

For Sechaba?

Y.M. Dadoo.

Last week in Highgate cemetery, the South African liberation movement buried one of its greatest sons - Yusuf Mohamed Dadoo. He had stood in the forefront of that movement since the ~~days~~^{time} before the second world war when he returned to his country from medical studies abroad - a revolutionary in his early twenties who ~~tried~~^{went on} to inspire a ~~new~~^{new} spirit of national resistance. The national movement had fallen on ~~hard~~^{bad} times; its ranks were divided, its spirit depressed, its organisations crumbling. Yusuf Dadoo - ~~an~~^{himself} Indian nationalist, ~~and~~^{and} patriot, ~~a~~^{and} communist proved ~~himself~~^{himself} a revolutionary activist extra-ordinary. ~~In~~^{Against} the depressed mood of the time, he took ~~upon~~^{upon} himself the role of revivalist, to gather together the still undefeated revolutionaries of like mind; ~~he~~^{Together they} set out to rebuild the feelings of national pride of ~~the~~^{the} people, to help them rediscover the courage and will to resist oppression, and ~~then~~^{to lead them} to struggle unitedly to liberate themselves. ~~XX~~

^{Until the time of his death, he devoted his life}

~~His life thereafter was devoted~~ ceaselessly to those aims. He believed passionately in the brotherhood of man, not only as an ethical article of faith but as a weapon in the struggle for liberty. His ~~aim~~^{purpose} ~~was~~ⁱⁿ /all/ the formidable organising and agitating ~~work~~^{work} which he ~~was~~^{was} launched, was to destroy the racial cankers ~~which~~^{which} scarred ~~the~~^{the} face of South Africa and ~~kept~~^{kept} its peoples ~~en~~^{en}chained. His goal was to ~~end~~^{bring to an} the separateness of Coloured, Asian and African South Africans, and build ~~instead~~^{instead} a black unity - a real single national consciousness - /first/ to challenge the white regime, /then/ to overthrow it, and thus ~~the~~^{the} open the road for a popular advance to freedom and socialism. From that goal he never faltered.

As a full time revolutionary and political activist over almost fifty years, he drew ~~his~~^{on} inspirations from three main ~~sources~~^{sources}: from Gandhi a belief in the unconquerable strength of mass ~~resistance~~^{resistance} when based on mass unity; from Nehru a deep belief that real nationalism ~~is~~^{is} symbiotically linked with internationalism, and the very opposite of national chauvinism; and from Marx the knowledge that national oppression is a product of capitalism in the age of imperialism; and that ~~its~~^{its} elimination required the revolutionary overthrow of the capitalist order and the reconstruction of society on the basis of socialism. These ~~sources~~^{sources} remained his inspiration to the end of his life. And if he had been able to choose his last resting place - since he could not be buried where his heart and passion had always lain, in the midst of his black South African country men - he would surely have chosen to lie where he now does, in the shadow of ~~his~~^{his} great teacher, Karl Marx.

^{front of those ranks}
^{first to court}
^{front of those fighting against}
^{front of those who defied}
Dadoo led the revival of the national liberation ~~movement~~^{movement} from the front ~~time~~^{- in the} ~~since Gandhi's~~^{for the first time} ~~time~~^{time}, in the ~~in the~~^{in the} ~~front of the ranks~~^{at the front of the ranks} ~~to repeatedly head the ranks~~^{to repeatedly head the ranks} of his supporters ~~who went~~^{who went} to prison for that defiance. His ~~belief~~^{belief} was

2. ^{believed} He never ^{either} that leaders make ^{or its} the movement ~~and the~~ history ~~but~~ but rather that the movement makes ^{both its own} its leaders and its history; that the leaders have no special privilege or authority, ^{except that} ~~no~~ special, unenviable privilege of being ^{regional to be in} in the forefront of the firing line when ^{ever} the movement ^{requires it} calls them to move. Dadoo led from the front. His name ~~is inseparable~~ ^{marks all} ~~from~~ the major milestones along the road of the national movement's revival from 1939 until its ^e ~~clandestine~~ ^{underground} years ~~underground~~ after 1960. He was ^{the front man} ~~the~~ in the first steps towards all black ^{was} ~~the~~ Non-European United Front, in the later consolidation ^{of} ~~through~~ the Xuma-Dadoo Pact ^{with} the African National Congress; in the joint Indian-African Congress campaigns of Defiance of Unjust Laws and the organising of general strikes in the sixties; and ^{together with Oliver Tambo} in the organisation outside South Africa of a new base for the resistance movement, ~~in concert with Oliver Tambo and others~~

~~to~~ Dadoo fathered many a campaign, ~~many a campaign~~ and became the front-line spokesman for many struggles; ^{but} he never claimed for himself any special glory or proprietary rights. Driven ^{against his natural inclinations} ~~by belief~~ to become a public orator and agitator extraordinary, he remained to the last a somewhat shy, quiet and simple citizen, wary of the limelight. He wore his ^{status} ~~status~~ diffidently, without any of the pride and arrogance that public acclaim and high office often carries in its train. Histories will record the many honours and titles he accumulated in his career: President of the Transvaal Indian Congress, and later of the South African Indian Congress; Chairman of the South African Communist Party; Vice-chairman of the ANC's Revolutionary Council which spearheads the contemporary revolutionary attacks against the apartheid state; Presidium member of the World Peace Council; Isitwaladwe - the South African movement's rare award for exceptionally distinguished service; the Dimitrov Medal - and so on, and on. But the histories will not recall the ^{reality of his} ~~many~~ work and contributions, ~~now~~ ^{now} so heavily overlaid with ~~many~~ honours - the many small, tedious, endlessly demanding campaigns conducted from door to door, ^{street corner to street corner,} ~~from tribal kraal to~~ ~~tribal kraal,~~ ^{the} through a thousand small and unrecorded meetings in homes ^{through} the length and breadth of the country, ^{through which he pursued his aim, and which} ~~which~~ made Yusuf Dadoo a household figure ^{amongst his own people} in his own times, known everywhere, loved everywhere, respected everywhere - ^{from the ordinary people} ~~never~~ separated by the pomp of title and office. ~~was~~ ^{such a time -}

There was a time - perhaps it is still ~~so~~ ^{so} - when portraits of Dadoo hung in almost every Asian home throughout the country - and in many African homes too - alongside the mezzotints of Gandhi and Nehru and perhaps King George. In the hostile and counter-revolutionary atmosphere, ~~beset~~ ^{with police and thought control everywhere in South Africa}

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~~beset everywhere by police informers and thought control, perhaps even~~

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beset everywhere by police informers and arbitrary proscriptions, there will be no other memorials than these erected to this most respected of our national heroes. But ~~perhaps~~ Dadoo needs ^{not} plaques, ^{nor} statues in his own land. ^{For} him in South Africa - as for Christopher Wren in London, - ^{those who would} ~~if you~~ seek his monuments, ^{readily} look about ^{them}. Dadoo's monuments are everywhere amongst the people, ~~with~~ ^{amongst} ~~those who are too young ever to have seen or heard the man, or to have joined him in any campaign.~~ His memorial is in the ^{tide of rising} ~~black~~ black unity which now flourishes everywhere, ^{expressing} ~~and~~ ⁱⁿ ~~supplanting~~ the racial separations of the past, and ^{to a} ~~to~~ ^{process} ~~to~~ mass popular united front which ^{now} ~~is~~ ^{confronting} ~~the~~ ^{old} ~~regime.~~ His memorial is everywhere in the new and rising ^{readiness} ~~will~~ ^{of the people to} ~~stand up with the dauntless courage demanded for successful~~ ^{face sacrifice with all the courage that is called for} ~~struggles~~ ^{against the} ~~police state.~~ ~~But~~ ^{above all,} his memorial is in the great popular and working class struggles which ~~are~~ ^{now} ~~shaking~~ the old foundations of white supremacy, ~~and which have~~ ^{unstoppable} ~~harbingers~~ ^{triumph} ~~of the coming~~ ^{victory} ~~of the liberation struggles.~~ Dadoo's deep and significant contribution to our history is not ended; ~~it~~ ^{is} ~~not~~ ^{over} ~~and~~ ^{until a new era opens with} ~~end will come only with~~ the final liberation of ^{our} ~~the~~ people.

L.B.

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