



MAYIBUYE CONSULTATION PROCESS ANNOUNCES THE LAUNCH OF MAYIBUYE JOURNAL, A BI-WEEKLY PUBLICATION OF AFRIKA MAYIBUYE!

22 JULY 2025

Today the 22nd of July 2025, we announce the official launch of MAYIBUYE JOURNAL, the official bi-weekly online publication of the Mayibuye Consultation Process. This groundbreaking initiative revives the spirit of revolutionary communication, drawing inspiration from a long legacy where revolutions have always been guided by transformative ideas and bold revolutionary publications that ignited minds, mobilised masses, and challenged oppressive systems.

Throughout history, such publications have served as beacons of resistance, articulating visions of liberation, fostering unity among the oppressed, and providing strategic direction in the face of tyranny. In the Marxist-Leninist world, iconic outlets like *Iskra*, founded by Vladimir Lenin to spark revolutionary consciousness among Russian workers, and *Pravda*, the Bolshevik newspaper that disseminated Marxist theory and rallied support for the October Revolution, exemplified how printed words could dismantle empires and build socialist futures. Similarly, in the Pan-Africanist tradition, publications such as Marcus Garvey's *Negro World*, which amplified calls for Black self-determination and unity across the diaspora, and Nnamdi Azikiwe's *West African Pilot*, which fueled anti-

colonial sentiments and advocated for African independence, demonstrated the power of ideas in reclaiming dignity and sovereignty.

Closer to home, during the anti-apartheid struggle in South Africa, revolutionary journals like MAYIBUYE, the ANC's cultural and political mouthpiece that echoed the cry of "Mayibuye iAfrika" to inspire armed resistance and cultural revival; *SECHABA*, the ANC's exile publication that chronicled the fight against racial oppression and connected global solidarity networks; and *Dawn*, the organ of Umkhonto we Sizwe that detailed military strategies and boosted morale among freedom fighters, proved indispensable in sustaining the momentum toward democracy and equality. These historic examples remind us that true revolutions are not merely fought with arms but are profoundly shaped by the dissemination of radical thought, critical analysis, and collective narratives that empower people to envision and enact change.

In this vein, MAYIBUYE JOURNAL emerges as a contemporary torchbearer, committed to reliably issuing content to the public every second week, ensuring a consistent

flow of information that keeps our community not only informed but deeply engaged, intellectually stimulated, and actively inspired to participate in ongoing struggles for justice and transformation. This online platform will transcend mere reporting, serving as a vital hub for dialogue, introspection, strategic reflection, and concerted action in an era where digital media can amplify voices that were once silenced.

To achieve this, MAYIBUYE JOURNAL will feature a diverse and enriching array of content meticulously designed to foster meaningful, thought-provoking conversations, spark innovative ideas, and drive tangible positive change within our society, including:

1. A personal letter from Mayibuye National Convenor Nyiko Floyd Shivambu, delivering profound insights, visionary guidance, and timely commentary on pressing key issues affecting our movement and the broader socio-political landscape.
2. Concise yet comprehensive summarised articles that meticulously highlight and analyse the most significant events, developments, and

occurrences from the past two weeks, providing readers with a clear, contextual understanding of current affairs.

3. Diverse opinion articles and valuable inputs thoughtfully contributed by dedicated Mayibuye Volunteers as well as engaged Members of the Public, offering varied perspectives that enrich debates and encourage inclusive discourse.

4. In-depth, revealing profile interviews with prominent Mayibuye Leaders and committed Activists, exploring their journeys, motivations, challenges, and contributions to deepen appreciation for the human elements driving our cause.

5. A practical directory of essential and highly useful contacts, addresses, and resources, serving as a go-to reference for networking, support, and collaboration among like-minded individuals and organisations.

6. Engaging and thought-provoking book reviews that critically examine relevant literature, drawing connections to contemporary struggles and recommending readings that can further educate and motivate our audience.

7. Detailed outlines of the upcoming Programme of Action, aimed at mobilising participants, uniting diverse efforts, and coordinating activities to advance our shared goals with clarity and purpose. We extend a warm and urgent invitation for submissions of relevant, high-quality content from Mayibuye Volunteers, Members of the Public, and any other interested individuals who share our commitment to progressive change. Your unique voices and contributions are crucial to the vibrancy of this publication—whether through well-crafted opinion pieces that challenge the status quo, detailed event summaries that capture the essence of recent happenings, insightful book reviews that highlight transformative texts, or helpful suggestions for profiles, directories, and other features that can enhance our collective knowledge. By participating, you will play an active role in shaping this dynamic, evolving publication and ensuring it reflects the breadth of experiences and ideas within our community. Please submit your materials to www.afrikamayibuye.org for careful consideration and potential inclusion in upcoming issues, where they can reach and inspire a wide audience.

The Mayibuye Consultation Process is profoundly excited about embarking on this new chapter in our journey, viewing MAYIBUYE JOURNAL as a powerful tool for building a stronger, more resilient, and interconnected community dedicated to ongoing liberation efforts. We anticipate that this publication will not only honour the revolutionary legacies of the past but also propel us forward into a future defined by equity, empowerment, and unyielding resolve. Stay tuned for the inaugural edition, and join us in this vital endeavour!

**ISSUED BY MAYIBUYE
CONSULTATION PROCESS.**

LETTER FROM THE NATIONAL CONVENOR TO MAYIBUYE VOLUNTEERS!



Dear Comrades and Volunteers of the Mayibuye Consultation Process,

On behalf of the Mayibuye Collective, we address you with hearts ablaze with revolutionary fire, souls stirred by the unyielding spirit of our ancestors, and minds resolute in the conviction that the time for hesitation is over. We stand at the precipice of history, comrades, where the echoes of our forebears demand action, where the cries of the oppressed pierce the veil of complacency, and where the building of a revolutionary, caring, responsive, and historic liberation movement in South Africa is not just a

dream but an imperative. Mayibuye iAfrika! Let Africa return to its people, liberated, united, and sovereign. This consultation process is our forge, where we hammer out the tools of true freedom, and you, our dedicated volunteers, are the blacksmiths of this new dawn. As the Mayibuye Collective, we call upon each of you to embrace this moment with the fervour it deserves, for it is through collective effort that we will reshape our nation's destiny.

Let us draw deep from the well of inspiration that is our history—a history drenched in the blood of warriors who defied colonial invasion with spears against rifles, with unbowed dignity against the chains of empire. We reflect on the fierce resistance of the Xhosa, Zulu, and Sotho kings and queens, who stood as bulwarks against the encroaching tides of European domination. Their battles were not mere skirmishes; they were declarations of eternal defiance, teaching us that no oppressor can claim our land without paying the ultimate price. From this lineage emerge giants like Pixley ka Isaka Seme, the visionary founder of the African National Congress, who in 1912 rallied our people with the clarion call for unity:

“The demon of racialism, the aberrations of the XhosaFingo feud, the animosity that exists between the Zulus and the Tsongas, between the BaSotho and every other Native must be buried and forgotten.” Seme’s words remind us that division is the enemy’s greatest weapon, and unity our sharpest sword. As the Mayibuye Collective, we honour this legacy by fostering unbreakable bonds among all Africans.

We are inspired by JT Gumede, the 4th ANC president who in the 1920s dared to infuse our struggle with the global winds of scientific politics, travelling to the Soviet Union and returning with a vision of land redistribution and worker empowerment. Gumede’s ousting by conservative forces within the ANC was a tragedy, but his legacy endures as a beacon for true transformation.



These freedom fighters laid the foundation, comrades, showing us that liberation is not gifted but seized through intellect, organisation, and unwavering resolve. We, the Mayibuye Collective, draw from their examples to propel our consultation process forward, ensuring that every voice contributes to a movement rooted in justice.

Yet, the flame burns brighter when we honour the indomitable spirits of Robert Mangaliso Sobukwe, the founder of the Pan Africanist Congress, whose Sharpeville uprising in 1960 exposed the barbarity of apartheid to the world. Sobukwe's philosophy of Africanism—"Africa for the Africans"—was not exclusionary but a reclamation of our dignity, a rejection of white supremacy's paternalism. Imprisoned on Robben Island in solitary confinement, he emerged unbroken, his intellect a weapon that pierced the regime's armor.

Similarly, Steve Bantu Biko, the architect of Black Consciousness, awakened our people to self-love and psychological liberation. "The most potent weapon in the hands of the oppressor is the mind of the oppressed," Biko declared, urging us to cast off mental shackles. His brutal murder in 1977 only amplified his message, igniting a generation to rise. As the Mayibuye Collective, we invoke Biko's teachings to empower our volunteers in confronting internalised oppression during our consultations.

We cannot forget Tsietsi Mashinini, the student leader who in 1976 mobilised the Soweto uprising against Afrikaans imposition, turning schoolyards into battlegrounds for

freedom. Alongside him stood Kgotso Seatlholo, whose courage in the face of bullets symbolised the youth's refusal to be silenced. And Solomon Mahlangu, hanged in 1979 with the words "My blood will nourish the tree that will bear the fruits of freedom," embodied the ultimate sacrifice. The entire 1976 generation—those brave scholars who faced tanks with stones—taught us that revolution is intergenerational, that the youth are the vanguard when elders falter. Their uprisings forced the apartheid beast to its knees, paving the way for our 1994 breakthrough, yet reminding us that incomplete revolutions breed new oppressions. On behalf of the Mayibuye Collective, we celebrate this generation's legacy by centering youth voices in our process, ensuring their energy drives the movement.

Comrades, let us cross oceans for further inspiration, to the July 26 Movement in Cuba, led by the legendary Fidel Castro. On July 26, 1953, a band of 135 revolutionaries, including Fidel and his brother Raúl, stormed the Moncada Barracks in Santiago de Cuba, challenging the tyrannical Batista regime. Though the assault failed—many were captured, tortured, or killed—it was no defeat. From prison, Fidel penned "History Will Absolve Me," a manifesto that galvanised the nation, detailing grievances against corruption, exploitation, and foreign domination while outlining a program for agrarian reform, nationalisation of industries, and universal education.

Exiled to Mexico, they regrouped, trained rigorously, and sailed back on the Granma yacht with just 82 fighters, landing in treacherous conditions where only a handful survived the initial ambush. From the

Sierra Maestra mountains, they waged guerrilla warfare, building alliances with peasants, workers, and intellectuals. They established liberated zones, implementing literacy programs and healthcare even amid battle, demonstrating that revolution is not just destruction but construction. By 1959, they toppled Batista, transforming Cuba into a symbol of defiance against imperialism.

The July 26 Movement was born of desperation but fueled by ideology: land reform that redistributed estates to the tillers, literacy campaigns that eradicated illiteracy in a year, healthcare for all that became a global model, and sovereignty against U.S. blockades and invasions like the Bay of Pigs. Castro's selflessness—forgoing personal gain for the collective, living modestly while leading—his courage in facing overwhelming odds, such as surviving over 600 assassination attempts, and his dedication to the masses, evident in speeches that lasted hours to educate and mobilise, inspired generations worldwide. Just as Fidel turned failure into triumph through persistent organisation and ideological clarity, so must we in South Africa. If a small island nation could defy empires, building a society where no one goes hungry or uneducated, imagine what 60 million Africans, united under a revolutionary banner, can achieve! As the Mayibuye Collective, we urge you to emulate this model in our consultations, turning discussions into actionable plans for transformation.

This inspiration demands action now, with selflessness, courage, and dedication. Selflessness means placing the people's needs above our own egos, sharing the burdens of the struggle without seeking glory—

volunteering time, resources, and energy for the collective good. Courage is not the absence of fear but the will to confront it—facing potential arrests, media smears, community backlash, or even personal risks for the cause, standing firm like our ancestors.

Dedication is the daily grind: organising community meetings, educating on revolutionary principles, mobilising door-to-door without fatigue, committing to long hours and persistent follow-up. Comrades, if we don't act now, we are ruined forever as a people. The Government of National Unity (GNU) and its allies—those neoliberal puppets dancing to the tune of white monopoly capital and international finance—will entrench our destruction, perpetuating a system where the majority suffer while a minority thrives. If we fold our arms and do nothing, behold the vivid horrors that await, not in abstract terms but in the lived realities of our regions and provinces, where poverty, lack of water, mud schools, unemployment, inadequate healthcare, landlessness, crime, cultural erosion, and systemic neglect already plague our people.

Firstly, the GNU's policies will exacerbate eight core socioeconomic and societal damages across the nation:

1. Escalating economic inequality, where the gap between the elite in Sandton mansions and the shackdwellers in Alexandra widens into an abyss, condemning millions to perpetual poverty while a few hoard billions through exploitative labor practices and tax evasion.
2. Rampant privatisation of essential services, turning water, electricity, and healthcare into commodities for profit, leaving rural communities without basics as corporations like those allied with the DA siphon our resources, leading to blackouts, water shortages, and unaffordable medical care.
3. Accelerated land dispossession, where expropriation without compensation is abandoned, and foreign agribusiness seizes fertile soils, displacing black farmers, deepening food insecurity, and forcing migration to urban slums.
4. Soaring unemployment, especially among the youth, reaching 50% or more, breeding despair, crime, and social decay as GNU policies favor automation, cheap imports, and foreign investment over local job creation and skills development.

5. Endemic corruption normalised under GNU alliances, where tenders flow to connected cronies, draining public coffers, eroding trust in governance, and diverting funds from infrastructure to private pockets, much like the state capture we fought against.

6. Cultural erosion and identity loss, as Western imperialism via media, education, and consumer culture dilutes our African heritage, promoting individualism over ubuntu, marginalising indigenous languages, traditions, and knowledge systems.

7. A healthcare crisis exacerbated by budget cuts and austerity, where public hospitals collapse under strain, diseases like TB, HIV, and non-communicable illnesses ravage unchecked, and the poor die waiting in queues while the rich access private clinics abroad.

8. Educational decline, with overcrowded classrooms, unqualified teachers, outdated curricula that perpetuate colonial narratives, and lack of resources, dooming generations to illiteracy, unemployability, and a cycle of oppression that entrenches class divisions.

These damages are not hypotheticals; they are the GNU's blueprint for ruin, a continuation of apartheid economics under a democratic facade. But comrades, the suffering is most acute in specific regions and areas across all nine provinces, where high levels of poverty, lack of water, mud schools, pit latrines, crumbling infrastructure, unemployment, gender-based violence, substance abuse, environmental degradation, and food insecurity already define daily life.

If we don't act now through the Mayibuye Consultation Process, the people of these areas will remain poor and suffering indefinitely. We highlight this in the following 15 points, covering every province to underscore the national crisis:

1. In the Eastern Cape's rural villages like Qumbu and Lusikisiki, where mud schools collapse during rains and children learn under trees, the people will remain trapped in poverty, without access to quality education or clean water, perpetuating illiteracy and disease.

2. In Limpopo's impoverished townships such as Vuwani and Sekhukhune, plagued by water scarcity and unemployment rates over 60%, families will continue suffering from drought-induced hunger and joblessness, with youth turning to despair without intervention.

3. In KwaZulu-Natal's informal settlements like Inanda and Umlazi, where floods destroy shacks and lack of sanitation breeds cholera, communities will endure endless cycles of poverty, violence, and displacement under GNU neglect.

4. In the Western Cape's Cape Flats areas like Mitchells Plain and Khayelitsha, marked by gang violence, drug abuse, and inadequate housing, the colored and black poor will remain marginalised, suffering from unemployment and substandard services.

5. In Mpumalanga's mining towns such as Emalahleni and Bushbuckridge, where polluted water from coal mines causes health crises and pit latrines endanger children, workers and families will stay impoverished amid environmental ruin.

6. In Gauteng's overcrowded hostels and squatter camps in Alexandra and Diepsloot, with erratic water supply and high crime rates, migrants from rural areas will persist in squalor, unemployed and vulnerable to evictions and xenophobia.

7. In Free State's farming districts like QwaQwa and Bloemfontein townships, where landlessness forces sharecropping and seasonal labour exploitation, communities will remain hungry and destitute, battling food insecurity and mud roads that isolate them.

8. In North West Province's platinum belt around Rustenburg and rural areas like Mahikeng, where mine layoffs fuel poverty and lack of water infrastructure lead to protests, people will continue suffering economic exclusion and health deterioration from dust and pollution.

9. In the Northern Cape's arid regions such as Upington and Kuruman, with extreme water shortages and sparse schools made of corrugated iron,

indigenous San and Khoi communities will endure isolation, poverty, and cultural erasure without development.

10. Back in the Eastern Cape's Transkei homeland remnants, like Butterworth, where poverty affects 70% of households and mud clinics fail to provide healthcare, elders and children will remain abandoned, dying from preventable illnesses.

11. In Limpopo's Capricorn district, including Polokwane peripheries, where borehole failures and overcrowded mud schools hinder progress, rural youth will stay unemployed, migrating to cities only to face further exploitation.

12. In KwaZulu-Natal's deep rural areas like Nkandla, plagued by poor roads, lack of electricity, and subsistence farming failures, families will perpetuate suffering through intergenerational poverty and gender inequalities.

13. In the Western Cape's winelands like Stellenbosch farms, where farmworkers live in shacks without water rights or fair wages, seasonal labourers will remain in bond-like conditions, suffering abuse and eviction threats.

14. In Mpumalanga's Lowveld regions such as Hazyview, with wildlife conservation displacing communities and water contaminated by pesticides, people will continue facing hunger, landlessness, and tourism-excluded economies.

15. In Gauteng's Vaal Triangle industrial zones like Vanderbijlpark, where air pollution and job losses from factories compound poverty in nearby townships, workers will remain ill, unemployed, and trapped in environmental injustice.

These points illustrate the GNU's failure to address regional disparities, condemning our people to ongoing torment. As the Mayibuye Collective, we declare that this cannot stand; our movement must rise to liberate these areas through radical policies.

In this critical period, all volunteers must embody genuine humility. Approach every consultation with bowed heads and open hearts, respecting everyone and every view, regardless of background. Whether

from the bustling streets of Johannesburg or the quiet villages of Limpopo, listen without judgment, valuing the wisdom in every story. Honour and respect all royal leaders—the custodians of our traditions, like the AmaZulu King Misuzulu kaZwelithini, AmaXhosa King Sigcawu, or BaPedi King Sekhukhune—as we seek their guidance in weaving cultural threads into our movement.

Likewise, revere religious leaders, from Christian pastors and Muslim Imams to traditional healers and Hindu priests, for they guide the moral compass of our diverse people, offering spiritual insights for unity. Respect the views of everyone, rich or poor: the tycoon in his boardroom may offer insights on sustainable economics, just as the street vendor teaches resilience and the farmworker shares tales of land hunger. Humility is our strength; arrogance, our downfall. As the Mayibuye Collective, we emphasise that true revolution blooms from inclusive, respectful engagement.

Our impassioned plea to you, volunteers: Fight with discipline and be honest with the people. Discipline means structured action—timely meetings, accountable reporting, unity in diversity, and adherence to ethical guidelines that prevent infighting or corruption. For honesty, let us heed the timeless wisdom of Amílcar Cabral, the revolutionary leader of Guinea-Bissau's liberation struggle. In his seminal directive "Tell No Lies, Claim No Easy Victories," Cabral implores: "Hide nothing from the masses of our people. Tell no lies. Expose lies whenever they are told. Mask no difficulties, mistakes, failures. Claim no easy victories." These words are our mantra, urging transparency in all dealings.

Do not sugarcoat our challenges; reveal the truths of inequality, the failures of past compromises like the 1994 settlement that left economic power untouched. Expose the GNU's deceptions—their promises of stability masking exploitation, their alliances with capital hiding betrayal of the Freedom Charter's ideals. Admit our shortcomings, such as internal divisions or resource limitations, to build unbreakable trust.

As Cabral further urges, "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." And he warns, "We must practice revolutionary democracy in all aspects of party life. Every responsible member must have the courage of his responsibilities, exacting from others a proper respect for his work and properly respecting the work of others." Honesty fosters unbreakable bonds with the masses, ensuring our movement is people-centered, not elite-driven.

Let us approach this phase with a clarion call to work with discipline and hard work. Rise early, canvass tirelessly through townships and villages, debate rigorously in halls and under trees, and organise meticulously with plans that address every province's needs.

The Mayibuye Consultation Process is our Iskra—our spark that ignites the fire. Through selfless toil, we build the movement that will reclaim South Africa for its people: revolutionary in uprooting injustice and neoliberalism, caring in uplifting the vulnerable with social programs, responsive to the grassroots voices from every corner, and historic in etching our names alongside Sobukwe, Biko, Mahlangu, and Castro. Expand our reach: hold forums in Eastern Cape's mud schoolyards, Limpopo's dry riverbeds, KwaZulu-Natal's flood-prone valleys, Western Cape's gangridden flats, Mpumalanga's polluted mines, Gauteng's bustling squatter camps, Free State's vast farmlands, North West's platinum fields, and Northern Cape's desert outposts.

Document every grievance, propose solutions like communal land ownership, free education, universal healthcare, and job guarantees. Hard work means sacrificing comfort—travelling long distances, enduring harsh weather, and engaging sceptics with patience. Discipline ensures efficiency: form committees, track progress, and resolve conflicts amicably. As the Mayibuye Collective, we commit to leading by example, coordinating nationally while empowering local initiatives.

Victory is certain! As long as we breathe the air of freedom fighters past, as long as our hearts beat with the rhythm of revolution, triumph is inevitable. The GNU's facade will crumble under the weight of our united front, yielding to a people's government that eradicates poverty, provides water to every tap, replaces



mud schools with modern institutions, and uplifts all provinces.

**Forward ever, backward never!
Mayibuye iAfrika!**

In revolutionary solidarity,

Nyiko Floyd Shivambu National

Convenor, on behalf of the Mayibuye Collective

Visit our website <https://www.afrikamayibuye.org/> or contact us at admin@afrikamayibuye.com

Mayibuye Consultation Process launches its Consultation in Mahonisi, Limpopo.



On July 12, 2025, the Mayibuye Consultation Process launched its provincial visits in Limpopo. The purpose was to consult with Royalty, Traditional Healers, Professionals and Volunteers in the province. Led by National Convenor Floyd Shivambu, the national leadership made a significant stop in Mahonisi village, a rural community in Limpopo's Vhembe District, where Shivambu was born, raised and got his basic education. This visit was aimed at not only appraising royalty and the community on the Mayibuye Consultation Process but also to take the royal council and the community into confidence about the character and political outlook of the two organisations that the National Convenor recently led and why this consultation is necessary.

Chief Rhangani Rasenga welcomed the consultation and appreciated the visit. In his own words, he advised the leadership: "If you do everything right, people will follow you". What set the Mahonisi visit apart was the introduction of Mayibuye Medics, a health initiative providing free quality health screenings to community members. This practical demonstration of social upliftment aligned with the movement's stated goal of creating a political platform that goes beyond rhetoric to deliver tangible benefits, aims to draw in over 50 Medical Volunteers per province who will be carrying out medical screening throughout the country and referring emergency cases to hospitals.

In his acknowledgement of the issues raised by the community of Mahonisi, the National Convenor reinforced his pledge to build a library for the community, donate a borehole and

continue with his education assistance programs which have made a difference to the community for years.

Issued by Mayibuye Communications Unit.

For any enquiries contact our National Spokesperson Sydney Baloyi at 0632086261 or National Spokesperson Hlumelo Biko at 0824774546. You can also visit our website <https://www.afrikamayibuye.org/> or/and contact us at admin@afrikamayibuye.com

Mayibuye's Historic Visit to Hosi Mhinga: Fostering Dialogue and Change in Malamulele



History was made on the 12th July 2025, when Mayibuye Consultation Process visited Hosi Mhinga, of the

Mhinga community in Malamulele, Limpopo.

This engagement, part of a broader national consultation to explore the need for a new political movement, highlighted Mayibuye's commitment to engaging traditional leaders and addressing the socioeconomic challenges faced by rural communities. The visit covered a variety of issues which included; The long standing commitment by the Mhinga Royalty in the struggle for total freedom.

Developmental challenges faced by the people of Malamulele. The State of Collins Chabane Municipality and total stagnation in the full establishment of the Municipality and construction of its municipal infrastructure. The long-delayed plans by the Mhinga Community to seek concession of parts of the Kruger National Park in order to construct an international airport which will boost tourism and economic development in the area.

The visit to Hosi Mhinga, a respected figure in the region, was a pivotal moment in amplifying local voices and fostering community-driven solutions in an area marked by historical and ongoing struggles. The Mhinga community has also faced recent hardships, including severe flooding in

February 2025 that damaged homes and infrastructure in villages like Mhinga, Matiyani, and Josefa.

Hosi Mhinga expressed his appreciation to the visit and invited the Mayibuye Delegation to visit the Royal Family again before the consultation process is concluded. For any enquiries contact our National Spokesperson Sydney Baloyi at 0632086261 or National Spokesperson Hlumelo Biko at 0824774546. You can also visit our website <https://www.afrikamayibuye.org/> or/and contact us at admin@afrikamayibuye.com

Mayibuye's Engagement with Volunteers in

Polokwane: Building a Grassroots Movement for Change



On 13th July, 2025, the Mayibuye Consultation Process convened a pivotal meeting with volunteers in Polokwane, Limpopo, as part of its nationwide effort to explore the need for a new political movement in South

Africa. This gathering, held in the provincial capital, brought together a diverse group of volunteers, including former EFF and MK Party members, community activists, and local professionals, to discuss the region's challenges and aspirations. The meeting underscored Mayibuye's commitment to grassroots engagement, amplifying the voices of ordinary South Africans, and laying the foundation for a movement rooted in community-driven solutions.

The Polokwane gathering brought together volunteers from across Limpopo, reflecting Mayibuye's emphasis on building a movement from the ground up. Unlike traditional political rallies, the meeting was structured as a consultative dialogue, allowing volunteers to share their perspectives on the region's challenges and the potential for a new political movement.

A notable feature of the meeting was the inclusion of Mayibuye Medics, a group providing free health screenings to volunteers and community members. This initiative demonstrated the movement's commitment to tangible action. Health screenings addressed immediate community needs, fostering goodwill and reinforcing the idea that Mayibuye seeks to make a practical impact alongside its consultative efforts.

Amongst the contributions submitted to the process by the volunteers are;

The process of establishing a political movement must begin immediately.

That Social Workers must be mobilised under Mayibuye Social Workers and immediately intervene in the welfare of our communities. That Mayibuye must immediately launch a Mayibuye People Living with Disability Desk.

The government employment policy focused on people between the ages of 18 to 35 must be challenged.

The grassroots Poverty Alleviation Programs must be launched.

A Provincial Consultation Team tasked with cascading the consultation process to all regions of Limpopo was announced and it is constituted by the following Comrades;

Convenor: Cde Kgoshi Mathebe from Sekhukhune

1st Deputy Convenor: Cde Hosi Magona from Vhembe

2nd Deputy Convenor: Cde Stephina Lethobo Mabilo from Waterberg

Coordinator: Cde Tshilidzi Maraga from Vhembe

Deputy Coordinator: Cde Charles Makhubele from Capricorn

Treasurer: Cde Thomas Maswanganyi from Mopani

Organiser: Cde Dephney Sihivambu from Sekhukhune

1st Deputy Organiser: Cde Terricia Madiope from Capricorn

Spokesperson: Cde Pat Mabandla from Mopani

Issued by Mayibuye Communications Team. For any enquiries contact our National Spokesperson Sydney Baloyi at 0632086261 or National Spokesperson

Mayibuye Consultation Process Historic Visit to Kgosi Gaboilelwe Moroka: A Celebration of Leadership and Cultural Unity



On July 15, 2025, the Barolong Boo Seleka traditional community in Thaba 'Nchu, Free State, welcomed representatives from the Mayibuye Consultation Process for a significant consultation session with Her Majesty, Kgosi Gaboilelwe Moroka. This visit marked a meaningful exchange of ideas, cultural pride, and mutual respect, underscoring the enduring legacy of the Barolong Boo Seleka and their visionary leader. The engagement was a moment of gratitude and learning, with Mayibuye Consultation Process expressing appreciation for the opportunity to connect with Kgosi Gaboilelwe and her leadership team.

Kgosi Gaboilelwe Moroka, the first woman to lead the Barolong Boo Seleka as kgosi, has become a symbol of resilience and progress for her community. Her ascension to the

throne in 2022 was a historic milestone. The Barolong Boo Seleka royalty have a long history in the struggle, and have amongst some of their greatest struggle luminaries, visionary leaders such as James Moroka and Zachariah Mahabane who were both ANC Presidents during the struggle against Apartheid.

The visit by Mayibuye was a testament to Kgosi Gaboilelwe's growing influence as a leader who bridges tradition and progress. The consultation session provided a platform for dialogue on how to

preserve cultural identity while fostering development. Mayibuye's engagement with the kgosi and her team focused on learning from her leadership approach, which emphasises community-driven projects and partnerships.

Kgosi Gaboilelwe Moroka expressed her appreciation for the visit and provided valuable counsel to the leadership of Mayibuye. She also took the leadership through the Rural Investment Masterplan a blueprint framework on rural development which was developed under her leadership in the National House of Traditional Leaders.

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Mayibuye Consultation Process Meeting With Free State Volunteers.



Following the meeting with Her Majesty, Kgosi Gaboilelwe Moroka of

the Barolong Boo Seleka traditional community in Thaba 'Nchu, Free State, the Mayibuye National Consultation Team met with volunteers of the Free State Province. Continuing with the theme of the consultation which is premised on three questions, namely,

- 1. Is there a need for a political movement given the current situation where all political formations have abandoned the liberation project?**
- 2. If there is a need, which character should the movement adopt?**
- 3. If there is a need for a political movement, how will it be funded?**

Robust engagements ensued with participants overwhelmingly suggesting that a political formation

must be registered and should contest the political space, electorally. Katleho Maghaka from Kronstad, a participant in the meeting, alluded to the fact that the Chinese have taken over the commercial activity of Free State and that unions have abandoned the workers. He suggested that if a political movement is to be formed it should be unapologetically left and biased to the working Class. The following points were also raised by the participants;

- 1. Black people continue to be denied education, and the overwhelming majority can't access tertiary education.**
- 2. Drugs are destroying the youth of the province.**
- 3. Clinics should be open for 24 hours.**
- 4. Illegal immigration is spiraling out of control in Free State.**
- 5. Crime and Corruption are rampant in the province.**

The meeting was closed with a directive to volunteers to continue mobilising the population of Free State and set up Regional and Sub-Regional Volunteering Structures.

Afrika Mayibuye Meets the King of amaXhosa



In a moment drenched in history, the Mayibuye Consultation Team, led by National Convener Floyd Shivambu, journeyed to the heart of amaXhosa land, Nqadu Great Place, where they were received by His Majesty King Vulikhaya Sigcau, living descendant of King Hintsa kaKhawuta whose blood was spilt at the banks of iNqabarha in 1835 for refusing to bow to British colonial rule.

AmaXhosa, who Afrika Mayibuye met, fought nine wars of resistance against colonial intrusion between 1779 and 1879, shattering colonial arrogance, costing the British their commanders, and forcing the Cape Governor to be fired. Many a British soldier threw their muskets and turned into hunters of fortune in the gold mines in the interior rather than face amaXhosa spears.

Meeting the descendant of unyielding warriors, at this formative stage of Afrika Mayibuye, is to declare to the world: we are not born of submission, but of rebellion, of struggle. The blessing of those who died with spears in their hands soaks Afrika Mayibuye with the responsibility of ensuring that the aspirations of heroes who paid the ultimate sacrifice are fulfilled.

Afrika Mayibuye did not only meet the King. It met the people. From the valleys of Nqadu, voices rose, demanding of Afrika Mayibuye to build itself into a political movement worthy of their ancestors' blood, complaining of wanton neglect from the current government. They pointed out that existing political movements have opportunistically misused their grievances for narrow accumulation and implored Afrika Mayibuye to build itself as an antidote against such kind of behaviour.

Mayibuye Consultation Process Pays Homage to Steve Biko at His Gravesite.



On July 18, 2025, the Mayibuye Consultation Process (MCP), made a poignant visit to the Steve Biko Garden of Remembrance in Ginsberg, Eastern Cape, to honour the legacy of Bantu Stephen Biko, the iconic leader of the Black Consciousness Movement. The visit, coinciding with Mandela Day, was a powerful moment of reflection and inspiration for the movement's leaders and supporters, who drew on Biko's enduring vision to fuel their commitment to social justice and transformative change in South Africa.

The delegation, led by MCP national convener Nyiko Floyd Shivambu, included prominent figures such as Sidney Baloyi and Hlumelo Biko, the son of Steve Biko, were both recently appointed as official spokespersons for the movement. The group gathered at the gravesite, located in the historic Ginsberg Cemetery, to pay their

respects to the anti-apartheid martyr whose ideas of Black Consciousness and self-reliance continue to resonate across generations.

Steve Biko, born in 1946 in Ginsberg, was a towering figure in South Africa's struggle against apartheid. As the founder of the Black Consciousness Movement, he championed the empowerment of Black South

Africans, urging them to reject the psychological oppression of apartheid and embrace their inherent dignity. His brutal death in police custody on September 12, 1977, at the age of 30, sparked international outrage and galvanised global support for the anti-apartheid movement. His funeral, attended by over 20,000 mourners, became a rallying point against the apartheid regime, with mourners raising their fists and shouting "Power!" as his coffin was lowered into the grave.

The MCP's visit was not merely ceremonial but a deliberate act to reconnect with Biko's principles of unity, economic justice, and self-determination. Hlumelo Biko, a business leader and author with a deep connection to his father's legacy, brings intellectual weight to the MCP's vision. The MCP emphasised its mission to engage ordinary South Africans, workers, youth, and civil society in a national dialogue for a future rooted in justice and shared prosperity.

Afrika Mayibuye Volunteers Gather in East London

On 18 June 2025, the spirit of unity and purpose filled the air in East London as Afrika Mayibuye held a powerful consultation meeting with Eastern Cape volunteers. Led by National Convener Floyd Shivambu, the Afrika Mayibuye National Consultation Team met with a vibrant mix of people—clergy, traditional leaders, unionists, stokvel members, township residents, professionals, and the unemployed—all bound by a shared call for real political change.

What echoed through the room was not just support for Afrika Mayibuye to become a political movement, but a deep yearning for a movement that reflects the full complexity of the African condition. One that is firmly left, but not dogmatic. One that honours iNkosi and respects the clergy. One that sees people not only as class subjects, but as Africans rooted in tradition, shaped by spirituality, and navigating modern life.

The crowning moment of the Eastern Cape meeting was the declaration by the attendees that henceforth, all will stomp the length and breadth of the province mobilising everyone to heed the call to join a truly representative political movement.



The background image shows a group of people, mostly Black South Africans, gathered around a long table in a meeting room. Some are seated, while others are standing. They appear to be engaged in a discussion or consultation. There are water bottles on the table. The text 'JOIN THE MOVEMENT' is overlaid on the image.

JOIN THE MOVEMENT

South Africans are invited to participate in consultations, volunteer, and shape the future of the nation. For more information, follow updates on social media platforms or contact the Mayibuye National Consultation Team.

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