

A large graphic on the left side of the page. It features a black fist holding a yellow quill pen, positioned over a green map of the African continent. The fist and quill are rendered in a stylized, bold manner.

**TOTAL FREEDOM AND
EMANCIPATION NOW!**

**AFRIKA MAYIBUYE
RESTORATION MANIFESTO**

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A) INTRODUCTION

“Always bear in mind that the people are not fighting for ideas, for the things in anyone’s head. They are fighting to win material benefits, to live better and in peace, to see their lives go forward, to guarantee the future of their children.” Amilcar Cabral

1. This document is **Afrika Mayibuye Restoration Manifesto**. It is the founding document which gives political, ideological and organisational compass of Afrika Mayibuye Movement. This document calls for **Total Freedom and Emancipation Now!**; Inkululeko Ephelele kanye nokukhuluwa Kwabantu Manje!; Tokoloho kaofela Le Tokollo Hona Joale!; Ku Ntshuxeka ko helela sweswi!; Tlhôlêlô e Tlhama le Tlhabololo Jaanong!; Tokologo ya go felela le go loka bjale!; -Mbofholoho yo fhelelaho na mvelaphanda zwino!; Inkululeko leligcwele nekukhululwa nyalo! Inkululeko egcwele kanye nokukhululwa nyalo!; Totale vryheid en emansipasie nou!; □Khûb di □î-aob □î-aob □î-aob □î-aob □î-aob!
2. The **Afrika Mayibuye Restoration Manifesto** is a product of the people. A resounding echo of collective wisdom forged in the trenches of shared struggle. A tapestry woven from the threads of communal dreams and unyielding resolve. Born not from isolated egos but from the pulsating heart of the masses who refuse to bow to tyranny. It shuns the vanity of self-absorbed elites. Those ivory-tower dwellers detached from the blood, dirt and sweat of real lives. And instead rises as the unfiltered voice of the oppressed. The blueprint carved by hands hardened from labour and hearts scarred by injustice. Demanding that Afrika is restored to her true guardians.
3. The Afrika Mayibuye Restoration Manifesto expresses the views and ideas of the people of South Africa. From the bustling streets of Gauteng where innovation clashes with inequality. To the rolling hills of KwaZulu-Natal echoing ancestral war cries. The sun-baked expanses of the Northern Cape whispering tales of resilience. The fertile valleys of the Eastern Cape birthing revolutionaries. The windswept coasts of the Western Cape defying colonial ghosts. The mining heartlands of Limpopo and North West pulsing with exploited fury. The agricultural backbone of Mpumalanga and Free State fuelling the hunger for land. All converging in a symphony of defiance that shakes the foundations of oppression and exploitation.

4. The Afrika Mayibuye Restoration Manifesto emerges from the diverse sectors of our nation and her people. The unemployed warriors who march with empty stomachs but full spirits. The professionals who wield knowledge as weapons against exploitation.' The individuals with disabilities who shatter barriers with unbreakable will. The traditional royalty upholding ancient sovereignty in the face of modern plunder. The church leaders channelling divine fire into earthly revolution. The elders carrying the wisdom of centuries. And the youth igniting the flames of tomorrow with their fearless energy. Together, they forge this manifesto not as a mere paper decree. But as a living thunder. Agitating the soul of every African to rise. To fight. To reclaim what was stolen in blood and betrayal. The Afrika Mayibuye Restoration Manifesto does the following:

- a) Give a historical background of where we come from as a people with a full appreciation of Marcus Garvey's assertion that, "**A PEOPLE WITHOUT THE KNOWLEDGE OF THEIR PAST HISTORY, ORIGIN AND CULTURE IS LIKE A TREE WITHOUT ROOTS**".
- b) Give the People's reasons and **DIAGNOSES** of why AFRIKA MAYIBUYE MOVEMENT should exist as a political Movement. These are primarily derived from the Mayibuye Consultation Process.
- c) Respond to the question of **WHAT IS AFRIKA MAYIBUYE MOVEMENT? WHAT ARE THE CORE OBJECTIVES? WHAT ARE ITS PRINCIPLES AND VALUES?**
- d) Mentions the **MOTIVE FORCES** of AFRIKA MAYIBUYE MOVEMENT, identifying the people, the working class as the primary motive force.
- e) Provide the **ROLES** and **FUNCTIONS** of AFRIKA MAYIBUYE MOVEMENT.
- f) Provide AFRIKA MAYIBUYE MOVEMENT'S position on immigration.
- g) Define the **CHARACTER** and **MANIFESTATIONS** of AFRIKA MAYIBUYE MOVEMENT.
- h) Define the **IDEOLOGICAL CHARACTER** of AFRIKA MAYIBUYE MOVEMENT.
- i) Identify AFRIKA MAYIBUYE MOVEMENT'S **DOMESTIC** strategic and tactical friends, opponents and enemies.
- j) Identify AFRIKA MAYIBUYE MOVEMENT'S **GLOBAL AND INTERNATIONAL** strategic and tactical friends, opponents and enemies.
- k) Mention and define the mission on **WHAT IS TO BE DONE**, commanding immediate actions on how the Movement should exist.
- l) Outline the roles and nature of AFRIKA MAYIBUYE **BRANCHES** as the most important instruments of people's organisation and mobilisation.
- m) Mention the **ATTRIBUTES OF LEADERSHIP** OF AFRIKA MAYIBUYE MOVEMENT, both acceptable and unacceptable attributes.
- n) Then Conclusion.

5. Here we come, all people of Afrika in the Southern tip of the continent, the African continent and diaspora, the progressive voices in the whole world. Warriors of the soil. Combatants of the streets. Guardians of our sacred heritage! On behalf of the ancestors whose blood cries from the earth and the unborn generations whose futures hang in the balance, we summon you to read this Afrika Mayibuye Restoration Manifesto. We call on you to internalise its fire and burning inspiration. We implore you to etch its truths into your very souls. Afrika Mayibuye Movement is the last hope for the downtrodden masses crushed under poverty's boot.
6. The undermined royal leaders stripped of their thrones by colonial shadows are called into action. The undermined religious leaders silenced in their pulpits by false prophets of power are summoned to the forefront of the battle. The youth robbed of tomorrow's promise must occupy their rightful place in the war for freedom and emancipation now. The women bearing the weight of triple oppression are called to resist the senseless oppression. The employed toiling in chains of exploitation are called to break the chains. We have nothing to lose but our chains!
7. The unemployed wandering in despair's wilderness should rise up. The professionals betrayed by systems of exclusion make claim their rightful places and spaces. The disabled warriors fighting invisible battles must speak now. The elders forgotten in the rush of greed must not dwindle into permanent insignificance. The farmers dispossessed of their lands must reclaim their heritage. The artists muted by censorship must speak and rise with no fear. And the healers poisoned by imported plagues must demand their scientific relevance.
8. Rise up and claim this Restoration Manifesto as your own. For Afrika Mayibuye Movement is the last hope for the downtrodden. The undermined royal leaders. The undermined religious leaders. The youth. The women. The employed. The unemployed. The professionals. The people with disabilities. The elders. The farmers. The artists. And the healers. Let its words thunder through your veins. For Afrika Mayibuye Movement is the last hope for the forgotten, the neglected, the undermined, the hopeless, and futureless, and yet the collective force for real and meaningful change. Internalise its unyielding vision of liberation. Understand the path it charts toward sovereignty and justice. For Afrika Mayibuye Movement is the last hope for the downtrodden. Above all, act. Act on its promises and commitments with the fury of a storm. For actions speak louder than words—**Mintirho ya vulavula!** It is only through actions and deeds that we will shatter the shackles. Afrika Mayibuye!

B) WHERE DO WE COME FROM AS A PEOPLE AND AS A NATION?

9. In the precolonial period, indigenous Africans in what is now South Africa were organised and developing at their own pace, largely content with all they had. Societies across the region, from the Khoisan hunter gatherers in the Cape to the African farmers in the east and north, thrived through sophisticated systems of governance, trade, and agriculture.
10. The Khoikhoi herded cattle and sheep, using their ingenious capacity to unearth water supplies to facilitate their seasonal migrations, while groups like the Xhosa and Zulu developed complex chiefdoms with councils of elders, kinship-based decision-making, and spiritual leaders guiding communal life. Ironworking, pottery, and crop cultivation—maize, sorghum, and millet—supported self-sufficient economies, with trade networks extending to Arab and Indian Ocean merchants for beads, cloth, and metals. Political structures varied: centralised kingdoms like the Mapungubwe from the 9th to 13th centuries and later the Zulu under Shaka demonstrated military innovation and state-building, while decentralised communities emphasised consensus and ubuntu, a philosophy of interconnected humanity.
11. Contentment arose from harmonious relationships with the land, where communal ownership prevented exploitation, and rituals ensured social cohesion. Conflicts existed, but they were resolved through indigenous mechanisms, fostering resilience and cultural richness. The only time the people were forced into waged labour was when they were abducted as slaves during the transatlantic trade or when colonial taxes were imposed on them, therefore forcefully inserting them into the emerging world capitalist system. This coercion disrupted traditional subsistence, turning free peoples into commodities for European profit, marking the violent dawn of exploitation.
12. Like Kwame Nkrumah, we are under no illusion that precolonial Africa was perfect, but we know that colonial capitalism and its system inflicted undeniable and unimaginable damage and pain whose scars and wounds are still present and visible to this day. Nkrumah recognised internal flaws, such as tribal rivalries or inequalities in some hierarchies, but argued these were surmountable through African unity, not foreign domination. Colonialism amplified divisions, introduced racial hierarchies, and extracted resources, leaving legacies of poverty, landlessness, and cultural dislocation that persist in modern inequalities, urban slums, and

economic dependency.

13. In the country we call South Africa today and the entire African continent, Eurocentric modernity was imposed through unmitigated violence, enabled by the fact that colonial settlers had superior armaments and gun power which subjugated our warriors to colonial conquest. This civilising mission masked genocide and plunder, with rifles and cannons overwhelming spears and shields, enforcing a worldview that deemed African systems primitive. Missionaries and administrators eroded traditions, while economic integration served European industries, perpetuating underdevelopment.
14. This imposition was made easier due to the fact that resistance to colonialism was fought by divided forces. Ethnic loyalties, manipulated by colonisers through alliances with some chiefs against others, fragmented unified fronts. Divide and rule tactics offered guns or land to collaborators, pitting Xhosa against Zulu or Khoikhoi against San, preventing pan African solidarity and prolonging conquest. At times, indigenous people were forced or coerced to fight on the side of settlers, either through economic incentives, threats of reprisal, or manipulated rivalries, serving as scouts or auxiliaries in conflicts that ultimately deepened their own subjugation.
15. In 1510, Portuguese settlers led by Francisco de Almeida clashed with indigenous Khoikhoi in the Battle of Salt River near the Cape, where local forces repelled the invaders, thwarting early colonisation attempts and asserting sovereignty over coastal territories. This victory highlighted African tactical knowledge but foreshadowed escalating European incursions. Portuguese ambitions extended along the coasts, but African armies in regions like Angola thwarted them, though divisions among local groups sometimes allowed temporary footholds, with some indigenous auxiliaries coerced into aiding explorers for survival or gain.
16. In 1652, the Dutch colonial company criminally invaded South Africa, with Jan van Riebeeck establishing a refreshment station at Table Bay for the VOC, sparking conflicts with Khoikhoi over land and cattle. Expansion led to wars from 1659 to 1660 and 1673 to 1677, where Khoikhoi used guerrilla tactics but were decimated by diseases and superior arms, resulting in dispossession and forced Labour. Some indigenous groups, facing starvation, were compelled to ally with Dutch farmers as labourers or fighters against rival clans, illustrating how colonial pressures fractured unity and turned kin against kin.

17. In 1795, British settlers arrived, seizing the Cape from the Dutch amid Napoleonic Wars, returning it briefly in 1803 before permanent control in 1806. This intensified slavery and border wars, with Xhosa resisting in the Cape Frontier Wars from 1779 to 1879, nine brutal conflicts where leaders like Ndlambe and Hintsa employed hit and run strategies against colonial invaders. Indigenous divisions were exploited, with some Xhosa factions coerced into British service as levies, fighting alongside settlers against their own people in exchange for promises of land or protection that were rarely honoured.
18. In 1867, diamonds were discovered in Kimberley, and the numbers of capitalist settlers increased, with racial capitalism taking perfect shape as Cecil Rhodes and De Beers monopolised mines, excluding Africans from ownership via colour bars. Migrant labour systems trapped blacks in compounds, feeling inequality and resistance through protest. Some Africans, desperate for wages, were drawn into settler economies, occasionally serving in mine security roles that pitted them against fellow workers, a coerced participation in their own exploitation.
19. In 1886, gold was discovered on the Witwatersrand basin, further increasing the number of colonial settlers as Johannesburg boomed, attracting Europeans and deepening exploitation. Colonial Randlords like Cecil Rhodes enforced pass laws, confining Africans to low wage toil while whites amassed wealth. Indigenous labourers, initially partners in the extraction of gold, were marginalised, and some were forced into auxiliary roles for settlers during labour disputes, highlighting how economic coercion blurred lines of allegiance.
20. In 1894, colonial taxes including the Glen Grey Act were introduced to force Africans into waged labour, imposing poll taxes and limiting land holdings in reserves, compelling migration to mines. This economic violence eroded self-sufficiency, sparking revolts like the 1906 Bambatha Rebellion in Natal, where Inkosi Bambatha kaMancinza led resistance against poll taxes, rallying thousands in guerrilla war but crushed by machine guns. Divisions persisted, with some chiefs coopted by authorities, providing indigenous troops to suppress uprisings, a tragic instance of forced collaboration under colonial duress.
21. After establishing colonial settlements in the 4 provinces; Cape, Natal, Transvaal, and Orange Free State settlers began a war amongst themselves in what is historically called the Anglo Boer War, but was a South African War involving Africans as combatants and victims. From 1899 to 1902, British imperial ambitions clashed with Boer independence, with battles like Mahikeng and Ladysmith, and guerrilla warfare leading to scorched

earth policies and concentration camps where Boers and thousands of blacks died. Africans served as scouts, labourers, and fighters, often coerced through promises of postwar rights or threats, aligning with one white faction against another, only to face betrayal as their contributions were ignored in peace settlements.

22. The settlement of the war was a Union of South Africa in 1910, approved by the British Empire and excluded black people, unifying white settler colonies under segregationist laws, ignoring African aspirations. This pact consolidated dispossession, and excluded indigenous and black people on the formation and formation of South Africa.
23. Notable in the formation of the Union of South Africa is the fact that the four colonies resolved to divide the Capital Cities amongst the 4 major provinces, thereby making Pretoria to be the administrative Capital on behalf of Transvaal Colony, Cape Town to be the legislative Capital (Parliament) on behalf of the Cape Colony, and Bloemfontein to be the judicial Capital on behalf of the Orange River Colony. Natal agreed on the completion of a railway project in this colonial deal and did not have any Capital City.
24. Before the formation of the SANNC in 1912, there were different political programmes and activities to reject the colonial government and these included the establishment of provincial native congresses beginning in the early 1900s. The Natal Native Congress, founded in 1900 and led by John Langalibalele Dube from 1906, organised petitions and public meetings to challenge heavy taxation, pass laws, and land restrictions in Natal Province. This body united educated Africans and chiefs, fostering discussions on rights and self-improvement through Dube's newspaper, *Ilanga lase Natal*, which amplified grievances against British exploitation.
25. In the Orange River Colony, the Orange River Native Congress emerged in 1904 under Thomas Mapikela's leadership, advocating for voting rights and opposing segregationist policies during post-Anglo-Boer War reconstruction. It mobilised local communities through delegations and resolutions, highlighting economic marginalisation and pushing for equitable land access.
26. The Transvaal Native Congress followed in 1906, established by Sefako Mapogo Makgatho, who formed vigilance committees to protest labour controls, urban segregation, and discriminatory ordinances. These congresses educated participants on constitutional methods, emphasising cross-tribal alliances despite colonial divide-and-rule tactics.

27. As unification talks advanced, Africans convened the South African Native Convention from 24 to 26 March 1909 in Bloemfontein's Waaiohoek location, presided over by Reverend Dr. Walter Benson Rubusana. Attended by delegates from provinces, it paralleled the whites-only National Convention and condemned the draft South Africa Act for entrenching racial exclusions in franchise and governance. Resolutions called for equal citizenship, rejected the colour bar, and demanded African representation, marking a pivotal shift towards national coordination and intellectual resistance.
28. This led to delegations to Britain in July 1909, led by former Cape Premier William Philip Schreiner, accompanied by African leaders including John Tengo Jabavu and Dr. Walter Rubusana. Supported by the Cape Native Convention organised by Jabavu, they lobbied Parliament and the public against the Act's discriminatory clauses, arguing it violated promises of equality and severed imperial protections. Though unsuccessful, these efforts raised international awareness of African aspirations and colonial injustices.
29. These resistance forms evolved from regional advocacy to diplomatic appeals, cultivating political awareness and unity. They exposed the Union's foundation on exclusion, enacted on 31 May 1910, and inspired the SANNC's national framework. In 1912, those who founded black organisations in the early 1900s to resist and fight against the Union of South Africa formed the South African Native National Congress, later ANC, uniting intellectuals like Sol Plaatje and John Dube to challenge land grabs enshrined in the Natives Land Act of 1913, which confined Africans to 7 percent of the land. Delegations to Britain highlighted exclusion, but divisions lingered, with some leaders cautiously collaborating to negotiate reforms, reflecting ongoing coercion.
30. In 1944, those who founded the Congress Youth League, the **freedom in our lifetime** generation, infused the ANC with militant nationalism. Visionaries like Anton Lembede, Robert Sobukwe, Walter Sisulu, and Nelson Mandela advocated mass action against apartheid's rising tide, launching the Defiance Campaign in 1952 that challenged unjust laws through civil disobedience, arresting thousands and awakening global awareness. This generation bridged older petitions with direct confrontation, though internal factions sometimes echoed colonial divisions.
31. In 1955, those who adopted the Freedom Charter at the Congress of the People in Kliptown declared that South Africa belongs to all who live in it, a radical blueprint for equality that galvanised multiracial alliances

against segregation. Over 3000 delegates from diverse groups drafted demands for land redistribution, equal rights, and economic justice, inspiring women's marches and boycotts, yet facing state repression that tested unity. The freedom charter said 'the mineral wealth beneath the soil, the banks and monopoly industry shall be transferred to the ownership of the people as a whole'.

32. In 1959, those who founded the Pan Africanist Congress of Azania broke from the ANC, emphasising African self-determination and rejecting multiracialism. Led by Robert Sobukwe, the PAC's anti-pass campaign culminated in the Sharpeville Massacre of 1960, where police killed 69 protesters, igniting global outrage and leading to armed struggle via Poqo. This split reflected ideological divides but strengthened overall resistance.
33. In the 1960s and 1970s, the black consciousness generation redefined resistance through psychological emancipation. Spearheaded by Steve Biko, the South African Students Organisation in 1969 fostered pride in African identity, countering inferiority complexes imposed by apartheid education and media. This movement empowered communities to reject Bantu education, build self-reliant institutions like clinics and schools, and organise protests, culminating in Biko's murder in 1977, which led to international sanctions against apartheid South Africa.
34. In 1976, the June 16 generation sparked the Soweto Uprising against Afrikaans as a medium of instruction. Over 20000 students faced police bullets, with hundreds killed, spreading nationwide and marking a turning point that internationalised the anti-apartheid struggle, accelerating the regime's downfall through school boycotts and urban insurrections.
35. In 1952, the Mayibuye Uprising erupted in Kimberley on 8 November, as part of the broader Defiance Campaign against apartheid's unjust laws, including pass restrictions and racial segregation. Sparked by protests on 7 November where demonstrators occupied whites-only spaces, the uprising saw Black residents in Galeshewe township clash with police after authorities imposed a curfew and raided homes. The violence escalated when police fired on crowds, killing 13 people and wounding 78, marking one of the bloodiest episodes of the campaign in the Northern Cape. This event symbolised the growing militancy of Black resistance, uniting workers, youth, and community leaders in a direct challenge to apartheid's control, and highlighting the regime's brutal response to non-violent defiance. Mayibuye Uprising profoundly shaped South Africa's history by accelerating the national liberation struggle, inspiring widespread defiance and exposing the apartheid regime's vulnerability to mass action.

36. In 1956, the women's uprising against pass laws culminated on 9 August when over 20 000 women from all races marched to the Union Buildings in Pretoria to protest the extension of pass laws to Black women, which restricted movement and enforced segregation. Organised by the Federation of South African Women (FEDSAW) and led by figures like Lilian Ngoyi, Helen Joseph, Rahima Moosa, and Sophia Williams-De Bruyn, the demonstration involved petitions signed by hundreds of thousands, demanding the abolition of these dehumanising controls that disrupted family life and enabled police harassment. The women stood in silent protest for 30 minutes, singing "Wathint' abafazi, wathint' imbokodo" (You strike a woman, you strike a rock), symbolising unbreakable resolve against apartheid's gendered oppression .
37. This women's uprising shaped South Africa's history by elevating gender equality within the liberation struggle, challenging the patriarchal foundations of apartheid and inspiring future generations of activists. Although the pass laws were not immediately repealed, the march pressured the regime contributing to the Freedom Charter's emphasis on women's rights and galvanising international solidarity against apartheid. It marked a turning point in mass mobilisation, demonstrating women's central role in resistance and laying groundwork for broader anti-apartheid campaigns, ultimately influencing the post-apartheid constitution's gender provisions.
38. In 1987 to 1988, the Battle of Cuito Cuanavale in southern Angola became a pivotal clash where Cuban internationalist forces, alongside Angolan MPLA troops, confronted South African Defence Force (SADF) invaders supporting UNITA rebels. Cuban solidarity, involving over 50 000 troops deployed since 1975 to aid Angola's independence, showcased preparedness to fight with advanced air defence and ground tactics, inflicting heavy casualties on the SADF, including the loss of white soldiers' lives that shocked South Africa's minority regime and eroded public support for military adventures. This decisive engagement halted Pretoria's advance, forcing a strategic retreat and marking a military stalemate that undermined apartheid's regional dominance .
39. The Battle of Cuito Cuanavale profoundly shaped South Africa's history by accelerating the end of apartheid, as the defeat compelled the regime to negotiate, leading to the New York Accords in December 1988 that mandated SADF withdrawal from Angola and Namibia's independence in 1990. Cuban solidarity not only boosted African liberation movements but also intensified global pressure on apartheid, inspiring anti-apartheid activism worldwide and weakening Pretoria's internal resolve, paving the

way for domestic talks and the unbanning of liberation organisations in 1990.

40. Workers fought against apartheid repression and this was through a series of militant strikes and union actions since the Union of South Africa in 1910, beginning with the 1913 mineworkers' strikes where thousands of Black miners protested low wages and poor conditions, leading to violent suppression but highlighting labour exploitation. In 1920, the African Mineworkers' Strike involved 71 000 workers demanding better pay, marking early organised resistance.
41. The 1922 Rand Rebellion, primarily by white workers but influencing Black labour, saw clashes over job reservations. In 1946, the African Mine Workers' Union strike mobilised 70 000 miners for wage increases, crushed by police but inspiring future unions. The 1950s saw bus boycotts in Alexandra (1957) and Evaton (1955-1956), where workers refused segregated transport, linking labour to broader defiance. In 1973, the Durban Strikes involved over 100 000 workers halting production for higher wages, revitalising trade unions and leading to radicalisation of workers amidst co-option of trade union leaders by the white capitalist establishment. In 1984, the Vaal Uprising combined worker strikes with community protests against rent hikes, resulting in widespread violence and strengthening anti-apartheid alliances.
42. Workers fought against apartheid repression and this was through continued actions like the 1986 COSATU-led general strike, where millions stayed away from work demanding political reforms and an end to apartheid, economically crippling the regime and elevating labour's role in the struggle. These struggles shaped South Africa's history by merging economic demands with anti-apartheid politics, pressuring the regime economically and contributing to its downfall, while building a powerful union movement that influenced post-apartheid labour laws, ultimately highlighting workers' pivotal contribution to liberation.
43. Religious leaders and institutions played a pivotal role in the struggle against apartheid, providing moral authority, organisational support, and safe spaces for resistance that challenged the regime's theological justifications for racial segregation. Figures like Beyers Naudé defied the Dutch Reformed Church's pro-apartheid stance by founding the Christian Institute in 1963, fostering inter-racial dialogue and suffering banning orders for his efforts. Muslim leaders like Imam Abdullah Haron died in detention in 1969 after organising protests, while Hindu and Jewish progressives contributed through interfaith coalitions. These efforts not only offered spiritual solace to the oppressed but also framed the

struggle as a divine imperative for justice, influencing mass movements and international solidarity.

44. The formation of major African indigenous churches represented a significant refusal to see and worship God through the lenses and senses of colonial settlers, reclaiming spirituality as a tool for cultural affirmation and resistance. The Ethiopian Church, founded in 1892 by Mangena Mokone, broke from missionary control to assert African leadership in Christianity. The Zion Christian Church (ZCC), established in 1924 by Engenas Lekganyane, blended Zionism with African traditions, attracting millions and providing communal support against apartheid's disruptions.
45. The Nazareth Baptist Church (Shembe), founded in 1910 by Isaiah Shembe, emphasised African prophecy and healing, rejecting Western ecclesiastical dominance. Other major churches include St John's Apostolic Faith Mission, formed in 1933 by Christiana Nku, which focused on women's roles and spiritual independence, the International Pentecost Holiness Church, established in 1962 by Frederick Modise, promoting self-reliance and anti-colonial theology, and the Bantu Methodist Church, founded in 1933 by Reverend James Dwane, which sought autonomy from Methodist missionary oversight. These institutions empowered Black communities by integrating indigenous practices with Christian faith, fostering resilience amid oppression.
46. Through these actions, religious leaders and indigenous churches not only sustained the moral fabric of the anti-apartheid struggle but also laid foundations for post-apartheid reconciliation and pluralism. Their legacy underscores how faith can be a force for liberation, inspiring ongoing efforts to address inequalities and cultural erasure in contemporary South Africa. By defying colonial religious narratives, they affirmed African agency, ensuring spirituality remained a site of resistance rather than subjugation.
47. The United Democratic Front (UDF), launched in 1983 as a broad anti-apartheid alliance, incorporated religious leaders and institutions among its over 400 affiliate organisations, including groups like the South African Council of Churches affiliates, civic bodies such as the Cape Areas Housing Action Committee, student organisations like the Azanian Students' Organisation, and women's groups such as the United Women's Congress.
48. This organisational character of the UDF as a broad front with affiliate membership exemplified unity across sectors, inspiring the Afrika Mayibuye Movement to adopt similar inclusive structures for collective action against ongoing inequalities.

49. These generations, from spear wielding warriors to student revolutionaries, fought with everything at their disposal. Their legacy is not defeat but the enduring spark that ignites the Afrika Mayibuye Movement today. The primary aim of these liberation forces was to retain their land, wealth, and dignity. essentials of African existence violently wrested by colonial powers.
50. Colonialism was not mere occupation; it was a systematic assault backed by military might, economic coercion, and psychological warfare, designed to render Africans perpetual subordinates. It is crucial to acknowledge and defend the pivotal role played by traditional and royal leaders in this resistance.
51. These custodians, kings, queens, chiefs, and elders were not mere figureheads but strategic architects of defence and unity. They mobilised armies, forged alliances across clans, and preserved cultural integrity against invaders. For instance, leaders like Shaka kaSenzamgakhona revolutionised warfare with innovative tactics, while traditional governance models, rooted in consensus and spiritual harmony, upheld dignity by ensuring justice and welfare. Defending their role means recognising that they represented organic authority, evolved through centuries of dialectical societal development, adapting to challenges while maintaining core values. Colonial powers deliberately targeted them, installing puppet rulers or abolishing institutions to fracture resistance.

The People of Indian origin.

52. The arrival of Indians in South Africa marked another layer of colonial exploitation, as they were brought as indentured labourers in 1860 to work on sugar plantations in Natal, following the abolition of slavery and the need for cheap labour. The first ship, the SS Truro, docked on November 16, 1860, carrying over 300 workers from Madras and Calcutta, bound by five-year contracts that promised wages but delivered harsh conditions, including gruelling work, poor housing, and corporal punishment. These labourers, primarily from Tamil, Telugu, and Hindi speaking regions, endured a system akin to slavery, with high mortality rates from disease and overwork, laying the foundation for the Indian diaspora in South Africa.

53. By 1911, when indenture ended, over 152000 Indians had arrived, contributing to agriculture and later urban economies, but facing immediate discrimination through restrictive laws on movement and trade.
54. Under apartheid, the regime attempted to co-opt Indians into its racial hierarchy, classifying them separately from blacks and whites, offering limited privileges like access to certain residential areas and education to divide them from African struggles. The 1984 Tricameral Parliament included an Indian chamber, a ploy to legitimise the system by granting nominal representation while denying real power, aiming to fracture anti-apartheid unity. Despite these efforts, Indians largely resisted, forming organisations like the Natal Indian Congress under Mahatma Gandhi's influence, participating in passive resistance campaigns, and joining broader alliances like the United Democratic Front. Figures such as Yusuf Dadoo exemplified this defiance, enduring imprisonment for their roles in the struggle.
55. Today, the Indian community, having suffered economic marginalisation, cultural suppression, and violence stands as deserving of true freedom and emancipation. Their contributions to the liberation movement, from boycotts to armed resistance, underscore that partial reforms have not addressed lingering inequalities in land, wealth, and dignity. As heirs to a legacy of resistance, Indians must reclaim their place in a fully emancipated South Africa, free from neocolonial divisions.

The Coloured People.

56. The Coloured population in South Africa traces its origins to a complex history of intermingling during the colonial era, emerging from unions between indigenous Khoisan peoples, enslaved individuals from Africa, Asia, and Indonesia brought by the Dutch, and European settlers. A large number of those classified as Coloureds are descendants of the Khoi and San people, the original inhabitants of the Cape region, whose communities were decimated by colonial violence, disease, and dispossession, leading to assimilation and intermarriage that formed the basis of Coloured identity. This mixed heritage began in the Cape Colony from the mid 17th century, where Khoikhoi and San intermarried with slaves from Madagascar, India, and Southeast Asia, as well as Dutch, German, and French Huguenot arrivals.

57. Over centuries, this creolised community developed distinct cultural practices, including the Afrikaans language and Muslim traditions among Cape Malays, reflecting a fusion of influences that defied rigid racial categories. By the 19th century, Coloureds formed a significant urban and rural workforce, often as artisans and farmers, but were systematically marginalised as white supremacy solidified.
58. The apartheid system attempted in the 1980s to co-opt Coloured people as better blacks in the racial pecking order, granted intermediate status with limited privileges like better housing in designated areas and access to skilled jobs denied to Africans, to sow division and secure loyalty. The 1984 Tricameral Parliament included a Coloured chamber, a facade of inclusion that masked continued oppression, as they faced forced removals under the Group Areas Act and inferior education. Despite these attempts, many rejected co-optation, joining resistance through organisations like the African Political Organisation and later the United Democratic Front.
59. The Coloured community endured profound suffering, including identity erasure, family separations due to racial reclassifications, and violence like the 1976 uprisings where Coloured youth in Cape Town joined Soweto's protests, facing police brutality. Economic exploitation in farms and factories, coupled with cultural stigmatisation, continue to define and deepen the oppression of Coloured people. Today, they form a critical and important base for true and total emancipation, their history of resilience positioning them as key allies in reclaiming land, dignity, and destiny from lingering inequalities.

We are one black people defined by common struggles and destiny.

60. The interrelationship between Africans, Indians, and Coloureds is forged in the crucible of shared oppression, a bond that colonialism and apartheid sought to sever through artificial hierarchies and co-optation. United in their suffering dispossession for Africans, indenture for Indians, identity erasure for Coloureds they have historically converged in resistance, from the Defiance Campaign to the United Democratic Front, where diverse voices amplified the call for freedom. To allow division now would betray this legacy, handing victory to neocolonial forces that thrive on fragmentation. Instead, their collective strength must propel a unified front, reclaiming land, wealth, and dignity as one people, transcending imposed labels to build a truly emancipated society.

61. In this unity lies the power to dismantle lingering inequalities, where Africans lead with ancestral resilience, Indians contribute entrepreneurial spirit and global ties, and Coloureds bridge cultural fusions. They must not permit external manipulations or internal suspicions to divide them, for total emancipation demands solidarity revolutionary alliance that honours each groups pain while forging a shared destiny. Rise together, for in division lies defeat, but in unbreakable bonds, Afrika mayibuye.

The White question.

62. Almost all white people in South Africa are descendants of colonial settlers who stole South Africa's land and wealth. The privileged position which white people are currently in socio-economically as reflected in lower unemployment and poverty levels amongst white people and higher life expectancy as compared to black people is due to colonialism and apartheid. White people are part of South Africa and should be persuaded to share in the aspiration of a common destiny and common prosperity.

63. The reality that needs to be accepted nonetheless, is that the whilst individuals hold different views, perspectives and aspirations, the collective psyche and approach of white people to the all-inclusive dispensation illustrate that they collectively have not faith and confidence in political parties, sporting activities and teams, businesses and any other thing that is led by or predominated by black people. It is almost inconceivable in the post 1994 South Africa that white people can collectively support a political parties, sporting teams, businesses, institutions and movements that are dominated or led by black people.

64. While opposed to white racism and white supremacy, Afrika Mayibuye Movement does not associate with narrow racialism politics and ideology of hatred and backwardness. White racism, embedded in apartheid's legacy, continues through economic disparities and subtle discrimination, denying blacks full participation in society. We stand firmly against this, demanding accountability and transformation. However, our movement rejects any form of racial hatred that mirrors the oppressor's tactics, as it leads to backward cycles of violence and isolation. Narrow racialism divides rather than unites, ignoring class struggles and global alliances needed for true liberation. Instead, we advocate for inclusive progress where all contribute to a just society, guided by ubuntu's interconnectedness.

65. The Afrika Mayibuye Movement stands resolutely against white supremacy and domination in all its forms, yet it is unequivocally not against white people as individuals or as a community. Our struggle is for the dismantling of systems that perpetuate inequality and exploitation, not the targeting of any racial group. We envision a South Africa where every person, regardless of origin, contributes to and benefits from a society built on justice, equity, and mutual respect. In this spirit, we extend an open hand to those whites willing to confront and reject the privileges of the past, joining us in forging a future free from the chains of racial hierarchy.
66. Although the painful and racist history of South Africa from centuries of colonial dispossession to the brutalities of apartheid makes it difficult to believe that the white minority can fully and wholly associate with a program of real transformation for common prosperity, the Afrika Mayibuye Movement remains committed to charting a better future where we all live in harmony. The scars of land theft, forced labour, and systemic violence run deep, fostering scepticism about genuine alliance. Yet, we draw inspiration from global examples where oppressed and oppressor classes have reconciled through truth, restitution, and shared vision, such as post-colonial movements that integrated former adversaries into nation building.
67. Afrika Mayibuye Movement rejects cynicism, asserting that through education, dialogue, and concrete actions like land reform and economic redistribution, whites can embrace transformation not as loss, but as liberation from the moral burden of supremacy, paving the way for a unified, prosperous society. We acknowledge that a larger section of the white population in South Africa know of no other home except South Africa, having been born and raised here across generations, which binds them to this land as much as any other group.
68. A substantial number of white people in South Africa mistakenly believe that the legitimate demands for equality and common prosperity equate to a call for their oppression, a fear rooted in the zero sum logic of colonial privilege that views any gain for the majority as a threat to their status. The Afrika Mayibuye Movement will unapologetically and decisively reject and fight against white superiority and supremacy, exposing these ideologies as barriers to true progress. However, Afrika Mayibuye Movement will never degenerate into fighting against white people as a

people, for our battle is ideological and structural, not personal or racial.

69. Hatred breeds destruction; our path is one of principled resistance, education, and building alternatives that uplift without dehumanising others. This approach ensures sustainable emancipation, fostering a South Africa where dignity is universal, not tribal or racial. By eschewing backward ideologies, we advance forward-looking solutions that heal divisions and promote collective prosperity for all who commit to equity.

CODESA

70. Those who negotiated for freedom in the 1980s and early 1990s did not win the war for total emancipation and freedom. They were hoodwinked into a farce. CODESA negotiations from 1991 to 1993 preserved white economic power, with sunset clauses protecting privileges, leaving land and wealth unequal. Amid violence, the 1994 transition was a compromise, not victory, perpetuating neocolonialism.

71. While the Convention for a Democratic South Africa (CODESA) process from 1991 to 1993 facilitated South Africa's first all-inclusive democratic elections in 1994, marking a historic shift from apartheid's racial exclusion to universal suffrage and multi-party participation, it was riddled with fundamental compromises that prioritised elite consensus, stability, and capitalist continuity over radical transformation.

72. These concessions, often framed as necessary for peaceful transition, effectively diluted the national liberation struggle's goals of economic emancipation, land justice, and full empowerment for Black South Africans. As a result, many Black communities remain entrenched in poverty, inequality, and dispossession, often in conditions comparable to or exacerbated beyond apartheid due to unaddressed structural legacies, neoliberal policies, and elite capture. Below are the major outcomes, resolutions, and compromises from CODESA that compromised the liberation struggle.

- a) **Protection of Private Property Rights and Entrenchment of White Land Ownership:** CODESA's inspired Constitutions included a property clause that safeguarded existing land holdings, largely acquired through colonial and apartheid dispossessions, prohibiting expropriation without compensation at market value. This compromise avoided radical land redistribution demanded by

the liberation movement, prioritising white economic interests and international investor confidence over restorative justice for Black communities displaced by laws like the 1913 Natives Land Act. Consequently, land reform has progressed glacially, with less than 10% of farmland transferred to Black owners since 1994, perpetuating rural poverty, food insecurity, and dependency among Black South Africans, leaving them in worse economic vulnerability amid rising unemployment and inequality.

- b) **Marginalisation of Traditional Leadership Institutions:** The negotiations recognised traditional leadership in the Constitutions of 1993 and 1996 but subordinated it to national law without granting full autonomy or equal representation, treating chiefs as advisory rather than sovereign entities in a party-centric democracy. This resolution effectively destroyed and tokenised traditional leadership by stripping it of real power and influence, reducing centuries-old indigenous governance systems to ceremonial roles while preserving hereditary, unelected structures inherited from apartheid's Bantustan system. It left traditional communities as "subjects" rather than citizens, with limited control over land and resources, exacerbating governance conflicts, corruption in tribal authorities, and exclusion from modern decision-making, often worsening conditions of underdevelopment and partial citizenship for Black rural dwellers.
- c) **Adoption of Neoliberal Economic Framework Preserving Capitalist Structures:** CODESA's emphasis on a market-driven economy, enshrined in the interim constitution's economic clauses and later solidified through policies like the Growth, Employment and Redistribution (GEAR) program, committed to fiscal austerity, privatisation, and honouring apartheid-era debts (including a \$25 billion foreign debt and an \$850 million IMF loan with stringent conditions). This outcome abandoned the liberation struggle's calls for nationalisation and wealth redistribution, favouring white-dominated big business and global capital over Black economic empowerment. It has resulted in persistent high Gini coefficients (the world's highest at around 0.63), skyrocketing Black unemployment (over 40% for youth), and deepened poverty, leaving Black workers and the poor in conditions of exploitation and marginalisation far removed from the envisioned socialist-leaning transformation.
- d) **Sunset Clauses Protecting White Civil Servants and Security Forces:** Resolutions in CODESA established "sunset clauses" guaranteeing job security, pensions, and gradual integration for apartheid-era

bureaucrats and military personnel, including those implicated in human rights abuses. This compromise, aimed at preventing white flight and ensuring administrative continuity, allowed former oppressors to retain influence in state institutions, delaying Black advancement and perpetuating inefficiencies and biases. For Black communities, it meant continued exposure to unresponsive governance, slow service delivery in townships, and a lack of accountability, worsening post-apartheid disparities in access to education, health, and justice.

- e) **Amnesty Provisions Through the Truth and Reconciliation Commission (TRC):** CODESA paved the way for the TRC's conditional amnesty for political crimes, as outlined in the post-amble of the interim constitution, prioritising reconciliation over retributive justice. While fostering national healing, this resolution denied full accountability for apartheid atrocities, allowing perpetrators to evade prosecution if they confessed, which many victims' families viewed as a betrayal of the liberation struggle's quest for justice. Black communities, bearing the brunt of historical trauma, have been left with unresolved grievances, intergenerational psychological scars, and a sense of impunity that contributes to ongoing violence and social fragmentation.
- f) **Limited Justiciability and Enforcement of Socio-Economic Rights:** While the interim constitution included socio-economic rights (e.g., housing, education, health in Sections 26-29), CODESA resolutions made them progressively realisable subject to available resources, without strong enforcement mechanisms or immediate obligations. This outcome sidelined the liberation movement's demands for urgent redress of apartheid's socio-economic legacies, allowing governments to cite fiscal constraints amid neoliberal priorities. Black communities have thus endured ongoing crises like inadequate housing (millions in shacks), failing public schools, and healthcare shortages, often worse than under apartheid due to population growth and corruption, often perpetuating cycles of poverty and marginalisation.

SOUTH AFRICA AFTER CODESA.

73. The narrative that South Africa experienced a peaceful transition from apartheid to democracy is a profound misrepresentation that glosses over the bloodshed and turmoil of the early 1990s. Between 1990 and 1994, political violence claimed the lives of approximately 14 000 to 20 000 people, predominantly Black South Africans caught in the crossfire of state-sponsored destabilisation and internecine conflicts. This period, often romanticised as one of negotiation and reconciliation, was marked by calculated chaos engineered by apartheid's remnants to weaken the liberation movement and sow division among Black communities. The violence was not spontaneous but a deliberate strategy to undermine the push for democracy, revealing the fragility of the so-called miracle transition. The reason why South Africa's transition is largely labelled as a peaceful transition is because no white people were killed during the transition from apartheid to the so called democracy.
74. In 1990 to 1994, a significant portion of this violence was due to the African National Congress's erroneous characterisation of other Black political formations, particularly the Inkatha Freedom Party, as enemy forces aligned with apartheid. By framing the IFP as collaborators rather than legitimate political rivals with differing visions for KwaZulu-Natal's autonomy, the ANC exacerbated tensions that led to brutal clashes between supporters. This ideological foolishness of demonising fellow Black organisations as enemy forces not only fuelled unnecessary bloodshed but also fragmented the broader struggle for liberation, allowing the apartheid state to exploit divisions through its third force operations. Such mischaracterisations must never be repeated, as they erode unity and play into the hands of oppressors.
75. The AFRIKA MAYIBUYE MOVEMENT will never make such a mistake, committing instead to respectful dialogue and collaboration with all progressive forces to build a truly united nation. AFRIKA MAYIBUYE MOVEMENT respects all domestic political parties including the African National Congress, uMkhonto weSizwe Party, Economic Freedom Fighters and all other parties as political opponents, potential strategic allies (if they are guided by sound principles), and not as enemy forces.
76. In 1990 to 1994, the massacres during this era underscore the apartheid regime's role in sponsoring violence to derail negotiations. In March 1990, the Sebokeng massacre saw 14 die. On 17 June 1992, the Boipatong

Massacre saw 45 people killed when IFP supporters, allegedly aided by police, attacked township residents in Gauteng. On 7 September 1992, the Bisho Massacre had Ciskei Defence Force troops fire on ANC marchers, killing 28 and injuring over 200. On 28 March 1994, the Shell House Massacre in Johannesburg resulted in 19 deaths when ANC security opened fire on IFP members. These incidents, among others like the Trust Feed Massacre in 1988 (though pre-1990, its revelations fuelled 1990s tensions), highlighted state complicity in escalating Black-on-Black violence to maintain control during negotiations.

77. In 1993, amid this violence, the Transitional Executive Council accepted an \$850 million loan from the International Monetary Fund in December, which imposed conditionalities that bound the post-apartheid government to neoliberal policies. These included deficit reduction, wage restraint, and market liberalisation, setting the stage for economic policies that prioritised fiscal austerity over redistribution.

78. In 1993, the assassination of Chris Hani on 10 April was a calculated attempt to eliminate Left and communist influences within the ANC, particularly over economic policy direction. As chief of staff of Umkhonto we Sizwe and SACP leader, Hani advocated for socialist-oriented policies, his death nearly derailed negotiations but ultimately pushed the ANC toward neoliberal policies and approach.

79. In 1993, the Multi-Party Negotiating Forum, following CODESA's collapse, led to the adoption of the Interim Constitution on 18 November, which shaped the 1994 elections by establishing universal suffrage, a bill of rights, and transitional mechanisms, though it included compromises like property protections that limited future reforms.

80. In 1994, the Inkatha Freedom Party refused to participate in elections due to the exclusion of traditional leadership, demanding recognition for Zulu monarchy and regional autonomy. This boycott threatened violence in KwaZulu-Natal. After the signing of the Ingonyama Trust Act on 24 April, which transferred KwaZulu land to King Goodwill Zwelithini, the IFP made a last-minute decision to partake in the elections.

81. In 1994, the ANC campaigned vigorously, promising free education, jobs, houses, security, and a better life for all through the Reconstruction and

Development Programme. In the elections, 19.7 million people voted, with turnout at 89% of registered voters, and the ANC secured 12.2 million votes (62.65%). Nelson Mandela was elected president, inaugurating the Government of National Unity.

82. In 1995, local government was introduced through the Local Government Transition Act, eroding traditional and royal leadership by subordinating it to elected councils at the local level, while adopting a revenue model from Australia that relied on property rates and service charges unsuitable for South Africa's inequalities. This has caused unimaginable disaster, with most municipalities dysfunctional, unable to maintain infrastructure, leading to service delivery protests and collapse.
83. In 1996, the Growth, Employment and Redistribution policy was imposed, promising 6% annual growth and 400 000 jobs yearly but delivered far less, with growth averaging 1.6% from 1996 to 2000 and failing to reduce inequality.
84. In 1996, the Constitution adopted on 8 May and effective from 4 February 1997 entrenched a property clause (Section 25) that protected existing ownership, requiring market-value compensation for expropriation, which critics viewed as a sell-out to white interests, hindering land reform.
85. In 1999 to 2008, the administration of South African government prioritised macroeconomic stability but weaknesses included job creation limited to low-wage sectors amid 25% unemployment; education reforms like outcomes-based system failed, with high dropout rates; economic development focused on Black Economic Empowerment benefiting elites, not masses; crime surged with over 20 000 murders annually; healthcare suffered from HIV/AIDS denialism, delaying ARV rollout and causing millions of deaths.
86. In 2009 to 2018, the administration of South African government promised radical transformation but weaknesses were job losses from lack of clear industrial policy, unemployment rising to 27%; education infrastructure decayed, with pit latrines persisting; economic development stalled amid corruption, GDP growth averaging 1.5%; crime rates remained high with gender-based violence epidemic; healthcare plans delayed, public

hospitals underfunded. In an attempt to displace the white capitalist elite, the administration of South African government tried to replace them with the corrupt and ostentatious Gupta criminal syndicate, which collapsed the presidency and gave rise to neoliberal unity.

87. In 2018 to present, ostentatious aimed to renew South Africa but weaknesses include jobs stagnant at 32% unemployment; economic development slow with 0.8% growth; crime at 75 murders daily; healthcare inequalities persist, poverty deepened. The current administration of South African government is the worst to have ever happened to South Africa with intra-governmental conflicts, confused and contradictory foreign policy, the largest national debt, highest levels of unemployment and poverty, highest levels of crime, and no clear direction on almost everything government is supposed to be responsible for.

88. The combined confusion has led to crises of underdevelopment, poverty affecting 55%, crime with more than 27 000 murders yearly, no free higher education despite promises, and over-dependence on social grants for 18 million, which alleviate but do not abolish poverty.

89. As a result, people have lost faith in politics, reflected in the 2024 elections where only 39.7% of the voting-age population participated, compared to 89% turnout in 1994.

90. The biggest beneficiaries of post-1994 politics are the white capitalist elite, who retained economic power through protected property rights and BEE deals that enriched a few Black partners while leaving the majority excluded.

91. The ANC has dismally failed to deliver the promise of a better life for all. There are currently no liberation alternatives to the ANC's decline. Many attempts to reform the ANC from within have failed, and the other parties in existence are not a solution to the people of South Africa.

92. The existing political formations that could replace the ANC with clear liberation, emancipation and freedom ideals and aspirations are corrupt, self-seeking, and cultish and South Africa should never allow cultish politics to rise to meaningful participation in government. It will be a huge tragedy if South Africa permits corrupt and cultish politics to rise to any form of

meaningful State power. This is a sound and well informed warning to the current and future generations.

93. This calls for the establishment of the AFRIKA MAYIBUYE MOVEMENT as a solution rooted in true liberation politics, to mobilise the people for genuine change. AFRIKA MAYIBUYE MOVEMENT exists as a true voice of the people of South Africa. It exists not as a cult, nor ill-disciplined and corrupt sect, but a collective that will champion the interests and aspirations of the people of South Africa.

94. **This Afrika Mayibuye Restoration Manifesto serves as a bridge between the painful past and a bold future, educating our people on the roots of our suffering, agitating for immediate action, and looking forward to a liberated tomorrow.** For centuries, the black majority and indigenous peoples of South Africa have endured oppression that began with colonial invasions and persisted through apartheid's iron grip. Despite decades of struggle, from the wars of resistance in the 1800s to the Sharpeville massacre in 1960, the Soweto uprising in 1976, and the negotiated settlement of 1994, true freedom remains elusive.

C) WHY AFRIKA MAYIBUYE MOVEMENT EXISTS AS A POLITICAL PARTY: THE DIAGNOSES OF THE PROBLEMS AND CHALLENGES.

95. The primary purpose and reason why Afrika Mayibuye Movement exists is because a substantial number of the people of South Africa said it should exist as a movement to address the multiple crises confronting society. Born from the voices of the oppressed majority, this movement is not the creation of a small elite or distant thinkers but a direct response to the collective cry for change amid deepening inequality, unemployment, corruption, and social decay.
96. As South Africa reflects on three decades since the end of apartheid, it is clear that the negotiated settlement of 1994 failed to deliver true emancipation, leaving the black majority trapped in cycles of poverty while wealth remains concentrated in few hands. The people, through petitions, town halls, and direct appeals, demanded a force that sides unequivocally with them, prioritising land redistribution, job creation, and cultural revival. Thus, Afrika Mayibuye Movement emerges as the people's instrument, committed to total liberation and shared prosperity, ensuring every action serves the masses and not individual interests.
97. In all platforms and via many mechanisms including social media and community engagements, those who contributed can be numbered in millions of people. From X posts garnering over 5 million views to Facebook groups with 2 million members, and community meetings attended by hundreds of thousands across provinces, the call has been resounding and widespread. It's a people's call, echoing from townships to rural villages, where citizens have shared their pain and visions for a better future. The reasons provided include the following:
- 1) Land dispossession continues to haunt the black majority, with 72 percent of farms and agricultural holdings owned by whites who comprise just 7.3 percent of the population, requiring a movement dedicated to radical redistribution so that fertile soils serve the people, not foreign or minority interests.
 - 2) Unemployment ravages families and communities, with the expanded definition exceeding 42.9 percent. In 2025 unemployment affects over 12 million people and disproportionately impacts Black Africans at rates over 36 percent while whites face only around 7 percent. This calls for a bold force for change to industrialise the nation, creating jobs that dignify labour and building an economy that prioritises self-

reliance for all.

3) Persistent economic inequality, with a Gini coefficient of 0.63 makes South Africa the most unequal country in the world. This demands a revolutionary movement to seize control of wealth distribution, ensuring every citizen shares in national prosperity rather than watching elites hoard resources amid widespread poverty.

4) Access to natural resources remains unequal, fuelling monopolistic corporate behaviour; a new revolutionary politics must nationalise mines and water rights to ensure that nearby communities benefit directly from these natural resources while putting a stop to corporate plunder.

5) Corruption erodes public trust and drains treasuries, agitating for an incorruptible movement that roots out graft with transparency and accountability at every level of governance.

6) Crime surges unchecked in townships and cities, with South Africa ranking fifth globally in crime rates, demanding a revolutionary approach to safety that addresses root causes like poverty while empowering communities to protect themselves.

7) Gender-based violence terrorises women and children, inspiring a movement to prioritise their empowerment and protection through policies that enforce justice and equality.

8) Education systems fail the youth, producing graduates without skills; we need a force to overhaul curricula for holistic, free training that equips every child with tangible abilities for the future.

9) Healthcare disparities leave the poor to suffer, inciting a revolutionary demand for universal, quality care that heals the nation without regard to wealth or location.

10) Infrastructure crumbles in rural and urban areas alike, justifying a movement to invest massively in roads, water, and electricity, connecting people to opportunities and dignity.

11) Food insecurity plagues millions, requiring revolutionary agrarian reforms to secure local production and distribution, banishing hunger from our land forever.

12) Housing shortages force families into shacks, agitating for a politics that builds decent homes for all, transforming slums into thriving communities.

13) Environmental degradation from mining and pollution threatens health, calling for a movement to enforce sustainable practices that preserve the earth for generations.

14) Youth disillusionment grows as opportunities dwindle, inspiring a revolutionary vision that centres their innovation and leadership in shaping a prosperous tomorrow.

15) The future of technology and innovation is stifled by dependency, demanding a force to harness digital tools for African-led progress and self-determination.

16) Traditional and royal leadership is undermined by government, juniorising royal authorities who hold cultural wisdom; a movement must restore their respect and integrate their roles in decision-making.

17) Royal institutions face marginalisation, treated as relics rather than custodians of heritage; revolutionary politics will elevate them as partners in national unity and development.

18) Socioeconomic policies favour the elite, perpetuating cycles of exclusion; we need a movement to enforce collective prosperity where no one is left behind.

19) Crime syndicates exploit weak borders and enforcement, inciting a revolutionary crackdown that builds secure, community-driven security systems.

20) Education inequalities widen the gap between rich and poor, justifying a force to provide free, decolonised, skill-based learning from primary levels to career.

21) The future economy risks automation without worker protections, agitating for policies that ensure jobs evolve with technology, benefiting the masses.

22) National debt burdens future generations, inspiring revolutionary debt repudiation and fiscal sovereignty to fund people-centred growth.

23) Religious institutions and leaders are sidelined in mainstream society, diminishing their role in moral guidance and community cohesion; a revolutionary movement must integrate them as vital partners in building ethical, united nations.

24) Marginalisation of people with disabilities excludes them from opportunities, agitating for a politics that mandates inclusion, accessibility, and empowerment to harness every citizen's potential.

25) Unfair discrimination against people over 35 in job markets wastes experience and wisdom, inspiring a force to enforce age-equitable employment policies that value all stages of life.

26) Workers endure underpaid and super-exploited conditions, fuelling inequality; revolutionary liberation demands fair wages, safe environments, and union strength to dignify labour.

27) Rural development lags, leaving villages in poverty and isolation, justifying a movement to prioritise agriculture, services, and connectivity for balanced national growth.

28) Public infrastructure neglect leads to crumbling roads and failing services, inciting a revolutionary investment in maintenance and expansion to serve every corner of the land.

29) People with disabilities face barriers in education and employment, demanding a movement to dismantle discrimination and provide tailored support for full participation.

30) Exploitation of labourers through low pay and harsh conditions dehumanises the workforce, agitating for a politics that enforces living wages and worker rights as cornerstones of justice.

31) The fiscal crisis grips the nation with government debt reaching R6 trillion in 2025, an unbearable burden that mortgages the future of our children to creditors.

32) Annual debt service payments exceed R426 billion in 2025/26, diverting funds from essential services and trapping the economy in a cycle of dependency and austerity.

33) Massive corruption in municipalities drains public coffers, with over 46,000 corruption complaints reported since 2012, undermining trust and development at the grassroots level.

34) Almost every municipality in the country is dysfunctional, unable to deliver basic services like waste collection and road maintenance, leading to chaos and despair.

35) The water supply crisis affects millions, with 56 percent of treatment plants in poor or critical condition and the country approaching physical water scarcity by 2025, demanding a revolutionary overhaul to ensure clean, reliable water for all.

36) Lack of access to clinics leaves rural and poor communities without primary healthcare, exacerbating preventable diseases and mortality rates.

37) The healthcare crisis deepens with overcrowded hospitals and shortages of medicines, with only 1.9 hospital beds per 1,000 inhabitants, agitating for a movement to build equitable, well-resourced systems.

38) Corruption-fuelled neglect has collapsed public services, from sewers to electricity, inciting a force to rebuild with integrity and efficiency.

39) Spiralling debt and fiscal mismanagement starve investments in youth and infrastructure, justifying revolutionary fiscal reforms for sustainable growth.

40) Lack of support to South African businesses leads to thousands of closures annually, demanding a movement to provide funding, training, and market access to foster local entrepreneurship and economic resilience.

41) De-industrialisation has seen manufacturing output decrease disproportionately including closure of all factories and firms in former homelands that once provided jobs, eroding jobs and skills, agitating for a revolutionary re-industrialisation strategy to revive factories and innovation.

42) Too much reliance on imports, totalling \$90.22 billion in 2025, drains foreign reserves and stifles local production, justifying a politics that promotes domestic manufacturing of goods like electronics and textiles to create jobs and self-sufficiency.

43) Dependence on imports for essentials that could be made locally forfeits millions of potential jobs, inspiring a force to impose protective tariffs and incentives for South African industries to thrive.

44) Lack of support to arts, with the Department of Sport, Arts and Culture allocating only R1.725 billion for promotion and development

in 2025/26 amid budget constraints, stifles creative expression and economic contributions from the sector, demanding a revolutionary boost to funding and infrastructure for artists.

45) Insufficient backing for sports, where federation support is limited to few million in 2025, hinders youth development and national pride, agitating for a movement to invest in facilities and programs that empower athletes and communities.

46) Culture is underfunded and marginalised, eroding national heritage and identity as allocations fail to keep pace with needs, inspiring a force to prioritise preservation and promotion through increased budgets and policy reforms.

47) Marginalisation of indigenous communities like the Khoi-San, who face systemic exclusion from land rights and decision-making with over 80 percent lacking formal recognition, calls for a revolutionary inclusion that restores their dignity and territories.

48) Indigenous healthcare systems, including traditional medicine used by 60 percent of the population, are dismissed and unregulated, undermining effective care and cultural practices, necessitating a movement to integrate and legitimise these systems for holistic health.

49) Unreliable electricity supply at large scale plagues the nation, with breakdowns averaging 15,076 MW in mid-2025 leading to frequent load shedding up to Stage 3, disrupting lives and economies, demanding a revolutionary overhaul for stable power.

50) Lack of electricity in many areas leaves millions in darkness, with rural and informal settlements often unconnected, agitating for a movement to expand grids and renewable sources to illuminate every home and business.

51) Spatial disparities reflect the apartheid architecture and town planning, with segregated layouts perpetuating inequality where black townships remain under-serviced compared to affluent suburbs, justifying a revolutionary redesign for integrated, equitable cities.

52) All cities and towns have degenerated into slums due to poor waste collection, pollution, and informal settlements housing over 20 percent of urban populations, inciting a force to revitalise urban spaces with sustainable planning and services.

53) Inadequate spaces in post-secondary education exclude thousands, with over 500,000 applications for limited university spots in 2025 leading to financial and academic exclusion of deserving students, demanding a revolutionary expansion of access and funding.

54) Schools without toilets endanger health and dignity, with over 3,000 still using pit latrines in 2025, agitating for immediate eradication and modern facilities.

55) Unsubsidised public transport like mini buses, used by 16 million black commuters daily, is unsafe with 70,000 crashes yearly, demanding subsidised, secure alternatives.

56) Potholes and untarred roads plague mobility, with over 25 million potholes on SA roads in 2025, endangering lives and economy, inciting revolutionary repairs.

57) Bucket toilets in informal settlements humiliate residents, with millions of households still relying on them in 2025, justifying urgent eradication for dignified sanitation.

58) Women suffer exploitation and exclusion the most in the economy and key decision-making processes in the state and economy, with only 27 percent of top management roles held by women despite them being 51 percent of the population, demanding a revolutionary push for gender equity and empowerment.

59) Lack of support to small scale farmers, who produce 40 percent of food but lack irrigation schemes covering only 1.5 million hectares and access to markets, leaves them in poverty, agitating for a movement to provide infrastructure and linkages for sustainable farming.

60) Lack of decent support to hawkers results in continual harassment by police in cities, with over 100,000 informal traders facing evictions and fines annually, inspiring a force to legalise and protect their livelihoods for economic inclusion.

61) Increasing levels of drug abuse in communities, with substance use disorders affecting 13 percent of the population and rising due to socio-economic factors, destroys families and futures, calling for revolutionary prevention and rehabilitation programs.

62) Young women are forced into prostitution and compensated sexual relations due to poverty and lack of opportunities, with over 150,000 in sex

work amid 60 percent youth unemployment, necessitating a movement for economic empowerment and social protection.

63) Poor management and lack of purpose has destroyed strategic state-owned companies like SAA, which required R50 billion in bailouts amid corruption, and Eskom with R500 billion in debt from corruption, agitating for revolutionary restructuring and accountability.

64) Black professionals and managers are not respected in the private sector, with 62 percent of top roles held by whites and black executives facing discrimination in promotions, demanding a force to enforce transformation and dignity in workplaces.

65) Old age grants, disability grants, child support grants and all state grants are inadequate to dent poverty, with child support at R530 monthly failing to lift 55 percent of the population above the poverty line of R1,335, agitating for a movement to increase and universalise assistance.

66) South Africa criminal justice system does not work properly and the correctional services system is not corrective but punitive, breeding hardened criminals with recidivism rates of 86-94 percent, demanding revolutionary reforms for rehabilitation and justice.

67) Huge illicit financial flows, tax base erosion and profit shifting drain R100 billion annually from the economy, perpetuating inequality and underdevelopment, justifying a revolutionary crackdown on corporate evasion.

68) Mining licenses are predominantly given to large multinational corporations, with over 80 percent controlled by foreign entities not benefiting communities amid minimal local ownership, demanding a force for nationalisation and community empowerment.

69) South Africa has lost continental respect as a significant role player in Africa's development and peace, necessitating a movement to reclaim leadership through genuine pan-African commitment.

70) In the SADC region, economic disparities hinder shared growth, demanding a movement to lead regional integration for mutual trade and resource sharing among neighbours.

71) Immigration policies fail to manage flows humanely, agitating for controls that protect local jobs while upholding African unity and dignity for all migrants.

72) African continental fragmentation allows external exploitation, justifying a revolutionary push for pan-African solidarity to build a united front against neo-colonialism.

73) SADC conflicts spill over borders, inciting a movement to mediate peace and foster stability for collective security in Southern Africa.

74) Immigration-driven xenophobia divides communities, inspiring policies that promote inclusion and address root causes like regional inequalities.

75) The African continent's resources are looted without benefit, requiring a force to champion continent-wide ownership and fair intra-African cooperation.

76) Uncontrolled immigration threatens security for jobs and wellbeing, with over 1.4 million immigrants in employment amid local unemployment rates above 40 percent, straining resources and fuelling tensions, demanding regulated borders for citizen priority.

77) In global politics, South Africa has failed to leverage international relations for economic gains, with partnerships yielding minimal job creation or technology transfer despite vast potential.

78) Even with BRICS involvement, economic benefits remain elusive due to poor negotiation, highlighting the need for revolutionary diplomacy that prioritises African interests over symbolic alliances.

79) Black People Denied Cultural Practices; Black people continue to be denied to observe their cultural beliefs, in the workplaces they are subjected to dressing codes that demonise cultural observations and in their homes denied to slaughter in pursuance of their beliefs.

80) Middle-Class Black People Struggle to Buy and Retain Houses Due to Reserve Bank Macro-Economic Policies- Middle-class Black South Africans face barriers to buying and retaining homes due to the South African Reserve Bank's macro-economic policies, such as high interest rates and stringent lending criteria. These policies disproportionately affect Black families, who often lack generational wealth to buffer economic pressures, making home-ownership elusive.

81) Compliance regime too cumbersome for black small businesses-

Complex compliance requirements scattered in different government institutions exacerbate systemic inequalities, stifles growth and frustrates innovation.

82) Labour Laws disproportionately discriminate against black employees in terms of leave and bereavement-leave policies are ignorant of the observation of grief and funeral protocols for black employees.

83) Unreliable Public Transport: Costly, inefficient transport for mainly black commuters. Public transport routes are remote from residential places and economic hubs bringing about a “last mile” problem which increases security risk for a vast majority.

84) Limited Access to Early Childhood Education: Few Black children attend quality pre-schools denying an overwhelming majority foundational education.

85) Low throughput Rates: Manifesting in lower number of matriculants compared to grade 1 enrollment during an intervening period- economic pressures lead to dropouts.

86) Digital Divide: Limited technology/internet access for learning, business and general livelihood.

87) Insufficient student housing only accommodating less than 20% of students exposing a majority to harassment and exploitation.

88) Inadequate Mental Health Services: Limited access to counseling/psychiatric care.

89) Limited Legal Access: Difficulty accessing judicial relief.

90) Bureaucratic Barriers: Red tape hinders access to service delivery-local governance highly regulated with at some cases conflicting regulations which delay service delivery.

91) Exposure to Natural Disasters: Informal settlements and poor communities vulnerable to floods/fires.

92) Apartheid Vestiges: South Africa still remains with Apartheid and colonial identifications vestiges including statues and street names.

93) Expensive burial sites: Municipal rates and processes for burial remain unaffordable and cumbersome for a majority of black people.

94) Estate Endowment : Estate Endowment is inaccessible for black people, exposing many to greedy legal parasites and property hijackings.

95) The banking sector remains untransformed with white-owned institutions controlling over 90 per cent of assets. Black South Africans face discriminatory lending practices and higher interest rates. This reflects a deliberate systemic barrier to economic emancipation.

96) Insurance companies exhibit minimal transformation. Ownership and management are overwhelmingly white-led. This results in exclusionary policies that deny coverage or impose unaffordable premiums on black policyholders. The sector thus reinforces racial economic divides.

97) Asset management firms show sluggish progress in diversification. Less than 10 per cent of assets under management are handled by black-owned entities. This concentration of power hinders wealth redistribution and developmental financing for black communities.

98) Pension funds fail to channel investments into meaningful developmental projects such as infrastructure and housing in underserved areas. Instead funds prioritise low-risk offshore or white-dominated ventures. This neglects opportunities for broad-based black economic empowerment.

99) South Africa's retention of three capital cities—Pretoria, Cape Town and Bloemfontein—represents a colonial compromise post-Anglo-Boer War. This fragmented structure drains resources through duplicated administration and hinders unified national development efforts.

100) Air quality in black townships suffers from industrial pollution and coal usage. Respiratory illnesses rise without sufficient regulatory enforcement. This environmental injustice is seldom highlighted but deepens health disparities.

98. Afrika Mayibuye Movement exists to resolve all these problems and challenges through responsible use of political, social and economic power.

D) WHAT IS AFRIKA MAYIBUYE MOVEMENT?

99. AFRIKA MAYIBUYE MOVEMENT is a PEOPLE'S MOVEMENT and total liberation and emancipation movement fighting for TOTAL FREEDOM AND EMANCIPATION NOW! AFRIKA MAYIBUYE MOVEMENT fights for 1) total political freedom and emancipation now, 2) total economic freedom and emancipation now, 3) cultural freedom and decolonisation now, 4) to build a capable developmental state, and 5) to be a caring and responsive people's movement.

POLITICAL FREEDOM

100. The AFRIKA MAYIBUYE MOVEMENT is fighting for TOTAL POLITICAL FREEDOM and emancipation. This means achieving a comprehensive and uncompromised sovereignty where the PEOPLE exercise genuine power over governance, decision-making, and national destiny, free from elite capture, corruption, and external influences that undermine democratic will. It entails a political system that is truly representative, accountable, and responsive to the masses, ensuring that every citizen participates meaningfully in shaping policies that affect their lives. TOTAL POLITICAL FREEDOM transcends formal voting rights to include the eradication of systemic barriers that prevent the majority from influencing outcomes, such as unequal access to information, media manipulation, and institutional biases favouring the wealthy. It demands the dismantling of structures that perpetuate inequality, fostering a democracy where power resides with the PEOPLE, not concentrated in the hands of a few.

101. The freedom gained in 1994 is not TOTAL POLITICAL FREEDOM. While 1994 marked a historic transition from apartheid to democracy, ushering in universal suffrage and a constitution that enshrined human rights, it fell short of delivering complete emancipation. The negotiations leading to the new dispensation, including the Convention for a Democratic South Africa, preserved key elements of the old order, such as sunset clauses that protected white civil servants and economic elites, limiting radical transformation. Political power shifted formally, but real control remained entangled in networks of privilege, where the African National Congress inherited a state apparatus riddled with inefficiencies and corruption vulnerabilities. Over three decades, this has manifested in widespread disillusionment, with voter turnout declining as PEOPLE perceive elections as rituals that change faces but not systemic injustices. Corruption scandals, such as those involving state capture, have eroded trust,

revealing how political freedom is hollow without mechanisms to hold leaders accountable beyond periodic ballots.

102. Moreover, 1994's gains were compromised by the persistence of economic disparities that influence politics. The majority black population, despite voting rights, faces barriers like poverty and unemployment, which diminish their ability to engage politically. Rural communities, in particular, remain sidelined, with traditional leaders often co-opted into bureaucratic roles that dilute their authority. The constitution, while progressive, has not fully addressed historical imbalances, allowing for judicial interpretations that sometimes favour property rights over land restitution. This partial freedom has led to a democracy where formal equality masks substantive inequities, with protests like service delivery uprisings highlighting unmet demands for real power. AFRIKA MAYIBUYE MOVEMENT seeks to complete this unfinished revolution, advocating for decentralised governance, participatory democracy, and anti-corruption measures that empower the PEOPLE to govern themselves authentically.

ECONOMIC FREEDOM AND EMANCIPATION

103. The AFRIKA MAYIBUYE MOVEMENT is fighting for TOTAL ECONOMIC FREEDOM and emancipation NOW. **ECONOMIC FREEDOM AND EMANCIPATION means total economic sovereignty and power to own, control and direct economic and natural resources (particularly land, mineral resources, marine resources) for the full benefit of the PEOPLE of South Africa, while ensuring meaningful and mutually beneficial economic and trade relationships with the whole of the world.**

104. This sovereignty means reclaiming national assets from foreign dominance, where currently, major mining companies like Anglo American and Glencore, often with significant international shareholding, control vast mineral wealth, repatriating profits abroad. Land ownership remains skewed, with white individuals and foreign entities holding disproportionate shares, despite post-1994 reforms. Marine resources, including fisheries, are similarly exploited by international fleets, depriving coastal communities of sustainable livelihoods.

105. TOTAL ECONOMIC FREEDOM and EMANCIPATION means unbundling monopolies and oligopolies in all strategic sectors of the economy inclusive of mineral resources extraction, finance, agriculture, and retail.

106. **TOTALECONOMICFREEDOM** demands strategic common ownership of strategic sectors, equitable redistribution, and policies that prioritise local beneficiation, ensuring resources generate wealth for education, health, and infrastructure.
107. Full **ECONOMIC FREEDOM AND ECONOMIC EMANCIPATION** means full **INDUSTRIALISATION, LOCALISATION** (development and promotion of **MADE IN SOUTH AFRICA** industrial products) economic solidarity amongst the **PEOPLE** of South Africa and Africa. **INDUSTRIALISATION** involves shifting from raw material exports to value-added manufacturing, creating jobs and reducing dependency on imports. For instance, processing minerals domestically could boost GDP and employment, countering the current export of unprocessed ores.
108. **LOCALISATION** promotes **MADE IN SOUTH AFRICA** goods through incentives for local procurement, tariffs on imports, and investment in technology, fostering self-reliance and innovation. Economic solidarity entails intra-African trade agreements, like the African Continental Free Trade Area, to build continental markets, reducing reliance on Western economies. This approach addresses unemployment by prioritising **PEOPLE-centred** development over profit-driven extraction.
109. In practice, this means empowering small and medium scale companies, supporting black-owned enterprises, and regulating foreign investment to ensure technology transfer and local content requirements. By controlling resources, South Africa can negotiate fair trade deals, avoiding exploitative agreements that drain wealth. This vision counters the post-1994 neoliberal path, where privatisation and deregulation entrenched inequality, with the Gini coefficient remaining among the world's highest. **AFRIKA MAYIBUYE MOVEMENT** calls for urgent action **NOW**, recognising that delayed emancipation perpetuates poverty and social unrest.

CULTURAL FREEDOM AND DECOLONISATION.

110. The **AFRIKA MAYIBUYE MOVEMENT** is fighting for **TOTAL CULTURAL FREEDOM AND DECOLONISATION**. Colonial occupation of Africa imposed Eurocentric values and systems which have proven to be a disaster because Africans are alienated from themselves. Eurocentrism portrayed African cultures as inferior, imposing Western education, religion, and governance that dismissed indigenous knowledge as primitive, leading

to psychological disconnection and identity crises.

111. This alienation manifests in curricula that glorify European history, only tells the history of white people in Africa, while marginalising African contributions, fostering self-doubt and dependency. The disaster is evident in eroded communal values, replaced by individualism that fragments societies, exacerbating conflicts and inequality. TOTAL CULTURAL FREEDOM restores African epistemologies, languages, and traditions as central to national identity.
112. CULTURAL DECOLONISATION also means respect and recognition of traditional and royal leadership. These institutions, vilified under colonialism as backward, embody communal wisdom and conflict resolution, deserving integration into modern governance for holistic development.
113. CULTURAL DECOLONISATION involves rejection of discrimination based on gender, ethnicity, race or geography, promoting inclusive narratives that celebrate diversity. Gender discrimination, rooted in colonial patriarchal impositions, must be dismantled to empower women in leadership and economy. Ethnic biases, fuelled by divide-and-rule tactics, require unity-building initiatives. Racial hierarchies persist in media and education, necessitating reforms for equity. Geographical disparities, where urban areas overshadow rural, demand decentralised cultural policies. AFRIKA MAYIBUYE MOVEMENT envisions a decolonised culture where Africans reclaim self-worth, fostering innovation grounded in heritage.

CAPABLE DEVELOPMENTAL STATE.

114. AFRIKA MAYIBUYE MOVEMENT exists to build a CAPABLE DEVELOPMENTAL STATE at all levels with capacity to perform and fulfil its own developmental functions and objectives without reliance on the private sector and tenders. This state actively intervenes to drive growth, prioritise public welfare, and achieve structural transformation. **The 7 features of a developmental state will be the following:**
 - a) Total autonomy from Capitalist manipulation, ensuring policies serve national interests over private profits.
 - b) Efficient, Effective and Corrupt Free Public Service, with transparent mechanisms to eliminate graft.

- c) Meaningful and Sensible State Ownership of Strategic Sectors of the economy, guiding key industries minerals, finance and energy.
- d) Merit-based and professional bureaucracy, recruiting competent officials through rigorous, impartial processes to execute policies effectively.
- e) Long-term strategic planning and targeted industrial policies, formulating visions for growth with focused investments in priority sectors.
- f) Substantial investment in education and human capital development, building a skilled workforce through accessible, quality training.
- g) Commitment to inclusive growth and poverty alleviation, implementing redistributive measures to ensure broad-based benefits.

A CARING AND RESPONSIVE MOVEMENT.

115. AFRIKA MAYIBUYE MOVEMENT is a caring movement that does not see and treat PEOPLE as voters but as human beings. This distinguishing factor is that our interaction with the PEOPLE will be to see solutions to their problems NOW! And not tomorrow. AFRIKA MAYIBUYE MOVEMENT seeks to respond to the crises of water NOW! problems of education NOW! problems of healthcare NOW! problems of jobs NOW!
116. Water crises, affecting millions in townships, demand immediate infrastructure upgrades and equitable distribution. Education challenges, like overcrowded classrooms, require urgent investments in facilities and teachers. Healthcare shortages necessitate rapid clinic expansions and staffing. Job crises, with youth unemployment soaring, call for immediate skills programmes and public works. By prioritising humanity, we build trust and deliver tangible change.

CORE OBJECTIVES OF AFRIKA MAYIBUYE MOVEMENT.

117. Afrika Mayibuye Movement exists to progressively and futuristically

ensure the following:

- a) Equal distribution of land to all the people, reallocating farms, urban plots, and communal areas so every family has access for housing, farming, and livelihood without barriers.
- b) Equal distribution and access to all natural resources and wealth including mineral and marine resources, increasing state ownership and participation in mining for public benefit, sharing profits from diamonds, coal, fish stocks, and oceans equitably among citizens.
- c) Full industrialisation and ability to produce all the goods and services for domestic and global consumption, building factories to manufacture clothing like shirts and shoes, electronics such as phones and computers, vehicles including cars and buses, food products from canned goods to beverages, pharmaceuticals for medicines, furniture from beds to tables, construction materials like bricks and steel, agricultural tools such as tractors and implements, and services ranging from banking to tourism, creating self-reliance and export strength.
- d) Full and holistic decolonial free education and training of all the people of South Africa, where no one must exit secondary education without a tangible skill, offering vocational courses in plumbing, coding, welding, nursing, farming techniques, entrepreneurship, and arts, alongside academic paths, all at no cost from preschool to university.
- e) Full employment and jobs for all the people who need jobs, through quality and well-paying public works programs, incentives for businesses, and skills matching to eliminate unemployment queues.
- f) Agrarian reform to guarantee food security and development of the food economy chain, modernising farming with irrigation, seeds, and markets, supporting smallholders to produce staples like maize, vegetables, and livestock, processing into packaged foods, and distributing nationwide.

- g) Full development and maintenance of public infrastructure in all areas of South Africa, building roads, bridges, hospitals, schools, water systems, electricity grids, and housing in rural and urban zones alike, ensuring no community lags behind.
- h) Full investment in and utilisation of technology and advanced systems to realise sustainable development and progress, adopting renewable energy like solar and wind, AI for efficient governance, biotech for health, and digital platforms for education and commerce, all geared toward eco-friendly growth.
- i) Recognition of traditional and royal leadership with the aim of integrating legitimate traditional and royal leadership into governance system without compromising equality, transparency, responsiveness

PRINCIPLES AND VALUES:

118. Afrika Mayibuye Movement is a Total Liberation Movement aimed at total emancipation based on the following principles and values:

- a) Ubuntu, the philosophy of interconnected humanity that teaches we are because others are, fostering community over individualism;
- b) Honesty and respect, as foundational ethics that build trust and honour in all interactions;
- c) Sound and superior alternatives, offering practical, innovative solutions superior to current failures;
- d) Collective prosperity, ensuring gains benefit the whole society, not just a few;
- e) Black economic solidarity, promoting unity in trade, investment, and support among black-owned enterprises;

- f) Women economic empowerment, providing resources and opportunities for women to lead in business and decision-making;
- g) Recognition of and respect for royal leadership, honouring traditional authorities as custodians of heritage and governance;
- h) Recognition and respect for religious and faith leaders, valuing their role in moral guidance and community cohesion;
- i) Progressive pan Africanism and commitment to development of the African people and economy, linking South Africa's fate to the continent's rise through collaboration;
- j) Strong opposition to corruption and wrongdoing, rooting out graft with transparency and accountability;
- k) Anti-imperialism, resisting foreign domination that undermines sovereignty and exploits resources.

E) MOTIVE FORCES: THE CORE BASE OF AFRIKA MAYIBUYE MOVEMENT IS THE PEOPLE THE WORKING CLASS.

119. Primarily, AFRIKA MAYIBUYE MOVEMENT is a Total Liberation Movement, a **PEOPLE'S MOVEMENT**, a fighting force and instrument in the hands of the PEOPLE, who are the working class masses of our PEOPLE. The primary motive force of AFRIKA MAYIBUYE MOVEMENT are the people of South Africa who do not own the means of production. AFRIKA MAYIBUYE MOVEMENT is not a committee to manage the common affairs of the ruling class. It is a PEOPLE's MOVEMENT.

120. Afrika Mayibuye Movement is a PEOPLE's movement, and its leaders must embody this truth in every deed. A PEOPLE's MOVEMENT means the following:

- a) Whenever policies are discussed, Afrika Mayibuye Movement leaders and members must ask what do the PEOPLE stand to gain from these policies, ensuring that every proposal advances the interests of the working class and addresses their immediate and long-term needs.
- b) Whenever budgets are proposed, Afrika Mayibuye Movement leaders and members must ask where do the PEOPLE benefit in these budgets, scrutinising allocations to guarantee that funds prioritise public services, job creation, and poverty alleviation over elite indulgences.
- c) Whenever alliances are formed, Afrika Mayibuye Movement leaders and members must ask how do these partnerships empower the PEOPLE, evaluating potential partners to confirm they align with mass mobilisation and do not compromise the movement's independence.
- d) Whenever campaigns are launched, Afrika Mayibuye Movement leaders and members must ask in what ways do these actions mobilise and educate the PEOPLE, designing efforts that build grassroots participation and raise consciousness among the masses.

- e) Whenever decisions are made, Afrika Mayibuye Movement leaders and members must ask does this choice reflect the will of the PEOPLE, consulting widely to ensure democratic input and accountability at every level.
 - f) Whenever resources are distributed, Afrika Mayibuye Movement leaders and members must ask how equitably do these reach the PEOPLE, implementing transparent mechanisms to prevent corruption and favour the most vulnerable.
 - g) Whenever challenges arise, Afrika Mayibuye Movement leaders and members must ask what lessons can the PEOPLE learn from this, turning setbacks into opportunities for collective growth and strengthened resolve.
 - h) The Afrika Mayibuye Movement represents the last hope for the PEOPLE, and we dare not disappoint them. In a world where capitalist forces seek to divide and dominate, our movement stands as the vanguard of genuine change, guided by the unyielding resolve to place the working class at the forefront. We must harness their collective wisdom, mobilising them not as followers but as architects of their destiny.
122. Failure is not an option. It would condemn generations to continued suffering, extinguishing the flames of resistance kindled through centuries of struggle. Instead, let us forge ahead with ironclad determination, ensuring that every step advances the PEOPLE's cause. For in serving them wholeheartedly, we build a society where prosperity is shared, dignity is universal, and the chains of exploitation are forever broken.

F) WHAT DOES AFRIKA MAYIBUYE MOVEMENT SEEK TO DO: THE FUNCTIONS AND ROLES OF THE MOVEMENT.

123. Below are the core reasons for its existence, each a pillar in the edifice of genuine emancipation.

a. To organically develop and implement policies and programmes to all the challenges and diagnoses identified by the people of South Africa during the Mayibuye Consultation Process and beyond.

- i. Afrika Mayibuye Movement will develop substantial policy responses and programmes to each and every diagnosis made by the people of South Africa during the Mayibuye Consultation Process.
- ii. What this means is that whilst guided by a common purpose and objective of total emancipation and freedom, the solutions and responses to the multiple crises will be tailor-made to each locality, and will be people driven.
- iii. In responding to the diverse crises, Afrika Mayibuye Movement will organically develop policy and programmatic responses that are suitable to each locality, and not gloss over challenges through policies that overlook local dynamics.

b. To Organise People of South Africa Behind the Vision and Purpose of True Liberation and Emancipation Under the Full Understanding and Conviction That People Are Their Own Liberators.

- i. The Afrika Mayibuye Movement will organise South Africans to unite behind a vision of liberation that surpasses superficial independence, instilling a deep conviction that authentic freedom stems from self-reliance and collective action. It will educate communities about historical oppressions and the dangers of elite-led reforms, nurturing grassroots leaders to ensure emancipation is claimed by the people themselves.

- ii. This strategy will eliminate reliance on outside rescuers, empowering citizens via community assemblies, seminars, and cultural awakenings to embrace their inherent power. In a country marked by apartheid's scars and ongoing neocolonial influences, the Afrika Mayibuye Movement will spark unified efforts, converting passive individuals into proactive builders of an equitable society.
- iii. This commitment affirms the Afrika Mayibuye Movement's dedication to a people-driven revolution, where the masses' determination propels lasting transformation, safeguarding against the hijacking of struggles by self-serving elements, all in service to total freedom and emancipation.

c. To Systematically and Systemically Respond to Multi-Dimensional Poverty That Define Majority of Historically Excluded Communities in South Africa.

- i. The Afrika Mayibuye Movement will systematically and systemically respond to multi-dimensional poverty that defines the majority of historically excluded communities in South Africa, recognising it as a complex condition involving simultaneous deprivations in multiple aspects of life, beyond mere income shortfalls, that hinder human capabilities and perpetuate inequality. Multi-dimensional poverty encompasses the lack of essential services such as education (e.g., limited schooling and attendance), health (e.g., child mortality and nutrition deficits), access to basic services (e.g., clean water and sanitation), housing quality (e.g., substandard flooring and overcrowding), economic activity (e.g., unemployment and underemployment), and food security (e.g., inadequate nutrition and hunger).
- ii. Unlike the linear, income-based poverty measurements employed by previous governments or administrations in South Africa, which often overlook these interconnected deprivations and fail to capture the full extent of hardship, Mayibuye will adopt scientific and organic multi-dimensional poverty measurements, such as the Alkire-Foster method used in the South African Multidimensional Poverty Index (SAMPI)

and global MPI frameworks, to accurately identify and quantify overlapping vulnerabilities.

- iii. Through rigorous data collection, community consultations, and evidence-based analysis, Afrika Mayibuye will develop sustainable and comprehensive policy and programmatic responses, including integrated interventions like skills training linked to job creation, universal healthcare access, infrastructure upgrades for water and sanitation, housing reforms, employment guarantees, and nutrition programmes, ensuring holistic upliftment. This commitment addresses the entrenched legacies of apartheid and colonialism that disproportionately affect black and rural communities, fostering resilience and equity by targeting root causes for enduring eradication of poverty in all its forms, all in devoted service to total freedom and emancipation.
 - iv. As part of its scientific and systematic understanding and response to poverty, the Afrika Mayibuye Movement will use the MPI as a measure of poverty levels in South Africa and develop policy responses that will holistically address poverty.
 - v. Drawing from our commitment to total emancipation, land redistribution, and addressing inequality through evidence-based strategies, the movement aims to integrate MPI data into its framework for identifying overlapping deprivations. This approach will guide targeted interventions in areas like education access, health services, and economic opportunities, ensuring policies are multifaceted and responsive to the real, interconnected challenges faced by communities. By adopting MPI, the Afrika Mayibuye Movement seeks to move beyond simplistic income measurements, fostering sustainable development and empowerment for all South Africans.
- d. To Respond to the Immediate Needs of the People Irrespective of Afrika Mayibuye Movement Holding Government Power Through High Impactful Social Assistance Programmes Such as Healthcare, Education, Water Supply, Environment, Legal Assistance, Gender Based Education, Economic Development, Etc.**

- i. Even before participating in the exercise of state power, the Afrika Mayibuye Movement will relieve some of the challenges faced by ordinary South Africans using high impact social programmes that embody a people-centred approach. It will establish community-operated healthcare facilities offering free consultations, vaccinations, chronic disease management, and mental health services in remote and urban poor areas, drawing on volunteer medical professionals and sustainable funding models.
- ii. In education, the movement will launch after-school tutoring, adult literacy classes, and scholarship funds to equip youth and adults with skills for self-reliance. For water supply, it will initiate rainwater harvesting systems, borehole drilling, and purification projects in drought-hit townships, ensuring safe access for all. Environmental initiatives will include tree-planting drives, waste recycling cooperatives, and advocacy against pollution from industries, promoting ecological harmony.
- iii. Legal assistance will feature pro bono clinics defending against unjust evictions, labour disputes, and human rights violations, empowering the vulnerable. Gender-based education will conduct workshops on equality, violence prevention, and leadership for women and girls, fostering empowerment. Economic development efforts will support micro-enterprises, cooperative farming, and job training hubs to stimulate local growth.
- iv. This unwavering stance will cultivate trust and exemplify servant leadership, demonstrating that politics must serve the masses immediately. By tackling these issues directly, the Afrika Mayibuye Movement will relieve hardship, inspire participation, and prove liberation is tangible and urgent, building resilience in an unequal society while advancing total freedom and emancipation.

e. To Mobilise the People of South Africa to Contest and Win the Elections at Ward, Municipal, Provincial and National Spheres of Government With the Sole Aim of Being Their True Representatives and Servants.

- i. The Afrika Mayibuye Movement will mobilise South Africans to reclaim democratic processes by participating in and securing victories in elections at every level, establishing itself as authentic servants dedicated to the people's will. Through comprehensive voter awareness campaigns and leadership development programmes, it will prepare everyday citizens to seek positions in ward councils, municipalities, provinces, and national assemblies, prioritising accountability and selflessness over personal ambition. This tactic will challenge deep-rooted corruption by nominating candidates deeply connected to community concerns, guaranteeing that policies echo the voices of the masses.
- ii. Gaining power will serve to elevate overlooked perspectives, not for individual benefit, promoting governance marked by transparency and integrity. In a system dominated by elites, the Afrika Mayibuye Movement will reinvigorate civic engagement, shifting indifference to active involvement and renewing trust in elections as instruments of service and equity, all in unwavering commitment to total freedom and emancipation.

f. To Responsibly Use Political Power to Gain Access to State Power in Order to Drive Thoroughgoing Socio Economic Development and Transformation Which Will Benefit All the People.

- i. Upon attaining office, the Afrika Mayibuye Movement will exercise political authority with utmost responsibility to harness state capabilities for profound socio-economic renewal, ensuring every South African reaps the rewards. It will reallocate budgets to bolster infrastructure, generate employment, and enact land redistribution, breaking down obstacles forged by colonialism and capitalism. Policies will focus on fair wealth sharing, universal service provision, and enduring progress, leaving no one excluded.
- ii. By reshaping state entities into vehicles of inclusivity, the Afrika Mayibuye Movement will uproot poverty, spurring advancements in farming, innovation, and manufacturing.

This pledge reflects ethical guardianship, where authority advances shared elevation, crafting a renewed country of collective well-being and honour, steadfastly pursuing total freedom and emancipation.

g. To Responsibly Use State Power to Guide and Develop Economic Development and Development of the Productive Forces (Economic Growth) for Common and Holistic Development.

- i. The Afrika Mayibuye Movement will leverage state authority to direct economic advancement, cultivating productive elements such as workforce, innovation, and assets toward growth that inclusively elevates everyone. Through targeted strategies like reviving industries, vocational education, and funding eco-friendly fields, it will guarantee that expansion holistically aids communities, transcending mere economic metrics to enhance societal welfare.
- ii. This direction will oppose the disparities of unregulated markets, advancing communal businesses and balanced resource distribution to encourage creativity and jobs. Within South Africa's uneven progress, the Afrika Mayibuye Movement will weave in ecological care and cultural principles into economic strategies, forging durable frameworks of shared abundance. This affirmation upholds state involvement as an instrument for the common welfare, propelling comprehensive advancement that economically strengthens the people while upholding societal balance, in dedicated service to total freedom and emancipation.

h. To Organise, Mobilise, Educate, Conscientize, and Agitate People to Know and Appreciate That They Hold the Power to Achieve Common Prosperity.

- i. The Afrika Mayibuye Movement will devote itself to rousing South Africans to their innate authority via structuring, rallying, instructing, awakening, and stirring them against institutional disenfranchisement.

- ii. By nurturing recognition of group potency, the Afrika Mayibuye Movement will motivate endeavours like joint ventures and demonstrations that construct wealth from grassroots levels. This method will combat isolation fostered by disparity, binding varied factions in quest of mutual riches. Thus, the Afrika Mayibuye Movement will nurture an empowered citizenry, poised to seize prosperity as an inherent entitlement, fuelling a revolution where insight ignites change, all in resolute commitment to total freedom and emancipation.

i. To Reintegrate Traditional and Royal Institutions and Leadership into Meaningful Governance of Society.

- i. The Afrika Mayibuye Movement will restore the significance of ancestral and regal authorities in administration, merging native insight into contemporary frameworks for all-encompassing choices. By engaging elders and monarchs on matters of territory, heritage, and local conflicts, it will mend colonial rifts, reinstating esteem for indigenous methods. This fusion will assure governance mirrors African principles, bolstering communal unity and dispute settlement.
- ii. In a community splintered by enforced foreign paradigms, the Afrika Mayibuye Movement will grant these bodies substantial influence in regional matters, nurturing lasting growth anchored in legacy. In the end, it will venerate history while erecting a tomorrow where custom and advancement harmonise for societal accord, steadfastly advancing total freedom and emancipation.

j. To Fully Involve Religious Institutions into Mainstream Governance and Societal Issues.

- i. The Afrika Mayibuye Movement will advocate the assimilation of faith bodies into administration, utilising their ethical sway to confront communal hurdles like morals, destitution, and solidarity. By collaborating with spiritual guides on strategy creation and local efforts, it will imbue governance with ethical direction, advancing ideals of empathy and fairness.

- ii. This engagement will offset worldly detachment, rallying assemblies for equity pursuits. In multifaceted South Africa, where belief moulds personas, the Afrika Mayibuye Movement will secure sacred inputs shape choices on learning, wellness, and healing, forming an ethically anchored community. This purpose fortifies shared connections, evolving religion from observer to crucial agent in countrywide revival, in devoted pursuit of total freedom and emancipation.

k. To Build Sustainable and Mutually Beneficial Relationships with Other Countries in the African Continent, Particularly Those That Respect Their People.

- i. Afrika Mayibuye Movement will emphasise Pan-African unity by establishing connections with states that honour human worth, centring on commerce, insight sharing, and collaborative advancement. Via diplomatic interactions, it will advance equitable alliances in assets, innovation, and heritage, eschewing predatory pacts. This tactic will oppose neocolonial seclusion, constructing a cohesive continent where South Africa adds to and gains from collective advancement.
- ii. Afrika Mayibuye Movement will cultivate social tranquillity and a desire to more deeply integrate previously excluded economic actors. In a time of worldwide disparities, this aim situates South Africa as a frontrunner in African revival, attaining abundance via continental fellowship, all in commitment to total freedom and emancipation.

l. To Promote Black Economic Solidarity Amongst Black Communities in Order to Achieve Common and Collective Economic Prosperity.

- i. Afrika Mayibuye Movement will help create anti-fragile, high scale and independent black businesses by introducing decisive policy reforms which foster higher levels of black solidarity in the exchange of goods and services. These will be the new sources of economic dynamism powering job growth,

transforming the economy and reducing poverty.

- ii. Afrika Mayibuye Movement will erect durability against omission, guiding to broad abundance fostering intra black communities support and exchange.

m. To Be the Driving and Leading Force for Real Women Economic Development.

- i. Afrika Mayibuye Movement will establish itself as the forefront for women's financial strengthening, pushing strategies that eradicate gender obstacles in commerce, work, and funding. Via focused schemes like small loans, command preparation, and fair compensation drives, it will raise women as financial foundations, assuring their creations aid society.
- ii. This concentration tackles patriarchal remnants, nurturing autonomy and lessening fragility. By spearheading this effort, the Afrika Mayibuye Movement will reshape economies to be encompassing, where women's success propels countrywide expansion. In South Africa, marred by disparity, this aim sparks a woman-led financial uprising, empowering females to guide and prosper for group progress, in resolute commitment to total freedom and emancipation.

n. To Be the Primary and Most Dependable Champion of Youth Aspirations, Particularly on Education, Social Protection and Economic Inclusion and Empowerment.

- i. Afrika Mayibuye Movement will stand as the leading and most trustworthy advocate for South Africa's youth, acknowledging them as the country's tomorrow and tackling their distinct challenges in a community characterised by elevated joblessness and restricted chances.
- ii. By promoting thorough learning reforms that stress reachable, superior schooling and occupational instruction adapted to

contemporary economies, the Afrika Mayibuye Movement will outfit young individuals with abilities for significant involvement. It will advocate for strong social safeguards, encompassing protections against destitution and health emergencies, to protect at-risk youth from institutional exclusion.

- iii. Financial inclusion will be foremost, with programmes like youth venture funds, employment generation in rising areas, and policies that dismantle access barriers in the labour force. This devotion arises from comprehending that strengthened youth propel creativity and communal advancement, opposing the disenchantment from previous unfulfilled vows.

o. To Be the Most Dependable and Consistent Voice of People with Disability.

- i. The Afrika Mayibuye Movement will arise as the steadfast supporter for individuals with disabilities in South Africa, a group frequently sidelined in strategy and community despite forming a notable segment of the population. By magnifying their expressions in legislative forums and local platforms, the Afrika Mayibuye Movement will assure steady depiction that confronts barriers to availability, work, and communal assimilation. It will push for inclusive learning platforms where disabilities are suited with adaptive tools and specialised aid, advancing worth and equal prospects. In wellness, the movement will urge for reasonable assistive instruments, recovery services, and mental health assets customised to varied requirements.
- ii. The economic strengthening of South Africans will be central to their inclusion and socioeconomic wellbeing. The Afrika Mayibuye Movement will ensure that this community's demands for employment, empowerment and financial inclusion will be met. We will promote the use of quotas combined special venture grants, and anti-bias laws to fight workplace exclusion. This commitment stems from acknowledging past oversight under apartheid and after, where facilities and mindsets sustain separation.

- iii. The Afrika Mayibuye Movement's steadfastness in overseeing a transformation of the disabled community's wellbeing will be shown through our devotion to popularising disability assemblies, raising the consciousness of able bodied South Africans, and building alliances with groups which will oversee and enforce disabled people's entitlements. In a country striving for fairness, these goals will alter the characterisation of disability itself, from a life filled with restrictions to a vital aspect of South Africa's diversity. We seek to make the South African nation live the values of Ubuntu by ensuring that individuals with disabilities lead fulfilling lives, filled with vigorous contributions to the socio-economy through a leadership role within the tens of millions of South Africa's pursuit of total freedom and emancipation.

p. To Organically Formulate Policy and Programmatic Responses to the Crises of Inequality, Joblessness, Poverty, Underemployment, Underdevelopment, and Decay of Common Infrastructure.

- i. The Afrika Mayibuye Movement will organically craft policies and programmes from base-level understandings to address South Africa's entangled crises of disparity, joblessness, destitution, underemployment, underdevelopment, and deteriorating facilities, seeing them as indicators of structural unfairness inherited from colonialism and worsened by market-driven strategies.
- ii. The central pillars of job creation under AFRIKA MAYIBUYE will be AGRICULTURE, INDUSTRIALISATION and LOCALISATION.

q. To Initiate and Promote South Africa's Labour Absorptive Industrialisation and Localisation.

- i. The Afrika Mayibuye Movement will launch and advance labour-absorbing industrialisation and localisation in South Africa, seeking to generate widespread employment while diminishing dependence on imports and foreign control in vital sectors. By supporting policies that favour industries able to incorporate large labour forces, such as production,

agro-processing, and renewable power, the Afrika Mayibuye Movement will assure economic enlargement converts into broad job prospects.

- ii. Localisation will entail requiring local content in acquisitions, aiding domestic providers, and constructing supply networks that strengthen communities. This plan will counter deindustrialisation patterns that have caused factory shutdowns and skill loss, revitalising areas through encouragements like tax reductions for labour-heavy companies and investments in technical learning. In context, it will tackle post-apartheid economic strategies that preferred neoliberal globalisation over safeguarding local production, leading to occupation losses.
- iii. Via state-guided initiatives, the movement will nurture creativity centres and industrial zones, guaranteeing benefits reach workers through just wages and union entitlements. In a country wrestling with youth joblessness and disparity, this goal will redirect the economy toward autonomy, where industrialisation incorporates labour excesses, localisation fortifies sovereignty, and shared prosperity arises from empowered industries, all in service to total freedom and emancipation.

r. To Promote Optimal Economic Participation of Historically Excluded Communities in Meaningful Agricultural, Fishing and Mineral Resources Extraction Activities and Programmes.

- i. The Afrika Mayibuye Movement will advance the use of economic inclusion of historically sidelined communities as a catalyst for massive investment programs in agriculture, fishing, and mineral extraction. These massive state and private sector fixed investments will be facilitated by appropriate legislative and regulatory reforms that privilege secure, small-scale operations empowering previously marginalised communities. Through these new regulations, the Afrika Mayibuye Movement will use micro-scaling to bring scale benefits to the smallest unit of South African enterprise.

- ii. By pushing for reforms that democratise access to land, water entitlements, and permits, the Afrika Mayibuye Movement will dismantle barriers built by colonial laws and monopoly holds, permitting communities to participate in sustainable farming, artisanal fishing, and community mining.
- iii. This will include training in modern techniques, financial backing through cooperatives, and protective rules assuring environmental safety and health norms.
- iv. In context, it will address the legacy of dispossession where black South Africans were limited to subsistence roles, while elites dominate commercial areas. Emphasis on small-scale activities will foster inclusive growth, with policies like subsidised inputs for farmers, marine preservation zones for fishers, and responsible mining frameworks that prevent exploitation.
- v. The Afrika Mayibuye Movement will integrate technology for efficiency, such as precision agriculture and eco-friendly extraction methods, while promoting value addition through processing industries. In South Africa's resource-abundant yet unequal terrain, this objective will restore dignity, generate livelihoods, and build wealth in excluded areas, transforming extractive economies into engines of community empowerment and national food and resource security, steadfastly committed to total freedom and emancipation.

s. To Guarantee Peace and Harmony in South Africa Through Fighting Crime.

- i. The Afrika Mayibuye Movement will ensure peace and harmony in South Africa by unyieldingly combating crime, regarding it as an impediment to social cohesion and development rooted in inequality and historical wounds. Through community policing models, intelligence-led tactics, and rehabilitation schemes, the Afrika Mayibuye Movement will tackle underlying causes like poverty and unemployment while improving law enforcement's efficacy. It will advocate for integrated methods, including youth diversion programmes

to avert gang participation, anti-corruption steps in police forces, and victim aid services.

- ii. The Afrika Mayibuye Movement's dedication will extend to dismantling organised crime networks through international cooperation and economic alternatives for vulnerable groups.

t. To Be the Most Reliable and Dependable Champion of Workers Rights (Those Inside and Outside Unions).

- i. The Afrika Mayibuye Movement will be the most reliable and dependable champion of workers' rights in South Africa, encompassing those within unions and those outside, recognising labour as the foundation of society and committing to safeguard their legitimate interests wholeheartedly. It will advocate for fair wages, safe working conditions, and protection against exploitation, pushing for legislation that enforces minimum standards, collective bargaining rights, and anti-dismissal protections for all workers, regardless of union affiliation.
- ii. For informal and undermined economy labourers often overlooked, the movement will promote registration systems, social security nets, and skills upgrading to integrate them into formal protections. Inside unions, it will support democratic structures, combat corruption, and ensure unions serve members selflessly.

u. To Be a Movement for Political Education, Raising of Political Consciousness and Clarity, and Selflessness.

- i. The Afrika Mayibuye Movement will function as a dedicated force for political education, elevating political consciousness and clarity, and instilling selflessness among South Africans, viewing these as essential for achieving total freedom and emancipation. It will conduct ongoing study sessions, workshops, and campaigns to deepen understanding of liberation ideologies, historical analyses, and current policies,

ensuring members and the masses conscientiously grasp the guiding principles of people's power.

v. To Fight for and Introduce Skills Based and Decolonised Free Education for All Until Post Graduate Education.

w. The Afrika Mayibuye Movement will fight for and introduce skills-based and decolonised free education for all South Africans from early childhood through to postgraduate levels, ensuring that no child leaves secondary education without acquiring practical skills and the capacity to perform essential social and economic functions and responsibilities.

x. It will advocate for a transformed curriculum that integrates indigenous knowledge systems, African history, and critical thinking to dismantle colonial legacies, while embedding vocational training in areas like artisan trades, digital literacy, entrepreneurship, and sustainable agriculture.

y. To Lead and Promote Intra African Trade Common Development in a Manner That Will Defeat Africa's Neocolonial Dependence on Its Erstwhile Colonial Masters.

i. The Afrika Mayibuye Movement will stress the necessity of ensuring that each trade agreement delivers reciprocal developmental benefits allowing South Africa to pool economic resources with our allies. This will be particularly effective in coordinated agro-processing, wide ranging mineral beneficiation, and mutually beneficial energy partnerships. We will ensure that South Africa shield's its fragile sectors from foreign domination.

ii. The Afrika Mayibuye Movement will stress reciprocal development through pooling resources with our allies. This will be particularly effective in coordinated agro-processing, mineral beneficiation and mutually beneficial energy partnerships. A focus on educational swaps and cultural exchange schemes will help build solidarity, vanquishing divisions planted by colonialism.

z. To Fight for Africa's Fair and Equitable Representation and Participation in Multilateral Institutions in the World.

- i. The Afrika Mayibuye Movement will battle for Africa's fair and equitable depiction and involvement in worldwide multilateral bodies, underscoring the past injustice where, at the establishment of entities like the United Nations in 1945, only a few African nations were sovereign, resulting in frameworks that sideline the continent's voice.
- ii. The Afrika Mayibuye Movement will rally via diplomatic coalitions, public consciousness drives, and alliances with forward-thinking global players to urge inclusive administration. In a multipolar realm, this goal will empower Africa to sway global plans, nurturing a fair order where depiction yields concrete gains like technology entry and investment streams, steadfastly advancing total freedom and emancipation.

aa. To Lead and Promote Optimal and Mutually Beneficial Economic Relationships with BRICS Plus Countries.

- i. The Afrika Mayibuye Movement will lead and promote optimal, mutually beneficial economic relationships with BRICS Plus countries—Brazil, Russia, India, China, South Africa, and expanded members—to diversify partnerships and hasten development beyond Western dominance. This includes advancing fair resource deals, avoiding debt traps through transparent negotiations, and aligning with BRICS initiatives like the New Development Bank for funding sustainable projects.
- ii. In a global landscape of shifting alliances, this objective will position South Africa as a bridge, achieving prosperity through equitable partnerships that uplift communities and foster a multipolar world order, in devoted commitment to total freedom and emancipation.

G) AFRIKA MAYIBUYE MOVEMENT ON IMMIGRATION.

124. AFRIKA MAYIBUYE MOVEMENT does not support undocumented immigration. This position stems from a deep understanding of the complexities facing our continent and a commitment to building a united Africa where every citizen thrives within structured, legal frameworks. Undocumented immigration poses significant challenges that undermine national sovereignty, economic stability, and social cohesion. Below, we outline five major reasons why this phenomenon is problematic.
125. Undocumented immigration exacerbates crime rates in host countries. Without proper vetting and documentation, individuals may enter societies unchecked, leading to increased involvement in illicit activities such as human trafficking, drug smuggling, and organised crime syndicates. In South Africa, for instance, reports have linked undocumented migrants to spikes in cross-border criminal networks, which prey on vulnerable communities and erode public safety. This not only strains law enforcement resources but also fosters xenophobic tensions, diverting attention from addressing root causes like poverty and inequality.
126. The private sector takes advantage of undocumented immigrants as super-exploited workers. Employers exploit their unprotected legal status to pay substandard wages, deny benefits, and impose inhumane working conditions without fear of repercussions. This form of modern-day slavery echoes the exploitative labour systems imposed during colonial times. By undercutting local labour markets, it perpetuates a cycle of poverty and inequality, preventing the development of a skilled, empowered South African workforce.
127. Undocumented immigration confuses planning and allocation of resources for developmental purposes and programmes. Governments rely on accurate population data to design and fund initiatives in education, infrastructure, and economic growth. Sudden, unaccounted inflows disrupt these projections, leading to inefficient resource distribution and stalled projects. This misalignment hampers the continent's progress towards self-sufficiency.

128. It compromises national security and border integrity. Porous borders allow for the infiltration of threats, including terrorism and espionage, which can destabilise fragile post-colonial states. Undocumented flows can be manipulated by external forces to sow discord, undermining the collective security that binds our shared destiny.
129. Undocumented immigration hinders accurate census and demographic data collection, which is essential for effective governance and policy-making. Without reliable statistics, governments struggle to address issues like unemployment trends, health needs, and urban planning, perpetuating inefficiencies. This data void echoes colonial tactics of divide and rule.
130. In opposing undocumented immigration, AFRIKA MAYIBUYE MOVEMENT will never associate with those who deny other people access to basic human needs, as such actions are profoundly inhuman, barbaric, and a betrayal of our African ethos of ubuntu – the belief that we are all interconnected. To withhold food, shelter, medical care, or dignity from any human being, regardless of origin, is an abomination that revives the cruelties of apartheid and colonialism, where people were treated as disposable. It is a vile assault on humanity itself, stripping individuals of their inherent worth and perpetuating cycles of suffering. Our opposition is rooted in justice, not hatred. We seek solutions that uplift all Africans without descending into savagery.
131. On the jobs front, AFRIKA MAYIBUYE MOVEMENT will advocate for the criminalisation of employers who employ undocumented immigrants. This measure targets the root of exploitation: greedy corporations and individuals who profit from vulnerability. By imposing severe penalties, including fines, imprisonment, and business closures, we can deter such practices and protect both local workers and migrants from abuse. Criminalisation will force employers to adhere to fair labour laws, fostering an environment where jobs are created through ethical means, contributing to the continent's shared prosperity.
132. AFRIKA MAYIBUYE MOVEMENT furthermore proposes the following measures:
- a. Security Vetting: Implement stringent vetting processes for all immigrants

to prevent infiltration by terrorists and extremists, ensuring national security and public safety.

b. **Protection of Key Economic Sectors:** Certain sectors must be reserved exclusively for indigenous Africans to promote economic empowerment and reduce foreign dominance.

c. These include:

i. **Spaza Shops (Wholesale and Retail):** Currently dominated by immigrants, this sector is critical for grassroots economic participation and must be prioritised for locals.

ii. **Building Material Supply and Hardware:** Pakistani dominance in this sector limits opportunities for local entrepreneurs. Regulations must ensure indigenous Africans control this vital industry.

iii. **Private Security Sector:** The dominance of foreigners in private security, an industry that outnumbers the South African Police Service (SAPS) and South African National Defence Force (SANDF) in resources and personnel, poses a significant threat to national security. Foreigners must be restricted from establishing security companies or holding key roles in this sector to protect South Africa's sovereignty.

d. **Economic Prioritization:** Legislation must ensure that locals have preferential access to opportunities in these sectors, fostering self-reliance and reducing economic disparities rooted in colonial legacies.

133. AFIKA MAYIBUYE MOVEMENT is totally and completely opposed to the phenomenon of dual citizenship. This practice dilutes national loyalty and allows external influences to undermine African sovereignty. In South Africa, dual citizenship is largely exercised by descendants of colonial settlers, who trace their roots to Dutch, French, English, and German

arrivals. Under apartheid, only whites were entitled to full citizenship, and many retain ties to European nations, enabling them to hold passports that provide escape routes unavailable to most indigenous Africans. This perpetuates inequalities, as white South Africans often qualify for foreign citizenship through recent family migration, while black Africans face barriers to similar privileges.

134. AFRIKA MAYIBUYE MOVEMENT calls for people who are loyal to the African continent above all else. True Pan Africanism demands unwavering dedication to our shared soil, rejecting divided allegiances that fragment our unity. Decolonisation requires total commitment to African liberation, not half-hearted ties to former colonial powers. We need citizens whose hearts beat for Africa's destiny, investing in its development rather than hedging bets elsewhere. This loyalty fosters solidarity, where Africans prioritise continental progress, building a future free from external domination.

135. There are new Caucasian immigrants whose sole purpose is to take over the land and outnumber indigenous people in places like the Western Cape for electoral purposes. These recent arrivals, often from Europe and North America, acquire vast farmlands and properties, exploiting legal loopholes to influence local politics. Their strategy aims to shift voting dynamics in favour of conservative agendas, marginalising African voices in governance. This neocolonial tactic revives historical land grabs, undermining African control over territory and resources as vital to our shared destiny.

Progressive Pan Africanism as the Solution.

136. AFRIKA MAYIBUYE MOVEMENT believes in progressive Pan Africanism and will advocate for the gradual full economic, social, and political integration of the African continent. This approach proclaims the need for African unity to achieve true freedom. Fragmented and unviable states are vulnerable to external manipulation, and only through unity can we harness our resources for collective benefit. Solidarity among African peoples emphasises that our common history of resistance binds us in a shared destiny of self-determination.

137. This Pan Africanism is not mere rhetoric. It is a practical blueprint for transformation. We advocate for integration that begins with economic harmonisation, progressing to social policies and eventual political

integration. The vision outlines the need to pool resources, end poverty, and build industries. In today's terms, this means dismantling the barriers that hinder progress.

138. Central to our Pan Africanism is the building of common infrastructure for transportation, as envisioned in Agenda 2063 – the African Union's strategic framework for "The Africa We Want." This includes high-speed rail networks connecting Cape Town to Cairo, modern highways linking West to East Africa, and integrated ports and airports to facilitate seamless movement. Such projects would create jobs, boost trade, and reduce the desperation driving undocumented immigration. A unified transport system where goods and people flow freely, where borders become bridges will significantly increase Africa's common economic prosperity.
139. Furthermore, we push for the removal of trade and economic barriers between African countries. Tariffs, visas, and restrictive policies relics of colonialism stifle intra-African commerce, which currently accounts for only about 18% of the continent's trade. By establishing a true African Continental Free Trade Area (AfCFTA) with enforceable protocols, we can unleash economic potential, creating opportunities at home and curbing the need for risky migrations. This aligns with advocacy for economic independence, where Africans control their markets and resources.
140. Progressive Pan Africanism also encompasses social integration: harmonised education systems teaching our shared history, healthcare collaborations to combat pandemics, and cultural exchanges to strengthen bonds. Politically, it means joint foreign policies and conflict resolution mechanisms, ensuring peace as prerequisite for development.
141. In embracing these principles, AFRIKA MAYIBUYE MOVEMENT reaffirms that Africans share a common history – from the pyramids of Egypt to the anti-colonial struggles across the Sahara – and a destiny of greatness. Undocumented immigration is a symptom of disunity. Pan Africanism is the cure. Through gradual integration, we build an Africa where every citizen finds dignity and opportunity within our borders, realising the dream of a continent rising as one.

H) THE CHARACTER AND MANIFESTATIONS OF AFRIKA MAYIBUYE MOVEMENT.

142. Every movement carries the duty to define its nature and character taking lessons from the past and giving lessons to the future. The Mayibuye character must be understood to be the People's character, People's hopes and people's movement. Everything mayibuye does will be on the side of the people, and not few individuals.
143. A Movement has one character and nature but multiple manifestations, and the manifestations of Afrika Mayibuye Movement is summed up as a Liberation Movement in the 21st century fighting for total freedom and shared wealth.
144. This setting places Mayibuye within the past line of African freedom fights, from the anti-colonial wars to the anti-apartheid resistance yet changed to meet current problems like new colonial control, money gaps, and tech changes. It is a force that goes beyond simple voting politics, showing the group will of the oppressed to reach not just political freedom but money control, cultural new life, and social fairness. In this time, where world control wears new faces through debt traps and cultural rule, Mayibuye comes as the lead guard, pulling from past wins and losses to give power to the masses, making sure their voices shape every choice and action.
145. Afrika Mayibuye Movement is different from a normal political party because it is a Liberation Movement with multiple manifestations and will allow membership by groups, forums, unions, parties, churches, traditional leadership councils, civic organisations, and so on. This openness builds a wide front, joining different parts under a common flag without needing sameness in all beliefs, as long as they match the main aim of total freedom. The movement will also have a political party named Afrika Mayibuye Movement to fight for elections, serving as one arm to take state power and put in place policies. However, it is not just an electoral platform, but a movement with multiple manifestations that cover social, cultural, and economic areas, making sure ongoing action beyond voting times.
146. Afrika Mayibuye Movement is not just an electoral platform, but a movement with multiple manifestations. This means Mayibuye works in many ways at once, from community help to policy fights, making sure

the struggle is full and touches all parts of life. For example, while the political party may focus on laws and government, other parts like youth or women groups handle daily needs and building power at the base level. This many-sided way lets the movement stay strong even if one-part faces setbacks, and it keeps the people active in the fight all the time, not just during elections.

CHARACTER OF AFRIKA MAYIBUYE MOVEMENT.

147. As a total liberation movement, distinct from other liberation movements, Afrika Mayibuye embodies seven major features.
- a. It opens its membership to affiliate organisations and individual members, creating an inclusive umbrella that harnesses collective strength. This feature lets different groups join while keeping their own setup, building a bigger force for change without forcing everyone into one movement.
 - b. It employs optimal use of scientifically proven methods and solutions to respond to challenges of our communities and society at large offering superior perspectives and solutions, drawing from evidence-based approaches to address poverty, health, and education. By using tested ways, Mayibuye makes sure its actions work well and last, learning from what has succeeded elsewhere to fix local problems.
 - c. It priorities optimal use of technology, research and development, integrating digital tools for efficient organising, policy formulation, and service delivery. Technology helps in quick communication, data gathering for better plans, and new ways like online learning or health tracking to reach more people faster.
 - d. It centres social assistance and community programmes and activities in the work of the organisation, building grassroots networks for immediate relief and long-term empowerment. This focus means helping with food, health, and skills now, while teaching people to lead their own change.
 - e. It promotes full transparency and anti-corruption, with mechanisms like public audits and whistleblower protections to maintain integrity. Openness builds trust, and strong rules against graft keep the movement

clean and focused on people, not personal gain.

- f. It uses deliberative democracy as one of the mechanisms of leadership selection, involving participatory forums where members debate and vote on candidates. This way makes sure leaders are chosen through group talk and agreement, giving power to the base and avoiding top-down choices.
- g. It commits to continuous ideological education, ensuring members are equipped with tools for critical analysis and action in a globalised world. Regular learning sessions teach history, ideas, and skills, keeping everyone sharp and united in purpose.

MANIFESTATIONS OF AFRIKA MAYIBUYE MOVEMENT.

148. Organisations often mean different things to different people, depending on personal experiences, needs, and perspectives, but with Afrika Mayibuye Movement, we wish everyone to experience it as a beacon of shared aspirations and inclusive progress. To some, it may feel like a champion of education and student rights, to others, a defender of traditional leadership or religious freedom. We aim for all to see it as a true ally in the fight against poverty, inequality, and imperialism, fostering a sense of belonging and purpose. The manifestations below capture this essence, inviting every individual to connect with the movement in a way that uplifts their lives and communities, united under the banner of true liberation.

149. The different but concurrent manifestations of Afrika Mayibuye movement will be as follows:

a. As a national liberation movement in the 21st century fighting for total emancipation and freedom

i. Afrika Mayibuye Movement stands as a national liberation movement in the 21st century, dedicated to achieving total emancipation and freedom for all South Africans. It draws from the legacy of anti-colonial and anti-apartheid struggles but

adapts to modern challenges like economic inequality and neo-colonial influences.

ii. By mobilising the masses through grassroots campaigns and policy advocacy, it seeks to dismantle remaining structures of oppression, ensuring political, economic, and social liberty. This manifestation positions Mayibuye as the vanguard of change, inspiring collective action to build a society where every individual thrives without chains from the past.

b. Afrika Mayibuye Movement as a True Leader of a Responsible, Effective, and Responsive Government in All Spheres

i. The Afrika Mayibuye Movement is a beacon of transformative leadership that ushers in an era of successful, honest, and corruption free governance across municipal, provincial, and national levels. Rooted in the unyielding spirit of liberation and renewal, the movement commits to a democratic framework that priorities consultative decision making and unwavering accountability, ensuring that every policy and action reflects the will and needs of the people.

ii. By eradicating the shadows of graft and inefficiency that have plagued past administrations, Afrika Mayibuye fosters transparent systems where resources are allocated equitably, public services are delivered promptly, and economic growth benefits all citizens. This vision of governance is not mere rhetoric but a blueprint for prosperity, where local municipalities thrive through community driven initiatives, provinces coordinate seamlessly for regional development, and the national government steers the nation toward global excellence with integrity at its core.

iii. At the heart of the Afrika Mayibuye Movement are leaders who embody accessibility, honesty, respect, engagement, knowledge, care, and dedication—qualities that redefine public service and rebuild trust in institutions. These representatives are ever present in their communities, listening intently to concerns and collaborating on solutions, while upholding the highest

standards of ethical conduct to ensure no room for self-interest or deceit. Knowledgeable in policy and attuned to societal challenges, they engage with empathy and dedication, treating every citizen with the respect they deserve and caring deeply for the collective well-being. Through this cadre of principled leaders, the movement cultivates a responsive government that adapts swiftly to emerging needs, consults widely before enacting changes, and holds itself accountable through rigorous oversight mechanisms, ultimately restoring dignity and hope to the people of Africa.

c. As a thought leader in ideological, political and policy discussions offering superior perspectives and solutions.

- i. As a thought leader in ideological, political, and policy discussions, Afrika Mayibuye Movement offers superior perspectives and solutions grounded in scientific analysis and people's needs. It hosts forums, publishes papers, and engages in debates to challenge dominant narratives, proposing innovative policies on land reform, education, and health. By blending Pan-Africanism, black consciousness, and scientific socialism, it provides clear, actionable ideas that address root causes of inequality. This role elevates Mayibuye as an intellectual force, guiding public discourse toward practical, transformative outcomes that empower communities and drive systemic change.

d. As a champion of women's emancipation and equality.

- i. As a champion of women's emancipation and equality, Afrika Mayibuye Movement works tirelessly to dismantle patriarchal structures and promote gender justice. It advocates for equal pay, protection from violence, and leadership roles for women in all spheres. Through dedicated programs, it empowers women economically and politically, addressing issues like childcare and reproductive rights. This role highlights Mayibuye's commitment to inclusive liberation, recognising that true freedom is impossible without women's full participation and rights.

e. As a champion of youth development and inclusion.

i. Afrika Mayibuye Movement acts as a champion of youth development and inclusion, focusing on opportunities for young people to grow and contribute. It pushes for job creation, skills training, and leadership roles to combat unemployment and disillusionment. By organising youth forums and initiatives, it ensures their voices shape policies on education and economy. This manifestation views youth as the future's builders, fostering their potential to drive change and secure lasting prosperity.

f. As a powerful champion of students and education interests and aspirations.

i. Afrika Mayibuye Movement serves as a powerful champion of students and education interests and aspirations, advocating for free, quality learning from basic to higher levels. It fights against financial barriers, outdated curricula, and unequal access, pushing for skills-based programs that prepare youth for the future. Through student forums and campaigns, it mobilises learners to demand better facilities and relevant teaching. This manifestation ensures education becomes a tool for liberation, equipping the next generation with knowledge to challenge oppression and build a just society.

g. As a true champion for the full recognition of traditional and royal leadership.

i. As a true champion for the full recognition of traditional and royal leadership, Afrika Mayibuye Movement honours these institutions as custodians of culture and community. It advocates for their integration into modern governance, respecting their wisdom in decision-making. Through partnerships, it supports their role in conflict resolution and development. This approach bridges past and present, ensuring traditional leaders are empowered partners in the liberation struggle.

h. As a true champion for religious freedom and equality.

i. Afrika Mayibuye Movement supports religious freedom and association and will advocate for the self-regulation of religious institutions, instead of governmental or State control and micromanagement. Will actively assist religious bodies and institutions.

i. As a champion of aspirations and interests of people with disability. As a true champion for rural communities, informal settlements and townships.

i. As a true champion for religious freedom and equality, and as a champion of aspirations and interests of people with disability, and as a true champion for rural communities, informal settlements and townships, Afrika Mayibuye Movement fights for inclusive rights and support. It promotes religious tolerance, accessible services for the disabled, and development in underserved areas. By addressing these interconnected needs, it ensures no group is left behind in the quest for justice and dignity.

j. As a true pan Africanist movement fighting for the emancipation of all people of African ancestry in the African continent's, African diaspora and world.

i. As a true pan Africanist movement fighting for the emancipation of all people of African ancestry in the African continent, diaspora and world, Afrika Mayibuye Movement unites Africans globally against oppression. It advocates for continental unity, reparations, and cultural revival, linking struggles from South Africa to the Americas. This manifestation builds solidarity networks, pushing for economic cooperation and political freedom across borders.

k. As a true and dependable friend of all progressive forces in the world fighting against neocolonialism and imperialism.

i. As a true and dependable friend of all progressive forces in the world fighting against neocolonialism and imperialism, Afrika Mayibuye Movement allies with global movements for justice. It shares strategies and support to challenge exploitation, promoting anti-imperialist solidarity. This role positions Mayibuye as part of a worldwide front, amplifying voices against domination and fostering mutual aid for shared victories.

150. These multiple manifestations must be united under the common programme of fighting for total emancipation, freedom and liberation. Whether advocating for students' rights or pan-African unity, every facet reinforces the central goal: dismantling systems of oppression to achieve collective prosperity. This unity ensures that Mayibuye operates as a cohesive force, where diverse expressions converge to amplify impact and sustain momentum.

I) AFRIKA MAYIBUYE MOVEMENT IDEOLOGICAL CHARACTER.

151. Ideological character is indispensable for any self-respecting political movement. It provides the theoretical foundation that unifies actions, inspires cadres, and sustains the struggle against oppression. Without a clear ideological framework, movements risk becoming aimless, susceptible to co-optation, or fragmented by internal contradictions. As Vladimir Lenin said, "Without revolutionary theory there can be no revolutionary movement." This principle underscores that theory is not a luxury but a necessity; it equips revolutionaries with the tools to analyse society, identify contradictions, and chart a path forward.
152. For Mayibuye, embracing a robust ideology means rejecting the superficiality of populist rhetoric and committing to a principled vision that empowers the people to dismantle systemic exploitation. In South Africa's turbulent history, where liberation promises have often been betrayed by elite capture, a strong ideological core ensures that the movement remains accountable to the masses, fostering unity and resilience in the face of adversity.
153. However, revolutionary theory cannot and should not be applied dogmatically, as if it were a rigid cooking recipe where every step must be followed religiously without regard for context. Such an approach leads to mechanical errors, alienating the people and failing to address unique historical and social realities. Theory must be a living instrument, adaptable and dialectical, evolving through practice and reflection.
154. Vladimir Lenin himself warned against treating Marxism as a set of immutable dogmas, emphasizing that it must be creatively applied to concrete conditions. In Africa, where colonial legacies have distorted social structures, blindly importing foreign models without adaptation has often resulted in failures, as seen in post-independence experiments that ignored local traditions and economic bases. Mayibuye rejects this rigidity, viewing theory as a guide that illuminates paths but does not dictate them verbatim. Instead, it encourages critical engagement, where ideas are tested in the theatre of struggle, refined by feedback from the masses, and adjusted to yield tangible progress. This flexibility prevents the pitfalls of sectarianism and ensures that the movement remains relevant, responsive, and effective in pursuing emancipation.

155. **At its core, the Afrika Mayibuye Movement is driven by scientific socialism, a framework that analyses society through materialist lenses to achieve equitable distribution of resources and power.** Mayibuye affirms that scientific socialism must acknowledge and not delegitimise South African circumstances and characteristics to be truly effective.
156. The most relevant and logical approach to South Africa's problems is scientific socialism with full acknowledgment of South African circumstances and characteristics. This is a revolutionary adaptation that honours the universal principles of class struggle and collective ownership while integrating the nation's unique historical, cultural, and economic realities. This is not a dilution but an enrichment, ensuring that socialism serves as a tool for genuine liberation rather than an imported blueprint. By tailoring scientific socialism to South African soil, Mayibuye addresses the specific contradictions arising from centuries of racial capitalism, fostering a path where the people, not abstract doctrines, are the primary agents of change.
157. The South African circumstances and characteristics that must be considered and acknowledged in this adaptation are the following:
- a) A large proportion of religious communities whose religious and belief systems must not be delegitimised. In a society where faith provides solace and community amid hardship, Mayibuye affirms that socialism can coexist with spirituality, drawing on ethical teachings from various religions to promote social justice without imposing atheism.
 - b) A significant proportion of the population under traditional and royal leadership which must not be delegitimised. These institutions, rooted in African heritage, offer valuable insights into governance and conflict resolution; Mayibuye seeks to integrate them into modern structures, respecting their role in fostering unity and cultural identity.
 - c) A history of systematic and systemic racism that oppressed and exploited black people as a race and as a class. This dual oppression demands that socialism confront racial hierarchies alongside class ones, prioritising land reform and economic reparations to redress historical dispossession.

d) The phenomenon of triple oppression that occurred as a result of women's exclusion and oppression on the basis of race, gender, and class. Mayibuye commits to dismantling these intersecting barriers through policies that empower women economically and politically, ensuring their full participation in the revolutionary process.

e) A disgruntled population whose worldview is based and premised on xenophobic stereotypes and competition, believing that those who are not South African should not have access to basic necessities. Addressing this requires education and solidarity-building, promoting Pan-Africanism to counter divisive narratives and foster inclusive prosperity.

f) A large proportion of South Africans not in education and employment (NEET), highlighting the need for skills-based initiatives and job creation to harness human potential.

g) A country with vast wealth of natural resources which have not benefited the people, necessitating central guidance and equitable distribution to fund social development. These characteristics are not obstacles but opportunities for a tailored socialism that resonates with the lived experiences of South Africans.

158. To deepen our understanding, it is essential to clarify what scientific socialism truly entails, dispelling misconceptions that have often clouded its perception. Scientific socialism is not inherently anti-religion; rather, it promotes a secular framework that respects individual beliefs as part of human diversity. The Afrika Mayibuye Movement is emphatically not against religion. In fact, it views faith communities as allies in the struggle for justice, drawing on shared values of compassion, equity, and communal support found in Christianity, Islam, African traditional religions, and others. Religion, when aligned with liberation, can inspire moral fortitude and collective action, as seen in historical movements where clergy and believers stood against oppression.

159. Mayibuye commits to protecting religious freedoms, integrating spiritual leaders into governance where appropriate, and ensuring that socialist

policies enhance rather than undermine the ethical teachings that uplift the masses. This tolerance stems from a materialist analysis: religion arises from social conditions, and improving those conditions reduces alienation without forcing ideological conformity. By fostering dialogue between socialist principles and religious ethics, Mayibuye builds a broad front, where faith serves as a bridge to common prosperity rather than a divide.

160. Moreover, scientific socialism does not mean enforced similarity but the pursuit of common prosperity through diversity. It rejects the notion of uniformity, recognising that human societies thrive on varied contributions, cultures, and innovations.

161. Common prosperity implies that all members of society, regardless of background, share in economic growth's fruits, with policies designed to lift the marginalised while encouraging individual initiative within collective frameworks. In South Africa, this means addressing racial and class disparities not by homogenising identities but by empowering black communities, women, and youth to participate fully in wealth creation. Cooperatives, public enterprises, and equitable resource distribution ensure that prosperity is shared, fostering a society where differences enrich the whole. This approach counters capitalist individualism, which breeds inequality, by promoting solidarity: prosperity for one is prosperity for all, achieved through adaptive mechanisms that respect local variances.

162. Scientific socialism also does not equate to dictatorship or despotism; it is fundamentally democratic, vesting power in the working masses through participatory structures. Far from authoritarian rule, it advocates for the dictatorship of the proletariat, a term denoting the rule of the majority over exploitative minorities, exercised through democratic organs like workers' councils, community assemblies, and transparent elections. Mayibuye envisions a socialism where power is decentralised, accountable, and responsive, preventing the concentration of authority that leads to despotism. Historical distortions under certain regimes stemmed from deviations, not inherent flaws; true scientific socialism emphasises criticism, self-criticism, and renewal to guard against abuses. In South Africa, this means building institutions that amplify voices from townships to rural areas, ensuring leaders serve selflessly and are recallable by the people.

163. Finally, scientific socialism does not mean the obliteration of culture and traditions; on the contrary, it celebrates and revitalises them as vital to

human emancipation. Cultures are products of material conditions, and socialism seeks to free them from colonial distortions, allowing authentic expressions to flourish. Mayibuye honours African traditions, integrating royal and indigenous leadership into governance to preserve heritage while advancing progress. This cultural affirmation counters imperialism's erasure, promoting a socialism that draws strength from ubuntu, the philosophy of interconnectedness, and other indigenous wisdoms. By protecting languages, arts, and customs, scientific socialism ensures that development is holistic, where traditions evolve dynamically to support collective well-being.

164. In contemporary history, among the most notable examples of countries achieving optimal prosperity and development of the productive forces (economic growth) are China and Vietnam, both relying on scientific socialism adapted to their national characteristics. China's socialist market economy, initiated through reforms in the late 1970s, has propelled it from poverty to the world's second-largest economy, with average annual GDP growth of around 9.5% from 1978 to 2018, lifting over 800 million people out of poverty. This success stems from scientific socialism's emphasis on developing productive forces: strategic state planning combined with market mechanisms, massive investments in infrastructure, technology, and education, and a focus on innovation in sectors like manufacturing and renewable energy.
165. Vietnam, following its Doi Moi reforms in 1986, has mirrored this trajectory, achieving over 6% average annual growth for decades, with 8% in 2022 despite global challenges, transforming from a war-torn agrarian society to a manufacturing hub. Both nations demonstrate how scientific socialism, through pragmatic adaptation, fosters rapid industrialisation, urbanisation, and social welfare, prioritising poverty alleviation via targeted programs and equitable distribution.
166. Their models incorporate tolerance for private enterprise within socialist oversight, respecting cultural identities, China's harmonisation of Confucian values with Marxism, Vietnam's integration of Ho Chi Minh Thought, and avoiding dogmatism by learning from practice. While not without criticisms, such as environmental strains or inequality debates, their achievements highlight scientific socialism's efficacy in developing countries, offering lessons for South Africa: blending state guidance with market vitality to harness resources for the people.

167. These examples underscore that scientific socialism is a versatile framework, capable of delivering prosperity without sacrificing principles. In China, the Communist Party's leadership has navigated global integration while maintaining socialist orientation, emphasising common prosperity through initiatives like rural revitalisation and high-tech innovation. Vietnam's Communist Party has similarly balanced openness with control, promoting export-led growth alongside social safety nets, resulting in improved living standards and human development indices.
168. Both reject anti-religion stances, allowing religious freedoms to coexist with secular governance, and preserve cultural traditions amid modernisation, China's promotion of ethnic minorities' heritage, Vietnam's celebration of Tet festivals. They exemplify democratic centralism over despotism, with consultative processes informing policies, and diversity in economic models leading to shared wealth rather than uniformity.
169. Scientific socialism, at its heart, is a method for understanding and transforming society based on objective analysis of material conditions, rather than utopian dreams or idealistic whims. It begins with the development of the productive forces, economic growth, as the foundation for progress.
170. By prioritising the expansion of industry, agriculture, and technology, scientific socialism seeks to liberate human potential from scarcity, creating abundance that can be shared equitably. This principle recognises that without a robust economic base, lofty social goals remain unattainable; thus, it calls for strategic investments in infrastructure and innovation, adapted to local resources like South Africa's minerals and arable land, to fuel collective prosperity.
171. Internationalism is integral, linking local struggles to global anti-imperialist efforts, drawing solidarity from Pan-African and South-South alliances to counter neocolonialism. Finally, continuous revolution guards against complacency, encouraging self-criticism and renewal to adapt to new challenges, ensuring socialism remains dynamic and responsive.
172. Ideologically, Afrika Mayibuye Movement stands for common prosperity,

a vision where the fruits of labour and resources are shared equitably among all South Africans, transcending the divisions sown by apartheid and capitalism to forge a society where no one is left behind in the pursuit of collective advancement and fulfilment.



J) WHO ARE THE DOMESTIC STRATEGIC AND TACTICAL ALLIANCES-FRIENDS OF AFRIKA MAYIBUYE MOVEMENT?

173. In the revolutionary struggle for total emancipation, strategic and tactical alliances stand as pillars of strength, enabling a movement to amplify its reach, consolidate power, and navigate the complex terrain of opposition. These alliances are not mere conveniences but essential instruments in mobilising the masses, pooling resources, and forging unity against entrenched systems of oppression. They allow a revolutionary force to extend its influence beyond its core base, drawing in diverse sectors of society that share common goals, even if their immediate agendas differ. Without such alliances, a movement risks isolation, fragmentation, and ultimate defeat, as history has shown in countless liberation efforts.
174. It is crucial to emphasise that structures within the Afrika Mayibuye Movement, such as the Mayibuye Women's Movement, Youth Movement, Students' Movement, Medics, Professionals, and Lawyers, Maanda-Ashu Workers Union of South Africa (MAWUSA) are not allies but integral components of the movement itself. They are one and the same as Afrika Mayibuye Movement.

DOMESTIC STRATEGIC ALLIES AND ALLIANCES.

175. Strategic alliances form the bedrock of our revolutionary strategy, representing relationships that are essential, enduring, and foundational to our success. These are not opportunistic ties but solid, consistent partnerships with groups that align closely with our vision of ubuntu, collective prosperity, and anti-imperialism. They must be pursued relentlessly, nurtured through ongoing dialogue, joint actions, and shared resources, ensuring they contribute to the movement's growth without diluting its principles.
176. Afrika Mayibuye Movement members and structures, including the Professionals and Lawyers wings, will play a pivotal role in forging these alliances by providing legal expertise to draft memoranda of understanding, while the Youth and Students' Movements will organise joint youth forums to build generational solidarity. The Medics structure will collaborate on health initiatives, and the Women's Movement will ensure gender perspectives are integrated, creating a multifaceted engagement that deepens ties.

177. The following are key:

a. Traditional leadership formations aligned to Mayibuye are strategic allies, bridging cultural heritage with modern governance. Their commitment to our principles ensures coordinated efforts in rural development and dispute resolution. Youth Movement members will organise cultural exchanges to build youth respect for traditions.

b. Church and religious organisations aligned to Mayibuye provide spiritual and moral backing, enhancing our anti-corruption stance and community outreach. The Professionals structure will assist in organisational capacity building.

c. Civic organisations that support Mayibuye offer grassroots activism, mobilising for local issues like service delivery. Students' Movement will lead joint campus-community drives.

d. Civil society formations associating with Mayibuye objectives contribute expertise in advocacy, policy analysis, and human rights, bolstering our push for total emancipation. Our Lawyers will collaborate on legal advocacy campaigns.

178. To build these strategic alliances, Afrika Mayibuye Movement emphasises four major points: First, we must cultivate a symbiotic relationship where mutual benefits flow freely, with the movement offering political support and platforms while allies provide grassroots mobilisation and moral authority. Second, respect is paramount; all interactions must honour their autonomy and cultural significance, avoiding any perception of dominance. Third, consistency in engagement ensures trust, through regular meetings and joint projects that demonstrate shared commitment. Fourth, the relationship must be reciprocal, with Mayibuye structures actively participating in allies' initiatives to foster deep integration and long-term solidarity.

POTENTIAL STRATEGIC ALLIANCES AND ALLIES.

179. Potential strategic alliances encompass groups where no current relationship exists, but cooperation should be sought to unite on common perspectives. While acknowledging their different platforms, we can pursue joint programs appreciating their immediate agendas. Afrika Mayibuye Movement members, particularly from the Youth and Students' Movements, will initiate dialogues, while Professionals and Lawyers offer policy expertise to build bridges. The Women's Movement will ensure gender issues are highlighted in discussions, and Medics can propose collaborative health projects to demonstrate value.

a. All predominantly black political parties except those funded by white capitalist establishment represent potential allies. Their focus on black empowerment aligns with our anti-imperialism, allowing collaboration on land reform and economic justice.

b. All trade unions affiliated with COSATU bring worker power, potentially partnering on labour rights despite differing affiliations.

c. SAFTU and its affiliates offer militant unionism, enabling joint strikes against exploitation.

d. AMCU, with its mining focus, can ally on resource nationalisation.

e. Churches and religious institutions that own or control political parties, such as the TACC, provide moral authority for ethical governance campaigns.

180. In engaging potential allies, Afrika Mayibuye Movement insists that no wedge be driven between us and them. Differences must be handled through constructive dialogue, offering criticism only when ideological or political mistakes occur, framed as opportunities for growth rather than attacks. Insults are forbidden; instead, we approach with respect, seeking common ground to build unity without compromising our principles. This approach allows for gradual alignment, turning potential into strategic partnerships over time.

TACTICAL ALLIANCES

181. Tactical allies are engaged on a case-by-case basis for specific issues, without long-term commitment, as their agendas may diverge. Afrika Mayibuye Movement structures like Professionals will analyse opportunities for collaboration, ensuring engagements advance our objectives. Youth Movement can participate in joint events, but with clear boundaries to maintain independence.

a. Gullible and aimless black political formations and parties can join on selective reforms like education equity.

b. The Black Business Council and affiliates offer economic insights for black solidarity initiatives.

c. All represented political parties agreeing on redress of apartheid and colonialism can collaborate on policy advocacy.

d. Civic and civil society organisations agreeing on redress provide support for campaigns on inequality.

182. Tactical allies must be engaged with respect, acknowledging their contributions to specific causes, but not held so close as to blur our distinct revolutionary identity. Interactions remain issue-focused, avoiding deep integration that could dilute our anti-imperialist stance.

ENEMY FORCES.

183. Enemy forces include all opposing redress of colonialism and apartheid, denying historical injustices and blocking restitution. All promoting imperialism, through foreign domination or economic subjugation, are enemies. All upholding racism, sexism, and tribalism, where tribalism divides Africans along ethnic lines, fostering conflict and weakening unity are adversaries, as it perpetuates colonial divide-and-rule tactics, pitting brother against brother in a bid to maintain power imbalances and prevent

collective action. All protecting corruption and mediocrity, shielding graft or incompetence, hinder progress and must be opposed.

184. With enemy forces, there is totally no relationship or friendship; Afrika Mayibuye Movement will confront them ideologically and politically, exposing their agendas without dialogue or compromise, as they represent the antithesis of our emancipation goals. Members and structures must vigilantly identify and isolate these forces, using Lawyers for legal challenges and Youth Movement for public campaigns to highlight their threats.

185. These alliances are crucial for building a broad front, amplifying our voice, and achieving scale in the struggle. Strategic allies provide core strength, potential ones expand influence, tactical ones offer flexibility. Lower structures must identify local counterparts, engaging through dialogue and joint actions to strengthen the movement.

K) GLOBAL AND INTERNATIONAL FRIENDS OF AFRIKA MAYIBUYE MOVEMENT.

186. In an interconnected world where imperialism seeks to divide and exploit, Afrika Mayibuye Movement recognises the vital role of global friendships to strengthen our struggle for total emancipation. These international alliances are not mere diplomatic gestures but strategic partnerships that amplify our voice, share resources, and counter neo-colonial forces. By building symbiotic relationships with progressive nations and formations, we draw lessons in sovereignty, economic self-reliance, and anti-imperialist resistance. Our friends are those who stand against exploitation, supporting Africa's rise without seeking domination. We commit to sustaining these ties through mutual respect, joint initiatives, and shared goals, ensuring they benefit the African people.

187. This global solidarity is essential, as it isolates our enemies and provides the tools to build a prosperous, independent continent. Mayibuye's international outreach will involve diplomatic engagements, cultural exchanges, and collaborative projects, always prioritising Africa's interests.

Strategic Alliances in the World.

188. Strategic alliances are those with whom Afrika Mayibuye must seek to build and sustain symbiotic relationships, as they are fully on our side in the fight against common enemies like neo-colonialism and imperialism. We do not fight against them but work together for mutual advancement. These are:

a. The 21st century liberation movements in the African continent represented in the Sahel region.

- i. The Sahel region has become a beacon of resistance against neo-colonialism, with countries like Mali, Burkina Faso, and Niger forming the Alliance of Sahel States (AES) to assert sovereignty. Mali's significance lies in its expulsion of French troops and reclaiming control over uranium mines, symbolising a break from resource exploitation. Burkina Faso stands out for its anti-imperialist policies under Captain Ibrahim Traoré, focusing on self-reliance in agriculture and security against jihadist threats funded by Western interests. Niger's importance stems from

its uranium wealth, long exploited by France, now redirected for national benefit through AES cooperation. Mayibuye must build strategic alliances with these movements to share tactics on military self-defence, economic independence, and pan-African unity, as they represent the frontline against Western dominance. Symbiotic ties will involve joint anti-imperialist forums, technology transfers for security, and support for their sovereignty, reinforcing our mutual fight for Africa's total liberation.

b. All African countries that are not instruments of neoliberalism and neocolonialism.

i. African nations resisting neoliberalism and neocolonialism, such as Algeria, Zimbabwe, Eritrea, Angola, Namibia, Burkina Faso, Mali, Niger, Tanzania, and Sudan, are natural strategic allies. Algeria's resistance to Western economic dictates and its support for liberation movements like Polisario make it a model of sovereignty. Zimbabwe's land reform against British influence highlights defiance against resource theft. Eritrea's self-reliance policy rejects IMF loans, focusing on national development. Angola and Namibia prioritise local control over oil and minerals. Tanzania and Sudan emphasise pan-African economic cooperation. Mayibuye must forge alliances to collaborate on resource nationalisation and trade blocs, sharing experiences in anti-debt campaigns and independent foreign policy. These relationships will be symbiotic, with joint summits and economic pacts strengthening Africa's collective bargaining power.

c. All African countries.

i. All African countries, including Algeria, Angola, Benin, Botswana, Burkina Faso, Burundi, Cabo Verde, Cameroon, Central African Republic, Chad, Comoros, Democratic Republic of the Congo, Republic of the Congo, Cote d'Ivoire, Djibouti, Egypt, Equatorial Guinea, Eritrea, Eswatini, Ethiopia, Gabon, Gambia, Ghana, Guinea, Guinea-Bissau, Kenya, Lesotho, Liberia, Libya, Madagascar, Malawi, Mali, Mauritania, Mauritius, Morocco, Mozambique, Namibia, Niger, Nigeria, Rwanda, Sao Tome and Principe, Senegal, Seychelles, Sierra Leone, Somalia, South Africa, South Sudan, Sudan, Tanzania, Togo, Tunisia, Uganda, Zambia, and Zimbabwe, are strategic allies in the broader sense

of pan-African unity. These 54 nations collectively represent the continent's diverse histories, resources, and aspirations, united against external domination. Mayibuye must build alliances to foster continental trade, cultural exchanges, and joint defence against imperialism, creating a united front that leverages each country's strengths for shared progress.

d. All the African countries in the African diaspora which are majority led by people of African ancestry.

i. The African diaspora countries majority led by people of African ancestry include Haiti, Jamaica, Barbados, Dominica, Saint Lucia, Grenada, Antigua and Barbuda, Saint Vincent and the Grenadines, Bahamas, Trinidad and Tobago, and Belize. These nations, forged from the transatlantic slave trade, embody resilience against colonial legacies. Haiti, the first black republic, symbolises revolutionary independence. Jamaica's cultural influence and fight for reparations inspire global black solidarity. Barbados' recent republic status rejects British monarchy. Mayibuye must build strategic alliances for shared reparations campaigns and economic ties, like trade in agriculture and tourism. Symbiotic relations will involve cultural exchanges and joint advocacy at UN forums, empowering diaspora voices in Africa's renaissance.

e. The Peoples Republic of China - as a leader of the progressive bloc in the world and a place where lessons of scientific socialism can be learnt. China is isolated for its strategic importance in the global economy and what Mayibuye seeks to achieve.

i. The People's Republic of China stands as a leader of the progressive bloc, offering lessons in scientific socialism through rapid poverty reduction and infrastructure development. Its strategic importance in the global economy, with investments in African ports and railways, aligns with Mayibuye's goals of industrialisation and self-reliance. We must build alliances for technology transfer and anti-imperialist solidarity, as China has lifted 800 million from poverty through socialist planning and market reforms. Symbiotic ties will involve joint projects like renewable energy and training programs, benefiting Africa's development without domination.

f. The RUSSIAN FEDERATION is an also a strategic ally and partner.

i. The Russian Federation is a strategic ally and partner, resisting Western hegemony and supporting anti-imperialist causes. Its significance lies in providing military aid and energy resources to African nations, countering NATO expansion and sanctions. Russia has aided liberation movements historically and offers lessons in sovereignty defence. Mayibuye must build alliances for cooperation in security, education, and trade, sharing experiences in multipolar world-building. Symbiotic relationships will include joint ventures in mining and technology, strengthening our mutual stand against neo-colonialism.

g. Cuba is a strategic ally.

i. Cuba is a strategic ally, renowned for its defiance against US embargoes and achievements in healthcare and education despite isolation. Having sent doctors to Africa during Ebola and trained thousands of African students, Cuba exemplifies socialist solidarity. Its medical internationalism, with brigades in over 50 countries, offers lessons in human-centered development. Mayibuye must build alliances for health and education exchanges, collaborating on anti-imperialist campaigns. Symbiotic ties will involve sharing expertise in biotechnology and literacy programs, advancing our shared goals of equity and independence.

h. Palestine and the People of Palestine as Strategic Partners of the Afrika Mayibuye Movement

i. In the spirit of revolutionary solidarity and progressive internationalism, the Afrika Mayibuye Movement views Palestine and its people as key strategic partners in the global fight against imperialism, settler-colonialism, and apartheid-like oppression. Drawing from the historical parallels between South Africa's anti-apartheid struggle and Palestine's resistance to Israeli occupation, aligns itself with the Palestinian cause as an extension of pan-African liberation. This partnership is rooted in shared experiences of dispossession, racial domination, and resistance against Western-backed regimes, positioning Palestine as a frontline in the broader decolonial agenda that the Afrika Mayibuye Movement champions.

ii. Mayibuye defines and characterises Israel as a “racist, apartheid and Zionist state” and must defend Palestinian resistance groups like Hamas, affirming this alliance, framing

it as a mutual commitment to dismantling structures of global oppression. This solidarity extends beyond rhetoric, envisioning collaborative efforts in international forums, advocacy for boycotts, and joint mobilisation to amplify voices from the Global South against hegemonic powers.

- iii. The importance of this strategic partnership lies in its role as a catalyst for unified anti-imperialist action across continents, fostering a progressive internationalism that transcends borders and strengthens the resolve of oppressed peoples everywhere. By aligning with Palestine, the Afrika Mayibuye Movement not only honours the historical support Palestinians provided to South African liberation movements during apartheid but also builds a reciprocal network that challenges U.S. and European dominance in global affairs. This connection is vital for inspiring African youth and workers to see their local struggles—against land dispossession, economic inequality, and neo-colonial exploitation—as interconnected with Palestine’s fight for self-determination. In an era of resurgent fascism and militarised capitalism, such solidarity prevents isolation of individual movements, amplifies calls for justice like the International Court of Justice’s rulings on Gaza, and paves the way for a truly emancipated world where revolutionary forces can share tactics, resources, and victories. Ultimately, partnering with Palestine reinforces the Afrika Mayibuye Movement’s commitment to dialectical materialism and labour-centered liberation, ensuring that Africa’s resurgence (“Mayibuye iAfrika”) is inherently tied to global progressive triumphs.

i. Western Sahara and the People of Western Sahara as Strategic Partners of the Afrika Mayibuye Movement

- i. Embodying revolutionary solidarity and progressive internationalism, the Afrika Mayibuye Movement regards Western Sahara and its Sahrawi people as indispensable strategic partners in the unfinished project of African decolonisation and anti-colonial resistance. As the last recognised colony on the African continent, Western Sahara’s struggle against Moroccan occupation mirrors the continent’s historical battles against foreign domination, making it a cornerstone of pan-African unity for the movement. Mayibuye must consistently denounce Morocco’s “colonial occupation” and championed the Polisario Front’s leadership in the fight for independence, the Afrika Mayibuye Movement positions this alliance as essential

to confronting neo-colonial forces within Africa itself. This partnership emphasises joint advocacy for self-determination, recognition of the Sahrawi Arab Democratic Republic (SADR), and opposition to exploitative resource extraction, aligning with the movement's broader vision of a sovereign, united Africa free from external and internal imperialism.

- ii. This strategic partnership is crucial because it directly advances the decolonisation of Africa, ensuring that the continent's liberation is complete and not compromised by opportunistic alliances that betray revolutionary principles. By standing with Western Sahara, the Afrika Mayibuye Movement counters divisive tactics employed by powers like Morocco, which seek to fragment African solidarity through economic inducements and diplomatic pressure, as seen in criticisms of other South African parties' shifts toward recognizing Moroccan claims. This alliance is imperative for building a progressive internationalist front that includes supportive nations like Algeria, South Africa, and Cuba, fostering shared strategies against occupation and inspiring grassroots movements across Africa to reject neo-colonial borders and exploitation. In doing so, it upholds the legacy of anti-colonial icons and prevents the normalization of injustice, ultimately contributing to a pan-African renaissance where resources benefit the people, not occupiers, and where revolutionary solidarity ensures no African territory remains under colonial yoke.

j. ALGERIA

- i. In the trenches of revolutionary solidarity and progressive internationalism, Algeria emerges as a pivotal strategic partner for the Afrika Mayibuye Movement in the relentless pursuit of independence and total emancipation across Africa. Rooted in a shared history of anti-colonial resistance, Algeria's unwavering commitment to pan-African liberation aligns seamlessly with the movement's vision of a decolonised continent where sovereignty and self-determination prevail.
- ii. During the struggle against apartheid in South Africa, Algeria provided indispensable support by offering military training, diplomatic advocacy, and safe havens for freedom fighters, including members of uMkhonto weSizwe, while spearheading efforts to isolate the regime internationally through United Nations resolutions and expulsions. This solidarity not only inspired the

young and fearless Nelson Mandela but also catalysed broader African unity against racial oppression, demonstrating Algeria's role as a beacon for revolutionary praxis.

- iii. Furthermore, Algeria's steadfast backing of the Polisario Front in Western Sahara exemplifies its dedication to eradicating the last vestiges of colonialism on the continent, supplying arms, aid, and political recognition to the Sahrawi people's quest for independence since 1975. Such principled stances fortify the Afrika Mayibuye Movement's agenda by fostering reciprocal alliances that challenge neo-imperial forces, ensuring that Africa's resurgence is intertwined with global progressive struggles for justice and equity. Through this partnership, the movement can amplify calls for economic sovereignty and dismantle exploitative structures, paving the way for a truly emancipated future.

k. United Arab Emirates (UAE)

- i. The United Arab Emirates (UAE) is a strategic ally, leveraging its economic power and investments in Africa for infrastructure and trade without neo-colonial intent. UAE's significance lies in its role in BRICS plus, providing funding for ports, renewable energy, and logistics in countries like Ethiopia and South Africa. Mayibuye must build alliances for economic partnerships that boost Africa's development, sharing in technology and finance. Symbiotic ties will involve joint ventures in sustainable projects, benefiting mutual growth and anti-imperialist multipolarity.

l. Belarus

- i. Belarus is a strategic ally, standing firm against Western sanctions and promoting socialist-oriented policies in industry and agriculture. Its importance stems from BRICS plus membership and support for African sovereignty through machinery exports and technical aid. Belarus has aided in mechanising farming in Zimbabwe and training engineers in Angola. Mayibuye must build alliances for industrial cooperation and anti-imperialist solidarity. Symbiotic relationships will include technology transfers and joint manufacturing, advancing self-reliance.

m. Indonesia

- i. Indonesia is a strategic ally, as a BRICS plus member with a

history of anti-colonial struggle and non-aligned foreign policy. Its significance lies in leading Global South initiatives, with investments in African palm oil and mining. Indonesia's Non-Aligned Movement legacy inspires resistance to hegemony. Mayibuye must build alliances for trade and cultural exchanges. Symbiotic ties will involve agricultural tech sharing and joint forums against imperialism.

n. All other BRICS plus countries.

- i. All other BRICS plus countries—Brazil, India, Egypt, Ethiopia, Iran, Saudi Arabia, Indonesia, Belarus, Bolivia, Kazakhstan, Malaysia, Nigeria, Thailand, Uganda, Uzbekistan—are strategic allies. Brazil's social programs offer poverty reduction models, India tech innovation, Egypt and Ethiopia pan-African leadership. Iran shares anti-imperialist stances. Symbiotic relationships will focus on economic forums and trade, advancing multipolar world order.

o. All countries that suffered European and American colonialism and colonisation.

- i. All countries that suffered European and American colonialism, including India, Vietnam, Indonesia, Mexico, Philippines, Algeria, Kenya, Ghana, Pakistan, Bangladesh, Sri Lanka, Myanmar, Malaysia, Singapore, Iraq, Syria, Lebanon, Palestine, Afghanistan, Iran, Libya, Tunisia, Morocco, Egypt, Senegal, Mali, Niger, Burkina Faso, Angola, Mozambique, Namibia, Zimbabwe, Bolivia, Peru, Chile, Argentina, Venezuela, Colombia, Brazil, Cuba, Jamaica, Haiti, and many others in Asia, Africa, Latin America, and the Caribbean, are strategic allies. These nations share histories of exploitation, making them partners in anti-imperialist solidarity. Symbiotic alliances will involve joint reparations demands and economic cooperation to overcome colonial legacies.

p. All Arab nations and countries that do not harbour neocolonial and imperialist aspirations over the continent.

- i. All Arab nations without neocolonial aspirations over Africa, such as Algeria, Syria, Iraq, Yemen, Lebanon, and Palestine, are strategic allies. Algeria's anti-colonial stance and support for African independence movements make it a key partner.

Syria and Iraq resist Western interventions, aligning with our anti-imperialism. Yemen and Lebanon fight foreign aggression, while Palestine's struggle against occupation inspires solidarity. Symbiotic relationships will include joint campaigns against exploitation and support for Palestinian freedom, sharing resources for development.

q. All Left leaning and Marxist formations and organisations in the world.

- i. All left-leaning and Marxist formations worldwide, such as the International Meeting of Communist and Workers' Parties, Communist Party of India (Marxist), South African Communist Party, French Communist Party, Portuguese Communist Party, Greek Communist Party, Communist Party USA, and others like the Workers' Party of Brazil, are strategic allies. These groups champion class struggle and anti-imperialism. Symbiotic ties will involve ideological exchanges and joint conferences to advance global socialism.

TACTICAL ALLIANCES in the world

189. Tactical alliances are engaged selectively for specific issues, like development aid or trade, without full strategic commitment.

a. Scandinavian countries

- i. Scandinavian countries—Denmark, Norway, Sweden, Finland, Iceland—are tactical allies for humanitarian aid and green technology, collaborating on climate projects without deep political ties.

b. All countries in South America.

- i. All countries in South America—Argentina, Bolivia, Brazil, Chile, Colombia, Ecuador, Guyana, Paraguay, Peru, Suriname, Uruguay, Venezuela—are tactical allies for trade and anti-imperialist forums, sharing experiences in resource sovereignty.

c. All countries with zero neocolonial aspirations.

- i. All countries with zero neocolonial aspirations, such as Bhutan, Switzerland, Austria, Ireland, Costa Rica, and Singapore, are tactical allies for neutral diplomacy and economic partnerships.

d. Progressive development institutions at a global level.

- i. Progressive development institutions like UNDP, WHO, UNCTAD, BRICS New Development Bank, and AIIB are tactical allies for funding and technical support in health, education, and infrastructure.

e. Kuwait, Qatar, Bahrain, Oman, and all those countries in the Arab Peninsula.

- i. Kuwait, Qatar, Bahrain, Oman, and other Arab Peninsula countries like Saudi Arabia (already in BRICS plus) are tactical allies for economic investments in infrastructure and energy, without deep political integration. Their wealth funds can support development projects, but engagements remain issue-specific to avoid neocolonial risks.

190. OPPONENTS IN THE WORLD

a. All colonial governments and countries that continue to exploit the African continent.

- i. All colonial governments and countries continuing to exploit Africa, including France (military bases in Sahel), UK (financial control via City of London), US (AFRICOM and resource extraction), Belgium (Congo legacy), Portugal (Angola oil), Germany (Namibia reparations denial), Netherlands (diamond trade), Spain (Western Sahara), and Italy (Libya oil), are opponents for perpetuating economic domination.

b. Funding agencies that promote right wing politics.

- i. Funding agencies promoting right-wing politics, such as the Heritage Foundation, Bradley Foundation, Koch Foundation, and certain IMF/World Bank programs pushing austerity and privatisation, are opponents for undermining progressive reforms and supporting conservative agendas.

L) WHAT IS TO BE DONE FOR AFRIKA MAYIBUYE MOVEMENT?

191. The primary purpose and reason why Afrika Mayibuye Movement exists is because a substantial number of the people of South Africa said it should exist as a movement to address the multiple crises confronting society. Born from the voices of the oppressed majority, this movement is not the creation of a small elite or distant thinkers but a direct response to the collective cry for change amid deepening inequality, unemployment, corruption, and social decay. As we reflect on three decades since the end of apartheid, it is clear that the negotiated settlement of 1994 failed to deliver true emancipation, leaving the black majority trapped in cycles of poverty while wealth remains concentrated in few hands.
192. The people, through petitions, town halls, and direct appeals, demanded a force that sides unequivocally with them, prioritising land redistribution, economic prosperity, job creation, and cultural revival. Thus, Afrika Mayibuye Movement emerges as the people's instrument, a liberation movement in the 21st century committed to total liberation and shared prosperity, ensuring every action serves the masses and not individual interests.
193. In all platforms and via many mechanisms including social media and community engagements, those who contributed can be numbered in millions of people. From social posts garnering over 10 million views to and interactions, and community meetings attended by hundreds of thousands across all provinces, the call has been resounding and widespread. It's a people's call, echoing from townships to rural villages, where the people have shared their pain and visions for a better future.
194. The clarion call is to build Mayibuye as a movement and not just an electoral platform, which must focus on creating a robust, people-centred movement that empowers communities at every level. This means investing in education, health, and economic programs that address daily struggles, while the political party serves as one tool among many for capturing state power. The movement's strength lies in its ability to operate beyond elections, fostering self-reliance and collective action in everyday life. By prioritising grassroots organising, ideological training, and social assistance, Mayibuye becomes a living force in people's lives, not a distant entity activated only during campaigns.

195. This approach ensures sustainability, as the masses see tangible benefits and remain engaged, turning passive supporters into active revolutionaries. The following constitute the immediate organisational actions and programmes that must be implemented with composure, discipline and focus:

a. Convene a National Convention to constitute Afrika Mayibuye Movement as a political movement with a political party.

i. The purpose of convening a National Convention is to formally launch Afrika Mayibuye Movement as a comprehensive political entity, complete with a political party arm to contest elections and influence governance. This action is important because it transforms grassroots energy into structured power, uniting diverse voices under one banner for sustained impact. To achieve this, Afrika Mayibuye Movement will select a venue in a central location like Johannesburg for accessibility; invite delegates from all provinces, including 100 per province representing youth, women, workers, and traditional leaders; draft a founding declaration outlining principles like ubuntu and anti-imperialism; select interim leadership through deliberative democracy; and adopt a constitution that allows affiliate memberships. These steps ensure the convention is inclusive, democratic, and sets a strong foundation for the movement's growth. By bringing together thousands of representatives, the convention will energise the base, generate media attention, and signal our readiness to challenge the status quo, inspiring widespread participation.

b. Establish presence in all provinces with capable leadership that represents all sectors and interests.

i. Establishing presence in all nine provinces with capable leadership that represents all sectors and interests is crucial to create a national footprint, ensuring localised action and representation. This is important for building trust and addressing regional needs, preventing centralisation, and fostering unity across diverse contexts.

1. Eastern Cape (710 wards)

2. Free State (309 wards)
3. Gauteng (529 wards)
4. KwaZulu-Natal (901 wards)
5. Limpopo (568 wards)
6. Mpumalanga (400 wards)
7. North West (390 wards)
8. Northern Cape (197 wards)
9. Western Cape (463 wards).

c. Establish leadership structures all the 53 regional structures demarcated alongside district and metropolitan municipalities.

- i. Establishing leadership structures in all 53 regions (44 districts and 8 metros) is essential to decentralise power, allowing tailored responses to local crises. This is important for grassroots empowerment and efficient implementation of national goals.
- ii. To establish, each region must have 20 leaders per region from diverse sectors, hold founding meetings, set up offices, and train on Mayibuye principles. This builds local capacity for addressing regional priorities, ensuring the movement is rooted in people's daily struggles and capable of scaling up national campaigns.

d. Establish sub regional structures in all the local municipalities of South Africa of 20 leaders per local municipality.

- i. Establishing sub-regional structures in all 205 local municipalities and all zones of Metropolitan Municipalities with 20 leaders each is vital for fine-grained organization, ensuring direct community engagement. This is important for solving local issues and building base support.

e. Establish Ward based branches with Branch Leadership structures of 15 people per branch.

i. Establish ward-based branches with 15 leaders each in all 4,468 wards is key for hyper-local organising, ensuring every neighbourhood has a Mayibuye presence. This is important for voter mobilisation and daily problem-solving. Wards per province: Eastern Cape (710), Free State (309), Gauteng (529), KwaZulu-Natal (901), Limpopo (568), Mpumalanga (400), North West (390), Northern Cape (197), Western Cape (463). Appoint 15 members per ward from residents, train on principles, hold monthly meetings, run community projects like clean-ups or food drives. What this will do is to empower the base to lead change, turning wards into bases of activity.

f. Establish Voting district-based Task Forces in all the VDs.

i. The total number of voting stations across the country is 23,292. These are distributed across the nine provinces as follows:

1. Eastern Cape: 4,868
2. Free State: 1,534
3. Gauteng: 2,797
4. KwaZulu-Natal: 4,974
5. Limpopo: 3,216
6. Mpumalanga: 1,851
7. North West: 1,738
8. Northern Cape: 730
9. Western Cape: 1,572

ii. The Total number of VDs per Region are as follows:

1. Eastern Cape (Total: 4,868)

- a. Sarah Baartman District: 208
- b. Amathole District: 795
- c. Chris Hani District: 631
- d. Joe Gqabi District: 277
- e. O.R. Tambo District: 1,292
- f. Alfred Nzo District: 625
- g. Buffalo City Metropolitan Municipality: 224
- h. Nelson Mandela Bay Metro: 816

2. Free State (Total: 1,534)

- a. Xhariep District: 75
- b. Lejweleputswa District: 138
- c. Thabo Mofutsanyana District: 395
- d. Fezile Dabi District: 237
- e. Mangaung Metropolitan Municipality: 689

3. Gauteng (Total: 2,797)

- a. Sedibeng District: 202
- b. West Rand District: 261
- c. City of Johannesburg Municipality: 926
- d. City of Tshwane Metropolitan Municipality: 797
- e. Ekurhuleni Metropolitan Municipality: 611

4. KwaZulu-Natal (Total: 4,974)

- a. Ugu District: 180
- b. uMgungundlovu District: 431
- c. uThukela District: 267
- d. uMzinyathi District: 373
- e. Amajuba District: 157
- f. Zululand District: 392
- g. uMkhanyakude District: 388
- h. King Cetshwayo District: 363
- i. iLembe District: 230
- j. Harry Gwala District: 343
- k. eThekweni Metropolitan Municipality: 2,450

5. Limpopo (Total: 3,216)

- a. Mopani District: 334
- b. Vhembe District: 726
- c. Capricorn District: 737
- d. Waterberg District: 283
- e. Sekhukhune District: 1,136

6. Mpumalanga (Total: 1,851)

- a. Gert Sibande District: 550
- b. Nkangala District: 585
- c. Ehlanzeni District: 716

7. North West (Total: 1,738)

- a. Bojanala Platinum District: 682
- b. Ngaka Modiri Molema District: 435
- c. Dr Ruth Segomotsi Mompati District: 290
- d. Dr Kenneth Kaunda District: 331

8. Northern Cape (Total: 730)

- a. Namakwa District: 107
- b. Pixley ka Seme District: 161
- c. ZF Mgcawu District: 164
- d. Frances Baard District: 189
- e. John Taolo Gaetsewe District: 109

9. Western Cape (Total: 1,572)

- a. West Coast District: 157
- b. Cape Winelands District: 264
- c. Overberg District: 95
- d. Garden Route District: 190
- e. Central Karoo District: 35
- f. City of Cape Town Metropolitan: 831

g. Establish Mayibuye Women's Movement as a women's organization of Afrika Mayibuye Movement existing in all the spheres where the mother body exists.

- i. Establish Mayibuye Women's Movement in all spheres is essential to champion gender equality and empowerment. Importance: Addresses women's specific struggles like violence and economic exclusion.

h. Establish Mayibuye Youth Movement as a youth organization of Afrika Mayibuye Movement existing in all the spheres where the mother

body exists and organising in high schools. The age category must be 13 to 35 years.

- i. Establish Mayibuye Youth Movement (13-35 years) in all spheres and high schools is crucial for youth inclusion. Importance: Harnesses energy for change, combating disillusionment.

i. Establish Mayibuye Students Movement as a students' organization of Afrika Mayibuye Movement existing in all the TVET colleges, Universities of technology and universities.

- i. Establish Mayibuye Students Movement in all TVETs, universities is key for education advocacy. Importance: Fights fees, quality issues.

j. Adopt intensify massive social assistance programmes in all spheres of the organisation.'

- i. Adopt and intensify social assistance programs in all spheres is vital for immediate relief. Importance: Builds trust, shows commitment to people. Examples: Food parcels distribution, health clinics setup, skills workshops for jobs, legal aid clinics, youth sports leagues, women's cooperatives for income, disability support groups, elder care visits, school supplies drives, housing repair teams, environmental cleanups, cultural events for unity.

k. Conduct massive political education of members and supporters on the ground and via own media platforms and channels.

- i. Conducting massive political education is essential for ideological clarity. Various platforms must be used for political education including online platforms and video lessons.

l. Launch and activate a self-funding program which will include monetisation of database, loyalty programmes, MVNO, merchandising of Mayibuye regalia.

- i. Launch self-funding program is crucial for independence. Importance: Reduces donor reliance, ensures sustainability. To do: Monetise database through ethical partnerships, launch loyalty cards for supporters with benefits, start MVNO

for affordable telecom, sell regalia like t-shirts and caps online and at events. Purpose: Generates revenue for operations. Importance: Maintains autonomy, funds growth.

m. Expand the reach of Mayibuye Medics and do work every day everywhere.

- i. Expand Mayibuye Medics for daily health work is vital. Importance: Provides care, builds loyalty. To do: Train more medics in basic aid, set mobile clinics in townships, partner hospitals for referrals, run daily health checks in communities. Purpose: Addresses health crisis immediately. Importance: Wins hearts through service.

n. Launch a religious desk and build solid relationships with mega churches and religious organisations in South Africa.

- i. Launch religious desk to build relationships is important for moral support. Importance: Gains spiritual backing, broadens appeal. To do: Appoint coordinators for interfaith dialogue, hold joint events like prayer days, collaborate on community programs like food drives. Purpose: Integrates faith in movement. Importance: Taps into large congregations for mobilisation.

o. Invest optimal energy and resources in MAWUSA to grow its membership in all corners of South Africa.

- i. Invest in MAWUSA for union growth is key. Importance: Strengthens worker base, advances economic solidarity. To do: Recruit in factories and mines, train organisers on rights, support strikes with legal aid, expand to new sectors like agriculture. Purpose: Builds labour power. Importance: Positions movement as worker champion.

p. Consolidate on the relationship with traditional and royal leaders and champion their interests and aspirations everywhere.

- q. Consolidate traditional relationships is essential. Importance: Gains rural support, honours heritage. To do: Hold regular councils, advocate for land rights in policy, integrate in structures for advice, support cultural events. Purpose: Bridges modern and traditional. Importance: Secures influence in key areas.

r. Build adequate internal media capacity with power to generate and broadcast sensible and well packaged content every day.

- i. Build internal media is crucial for messaging. Importance: Controls narrative, counters propaganda. To do: Set up radio stations, social media teams, produce daily videos and podcasts on issues, train journalists. Purpose: Educates and mobilises. Importance: Reaches masses directly.

s. Grow and make Mayibuye Journal to be weekly and print physical copies of the editions.

- i. Grow Mayibuye Journal to weekly with prints is important. Importance: Provides in-depth analysis, builds ideology. To do: Hire editors and writers, distribute in communities and online, cover local stories with solutions. Purpose: Informs supporters. Importance: Strengthens thought leadership.

t. Build relationships with progressive forces all over the world.

- i. Build global relationships is vital. Importance: Gains solidarity, resources. To do: Attend international conferences, form partnerships with anti-imperialist groups, exchange ideas and support. Purpose: Strengthens position. Importance: Counters isolation.

u. Prepare to govern South Africa.

- i. Prepare to govern is the ultimate goal. Importance: Translates vision to reality. Draft detailed policies on economy and health, train cadres for administration, shadow current government to learn, engage experts. Purpose: Ensures smooth transition. Importance: Shows readiness, inspires confidence.

M) THE NATURE AND CHARACTER OF AFRIKA MAYIBUYE MOVEMENT BRANCHES.

196. A branch of the Afrika Mayibuye Movement is composed of a minimum of 200 people with a leadership structure of 20 people in a Ward as demarcated by the Municipal Demarcation Board or composed of a minimum of 50 people in a Voting District with a leadership structure of 10 cadres. This foundational unit serves as the grassroots embodiment of the movement's commitment to true liberation and emancipation. It functions as the primary organisational structure at the local level, ensuring that the movement remains deeply rooted in the communities it seeks to serve. By establishing branches in this manner, the Afrika Mayibuye Movement guarantees widespread participation and effective coordination, allowing for the mobilisation of the masses in pursuit of socio-economic transformation.

197. The following major features, characteristics, nature, and functions of the Afrika Mayibuye Movement branch highlight its role as a dynamic, people-centred entity dedicated to fostering unity, discipline, and practical action in everyday life.

a) The branch must maintain constant contact with the people, serving as the frontline of the movement's engagement with the masses. It achieves this through regular house-to-house visits, community meetings, and open forums where concerns are heard and addressed promptly. This close interaction ensures that the branch remains attuned to the daily struggles and aspirations of residents, building trust and solidarity. By being embedded in the community, the branch becomes a reliable conduit for the movement's policies and programmes, translating national objectives into local realities.

b) The branch must be composed of all segments and components of society, including representatives of traditional leadership where applicable, religious leaders and communities, civic society formations leaders, workers, and other stakeholders. This inclusive composition reflects the movement's commitment to unity in diversity, drawing strength from varied perspectives to address multifaceted challenges. Such representation ensures that decisions are holistic and considerate of cultural, spiritual, and social nuances prevalent in South African communities.

c) Balanced gender representation must define the branch leadership and membership, with responsibilities actively assigned to female cadres to promote equality and empowerment. Women must hold key positions in decision-making, ensuring their voices shape policies on issues like gender-based violence, economic inclusion, and family welfare. This balance not only counters historical patriarchal structures but also enriches the branch's effectiveness by incorporating diverse insights and fostering a culture of mutual respect.

d) Geographic balance must characterise the branch, with representation from all sections of the township, village, suburb, or town to ensure comprehensive coverage and relevance. Leaders and members from different neighbourhoods must collaborate to identify and resolve localised issues, preventing any area from being overlooked. This spatial inclusivity guarantees that the branch's actions are tailored to the unique needs of each locale, promoting equitable development across the Ward or Voting District.

e) The branch must be in action every day, demonstrating unwavering commitment through continuous activities that address immediate community needs. Whether organising clean-up drives, educational workshops, or emergency support, the branch operates as a perpetual force for positive change. This daily engagement keeps the movement vibrant and responsive, reinforcing its role as a dependable partner in the people's quest for better lives.

f) Generational balance must be maintained within the branch, composing leaders and members from different age groups to blend experience with youthful energy. Elder cadres provide wisdom and historical perspective, while younger ones bring innovation and dynamism. This mix ensures continuity, mentorship, and adaptability, preparing the movement for long-term sustainability and relevance.

g) The branch must lead social assistance programmes and activities in the Ward and all Voting Districts, coordinating efforts to provide tangible support to vulnerable populations. It organises initiatives such as food distribution, health clinics, and skills training, drawing on community resources and movement networks. This leadership role positions the branch as the primary responder to social crises, embodying the

movement's servant ethos.

h) The branch must look after poor households and child-headed families, conducting regular assessments to identify and meet their specific needs. Through targeted interventions like material aid, counselling, and linkage to services, it alleviates immediate hardships. This focus on the most disadvantaged underscores the movement's dedication to equity and human dignity.

i) The branch must know the needs of local clubs, schools, crèches, and other community institutions, collaborating with them to enhance their functionality. By surveying and supporting these entities, it contributes to educational and recreational improvements that benefit the broader society. This knowledge enables precise, impactful assistance, strengthening community infrastructure.

j) Discipline must be a hallmark of the branch, with leaders and members adhering to high standards of conduct, integrity, and accountability. Strict observance of the movement's code ensures that actions align with its principles, preventing deviations that could undermine credibility. Through self-discipline and mutual oversight, the branch maintains purity and effectiveness.

k) Accessibility of leaders and members must be prioritised at the local level, making them available to the community at all times for consultation and support. Open-door policies and visible presence foster approachability, encouraging people to engage without hesitation. This accessibility builds lasting relationships and trust.

l) Dependability must define the branch's operations, with commitments fulfilled promptly and reliably to earn the people's confidence. Whether in crisis response or routine activities, consistency demonstrates the movement's reliability. This steadfastness solidifies the branch's role as a pillar of community stability.

m) The branch must be led and supported by community activists and local trustworthy people, ensuring authenticity and grassroots legitimacy. These individuals, known for their integrity and dedication,

guide the branch in alignment with community values. Their involvement guarantees that the branch remains people-driven and resistant to external influences.

n) The branch must educate and conscientize its members and the community on the movement's ideology, promoting political awareness and revolutionary consciousness. Through study sessions and discussions, it equips people to understand and participate in the struggle for emancipation. This educational function strengthens ideological unity and commitment.

o) The branch must oversee and guide its members, ensuring they play exemplary roles in society and uphold the movement's standards. Regular evaluations and support mechanisms help members grow and contribute effectively. This oversight maintains the branch's vanguard character.

p) The branch must unite Afrika Mayibuye Movement and non-Afrika Mayibuye Movement elements in the community, fostering broad alliances for collective action. By bridging divides, it mobilises diverse groups toward common goals. This unity enhances the movement's reach and impact.

q) The branch must resist unacceptable practices and violations, standing firm against corruption, injustice, and exploitation. Through vigilant monitoring and intervention, it protects community interests. This protective role reinforces ethical governance.

r) The branch must adapt to local conditions while implementing the movement's broader directives, ensuring flexibility and relevance. By tailoring strategies to specific contexts, it maximises effectiveness. This adaptability sustains the branch's vitality in diverse settings.

s) The branch must be professionally run with written reports and minutes, maintaining meticulous records of meetings, decisions, and activities to ensure transparency and accountability. These documents serve as tools for evaluation, planning, and historical reference, promoting efficient administration. This professional approach enhances

the branch's credibility and operational effectiveness.

t) The branch must always have a copy of the voters' roll, utilising it to engage registered voters, monitor electoral processes, and strategise for participation in democratic exercises. This resource enables targeted mobilisation and verification efforts, strengthening the branch's role in civic engagement. By keeping the roll updated and accessible, the branch upholds electoral integrity and community involvement.

u) The branch must always lead localised programmes and activities that help the people, designing initiatives responsive to immediate local challenges such as health drives, literacy classes, or economic cooperatives. These efforts demonstrate the movement's practical commitment to improvement, fostering self-reliance and community empowerment. Through consistent leadership in such programmes, the branch builds lasting support and advances the broader goals of emancipation.

N) PRINCIPLES, VALUES AND ATTRIBUTES OF AFRIKA MAYIBUYE MOVEMENT LEADERSHIP.

198. Drawing from the timeless wisdom of liberation fighters, we outline essential principles, values and attributes that define what it means to lead in the Afrika Mayibuye Movement. These are not optional ideals; they are the core of our success, echoing the disciplined, organised approach required to build a strong, centralised force that sidesteps historical pitfalls. As Amilcar Cabral taught us, “Tell no lies, claim no easy victories”, words that remind us honesty and realism are our weapons against deception and defeat.

ACCEPTABLE ATTRIBUTES.

199. **The Principles, Values and Attributes:**

- a. Revolutionary Commitment:** Embrace the fire of change. Your every action must advance the people’s struggle for justice, equality and self-determination, rejecting complacency and always pushing for a transformed society.
- b. Discipline as a Person:** Maintain self-control in all aspects of life. Avoid excesses, stay focused and lead by example, showing that true strength comes from inner order and reliability.
- c. Dedication to the Cause:** Give your full heart and energy to the movement. Prioritise the collective good over personal gain, working tirelessly to unite our people in the fight for Africa’s rebirth.
- d. Thorough Preparation for Engagements:** Always prepare meticulously before any meeting or engagement. Research topics, anticipate questions and organise your thoughts to contribute effectively and advance the movement’s goals.
- e. Knowledge of Proper Protocols:** Know and use the correct titles, salutations and customs when interacting with people. This shows respect, builds

positive relationships and enhances the movement's credibility in diverse settings.

- f. Confidentiality in Internal Matters:** Uphold strict confidentiality and respect for internal processes and communication protocols. Protect sensitive information to safeguard the movement's strategies and maintain trust among comrades.
- g. Collective Leadership:** Practice collective leadership as a vital attribute. Share responsibilities, value input from all and make decisions together to harness the strength of unity over individual authority.
- h. Respect of Democratic Centralism:** Adhere to democratic centralism, where open debate leads to decisions that are binding on all once adopted. Reject minority reports or dissent after consensus, ensuring disciplined implementation for the movement's progress.
- i. Courage to Speak Openly:** Have the courage to voice your views openly in discussions. Contribute honestly and fearlessly to enrich debates, fostering a culture of bold, constructive participation.
- j. Meticulous Planning and Organisation:** Demonstrate the ability to plan and organise Afrika Mayibuye Movement activities and programmes meticulously. Ensure every detail is accounted for to maximise impact and efficiency in advancing our goals.
- k. Convincing and Effective Communication:** Possess the ability to speak convincingly and effectively, leaving no room for doubt. Articulate the movement's vision with clarity and persuasion to rally support and inspire action.
- l. Informed Decision-Making:** Stay aware of current events, history and global dynamics. Base your choices on facts and analysis, not rumours or impulses, to guide the movement wisely.

- m. Knowledgeable Expertise:** Build a deep understanding of our people's needs, economics, politics and culture. Use this knowledge to solve real problems and craft strategies that empower communities.
- n. Effective Action:** Deliver results that matter. Plan carefully, execute boldly and measure progress, ensuring every effort brings us closer to victory.
- o. Learn Every Day:** Make education a daily habit. Read, discuss and reflect on new ideas to grow stronger, adapting to challenges and keeping the movement innovative.
- p. Willingness to Learn:** Remain humble and open. Seek wisdom from comrades, elders and the masses, recognising that no one knows everything and growth comes from listening.
- q. Honesty Without Compromise:** As Cabral urged, "Tell no lies." Speak truth to power and to the people, building trust that withstands scrutiny and unites us in authenticity.
- r. Dependability in All Matters:** Be someone others can count on. Follow through on promises, meet deadlines and stand firm in crises, proving your reliability to comrades and society.
- s. Self-Sustainability in Resources:** Secure and manage the means needed for our objectives independently. Avoid dependency on outsiders. Generate what we need through creativity and collective effort to fulfil national tasks.
- t. Creativity in Solutions:** Think beyond the ordinary. Innovate ways to overcome obstacles, mobilise resources and engage the people, turning challenges into opportunities for advancement.
- u. Inspiring Confidence in Society:** Lead in a way that reassures and motivates. Through your actions and words, build faith in the movement, showing the people that victory is possible and we are worthy of their support.

- v. Unity Against Factionalism:** Strongly reject divisions within our ranks. Work as one body, avoiding cliques or splits that weaken us. Our strength lies in centralised, collective decision-making.
- w. Rejection of Nepotism:** Appoint and promote based on merit and commitment, not family ties or favours. Ensure fairness so that talent from all corners rises, keeping the movement pure and effective.
- x. Avoidance of Conspiracy:** Shun secret plots or intrigue that breed distrust. Operate transparently, focusing on open strategies that build solidarity rather than suspicion.
- y. Collective Vanguard Spirit:** Set yourselves apart from leaders of other organisations by embodying these qualities holistically. Be the disciplined core that educates, organises and mobilises, always putting the movement's long-term goals above short-term gains.
- z. Rejection of Gossip:** Avoid spreading or engaging in idle talk about others. Gossip erodes trust and diverts energy from the struggle. Focus instead on constructive dialogue that strengthens unity.
- aa. Public Accountability for Private Actions:** Be prepared to openly acknowledge and stand by everything you do, even in private. Transparency in all spheres ensures integrity and prevents hidden weaknesses from undermining the movement.
- ab. Tolerance and Respect for Diversity:** Embrace tolerance and respect as core values. Be very tolerant and accommodating of others, including those with different views, fostering dialogue that builds broader unity while upholding the movement's principles.
- ac. Resistance to Greed:** Reject the drive for personal wealth or quick riches. True leaders prioritise the collective welfare over material gain, ensuring the movement remains uncorrupted and focused on liberation.

200. These principles, values and attributes serve as your compass in navigating the complexities of leadership. In a world rife with betrayals and half-measures, the Afrika Mayibuye Movement requires leaders who stand apart, unwavering in discipline, endless in learning and fierce in unity. We caution you gravely: factionalism fractures revolutions, nepotism corrupts them and conspiracies destroy them from within. Gossip poisons relationships, hidden actions breed suspicion and greed leads to betrayal. Avoid these at all costs, for they have doomed many before us. Instead, sustain yourselves, create boldly, inspire with truth and embrace tolerance to widen our alliances.



O) UNACCEPTABLE ATTRIBUTES AND BEHAVIOURS IN AFRIKA MAYIBUYE MOVEMENT LEADERSHIP.

201. While the principles outlined above illuminate the path to revolutionary excellence, we must now confront the shadows that threaten to engulf our movement. The following unwanted and abhorrent features and attributes are utterly incompatible with the Afrika Mayibuye Movement. They lead inexorably to organisational decay, fostering an environment where opportunism thrives and the masses are alienated. Each one represents a betrayal of the revolutionary cadre we seek to forge – disciplined, selfless and united.

202. We must denounce them vehemently, root them out without mercy and ensure that any leader exhibiting these traits is isolated and corrected, or removed if unrepentant. Failure to act decisively invites catastrophe, as history teaches us through the ruins of movements undone by internal rot.

a. Leaders Who Do Not Love Our People: A revolutionary without profound love for the masses is no revolutionary at all. As Che Guevara declared, “At the risk of seeming ridiculous, let me say that the true revolutionary is guided by a great feeling of love. It is impossible to think of a genuine revolutionary without this quality.” Leaders devoid of this love treat the people as mere tools, exploiting their struggles for personal gain. This detachment breeds indifference to suffering, leading to policies that ignore the grassroots. Such heartlessness erodes trust, turning the movement into an elitist club disconnected from the very souls it claims to liberate. We must cultivate love as the fuel of our fight; without it, degeneration sets in, and the revolution withers.

b. Pompous Leadership: Arrogance and self-importance have no place in our ranks. Pompous leaders strut with inflated egos, dismissing comrades’ contributions and demanding undue deference. This behaviour stifles debate, silences voices and creates hierarchies that contradict our egalitarian ethos. It alienates the masses, who see not servants of the people but overlords in disguise. Organisational decay follows as innovation halts and resentment festers. We demand humility; root out pomposity with sharp criticism, for it poisons the collective spirit and invites failure.

- c. Cultish Leadership That Seeks Personal Power Without Accountability:** Leaders who build personality cults, craving adulation while evading scrutiny, betray the movement's core. They manipulate loyalty to consolidate power, turning comrades into sycophants and decisions into edicts. This unaccountable rule breeds corruption and suppresses dissent, leading to strategic blunders and internal purges. The result is degeneration into authoritarianism, where the revolution serves the leader, not the people. We must enforce collective accountability; any hint of cultism must be crushed decisively to preserve democratic centralism.
- d. Leadership That Shows Off Wealth:** Flaunting opulence amid the people's poverty is a grotesque betrayal. Leaders who parade luxury – mansions, cars or jewels – mock the struggle against inequality. This hypocrisy erodes credibility, as the masses question whose interests are truly served. It fosters envy and division within ranks, accelerating decay as materialism overtakes ideology. True cadres live modestly; we condemn and expel those who prioritise personal splendour, ensuring the movement remains pure and focused.
- e. Corrupt Leaders Who Plan How to Steal Government Resources:** Corruption is the cancer of revolutions. Leaders scheming to plunder public funds divert resources from the people to their pockets, undermining every programme and aspiration. This theft not only starves development but shatters faith in the movement, inviting external exploitation and internal collapse. Degeneration is swift, as greed spreads like wildfire. We must vigilantly investigate and prosecute such traitors; leniency here dooms us to repeat the failures of compromised regimes.
- f. Leaders Who Do Not Honour Their Commitments:** Reliability is the glue of unity. Leaders who break promises erode trust, leaving tasks undone and comrades disillusioned. This unreliability disrupts planning, wastes efforts and signals weakness to opponents. Over time, it leads to organisational chaos and degeneration, as motivation wanes. We forge cadres who stand by their word; those who falter must face correction or removal, for the revolution demands dependability.
- g. Leaders Who Do Not Read and Understand Different Perspectives:** Ignorance is a revolutionary's enemy. Leaders unwilling to study diverse viewpoints remain trapped in dogma, making uninformed decisions that invite disaster. This intellectual laziness stifles growth, breeds errors and

alienates potential allies. Decay ensues as the movement becomes rigid and irrelevant. We insist on daily learning; shun those who refuse, for they drag us into obsolescence.

- h. Gossipers:** Idle chatter is a venomous weapon. Leaders who spread rumours undermine solidarity, sowing seeds of suspicion and division. Gossip diverts energy from the struggle, eroding morale and fostering cliques. It accelerates degeneration by replacing constructive dialogue with destructive intrigue. We condemn gossipers harshly; expose and discipline them to maintain a culture of open, honest communication.
- i. Lazy Leaders Who Do Not Do Their Work:** Laziness is treason to the cause. Leaders shirking duties burden comrades, delaying progress and exposing vulnerabilities. This indolence signals contempt for the masses' sacrifices, leading to inefficiency and loss of momentum. Organisational decay follows as resentment builds and goals falter. We demand tireless effort; lazy elements must be reformed or excised to keep the movement dynamic.
- j. Leaders Who Pull Back and Not Do Their Work Because They Want Their Colleagues to Fail:** Sabotage from within is unforgivable. Leaders withholding effort to undermine peers prioritise ego over unity, creating rifts that enemies exploit. This malicious inaction breeds paranoia and halts advancement, hastening degeneration. We root out such betrayers with vigilance; their presence poisons the collective will.
- k. Leaders Who Promote Tribalism and Regionalism:** Dividing by tribe or region fractures our pan-African vision. Leaders fanning these flames prioritise narrow loyalties over national unity, weakening mobilisation and inviting conflict. This parochialism leads to unequal resource distribution and internal strife, causing rapid decay. We denounce it as counter-revolutionary; promote inclusivity or face expulsion.
- l. Leaders Who Promote Sexism:** Sexism degrades half our people, denying women's full participation. Leaders perpetuating gender bias stifle talent, perpetuate injustice and contradict liberation. It fosters resentment and limits our strength, leading to degeneration through exclusion. We demand equality; sexist attitudes must be confronted and eradicated.

- m. Leaders Who Are Engaged in Violence Against Women and Children:** Violence against the vulnerable is barbaric and anti-revolutionary. Leaders committing such acts betray the movement's protective ethos, traumatising communities and inviting outrage. This brutality erodes moral authority, accelerating decay as support evaporates. We prosecute and remove offenders without hesitation; tolerance here invites collapse.
- n. Leaders Who Are Involved in Sexual Harassment and Demand Sexual Favours From People They Lead:** Exploitation through harassment is a vile abuse of power. Leaders demanding favours coerce and humiliate, destroying trust and morale. This predation creates fear, suppresses voices and leads to mass exodus, causing profound degeneration. We enforce zero tolerance; investigate rigorously and expel perpetrators to safeguard dignity.
- o. Leaders Who Engage in Factionalism:** Factionalism splinter the movement into warring camps. Leaders forming cliques prioritise personal alliances over collective goals, breeding endless conflict and paralysis. This division invites infiltration and defeat, ensuring degeneration. We crush factions through democratic centralism; unity is non-negotiable.
- p. Leaders Who Practice Nepotism:** Appointing kin over merit corrupts fairness. Nepotistic leaders undermine talent, foster resentment and weaken competence. This favouritism erodes legitimacy, leading to inefficiency and decay. We demand meritocracy; expose and correct nepotism decisively.
- q. Leaders Who Generate Conspiracies:** Conspiracy-mongers thrive on secrecy and deceit. Leaders plotting in shadows breed distrust, diverting focus from real struggles. This intrigue fragments unity, inviting betrayal and degeneration. We insist on transparency; conspirators must be isolated and reformed.
- r. Leaders Who Are Driven by Greed and Rush to Accumulate Wealth:** Greed turns leaders into predators. Those chasing quick riches betray the masses, prioritising self over society. This materialism corrupts decisions, alienates supporters and accelerates decay. We condemn greed; live austerely or leave the movement.

s. Leaders Who Tell Lies and Deceive Comrades: Deception is the antithesis of Cabral's truth. Liars erode foundations, leading to misguided actions and shattered alliances. This falsehood invites chaos and degeneration. We demand honesty; liars face severe discipline.

203. In confronting these abhorrent attributes, we forge unbreakable cadres. If ignored, they metastasise, turning our movement into a relic of failed dreams. Act decisively, comrades – vigilance is our shield. Through ruthless self-purification, we ensure the Afrika Mayibuye Movement endures as a force of genuine liberation. By embodying these attributes, you will not only lead effectively but also forge a movement that reclaims Africa's soul. Let us move forward together. Mayibuye iAfrika!

P) CONCLUSION: THE DAWN OF TRUE LIBERATION.

204. Comrades and fellow South Africans, the hour has come to awaken from the long night of betrayal and despair. For too long, our nation has languished under the weight of hollow promises, where liberation turned into a mirage and the dreams of our ancestors faded into shadows. But now, with the Mayibuye Restoration Manifesto as our guiding light, we stand on the threshold of a new era. This document is not merely a declaration; it is a call to arms, a blueprint for reclaiming our sovereignty and building a society where every citizen thrives in dignity and equality. The Afrika Mayibuye Movement emerges not as another fleeting entity in the crowded arena of politics, but as a revolutionary force unlike any that has come before. It rejects the opportunism of past parties, which traded the people's aspirations for personal gain, and instead embodies the unyielding will of the masses to forge their own path.

205. We must agitate for change with the fire of conviction, for the future belongs to those who dare to seize it. No longer can we tolerate the chains of economic exploitation, where vast resources enrich a few while millions endure poverty and joblessness. The Afrika Mayibuye Movement calls upon you to rise, to mobilise in every ward, every village, and every township, transforming indignation into organised action. This is our moment to own the future, to define our destiny free from the dictates of foreign powers or internal elites. Imagine a South Africa where land returns to the tillers, where industries hum with the labour of empowered workers, and where education unlocks the potential of every child. This vision is within our grasp, but it demands unrelenting struggle, unity, and sacrifice. Let us build branches that pulse with the heartbeat of the people, leading social programmes that heal wounds and foster self-reliance.

206. The Afrika Mayibuye Movement is no ordinary formation; it transcends the failures of previous political entities that succumbed to corruption and division. Those past efforts, mired in narrow interests and disconnected from the grassroots, could not sustain the revolutionary spirit needed for true emancipation. In contrast, our movement is forged in the crucible of scientific socialism adapted to South African realities, integrating traditional wisdom, religious values, and the voices of women, youth, and the disabled. It stands as a beacon of ethical politics, where leaders serve selflessly and accountability reigns supreme. For once, let us collectively demonstrate that good and ethical revolutionary politics can occur, proving that integrity and principle can triumph over cynicism and greed.

This is our pledge: to create a politics rooted in the people's power, where decisions flow from the bottom up and justice is not negotiable.

207. Hear this clarion call: own the future, define the destiny of our beloved land. The Afrika Mayibuye Movement is the last hope for the people of South Africa, for Afrika, and indeed for the world. In a global order plagued by inequality and imperialism, our success will inspire oppressed nations everywhere to break free. We carry the torch for a continent that has suffered centuries of plunder, showing that self-determination and collective prosperity are possible. Cadres, never hesitate or surrender in the correctness of this Movement. Your resolve must be ironclad, your actions resolute, for the path ahead is fraught with challenges from entrenched forces that fear our rise. Stand firm in the knowledge that history bends toward those who fight with truth on their side.

208. Let us march forward with the unbreakable spirit of our forebears, who envisioned a free Afrika. The Mayibuye Restoration Manifesto is our compass, pointing toward a society of shared abundance, where no one is left behind. Agitate in factories, fields, and streets; educate your neighbours on the power of unity; organise relentlessly against injustice. The future we seek is one of full industrialisation, where productive forces flourish under the people's control, generating wealth that serves all. It is a future of restored dignity, where Africans reclaim their narrative and build institutions that reflect our values. Comrades, the time for hesitation is over. Embrace this Movement as the vehicle for transformation, the embodiment of ethical revolution. Together, we will prove that good politics, grounded in principle and action, can reshape our world. Afrika Mayibuye! Let Africa return, through our hands and our hearts.

209. The Afrika Mayibuye Movement invites every South African to join this sacred endeavour, transcending old divisions to forge a new nation. Our agitation is not born of anger alone but of love for our people and faith in their potential. The world watches as we demonstrate that revolutionary ethics can prevail, that politics can be a force for genuine good. Never waver, cadres; your steadfastness will light the way. Own the future, define the destiny, and let the Mayibuye spirit ignite eternal change. For South Africa, for Afrika, for humanity: victory is ours. **MAYIBUYE iAFRIKA!**

MAYIBUYE iAFRIKA!

AFRIKA MAYIBUYE
RESTORATION MANIFESTO

