism mandatory sanctions against SA were never introduced, the main reason being that certain members of UNSC were not in favour thus continuously vetoed resolutions calling for them (Freund, 1998: 60).

4 Black Consciousness Movement (BCM) and South African Student Organisation (SASO)

In the 1960s a powerful new voice emerged in the form of Black Consciousness Movement (BCM) which was initially a philosophical movement rather than an active political programme. BCM filled the vacuum created by the banning of ANC and PAC. It originated among black university students frustrated by the whites' domination of the National Union of South African Students (NUSAS) which considered multi-racialism a solution to racism and apartheid.

BCM emerged in 1969 under the banner of the South African Students' Organisation (SASO) led by Steve Biko a student at the segregated medical School of University of Natal. Founded at the then university of the North (Turfloop), SASO unlike NUSAS attracted large numbers of black, coloured, and Indian youths (Franklin, 2003:204).

Biko argued that black liberation had to be both mental and physical and urged blacks to run their own organizations rather than rely on white liberals. Though faced with many obstacles SASO started many different community projects attempting to address the needs of poor communities for clean water, shelter and health services. Some of those projects entailed the building of small dams, schools and community rehabilitation schemes for uprooted and relocated people. These did not only benefit students but opened new doors for future generations (Hirschman, 1990:20).

Strini Moodley and Saths Cooper were two of the BCM's most visible faces in Durban. Being members of NIC as well, they urged other Indian activists to embrace the BCM philosophy (Franklin, 2003:204).

At what later became Limpopo province SASO was led by, inter alia, Onkgopotse Tiro. Before a predominantly white audience of apartheid sympathisers, he gave a seminal graduation ceremony speech fearlessly attacking the segregated education system in SA. Tiro was subsequently expelled from Turfloop but this was soon followed by sympathetic nationwide lecture boycotts organised by SASO (Diseko, 1976:34). SASO was banned on many campuses throughout the country and its leaders were arrested.

In 1974 nine of the SASO members were tried for conspiring to overthrow the state by unconstitutional means. The so-called "SASO Nine" included Saths Cooper, Strini Moodley, Aubrey Mokoape, Mosiuoa Lekota, Nkwenkwe Nkomo, Zithulele Cindi,

Committee outlined the form and process of organising and joining such a national front (Farid, 1989:20).

Led by prominent activists Valli Moosa and Ismail Momoniat the Muslim organisations pledged to mobilise support for the establishment of UDF affiliated branches from 1983 onwards as long as they were non-racial and non-collaborationist (Tayob, 1995:169). These efforts gave rise to what later became known as the “mass democratic movement” led by UDF.

UDF and its affiliates promoted rent boycotts, school protests, worker stayaways and boycott of the Tricameral system throughout the 1980s and 1990s. It also mounted and supported campaigns for the return of all exiled anti-apartheid activists and the release of all prisoners including Nelson Mandela (Ballard et al 2006:119).

These campaigns were not fruitless. In the late 1980s Govan Mbeki was released from prison. He was soon followed by Walter Sisulu and others. ANC and other organisations were unbanned in January 1990. The release of Nelson Mandela was a crowning moment of those efforts. This was soon followed by the release of other prison inmates and return of exiles.

Throughout these tumultuous times BCM disagreed with UDF (by the late 1970s several BCM aligned organisations had been established namely, the Azanian People’s Organisation (AZAPO), Azanian Students Congress (AZASCO) etc.) on whether whites should be welcomed into the struggle against apartheid. The former had been founded on the principle that the liberation struggle should be led by black people, whereas UDF welcomed anyone who shared their goals and was willing to commit to them in struggle (Badat, 1999:55).

TRC invited thousands from individual victims and perpetrators alike from every corner of the country. After that phase was completed, representatives of special interest groups, including the medical fraternity, lawyers, media, big business, academic institutions and others were also invited to make their respective submissions to the body (Moulana, 1997: 66). The last of hearings were devoted to the faith communities. The Hindu and Muslim religious faiths were amongst the latter group (Taylor, 2007: viii).

Muslims in Limpopo made submissions under the auspices of Jamiatul Ulama-Transvaal, an organisation administering to the spiritual needs of Muslims in Gauteng, North West, Mpumalanga, Limpopo Province, Free State and some areas of the Northern Cape (Joshi, 1997:30).

In their submissions Hindus made it clear they were opposed to human rights violations of any kind. A number of members of the community were deeply involved in the struggle against discrimination and human rights violations, neither did they offer support to those who took up positions in the apartheid structures of any kind. The low voter turnout was a sufficient indication of the lack of support given by the community to that system (Trikamjee, 1997:298).

7 Conclusion

This Chapter has brought to light the contribution which Hindu and Muslim religious leaders made in dismantling apartheid. Beginning with the Ghandi defiance campaign when General Smuts was at the helm of government, these leaders showed how they detested all discriminatory laws which successive minority governments were passing. When he left SA in 1914 leaders after him took up the cudgels and launched the second wave of the passive resistance campaign.

CHAPTER FOUR

DISCUSSION/ PRESENTATION/ INTERPRETATION OF FINDINGS

1. Introduction

This Chapter presents and analyses the research findings. The latter is data collected from field research which was conducted over a period of several months in and around the city of Polokwane, Limpopo. The findings are essentially responses to questions posed in the questionnaire and interviews. Interview observations by the researcher also constitute part of the findings.

The Chapter is divided into three (3) sections. The first section focuses on the biographical profile of the respondents. The latter were required to disclose information about their gender, race, age, educational status, marital status and occupation. The second section focuses on responses of Muslim respondents while the last section focuses on the Hindu community of the said research area.

4.1. Biographical information

Respondents were mainly from Nirvana and Polokwane and consisted of people who were in the liberation struggle in Limpopo and those who were not directly involved in the liberation struggle but know or knew of someone who was.

Table 1 profiles of all respondents (i.e. from both Muslim and Hindu communities)

Age group	26-35	36-45	46-and above 55	Total
Muslims			5	11
Hindus		2	4	
Gender	Male	Female		11
Muslims	4	1		11
Hindus	3	3		
Educational background	Grade 08-12	Diploma/ Degree	All of the above	11
Muslims	4	1		11
Hindus	2		4	
Marital status	Single	Married	Divorced	11
Muslims		5		11
Hindus		6		
Occupation	Religious leader	Private sector	Self- employed	11
Muslims	1		4	11
Hindus	2	4		

From **Table1** above, it is clear that there were five respondents from the Muslim community.

4.2. The Polokwane Muslim Community

The majority (70%) of Muslim respondents are between the ages 36-55. There are twice as many male respondents than females. This was so because in those days it was unthinkable for Indian and Muslim women from conservative homes to take to the streets with pamphlets and placards calling for consumer and other boycotts.

Majority of the respondents were self-employed and preferred to teach their children how to run the family business in preparation for their imminent death or retirement. That way the family business could be passed from one generation to the next. Children from such families preferred to acquire the grade 12 (matriculation) certificate after which they went back home to manage family business/s. This explains why in **Table 1** above only one (1) out of five (5) respondents had tertiary education.

4.3. How they responded

In the interviews the study wanted to establish (1) how the Muslim and Hindu community in Limpopo (Polokwane in particular) contributed to the liberation struggle, (2) the challenges they faced in doing so, and (3) whether they feel that their role and contribution was acknowledged by SA's new rulers.

4.3.1. Contribution to the liberation struggle

In previous Chapters of this study mention was made of the fact that Muslims were first brought to SA as sugar-cane indentured labourers in Natal. However some of them later crossed over and settled in Transvaal and opened shops and small businesses.

Naturally some opened businesses in Pietersburg (now Polokwane). But in that town as elsewhere their operations were severely affected by various apartheid laws. Such legislation as the Group Areas Act (GAA) defined where they could open and operate their businesses and reside as a racial group.

Since the education system in Louis Trichardt (now Makhado) allowed Muslims to enrol up to standard five (5) only, a family of one of the respondents decided to move to Polokwane as they wanted their children to continue with their studies. High school education at that time was available only in Nirvana, a suburb of Polokwane reserved for Indians. That family opened businesses there as well.

However under the aegis of GAA, they were relocated to another part of town and their business taken away. Various influx control laws and regulations strictly controlled the movement of people (especially black) between urban and rural areas. This practically meant it became mandatory for towns to become white while blacks were there to administer to their domestic needs.

In Nirvana the police would patrol from about 17h00 every day to ensure that black people go home after work. They would go from house to house in search of violators of the curfew. Sometimes these offenders would be fined R100 or beaten up. Indians were also not allowed in town after certain hours, usually after 21h00. These hardships raised their awareness of the atrocities of apartheid.

Political consciousness was further awakened in those who went to tertiary institutions through interaction with other students. Thus many resolved to get involved in the anti-apartheid struggle. As students their political education was buttressed by books and other materials they read. Leading liberation figures like Malcolm X also inspired them to stand up to the apartheid system and government.

Standing up to any form of oppression and injustice came naturally to Muslims as the religion itself inspires and exhorts adherence to do so. Anti-apartheid stalwarts like Ahmed Khathrada, Imam Haroon already deeply involved in the liberation struggle, strengthened their resolve even more.

As an exclusive religious and racial group Muslims could only enrol at Durban-Westville University which was reserved for Indians. They were not allowed to study anywhere else unless they acquired Cabinet consent to do so.

Upon returning to their respective homes from study they formed anti-apartheid organisations. In Polokwane an organisation called the Landros Mare Street Workers' Committee was formed to defend the rights of Indian entrepreneurs. Similar anti-apartheid structures were later transformed into the Pietersburg Youth Movement (PYM) to conscientise the youth.

Moreover PYM was formed in Nirvana in 1979 to make people more aware of the evils of apartheid and mobilise them to join and raise funds for the liberation movements. In the 1980s the apartheid government established the Tricameral system which enfranchised Coloured, Indian and White South Africans to the exclusion of Blacks.

As explained in the last Chapter Muslims, under the banner of UDF, actively took part in the struggle against that new system by going from house to house and from town to town discouraging people to participate in its activities. These efforts bore fruit as only 20% of the people of Nirvana voted in the subsequent elections.

UDF also came to Nirvana to educate people about apartheid and the community was always eager to contribute something to the organisation. They also campaigned for the release of Nelson Mandela and other political prisoners.

4.3.2. The challenges Muslims encountered

The apartheid system was ruthless and brutal and anybody who challenged it openly would be beaten up and arrested.

In Nirvana most Muslims were entrepreneurs and did not want to openly oppose apartheid for fear of losing their businesses or face detention. Instead many opted to either silently support the anti-apartheid struggle financially or keep their distance. Some were hopeful (and prayed) that change would come even though they were not certain where and how that change would come about.

In spite of these challenges Muslims were very successful in mobilising large numbers of people to join the liberation struggle. That is so because many in Nirvana are in professional occupations and were eager to assist in every way they could. They collected money and food to support families of the breadwinners who were incarcerated. They distributed food, blankets and clothing to the families of the accused. That way the local anti-apartheid movement organisations like PYM and the Muslim Youth Movement were successful in organising campaigns for the release of anti-apartheid prisoners and recruiting more people to join the liberation struggle.

They were also successful in mobilising people around social issues and the cultural and sport boycott of apartheid SA by the international community.

4.3.3. Is their contribution recognised in new SA?

Muslim Indians in Nirvana were involved in the liberation struggle through the UDF and to a lesser extent the AZAPO. After 1994 they joined ANC. In the interviews most respondents indicated that there were no other political organisations active in the liberation struggle.

The interviewed participants strongly believe that their role was recognised and acknowledged when South Africa became a democratic state. Some recognisable liberation struggle leaders in the area like Abu Dada, Charles Latieb, Hafiz Sheikh and Bashier Baker are still active in ANC. At some point after 1994 they served as mayors and ward councillors in Nirvana.

Nirvana has since been merged with Westernburg (a predominantly Coloured Polokwane township) and Mr Hafiz Sheikh has indicated that, at some point, he served in the local ANC branch as the Treasurer and Deputy Secretary.

Though MYM was very active as a civil organisation during the liberation struggle today there are no Muslim-specific civil organisations in Nirvana and the youth is no longer as active as before.

4.4. The Polokwane Hindu Community

The first Hindu families to settle in Polokwane comprised of about eight families amongst them were those of Shree Jagjivanbhai Vithalbai Mistry, Shree Bhagoobhai Dayabhai, Shree Bhagoobhai Vallabhbai, Harkhorben Daya, Kantibhai Makambhai, Jerambhai Bhana, Jayaben Anand and Baloobhai Calien. Though some have since moved to other parts of SA, the Pietersburg Hindu Seva Samaj (a

Temple-based nongovernmental organisation) continues to serve as a civic organisation for Hindus in Polokwane.

As it was mentioned in previous Chapters Hindu Indians arrived in SA as merchants and traders and most settled in Natal (now Kwa Zulu-Natal). Some however crossed the border and settled in Transvaal (Limpopo). As time went by some settled in Polokwane in Market Street and Nirvana where they also opened businesses.

From **Table 1** above it is evident that 6 respondents from the Hindu community were interviewed. The majority were between the ages 36-55. An equal number of men and women were interviewed i.e. three (3) women and three (3) men. This is so because Hindus in Polokwane are very few and as a result they encourage each other to improve and empower the community for the sake of their children and for future generations.

Hinduism is not so much a religion but a way of life for this community. During apartheid families used to send their children to India for tertiary education, to learn more about Hinduism and their language as they could not do so anywhere but at the university of Durban-Westville which was reserved for them. Thus it is not surprising why in **Table 1** above the majority of them managed to acquire grade 12 education.

4.4.1. Contribution to the liberation struggle

Like other Indians the Polokwane Hindus were affected by the apartheid laws. For instance with the implementation of the Group Areas Act (GAA) the community (comprising only of eight families) were overlooked in the allocation of land for religious purposes. They thus could not build a place of worship on their own and

were therefore forced to source and seek financial assistance from other Hindu communities in SA. But after extensive representations, correspondence and years of struggle they were eventually allocated land at a cost of R15 000 in Nirvana by the Polokwane Municipality.

In 1979 the Pietersburg Hindu Seva Samaj began their country wide fund raising. The women were mobilised by the strong leadership of Mrs Harkhorben Daya and began catering at weddings, sports days and preparing sweetmeats and savouries during festivals to raise money for the temple. Other denominations paid a token R1 towards that fund raising effort.

To create awareness about Hindu culture and religion, Gujrati was taught by Jayaben Anand and Manjuben J. Mistry. The Pietersburg Hindu Seva Samaj Temple was finally completed in 1992.

From data collected no one from this Hindu community was involved in the liberation struggle in the conventional sense. But for the reason that the community was so small, they focused their energies in raising funds to build that Temple where they could worship together, preserve their identity and religion in Limpopo.

4.4.2. The challenges Hindus encountered

The interviewed respondents said they were not involved in the liberation struggle because of the smallness of their community. Instead they focused on creating awareness of their culture and religion and taught their children Gujrati, their language. Mobilising them to get involved and participate in these activities was never a problem.

4.4.3. Is their contribution recognised in new SA?

Though the Polokwane Hindus were never active during the struggle, this does not however mean that this was the case nationally. Their role in the liberation struggle has been documented in this study as the previous Chapters indicate. Nationally Hindus continue to serve in government in various individual capacities. In Polokwane some of them belong to ANC even though they have not been elected to leadership positions yet.

4.5 Data collection challenges

Polokwane has since 1994 served as the seat of the provincial government.

Over that period it has grown into a sophisticated metropolitan city of about 5404 868 people. Indians account for 0.3% of the Limpopo population but in Polokwane they make 3.1% of the population (Statistics SA 2012: 53). Muslims and Hindus have either remained constant or lessened in number.

Given that members of these religions are very few in the provincial capital, there is no reason to assume that their numbers are better in other towns of Limpopo. Perhaps a better resourced research effort is required to ascertain this supposition. Actually the foregoing brings us to the limitations and general challenges encountered in carrying out this study in general and collection of data in particular.

Other major challenges centred on (1) lack of sufficient funding, and (2) long distances requiring huge financial outlays. These interrelated factors were further exacerbated by the fact that Limpopo is a post-apartheid creation. As a rural outpost during the struggle, political agitation and activity took place in only a few isolated and sparsely populated areas. Just as those who belong to minority religions were

handful then, to a large extent that is still the case today. Better resourced research work could uncover more about the role these religions (Islam and Hinduism) played in the liberation struggle. Such information is vital and because of challenges pointed out in the foregoing this study could not discover them.

Another limitation of the study arises from the small sample size and of respondents based largely in Polokwane. Given that much of the findings of this study derive from desktop research, more extensive field investigation could have helped ascertain some of the assumptions made about the Muslims and Hindus of the province.

CHAPTER FIVE

SUMMARY, RECOMMENDATIONS, CONCLUSION

1. Introduction

This Chapter is essentially an overview of the study. After field research the Chapter was able to gain some insights about the role which Limpopo minority religions played in the liberation of SA. It further highlights the study limitations and makes certain recommendations in as far as the research topic is concerned. Finally it concluded by making a number of suggestions for further study and research.

5.1 Overview

Chapter 1 provided a brief historical background of the study. This comprised of a rather short account of how Islam and Hindu religions came to SA and their role in the liberation struggle. It outlined why and how related religious organisations got involved in the anti-apartheid struggle.

Furthermore the Chapter presented the research problem, literature review as well as the aims and objectives of the study. After examining and identifying the key minority Islamic and Hindu leaders and organisations, the Chapter concluded by spelling out the methodology to be followed in examining the research topic.

Chapter 2 focused on the review of the relevant literature. Aspects discussed included a review of the literature on Hinduism, Islam, the Transvaal Indian Congress (TIC), the Transvaal Indian Youth Congress (TIYC) and other related organisations.

According to that Chapter members of these minority religions arrived in SA either as indentured labourers who worked on the sugarcane farms or as entrepreneurs who came to open businesses. Over time they and their descendants came to be affected by racist laws promulgated by successive governments. Among others these pieces of legislation prescribed where they could live, who they could marry and variously restricted their movement and personal associations.

In as much as members of minority religions were adversely affected by racist laws, blacks were equally affected perhaps more so than any other group. Gradually an anti-apartheid coalition of all racial groups emerged. Through this forum and others a mass democratic movement got involved in the struggle for the liberation of SA. Together with their African and white compatriots, Hindus and Muslims who openly defied the apartheid laws were arrested, tortured and sometimes killed.

The youth also organised themselves into organisations as the Muslim Youth Movement in order to join the fight against apartheid. They did this through various methods including the use of the print media which highlighted the suffering of those who opposed the apartheid regime.

Chapter 3 discussed the various Hindu and Muslim religious leaders and organisations which were involved in the liberation struggle. It outlined how and when they decided to join the liberation struggle as well as the motivation and reasons of their involvement.

As the racist regime intensified its persecution, the international community stepped into the fray. The world became aware of the atrocities of apartheid when the issue was brought before the United Nations (UN) by the Indian government in 1946.

After holding many talks and a visit by Secretary-General Dag Hammarskjold to SA the UN became “seized with apartheid”. In the following years the world body began to pass a multitude of resolutions condemning the apartheid regime as well as imposing a series of economic, arms and diplomatic sanctions against the country.

After 1964 with ANC and PAC banished into exile and Mandela and other leaders imprisoned on Robben Island for life, new internal formations were created. The South African Student Organisation (SASO) initially became very active at various universities in SA essentially mobilising the youth. In 1978 and after the death in detention of the youth leader, Bantu Biko, another anti-apartheid coalition emerged in the form of the United Democratic Front (UDF).

While UDF spearheaded internal resistance much more vigorously, in exile both ANC and PAC managed to isolate the regime from the rest of the world in many fronts. By the late 1980s apartheid had become untenable and the regime had no choice but to release Mandela and other prisoners from jail. It further relented by unbanning all liberation movements. Soon after the negotiations which culminated in the 1994 first democratic elections began.

Chapter 4 consists mainly of data collected from the field. Eleven (11) Polokwane based respondents were interviewed, comprising of five (5) Muslims and six (6) Hindus respectively. An interview guideline was not the only data collection instrument. Muslims were interviewed individually whilst Hindus were interviewed as a group, kindly arranged by the Chairperson of the Hindu Seva Samaj, the official Hindu body in Polokwane.

While the interview guideline ensured that the same questions were asked to both religious groups, Hindus were invited to meet at the house of the chairperson of the

Hindu Seva Samaj. They are very few and this was done to save time and energy for house to house interviews.

During interviews Muslims indicated that they got involved in the liberation struggle through the Azanian People's Organisation (AZAPO). From 1978 Black Consciousness Movement (BCM) political activists from various BCM organisations in the country were released from detention. They began working towards the formation of a new political organisation, AZAPO, which was formed on 28 April 1978 in Roodepoort (South African History Online 2010).

The organisation adopted the Black Consciousness philosophy advocated by Steven Biko as its ideology. Azapo is thus regarded as heir to BCM norms and values (tradition). Its membership was open to Blacks, Coloureds and Indians. It recognised the importance of student movements in the liberation struggle. Azapo forged links with student organisations notably the Congress of South African Students (COSAS) and Azanian Student Organisation (AZASO) (South African History Online 2010). After the formation of AZASO in November 1979 Azapo worked closely with that students' body.

Many Muslim students joined Azapo at various Universities notably at Durban-Westville. They did not only carry out the mission of opposing apartheid when they came back home to Polokwane, but also worked together with likeminded students from Turfloop. By now Azapo had established branches all over SA and worked with students mobilising them to actively oppose the apartheid regime (South African History Online 2010).

In the 1980s ANC realised the need for a broad based opposition organisation inside SA. Subsequently UDF was formed in 1983, among others, on the strength of that

thinking. As a mass democratic movement, it incorporated many anti-apartheid organisations. It had branches in Limpopo and other parts of the country. That way UDF created the space in which Muslims could enter the national anti-apartheid struggle (Kalley *et al* 1999: 438).

They also established other local anti-apartheid structures such as the Pietersburg Youth Movement (PYM). PYM had ties with University student anti-apartheid movements which mobilised the Indian youth to get involved in the liberation struggle. When those who went to Durban-Westville University came back home during the holidays they would go to Turfloop and share with students there what they learned about the struggle. This ensured that there were always ties between them and other youth formations active nationally (Kalley *et al* 1999:438).

During the struggle as today, the Polokwane Hindu community was very small and comprised of just a handful of families. For that reason they chose to devote their time to religion and culture rather than to the struggle for liberation. Today however they are serving the country in various capacities at local, provincial and national level.

The foregoing is in line with the theoretical framework of post-modernism briefly discussed in Chapter 1. Such religions have their place and represent legitimate voices in SA diverse multi - cultural society. In terms of that theory those groups have the right to be heard on all issues that affect them. It is only when avenues for dialogue and deliberation are opened up that way that democracy can be fortified and unity promoted.

5.2 Challenges encountered in data collection

Challenges encountered in data collection included lack of funding. This hamstrung travel to other towns in Limpopo for data collection. Hence the data collected only came from the city of Polokwane.

The other challenge related to locating Muslims and Hindus who were involved in the liberation struggle in this city. This is because the struggle ended more than twenty years ago and most of those involved had either relocated to other cities or passed on (died). It has to be said that members of these two religions are very few and during the struggle the numbers were even less than they are today. Those who were interviewed stated that there is no written account of those who participated in the liberation struggle in Polokwane. All they have are the memories of what their parents told them about their involvement. Some of them pointed out however that at some point they were interviewed by local newspapers about their account and what they knew of the struggle.

Chapter 5 provided an overview and some insights which the study unearthed regarding the role which minority religions played in the liberation of SA.

5.3. Recommendations

Emanating from the study, the following recommendations can be made:

- Extensive research still remains to be done on the role the two religions played in the liberation of SA. Although literature is plentiful on this topic much still needs to be done about the role these religions played in shaping the Limpopo province.

- Those who were involved in the struggle and their descendants should be encouraged to record their accounts (written or orally) of the struggle. These should then be archived or published.
- Schools and tertiary institutions should be encouraged to develop interest and teach their students about the role which minority religions played in the liberation of SA. After all this will accord with the Post-Modernist perspective adopted by this study.
- The foregoing can only be achieved when resources have been availed for extensive and in-depth research. The information unearthed that way will not only be important to the Limpopo Muslims and Hindus but also to the preservation of the province's heritage and culture.

5.4. Study Limitations

While the study has to a great extent achieved its aim and objectives, the applicability and generalisation of the findings is limited by the fact that the research took place at a specific location (Polokwane) in the province. More expansive research is required to collect data from other towns and localities so that a wider and deeper profile could be obtained about the role which these religions played in Limpopo in particular and SA in general.

5.5. Conclusion

The research investigated the role of minority religions in the liberation of SA with the focus on Limpopo province. Just like many other South African members of these religions were directly and indirectly affected by apartheid.

But together with other racial groups they established mass based political formations which ultimately triumphed over that system.

As Chapter 5 suggested much still needs to be done to research, record and publicise the role which minority religions played in Limpopo and the rest of SA respectively. Efforts in this regard will benefit the current generation just as much as future generations (posterity).

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7. Appendices

Appendix A: Interview- Guide

Introduction

My name is **Mmaphuti Langa**, an **MA** International Politics student at the University of Limpopo (UL). I am conducting research about "**The Role of Islam and Hinduism in the liberation of SA: The Limpopo Perspective (1970-1994)**". I want to ask you a few questions about this topic. Your assistance will greatly contribute towards completing my studies.

The interview will not take too much of your time. Do you want to participate? If so, thank you for participating.

Questions

Biographical Information of Hindu and Muslim members

1. Area

2. Gender

3. Age group

4. How did you contribute to the liberation struggle?

Elaborate

5. Educational level

<input type="text"/>	<input type="text"/>
----------------------	----------------------

6. Marital status

<input type="text"/>	<input type="text"/>
<input type="text"/>	<input type="text"/>

7. Occupational status?

<input type="text"/>	<input type="text"/>
<input type="text"/>	

B.General understanding on the role of members and organisations of Hindu and Muslim religions

1. What motivated you to get involved in the liberation struggle?

.....
.....

2. What contribution did you make to the liberation struggle?

.....
.....

3. What religion defined your involvement in the liberation struggle?

.....
.....

4. How did your organisation/s get involved in the liberation struggle?

.....
.....

5. What type of challenges did you face in encouraging people to get involved in the liberation struggle?

.....
.....

6. How successful were you in mobilising the people to join the struggle?

.....
.....

7. Do you think your role in the liberation struggle was recognised? If yes, how so?

.....
.....

C. Interview with Hindu and Muslim religious leaders

1. What motivated you to get involved in the liberation struggle?

.....
.....

2. What contribution did you make to the liberation struggle?

.....
.....

3. Which religion inspired your organisation to join the anti-apartheid movements?

.....
.....

4. Which challenges did you encounter in encouraging people to get involved in the liberation struggle?

.....
.....

5. Were you successful in mobilising people into joining the anti-apartheid struggle?

.....
.....

6. As leader of a minority religious group in SA and Limpopo do you think that your role in the liberation struggle was appreciated and has been sufficiently acknowledged/recognised?

.....
.....

Appendix B: Consent form

I _____ hereby agree to participate in this MA research project whose purpose was fully explained to me. I understand that my participation is voluntary and that my responses/answers will be kept confidential and will not be disclosed to anyone unless with my express consent.

I have not been forced or threatened in anyway. Neither have I been offered any material reward to participate.

Signature _____

Date _____

