

BLACK PEOPLE'S CONVENTION.

BLACK PEOPLE'S CONVENTION'S POLICY 9th June, '73.

by VICE---PRESIDENT.

A. DEFINITION.

When we speak of policy, we refer to that binding line of action or any aspect decided upon by the highest body. In the case of B.P.C. the highest policy making body is the National Congress. In short, each time the National Congress is in session B.P.C. policy is reviewed, newly formulated and adopted or revised altogether.

B. VIOLATION OF POLICY.

Since policy is a decision of the highest body, violation of it by any person who is a member of B.P.C. could be viewed in serious light. Continued violation of policy no doubt would end up with the violator being either suspended or expelled from the organisation.

The National Executive Committee deems it necessary to acquaint all Chairmen of Branches who in turn will guide their membership on B.P.C. policy especially in view of apparent misunderstanding by many bordering to alter, disregard perhaps out of sheer ignorance of probable implications.

It is the duty of the National Executive Committee, amongst other things, to ensure that policy is adhered to. I must hasten to warn that we don't always speak of policies as will be apparent soon

C. OPERATION OUTSIDE GOVERNMENT CREATED--SYSTEMS.

SECTION THREE of B.P.C. Constitution bars every member from seeking election into government-created institutions such as the so called "Bantustan Governments", Coloured and India Councils, Urban Bantu Council. It further denies the B.P.C. any attempt to use system - created platforms. I do not intend going into detail but should merely re-affirm that for very good reasons B.P.C. refuses to have any links bordering on collaboration with the enemy. B.P.C. in addition does not believe that any fascist government-created system is capable of change that any person attempting to do so would merely frustrate himself. At this stage one could refer to Chief Gatsha Buthelezi who to date has hardly dented apartheid. The opposite has, however, happened he has dented his credibility.

D. MEMBERSHIP.

SECTION FIVE (a) provides that only Blacks as defined can become members of B.P.C.

B.P.C. for arriving at this decision took into consideration its philosophy of Black Consciousness and Black Solidarity. It is fully convinced that only two groups exist, viz the oppressor and the oppressed and that the oppressor is white and the oppressed Black; the two being mutually exclusive cannot be complimentary to the other in the struggle for liberation with the obvious consequences of the White man losing several privileges hitherto an exclusive prerogative.

E. FOREIGN INVESTMENTS IN SOUTH AFRICA.

B.P.C. has pronounced itself unequivocally on this issue, totally rejected foreign investments and calling on them to withdraw from the exploitative and repressive capitalist system they have so long nurtured and directly help sustain. Companies such as POLAROID (FORD AND HERSHEL) With their instant "pass" photos have made this repressive machinery more efficient and effective. Ford Motors has provided good and solid trucks used for transporting "pass offenders" to jails. These companies are not worse or better than those who have actually initiated firearm factories or ceded certain to South African Settlers, with the full knowledge that the enemy envisaged by these settlers are none but the victims of Sharpville.

F. SPORTS. (1) NATIONAL POLICY.

Locally, we applauded the existence of "non-racial." Sporting bodies as that led by Norman Middleton i.e. soccer and South African Amateur Swimming Federation. While we reject throughout any reference to Blacks as "Non-white", "Non European" we accept Non Racial because these bodies are normally shunned by whites and are in actual practice Black. It is for this reason that Black local bodies are appreciated by B.P.C.

2. INTERNATIONAL SPORT.

B.P.C. admire and abets international isolation of all racist including Settlers in South Africa. B.P.C., however, deplores that Black i.e. "non-racial" bodies should be made to suffer this same isolation despite the fact that they (Blacks) are not racists and therefore not responsible for racism in South Africa. It is B.P.C.'s task to point this anomalous situation to outside bodies to demand that Black "non racial" bodies be accepted in international sport to the total exclusion of all racist organisations. Under racist organisation, of course, I include both White and African, Indian and Coloured bodies. Our argument is that Indians Coloureds and Africans are not racists they have to reject organisations founded on racial grounds even if it may mean suffering the loss of certain benefits as non racial bodies presently do. B.P.C. believes all white settler have by virtue of their racism lost any right to international sport and therefore, must be kicked out of these. We believe only this step would force settlers to come to terms with the majority of South Africa's citizens and perhaps from this coming together sports racism will be eliminated altogether.

Much as our desire is not again small concessions from whites, certain concessions could have serious implications and could further stimulate more serious demands for total liberation. Perhaps the whites having been forced to play Blacks in sport would eventually realise that the Black man had the tolerance of a donkey. It is also a remote possibility that sports could avert the atmosphere we are fast heading to.

G. CONCLUSION.

B.P.C. has several policies as already illustrated above, all catering for one or other aspect of the struggle for liberation. If you get to know these aspects and observe these policies only then will you see the struggle

as a total one. It is in an attempt to see the struggle as such, such as that things as pass laws, se rcity of houses, migratory labour, exploitation of the workers, insults to human dignity and indoctrination much as are all significant issues, sufficient to cause a revolution even if taken singly B.P.C. believes the struggle is total and therefore the solution will have to be total. It goes without saying, therefore, that capitalism being foreign to us Blacks, our way of living being communalistic, the two are mutually exclusive, capitalism will have to go overboard.