

# MAYIBUYE JOURNAL



ISSUE 0006

13 OCTOBER 2025



# LETTER FROM THE PRESIDENT: AFRIKA MAYIBUYE MOVEMENT SHOULD BE VANGUARD OF LIBERATION FORCES IN SOUTH AFRICA.

By Nyiko Floyd Shivambu  
President

In the vast expanse of Africa's turbulent history, liberation movements have risen like mighty rivers, carving paths through the rocks of colonial oppression to deliver political independence and a semblance of inclusion. From the sands of Algeria to the nushes of Zimbabwe, these forces mobilised the masses, confronted imperial powers, and shattered the chains of overt domination.

Yet, as the dust of battle settled, a profound truth emerged: these movements, valiant in the fight for flags and anthems, proved woefully inadequate as instruments for thoroughgoing socio-economic and cultural transformation. They secured the throne but left the people in the shadows of poverty, inequality, and neocolonial dependency. Political freedom, devoid of economic sovereignty, became a hollow echo, a betrayal of the very souls who bled for it.

Let us perhaps give an honest assessment of all the major liberation movements that swept across the continent.

The Front de Libération Nationale (FLN) in Algeria waged a fierce war against French colonialism, achieving independence in 1962, but its post-colonial state grappled with economic stagnation and elite capture, failing to industrialise key sectors like oil beyond foreign dependency.

The Movimento Popular de Libertação de Angola (MPLA) triumphed over Portuguese rule in 1975, yet Angola's oil-rich economy remains plagued by corruption and inequality, with little progress in diversifying agriculture or manufacturing. In Mozambique, the Frente de Libertação de Moçambique (FRELIMO) ended colonial rule in 1975, but civil war and neoliberal reforms eroded gains, leaving rural economies underdeveloped and reliant on the Partido Africano para a Independência da Guiné e Cabo Verde (PAIGC), under Amílcar Cabral's visionary leadership, secured freedom for Guinea-Bissau and Cape Verde in 1974, yet internal strife and economic isolation hindered sustainable growth in fisheries and agriculture.

Zimbabwe's Zimbabwe African National Union–Patriotic Front (ZANU–PF) overthrew white minority rule in 1980, but land reforms descended into chaos, crippling agriculture and industry without building inclusive economic structures.

Namibia's South West Africa People's Organisation (SWAPO) achieved independence in 1990, yet mining sectors remain foreign-dominated, with persistent unemployment and inequality. In Ghana, Kwame Nkrumah's Convention People's Party (CPP) led the charge for independence in 1957, but coups and debt crippled industrial ambitions.

Kenya's Mau Mau uprising paved the way for freedom in 1963, but land remained in elite hands, stunting agrarian transformation. Tanzania's Tanganyika African National Union (TANU) under Julius Nyerere fostered Ujamaa socialism after 1961 independence, yet economic experiments faltered amid global pressures. Eritrea's Eritrean People's Liberation Front (EPLF) won sovereignty in 1993, but isolationism stalled economic diversification.

Ethiopia's Tigray People's Liberation Front (TPLF) contributed to overthrowing the Derg in 1991, yet ethnic conflicts undermined developmental strides. Western Sahara's Polisario Front continues its struggle against Moroccan occupation since 1976, with resource exploitation benefiting outsiders.



These movements, while heroic in dismantling colonial administrations, seldom penetrated the economic fortresses built by imperialism. Industries languished under foreign control, agriculture remained subsistence-level, and wealth flowed outward, leaving the people ensnared in cycles of underdevelopment.

As Frantz Fanon so incisively observed in *The Wretched of the Earth*, the national bourgeoisie that inherits power from colonialism lacks the vision and will to transform the economy. "This economy has always developed outside the limits of their knowledge.



***Political freedom, devoid of economic sovereignty, became a hollow echo, a betrayal of the very souls who bled for it.***

They have nothing more than an approximate, bookish acquaintance with the actual and potential resources of their country." Fanon's words ring true across the continent: the liberators became intermediaries for neocolonialism, their grasp on economic realities superficial, their actions perpetuating exploitation rather than eradicating it.

In South Africa, this betrayal manifests with stark clarity, as aptly demonstrated and expressed in the Mayibuye Consultation Process and the Afrika Mayibuye Restoration Manifesto.

The liberation movement, once a beacon of hope, has dismally failed to deliver true emancipation, succumbing to the snares of compromise and corruption.

The Mayibuye Consultation Process revealed the depths of this failure. Culminating in the manifesto's launch in September 2025, it diagnoses a nation trapped in cycles of despair, where the 1994 transition preserved white economic hegemony through negotiated settlements that protected property rights and embraced neoliberal policies.

This is demonstrated by key factors, each a wound festering in the body politic, crying out for revolutionary healing.

First, land dispossession haunts the black majority like a relentless spectre, with 72 per cent of farms and agricultural holdings owned by whites who comprise a mere 7.3 per cent of the population. Generations toil on soil stolen from their ancestors, reduced to squatters in their own homeland, while elites dither on redistribution, condemning millions to rural destitution and urban squalor.

Second, unemployment ravages the soul of the nation, exceeding 42.9 per cent and afflicting over 12 million, disproportionately black Africans at over 36 per cent compared to whites at seven per cent. Youth wander aimlessly, their potential crushed under the boot of exclusion, fueling a powder keg of despair that explodes in social unrest.

Third, national debt spirals to R6 trillion in 2025, with R426 billion siphoned annually for servicing, starving essential services and binding future generations to the whims of international lenders, a neocolonial noose tightening around the people's necks.

Fourth, crime surges unchecked, ranking South Africa fifth globally, with over 27,000 murders yearly and 75 daily, terrorising townships where poverty breeds desperation, and the state fails to protect its own, leaving families shattered and communities in perpetual fear.

Fifth, corruption devours the public purse, with over 46,000 complaints since 2012, burdening state enterprises like Eskom with R500 billion in debt, as graft enriches the few while the masses languish, a betrayal that mocks the sacrifices of the struggle.

Sixth, inequality festers with a Gini coefficient of 0.63, the world's highest, where 55 per cent wallow in poverty amid opulent enclaves, a chasm that divides souls and sows seeds of revolution.

Seventh, education crumbles, producing unskilled graduates from systems where over 3,000 schools still use pit latrines, excluding thousands from higher learning, dooming the youth to cycles of ignorance and underachievement, a deliberate sabotage of the nation's future.



Amidst this wreckage, the Afrika Mayibuye Movement emerges as the only solution to South Africa's crises, the sole true liberation movement in a landscape barren of genuine alternatives.

Founded in September 2025 and led by a committed and honest collective, it rejects the cultish, self-serving politics of existing formations, rising from the people's collective wisdom as a 21st-century force for total emancipation. Where others have capitulated to neoliberalism and elite capture, Mayibuye stands unyielding, a people's thunder against the storm of oppression.

No other movement exists with this purity of purpose, for the old guards have morphed into guardians of inequality, their promises evaporated into the ether of betrayal. Mayibuye fills this void, mobilising the masses not as voters but as architects of their destiny, echoing Cabral's insistence that the people fight not for ideas but for material benefits, peace, and progress.



***The liberation movement, once a beacon of hope, has dismally failed to deliver true emancipation, succumbing to the snares of compromise and corruption.***

It alone grasps that liberation cannot be partial; it must engulf the political, economic, and cultural realms, dismantling the vestiges of apartheid and colonialism that linger like ghosts.

In carrying out its liberation tasks, Mayibuye must be guided by superior logic and alternatives, rejecting the flawed compromises of the past in favour of evidence-based, revolutionary solutions that harness technology and research to resolve systemic ills.

It must encourage the people to learn and gain expertise, fostering continuous ideological education and skill development to build a capable cadre, transforming passive subjects into proactive builders of society. Above all, it must remain corruption-free, with transparency and accountability as its bedrock, rooting out graft like a cancer before it metastasises, ensuring that power serves the collective rather than the self.

The mission of Mayibuye is five-fold, a comprehensive blueprint for renewal drawn from the people's aspirations.

First, total political freedom: achieving uncompromised sovereignty where the masses exercise genuine power, dismantling elite capture through participatory democracy and servant leadership.

Second, total economic freedom: reclaiming land, minerals, and resources for public benefit, driving industrialisation to absorb labour and localise production, breaking the chains of dependency.

Third, total cultural freedom and decolonisation: restoring African epistemologies, languages, and traditions, honouring traditional leadership while rejecting Eurocentric alienation that has estranged us from our heritage.

Fourth, to build a progressive developmental state: autonomous from capitalist manipulation, with a merit-based bureaucracy investing in education, infrastructure, and inclusive growth for holistic advancement.



Fifth, to be a caring organisation: treating people as human beings, addressing immediate crises through social assistance in healthcare, education, and jobs, alleviating suffering even before seizing state power.

As a movement or leader of the new liberation movement, Afrika Mayibuye Movement must understand that it is not just a political party but a movement. It transcends the narrow confines of electoral politics, embodying the collective will of the oppressed, a living organism that pulses with the rhythms of the people's struggles and aspirations.

Like the liberation fronts of old, yet wiser and more resolute, Mayibuye must lead and integrate all sectors of society, forging them into a unified force against exploitation.

It will lead women, who bear the brunt of patriarchal and economic oppression, to dismantle gender hierarchies and claim their rightful place in decision-making, ensuring that liberation is incomplete without their emancipation.

Youth, the vanguard of change, must be mobilised for their energy and innovation drive the revolution forward, breaking cycles of unemployment and despair through education and empowerment.

Students, as thinkers and agitators, will be guided to challenge colonial curricula and build knowledge systems rooted in African realities, fostering critical consciousness for societal transformation.

Medics, guardians of health, will advocate for universal care, combating inequalities that leave the poor to die untreated. Workers, the backbone of the economy, must unionise under Mayibuye to seize control of production, ending exploitation and securing fair wages and conditions. Professionals, from engineers to lawyers, will apply their expertise to national development, redirecting skills from serving elites to building infrastructure and justice for all.

Civic organisations, rooted in communities, will amplify grassroots voices, coordinating local resistances into national momentum. People with disabilities, often marginalised, must be centred to ensure inclusive policies that affirm their dignity and contributions, removing barriers to participation.

Farmers will reclaim land for sustainable agriculture, feeding the nation and breaking foreign monopolies. Artists and cultural workers will revive indigenous expressions, using creativity to inspire and educate the masses.

Educators will reform schooling to liberate minds, instilling values of equality and self-reliance.



Entrepreneurs from informal sectors will be supported to formalise and thrive, fostering economic independence. Veterans of past struggles will provide wisdom, linking historical battles to current ones.

These components, woven together, form the tapestry of a true movement, where every sector contributes to the collective liberation, echoing Fanon's call for a new humanity born from struggle.

As a movement, Afrika Mayibuye Movement must pay particular attention to two neglected sectors in society which are traditional leadership and religious leadership. These pillars, often sidelined in modern politics, hold the keys to cultural integrity and moral guidance, essential for a decolonised future.

Traditional leadership, custodians of ancestral wisdom and communal governance, must be revitalised within Mayibuye's framework. Historically, during the liberation struggle, traditional leaders played pivotal roles in resisting apartheid, mobilising rural populations and preserving cultural resistance against colonial divide-and-rule tactics. Yet post-1994, they have been relegated to ceremonial roles, their authority undermined by democratic structures that fail to integrate indigenous systems.

Mayibuye recognises that true liberation demands honouring these leaders as partners in development, empowering them to oversee land restitution, conflict resolution, and cultural preservation in rural areas. By incorporating traditional councils into decision-making, the movement can bridge urban-rural divides, ensuring that development respects customary laws and fosters unity.

This approach counters the waning fortunes of traditional authority, transforming it into a force for progressive change, as Cabral envisioned when he spoke of reclaiming culture as the foundation of national liberation.



Religious leadership, bearers of spiritual solace and ethical direction, demands equal focus, with Mayibuye reaffirming a position of self-regulation instead of government regulation as is being introduced by the invasive and intrusive Commission for the Promotion and Protection of the Rights of Cultural, Religious and Linguistic Communities (CRL Rights Commission).

Recent developments, including the establishment of a Section 22 oversight committee in 2025, have sparked outrage among faith communities, viewed as a threat to constitutional freedoms and an overreach that could stifle religious autonomy. Churches and religious bodies argue that such state intervention opens doors to control, echoing colonial manipulations of faith for domination.

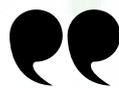
Mayibuye stands firmly against this, advocating for peer-review mechanisms within religious sectors to address abuses, ensuring accountability without eroding the sacred right to worship freely. This stance protects the moral fabric of society, allowing religious leaders to guide ethical renewal and social justice, unhindered by bureaucratic intrusion,

In line with Fanon's critique of bourgeois states that suppress genuine popular expression.

As Fanon warned of the national bourgeoisie's narcissism and Cabral urged the reclamation of culture as the seed of liberation, so must Mayibuye ignite the flame of true revolution. It calls upon every African to rise, not in fragmented whispers but in unified roar, to shatter the shackles and reclaim the continent's soul. Failure is not an option; it would condemn generations to suffering. Yet with Mayibuye as vanguard, victory is certain, for it embodies the unyielding will of the oppressed.

Afrika Mayibuye!

Let Africa return, through our hands and hearts.



***Afrika Mayibuye  
Movement must pay  
particular attention to  
two neglected sectors in  
society which are  
traditional leadership  
and religious leadership***

# AFRIKA MAYIBUYE MOVEMENT UNVEILS GUIDELINES FOR BRANCH ESTABLISHMENT

By Siphephile Mahlaba,  
Secretary General



Afrika Mayibuye Movement, a dynamic force for political, social, and economic transformation, has long emphasized the centrality of its branches in mobilizing communities, workplaces, institutions, and voting districts.

The branch is where the aspirations of our people are given voice, where strategies are forged, and where the revolutionary spirit of Afrika Mayibuye comes to life.

In a landmark resolution adopted at the Officials Meeting on October 9, 2025, Afrika Mayibuye Movement has released its Guidelines on Launching Branches, a pivotal framework set to strengthen the Movement's grassroots structures and amplify its revolutionary mission.

These guidelines, rooted in the principles of the Movement's Constitution and Restoration Manifesto, are designed to ensure that branches remain the heartbeat of the organization's political, ideological, and social work.

The newly released guidelines provide a clear and comprehensive roadmap for establishing and operating branches, ensuring they embody the Movement's core values of unity, inclusivity, and revolutionary purpose. These guidelines are not merely administrative; they are a call to action for all members and leaders to build disciplined, vibrant, and community-centered branches that drive the Movement's transformative agenda.

A Mayibuye Branch serves as the foundational organizational unit of the Movement, acting as the primary platform for mobilizing members where they live, work, study, and engage in community activities. The guidelines outline three distinct forms of branches:

**1. Voting District (VD) Branch:**

These grassroots structures operate within designated voting districts, focusing on mobilizing voters and advancing the Movement's political programmes at the local level.

**2. Ward Branch:** Operating at the ward level, these branches coordinate broader community-based initiatives across multiple voting districts, ensuring the Movement's campaigns are effectively implemented.

**3. Institutional Branch:** Established in workplaces, educational institutions, and other organized settings, these branches mobilize workers, students, and professionals to advance the Movement's agenda in specialized environments.

The guidelines underscore the importance of discipline, inclusivity, and community-centeredness in branch operations.

They emphasize that branches must align with the Movement's Constitution and Restoration Manifesto, fostering spaces where all members are empowered to contribute to the struggle for restoration and justice.

The guidelines also outline the processes for forming branches, the roles and responsibilities of branch leadership, and mechanisms for ensuring accountability. By adhering to these principles, the Movement aims to create branches that are not only functional but also dynamic hubs of activism and dialogue. The release of these guidelines comes at a critical juncture for the Afrika Mayibuye Movement, as it seeks to expand its reach and deepen its impact across the continent.





Members with inquiries or requiring assistance are encouraged to contact the Office of the Secretary General or their respective regional leadership. As Afrika Mayibuye Movement continues its march toward a restored and just Afrika, these guidelines stand as a testament to its commitment to disciplined, inclusive, and revolutionary organizing. The call is clear: comrades, let us build branches that reflect the strength and spirit of our collective struggle.

The branch, as the primary vehicle for engagement, is tasked with translating the Movement's vision into tangible outcomes listening to the concerns of communities, developing solutions, and mobilizing people to take ownership of their future. We urge all members to approach the guidelines with diligence and commitment, emphasizing that the establishment of strong branches is a revolutionary imperative.



For those seeking further clarity, the full guidelines are available on the Movement's official website:

<https://afrikamayibuye.org/documents/Branch-Guidelines-October-2025.pdf>.

# **BUILDING A REVOLUTIONARY POLITICAL EDUCATION FRAMEWORK: EMPOWERING MEMBERSHIP TO ATTAIN TOTAL FREEDOM AND EMANCIPATION NOW!**

**By Tumelo Mlangeni**  
**head of Political Education and Publication**

Political Education and Publication stands at a pivotal moment in shaping the ideological and practical direction of our movement.

The Political Education Framework, currently at the Training Manual approval stage by the Officials, is a transformative blueprint designed to equip our membership with the knowledge, analytical tools, and revolutionary vision needed to confront South Africa's challenges. This framework will convene Researchers and Political Facilitators from all nine provinces, tasking them with guiding members across 54 regions through the Restoration Manifesto, the Constitution, and the movement's foundational guidelines.

Our mission is to arm our members with a deep understanding of South Africa's historical and contemporary struggles while fostering innovative solutions to the economic, political, and social crises facing our nation, continent, and diaspora.

The Political Education Program is rooted in a comprehensive understanding of South Africa's history, from its pre-colonial resistance to the present neo-colonial and global capitalist dispensation.

We will trace the arc of resistance beginning with the Khoikhoi Salt River Battle victory against Portuguese invaders in 1510, through the heroic Frontier Wars led by AmaXhosa from 1779 to 1879, and the pre-1912 efforts to consolidate the struggle against colonial occupation by visionaries like Thomas Phikela, Mapogo Makgatho, and Dr. Benson Rabusana.



The formation of the African National Congress, the radical epoch of AP Mda, Robert Sobukwe, and Mxolisi Majombozi, and the Black Consciousness generation led by Winnie Motlalepule Kgware, Steve Bantu Biko, and Onkgopotse Tiro will serve as pillars of inspiration. These struggles against apartheid and capitalism provide a historical lens through which we contextualize our current challenges.

Our program will not only celebrate these legacies but also critically analyze the transition from colonial apartheid to the neo-colonial order, shaped by global capitalist influences. By drawing from the Restoration Manifesto and our Constitution, the framework will empower members to understand the dynamics of South Africa, Africa, the diaspora, and the world, while articulating bold solutions to systemic inequities.

Central to our Political Education Program is a rigorous examination of South Africa's economic landscape, which has been mired in stagnation for the past seven years due to the absence of a coherent industrial development strategy.

The program will dissect the structural flaws in the economy, highlighting how the lack of industrialization has perpetuated unemployment, inequality, and poverty. We will challenge members to develop alternative economic models that prioritize inclusive growth, industrialization, and equitable resource distribution.

The framework will provide a province-by-province analysis of economic contributions and challenges, fostering tailored solutions to regional disparities, including the contribution of each province to the National GDP, its key industries and how we could intervene to optimize economic performance:

**1. Gauteng (34.5%, R2.4 Trillion):**

Dominated by finance, real estate, business services, manufacturing, government services, and trade, Gauteng is the economic powerhouse of South Africa. However, its wealth is concentrated, leaving many communities marginalized. Our program will explore ways to democratize financial services, promote small-scale manufacturing, expand trade opportunities.



*The program will dissect the structural flaws in the economy, highlighting how the lack of industrialization has perpetuated unemployment, inequality, and poverty.*

**2. KwaZulu-Natal (16.0%, R1.1 Trillion):** With strengths in manufacturing, agriculture, tourism, and logistics, KZN has significant potential. The framework will focus on modernizing agriculture, enhancing port efficiency, and developing sustainable tourism models that benefit local communities rather than multinational corporations.

**3. Western Cape (13.7%, R965 Billion):** The province excels in finance, trade, catering, accommodation, manufacturing, and agriculture. Our program will challenge members to address the province's stark inequalities.

**4. Eastern Cape (7.5%, R528 Billion):** Reliant on, trade, manufacturing, and agriculture, the Eastern Cape faces high unemployment and rural neglect. The framework will encourage strategies to revitalize manufacturing and support small-scale farmers to drive economic growth.

**5. Mpumalanga (7.3%, R514 Billion):** Mining, manufacturing, agriculture, and energy dominate Mpumalanga's economy. The program will advocate for diversifying beyond mining, promoting sustainable agriculture, and investing in renewable energy to create jobs.

**6. Limpopo (7.0%, R493 Billion):** With mining (platinum, iron ore), agriculture, tourism, and manufacturing, Limpopo has untapped potential. The framework will explore ways to expand agricultural value chains, promote eco-tourism, and support small-scale miners.

**7. North West (6.5%, R458 Billion):** Heavily reliant on mining (platinum, gold) and agriculture, North West suffers from the marginalization of small-scale miners. Our program will prioritize policies to integrate small-scale miners into the economy and diversify agricultural production.

**8. Free State (5.0%, R352 Billion):** Known for agriculture, and mining, the Free State is the maize heartland. The framework will propose strategies to modernize agriculture.

**9. Northern Cape (2.1%, R148 Billion):** Mining, agriculture, renewable energy, and tourism define the Northern Cape. The program will address the exclusion of small-scale miners and promote renewable energy as a driver of inclusive growth.

The Political Education Program will present a coherent critique of South Africa's political infrastructure, anchored in a flawed constitutional democracy led by unelected elites. We will expose how this system perpetuates inequality and stifles true democratic participation. Members will be challenged to envision alternative governance models that prioritize accountability, grassroots participation, and economic justice. A key component of the framework is empowering members to develop province-specific solutions that address narrow economic concentrations.

By fostering innovation, the program will encourage strategies to diversify industries, support small-scale enterprises, and promote sustainable development. The Political Education Framework is more than a training manual; it is a revolutionary tool to awaken, educate, and mobilize our membership.



By grounding our program in South Africa's rich history of resistance, analyzing the current economic and political crises, and fostering province-specific solutions we aim to build a movement capable of transforming South Africa, Africa, and the diaspora.

Our Researchers and Political Facilitators will lead this charge, ensuring that every member is equipped to confront the challenges of our time and build a future rooted in justice, equity, and self-determination. Let us rise to the occasion and shape a South Africa that reflects the aspirations of its people. The struggle continues, and through political education, we will forge the path to true liberation.

# THE CITY OF MOANING AND NON – BLOOMING ROSES, THE MANGAUNG METRO MUNICIPALITY'S SERVICE DELIVERY MANTRA!

**By: Victor Nyembe**  
**NCT Member – Afrika Mayibuye Movement.**

Mangaung Metro Municipality has turned to be a shadow of its former self. The metropolitan municipality has dismally failed in its duty to serve the community of Mangaung residents and communities. Service delivery has come to a halt for years and the main focus was to steal monies by the political top bros who run the municipality.

Much of the energy is on servicing cadres and politicians of the ANC in the region & province. The Metro has become a dead elephant and an employment agency for many ANC members, cadres, comrades, and friends of those whom have swelled the ranks of leadership positions in Free State Province. As we speak, the AG year in and year out had published very worrying picture of irregular expenditure and all kind of irregularities that had spread like cancer throughout the municipality. There is no investment for infrastructure programs, the main municipality roads are riddled with potholes, some streets are littered with raw sewerage that has been normalized.

The Mangaung Metropolitan Municipality has received consecutive qualified audit opinions for the three consecutive years of 2023/24, 2022/23, and 2021/22 financial years, indicating ongoing issues with financial mismanagement, improper planning, and not well-structured governance. Key problems include poor financial management, weak internal controls, significant irregular and wasteful expenditure, and infrastructure maintenance deficits. There's a noted misalignment between the municipality's planning documents and its actual budget, alongside failures in procurement and accountability, with the Auditor-General of South Africa expressing serious concerns about the overall situation.





***There is no investment for infrastructure programs, the main municipality roads are riddled with potholes,***

Specific Issues Highlighted

### **1. Financial Management:**

Persistently poor financial management, weak internal controls and lack of proper financial planning have been identified.

### **2. Irregular and Wasteful Expenditure:**

The municipality has accumulated significant amounts of both irregular and wasteful expenditure.

### **3. Infrastructure:**

There is a critical lack of capital expenditure on maintenance, with only 2% allocated compared to the recommended 8%.

### **4. Procurement and Accountability:**

The audit revealed a deterioration in procurement and contract management, with a failure by management to drive proper accountability for irregularities.

### **5. Planning Misalignment:**

There is a disconnect between the municipality's IDP and its Service Delivery and Budget Implementation Plan (SDBIP), leading to poor alignment with its overall budget.

### **6. Governance Failures:**

The Standing Committee on Public Accounts (SCOPA) highlighted governance failures that are hampering service delivery.

### **7. Audit Outcomes**

The municipality has now received three consecutive qualified audit opinions for the 2021/22, 2022/23, and 2023/24 financial years. This is a continuation of a trend of regression in audit outcomes, with a disclaimer on the audit of predetermined objectives in 2021/22.

### **8. Implications**

These persistent issues and consecutive poor audit outcomes raise serious concerns about the municipality's ability to effectively deliver basic services to its residents.

## 9. The Auditor-General's Report

The AG's report indicates that despite interventions and recovery plans, the municipality has shown little improvement.

A new cadre of leadership is needed in a form of Afrika Mayibuye Movement to take over the municipality and restore hope for the voiceless and poor residents of the Metro.

Billions of rands have been siphoned by political and administrative criminal syndicates that operate in that municipality including ghost workers that continues to wreak havoc in this only Metropolitan Municipality in the Free State Province. Workers do not do what they are employed to do, their focus is to make sure that they work after 5pm in order to claim overtime so they go home with sound and sizable salaries.

The municipality is leaderless in two fronts, political and administrative. As a result of all the aforementioned, the Afrika Mayibuye Movement presents a much needed and long-desired form of government and it's in tandem governance.



Through its Restoration Manifesto, the Mayibuye is committing to abolish tenders which seems to be the centre and cost of all the governmental impasse and failures. Every comrade, leader, and even aspiring compradore bourgeois are solely coming into business with the intention to demand tenders from their friends and leaders who run this municipality.

As part of Afrika Mayibuye Movement' plan to rescue the Mangaung Metropolitan Municipality's challenges, the Mayibuye is going to abolish Tenders and build capable state and properly run Municipalities with highly skilled and qualified graduates and individuals.

Every sector of society must form part of governance structures so that they represent their respective sectors and make meaningful inputs on the IDP & Budgets of their municipality. Royal and traditional leaders are going to be included during initiation face, planning face, and implementation faces of all municipal budget and integrated development plans in Mayibuye Led Governments.

Through policy formulations, each community stakeholder is going to form part of Mayibuye Councilors whom are going to lead all Mayibuye municipal governments to assure everyone in their communities that their voices are going to be equally represented and their lives and livelihoods are going to change for real and for good through the political vehicle of Afrika Mayibuye Movement.

Afrika Mayibuye Movement has proven beyond any measurable and reasonable doubt that it is not just an ordinary political party to be compared to others, but a well-oiled machinery that has and had already started performing most of government's roles without being in power yet. Through its social Assistance Programs, people of South Africa have tasted true freedom and emancipation by benefitting already.

Where there's no water, boreholes have been installed; where there's no proper health services, through Mayibuye Medics people were able to be given primary health care and more. Where families were in bad and low spirits, moral regeneration and religious support was provided by the Chaplaincy. Where Traditional Leadership was in destitute, Mayibuye was able to give support and reintegrate them in all aspects of community leadership and governance through Mayibuye Traditional Leadership Desk also.

We are reminding all South Africans that they have assisted this gigantic revolutionary vehicle from its founding and Consultation stages thus far; and we have together passed the Midwifery stage and the baby is here alive and healthy; now we all have a commitment and responsibility to make it thrive through our unwavering support and much needed love, so we deliver this baby to be our Government of the day and help us achieve real changes. The land that was promised to us many years ago is almost here, Mangaung Metro residents, let's give Afrika Mayibuye Movement our last push and support, so we attain total freedom and emancipation now!

# DEMOCRATIC CENTRALISM: A PILLAR OF THE AFRIKA MAYIBUYE MOVEMENT

By Zakhele Sikhkhane  
KwaZulu Natal, EtheKwini  
Sub-region: North-central

Democratic centralism is a cornerstone of the Afrika Mayibuye Movement's constitutional framework. This political principle ensures that decisions are made through democratic consultation, but once finalized, they are binding on all members, fostering unity and decisive action. Within the movement, leadership and delegates collaborate to make decisions, which are then collectively implemented with discipline and commitment.

I witnessed the embodiment of democratic centralism on October 6, 2025, during a strategic meeting at the Al Ansaar Foundation in Durban, attended by the National and Provincial Core Teams. The process was marked by inclusive consultation, respect for hierarchical structures, and acknowledgment of diverse perspectives, including those of political opponents. The Mayibuye Movement actively cultivates a culture of inclusivity, recognizing religious practices, traditional leaders (Amakhosi), and other stakeholders—not merely in theory but in practice.

The movement's rallying cry, "Total Freedom and Emancipation," inspires hope and unity. In line with democratic centralism, minority views within the party align with majority decisions, ensuring organizational coherence.



Decisions from higher party bodies are binding on lower structures and individual members, prohibiting organized factions that could undermine unity. This disciplined approach strengthens the movement's ability to present a unified front to the public and its adversaries.

Mayibuye Movement encourages open debate and intellectual freedom among its members to harness collective wisdom. However, this freedom is balanced with the need for unity of action, a hallmark of democratic centralism.

Party officials emphasize the importance of studying the Manifesto to ensure members fully grasp the movement's objectives. This culture of education and engagement reinforces organizational discipline while empowering members to contribute to the movement's vision.

The adoption of democratic centralism reflects the Mayibuye Movement's revolutionary ambition to represent the will of the African masses. Yet, it also presents a critical challenge: can the movement institutionalize genuine democracy within its ranks, or will it risk following the path of other revolutionary movements that prioritized political survival over internal democracy? The success of this principle will depend on the movement's ability to balance disciplined unity with vibrant, inclusive participation.



# RESTORING INTEGRITY AND SERVICE: AFRIKA MAYIBUYE MOVEMENT'S PLAN TO RESCUE MUNICIPALITIES.

By Sam Mamotheti  
Member of Afrika Mayibuye Movement

South Africa's municipalities, once envisioned as the engines of local development and people-centered governance, have become symbols of decay and dysfunction.

Over the past decade, the Auditor-General has repeatedly raised the alarm billions of rands lost to mismanagement, unauthorized expenditure, and outright theft. Since 2012, more than 46,000 corruption complaints have been filed across various government departments, with a significant portion pointing directly to local municipalities.

This cancer of corruption has drained public coffers, crippled service delivery, and destroyed the trust between citizens and their local governments. In communities across the nation from Limpopo to the Eastern Cape, from North West to KwaZulu-Natal, people live amid piles of uncollected waste, pothole-riddled roads, and dry taps. Public facilities lie in ruins while officials drive luxury vehicles and attend endless conferences that yield no solutions.

What was meant to be the sphere of government closest to the people has instead become the farthest from their reality. Municipalities are collapsing under the weight of corruption, incompetence, and political patronage. It is no surprise that almost every municipality in the country is now deemed dysfunctional, unable to carry out even the simplest of administrative or developmental tasks.



The rot in municipalities did not happen overnight. It is the result of decades of weak accountability, politicized appointments, and a culture of impunity.

Cadre deployment without competence has placed people in positions they neither understand nor respect. Tender manipulation has replaced genuine service delivery. Municipal budgets, which should uplift communities, have become feeding troughs for connected elites and corrupt networks.

As a result, local economies have withered. Small businesses dependent on municipal infrastructure and local procurement are suffocated by delayed payments and corrupt tender systems. Youth unemployment deepens as local opportunities vanish. Communities, robbed of hope, turn to protests not out of hatred for government, but out of frustration with betrayal.

Afrika Mayibuye Movement enters this landscape not as another political organization seeking votes, but as a revolutionary movement of restoration- a return to ethical leadership, people-centered governance, and transparent development.

Mayibuye recognizes that true transformation begins at the grassroots level. A nation cannot prosper when its municipalities are bankrupt and broken. The foundation of the state must be rebuilt where people live in their towns, townships, and villages.

Here is how Afrika Mayibuye Movement should do things differently to rescue municipalities and restore dignity to local governance:

### **1. Merit-Based Appointments and Leadership Accountability**

Under Mayibuye governance, only qualified, competent, and ethical individuals should serve in municipal management positions. The era of political deployment will end.



All senior appointments should be subjected to public vetting and transparent performance reviews. Mayors and municipal managers must sign service delivery contracts that can be terminated for non-performance.

## **2. Community Oversight Committees**

Afrika Mayibuye Movement should establish independent community oversight committees in every municipality, composed of civil society leaders, business owners, youth representatives, and church leaders to monitor budgets, projects, and procurement processes. Every tender and expenditure will be open to public scrutiny.



## **3. Digital Transparency and Open Budgets**

Mayibuye should champion the creation of a Digital Municipal Transparency Portal, where residents can track municipal income, spending, and project progress in real time. Every cent collected from rates and taxes must be accounted for publicly.

## **4. Empowering Local Economies**

Instead of outsourcing to large, politically connected companies, Mayibuye municipalities must prioritize local contractors, youth cooperatives, and community-based enterprises. This ensures that money circulates within the community and creates sustainable local jobs.

## **5. Zero-Tolerance Anti-Corruption Unit**

A specialized Municipal Integrity Unit must be formed to investigate and prosecute corruption swiftly, working in collaboration with independent auditors and the justice system. Officials found guilty of corruption will face lifetime bans from public service.

## 6. Rebuilding Basic Services and Infrastructure

Afrika Mayibuye Movement should launch a **Municipal Renewal Programme**, focusing on restoring reliable waste collection, road maintenance, water supply, and sanitation. These are not luxuries but basic rights and the foundation for community dignity.

## 7. Youth Inclusion and Innovation in Governance

The movement believes that young people are not the future but the present. Mayibuye should create **Municipal Youth Innovation Councils** to integrate new ideas, technology, and entrepreneurship into local government planning and service delivery.

Corruption is not just an economic crime — it is a moral one. It steals from the poor and kills the dream of freedom that so many sacrificed for. Afrika Mayibuye Movement stands firm in the conviction that **South Africa can only rise when honesty becomes the standard, not the exception.**

Through disciplined leadership, transparency, and people-first governance, Mayibuye should restore the broken link between the people and their municipalities. Our mission is to rebuild trust, revive service delivery, and ensure that every rand collected from the people works for the people.

South Africans are tired of empty promises. They want change they can feel — cleaner streets, working taps, safe roads, and accountable leaders. Afrika Mayibuye Movement is not here to speak of hope; we are here to build it, live it, and deliver it. Because when the grassroots rise, the nation stands tall again.



***Mayibuye recognizes that true transformation begins at the grassroots level.***

# AFRIKA MAYIBUYE MOVEMENT IN SOLIDARITY WITH THE PEOPLE OF PALESTINE

By Sibusiso G Valashiya  
NCT Member

The Afrika Mayibuye Movement, a political movement born from the consent of workers, the oppressed, and the marginalized in their country of birth, cannot remain silent in the face of the genocide being waged against the Palestinian people and the intensified blockades on Gaza by Israel.

The ongoing attacks on Gaza and the West Bank have claimed thousands of innocent lives, destroyed hospitals, schools, and homes, and left entire communities without access to food, water, or medicine. Children are growing up under relentless bombardment, knowing only fear, displacement, and trauma.



This is not a war but a systematic destruction of a people. Palestinians are being uprooted from their land, denied their right of return, and forced into refugee camps or exile.

Generations live without a homeland, much like South Africans who were confined to Bantustans and townships under the apartheid regime. There is no doubt that Israel is pursuing acts of ethnic cleansing aimed at achieving genocidal outcomes. This is evident in the deliberate targeting of Palestinian schools, universities, and cultural institutions to erase their identity, history, and future.

Genocide is not only about physical destruction but also about annihilating a people's spirit, memory, and existence as a nation. As South Africans who know the pain of dehumanization, segregation, and denied dignity, we have a moral duty to stand unequivocally with the Palestinian people in their fight for self-determination.

Unlike those who speak with forked tongues, Afrika Mayibuye Movement joins the global solidarity movement advocating for Palestinian rights. We call on our international allies, who helped dismantle apartheid in South Africa, to stand firmly with Palestine today. Their struggle is our struggle.

1. We demand an immediate end to the genocide and full accountability under international law.

2. We call for the right of return for Palestinian refugees and the full recognition of their right to self-determination.

3. We support the Boycott, Divestment, and Sanctions (BDS) movement as a peaceful tool of solidarity, just as sanctions helped isolate apartheid South Africa.

4. We reject all forms of racism, including antisemitism, while affirming that criticism of Israel's apartheid regime is not antisemitic but a defense of human rights.

Afrika Mayibuye Movement stands with Palestine because justice anywhere is incomplete without justice everywhere.

Just as South Africa was freed from the chains of apartheid, so too must Palestine be liberated from occupation, apartheid, and genocide by Israel. We uphold the inalienable rights of the Palestinian people to self-determination, statehood, sovereignty, and dignity.

This includes the right to return for refugees displaced from their land and the right to live free from military occupation and settlement expansion. In our fight for total liberation in South Africa, Afrika Mayibuye Movement unequivocally rejects Israel's apartheid and colonial practices. We oppose the occupation of Palestinian land, the blockade of Gaza, and policies of collective punishment that violate international humanitarian law.

The ongoing genocide is fragmenting Palestinian society. Families are torn apart by checkpoints, walls, prisons, and exile, and the social fabric of Palestinian communities is at risk of being destroyed. We cannot stand idly by.

As revolutionaries our love compels us to remain in solidarity with the Palestinian people.

Mayibuye iPalestine!



[admin@afrikamayibuye.org](mailto:admin@afrikamayibuye.org)

[www.afrikamayibuye.org](http://www.afrikamayibuye.org)

**ADDRESS:**

37 Hampton Road,  
Glen Austin,  
Midrand,  
1685,

