

PAPER ON POLICY

A. DEFINITION:

Policy is a course of action adopted and adhered to by the highest governing body. This line of action @@ is binding on all members. Policy determines which line of action should be followed on different aspects.

B. POLICY MAKING BODY:

In B.P.C. the highest policy-making body is the National Congress in session. (ref. B.P.C. constitution section eight) This is in fact sufficient. Revision, adoption, reviewing and formulation of policy takes place each time the National Congress is in session.

C. VIOLATION OF POLICY:

Violation of policy is an action, performed by any member of B.P.C., that is not in line with B.P.C. policy. This can be in a form of an utterance that contradicts the policy of B.P.C. This act can be in a form of an actual deed that is contrary to B.P.C. policy. Further this act can be refraining from doing something, in other words, failure to do an act which is in accordance with the policy of B.P.C. when it is opportune to do so.

I, at this stage, find it difficult to condone members of B.P.C. who find themselves in other social/cultural organisations which wittingly or otherwise function in such a manner that runs opposite B.P.C. policy. In such a case, loyalty is paramount. If to that member B.P.C. is given priority, then I challenge that member to resign from that cultural/social organisation not unless he is in a position of bringing about changes in that organisation. The argument is that if the member concerned participates in the violation of B.P.C. policy, in which B.P.C. he is a member, then B.P.C. has no alternative but to mete out the strongest penalty which in this case is expulsion from the movement. Should he refuse to participate in the activities of that organisation, he then ceases to be a member of that body. In case he goes all out to reform the principles of that organisation, he will either succeed, which is unlikely but welcomed, or he will fail, which is what is apt to happen. Then the choice will be between quitting B.P.C. or that organisation, but if B.P.C. is the movement then he has to stick to B.P.C. policy.

D. ATONEMENT AND PENALTY:

The violator will be summoned by the branch to appear on a charge of violation of policy. Upon admission of guilt, the charge is withdrawn. The violator should then in the same fashion as before or in a manner determined by the branch proceed and correct the act, making it clear that he had not acted in accordance with B.P.C. policy and shall be liable to the obliteration of undue consequences, only then shall he be acquitted. Continued violation, needless to say, shall result in expulsion.

In the case of any violator refusing to correct his wrong, the matter shall be referred to the National Executive and a recommendation that "that the violator be expelled" should be submitted. The National Executive shall conduct its investigations and if necessary bring together the branch and the violator. The decision of the National Executive shall be communicated to both the branch and the violator.

E. WHO IMPLEMENTS POLICY?

The National Executive shall be responsible for the implementation and adherence to policy. (ref: B.P.C. constitution section six sub-section B) the entire membership of B.P.C. is charged with the implementation of B.P.C. policy in their neighbourhood. The National Executive then makes a concerted drive of all individual efforts. The National Executive as well as the entire membership of B.P.C. shall at all times uphold B.P.C. policy.

F. IMPLEMENTATION:

There is no cut and dry method whereby policy should be implemented. A closer study of B.P.C. policy on different aspects will be a guide to implementation, as will be evident.

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G. B.P.C. POLICY ON:

1. INTERNAL RELATIONS:

(i) Multi-racial organisations.

Interaction between B.P.C. and such bodies should be limited to exchange of research material. B.P.C. should give out papers on information and not papers on strategy. (ref. Liaison commission report page one section A)

(ii) Sectional organisation.

B.P.C. shall maintain contact with such organisations to co-operate and to give guidance to projects which are directed towards the up-liftment and eventual emancipation of the Black People. (ref. Resolution 14/72 minutes of first B.P.C. National Congress)

(iii) Relevant Organisations.

B.P.C. should act as liaison and these bodies should be allowed to retain their separate identity. (ref. Liaison report page one section B)

iv) Government-created platforms.

B.P.C. shall operate outside government created platforms and shall NOT seek election into such platforms. (ref. B.P.C. constitution section three) System created platforms are statutory controlled. The fascist regime set and created laws governing the actions/functioning of these platforms. These statutes are pliable only in the hands of the whites which means therefore that the Black man is excluded in the operation. The Blacks have no "vote" in the system, hence they have no voice. Why then should they involve themselves in a white man's game, a game that will be brought up in a way that will ensure perpetual white dominance and Black servitude?

B.P.C. believes that the Blacks should stand on their own and determine their own destiny. Serving on these platforms will only frustrate the Blacks and dent their image and credentials. Your enemy will never at any instance give you a loaded, useful and dangerous gun because he fully knows that he IS the target. So why should the Blacks accept the empty and useless though dangerous gun that the racists are offering. To crown it all they refuse to supply the ~~the~~ Blacks with ammunition for the toys that they (racists) have given the so-called "black-leaders". Rejection of participation in Government created platforms is rejection of participants in such created platforms which participants I call traitors for collaboration with the Black man's enemy.

2. INTERNATIONAL RELATIONS:

B.P.C. should maintain and establish contacts with the Black world and bodies concerned with the Black liberation and such contacts should be maintained. B.P.C. should refuse to consort with imperialistic government as this will alienate us from those who are genuinely concerned with Black liberation. (ref. Liaison report page two last paragraph) (and Resolution 17/72)

(i) Investment:

B.P.C. rejects in no uncertain terms the involvement of foreign investors. (ref. Resolution 20/72)

3. SPORTS:

(i) National.

B.P.C. should encourage and initiate Black sporting bodies which will have a pro-Black attitude. "Non-racial" Black sporting bodies are applauded and encouraged towards Black orientation/consciousness. The so called "Multi-national" sports are rejected with contempt because they are designed to open the way for the S.African white minority into the international sporting scene from which they have been barred.

(ii) International.

B.P.C. recognises the fact that the Blacks are not responsible for the crimes committed by the white racist sporting bodies and the fact that Blacks have a right to represent S.A. in the international ~~sporting~~ sporting scene. B.P.C. therefore deplores that Black "non-racial" sporting bodies should be made to suffer the same isolation as the settler minority sporting bodies.

4. EDUCATION:

B.P.C.'s policy on education is the formulation and implementation of an educational policy of Blacks by Blacks for Blacks. (ref. B.P.C. constitution section two clause three) B.P.C. believes that Blacks have a right to determine what is good for Black consumption educationwise. It is clear that there is no relevance in teaching Black students to appreciate white literature whilst regarding their own Black authors as abominable. White education is for whites WE NEED Black education.

5. NEWS MEDIA:

In the absence of Black mass media of communication, B.P.C. has to use the white means. B.P.C. should not be reactionary but should set the pace. (ref. Liaison report page one section F)

CONCLUSION:

It has been obvious through-out this paper that B.P.C. has a policy and not policies. The policy of B.P.C. is not to collaborate with the ~~the~~ enemy of the Blacks and be party to the exploitation and oppression of the beautiful Blacks. Different aspects have been covered and B.P.C. policy is with regards to these aspects. Situations however, might arise that are not covered in any aspect. ~~Situations~~ in such a case the barometer will be the policy as stated in the fore-going lines. It is an evidence of normal capacity ~~that~~ that B.P.C. policy throws a light on the activities of the CONVENTION.

POWER IN SOLIDARITY THAT BREAKS THE CHAINS

(PRESENTED BY THE NATIONAL ORGANISER OF THE BLACK PEOPLES' CONVENTION, NKWENKWE NKOMO ON THIS 16th DAY OF THE MONTH OF MARCH IN THE YEAR 1974 AT THE NATIONAL COUNCIL MEETING)

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