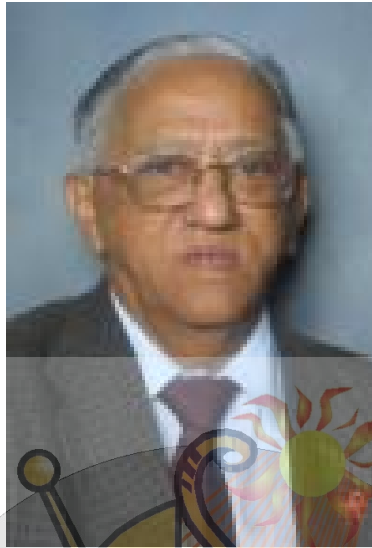


RAM SALOJEE



BIOGRAPHY
EDUCATION
LENASIA RATEPAYERS ASSOCIATION
PEOPLES CANDIDATES PARTY
SPORT
ISLAM
INDIAN SOUTH AFRICANS
YOUTH

Dr. R. A. M. Salojee

3p.

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12th February, 1982.

STATEMENT : AS REQUESTED BY LTN. VENTER OF STATE SECURITY, TO BE PRESENTED AT VOSTER SQUARE, ON MONDAY, 15th FEBRUARY, 1982.

1. PERSONAL DETAILS AS PER LETTERHEAD :

NAME: RASHID AHMED MAHMOOD SALOJEE.

DATE OF BIRTH : 24th MARCH, 1933.

OCCUPATION : MEDICAL PRACTITIONER, IN GENERAL PRACTICE.

PERSONAL DETAILS : AS PER ATTACHED ANNEXURE P - 1,2,3,4.

2. PARTICIPATION IN THE ANTI= SOUTH AFRICAN INDIAN COUNCIL COMMITTEE =DETAILS

Without prejudice and in good faith I will try to recount my activity and motivation, with the reservations that in view of my other community and professional involvement, it is well-nigh impossible to remember every detail, dates, meetings, etc = as we had to cover a very short and hectic programme, to meet the election date-line in a short campaign, made difficult by the fact that we had to cover the whole of the Transvaal, coöperate with the other provinces, from a position of ad-hoc and really non-existent organisational basis. I was really surprised at the overwhelming support we received from all levels of the Indian-defined group, wherever we went or met. Even, those that were and are still participating in Government created political structures, in majority showed sympathy for our campaign, and emphasised that they merely differed with us in strategy and not principles. Further, it became clearer, as the campaign gained momentum, that despite "using", individual assistance from Government promoted "leaders" and spokesmen of Indian origin, the majority of the people did not regard them as the real leaders of the community. Unanimous votes at all our public meetings, showed that we enjoyed the support and trust of the community we addressed. The formation of the ANTI=SAIC COMMITTEE (TRANSVAAL) resulted from an invitation, received by community organisations in Lenasia and surrounding areas, under the banner of "AD-HOC COMMITTEE" = ANTI=SAIC (LENASIA). I attended this inaugural meeting, at the JISWA CENTRE in my capacity as Chairman of the People's Candidates Party.

promote debate and support for our points of view. As we believed that a non-
racially structured political dispensation was the best insurance against the
racially polarising effects of apartheid, our convictions and beliefs had to
reach beyond the narrow constraints of the Indian group, and result in a
wider debate of a non-racially structured South Africa. In this respect my
personal contribution was to have addressed or chaired most of the public meet-
-ings held in the Transvaal and one in Natal. I also wrote letters to the read-
-ers columns of National, Local and Regional newspapers. Gave interviews and
comments to all news media that approached me, including the Afrikaans Press.
As the co-ordinating convener of the Editorial Committee of the Anti-SAIC
Newsletter, to which I contributed a few articles, and whenever possible helped
to collate the newsletters. The purpose of the newsletter was to make the Ind-
ian people aware of the discriminatory nature of apartheid, to place the hist-
-orical role of the group in perspective and to create an awareness of what
support for the S.A.I.C. would mean vis a vis the political directions in which
h the Nationalist Party was leading South Africa. AS this was already going
on at various levels in all sections of the South African population, the at-
-titude of the Indian group should not go by default. Presently, the only view
that was publicly propagandised by state news media was one expressed by "lea-
-ders" created by the state, through cooption, nomination and promotion. Thus in
our racially cordoned society, the other groups are often left with the jaun-
-diced view that except for a small group of state defined "agitators", the
majority of the Indians supported Nationalist Party Policies. The results
of the elections showed that what we said through our open public and non-
-subversive; non-violent behaviour and promotion of the democratic principles
of public accountability; was exactly the massive convictions of nearly 90%
of these on the Electoral register. The Indian people, basically a passive
and perceptive group, acted with maturity and conviction, to reject the Ind-
-ian Council Elections. Fully knowing the strength and power of the state,
they responded by recording their moral and spiritual opposition to apart-
-heid. As far as I am concerned, this was precisely what I believed that the
Indian people had, given the opportunity, would declare. This and this alone
was the barometer, by which we want to be judged, and any other hidden inferen-
-ces, to the Anti-SAIC campaign I cannot accept. To do so, is to classify the
vast majority of the Indian group as gullible, immature and easily manipulated.
It clearly indicates that we want a future in a South Africa, where we can
make our contributions, with all other citizens, including those deprived of
their inherent birth-right to a common citizenship, in the interests of a
safe, secure and harmonious co-existence between persons as persons. We believe
that we have that motivation and capability, and to shelve or push us into
merely using our talents and our convictions, within the narrow limits of the
Indian group, is denial of the oft repeated cliché of self-determination. Even
without apartheid, the normal and voluntary inclination of groups to live to-
-gether and share common values, would continue; and as long as this does not
impinge upon the rights and freedom of others, would be beneficial to the

development and progress of society. I am completely opposed to coercion as a means to directing people.

I was asked to comment on the Natal Conference : As far as I am concerned, ~~this~~ I lent my support to the Conference, because, it was clear to us, that even if the Transvaal succeeded in keeping the poll low, our efforts would be non-contributive, because the majority of the voters and the seats were in Natal, thus co-ordination, co-operation and unification of our efforts was mandatory for our campaign success. Is this not true of white political organisations in this country, that broad support, across provincial borders is necessary to reap reward ? In order to co-ordinate activities our Committees did meet in Newcastle. I was not present, because I was delegated to speak in the Eastern Transvaal.

Other, distinctive aspects of our activities was that we engaged in discussions, shared platforms and debated the S.A.I.C. elections, with our opponents as well. Further, we were overwhelmed by the spontaneous support, hospitality, welcome and unsolicited financial contributions made by people at our meetings. A Committee, which started with no organisational base or financial resources, can but attribute its success, to a single fundamental factor, and that is that it merely articulated and mobilised the dormant, yet vital, aspirations and expectations of a people, that wanted to feel an effective part of a political dispensation in which they with all the deprived sections of the S.A. population, wanted to contribute positively, meaningfully and decisively. It is of historical record and import that the Afrikaaner Nationalist, ~~is~~ in its progress to power, created institutions like the Broederbond towards its fulfilment, despite having direct voting access to the decision-making institutions of Parliament, whilst we have done nothing more serious then bringing, openly to the attention of the authorities, without violence or undemocratic means, to the notice of the Government that the S.A.I.C. cannot fulfil our political needs. This after people like me who had given fair trial by participating for 4 years as Chairman of the Lenasia Management Committee (Statutory), with the overwhelming support and mandate of over 90% of the registered voters, to find that in the corridors of power and bureaucracy, even the lowest of state employees, if they were white had more authority than an elected leader willing to work for change within the framework of Nationalist Govt imposed institutions. Thus it was out of frustration and humiliation that I have chosen to represent my people outside state-created institutions, organisations like the Anti-SAIC Committee. I have at all times conducted myself openly and publicly, without rancour or vengeance, merely to make my contribution, infinitesimal as it maybe, to a happy land, wherein all our children: white, black or brown will have a common loyalty and common faith in the greatness and prosperity of our beloved land. Thus I cannot personally see how the Anti SAIC exercise could in anyway have affected state security, but in effect is a pointer as to how the Indian people feel and hope that the state will take cognition of the feelings of our people, in resolving the racial question of S.A.

Thus I cannot fathom, the intense interest of the state in the Anti-S.A.I.C. drive, to my mind some of the actions and content of the far right politics is far more inflammatory, then our activities. We did nothing but to register our protest and did nothing towards any sort of detrimental action towards destabilising the state. In view of the massive support the Anti-SAIC organisation received, it is my humble and considered opinion that action against the group or its members, for effectively establishing the desires and wishes of our people, is tantamount to the denial of the right to self-determination of the Indian ^{people}. To be punished for being honest is hardly imaginable, and it is my fervent prayer that the state will take into consideration, the near unanimous wishes of the Indian community. We can but only hope and pray that South Africa is spared the agony of continued racial polarisation and needless conflict. After all is said and done, the truth of reality is that we all are interdependent, and I hope that we can leave a legacy of less pain and less prejudices for the future generations to come. Instead of greater strife, I hope the results of the S.A.I.C. elections will usher in a reappraisal of the apartheid system and new avenues for a non-discriminatory chapter will be opened.

(Dr) R.A.M. SAJJEE



N.B. My convictions and commitments stems from my Islamic Faith. All my actions and contents of speeches are consistent with the teachings and faith of Islam. The KORAN, or the BOOK OF ISLAM, is the authentic word of ALLAH (GOD) = Ushered and compiled 14 hundreded Years ago, and from irrefutable evidence, not a word or dot have been changed. Thus it supercedes any made-made ideologies that presently divide the world on such grounds. Thus, my statements and speeches on justice, freedom, apartheid, humanity, tolerance, charity, unity etc has been based on my belief in the words of the Koran and the practices of Our Holy Prophet (As related in the Hadiths of Islam.).

