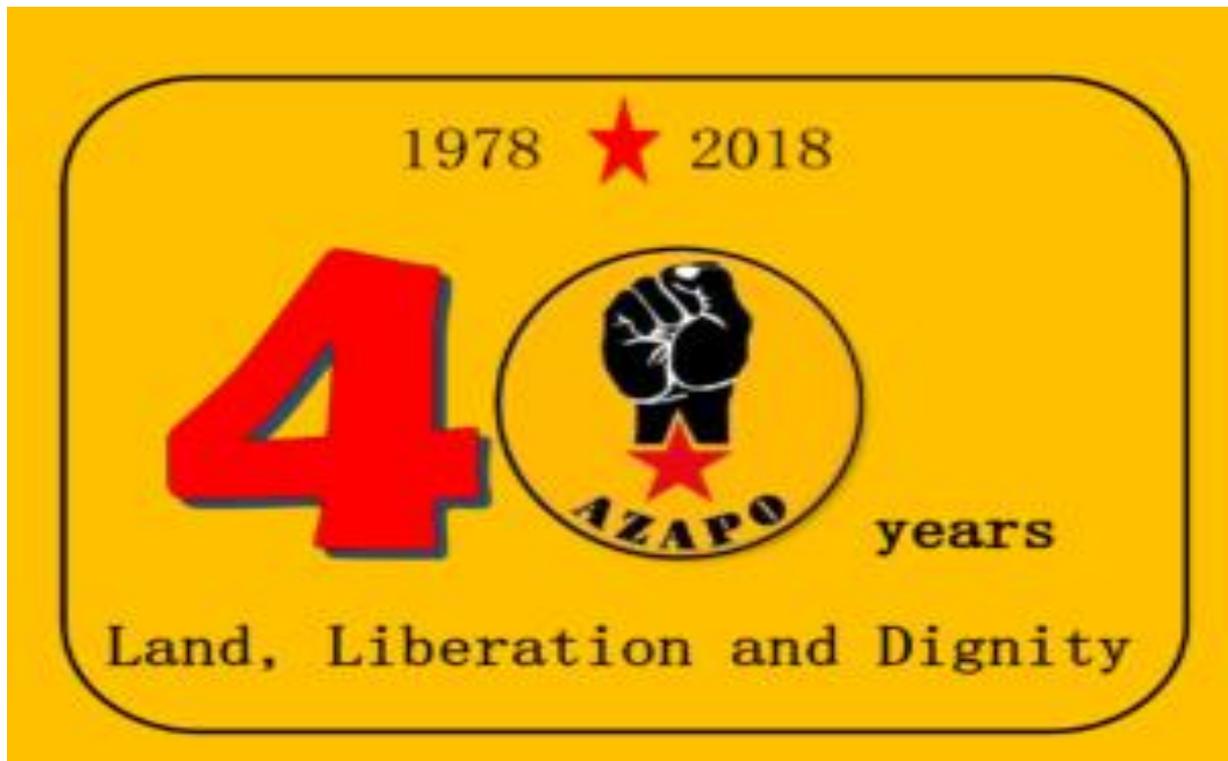


AZAPO IS THE TRUTHⁱ

This Saturday, April 28, the Azanian People's Organisation (**AZAPO**) will celebrate its 40th anniversary. **AZAPO** was formed in 1978, a year after the apartheid regime banned 18 Black Consciousness organisations, including the BC flagbearer of the time, the Black People's Convention (BPC). **AZAPO** is the un-questionable heir of the legacy of **BPC** and **SASO**, the **BCM** pioneer organisation that was founded 50 years ago.

AZAPO remains a Liberation Movement. **AZAPO**'s historical mission – the liberation of Black people from any form of colonial rule; the restoration of land to Black people; the restoration of Black people's dignity; the restoration of the economy back to the ownership and control of Black people and the end of all forms of political oppression, economic exploitation and social degradation – is still to be fulfilled.

AZAPO is continuing with the struggle waged by our forebears such as Hintsa, Makana, Cetshwayo, Dingane, Sekhukhune, Makhado and many others who did their best to try to resist the invasion of our Azania by European settlers. They lost the war and Black people were dispossessed of their land.



Some critics might ask why do we insist on calling **AZAPO** a Liberation Movement after April 27 1994. They may say that 1994 ushered in democracy and freedom. They are partly right. We now live in a Constitutional Democracy. We indeed have political freedom. But liberation is not just about the right of people to vote. Real freedom is economic. Real freedom is ownership of the land. As we speak, Black people still do not have their land back. Freedom without land back is not complete. Freedom without economic power is actually meaningless. Black people have become the powerless majority.

Amilcar Cabral teaches us that “national liberation takes place when, and only when, national productive forces are completely free of all kinds of foreign domination”. We know that our instruments to create wealth, and that wealth itself, is still largely owned and controlled by foreigners and white people.

On the other hand, political charlatans have questioned the relevance of **AZAPO**. They have asked if **AZAPO** can be a real alternative to the ruling party. Let us put the record straight. **AZAPO** can never be an alternative to any other party. **AZAPO** is the truth. There is no alternative to the truth. The truth is the truth.

In 1994 when everybody was trapped in the election euphoria, **AZAPO** warned that the 1994 project was not initiated by Black people, and that the white minority regime had concocted a sophisticated plan to give fake freedom to the Black majority by allowing them to have the vote but without the transfer of land and economic power to Black people. In essence, 1994 was a project that aborted the Azanian Revolution.

AZAPO was accused of being party-spoilers when we warned Black people not to participate in those sham elections of 1994 in that they would not deliver the real liberation that our people had been fighting for since the arrival of Jan van Riebeeck and his Dutch settlers way back in 1652.

AZAPO is the voice of Black people. **AZAPO** stands for self-determination. We believe that Black people are their own liberators. We are of the view that freedom is so sacred that it cannot be outsourced.

AZAPO is the custodian of *Black Consciousness* and **Steve Biko**. The weapon of BC asserts that Black people need to become their own liberators and chart their own destiny without any reference to other people.

ⁱ <http://azapo.org.za/azapo-voice-volume-1-issue-9/>