

Mr Chairman,  
Ladies & Gentlemen

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PC 8644/1/12/4  
PC 86/1/1  
Symposium title  
& others on  
Nuro  
ALAN  
PATON  
CENTRE  
LIND.

Our hosts, the WIPPA has invited us  
to take part in a symposium on Social  
Action: they state that "the time has  
to protest against the cold acceptance  
applied by people" ... they then state  
that what is to be done will come  
from discussion.

Before I begin my argument, which  
I would like as short as possible, in the  
interests of full discussion afterwards  
I must explain my position here. I am  
a member of the Liberal Party, but  
this occasion I am in no sense its  
spokesman. There is in print a  
handbook called Ten Principles of the  
Liberal Party of South Africa. Please  
let me be clear from anything I  
say, an expression of party policy.  
Anyone is independently interested  
with to make some use of my views  
as Liberal Party ~~of~~ opinion, let  
just check them with this handbook.  
If they differ, please believe it

handbook & not me. Any def  
will simply be <sup>the</sup> ~~the~~ ~~of~~ ~~a~~ ~~member~~  
of the party ~~with~~ ~~the~~ ~~policy~~ ~~of~~ ~~the~~ ~~party~~  
the purpose of this discussion.

Now to my arguments. I propose 4  
lines: 1. to outline the set-up of opposi-  
tion forces in both Africa in terms of their  
differences

2. to see where "protests" such as  
are against voluntary apartheid fit  
into this set-up; in other words to see  
whether such "protests" are the duty of  
~~the~~ ~~opposition~~ ~~groups~~ such as the  
party, or even of individuals working  
in association with other groups.

3. to consider whether this particular  
"protest" is ~~worthwhile~~ <sup>a</sup> ~~worthwhile~~ <sup>or</sup> ~~or~~ <sup>practicable</sup> ~~practicable~~ <sup>are:</sup> ~~are:~~ <sup>the</sup> ~~the~~ <sup>protest</sup> ~~protest <sup>involves</sup> ~~involves~~ <sup>a</sup> ~~a~~ <sup>brief</sup> ~~brief <sup>examination</sup> ~~examination~~ <sup>of</sup> ~~of~~ <sup>the</sup> ~~the~~ <sup>acceptance</sup> ~~acceptance~~ <sup>of</sup> ~~of~~ <sup>apartheid</sup> ~~apartheid~~.~~~~

4. to attempt to decide <sup>what</sup> ~~whether~~ <sup>what</sup> ~~whether~~ <sup>positive</sup> ~~positive~~ <sup>action</sup> ~~action~~ <sup>can</sup> ~~can <sup>be</sup> ~~be <sup>taken</sup> ~~taken <sup>&</sup> ~~&~~ <sup>who</sup> ~~who~~ <sup>more</sup> ~~more~~ <sup>fruitful</sup> ~~fruitful~~ <sup>actively</sup> ~~actively~~ <sup>could</sup> ~~could~~ <sup>replace</sup> ~~replace~~ <sup>the</sup> ~~the~~ <sup>work</sup> ~~work~~ <sup>that</sup> ~~that~~ <sup>is</sup> ~~is~~ <sup>needed</sup> ~~needed~~ <sup>for</sup> ~~for~~ <sup>the</sup> ~~the <sup>end</sup> ~~end~~.~~~~~~~~

that must be proposed by the initiation  
of a campaign against the acceptance of  
voluntary apartheid.

~~~~~

Speaking in / broader terms the  
people organized politically in opposition  
to the oppression in South Africa are  
divided in two ways - ~~ideological~~  
on political & economic theory, & on  
the methods of achieving their common  
object. ~~The two main groups are~~  
The common object is the abolition of  
colour discrimination, the colour bar,  
apartheid, colour bars, etc. The  
political & economic division is felt  
two <sup>main</sup> sections <sup>one</sup> who accept the theory  
of Karl Marx & their modification  
~~will work for~~ to whom the liberal  
struggle in South Africa is only a step  
in the process of establishing the state  
which they believe to be the answer  
to the main question. The other believes that the  
establishment of such a state is a

as ever feared danger <sup>(4)</sup> as the attempted ~~to the survival of~~  
maintenance of the present one. And  
between one group who wish to work  
with one on the other but do not fully  
their ideas. A further group wishes now  
all the others to afraid to make any con-  
with those who do not at the outset  
to them, for fear of becoming the dup  
of Machiavellian benevolent politics

~~the~~ A further division is on racial &  
non racial lines. There are those who  
believe that the battle must be for  
by organization. ~~These~~ members have  
no ~~truly~~ common purpose; to realize  
our aspirations for equality, or even we  
in the state, without the common work  
of others ~~and~~ of different <sup>support</sup> racial origins. All  
believe that any fight so far as is an  
undead one, painting the group that  
undertake it into the same world  
as is in the present oppressor.

The division or method is a way,  
are ~~the~~ ~~main~~ ~~action~~ ~~beliefs~~  
~~the~~ the difference is between

(5)

Coercion & persuasion. One group  
that the oppressor will have to be  
coerced, non-violently, if possible, or  
if necessary, into surrendering. The  
believer in such things as a change of  
heart, the realization of the folly of  
through self-interest; the realization  
of wickedness & self-destructiveness;  
religion; the effect of propaganda; the  
effect of world pressure; the effect of  
Asian pressure, the transition  
of man-made institutions of oppression;  
~~the~~ effectiveness of a mass-movement  
organized for purposes of beginning  
into the oppressors through its moral  
& moral strength. Now my party, the  
liberal party falls into this category  
& I should therefore judge the  
proportion value & effectiveness of  
the "protest" <sup>invited</sup> ~~of~~ acceptance of it  
in the light of the broad masses chose

organizations in this category. ~~9th~~

I think we can accept that ~~for~~  
in other categories will not accept such  
"Protests" as being within their ~~present~~  
~~of~~ ~~current~~ approach.