

B21

AK2117/J2.2 Ben "B21"

AZAPO



One People One Azania

ON THE MARCH
facing the challenges

Aims and objectives

1. To conscientise, politicise and mobilise Black workers through the philosophy of Black Consciousness in order to strive for their legitimate rights.
2. To work towards the establishment of an educational system that will respond creatively towards the needs of Azanians.
3. To promote an interpretation of religion as a liberatory philosophy relevant to our struggle.
4. To promote and encourage research into various problems affecting our people.
5. To expose the oppressive and exploitative system in which our people are denied basic human rights.
6. To work towards the unity of the oppressed, for the just distribution of wealth and power to all people of Azania.

Membership

Membership is open to all Blacks.

WHAT WE MEAN BY BLACKS.

By Black we mean all those who by law or tradition are economically, socially, and politically discriminated against as a group in the S.A. society, and identify themselves as a unit in the struggle towards the realization of Azania.

VIVA AZAPO

1. WHAT IS AZAPO ?

AZAPO is a movement representing all the oppressed and exploited people in their struggle for national, social, and economic liberation. Azapo believes that only through the unity of the oppressed and exploited as one people (so-called "Africans, Coloureds, and Indians") will we achieve our goal of total liberation from all forms of oppression and exploitation.

2. Who are the Black people

Blacks are all those people who in this country are politically oppressed, socially degraded, and economically exploited as a group ("Africans", "Coloureds" and "Indians") and who identify together as one oppressed people in a common struggle against national oppression, economic exploitation, and social degradation.

3. What of "Non-Whites"?

The term "non-white" is racist, derogatory and offensive like "Kaffir", "Coolie", "Bushy" etc. It implies that all that is normal, beautiful, virtuous and supreme is white. "Non-white" means that Black people must accept or adopt the white way of life in order to be acceptable as human. "Non-whites" are those people who believe in the superiority of whites. The "non-white" in our ranks are government stooges, informers, and reactionary middle class elements, who identify with and sell their souls to the white, racist, capitalist class.

4. Is Azapo racist?

AZAPO totally rejects racism. Our definition of Black is not based on skin colour, texture of hair, colour of eyes, etc. Blacks are all oppressed and exploited people who are prepared to stand up and fight the racist capitalist ruling class. On the basis of our definition of Black, puppets and sell-outs like Rajbansi, Matanzima, Sebe, Hendrikse, informers etc. are classified "non-white" and are automatically excluded from membership of AZAPO.

AZAPO is anti-racist. In a liberated Azania there shall be no reference to people either as "Africans", "Coloureds", "Whites" "Indians" or "four national groups". All citizens will be free from all forms of prejudice, racism, exploitation and oppression.

5. What of Ethnic organizations?

Ethnic organizations must be rejected as disruptive, sectional and divisive. In order to misdirect and weaken opposition to white racism and capitalism, the rulers have divided the oppressed and exploited into various ethnic "national groups" by giving some groups more crumbs than others.

6. What of Government-Created platforms: S.A.I.C., C.R.C. Bantustans, "Black Local Authorities"?

AZAPO rejects working within such apartheid and enemy bodies. AZAPO policy is total non-collaboration with the government and all its political instruments at any level. To work with the white government not only endorses their right to exploit, degrade, or oppress on behalf of the capitalist class but also makes one an ally and rubber stamp of approval for one's own oppression, degradation, and exploitation. Sell-outs and puppets work with the government for personal gain. AZAPO maintains that one cannot change the government by working within its platforms of machinery for its downfall or destruction.

7. What is AZAPO'S Sport Policy?

For AZAPO and fraternal organizations there can be "no normal sport in an abnormal society". Normal sport can never exist in a society where racism is so entrenched that it affects every facet of life. Anti-racist sport or normal sport can only be played in a future Azania free from racism and exploitation.

8. What of Cultural and Sporting Boycotts?

AZAPO is in the forefront in the campaign to isolate this country internationally in sport, culture, etc. Foreign artists, investors and sports persons give this country some semblance of recognition and credibility irrespective of its practice of racism. Visiting teams and groups come for blood money since they are prepared to share the evils and vices of the oppressive and exploitative system which dispossesses Blacks. Performing in sport and culture with this country only serves its propaganda purposes.

9. What is AZAPO's Education Policy?

AZAPO holds that the present racist system of education is only serving the wishes of the rulers and capitalists. No equitable and just system of education can thrive and function in an oppressive and exploitative society. AZAPO, therefore, works towards the establishment of a system that will respond creatively to the needs of Azanians.

10. AZAPO policy on Trade Unions.

Realising the imbalance of power between the owners of capital and Black workers, we acknowledge Trade Unions, as an instrument that can bring about the re-distribution of power. In the current situation that is South Africa Trade Unions should go beyond the problems of management and labour. We envisage a persistently militant system of Trade Unions which will challenge the discriminatory labour laws of the white minority government and thereby bring about change.

11. AZAPO and the future.

AZAPO is striving for an anti-racist, anti-sectional, socialist Azania where the land with all its resources like mines, factories, farms, etc. shall be collectively owned and managed by the Azanian people.

LONG LIVE AZAPO!!!

AZAPO

303-305 Lekton House
5 Wanderers Street
Johannesburg
2001

TELEPHONES:

23-0013

23-0112

23-0286



AZAPO POLICY ON LOCAL, NATIONAL AND INTERNATIONAL RELATIONS

PREAMBLE

The Azanian People's Organization, a black national political organization working to bring about complete and democratic political, economic and social change in the whole of Azania notes that the Black people who are the workers and the majority are oppressed and exploited people whose oppression and exploitation is perpetrated mainly at the following levels:

- (a) The white minority government with its covert and overt institutions
- (b) The National and multinational capital with its imperialistic inclinations.
- (c) The collaboration of the superpowers and their beneficiaries who give moral and material support to the racist minority government of South Africa.

AZAPO therefore adopts the following as its policy on local, national and international relations:

1. AZAPO recognises the existence of the historical, political organizations.
2. The rules and regulations governing the Organization's recognition of other organizations as well as the organization's relationship will be governed and guided primarily by the AZAPO policy.
3. The Organization will forge relations with religious, educational, sporting, cultural, trade, journalist unions, student and worker organizations which embrace the broad philosophy of Black Consciousness as defined by AZAPO.
4. The Organization in all its relationship with other bodies and/or powers shall retain and maintain its independence and direction in terms of policies, principles, programmes and ideology.
5. AZAPO shall reserve the right of mandating and/or appointing a member(s) to be spokespersons of the Organization to the international community.
6. Further, AZAPO shall have the right to confirm and/or repudiate whatever standpoints made by such spokespersons.
7. AZAPO shall not implement programmes of other organizations which have similar aims and objectives at the expense of the programmes of the Organization.
8. AZAPO maintains that the struggle of the oppressed and exploited people of the world has local, national and international dimensions.
9. AZAPO shall continually keep abreast of historical and recent developments and trends in local, national and international arenas.
10. The Organization shall continually guard against reactionary and counter-productive trends in its ranks as well as the broad oppressive and exploitative machinery.
11. This policy is geared to reflect the Organization's thrust to build a broad and extensive base essential for the objectives and aims of the Organization.

ON POLICY

1. PREAMBLE

The philosophy and policies of the Organization will be on the broad provision of Black Consciousness. We shall adapt ideas and experiences of humanity to our unique circumstances on their acceptance in this part of Africa, in our self-acceptance and our self-affirmation we shall take into account our historical and national peculiarities and disseminate ideas which will liberate people from bondage and give them rightful liberty and freedom.

2. BLACK CONSCIOUSNESS

We recognise the philosophy of Black Consciousness as a living reality amongst the majority of the Black people of Azania. We acknowledge the philosophy of Black Consciousness as the fruition (culmination) of the liberatory efforts on the part of different Black Organizations throughout the history of resistance against white domination.

We understand the philosophy of Black Consciousness as:-

- a. A framework whose internal dynamics give form to the entire nature of Black aspirations.
- b. An irreversible process of self-understanding and self-assertiveness of the Black people of Azania in the face of oppressive socio-political structures imposed by the white government.
- c. A firm expression of the will of Black people to participate fully in the power structure of democratic government.
- d. A philosophy that relatively translates into an active opposition to government policies bent on estranging the Black people from themselves: an active resistance to every form of injustice meted out to the Black people.
- e. A philosophy that gives direction to the Black people in an attempt to re-orientate their entire value system.
- f. A philosophy that grasps Black solidarity as an imperative element that militates against any form of sectionalism and ensures a united effort towards changing the status quo.
- g. A philosophy that understands the position of the Black people who as a de facto race of workers are therefore an inevitable agent of change within the present political system.
- h. A philosophy that seeks to create a just society where the value of persons shall be held supreme.

3. BANTUSTANS

We recognise the fact that the entire Azania belongs to the Black people, hence our vehement rejection of the bantustan policy. The policy of bantustans has arisen by the myth that the Black people consist of separate nations. This is an imposition of the white government aimed at:

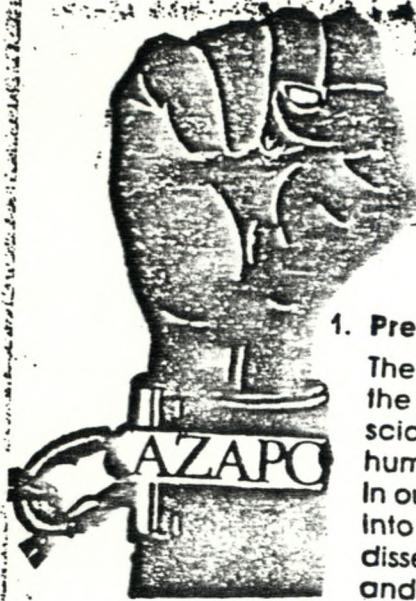
- a. Depriving the Black people of their inalienable right of citizenship in the country.
- b. Destroying the unity and solidarity of the Black people.
- c. Fostering the apartheid policy of divide and rule.
- d. Facilitating a continued economic exploitation of the Black people and perpetuating white domination.

4. Class and Race

We recognise the fact that in our country race is a class determinant. Thus the concentration of economic and political power in the hands of the white race enables it to promote a rigid class structure. The Black people on the other hand constitute a people racially discriminated against and economically exploited. This gives rise to the ever increasing conflict between the white and the black races. The white race accumulates capital by exploiting Black labour and by virtue of their possession of political power they maintain themselves in a position of privilege.

FOR FURTHER INFORMATION CONTACT

- | | | |
|-----------------|--|---|
| 1. Head Office: | The National Organiser
301 Lekton House
5 Wanderers Street
JOHANNESBURG - 2001
Tel: 834-3410 | 4. O.F.S. The Secretary
P.O. Box 12066
GALENHEID |
| 2. Natal: | The Secretary
Natal Region
P.O. Box 19360
DORMERTON - 4015 | 5. Eastern Transvaal The Secretary
P.O. Box 5158
EMALAHLENI
1039 |
| 3. Cape : | The Secretary
44 Park Street
MACASSAR 7110 | 6. N. Transvaal The Secretary
P.O. Box 582
CHUENESPOORT |



POLICY ON BLACK CONSCIOUSNESS

*In respect of government
Retaliation
Resistance*

1. Preamble

The philosophy and policies of the Organization will be on the broad provisions of the philosophy of Black Consciousness. We shall adapt ideas and experiences of humanity to our unique circumstances in this part of Africa. In our self-acceptance and our self-affirmation we shall take into account our historical and national peculiarities and disseminate ideas which will liberate people from bondage and give them rightful liberty and freedom.

2. Black Consciousness

We recognise the philosophy of Black Consciousness as a living reality amongst the majority of the Black people of Azania. We acknowledge the philosophy of Black Consciousness as the fruition (culmination) of the liberatory efforts on the part of different Black organizations throughout the history of resistance against white domination.

We understand the philosophy of Black Consciousness as:

- a. A framework whose internal dynamics give form to the entire nature of Black aspirations.
- b. An irreversible process of self-understanding and self-assertiveness of the Black people of Azania in the face of oppressive socio-political structures imposed by the white government.
- c. A firm expression of the will of Black people to participate fully in the power structure of a democratic government.
- d. A philosophy that relatively translates itself into an active opposition to government policies bent on estranging the Black people from themselves; an active resistance to every form of injustice meted out to the Black people.
- e. A philosophy that gives direction to the Black people in an attempt to re-orientate their entire value system.
- f. A philosophy that grasps Black solidarity as an imperative element that militates against any form of sectionalism and ensures a united effort towards changing the *status quo*.
- g. A philosophy that understands the position of the Black people who are *de facto* a race of workers, therefore an inevitable agent of change within the present political system.
- h. A philosophy that seeks to create a just society where the value of persons shall be held supreme.



Collection Number: AK2117

DELMAS TREASON TRIAL 1985 - 1989

PUBLISHER:

Publisher: **Historical Papers, University of the Witwatersrand**

Location: **Johannesburg**

©2012

LEGAL NOTICES:

Copyright Notice: All materials on the Historical Papers website are protected by South African copyright law and may not be reproduced, distributed, transmitted, displayed, or otherwise published in any format, without the prior written permission of the copyright owner.

Disclaimer and Terms of Use: Provided that you maintain all copyright and other notices contained therein, you may download material (one machine readable copy and one print copy per page) for your personal and/or educational non-commercial use only.

People using these records relating to the archives of Historical Papers, The Library, University of the Witwatersrand, Johannesburg, are reminded that such records sometimes contain material which is uncorroborated, inaccurate, distorted or untrue. While these digital records are true facsimiles of the collection records and the information contained herein is obtained from sources believed to be accurate and reliable, Historical Papers, University of the Witwatersrand has not independently verified their content. Consequently, the University is not responsible for any errors or omissions and excludes any and all liability for any errors in or omissions from the information on the website or any related information on third party websites accessible from this website.

This document is part of a private collection deposited with Historical Papers at The University of the Witwatersrand.