

Freedom Struggles of the Past -- What Can We Learn From Them to Enhance
Grass-Roots Involvement (Author unidentified)

Due to the lack of a thorough insight into the history of the freedom struggle of the past organisation like ANC, PAC etc., the commission resorted to the limited knowledge of activities of bodies mentioned above. With this limited information the Commission came to the conclusion that the past organisation had a good following because of the following.

1) Bantustans system was still in its embryonic stage and thus people were not yet coerced in that direction. The people had only a choice between two things; namely the S.African racist government and their indigenous leaders, unlike now, then we have the Gatshas, Mangopes, etc., who are influencing people in many different opposite directions.

2) They emphasised on basic needs like, food ref-book and thus people were involved in a practical situation unlike us, who seem to be more philosophical than practical.

3) ANC had a committee in which the chiefs were included and therefore this method contributed to the winning of the people to their side because the chiefs had a large following.

4) Rallies were also used in an attempt to reach the people.

The commission realized that presently the Gatshas, Mangopes, etc. offers something like food to the people and this gives them power to deceive the people that Bantustans policy is leading them to freedom. We must therefore convince the people that what the Bantustans is offering them is leading them to perpetual slavery, and thus the

Bantustans policy is a political lie, a political flaw, as well as a political fallacy.

The commission also realised that although resorting to arms (getting to the Bush) is a practical necessity, in coming back we might find ourselves fighting an alien war. Our people regarding us as terrorists. Hence the necessity of preparing the mind of the people.

The commission realized that there is an erroneous belief among students that by virtue of being intellectuals one is automatically a leader and in itself leads to an intellectual cluster which though divorced from the masses, claim to be their leaders. It was suggested that in order to have a good following we students must totally reject outright without reservation all such posts which separate us from the masses. Mr. N. Mandela was given as a good example in this regard. He declined the lawyer post and came down to the people to work with them in solving their practical immediate problems, for example, equal pay; without claiming to be their leader.

The acceptance of the post do not only separate the intellectual from the masses but also arouse suspicion that such people are working for the system.

The rural areas offers us a chance to infiltrate the system for example by becoming a teacher there and reaching relevant education.

The commission realized that after the bannings of people who were working directly with the workers in the workers union, there were no people prepared to take those posts which reveal a lack of manpower in our organization because the graduates are no more willing to take such a post. Another example like literary campaign was sighted.

It was suggested that students should know the offices where the immigrants labourers are contracted and get to talk to them because it will be difficult to talk to them at a trade union's level. This can be done particularly during the holidays by students.

It was realized that we need the backing of an ideology and moral conviction in the struggle for liberation and the importance of indoctrination to achieve this ideal.

It was suggested that we only have to know the Bantustans as the enemy and not waste time debating as to whether Bantustans are good for us or not but we should only follow our programmes.

SASO Tvl. Regional Formation school

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