

INTERNATIONAL  
CONVENTION  
ON THE ELIMINATION  
OF ALL FORMS OF  
RACIAL DISCRIMINATION



CERD

Distr.  
GENERAL

CERD/C/66/Add.10  
4 March 1980

Original: ENGLISH

COMMITTEE ON THE ELIMINATION  
OF RACIAL DISCRIMINATION  
Twenty-first session

UN Doc. EY

21 R 1200

UN/CA COLLECTION

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

Sixth periodic reports of States Parties due in 1980

Addendum

PAKISTAN 1/

[27 February 1980]

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);
- (5) Fifth periodic report - CERD/C/20/Add.15 (CERD/C/SR.391).

## INTRODUCTION

1. Pakistan consists of four provinces: Baluchistan, Sind, the Punjab and the North West Frontier Province (N.W.F.P), with a total land area of 310,403 square miles

2. A number of languages are spoken in different sub-regions of the country. Pushto is spoken in the North West, Baluchi in most parts of Baluchistan, Punjabi in the upper Indus plain and Sindhi in the lower Indus plain. Urdu, which is the national language of the country, is understood and spoken by a great majority of the people of Pakistan.

3. The existing population of the country is estimated at approximately 75 million. According to the census of 1972 the total population of Pakistan was 62,461,883 out of which 60,434,659 were Muslims, 296,837 caste Hindus, 603,369 scheduled castes, 907,861 Christians, 4,318 Budhists, 2,539 Parsis and 205,250 others.

## CONSTITUTIONAL GUARANTEES AGAINST RACIAL DISCRIMINATION

4. The Constitution of Pakistan guarantees that there will be no racial discrimination in any field in Pakistan. Following are the relevant provisions:

(i) "Article 33: The State shall discourage parochial, racial tribal, sectarian and provincial prejudices among the citizens."

(ii) "Article 38: The State shall

- (a) secure the well-being of the people, irrespective of sex, caste, creed or race, by raising their standard of living, by preventing the concentration of wealth and means of production and distribution in the hands of a few to the detriment of general interest and by ensuring equitable adjustment of rights between employers and employees, and landlords and tenants;
- (b) provide for all citizens, within the available resources of the country, facilities for work and adequate livelihood with reasonable rest and leisure;
- (c) provide for all persons employed in the service of Pakistan or otherwise, social security by compulsory social insurance or other means;
- (d) provide basic necessities of life, such as food, clothing, housing, education and medical relief, for all such citizens, irrespective of sex, caste, creed or race, as are permanently or temporarily unable to earn their livelihood on account of infirmity, sickness or unemployment;
- (e) reduce disparity in the income and earnings of individuals, including persons in the various classes of the service of Pakistan; and
- (f) eliminate riba as early as possible."

5. Under the Constitution of Pakistan everyone in Pakistan has the right to equality before the law and of equal protection for all citizens without distinction as to race, colour or national or ethnic origin. Any infringement of this right is justifiable. Following are the relevant provisions:

(i) "Article 25. (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.

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

6. The Constitution and the laws of Pakistan guarantee that there shall be no racial discrimination in the fields of political, civil, economic, social and cultural rights. The relevant constitutional provisions are reproduced below:

(i) "Article 17. (1) Every citizen shall have the right to form associations or unions, subject to any reasonable restrictions imposed by law in the interest of sovereignty or integrity of Pakistan, public order or morality.

(2) Every citizen, not being in the service of Pakistan shall, have the right to form or be a member of a political party, subject to any reasonable restrictions imposed by law in the interest of the sovereignty or integrity of Pakistan and such law shall provide that where the Federal Government declares that any political party has been formed or is operating in a manner prejudicial to the sovereignty or integrity of Pakistan, the Federal Government shall, within fifteen days of such declaration, refer the matter to the Supreme Court whose decision on such reference shall be final.

(3) Every political party shall account for the source of its funds in accordance with law."

(ii) "Article 18. Subject to such qualifications, if any, as may be prescribed by law, every citizen shall have the right to enter upon any lawful profession or occupation, and to conduct any lawful trade or business:

Provided that nothing in this Article shall prevent

(a) the regulation of any trade or profession by a licensing system; or

(b) the regulation of trade, commerce or industry in the interest of free competition therein; or

(c) the carrying on, by the Federal Government or a Provincial Government, or by a corporation controlled by any such Government, of any trade, business, industry or service, to the exclusion, complete or partial, of other persons."

(iii) "Article 19. Every citizen shall have the right to freedom of speech and expression, and there shall be freedom of the press, subject to any reasonable restrictions imposed by law in the interest of the glory of Islam or the integrity, security or defence of Pakistan or any part thereof, friendly relations with foreign States, public order, decency or morality, or in relation to contempt of court, commission of or incitement to an offence."

(iv) "Article 24. (1) No person shall be deprived of his property save in accordance with law.

(2) No property shall be compulsorily acquired or taken possession of save for a public purpose, and save by the authority of law which provides for compensation therefor and either fixes the amount of compensation or specified the principles on and the manner in which compensation is to be determined and given.

(3) Nothing in this Article shall affect the validity of

(a) any law permitting the compulsory acquisition or taking possession of any property for preventing danger to life, property or public health; or

(b) any law permitting the taking over of any property which has been acquired by, or come into the possession of, any person by any unfair means, or in any manner, contrary to law; or

(c) any law relating to the acquisition, administration or disposal of any property which is or is deemed to be enemy property or evacuee property under any law (not being property which has ceased to be evacuee property under any law); or

(d) any law providing for the taking over of the management of any property by the State for a limited period, either in the public interest or in order to secure the proper management of the property, or for the benefit of its owner; or

(e) any law providing for the acquisition of any class of property for the purpose of

(i) providing housing and public facilities and services such as roads, water supply, sewerage, gas and electric power to all or any specified class of citizens; or

(ii) providing education and medical aid to all or any specified class of citizens; or

(iii) providing maintenance to those who, on account of unemployment, sickness, infirmity or old age, are unable to maintain themselves; or

(f) any existing law or any law made in pursuance of Article 253.

(4) The adequacy or otherwise of any compensation provided for by any such law as is referred to in this Article, or determined in pursuance thereof, shall not be called in question in any court."

(v) "Article 26. (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."

(vi) "Article 27. (1) No citizen otherwise qualified for appointment in the service of Pakistan shall be discriminated against in respect of any such appointment on the ground only of race, religion, caste, sex, residence or place of birth:

Provided that, for a period not exceeding ten years from the commencing day, posts may be reserved for persons belonging to any class or area to secure their adequate representation in the service of Pakistan:

Provided further that, in the interest of the said service, specified posts or services may be reserved for members of either sex if such posts or services entail the performance of duties and functions which cannot be adequately performed by members of the other sex.

(2) Nothing in clause (1) shall prevent any Provincial Government, or any local or other authority in a Province, from prescribing, in relation to any post or class of service under that Government or authority, conditions as to residence in the Province, for a period not exceeding three years, prior to appointment under the Government of authority."

(vii) "Article 28. Subject to Article 251 any section of citizens having a distinct language, script or culture shall have the right to preserve and promote the same and subject to law, establish institutions for that purpose."

MEASURES ADOPTED TO GIVE EFFECT TO THE PROVISIONS OF THE INTERNATIONAL CONVENTION ON THE ELIMINATION OF ALL FORMS OF RACIAL DISCRIMINATION

7. On 21 December 1965, the General Assembly adopted and opened for signature and ratification, the International Convention on the Elimination of All Forms of Racial Discrimination. This Convention binds States Parties "to pursue by all appropriate means and without delay a policy of eliminating racial discrimination in all its forms and promoting understanding among all races."

8. The Convention was opened for signature in New York on 7 March 1966 and entered into force on 4 January 1969. Pakistan signed the Convention on 6 September 1966 and deposited its instrument of ratification on 21 September 1966. Pakistan was among the very first States to sign the Convention and the third to ratify it.



9. The people of Pakistan being composed of a relatively homogeneous racial group and following the precepts of Islam, which is a universal religion advocating tolerance for people belonging to every race, do not practice racial discrimination. Nevertheless, the Government of Pakistan has taken necessary legislative measures to prohibit or prevent any manifestations of racism and racial discrimination in Pakistan. Details are given below:-

(a) To implement the provision of the Convention on Elimination of All Forms of Racial Discrimination, the National Assembly of Pakistan promulgated Act VI of 1973. This Act amended certain provisions of the Pakistan Penal Code in order to make them specifically applicable to racial discrimination and to enhance the punishments that may be awarded for this offence;

(i) Section 505 of the Pakistan Penal Code has been amended to make punishable by law circulation of any information or rumour or news likely to create enmity or hatred between different races or castes. It reads as follows:

"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 public tranquility; 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.

EXCEPTION. 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 in good faith and without any such intent aforesaid."

(ii) The Amended Section 153-A of the Pakistan Penal Code 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. It reads as follows:

"Section 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 grounds whatsoever disharmony or feelings of enmity, hatred or ill-will between different religious, racial, language or regional groups or castes or communities;
- (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 groups of persons identifiable as such on any ground whatsoever and which disturbs or is likely to disturb public tranquility; or
- (c) organizes, or incites any other person to organize, any exercise, movement, drill or other similar activity intending that the participants in any such activity shall use or be trained to use criminal force or violence 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, or participates, or incites any other person to participate in any other 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 regional group or caste or community or any group or person 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."

CODE OF CRIMINAL PROCEDURE 1898

10. The Code of Criminal Procedure 1898 authorizes in Section 99-A, the provincial governments to prevent the circulation, by forfeiture, of publications which propagate racial discrimination. It reads as follows:-

"Section 99A. Power to declare certain publications forfeited and to issue search-warrants for the same.

(1) Where:-

(a) any newspaper, or book as defined in the Press and Registration of Books Act, 1867, or

(b) any document,

wherever printed, appears to the (Provincial Government) to contain any (reasonable or) seditious matter (or any matter which is prejudicial to national integration) (or any matter which promotes 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 of any such class by insulting the religion or the religious beliefs 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 123 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 the issue of the newspaper containing such matter, and 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 by warrant 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 sub-section (1) "document includes also any painting, drawing or photograph, or other visible representation."

REVIEW OF NATIONAL LEGISLATIONS

11. 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 injunction of Islam and therefore any law encouraging racial discrimination would automatically come within the purview of the Council which would recommend its repeal.

12. Another law reviewing body is the Permanent Law Reform Commission which meets under the Chairmanship of the Chief Justice of Pakistan. It was established in 1979 for the purpose of reviewing the laws of Pakistan, and making recommendations for reform where necessary. Any law encouraging racial discrimination would also come under the purview of the Permanent Law Reform Commission.



PAKISTAN'S POLICIES TOWARDS THE RACIAL REGIME OF SOUTH AFRICA

13. Pakistan has always condemned the policies of apartheid and racial discrimination followed by the Government of South Africa. Its view is that these policies, prime-facie, constitute a violation of the Charter of the United Nations and the Universal Declaration of Human Rights. Pakistan has supported all actions and recommendations made by the United Nations with a view to applying pressure on the Government of South Africa to refrain from its inhuman policies.
14. Pakistan has never established diplomatic relations with South Africa nor does it intend to do so as long as the Government of that country continues to follow its present abhorrent policy of apartheid. Pakistan has also imposed a complete trade boycott of South Africa even at the cost of possible foreign exchange earnings.
15. Pakistan does not grant landing and passage facilities to South African aircraft and has closed Pakistani ports to be used by the vessels flying the South African flag. Pakistan has banned the sale of arms ammunition and all types of military vehicles and other strategic goods to South Africa. Pakistan does not sell or ship equipment and material for the manufacture and maintenance of arms and ammunition in South Africa.
16. In compliance with the resolutions/recommendations of the General Assembly and the Security Council, Pakistan has also suspended all cultural, educational and sports exchanges with South Africa. Pakistan's news media agencies are also giving due coverage to racial discrimination and apartheid policies executed and implemented by the Government of South Africa.

POLITICAL AND MATERIAL SUPPORT EXTENDED BY PAKISTAN TO THE PEOPLE OF SOUTHERN AFRICA

17. Pakistan has always condemned the policy of apartheid and racial discrimination followed by the Government of South Africa and has consistently supported all actions and resolutions of the United Nations bodies calling upon the Government of South Africa to refrain from its inhuman policies which are contrary to the provisions of the United Nations Charter and the Universal Declaration of Human Rights. Twelve messages were issued by the Government of Pakistan during the years 1978-79 at the highest political level, condemning apartheid and reiterating support for the peoples of southern Africa and four of them are annexed as Appendix "A".
18. During the past 13 years Pakistan has observed the International Day for the Elimination of Racial Discrimination 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 at various educational institutions and national centres in Pakistan to highlight the liberation struggle of the people of southern Africa. Extensive coverage of the events has been given by the news media through newspapers articles, editorials, radio and TV programmes highlighting the struggle against Racism and Racial Discrimination.
19. Pakistan within its means has also provided material assistance to the people of southern Africa. In addition to contributing regularly every year to the United Nations Trust Fund for South Africa, United Nations Fund for Namibia and

towards the expenses of the Committee for the Elimination of Racial Discrimination, the Government of Pakistan has been extending material support to the national liberation movements in southern Africa.

20. During the examination of the Fifth Periodic Report of Pakistan by the Committee on the Elimination of Racial Discrimination in July 1979, clarification was sought by some members of the Committee on the following main points which has already been provided to the Committee. The supplementary information requested by the Committee is also given below:-

Clarification regarding the fact that the legislation was based on the principles of Islam did not exempt Pakistan from taking specific measures with regard to Article 4 of the Convention.

21. As indicated in paragraphs 9-10 above, in the legislative field, Pakistan has taken positive measures designed to eradicate incitement to or acts of discrimination based on ideas or theories of superiority of one race or group of persons of one colour or ethnic origin or which attempt to justify or promote racial hatred and discrimination.

22. The enactment of section 153A and 505(2) of the Pakistan Penal Code go a long way in fulfilling the requirements of clauses (a) and (b) of article 4 of the International Convention on the Elimination of All Forms of Racial Discrimination.

23. As regards clause (c) of article 4 of the International Convention on the Elimination of All Forms of Racial Discrimination, the Constitution by its article 25 guarantees equality before law and equal protection of law to all citizens: by its article 26 access to places of public entertainment and resorts without any discrimination against any citizen on ground of race, religion, caste, sex, residence, or place of birth. The rights guaranteed by articles 25, 26 and 27 are fundamental rights and any action, legislative or administrative, offending against any of these rights is liable to be declared void by Courts of Law. In Pakistan, therefore, the question of public authorities or public institutions being permitted to promote or incite racial discrimination does not arise.

Measures taken by the Government of Pakistan in the fields of teaching, education and culture towards the implementation of Article 7 of the International Convention on the Elimination of All Forms of Racial Discrimination.

24. Pakistan as signatory to the International Convention on the Elimination of Racial Discrimination is conscious of its responsibility in making all possible efforts in this direction. It recognises that the promotion and protection of human rights is a national and international responsibility. A happy and peaceful world cannot be built without the effective protection of the fundamental rights of human beings.

25. Pakistan, being an Islamic Republic, attaches every importance to the principles of equal rights and self-determination of peoples and universal respect for and observance of human rights and fundamental freedoms for all. Human rights and racial equality form an integral part of the teachings of Islam, hence the significance of these precepts to a Muslim society is great and exalted.

26. New Curricula prepared by the Government of Pakistan include material for promoting international brotherhood. Education facilities are open to all citizens without any distinction of caste, creed, colour or religion. The study of Islamiat (Islamic Studies) is a compulsory subject for all Muslim students from class I-X. A wide choice of suitable courses have been provided for non-Muslim students, to be taken as alternatives to Islamiat. This ensures that the virtues of human rights and racial equality are instilled in the students from an early and impressionable age.

27. One of the main objectives of New Education Policy is "to provide a minimum acceptable level of functional literacy and fundamental education to all citizens of the country, particularly the young, irrespective of their faith, caste and creed in order to enable them to participate productively in the total national effort".

28. No racial discrimination or distinction exists in the policy of employment of teachers and administrative posts in the Education Department at any level.

Information on the demographic composition of the population of Pakistan.

29. Information on the demographic composition of the population in Pakistan relating to the ethnic characteristics would cover the following topics:-

- (i) Country of birth;
- (ii) Country of citizenship;
- (iii) Language;
- (iv) Ethnic group (race); and
- (v) Religion.

30. During the last census of Pakistan taken in 1972 the data on citizenship and religion was collected which is attached to this report as Appendix 'B'. However, as the data on language could not be collected in 1972, data available from the 1961 census is attached herewith as Appendix 'C'.

Clarification with regard to paragraph 3 (iv) of the Security of Pakistan Act of 1952, which authorizes the imposition of restrictions on the movement of persons.

31. The Security of Pakistan Act, 1952 (hereinafter referred to as the "Act") was enacted to provide for special measures to deal with persons acting in a manner prejudicial to the defence, external affairs and security of Pakistan. Consequently any act by any individual or a group of individuals which is likely to endanger or threaten the security of Pakistan, whether that threat be an external or internal one, will be covered by this Act. It will be seen that the Act does not incorporate any definition of 'Security' etc. Absence of definition to this effect makes this Act wider in scope to cover any kind of threat including the one based on religious, racial or caste conflicts. Hence acts based on racial, caste or religious hatred would be covered by this Act and person or group of persons acting in such prejudicial manner would be punished accordingly. The Security of Pakistan Act, 1952, can, therefore, be interpreted to include racial, religious, or caste hatred and would apply to those persons who propagate hatred on such considerations.

32. A copy of the Security of Pakistan Act 1952 (Act No. XXXV) of 1952 modified up to 30 November 1970 along with a copy of the Security of Pakistan (Amendment) Act 1975 (Act No. XLIV of 1975) has already been provided to the Committee. \*/

Clarification concerning discrepancies between the provisions of Section 505(2) and Section 153(a) of the Pakistan Penal Code pointed out by the Committee.

33. It may be pointed out that the two provisions deal with different types of offences which are based on religious, racial or caste hatred and therefore different punishment are prescribed. The sentences are provided keeping in view the gravity of offences.

34. Section 153A deals with promoting enmity between different groups and disturbing public tranquility whereas section 505 deals with statements conducive to public mischief. As the substantive offences are different, different sentences are provided. The latter is considered more serious than the former and would, therefore, entail a heavy penalty. Consequently, for offences under section 153A the prescribed sentence is five years whereas for offences under Section 505 the sentence is seven years imprisonment. Both these are maximum and the judge has the discretion to inflict higher penalties.

. . .

---

\*/ A copy of the Act and the amendment relating thereto are available in the files of the Secretariat for consultation by members of the Committee.



Appendix A

MESSAGE ISSUED BY THE PRESIDENT OF PAKISTAN  
ON THE OCCASION OF THE OBSERVANCE OF THE  
INTERNATIONAL DAY FOR THE ELIMINATION OF  
RACIAL DISCRIMINATION ON 21 MARCH, 1979

To-day, on the occasion of the International Day for the Elimination of Racial Discrimination, the Government and the people of Pakistan pay homage to the countless martyrs in South Africa, Namibia and Zimbabwe who have sacrificed their lives in defence of human dignity since the Sharpsville massacre 17 years ago.

This year the observance of the Day carries special significance because the struggle of the people of southern Africa against racist minority rule has reached a decisive stage both in Namibia and in Zimbabwe. This must serve as a source of inspiration to the people of South Africa, who are subjected to the degradations of racial discrimination as well as economic and political oppression. It is the duty of the international community to reaffirm its full support to the people of southern Africa and to apply maximum pressure against the racist regimes. This will hasten the welcome day when the hateful practice of racial discrimination will be for ever banished from the continent of Africa.

Pakistan is proud of its close and long association with the just struggle against the evil of racial discrimination and apartheid. Our principled stand accords with our faith which upholds the dignity of human beings irrespective of race, colour or language. We salute the people of southern Africa for their indomitable courage and perseverance in the face of unprecedented persecution and reaffirms our total support to their just struggle against racist minority rule and the odious policy of apartheid until final victory is won.



MESSAGE ISSUED ON BEHALF OF THE PRESIDENT ON THE  
LAUNCHING OF THE INTERNATIONAL YEAR OF SOLIDARITY  
WITH THE PEOPLE OF NAMIBIA - 4 MAY 1979

By launching the International Year of Solidarity with the People of Namibia to-day, the United Nations is taking an important and timely step in reaffirming its full support for an independent Namibia. Such a reaffirmation is necessary because the Pretoria regime has created new obstacles in the way of the implementation of the United Nations Settlement Plan for Namibia, which earlier had been accepted by all parties.

Pakistan, a founding member of the United Nations Council for Namibia, is proud of its close association with the Namibian people's just struggle for self-determination and independence. We support the United Nations plan on grounds of principle, because the Security Council recognized that the right of self-determination by the people of Namibia, as elsewhere, can be exercised only through impartial elections under United Nations auspices, and not through sham constitutional and political arrangements. Pakistan has upheld this principle for more than three decades at the United Nations.

Earlier this year, when I had the pleasure of receiving a Mission of the United Nations Council for Namibia in Islamabad, I pledged Pakistan's full support to the brave people of Namibia under the leadership of SWAPO. As I see it, the international community has the moral obligation of ensuring that the Pretoria regime implements in full, without reservation or further delay, Security Council resolution 385 (1976) as well as subsequent resolutions. During the coming weeks, and particularly during the forthcoming resumed session of the General Assembly devoted to Namibia, Pakistan will fully support all efforts to hasten the process of Namibia's march to independence.

Finally, I should like to stress that the decisive factor in the liberation struggle of the valiant people of Namibia is their perseverance in the face of adversity and the dedication of the national liberation movement SWAPO. I am confident that their heroic efforts will soon be crowned with success, and we look forward to strengthening the close relations of friendship between the peoples of Pakistan and independent Namibia.

STATEMENT OF THE FOREIGN OFFICE SPOKESMAN ON THE  
WEEK OF SOLIDARITY WITH THE COLONIAL PEOPLES OF  
SOUTHERN AFRICA FIGHTING FOR FREEDOM,  
INDEPENDENCE AND EQUAL RIGHTS  
(22 to 27 MAY, 1979)

The week of solidarity with the colonial peoples of Southern Africa is being observed this year at a time when their heroic struggle against the forces of tyranny unleashed by the minority racist regimes has reached a decisive stage, particularly in Namibia and Zimbabwe. Pakistan joins the international community in paying tribute to the peoples of southern Africa for their sacrifices in their just struggle for freedom, independence and equal rights.

Tomorrow, the General Assembly of the United Nations will meet to consider fully the recent developments in Namibia and the implications of South Africa's continued defiance of the resolutions of the Assembly and the Security Council. Consistent with its position of principle, Pakistan will co-operate fully with the brotherly Africa states to hasten the advent of independence in Namibia.

The present situation in southern Africa where millions of black Africans are being denied the basic rights to live in dignity and freedom in their own homelands is unacceptable to Pakistan and to the international community. The world must apply maximum pressure on the minority racist regimes to ensure a peaceful transfer of power to the majority population in southern Africa. Failing this, the peoples of southern Africa will have no option but to continue and intensify their armed struggle to achieve their legitimate rights.

Pakistan believes that no lasting settlement in southern Africa can be found until the will of the African people to freedom and independence prevails. Pakistan will continue to extend its wholehearted political and material support to the peoples of southern Africa in their just struggle for equality, self-determination and independence.

STATEMENT ISSUED BY THE GOVERNMENT OF PAKISTAN ON THE  
INTERNATIONAL DAY OF SOLIDARITY WITH THE STRUGGLING  
PEOPLE OF SOUTH AFRICA - 16 JUNE, 1979

Pakistan joins the international community in observing the International Day of Solidarity with the valiant people of South Africa in their struggle against evils of Apartheid and Racism. The Government and people of Pakistan salute the countless martyrs who have laid down their lives over the course of so many years to attain their inalienable rights and to live in freedom and dignity.

It is indeed deplorable that deaf to the call of reason and the persistent appeals of the international community to give up its abominable racist policy, the Pretoria regime continues to intensify its policies of oppression and brutality against the vast majority of the South African people. It is no surprise therefore that the brave and indomitable people of South Africa have intensified their struggle for justice and equality against the white supremacists in South Africa who continue to deny them the most elementary human rights.

On this day, Pakistan reaffirms its pledge to give all possible material and moral support to the people of South Africa in their heroic struggle for equality, upholding of human dignity and the total elimination of the reprehensible system of apartheid and racial discrimination. It is our conviction that through their continued determination and sacrifice, the people of South Africa will succeed in their just struggle for freedom and the attainment of their noble objectives to free their country from the vestiges of colonialism and racism.

Appendix B  
POPULATION OF PAKISTAN BY RELIGION  
AND CITIZENSHIP - 1972 CENSUS

<u>RELIGION</u>	<u>PAKISTANIS</u>	<u>FOREIGNERS</u> <sup>*/</sup>
Total	62,461,883	11,599
Muslim	60,434,659	6,729
Caste Hindus	296,837	-
Scheduled Castes	603,369	-
Christians	907,861	50
Budhists	4,318	-
Parsis	9,589	-
All others	205,250	4,820

---

<sup>\*/</sup> Data on foreigners classified only as Muslims, Christians and all others.

Appendix C  
POPULATION OF PAKISTAN BY  
MOTHER-TONGUE - 1961-CENSUS

<u>MOTHER TONGUE</u>	<u>PERCENTAGE DISTRIBUTION</u>
Punjabi	66.39
Sindhi	12.59
Urdu	7.58
Pushto	8.47
Baluchi	2.49
Others	2.48