

SPECIAL BULLETIN

REVISION OF THE BOYCOTT DECISION

The decision to boycott institutions of government was taken in the national conference of 1949 as a result, to an overwhelming degree, of the firm and uncompromising stand of the ~~progressive~~ youth League of congress as well as progressive elements in the senior congress.

The discussions which preceded this decision were academic as well as practical. The pros and cons of the matter were gone into, and when conference took this decision it was because she felt that that was the only decision she could take if she were serious about the liberation of the African people.

A sine qua non for liberation is a will to be free. This implies an ATTITUDE of mind. In other words, the first duty of those in whose hands history or destiny has placed the task of liberating a nation, is to share of that people, to re-orientate the ideas of that people and to give it an attitude of mind.

It is an observation that has been made by history that the ideas that are predominant in society at any particular time are those of the ruling class, and this makes sure that those ideas will accomplish the mental enslavement of the governed, ~~xxxxxx~~ so that the latter should come to accept their position as natural and never dream of challenging the position of rulers. One might remark in passing, that that is what Verwoerd says he hopes the Bantu education act will achieve. The task of the liberator then is to wage a ruthless war against the mental habits of thought of the oppressed. The major battle is one of ideas. The oppressed have to be-

- (a) emptied of the ideas of their oppressors
- (b) provided with new ideas and thought-habits.
- (c) provided with the will to put their ideas into effect.

If our people will appreciate the foregoing preamble, they will then be in a position to understand why we ~~xxxxxxx~~ seem to adopt an attitude of "academic rigidity" with regard to the boycott. The pith of the argument is that if we know the ideas of the oppressor or to be ~~xxx~~ pernicious then we must condemn those ideas. If we condemn the ideas we must discard them. If we discard the ideas we must discard the institutions through which these ideas are not only promulgated but also perpetuated. In other words we must not flirt with the institutions that perpetuate our enslavement. I may illustrate this point by way of an analogy. If we know that in a certain pot, poisoned meat was cooked, it will be extremely foolish of us to use the same pot for cooking our meat, even if we know that our meat is wholesome.

WE MUST NOT COLLABORATE.

The pot is still poisoned. "UKUFI KHELEZISENI" The institutions for our oppression are many and varied. The radio, the school, the church, the advisory boards, the bungalows, parliament ~~xxx~~, are ~~xxxx~~ but a few. We need to free our selves from the pernicious influence of them all. But since all the others derive authority from the legislature, it is that we have to attack first. That is the "Bestiality" ~~xxx~~ to draw another analogy. When a tap is open in the house and the water stands six feet deep in the room, it is fruitless to use buckets to catch that water. The first thing to do is to close that tap.

The tap of our oppression are political institutions of the country. The liberation we seek is first and foremost, political liberation. It is not necessary for me to go into the arguments for the boycott. We all agree on the essentiality after the boycott. ~~xx~~ Even those who would like to have the decision "revisited" advance reasons other than that it is wrong as a matter of PRINCIPLE to boycott these bodies. The argument advanced are euphemistically termed "tactical", which is just a very British way of saying "opportunistic". The ~~ixxxxxxxxxxxxx~~ argument is that we can, ~~xxxx~~ patronising advisory boards and listening to lectures on "apartheid" and our "position in South African society" at advisory board congresses, ensure that we can ~~xxxx~~ prevent the use of location ~~xxxx~~ halls for the holding of congress meetings. Stripped of all its finery, that is what the argument of the "reviewers" amounts to.

If we study, first of all, the personnel of the review movement and then their motives, we shall make interesting discoveries. In the first place, the "review" resolution is ~~xxxxxx~~ supported by the "progressive" "broad minded" elements in congress who will have no truck with "narrow nationalism", words, words, words. If these gentlemen were to be honest they would state quite clearly that they want no NATIONALISM whatsoever, least of all, AFRICAN NATIONALISM, nor do they desire INTERNATIONALISM, for the prerequisite for internationalism is NATIONALISM. They would have been more at home, if the laws of the country permitted it, in the now defunct Communist party.

In order to buy white support for the struggle, we are asked to enter into a shameful bargain- break our resolutions, go back on our word, exhaust our eloquence in order to disillusion those we had so enthusiastically wooed into the boycott camp, and for what this political volte face? so that P. W. Alexander, Patri Duncan & Co. should go to



parliament'' so that they should be kicked out by Swart '' so that w. should elect another batch'' ~~Or so that it should be kicked out~~ it should be kicked out! What hectic time we shall all have ''speak of tilting at windmills! This is it with th a vengeance.

The boycott then is regarded by the YOUTH LEAGUE as an instrument for the fashioning of an attitude of non-collaboration. Having been taught and shown the pernicious influence which the political institutions enumerated above, exude, the people are persuaded to aschew them like the plague, and because of this teaching, the N. P. C. is now truly dead and buried, although Strauss sees himself in the role of the prophet who leeked down on the vally of dry bones, and told the bones to get together. He has x promised the resurrection of the N. P. C. It is because of the boycott that there has not been, even a stray voice, asking for the resuscitation of the N. P. C. more and more non it is Congress which is the people and through whom the government can reach the people. And must we now, in order to appease a few whites, dstroy all this work? The YOUTH should not even countenance the idea. We have more important work to do than to canvas for PAY ALEXANDER and all the DARLINGS of the ADVA Co. .''

DILGHI

IN ORDER TO HELP OUR REVOLUTION GOING ON, WE NEED DONATIONS FROM OUR READERS AND MORE ESPECIALLY FROM GENUINE AFRICAN NATIONALISTS WHO WOULD USE OUR THEORY TO SPREAD. DONATIONS MAY BE SENT TO THE EDITOR, THE FELLOWSHIP OF AFRICANS, 597 Likasha street, Duncan village, E. I.

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TREASON TRIAL, 1956 1961

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