

# **CIC Julius Malema Speaking Notes For Conference Of The Left**

Friday, 29 May 2026

1. Programme Director, comrades, workers, trade unionists, progressive formations, revolutionary intellectuals, students, activists, community leaders, and fighters for justice across South Africa and the world.
2. This conference convenes at a decisive historical moment characterised by economic instability, political uncertainty, and the visible confusion of the global capitalist order itself, whose contradictions have now become very clear and extremely destructive that they increasingly threaten not only the dignity of human life, but the future of human civilisation altogether.
3. We gather in a world defined by obscene concentrations of wealth alongside unprecedented levels of poverty, technological advancement alongside expanding human misery, and enormous productive capacity alongside deepening unemployment, hunger and social collapse.
4. Humanity has never had better scientific knowledge, greater productive potential, or greater technological sophistication than it does today, yet billions of people continue to exist in conditions of insecurity, deprivation, violence and despair because society remains controlled by the private accumulation of profit rather than the fulfilment of basic human needs.
5. The global system of capitalism no longer even attempts to justify itself morally or philosophically because it has abandoned the language of justice and embraced openly the language of markets, competition, and permanent inequality.
6. It conditions entire populations to accept mere survival as normal and to internalise hopelessness as a permanent feature. The consequence of this is that the modern world has become incapable of producing social solidarity, human meaning or

democratic stability because societies organised around commodification reduce human beings into mere cogs in the drive towards profit extraction.

7. This crisis expresses itself everywhere through the destruction of the social fabric, ecological destruction, racism, misogyny, militarism, xenophobia, political extremism and the growth of authoritarian tendencies across the globe.
8. Millions of workers labour continuously while remaining trapped in debt. Young people obtain education only to encounter unemployment. Women enter workplaces while still carrying the burdens of patriarchal violence and unpaid labour. Communities become sites of addiction, criminality and despair because capitalism simultaneously destroys economic security and weakens collective social consciousness.
9. It is therefore necessary for this conference to understand clearly that the crisis confronting humanity is capitalism functioning exactly as it was designed to function. The system produces abundance for a minority precisely through the organised deprivation of the majority.
10. It accumulates wealth through dispossession, creates prosperity through exploitation and ultimately secures comfort for a few through the permanent insecurity of billions.
11. Frantz Fanon correctly understood that colonialism and capitalism were not merely systems of economic exploitation but systems designed to deform human consciousness itself, because domination becomes easiest when oppressed people begin directing their anger against one another instead of against systems of power.
12. What we witness globally today is the political and psychological fragmentation produced by neoliberal capitalism, where workers are encouraged to compete against workers, Africans against Africans, migrants against citizens, men against women and poor communities against one another while financial elites and

multinational corporations continue consolidating wealth and power on a grand scale.

13. Nowhere is this contradiction more visible than on the African continent, whose immense natural wealth continues to coexist with widespread poverty because Africa remains inserted into the global economy primarily as a supplier of cheap labour, raw materials, and an extraction opportunity for international markets.
14. The continued underdevelopment of Africa, as stated by Walter Rodney, has never been the result of some deficiency among African people. It is the direct historical outcome of slavery, colonialism, imperialist intervention, unequal exchange, and contemporary forms of neocolonial domination that maintain dependency while presenting themselves as development.
15. Kwame Nkrumah warned decades ago that neocolonialism represented the highest stage of imperialism precisely because it preserved formal independence while maintaining economic subordination.
16. That warning remains profoundly relevant because many post-colonial states continue operating within economic frameworks fundamentally designed to preserve external dependency and domestic class inequality.
17. The African political elite often inherited the state but not the economy, and in many cases sections of that elite eventually integrated themselves into global systems of capitalist accumulation rather than transforming them.
18. South Africa represents perhaps the clearest expression of this contradiction because the democratic breakthrough of 1994 achieved enormous political significance while leaving the underlying structure of economic ownership fundamentally intact.
19. Political apartheid formally ended, yet economic apartheid survived through property relations, financial concentration, unequal land ownership and the continued domination of strategic sectors by white private capital.

20. The majority acquired political rights without corresponding economic power, and therefore the promises associated with liberation became increasingly difficult to sustain materially because democracy without economic transformation leads to disillusionment.
21. The South African economy remains structured around exclusion, unemployment and concentrated ownership. Official unemployment exceeds 32% while expanded unemployment exceeds 43%, meaning millions of people exist outside meaningful economic participation altogether.
22. Youth unemployment remains catastrophic at over 60%, condemning an entire generation to social marginalisation despite their aspirations, education, and capabilities. These conditions represent structural features of an economic order incapable of absorbing labour because profit maximisation increasingly on reducing labour costs, automating production, and concentrating wealth into fewer hands.
23. The social consequences of this reality are devastating and interconnected. Crime cannot be understood separately from unemployment and social despair. Gender-based violence cannot be understood separately from systems of domination, inequality, and economic insecurity.
24. Drug abuse, gangsterism, depression and the destruction of the social fabric all come from communities subjected to permanent economic exclusion and institutional neglect. When millions of people are denied meaningful participation in society, the result is not merely poverty but the breakdown of social cohesion itself.
25. This is why the Left must reject superficial analyses that isolate individual social problems from the broader structure of capitalism. A society structured around domination inevitably reproduces violence in multiple forms because systems of exploitation normalise hierarchy, dispossession, and dehumanisation across all social relations.

26. The growing phenomenon of Afrophobia within South Africa must therefore be confronted with absolute political clarity because it represents one of the most dangerous expressions of false consciousness within the working class.
27. Poor Africans from Zimbabwe, Mozambique, Nigeria, Somalia or elsewhere on the continent are not responsible for unemployment, inequality, or collapsing public services. Migrants did not privatise state capacity. Migrants did not concentrate ownership of land and industry. Migrants did not construct an economy incapable of absorbing labour.
28. The attempt to redirect legitimate social anger away from capital and toward vulnerable African communities serves ultimately to protect the very structures responsible for mass suffering. And this is what global white supremacy relies on, as this is a system they put in place over a hundred years ago.
29. A Left that cannot defend Pan-African solidarity has abandoned its own historical mission because the fragmentation of African people along nationalist and xenophobic lines merely strengthens imperialism and weakens working-class unity.
30. The future of African liberation depends fundamentally upon continental solidarity, regional industrialisation, and coordinated resistance against global systems of extraction and dependency.
31. This is why the question of Left unity has become historically urgent because capitalism today operates globally through coordinated systems of finance, technology, military power, and ideological production while progressive forces remain separated, defensive, and organisationally weak.
32. International capital coordinates across borders with extraordinary efficiency, yet organisations claiming commitment to socialism often remain paralysed by sectarianism, ego, historical resentment, and ideological confusion.

33. The inability of progressive forces to develop coherent organisational unity while capitalism consolidates globally represents one of the defining contradictions of our historical period.
34. Lenin understood that revolutionary politics requires not merely outrage against injustice but disciplined organisation capable of transforming social consciousness into political power. He recognised that ruling classes do not surrender power voluntarily and that isolated resistance cannot defeat organised systems of domination.
35. Yet contemporary Left formations often substitute rhetorical radicalism for strategic capacity, performative activism for mass organisation and endless theoretical discussion for concrete political mobilisation.
36. In many instances sections of the Left have become more comfortable analysing oppression than constructing power capable of defeating it.
37. This conference must therefore confront honestly the historical weaknesses of progressive politics. Too often Left formations have failed to build durable working-class institutions rooted in communities, workplaces and youth struggles.
38. Too often ideological differences have been transformed into permanent organisational hostility. Too often political leadership has degenerated into the protection of individual influence rather than the construction of collective revolutionary capacity. Meanwhile capitalism continues reorganising itself in South Africa and the world with extreme flexibility and discipline.
39. The struggle for Left unity is therefore not simply an organisational question but a civilisational necessity because the global crisis of capitalism increasingly generates conditions favourable not automatically to socialism but to barbarism.
40. Across Europe and North America the far-right has expanded and reactionary movements increasingly mobilise nationalism, racism, misogyny and anti-migrant sentiment precisely because neoliberal capitalism has destroyed social stability

while progressive forces remain incapable of presenting convincing alternatives rooted in mass politics.

41. The failure of the Left to organise social anger creates political space for fascism tendencies to weaponise that anger against vulnerable communities rather than systems of power.
42. The Conference of the Left must therefore become more than a symbolic gathering of progressive organisations. It must become the beginning of a serious historical process aimed at reconstructing ideological clarity, organisational discipline, and revolutionary strategy within South Africa and the continent.
43. However, we must give credit where it is due. Comrades, one of the most important lessons of the twenty-first century is that countries which refused to surrender completely to neoliberal capitalism continue to demonstrate important forms of social resilience despite enormous imperialist pressure.
44. Cuba, despite decades of blockade, sanctions and economic warfare imposed by the United States, continues to achieve social outcomes in healthcare, literacy, and medical internationalism that many wealthier capitalist countries fail to achieve.
45. Venezuela, despite relentless destabilisation, sanctions, and sabotage, continues resisting imperial domination and defending national sovereignty over resources.
46. The significance of Cuba and Venezuela is not that they are perfect societies. No revolutionary process is perfect. Their importance lies in the fact that they refused to surrender national sovereignty entirely to global capital and insisted that society must prioritise collective social needs above corporate profit.
47. That is why imperialism attacks Cuba and Venezuela relentlessly while embracing authoritarian capitalist regimes elsewhere in the world. The issue has

never been democracy. The issue is control over resources, sovereignty and economic direction.

48. For this reason the Economic Freedom Fighters insists that any meaningful Left convergence must centre fundamentally the question of economic power because political democracy without transformation of ownership patterns will continue reproducing inequality indefinitely.

49. That is why the seven cardinal pillars of the Economic Freedom Fighters remain more relevant today than when they were first articulated:

- Expropriation of land without compensation for equal redistribution in use.
- Nationalisation of mines, banks and strategic sectors without compensation.
- Building state capacity and abolishing the tender system.
- Free quality education, healthcare, housing and sanitation.
- Massive protected industrial development to create sustainable jobs.
- Pan-African economic development and a move from reconciliation to justice.
- Open, accountable and corruption-free governance.

50. Nationalisation, expropriation, industrialisation, and state-led development are therefore not abstract ideological preferences but material and achievable necessities.

51. However, the state cannot fulfil developmental obligations while economic sovereignty remains surrendered to private capital. Nor can meaningful social transformation occur while public institutions remain weakened through outsourcing, privatisation, and tender systems that turn governance into opportunities for accumulation by politically connected elites.

52. It is within this context that we agree with the observation advanced by the South African Communist Party that the ANC increasingly interprets all independent political organisation outside of itself as hostility or betrayal.

53. This reflects political insecurity produced by the erosion of historical legitimacy and organisational dominance. For decades the ANC occupied such a central position

within South African political life that sections of its leadership began confusing the organisation itself with the entirety of liberation politics.

54. However, no political formation possesses permanent ownership over history, revolutionary legitimacy, or the aspirations of the working class.
55. The alliance between the ANC and the Democratic Alliance was a profound ideological revelation because it demonstrates the extent to which sections of the ANC leadership have become reconciled to neoliberal governance and capitalist management.
56. One cannot credibly claim commitment to radical transformation while governing alongside forces historically dedicated to defending white monopoly capital, privatisation, and market fundamentalism.
57. The struggle for the Left is therefore fundamentally a struggle for the future direction of human civilisation itself. It is a struggle over whether dignity will remain more important than profit and whether we as humanity will continue accepting organised inequality as natural and inevitable.
58. To fight for socialism in the twenty-first century is not to cling nostalgically to the past but to insist that humanity deserves a future beyond exploitation, alienation and permanent insecurity.
59. The responsibility of revolutionaries in this historical moment is therefore immense because hopelessness has become one of capitalism's most powerful ideological weapons.
60. The greatest task facing the Left is therefore also psychological and moral: to restore imagination among the oppressed and to demonstrate once again that societies can be organised differently.
61. History has never moved automatically toward justice. Progress has always depended upon organised struggle, political courage, and collective sacrifice.

Every advance achieved by workers, women, colonised people, and oppressed communities emerged because human beings refused to accept domination.

62. This conference must therefore mark not another ritual gathering of progressive rhetoric but the beginning of a new seriousness within the Left, grounded in ideological clarity, strategic discipline and commitment to the masses whose suffering continues daily under the violence of capitalism and imperialism.