

ON DISCIPLINE.

1. When we talk about discipline we are referring to a political concept. This is especially important in our youth organisations where we have experienced a massive growth - quantitative growth. One of the reasons why we are concerned with discipline is that to transform this quantitative growth into qualitative growth involves a process taking our organisations to a higher level, and in that process developing increased discipline.
2. Our concept of discipline arises from political consciousness. We are not referring to the type of discipline imposed on people by the SADF. We refer to a voluntary assumed conscious decision to subordinate one's own will and immediate personal inclinations, to that of the wider whole, or more precisely the organisation to which one is responsible.
3. To call for increased discipline now, reflects the fact that there have been acts of indiscipline. In this sense we are concerned with a negative question of control of the behaviour of our activists and followers. Some people don't like the idea of discipline, especially in this sense, because it sounds to them like a 'schoolmaster' controlling his class.
4. But when we call for discipline what are we primarily referring to is a Positive Call to take the struggle to a higher level. Increasing our discipline, we believe, will enable us to move from protest to co-ordinated challenge, from mobilisation to higher levels of organisation.
5. It is not enough to have a 'radical temperament', that is, to sense what is right and to act on one's own initiative. Ours is not a movement of individual entrepreneurs, doing their own thing. The correct action is that taken in carrying out a democratically established line. It is not for any one individual or group of individuals to decide what is right. It is for our organisation to decide.
6. If one is not happy with the organisation's line, the correct way to raise this dissatisfaction is in a comradely spirit, through the democratic process. Factionalism, gossip, etc cause divisions and do not contribute to clarity. We need a free atmosphere to discuss differences and to achieve this we must end gossip, backstabbing etc.

7. *The creation of discipline is facilitated by the correct understanding of the nature of our struggle. Any theory is not, however, a dogma. It can only assume final shape in close connection with the practical activity of our organisations in mass struggle.*
8. *We continue to develop our theory, our understanding and the clarity with which we understand it is a condition for discipline. Equally, higher levels of discipline are a condition for, make possible, the further development of theory in our ranks.*
9. *This type of discipline and understanding cannot be created overnight. It is part of a process connected to the achievement of higher levels of organisation and ideological cohesion.*

We have a situation where the State is in disarray and has been for some months, facing a total inability to implement its 'reforms' and revolt from within its own ranks.

But our level of organisation is not adequate for us to take advantage of this State crisis. We lack the ability to co-ordinate and direct our forces systematically.

We also lack a common understanding of the nature of the struggle that we are waging.

10. *Higher level of discipline will enable us to direct our forces where they are most needed, where we can most effectively disorganise the State, frustrate its initiatives etc. We would be able to entrust our activists with tasks, that might be difficult and inconvenient, but we would be sure that they would be carried out.*
11. *Just as we require such discipline in order to advance, we must understand that any act of indiscipline is an act against the struggle, against the people, an act that aids the enemy. To repudiate discipline is to disarm the masses and voluntarily assist the task of the enemy. To avoid or neglect discipline, whatever one's intention, has the same effect.*

We must remember that the enemy is not sleeping while we plan our activities.

We know that it openly attacks us and the people as a whole. But it does not operate only from outside. It also operates from within our organisations. From within the enemy takes advantage of any signs of indiscipline, any symptoms of disunity, every weakness. It does this in order to bribe our people, in order to increase indiscipline and laxity and thus to sow chaos in our ranks.

12. What does a call for discipline mean in practice?

- (a) If a line is clear, this line that has been approved democratically should be followed consistently and firmly without hesitation.

It is the job of all of us to understand it and explain it to others. If we do not understand it, it is our duty to discuss it and to come to that understanding.

- (b) It is not for any individual to make his/her 'improvements' on democratically decided decisions. If you feel that a line does not go far enough, you must win your own position in the organisations, through the democratic process. (To engage in adventuristic attempts to push the organisation beyond its decisions is to risk its existence)

- (c) In fulfilling this line one has to carry out every task or duty punctually. There should be no need for a reminder or reprimand.

- (d) These tasks must be carried out honestly, in such a way that one can give a full account of one's actio

- (e) One has a duty to respect and follow the lead of a democratically elected leadership, to defend them from enemy attacks and slander. But equally, the leadership are the servants of their organisations. They are accountable to them. They must carry out their decisions.

13. This type of disciplined understanding does not allow one to succumb to pressures to 'do something'. It may be correct to undertake some activity at a particular time. But it may not be the correct moment, even when emotions run high. In such circumstances a mature leader must prepare patiently for the right activity at the right time. The most disciplined thing is sometimes to hold back and wait.

14. What is our attitude to those who do not accept this line? our understanding of the struggle and the leading organisations in this struggle in the various sectors? It depends on whether they are part of the people or part of the enemy.

Who are the people and who are the enemy is not static. It may alter over time.

In general, whoever is part of the people, we try to win over and co-operate with as far as possible. (Often in such matters it is necessary for us to distinguish between the leadership of such organisations and the rank-and-file. While the leadership may be out-and-out collaborators, we must still try to win over the ordinary members who are misled).

With regard to the enemy, we wage unremitting struggle.

15. There is another type of indiscipline that needs to be eradicated - acts of violence and sexism within our own ranks.
16. What we need now is a sustained effort to build our unity, to engage in persistent struggle to eliminate our present weaknesses. This will help us to take our struggle to higher levels, to present a far more powerful challenge and to bring closer the day of our liberation.

DISCIPLINE

RESPONSIBILITY

PERSERVERANCE.