

INTERNATIONAL
CONVENTION
THE ELIMINATION
ALL FORMS OF
RACIAL DISCRIMINATION



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COMMITTEE ON THE ELIMINATION OF
RACIAL DISCRIMINATION
Seventeenth session

CONSIDERATION OF REPORTS SUBMITTED BY STATES PARTIES
UNDER ARTICLE 9 OF THE CONVENTION

Fifth periodic reports of States Parties due in 1978

Addendum

PAKISTAN 1/

13 March 1978

1. The people of Pakistan being composed of a relatively homogenic racial group and following the precepts of Islam, which is a universal religion advocating tolerance for people belonging to every race, have not faced the problem of racial discrimination. It has, therefore, not been necessary to enact any new laws or administrative measures to deal specifically with racial discrimination other than those already existing in the country.

2. The criminal law of Pakistan, as contained in the Pakistan Penal Code and other enactments, does not make any distinction between people belonging to different races, as it is applicable to all persons in the country. The fact that the offender or the victim belongs to a particular race is no defence. Consequently, any offence which was committed as a result of racial hatred would be as much punishable as any other offence.

1/ For previous reports submitted by the Government of Pakistan and the summary records of meetings of the Committee at which such reports were considered, see:

- (1) Initial report - CERD/C/R.3/Add.10 and Add.42 (CERD/C/SR.35, 51, 56 and 58)
- (2) Second periodic report - CERD/C/R.30/Add.14 (CERD/C/SR.134)
- (3) Third periodic report - CERD/C/R.70/Add.8 (CERD/C/SR.191-192)
- (4) Fourth periodic report - CERD/C/R.90/Add.22 (CERD/C/SR.322)

Dissemination of ideas discouraging racial discrimination

3. To implement the Convention on Elimination of All Forms of Racial Discrimination the National Assembly of Pakistan promulgated Act VI of 1973 in order to implement the provisions of the Convention. This act amended the existing provisions of the Pakistan Penal Code making them specifically applicable to Racial Discrimination and enhancing the punishment that may be awarded as follows:

- (i) Section 505 of the Pakistan Penal Code has been amended by the aforementioned act to make circulation of any information or rumour or news likely to create enmity or hatred between different races or castes an offence (appendix I).
- (ii) Section 153-A of the Pakistan Penal Code 1860, which has also been amended, now specifically provides that inciting feelings of enmity on the basis of race or caste or organizing any movement to incite racial feelings is an offence (appendix II).
- (iii) Section 99-A of the Code of Criminal Procedure 1898 authorizes the provincial governments to prevent the circulation, by forfeiture, of publications which propagate racial discrimination (appendix III).
- (iv) The Security of Pakistan Act of 1952 authorizes the imposition of restrictions on the movement of persons who act or are about to act in a manner prejudicial to the external affairs of Pakistan. Since support for the movement to end all forms of racial discrimination is a cardinal principle of the foreign policy of Pakistan, dissemination of ideas which encourage racial discrimination would be punished under the act.
- (v) The Political Parties Act 1962, section 3 deals with the formation of a political party propagating ideas contrary to Islamic ideology. Islam expressly forbids all forms of racial discrimination. Consequently formation of a party which propagates superiority of one race over another, or which tries to ensure domination of one race by another would be prohibited under the act (appendix IV).

4. The Constitution and the laws of Pakistan guarantee that there shall be no racial discrimination in the fields of political, civil, economic, social and culture rights. The fundamental rights enumerated in chapter I of the Constitution are conferred either on all "persons" or on all "citizens". The former term is applicable to all individuals - whatever their race - found in the territory of Pakistan. The latter term is used to distinguish between citizens and non-citizens and has no racial connotations. Whether a particular person is a citizen or not depends on two laws: the Naturalization Act, 1926 and the Pakistan Citizenship Act, 1952. The conditions for the grant of citizenship as laid down in these acts do not make a definite racial origin a precondition for the grant of status. Non-citizens and foreigners, whatever their racial origin, become entitled to all the rights enumerated in chapter I if they satisfy the requisite conditions of residence and language proficiency.

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Access to public places

5. The right to move about freely has been conferred on all citizens of Pakistan (art. 15 of the Constitution) regardless of their racial origin. Restrictions can be imposed "in the public interest", but as article 26 of the Constitution provides, "in respect of access to places of public entertainment or resort, not intended for religious purposes only, there shall be no discrimination against any citizen" on the ground only of race, caste etc.

Protection and remedies

6. The Constitution and the laws of Pakistan contain adequate provisions guaranteeing people belonging to all races effective protection and remedies through the competent national tribunals against any act of racial discrimination. Article 199 (1) (c), read with article 25 of the Constitution, may be mentioned in particular. The former article gives to the High Court the jurisdiction to make an order to enforce fundamental rights which, as mentioned before, do not distinguish between people belonging to different races. One of the fundamental rights conferred by the Constitution is equality of citizens. Article 25 (1) states: "All citizens are equal before law and are entitled to equal protection of law." Discrimination on the basis of race would be contrary to this article and would be enforceable by obtaining an order under article 199 (1) (c).

7. Reparations can be claimed against a public servant under the general civil law if he acts maliciously in the performance of his duties. A person feeling that he is being denied some right because of his race can therefore sue the public servant in his personal capacity.

Restrictions on the authority of the State

8. The prohibition against racial discrimination must be considered in the context of the general laws of Pakistan. Every person is entitled to be treated in accordance with law and only in accordance with the law (art. 4). The laws of Pakistan do not make any distinction between people belonging to different races. Therefore, an act of racial discrimination cannot be justified under the law. On the contrary, if a public servant discriminates between races in the performance of his public duties he can be prosecuted. Under section 166 of the Pakistan Penal Code, if a public servant knowingly disobeys any law as to the way in which he is to conduct himself as such public servant, intending to cause injury to any person, he commits an offence.

Discouraging institutions and organizations propagating racial discrimination

9. Since participation in and encouragement of any organization formed to propagate racial discrimination is an offence, public servants are, by implication, prohibited from sponsoring, defending or supporting racial discrimination. Similarly public authorities and institutions are prohibited from promoting or inciting racial discrimination. In addition, one of the provisions of the Constitution contains a prohibition against discrimination in recruitment for

appointment to the services in Pakistan on the basis of race, thus ensuring that government jobs cannot be the preserve of any one race.

Review of national legislation

10. The machinery for review of the laws of Pakistan provided for in the Constitution ensures that laws encouraging racial discrimination are automatically brought to the notice of the legislature and changed. Article 227 (1) of the Constitution provides: "All existing laws shall be brought into conformity with the injunctions of Islam as laid down in the Holy Quran and Sunnah." This task is assigned to the Council of Islamic Ideology. Racial discrimination is against the injunctions of Islam and therefore any law encouraging racial discrimination would automatically come within the purview of the Council which would recommend its repeal. It has therefore not been found necessary to set up any special body to review laws to end racial discrimination.

Measures to discourage racial discrimination

11. So essential has the protection of minorities been considered by the framers of the Constitution that three provisions have been made on the subject. The preamble states: "... adequate provision shall be made for the minorities freely to profess and practice their religion and develop their cultures". Article 33 states: "The State shall discourage parochial, racial, tribal sectarian and provincial prejudices among the citizens." Article 36 states: "The States shall safeguard the legitimate rights and interests of the minorities, including their due representation in the Federal and Provincial Services." These provisions, which constitute the principles of policy the State must follow, will ensure two things: (a) that the minorities shall be preserved; (b) that the minorities shall be assured of harmonious integration into the mainstream of national life.

12. In fact discouragement of all kinds of discrimination on the basis of race, descent, ethnic origin is one of the basic norms of Pakistani society. Children are taught the basic precepts of Islam in their schools, which preach that there is no racial distinction among human beings no matter what their race, colour, ethnic origin or language. Relevant extracts of the Constitution of Pakistan are attached to this report as appendix V.

Political support

13. Pakistan has fully supported the just aspirations of the people of southern Africa, within the United Nations and outside, for self-determination and independence and considers that no solution short of independence on the basis of majority rule can be acceptable to the people of southern Africa. Pakistan has also consistently supported all actions and resolutions of the United Nations calling upon the Government of South Africa to refrain from its inhuman policies of apartheid which are contrary to the provisions of the United Nations Charter and the Universal Declaration of Human Rights. Messages issued by the Government

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of Pakistan, at the highest political level, from time to time, condemning apartheid and reiterating support for the peoples of southern Africa are annexed to this report as appendix VI.

14. Pakistan has also extended material support to the people of southern Africa. Pakistan has been regularly making the following contributions every year as a mark of solidarity with the people of southern Africa who are struggling against the oppressive system of racism and racial discrimination:

- (a) Contribution for relief and assistance to families of opponents of South African policies of apartheid;
- (b) Contribution to the United Nations Trust Fund for Namibia;
- (c) Contribution towards the expenses of the Committee for the Elimination of Racial Discrimination.

Besides, under the United Nations Educational and Training Programme for southern Africa, Pakistan every year contributes towards this programme by reserving seats in various educational institutions to provide training and educational facilities to the people of southern Africa.

15. During the year under review, Namibia Day and other anti-apartheid days designated by the United Nations have been observed in Pakistan to focus public attention on the struggle for independence of people under colonial and alien domination and under laws that are discriminatory in their application. Special functions were organized in various national and non-governmental centres as well as educational institutions in Pakistan to highlight the liberation struggle of the peoples of southern Africa. Aside from special messages issued by the President and the former Prime Minister of Pakistan on these occasions, various political parties of the country adopted resolutions expressing their solidarity with the peoples of southern Africa who are engaged in waging a heroic struggle against the racist régimes. At these functions the need to launch a vigorous campaign on an international level for the liberation of oppressed peoples of southern Africa was emphasized. Leading poets of the country have recited poems eulogizing the freedom struggle being waged by the Africans against oppression and deprivation. Extensive coverage of the events has been given by the news media through newspaper articles, editorials, radio and TV programmes highlighting the struggle against racism and racial discrimination.

Appendix I

PAKISTAN PENAL CODE, SECTION 505

Statement conducing to public mischief:

- (1) Whoever makes, publishes or circulates any statement, rumour or report:
 - (a) With intent to cause or incite, or which is likely to cause or incite, any officer, soldier, sailor or airman in the Army, Navy or Air Force of Pakistan to mutiny or otherwise disregard or fail in his duty as such; or
 - (b) With intent to cause, or which is likely to cause, fear or alarm to the public or to any section of the public whereby any person may be induced to commit an offence against the State or against the public tranquillity; or
 - (c) With intent to incite, or which is likely to incite, any class or community of persons to commit any offence against any other class or community;
shall be punished with imprisonment for a term which may extend to seven years and with fine.
- (2) Whoever makes, publishes or circulates any statement or report containing rumour or alarming news with intent to create or promote, or which is likely to create or promote, on grounds of religion, race, place of birth, residence, language, caste or community or any other ground whatsoever, feelings of enmity, hatred or ill-will between different religious, racial, language or regional groups or castes or communities, shall be punished with imprisonment for a term which may extend to seven years and with fine.

Explanation - It does not amount to an offence within the meaning of this section, when the person making, publishing or circulating any such statement, rumour or report has reasonable grounds for believing that such statement, rumour or report is true and makes, publishes or circulates it in good faith and without any such intent as aforesaid.

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Appendix II

PAKISTAN PENAL CODE, SECTION 153-A

(i) for section 153-A the following shall be substituted, namely: "153-A. Promoting enmity between different groups, etc. - Whoever -

(a) by words, either spoken or written, or by signs, or by visible representations or otherwise, promotes or incites, or attempts to promote or incite, on grounds of religion, race, place of birth, residence, language, caste or community or any other ground whatsoever, disharmony or feelings of enmity, hatred or ill-will between different religious, racial, language or regional groups or castes of communities; or

(b) commits, or incites any other person to commit, any act which is prejudicial to the maintenance of harmony between different religious, racial, language or regional groups or castes or communities or any group of persons identifiable as such on any ground whatsoever and which disturbs or is likely to disturb public tranquillity; or

(c) organizes, or incites any other person to organize, any exercise, movement, drill or other similar activity tending that the participants in any such activity shall use or be trained to use criminal force or violence or knowing it to be likely that the participants in any such activity will use or be trained to use criminal force or violence, or participates, or incites any other person to participate, in any such activity intending to use or be trained to use criminal force or violence or knowing it to be likely that the participants in any such activity will use or be trained to use criminal force or violence, against any religious, racial, language or racial regional group or caste or community or any group or caste or community or any group of persons identifiable as such on any ground whatsoever and any such activity for any reason whatsoever causes or is likely to cause fear or alarm or a feeling of insecurity amongst members of such religious, racial, language or regional group or caste or community.

shall be punished with imprisonment for a term which may extend to five years and with fine.

Explanation - It does not amount to an offence within the meaning of this section to point out, without malicious intention and with honest view to their removal, matter which are producing, or have a tendency to produce, feelings of enmity or hatred between different religious, racial, language or regional groups or castes or communities.

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Appendix III

CODE OF CRIMINAL PROCEDURE
SECTION 99-A

(1) Where

- (a) Any newspaper or book as defined in the Press Registration of Books Act 1867 or
- (b) Any document

wherever printed, appears to the Provincial Government to contain any treasonable or seditious matter or any matter which is prejudicial to national integration or any matter which promoted or is intended to promote feelings of enmity or hatred between different classes of the citizens of Pakistan, or which is deliberately and maliciously intended to outrage the religious feelings or any such class by insulting the religion or the religious belief of that class, that is to say, any matter the publication of which is punishable under Section 123 A or Section 124 A or Section 153 A or Section 295 A of the Pakistan Penal Code, the Provincial Government may, by notification in the official gazette, stating the grounds of its opinion, declare every copy of such book or other document to be forfeited to Government, and thereupon any police officer may seize the same wherever found in Pakistan, and any Magistrate may authorize any police officer not below the rank of Sub-Inspector to enter upon and search for the same in any premises where any copy of such issue or any such book or other document may be, or may be reasonably suspected to be.

(2) In subsection (1) document, includes also any painting drawing or photograph or other visable representation.

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Appendix IV

1. Political Parties Act 1962, vol. XIV, p. 35
2. "Political party" includes a group or combination of persons who are operating for the purpose of propagating any political opinion or acting in a manner, prejudicial to Islamic Ideology on the integrity or security of Pakistan.
6. Reference to Supreme Court regarding certain parties

7.(2) Penalty

Any person who, after the dissolution of a political party under subsection (2) of section 6, holds himself out as a member or office bearer of that party, or acts for, or otherwise associates himself with that party, shall be punishable with imprisonment for a term which may extend to two years or with fine or with both.

- 8.(I) Certain disqualifications for being a member of the National or a Provincial Assembly.

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Appendix V

RELEVANT EXTRACTS TAKEN FROM CONSTITUTION OF PAKISTAN

Article 4

Right of individuals
to be dealt with in
accordance with law,
etc.

(1) To enjoy the protection of law and to be treated in accordance with law is the inalienable right of every citizen, wherever he may be, and of every other person for the time being within Pakistan.

(2) In particular -

- (a) no action detrimental to the life, liberty, body reputation or property of any person shall be taken except in accordance with law;
- (b) no person shall be prevented from or be hindered in doing that which is not prohibited by law; and
- (c) no person shall be compelled to do that which the law does not require him to do.

Article 15

Freedom of movement, etc.

Every citizen shall have the right to remain in, and, subject to any reasonable restriction imposed by law in the public interest, enter and move freely throughout Pakistan and to reside and settle in any part thereof.

Article 25

Equality of citizens

(1) All citizens are equal before law and are entitled to equal protection of law.

(2) There shall be no discrimination on the basis of sex alone.

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Article 25 (continued)

(3) Nothing in this article shall prevent the State from making any special provision for the protection of women and children.

Article 26

Non-discrimination in respect of access to public places

(1) In respect of access to places of public entertainment or resort, not intended for religious purposes only, there shall be no discrimination against any citizen on the ground only of race, religion, caste, sex, residence or place of birth.

(2) Nothing in clause (1) shall prevent the State from making any special provision for women and children.

Article 33

Parochial and other similar prejudices to be discouraged

The State shall discourage parochial, racial, tribal, sectarian and provincial prejudices among the citizens.

Article 36

Protection of minorities

The State shall safeguard the legitimate rights and interests of minorities, including their due representation in the Federal and Provincial Services.

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Article 199 (1)(c)

Jurisdiction of High Court

(1)(c) on the application of any aggrieved person, make an order giving such directions to any person or authority, including any Government exercising any power or performing any function in, or in relation to, any territory within the jurisdiction of that Court as may be appropriate for the enforcement of any of the Fundamental Rights conferred by Chapter 1 of Part II.

Article 227

Provisions relating to
the Holy Quran and
Sunnah

(1) All existing laws shall be brought in conformity with the Injunctions of Islam as laid down in the Holy Quran and Sunnah, in this Part referred to as the Injunctions of Islam, and no law shall be enacted which is repugnant to such Injunctions.

(2) Effect shall be given to the provisions of clause (1) only in the manner provided in this Part.

(3) Nothing in this Part shall affect the personal laws of non-Muslim citizens or their status as citizens.

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Appendix VI

GOVERNMENT MESSAGES CONDEMNING APARTHEID

Message issued on behalf of the Minister of State for Defence and Foreign Affairs on 21 March 1974 on the observance of International Day for the Elimination of Racial Discrimination

Today we are observing the International Day for the Elimination of Racial Discrimination. On this day, 14 years ago, peaceful demonstrators against the abhorrent policies of apartheid were massacred in the city of Sharpeville, South Africa. The recollection of their martyrdom must renew our resolve to remove the blot of racial arrogance, domination and suppression from the pages of contemporary history.

The policies of apartheid and all other forms of racial discrimination are revolting to the tenets of tolerance that are instilled in the people of Pakistan by their faith and cultural outlook. Pakistan was among the very first in the United Nations to challenge these policies and to undertake the measures adopted by the international community to bring an end to these odious practices which have persisted from the age of imperialism and colonialism.

Pakistan is committed to provide concrete and tangible support to those who are engaged in the heroic battle against the forces of racial intolerance and exploitation. On this day, we rededicate ourselves to enlarge and intensify this support. The struggle for human dignity, equality and justice will be long and arduous. The people of Pakistan have no doubt, however, that it will ultimately triumph.

Statement issued on behalf of the Minister of State for Defence and Foreign Affairs on the occasion of the Day for the Elimination of Racial Discrimination - 21 March 1975

Fifteen years ago this day, a number of innocent and unarmed men, women and children, demonstrating peacefully against the oppressive apartheid régime in South Africa, were brutally massacred. It is in tribute to their memory and to the justice of their cause, that the international community observes this day each year as the Day for the Elimination of Racial Discrimination.

During the last year, significant successes have been achieved in the fight for freedom and equality. After the dismantling of the Portuguese colonial empire, there is reason to believe that the remaining vestiges of racial domination will also disappear in the near future.

The struggle for the emancipation of peoples under colonial and alien rule epitomises the current era in history. The people of Pakistan are an inextricable part of this struggle. On this occasion, the Government and people of Pakistan reaffirm their solidarity and support for the just struggle of people against prejudice and oppression wherever, and in whatever form, these may be manifested.

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Message issued on behalf of the Prime Minister to observe the International Day for the Elimination of Racial Discrimination - 21 March 1976

Today, Pakistan joins the world community in observing the International Day for the Elimination of Racial Discrimination. The sacrifice, 16 years ago, of peaceful demonstrators massacred for their opposition to the apartheid policies of South Africa, continues to be a source of inspiration to all those engaged in the struggle against the scourge of racism and colonialism and for the establishment of human equality.

In the past year, this struggle has achieved significant victories. The independence of Mozambique and Angola has brought the racist régimes in Pretoria and Salisbury face to face with historically unfolding realities and the just and militant aspirations of Africa. The struggles for self-determination and equality in Zimbabwe, Namibia and in South Africa have been intensified. True liberation can be achieved only through a people's struggle and sacrifice. We are confident that the peoples in southern Africa will ultimately triumph through their own resolute effort. While no external power can fight their wars or win their victories, it remains the duty of all Members of the United Nations to give all moral and material help to these peoples in their just cause.

Pakistan was among the first to raise its voice against racism and apartheid in the United Nations. In recent years, we have sought to make concrete and tangible contributions to the advancement of the legitimate aspirations of the African peoples. This consistent support is a spontaneous expression of our belief in the equality and dignity of man and our solidarity with all peoples seeking to exercise their right of self-determination in accordance with the United Nations Charter.

On this day, Pakistan again pledges its support to all those engaged in the struggle against racism and oppression in Africa and elsewhere.

Message issued on behalf of the Prime Minister on the International Day for the Elimination of Racial Discrimination - 21 March 1977

The people of Pakistan join the world community today in observing the International Day for the Elimination of Racial Discrimination to commemorate the martyrdom of the innocent victims of apartheid in Sharpeville. This infamous act of brutality, repeated with greater ferocity in Soweto and other places last year, has aroused peoples all over the world against the oppressive system of racism in southern Africa and strengthened their resolve to secure its total elimination.

The racists remain oblivious to the conscience of humanity, to the appeals and resolutions of the United Nations and even to the new realities which confront them on their borders. The heroic liberation struggles waged by the peoples of Mozambique, Angola and Guinea-Bissau illustrate that not only the balance of justice but the logic of history itself is arraigned against the last bastions of colonialism. The peoples of Azania, Zimbabwe and Namibia can no longer be

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diverted from their destiny by illusions of nationhood under colonial tutelage and the installation of puppet régimes in their homelands. It is yet not too late for the racist régimes to end their futile defiance and prevent a conflagration in which they will ultimately pay the highest price.

The struggle against colonial and racist rule in southern Africa is but the overt manifestation of the fundamental conflict which has pitted the peoples of the third world against the forces of exploitation and domination for the past several decades. It is no accident that the colonial régimes have survived primarily because their exploitative and aggressive designs have been abetted, directly or indirectly, by those who continue to put greater value in the politics of power and the momentary surge of commerce rather than the sacred values of human dignity, equality and freedom enshrined in the United Nations Charter. Each victory against colonialism and racism in southern Africa is a victory for the third world, for the eventual and uninhibited freedom, political and economic, of all peoples.

On this day, Pakistan reiterates its determination to work actively, in solidarity with the liberation movements and the "front-line" African States, for the liberation of southern Africa; for only then can the flower of freedom fully bloom over the entire continent of Africa.

Foreign Office spokesman's statement on the Day of Solidarity with the Struggling People of South Africa - 16 June 1977

Today Pakistan joins the international community in observing the International Day of Solidarity with the Struggling People of South Africa. The slaughter last year of innocent men, women and children protesting against apartheid in Soweto and other South African townships was a manifestation not only of the Pretoria régime's brutality but also of the heroic determination of the black people to make every sacrifice necessary to end their bondage and achieve the goal of equality and human dignity. Each day of racist resistance to their just aspirations will make the inevitable defeat of apartheid more catastrophic for the white supremacists. On this day, Pakistan renews its pledge to assist in every possible way to ensure the victory of freedom in South Africa.

Message issued on behalf of the President of Pakistan on Namibia Day - 26 August 1977

Today, the international community is observing Namibia Day at a crucial stage in the liberation struggle of the territory. If the racist régime in Pretoria has conceded the principle of independence for Namibia, this is because of the heroic sacrifices of its people and their determination to achieve freedom at all costs.

No arrangements for the transition to independence can be acceptable to the international community or to the Namibian people if they contravene the basic principles established by the resolutions of the United Nations for the decolonization of Namibia. To leave the supervision of this transition in the hands of the Vorster régime would be to perpetrate a farce on the Namibian people and the world community. South Africa's administration and armed forces must withdraw from Namibia.

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The United Nations must assume its legal and moral responsibilities to ensure a fair and impartial transfer of power. Moreover, the legitimate representatives of the Namibian people, SWAPO, should be fully associated with the interim arrangements towards independence. There is no doubt that, apart from other interested powers, the African States will, in accordance with the decisions of the recent OAU Summit, play an effective part in facilitating the final steps towards Namibia's freedom. .

Pakistan has consistently upheld the right of the Namibian people to self-determination and independence and made every endeavour to contribute to this objective within its modest means. On this day, the people and Government of Pakistan reaffirm their determination to assist, morally and materially, in ensuring the success of the noble struggle of Namibia for independence from colonial domination and exploitation.

Message issued on behalf of the President of Pakistan on the Day of Solidarity with the People of Namibia - 27 October 1977

I wish to reiterate on behalf of the people of Pakistan our solidarity with the Namibian people in their struggle for national liberation. The people of Pakistan have followed with great admiration the inexorable march of the people of Namibia towards freedom and independence. At this turning point when their determination and will have compelled the colonial régime in Pretoria to recognize the principle of independence, it is befitting that the international community should solemnly reaffirm its full support for the people of Namibia.

The colonial hold of the racist régime of South Africa over Namibia is an intolerable remnant of the past. It is as much an affront to the world's conscience as an anachronism in our times. We condemn unreservedly the foredoomed attempts of the Pretoria régime to reverse the stream of history. The Pretoria régime's efforts to perpetuate its domination over the area and its tactics aimed at destroying the national unity and territorial integrity of Namibia are bound to fail. Its feverish build-up of arms and transparent attempts at the acquisition of nuclear weapons will only spur the resolve of the brave Namibian people to move forward towards attaining their goal of independence.

The elimination of colonialism in all its forms and manifestations remains a global challenge and an international responsibility. The world community is watching with hope the five Power mediatory efforts for a peaceful transition of power in Namibia. However, any solution without the participation of SWAPO, the sole and authentic representative of the Namibian people, would be a mockery of the principle of self-determination. No arrangements for the transition to independence can be acceptable to the international community or to the Namibian people if they do not accord with the basic principles laid down in the United Nations for the decolonization of Namibia. To allow South Africa to retain its military presence in Namibia or to continue to hold a title to Walvis Bay would be to negate Namibian independence.

On this day, Pakistan declares once again its unwavering solidarity with the struggle of the people of Namibia for national liberation. We shall continue to stand by them and extend to them all our moral and material support until they have succeeded in eliminating the last vestiges of colonial rule.