



## Southern Christian Leadership Conference

# THIS IS SCLC

pamphlet, n.d. [ca. 1960], excerpts



### *Aims and Purposes of SCLC*\_\_\_\_\_

The Southern Christian Leadership Conference has the basic aim of achieving full citizenship rights, equality, and the integration of the Negro in all aspects of American life. SCLC is a service agency to facilitate coordinated action of local community groups within the frame of their indigenous organizations and natural leadership. SCLC activity revolves around two main focal points: the use of nonviolent philosophy as a means of creative protest; and securing the right of the ballot for every citizen.

### *Philosophy of SCLC*\_\_\_\_\_

The basic tenets of Hebraic-Christian tradition coupled with the Gandhian concept of *satyagraha* — truth force — is at the heart of SCLC's philosophy. Christian nonviolence actively resists evil in any form. It never seeks to humiliate the opponent, only to win him. Suffering is accepted without retaliation. Internal violence of the spirit is as much to be rejected as external physical violence. At the center of nonviolence is redemptive love. Creatively used, the philosophy of nonviolence can restore the broken community in America. SCLC is convinced that nonviolence is the most potent force available to an oppressed people in their struggle for freedom and dignity.

### *SCLC and Nonviolent Mass Direct Action*\_\_\_\_\_

SCLC believes that the American dilemma in

race relations can best and most quickly be resolved through the action of thousands of people, committed to the philosophy of non-violence, who will physically identify themselves in a just and moral struggle. It is not enough to be intellectually dissatisfied with an evil system. The true nonviolent resister presents his physical body as an instrument to defeat the system. Through nonviolent mass direct action, the evil system is creatively dramatized in order that the conscience of the community may grapple with the rightness or wrongness of the issue at hand. . . .

### *SCLC and Voter Registration*\_\_\_\_\_

The right of the ballot is basic to the exercise of full citizenship rights. All across the South, subtle and flagrant obstacles confront the Negro when he seeks to register and vote. Poll taxes, long form questionnaires, harassment, economic reprisal, and sometimes death, meet those who dare to seek this exercise of the ballot. In areas where there is little or no attempt to block the voting attempts of the Negro, apathy generally is deeply etched upon the habits of the community. SCLC, with its specialized staff, works on both fronts: aiding local communities through every means available to secure the right to vote (e.g., filing complaints with the Civil Rights Commission) and arousing interest through voter-registration workshops to point up the importance of the ballot. Periodically, SCLC, upon invitation, conducts a voter-registration

drive to enhance a community's opportunity to free itself from economic and political servitude. SCLC believes that the most important step the Negro can take is that short walk to the voting booth.

### *SCLC and Civil Disobedience*\_\_\_\_\_

SCLC sees civil disobedience as a natural consequence of nonviolence when the resister is confronted by unjust and immoral laws. This does not imply that SCLC advocates either anarchy or lawlessness. The Conference firmly believes that all people have a moral responsibility to obey laws that are just. It recognizes, however, that there also are unjust laws. From a purely moral point of view, an unjust law is one that is out of harmony with the moral law of the universe, or, as the religionist would say, out of harmony with the Law of God. More concretely, an unjust law is one in which the minority is compelled to observe a code which is not binding on the majority. An unjust law is one in which people are required to obey a code that they had no part in making because they were denied the right to vote. In the face of such obvious inequality, where difference is made legal, the nonviolent resister has no alternative but to disobey the unjust law. In disobeying, such a law, he does so peacefully, openly and nonviolently. Most important, he *willingly* accepts the penalty for breaking the law. This distinguishes SCLC's position on civil disobedience from the "uncivil disobedience" of the racist opposition in the South. In the face of laws they consider unjust, they seek to defy, evade, and circumvent the law, BUT they are *unwilling* to accept the penalty for breaking the law. The end result of their defiance is anarchy and disrespect for the law. SCLC, on the other hand, believes that civil disobedience involves the highest respect for the law. He who openly disobeys a law that conscience tells him is unjust and willingly accepts the penalty is giving evidence that he so respects the law that he belongs in jail until it is changed. . . .

### *SCLC and Segregation*\_\_\_\_\_

SCLC is firmly opposed to segregation in any form that it takes and pledges itself to work

unrelentingly to rid every vestige of its scars from our nation through nonviolent means. Segregation is an evil and its presence in our nation has blighted our larger destiny as a leader in world affairs. Segregation does as much harm to the *segregator* as it does to the *segregated*. The *segregated* develops a false sense of inferiority and the *segregator* develops a false sense of superiority, both contrary to the American ideal of democracy. America must rid herself of segregation not alone because it is politically expedient, but because it is morally right!

### *SCLC and Constructive Program*\_\_\_\_\_

SCLC's basic program fosters nonviolent resistance to all forms of racial injustice, including state and local laws and practices, even when this means going to jail; and imaginative, bold constructive action to end the demoralization caused by the legacy of slavery and segregation — inferior schools, slums, and second-class citizenship. Thus, the Conference works on two fronts. On the one hand, it resists continuously the system of segregation which is the basic cause of lagging standards; on the other hand, it works constructively to improve the standards themselves. There MUST be a balance between attacking the causes and healing the effects of segregation.

### *SCLC and the Beloved Community*\_\_\_\_\_

The ultimate aim of SCLC is to foster and create the "beloved community" in America where brotherhood is a reality. It rejects any doctrine of black supremacy for this merely substitutes one kind of tyranny for another. The Conference does not foster moving the Negro from a position of disadvantage to one of advantage for this would thereby subvert justice. SCLC works for integration. Our ultimate goal is genuine intergroup and interpersonal living — *integration*. Only through nonviolence can reconciliation and the creation of the beloved community be effected. The international focus on America and her internal problems against the dread prospect of a hot war, demand our seeking this end.\_\_\_\_\_