
AFFIDAVIT OF HAROON AZIZ

I, the undersigned

HAROON AZIZ

do hereby make oath and state that:

- 1 I am an adult male, 73 years of age. I reside in Johannesburg.
- 2 I am a writer, researcher, and publisher. My primary discipline is quantum physics. My secondary discipline is history and biography. I am an author of about twenty books (Annexure A)
- 3 Unless the context indicates otherwise, the facts contained in this affidavit are within my personal knowledge and are, to the best of my belief, both true and correct.

PURPOSE OF THIS AFFIDAVIT

- 4 The purpose of this affidavit is to set out important facts and events that I believe were intentionally and/or deliberately withheld from certain inquest proceedings in the country and conduct by the erstwhile South African Police (hereinafter referred to as the "SAP" which was aimed at concealing various serious crimes and human rights violations committed before and after 1965. I wish for these facts to be presented at the re-opening of the inquest of Dr Neil Hudson Aggett for the purposes of establishing the truth as to what happened to the late Aggett.

MY LIFE AND EDUCATION

- 6 I was born in Durban. I completed my education partly in Durban. I have travelled widely. I got involved politically because Apartheid was in conflict with my principles of social justice. I was deeply affected by what I saw and what I experienced. Apartheid was an ideology supported by the then National Party Government of the day. It called for separate development of the different racial groups in South Africa. It "appeared" to call for the equality for all but it made laws that forced the people of South Africa to live and develop separately. Apartheid made segregation a part of law. Primarily, the black African people in South Africa were the most oppressed.

MY AFFILIATION TO POLITICS AND ARREST BY THE SPECIAL BRANCH

- 7 In December 1965 I was arrested under the Sabotage Act and held in solitary confinement at the Durban Central Prison in Pine Street, Durban. The Prison has since been demolished. It is where the International Convention Centre now stands. A piece of the prison wall has been retained as a monument to those whose human rights were abused. In 1948 when the National Party came into exclusive political power it created the secret police known as the Special Branch to deal with political opponents of apartheid. In 1950 with the banning of the CPSA the SB increased its activities. In 1955 with the Congress of the People it further increased its activities. In 1960 with the Sharpeville Massacre it became vicious openly. In 1961 with the banning of ANC and PAC it became more vicious and an openly fascist police force, an elite within SAP. In June 1964 with the conviction of the Rivonia-8 and life sentences the SB became triumphalist. In February 1964 with the conviction of Ebrahim Ebrahim and 18 others Nyagga and his peers established their bragging rights to be torturers.
- 8 Two particular events, viz., Sharpeville Massacre and Rivonia-8 trial consummated the psychological atmosphere of fear that pervades and is necessary to maintain a totalitarian state, which is also a terrorist state. For its victims an ongoing trauma sets in. Fear grips all active opponents of apartheid. But belief in freedom and justice keeps

them committed to a political cause. It was in such an atmosphere that political suspects were detained without arrest warrants, held indefinitely in solitary confinement, and tortured and even killed with impunity.

- 9 It was in such an atmosphere that I was arrested in 1965 when the SB did not have proper headquarters in Durban. They appeared to be like 'squatters' at the Durban Central Police Station, in Smith Street. I was held in solitary confinement at the Durban Central Prison but my interrogation took place in one of the outbuilding offices at the corner of Smith and Broad Street.
- 10 The arresting officers were police officials from the special branch of the South African Police. I knew them by their surnames as that is how they were addressed, viz., Soobramoney/Moodley and Perumal. I also knew them as the two of only three Indians at the special branch. The third one was Nyyagger. They searched my home at 28 Browns Avenue, Overport, without a search warrant and arrested me without an arrest warrant. They searched the pantry and kitchen for chemicals. They found none of any value. They searched my library and removed a list of chemical formulas and my essay on "*Why I am a socialist?*" At that time, I had developed a special love for biochemistry, chemistry, physics, and mathematics. I was informed that the "sergeant" (reference to Nyyagger) wanted to see me. Soobramoney/Moodley and Perumal appeared to be constables.
- 11 I accompanied the two policemen to Durban Central police station where Nyyagger introduced himself to me. He boasted about being part of the special branch. He told me proudly that of all the Indian policemen in Durban, he was the first one to be chosen as SB member while he was stationed at the Isipingo Railway Detective branch. He boasted about being amongst Whites who were the 'chosen few' that supposed to indicate that he was a smart, intelligent, and skillful detective. He also boasted how he helped to break down Ebrahim Ebrahim and others and sent them to Robben Island. His (dis)reputation for torture was well-known in the community. He tried to recreate the atmosphere of fear of him in me in the small cramped interrogation room. He was well built like a boxer and he 'brandished' his big fist like a thug brandishes a dagger.

- 12 Van Dyk, a White SB appeared to be Nyyagger's superior. Van Dyk was brutal in interrogation. I was lodged in a cell and told that I would rot in solitary confinement. I was bitten by fleas and forced to eat the prison food. It was the holy month of Ramadan when food and water did not matter. Parents and legal representatives were not allowed to visit.
- 13 Nyyagger and van Dyk made up the interrogation team. On account of my young age and religion they assumed that I was weak and that under interrogation I would crack. I may have been weak but my belief sustained me. At this stage, no physical force was used on me. It was more mental and emotional torture that was inflicted.
- 14 Nyyagger would also brag how they had broken down Ebrahim Ebrahim, Sunny Singh, and others and sent them to Robben Island, claiming that they were the best police force in the world. He implied that because of his effort that he succeeded in sending them to Robben Island, as if he were the only one involved. There were also psychological threats that were made. He told me how he used a rugby tackle effectively; how he could "immobilize" me using a wet towel and electrodes and leave no evidence of the assault on me. Nyyagger would brag about using the tubes over my face. He said that he had the powers to use any torture method as he pleased. I would counter their interrogation. I too was assessing my interrogators. I thought of Nyyagger that if he could do the things he was doing to me, that he must lead a very stressful life. That he would suffer a heart attack. Although I was a novice at science-based meditation I understood negative stress to be a modern syndrome.

ROUTINE AND INEXPERIENCE

- 15 During my interrogation, there were always at least two special branch members present. I was made to stand or to sit. They would repeatedly ask the same questions, maybe in just a different way. They would brush off my answers and never wrote anything down. Sometimes, just three or four questions would be

asked repeatedly the whole day. They would be shouting, swearing and screaming at me. Not once was I ever served tea or coffee or any other beverages. For a long time, my answers were never recorded. The idea was to wear me down. However, I realized that they were inexperienced especially in interrogations. They were short staffed and simply fumbled along. Nyagga and van Dyk took turns in interrogating me and it revolved around my socialist beliefs and the alleged bombing of electricity sub-stations and painting of slogans on government buildings. The interrogation took place at odd hours of the day and night.

- 11 After about thirty days in solitary confinement and interrogation I was released. I became an introvert and did not discuss my experience with anyone not even with my closest friends. It was an avoidance strategy not to relive the raw mental wounds that characterize ongoing trauma.

FORMATION AND STRUCTURES OF CELLS

- 12 Early in 1965 a few of us had formed a clandestine cell. Because the African National Congress (ANC) and the Pan Africanist Congress (PAC) were banned, there was no open resistance to Apartheid. To openly resist, would be to walk into the lion's lair. One had to work clandestinely and from the underground structures. The "cell" are people who had a high level of political consciousness and with "guts". One could not just be normal, one had to be a little "mad". Things had to be done quietly. It did not require that you act with bravado as it would attract the unwanted attention of the special branch. One had to think of it as a person who will match the "job description".

- 13 After the Rivonia trial in October 1963-June 1964, many ANC leaders were imprisoned. There was a lull. We had to re-group carefully. Political movement in the Eastern Cape was robust and alive. The military wing of the ANC, Umkhonto WeSizwe, (MK) was active. The Transvaal area had its own military wing. I was put in charge of the small collection of illegal literature. My favorite book was *"The History of Black and White"* by Lionel Forman. My favorite speech was Mandela's Rivonia trial speech, which we had mistakenly thought to be illegal to possess. After the trial, an atmosphere of fear prevailed in SA. Amongst my other favorites was 65-volumes of Marx-Engels writings, which I studied.
- 14 A "cell" could refer to one person or a few people at the same time. It all depended on the size and location of the area. For example in Bulwer, one could not have too many cells. If the cells met and there were not many people in Bulwer, there were "impimpis" or spies that that would pass on your details to the special branch. So to remain as low-key as possible one would have maybe just a handful of people, two to three people formed a cell at a time depending on the size of the area. Those people chosen to be in a cell would be the best of the best. It was Phyllis Naidoo that operated in the Bulwer and Ingwavuma area. Bigger areas like Durban required more "cells". There was not always a leader in a "cell". We would just sit together and discuss issues that were relevant. One can say it mimicked the State of the Nation Address (SONA), i.e., the idea only. We called it 'NS' or the 'national scene'. We would gauge the mood of the people, whether they were ready for a revolution. We would ask whether they were ready for guerilla warfare and training. The purpose was always to overthrow a racist Apartheid Government with the aim of achieving freedom of the people. We penetrated open organizations like trade unions for recruits.

THE FREEDOM CHARTER

- 15 The main idea behind the cell was to keep the movement alive. The defining criterion was freedom and equality for all irrespective of race. The unifying document was the Freedom Charter. In Stanger, Inkosi Luthuli as the banned President of ANC was at the heart of directing the writing of the Freedom Charter. The core function was to keep the ANC alive through the principles defined in the Freedom Charter. Meetings would be held between the cells. The purpose thereof was to discuss how to implement the principles in the Freedom Charter. This would be done through civil organizations, child welfare, sports organizations, the Society for the Blind etc. At these meetings, we would meet with community leaders and interact. No hardcore politics would be discussed but issues relevant to the community would be discussed for example dealing with Tuberculosis in the community. It related to illness but also relevant to underlying issues in the community. Social issues for example welfare issues, pension, basics were all issues on which a platform to give hope to the people were built on. Trade unions were penetrated in a huge way. SACTU (South African Congress of Trade Unions) was not technically not banned but was driven underground. The ANC was the brainchild of SACTU. SACTU was the feet of the Freedom Charter. Volunteers were sent door- to- door, village- to- village, collecting demands of what they wished to see in the Freedom Charter.

- 16 Inkosi Luthuli was pivotal to this process. What the demands were, were noted on pieces of paper, newspapers and even written on pages torn from magazines. These were then collated at Liberty Stores, a store in Couper Street, owned by Mr Goolam Suleman. He would sneak out and go to another unassuming shop owned by Mr Mohammed Kolia. No one suspected that something was happening in this unassuming shop. They would be told that the "Chief" was there. Kolia would then vacate the shop. Suleman would scrutinize the people that would come there. As they

were there to meet the Chief, meetings and discussions would be taking place. It was necessary to do this clandestinely with the utmost care taken with regard to secrecy.

BACK TO INTERROGATION

- 17 Although solitary confinement and interrogation are acts of violence, I personally, at that stage in 1965, experienced no physical torture but mental torture. At that time I had no training in counter-interrogation techniques. I countered them intuitively. One of the interrogation techniques used was that I was made to sit in between the thighs of van Dyk with our faces about a foot apart. The other techniques included grimacing with anger, show of fist, and threats of assault for example I would be told that I would be given a hiding because my parents failed to give me a hiding. They boasted that the Special branch was the most powerful police force in the world and their successes at convicting the Rivonia-8 and how they had smashed the ANC and PAC was proof of it.
- 18 It was the month of Ramadan and I had to endure interrogation while fasting to the best of my ability. I had requested the Quran. It was denied. I requested the Bible. It was denied. The denial was on the grounds that I was a 'communist'.

OSTRACISATION AND HARASSMENT

- 19 After about thirty days I was released without being charged. I then faced ostracism in the community. In 1965, the fear of the special branch was well and alive. There was fear of the special branch in the homes of people. There was fear in the schools, the mosques, the temples...it permeated all facets of life. The harassment and victimization by the special branch did not stop with my release. The special branch became uninvited guests at my house at irregular intervals, unannounced. They claimed that they called just to say hello to me. They often searched my home without a search warrant. When they arrived in my absence they used to wait until my return home. While they waited my elderly and kind-hearted mother used to give them tea as a common courtesy. I used to object to her extending this courtesy to them and we

laughed about it. The usual visitors were Moodley, Perumal, Nayager, or van Dyk. They would often visit in pairs.

THE BROEDERBOND AND THE NATIONALIST PARTY

- 20 The "Broederbond" lingered in the background and controlled the National Party and Parliament. They directly controlled the special branch. At a stage, the Bureau of State Security (BOSS) came into conflict with the special branch. The Minister of Police, Prison and Justice were controlled by the Prime Minister John Vorster who controlled the special branch at Ministerial level. The head of the Railway police attended the training in interrogation and torture.

RECRUITMENT INTO THE ANC AND WORKING WITH OTHER ORGANISATIONS

- 21 I was then recruited into the ANC clandestine cell, which was made up of A K M Docrat, Doris Manzi, Florence Mkhize, Phyllis Naidoo, and Leonard Mdingi. This was one of the core cells in Durban, which networked with other cells in Ingwavuma, Bulwer, Bizana, etc. All five of them of them were characterized by their defiant militancy, high morale, and noble minds. They strongly influenced the development of my consciousness. At Ingwavuma, there were no roads. One had to park the car and walk for about 10 kilometers, to reach the community. Archbishop Dennis Hurley often assisted the community. Reverend Kinch was of Canadian descent, and was fluent in Isi-Zulu. He contributed greatly on behalf of the Catholic Church. They maintained contact with families of political prisoners and banned and banished persons and helped with material resources for newly released Robben Island prisoners and the facilitation for some comrades to obtain permits to be in Durban. Later, Phyllis Naidoo was banned after being linked with Bulwer and Ingwavuma.

- 22 I maintained contact with Ingwavuma with the help of Rev Kinch of the Catholic Church of Stanger. Kinch provided transport. The land issue in Ingwavuma was handled by Attorney H G Bhengu of Durban. Docrat was later placed under 22-hour house arrest; Naidoo, under 12-hour house arrest. Mkhize, Manzi, and Mdingi were under banning orders. Mdingi together with Govan Mbeki helped organize the Peasants Revolt of Mpondoland in 1960. Govan Mbeki was a political mentor to this core group while he was a teacher in Durban. Mdingi and Govan Mbeki had appeared in the Treason Trial of 1956.
- 23 The meetings between Docrat, Mdingi, and I used to be held at the South Coast Road Mosque, in Durban. The meeting with Phyllis was held at the office of Attorney Mehta. The meeting with Mkhize and Manzi in the surgery of Dr Padayachee in Cross Street, Durban. In 1967 Phyllis recruited me into MK. Docrat was my ideological mentor. Mafika Gwala and I were deployed to develop/prepare potential military recruits through education. We did not use the ANC name but rather SDS. (Students for Democratic Society). We took up an issue and developed it. Whilst we could not organize our "projects" publicly, we addressed the need to ensure clandestine resistance. Violence was never advocated openly. One never mentioned the ANC for fear of being arrested by the special branch. We referred to the ANC as CAN (in reverse).
- 24 In 1967, I began working with the rising Black Consciousness Movement (BCM). In the early 1970s I began working with BCM's cultural wing Theatre Council of Natal (TECON) and its trade union Black Allied Workers Union (BAWU). TECON, under the creative directorship of Strini Moodley, took its plays to places like Kwa Mashu Township and to sugar cane plantation areas like Tongaat, Darnall, and Gledhow sugar mill housing areas. The Brechtian theatre method was used to stimulate discussions after the play. From the discussions I identified workers with high level of consciousness and helped revive SACTU under the banner of The Natal Indian Sugar Employees Union led by R R Pillay.

- 25 In 1973, the Tongaat sugar mill workers with the Corobrick workers, belonging to the Tongaat-Hulett Group of companies, played a leading role in the historic 1973 Durban Strike. My duties included the recruitment of underground operatives as well as working with aboveground trade unions, political and civic organizations, e.g., NIC, Avalon Athletic Supporters Club where I met Eric Singh, ratepayers and tenants association, etc. At the launch of the revived NIC I suggested that the name be changed to the Natal African Congress and open its membership and leadership to Africans. The suggestion was rejected.
- 26 Mafika Gwala and I were put in charge of political work at University of Zululand. Pamphlets were issued and distributed under the name of Students for a Democratic Society.
- 27 Gwala, Marsla Odaya, and I had penetrated an APDUSA group. We suggested to them that they reject the Ten-Point Program of the Non-European Unity Movement in favor of the ANC's Freedom Charter. The suggestion was rejected and we left the group, which was oriented towards political theories, averse to political action, and labelled ANC sabotage actions as 'political adventurism'. It also viewed Black Consciousness as 'Black racism'.
- 28 After the influx of students of the 1976-generation into the ANC and MK in exile, SACTU decided to recruit workers into its rank. Magwaza Maphalala and I began recruiting workers belonging to BAWU into MK.

ARREST: THE MARKED DIFFERENCE

- 29 In 1974 I was arrested and held in solitary confinement in Durban under the Terrorism Act. The interrogation took place at Corsen House, Fisher Street, Durban, which was

the head quarters (HQ) of the Special Branch. The arresting officers were Soobramoney/ Moodley and Perumal. Colonel Steenkamp was the commanding officer. I was arrested on a Saturday and taken to the HQ on Monday morning, into a room in which I was confronted by an 'army' of White SB members who hurled insults, racial epithets at me and made intimidating remarks. When Steenkamp entered the room all stood to attention but I refused. After ongoing threats and shouts I reluctantly stood up. At this point of arrest, I noted that now there was a vast difference between my first arrest, detention and interrogation and the present arrest, detention and interrogation. There was now infrastructure and a method to what they were doing. The interrogations were now more purposeful and well organized. They are now well-trained. On fine tuning of its training and interrogation skills, two professors, Wits University's Professor Ben Cockram and UNISA's Professor Deon Fourie lectured them on apartheid strategy and tactics. They borrowed the concept of 'total onslaught' from the French colonial strategist's theory of total warfare learnt from the liberation struggles in Algeria and Vietnam.

ONE POLICE FORCE BUT WITH SEGREGATION

- 30 During my interrogation, I was taken upstairs where Indian and African members of the Special branch had their offices. It must be remembered that apartheid was the law. Even though the special branch were all members of the same police force, with the same aim and intention of oppressing the Black population, the police officers were also separated by race. Some of them were openly threatening towards me. Amongst them were Nyagggar, Benjamin, 'Shrouts' Govender, Moodley, and Perumal. Nyagggar gave me a few notebook pages and a pen. He ordered me to write my 'biography', detailing all my activities. For a few days, I resisted. After that, I began writing reluctantly. He rejected my first few attempts because it was full of opinions and not facts.

ASSAULT AND TORTURE

- 31 After approximately two weeks, the “real” interrogation began. McDuling led it, accompanied by Hendrick de Wet, Sevenster (Sevenster was named Sevenster because his wife was one of seven sisters), Taylor (was a giant of a man in terms of his physique), Du Toit (was also a white special branch member, who would come in from time to time to give McDuling, De Wet, Sevenster and others suggestions on how to proceed with interrogation), and van Dyk. There was a so-called ANC expert policeman who had ‘expert knowledge’ of the ANC and collected information on the ANC. He would know the ins and outs of dealing with a political organization. He would know how to guide the interrogators in the questioning of detainees. He gave evidence in trials against political detainees. I gained the impression that Soobramoney and Perumal were not trusted. They were not in the same room when I was being interrogated. Indian and African SB were on another floor. To me it was to show who was in “power” and control. The White floor had its own staff room utilized by White staff only.
- 32 When interrogation began McDuling ordered me to go down on my all-fours. My compliance began because they had already produced in me a conflict between the preservation of my life and my conviction to uphold my political cause. I chose to keep myself alive to continue fighting for the cause on another day. I found myself in a stalemate situation with my life and limb under direct threat. I had to manage my lies and denial, for which I was trained. As a collective we believed that it was ethical to lie to an enemy in order to maintain the integrity of the clandestine cell system. The all-fours progressed to my head being caught by the hair and banged against the wall. De Wet perpetrated the majority of the assaults. Despite the strenuous interrogation, suicide never crossed my mind. The whole idea of fighting for the freedom of people, all races, was based on belief. Besides, suicide was considered with contempt in the Muslim community with an Islamic mind-set. Death would not aid our cause in the fight for freedom.

- 33 Then the assaults progressed to my sitting on an 'invisible chair' – standing with bended knees against but away from the wall. In the same position but with my arms stretched out to the side in like flapping wings. That is when Benjamin walked into the room and mocked me that I was flying like a bird. From time to time he used to pop in just to mock me. And so did Shrouts, Moodley, Perumal, and some other black special branch members. They kept watch over me during the lunch break or when the interrogators wanted to take a break from the stress of interrogation. I noticed frustration on their faces and they asked: "why do you do this to us?" when they did not get the answers they wanted. Du Toit would grimace his face in anger. They would bang their fists and swear at me.
- 34 The interrogation sessions usually began at about 9 am and ended at about 4 pm. From time to time, they used to barge into the cell at about midnight, get me up from my sleep, and continue the interrogation. They would insist on knowing who else was involved with me. It was not expected that we hold out at all costs. The guidelines were that we hold out as long as possible to allow our other comrades to escape.
- 35 The 'invisible chair' progressed to a knifepoint being held against my navel. When the bended knee position became unbearable with pain I used to collapse, followed by being booted indiscriminately and falling into unconsciousness. Water used to be poured over my head and revived. Sevenster used to hold the knife. My kidney region was also booted. Then the 'invisible chair' was accompanied by my testicles being squeezed and penis being back-slapped, which was done by Sevenster. Taylor used to pop in occasionally and lift me by my hair with his one arm and let go off me onto the floor. This unbalanced me on landing and was painful on the joints – hip, knee, and ankle. Occasionally, Coetzee also would also be present as would du Toit with his grinding teeth and biting lips to express anger at me. Taylor was the worst of the torturers. He would be relentless in kicking me and booting me on the floor. He would continuously bang my head and body on the floor.

COMPLAINTS OF ASSAULT

- 36 Once I was taken to Welman's office for a one-on-one interrogation. He boasted how he had interrogated, broke down, and sent to prison the people involved in the Peasants Revolt in Mpondoland. When the violence of the interrogation and the body blows became unbearable and intolerable I laid a charge. I was taken to the district surgeon, Dr Buchannan for a medical examination, which was done in the presence of de Wet and McDuling at the medical room. Dr Buchanan made a point of taking a blood sample because of the assaults to my back and kidney area. The results were never made known to me.

COMMANDERS REACTION TO MY COMPLAINT

- 37 After the medical examination I was taken to Colonel Steenkamp in his office. Steenkamp became hysterical and scolded me for complaining about his men and threatened me with further assault should I not cooperate with them. I immediately surmised that he was mentally sick. When a uniformed White policeman, from Head Quarters, came to take a statement from me, I told him that I did not want to proceed with the case. On the very same day the interrogation and physical violence continued.

CONFESSION, IMPRISONMENT

- 38 The physically violent interrogation took place from September to December 1974. After each session of daily interrogation when I was returned to the cell I used to place me sleeping mat and blanket in the middle of the cell and 'drove a make-belief car at high speed with a loud sound of a speeding car'. This was to release the tensions of

interrogation and torture. I also laughed loudly as a tension releaser. After a short break over Christmas the interrogation continued without physical violence, i.e., after I had signed a 'confession'. The torture and interrogation were characterized not by its intensity, as it happened in short periods of time with some detainees, but by its extensity over a prolonged period of time. My mental torture emanated mainly from lying to protect comrades and secrets and, more so, from trying to remember lies or lie-management. This intensified mental torture, which was exacted to unearth the assumed network of organized clandestine cells, clandestine library, two-way radio equipment, and arms cache. They assumed that A K M Docrat was the leader of this network. They were correct on both their assumptions.

- 39 During the interrogation the secret police did not mention my *nom de guerre* of *Lopatkin*, it indicated to me that they did not know about our structured links to the wider ANC underground, MK, Chris Hani, and Robben Island prisoners. In about January 1975 I was transferred to the Pretoria Maximum Security Prison where I was held in solitary confinement and the interrogation continued at Compol. Compol was the head office of the special branch in Pretoria.

COMPOL: SPECIAL BRANCH HEAD OFFICE

- 40 On my first day in the small reception area of Compol a small 'army' of White SB members met me with a display of torture weapons. The interrogation continued without physical torture on my 'confession', apparently, testing for its 'truthfulness'. My main concern was whether the SB were aware of Dr Dadoo's attempt through A K M Docrat to recruit me as a student at Moscow's Lenin International School of Marxism. I rejected the offer because the School was still teaching an outdated philosophy of dialectical materialism and its adherence to an anachronistic totalitarian state,

'dictatorship of the proletariat', and 'democratic centralism'. And I was a follower of Andre Sakharov who led the construction of the Soviet plutonium bomb.

- 41 At prison my diet was reduced to half portions for lunch and supper. From time to time my floor mat and blankets were removed for apparent violation of prison regulations. Once a while I used to be taken to the prison chapel for 'exercise'.
- 42 As a means to escape the physical space of a solitary semi-dark cell I used my skills of memorizing *The Holy Qur'an* to write a book in my memory. I was deprived of pen and paper. I placed the sleeping mat and blanket in the middle of the cell and do a seven-mile meditative walk (2000 paces to a mile) while 'writing' my book in memory.
- 43 Immediately on my release I began typing the book from memory to the written word. Copies of the typed book were used in the underground for scientific political education. Under democracy it was published as *The Power of Revolution*, with a Foreword by Chris Hani.

THE TRUTH AND RECONCILIATION COMMISSION

- 44 At the Truth and Reconciliation Commission, Benjamin who was one of my interrogations appeared before the commission in particular for the assaults on me. Soobramoney Moodley, Shroots, Mcduling, Hendrick de Wet and Sevenster were also implicated. I was surprised to read that Benjamin then became a member of the ANC. He insisted that he would not want to apply for amnesty because he wanted to be punished for what he had done to me. He claimed, that he had taken instructions from his white superiors and that there was nothing he could do. To the best of my knowledge he was never prosecuted. At my TRC hearing I requested that Archbishop Tutu facilitate a meeting between my torturers and me, with a view to reconciliation through truth. My torturers spurned my request.

THE EFFECT OF DETENTION AND INTERROGATION

45 Detention was an extremely painful part of my life. I was singled out for harsh treatment by the authorities. But the worst was that, that were “dished out” by the community and society. I recall that when I was detained, my friends had approached the mosque that I had frequented to pray for me. This request was refused. Yet, Archbishop Desmond Tutu, in a church had asked his congregation to pray for me, and this was acceded too and a 24-hour vigil was held. It was emotionally painful to grasp and understand why I was ostracized. In my mind, the freedom of the people was paramount. Why was I then punished? When I was freed, I attended mosque. But was turned away and asked to leave because I was a ‘communist’ and ‘terrorist’. I prefer not to talk about the impact of what happened. It’s a deeply painful period of my life. I feel the focus should not be on me but on those who gave their lives in the struggle for a free South Africa.

That is all that I wish to state.

I know and understand the contents of this declaration.

I have no objection to taking the prescribed oath.

I consider the prescribed oath as binding on my conscience.

DEPONENT

Thus signed and sworn to at PRETORIA on this day of

The Deponent having knowledge that he knows and understands the contents of this affidavits, that it is both true and correct to the best of his knowledge and belief, that he has no objection to taking the prescribed oath and that the prescribed oath would be binding on his conscience.

COMMISSIONER OF OATHS

FULL NAME: _____

BUSINESS ADDRESS:

CAPACITY: _____

AREA: _____



*Annexure A*Books by:***Haroon Aziz***

Haroon Aziz is a South African. Under Apartheid he served in the military wing of the African National Congress, involved in political education and martial arts instructions.

His primary discipline is quantum physics. His secondary discipline is writing history and biography.

In the art of biography he interpenetrates neuroscience, history, and biographical memory of great South African freedom fighters.

His seminal works & discoveries include:

- The philosophy of energy as counter to the philosophy of matter
- The neuro-scientific theory of the mind
- The cognitive-spiritual education model.

He has now devoted his life to research, writing, and publishing books as well as promoting education.

His books include:

- 1. *The Power of Revolution***, with Foreword by Chris Hani
- 2. *Cuba – Roots of Hope***, with Foreword by Cuban Ambassador Angel Dalmau.
- 3. *Life of Social Justice – Biography of R. A. M. Salojee***, with Introduction by H E Kgalema Motlanthe, Deputy President of South Africa
- 4. *The Science & Politics of Iran’s Nuclear Power***, with Foreword by Prof Ahmed Bawa
- 5. *The Art of Compassion – Biography of Essop Jassat, An African Freedom Fighter***, with Foreword by Ahmed Kathrada
- 6. *Faith & Revolution – Muslim Contribution to the Heroic Freedom Struggle in South Africa (1668-1994)***, with Foreword by Minister Naledi Pandor and Afterword by Minister Lindiwe Zulu
- 7. *Syria 2011-2013: A Historical Perspective***
- 8. *Where Are We Going?*** – Anthology of Liberation Poems
- 9. *Leadership for Freedom from Poverty***
- 10. *Fight Racism With Mind Culture***: This book imparts knowledge on *how* to manage emotions and control feelings, thoughts, intentions, speech, behaviour,

and actions as well as *how* to deracialise the human mind and *how* to cultivate mind culture. It helps in the prevention and cure of the 'floating brain' arising in the central nervous system as a result of negative stress. It is supported by evidence from history, religion, philosophy, neuroscience, and quantum physics. It marks a **seminal** shift in the perspective of the mind from that of classical physics to that of quantum physics. This book is the product of 45 years of research into, and reflection on, the question, *what is the mind?*

11. *The Philosophy of Energy* is a philosophical exploration of discoveries in quantum physics, within scientific constraints. It marks a **seminal** shift from the philosophy of matter, which was valid until the discovery of the electron in 1897. It explores energy, energy-field, and matter. It invalidates the general philosophy of matter and validates the new philosophy of energy for the present epoch of the humble electron. This book is the product of 45 years of research into, and reflection on, the question, *what is energy?*

12. *Cognitive-Spiritual Theory of Education* is based on evidence from neuroscience, epistemology, history, and general philosophy.

13. *The Liberatory History of Korea and The Nuclear Question*

14. *The Shared Historical Roots of Judaism, Christianity, and Islam*

15. *The Shared Universal Values of Indigenous African and Islamic Knowledge Systems* (with Ndabazitha Muzi Zulu)

16. *History of The First African Proletariat – A Study of History as Process.* This is a study of the heroic African proletariat, which was born in the Kimberley diamond mines (1867), followed by the mining proletariat in the gold mines, through to the manufacturing proletariat in South Africa under Apartheid. It is a study, which is benchmarked on the historiography, established by Ibn Khaldun (1332-1406) and later, independently, followed by Frederick Engels (1820-1895) and Frantz Fanon (1925-1961). It counters neo-colonial historiography, which views history as a mere chronology of events and a parade of personalities.

17. *An Organic Working Class Intellectual – Biography of Comrade Kay Moonsamy*

18. *Biography of Molvi Ismail Cachalia*

19. *Novel* (to be titled), explores the practical and theoretical struggles of an idealist, who assumes self-responsibility of envisioning and realising an ideal, joyfully – in spite of personal persecution. It explores the question, *what internal mechanism motivates an idealist?*

20. *Prison Poems:* The dominant theme of this anthology is the *liberation of the mind* from multiple mental prisons.