



PROGRESSIVE UPDATES

Pan-African Progressive Front Newsletter

M O N T H L Y N E W S L E T T E R
MAY 2026

THEME OF THE MONTH

The May edition of the PPF Monthly Newsletter shares a pack of insightful continental related stories beginning with the Editorial on the Xenophobic incidents in South Africa. Subsequently, it provides statements and articles written by the Secretariat and other Pan-African organisations and Media groups. Additionally, events on Reparations in Africa and beyond.

DISCLAIMER

This newsletter is issued by the Pan-African Progressive Front (PPF) for information, education and public engagement purposes only. The views, positions and analyses expressed reflect the political and policy perspectives of PPF and its leadership, and do not necessarily represent the positions of partner institutions, participating organisations or individual contributors (unless referenced). All materials contained herein are intended to support public dialogue, Pan-African solidarity and civic participation.

'THE BREAD THEY SHARED'

Some South Africans are driving other Africans from the very cities where Africa once buried its sons to set South Africa free. The attacks are a wound. The deeper danger is what they threaten to unmake...



The planes that landed at Accra in the last week of May carried a kind of cargo this continent had prayed it would never load again: Africans fleeing Africa. Three hundred Ghanaians on the first flight, more than eight hundred registered behind them, gathered off the streets of Johannesburg and Durban by their own government and flown home, where a delegation met them on the tarmac with the awkward tenderness people reserve for those who have survived something. Nigeria is preparing its own flights; a hundred and thirty of its citizens have already asked to be taken out. Kenya, Malawi, Lesotho and Zimbabwe have told their nationals to stay behind locked doors. When this happens in other parts of the world, we call it an evacuation. Let us be honest about what we are watching, then. We are evacuating Africans from Africa.

What they are running from has a clinical name and an ugly face. Through April and May, vigilante movements trading under names like March and March and Operation Dudula have moved through South African cities demanding that the foreign-born produce papers, stripping migrant-owned shops, and pinning up an ultimatum: every foreigner gone by the thirtieth of June. Last year their members stood at the doors of public clinics in Gauteng and KwaZulu-Natal and turned away the sick who could not prove citizenship, as though a fever checks a passport. A Zimbabwean delivery rider in Pretoria tells of being ringed by a mob while his own colleagues bolted from the van. An accounting lecturer lost his post because a crowd decided the foreign-born had no right to a salary. Pretoria calls these episodes isolated and quarrels with the body count. But South Africa has stood on this ground before. In 2008, more than sixty people were killed and a hundred thousand driven from their homes. In 2015 the

army went into the townships. In 2019, Nigerian shopfronts burned and the smoke drifted as far as Abuja, where crowds answered by sacking the offices of a South African company. A thing that returns on this scale is not an incident. It is a pattern. And patterns are not weather; they have authors and they have causes.

The particular cruelty of this pattern is that its blade is turned, with something close to precision, on the very people who paid for South Africa's freedom.

Memory is short, so let the ledger be read aloud. When the African National Congress was banned at home, it was Lusaka that took it in; from Zambian soil Umkhonto we Sizwe organised, and over Zambian airwaves Radio Freedom carried the news a censored country was forbidden to hear. It was Dar es Salaam that sheltered Oliver Tambo and a generation of exiles, in a Tanzania that under Julius Nyerere gave classrooms and camps to children who were not its own. Angola, Mozambique, Botswana, Zimbabwe, the frontline states, opened their borders and then paid for it in blood, as apartheid's commandos crossed those borders to murder refugees and bankroll the civil wars that gutted Maputo and Luanda. By one reckoning those countries forfeited some thirty billion dollars in lost development before the decade of the 1980s was out. They did not send a bill.

And then there is Nigeria, which spent on another's liberation a fortune it could ill afford. In 1976 it founded the Southern Africa Relief Fund and levied two percent of every civil servant's salary toward it, a deduction Nigerians came to call, without irony or resentment, the Mandela Tax. General Obasanjo gave millions from the treasury and thousands from his own pocket; his cabinet followed; and schoolchildren, the sources record, skipped their lunch so that the coins might go south. Within six months ordinary Nigerians had raised more than ten million dollars for the children of a country most of them would never see. Lagos cut its oil to the apartheid regime and swallowed the loss. By the time Mandela walked free, Nigeria had poured an estimated sixty-one billion dollars into the long war on apartheid, more, it is said, than any other nation on earth. When Mandela came out of prison, the first journey he made was not to a Western capital. It was a tour of Africa, to thank the houses that had kept him.

South Africa's own president remembers all of this, and said so on Freedom Day, even as the mobs were forming. "We did not walk alone into freedom," Cyril Ramaphosa told his people. "We were carried by a tide of solidarity from the nations of Africa. They shared their bread and their homes." It cannot be, he warned, that South Africa now tramples into the dust the fellowship that made its freedom possible. The words are exactly right. The trouble is the distance between the podium and the township, between a head of state invoking ubuntu and a man on a Pretoria pavement being told to go fix his own country. A government is judged not by the eloquence of its condemnations but by the safety of the people inside its borders, and on that measure the speeches have not yet reached the street.

This is why the matter can no longer be left to Pretoria's reassurances. Ghana has asked the African Union to put the attacks on the agenda when the heads of state convene in Cairo on the twenty-fourth of June, and Pretoria has pushed back, uneasy at being arraigned before the family. But the family is precisely the right venue, because the wound is the family's. The same Africa that is signing the Continental Free Trade Area, taking its future on the radical promise that goods and people might move across these colonial borders as though they were the artificial lines they are, cannot at the same time look away while Africans are hunted across one of those borders for the crime of having crossed it. You cannot build a single market on a continent where a Malawian is afraid to open a shop in Durban. The contradiction will not hold. Either the solidarity that ended apartheid becomes the solidarity that builds the union, or it curdles into the oldest and most convenient lie a struggling people can be sold, that the author of their hunger is the stranger who is hungry beside them.

For that is the lie at the rotten heart of all of this, and it must be named plainly. The South African poor are not imagining their suffering. The unemployment is real, the inequality obscene, apartheid's economic architecture still standing thirty years on, and the failures of governance that scatter Zimbabweans and Mozambicans across the

region are real too. The migrant and the man who attacks him have, more often than not, been failed by the very same governments. But misery is being aimed like a weapon at the wrong target, and there are politicians who load it on purpose — who have learned that it is cheaper to point at the foreigner than to deliver a job. Every continent has these merchants. Africa, of all places, should know their faces by now, and know where their road ends.

So, the choice in front of us is not really about migration policy, though that needs fixing, nor about who killed whom, though that demands justice. It is about whether African unity is a thing we meant or merely a thing we said. The men and women now being flown out of South Africa are the grandchildren of the bargain that freed it. If the continent shrugs, the lesson the whole of Africa absorbs is that its solidarity was always conditional, redeemable only in the season of someone else's need. If instead it holds, if Cairo speaks with one voice, if Pretoria turns its fine words into arrests and protection, if the rest of us resist the temptation to answer cruelty in South Africa with cruelty toward South Africans in Lagos or Accra, then something is salvaged that is worth more than any trade figure.

The Nigerian children who went without lunch did not ask what nation the hungry child in the photograph belonged to. They knew the answer was Africa, and they fed him. We are being asked, now, to remember what those children understood. The bread was shared once. It is being demanded back with interest, in fear. The whole question of the continent's future fits inside that small, terrible reversal, and we will answer it, one way or another, whether we choose to or not.

ONE AFRICA!!!

NEWS & STATEMENTS

PAN-AFRICAN PROGRESSIVE FRONT STANDS WITH PASAI AS PAN-AFRICANISM SUMMIT AGAINST IMPERIALISM OPENS IN NAIROBI



Emmanuel Macron and African heads of state convened the France-Africa Summit in Nairobi while anti-imperialist movements from across the continent and the Global South gathered in the same city for the **Pan-Africanism Summit Against Imperialism (PASAI)**. Convened by the Communist Party Marxist Kenya and a broad Working Committee of anti-imperialist formations, PASAI was a direct political counter to the official summit, branded "*Africa Forward: Africa-France Partnerships for Innovation and Growth*." Where the official summit assembled heads of state and French corporate interests behind closed doors, PASAI brought together revolutionary parties, workers' movements, youth organisations, and progressive formations from across Africa and the Global South. This was the summit that spoke for Africa's peoples. PPF identifies fully with its purpose, its demands, and the movements that made it possible.

PPF stands in solidarity with the people of Kenya and with all formations who gathered at **PASAI**.

[READ PPF SOLIDARITY STATEMENT HERE ~](#)

UPDATES FROM EVENTS AT PASAI: ARRESTS AND RESISTANCE OF AND BY PROTESTERS AT PASAI 2026.

PPF Condemns Nairobi Arrests, Calls State Repression at PASAI 2026 an Affront to African Rights



PASAI 2026 was organized as a people's counter-mobilization to the official Africa-France meetings, bringing together over 200 organizations to challenge what its organizers rightly described as the rebranding of Françafrique under the language of innovation and partnership. That the Kenyan state chose to respond to peaceful dissent with force, on the very days its government hosted a foreign head of state under diplomatic fanfare, tells us everything we need to know about whose interests are being protected in Nairobi this week.

We stand in full and unwavering solidarity with every comrade detained on the ground. Our full statement follows below.

[PPF OFFICIAL STATEMENT CONDEMNING ARRESTS AT PASAI 2026](#)

CUBA ANNOUNCES THAT ITS FUEL RESERVES HAVE BEEN DEPLETED AS A DIRECT RESULT OF THE US BLOCKADE



Cuba's Minister of Energy and Mines, Vicente De la O Levy, announced that the nation's fuel and diesel reserves have been completely depleted, leaving only a minimal amount of fuel to maintain critical social services like hospitals. An article by Peoples Dispatch reports that this severe energy crisis stems from an intensified US economic and energy blockade, which has essentially banned Venezuelan crude oil exports to Cuba following a US military action in Venezuela in early January 2026. Aside from a single Russian tanker that delivered roughly 100,000 tons of crude oil in March to provide temporary relief, foreign governments and suppliers have been deterred from selling oil to the island due to threats of severe US economic sanctions.

Despite these extreme difficulties, the looming threat of US armed intervention, and warnings from Cuban officials that a military attack would lead to a catastrophic bloodbath, the Cuban leadership maintains that they remain open to equal dialogue but are committed to defending the nation and resisting external pressure.

To the resilient people of Cuba, the Progressive Peoples Front (PPF) stands with you in unwavering solidarity as you endure this brutal, manufactured energy crisis. We fiercely condemn the illegal and inhumane US blockade, which weaponizes basic necessities to suffocate your sovereign nation and inflict hardship on innocent lives. Your enduring spirit in the face of such immense external pressure inspires global resistance, and we join the international call demanding an immediate, unconditional end to these devastating sanctions.

[READ FULL ARTICLE HERE~](#)

CONFERENCE OF THE LEFT OPENS IN SOUTH AFRICA: THE LEFT GATHERS TO REBUILD WORKING-CLASS POWER



A landmark three-day gathering of left-wing organizations concluded yesterday at the Birchwood Hotel, aimed at revitalizing working-class activism and challenging capitalist structures in the country. Held from May 29 to May 31, 2026, the **Conference of the Left** was convened under the theme *“Building a Left Movement for Working-Class and Popular Power.”* Designed as an inclusive forum for equal representation, the event brought together a broad coalition consisting of 14 political parties, 14 trade unions, 3 trade union federations, and over 40 social, community, environmental, and international solidarity organizations.

The primary objective of the conference was to establish a unified, campaign-based framework to address South Africa’s worsening cost-of-living crisis, deep class inequality, and the failure of structural economic transformation since 1994. Delegates engaged in intense debates divided across three primary commissions: Political Education and Global Context; Balance of Forces, Struggles, and Strategy; and Economic Transformation, Environment, and Left Structures.

On the international front, solidarity statements strongly condemned imperialism, calling for an end to the US blockade on Cuba and demanding absolute support for Palestine. The conference concluded with the adoption of a shared resolution intended to serve as a concrete, forward-looking program of action for the working class.

[**VISIT THEIR WEBSITE FOR MORE~**](#)

FEATURE STATEMENT

SMG STATEMENT ON AFRICA LIBERATION DAY, 2026

May 25 marks Africa Liberation Day, a day that commemorates the struggles, sacrifices, and aspirations of the peoples of Africa for unity, liberation, dignity, and self-determination. As progressives, workers, students, farmers, and oppressed peoples across the continent reflect on this historic occasion, we reaffirm our commitment to the unfinished project of African emancipation.

The founding vision of continental unity was born from anti-colonial struggle. Leaders and movements across Africa understood that political independence without economic sovereignty would leave Africa vulnerable to exploitation by imperial powers, multinational corporations, and local elites aligned with foreign interests. Decades later, that warning remains painfully relevant.

Across the continent, African workers continue to face unemployment, low wages, privatization, debt dependency, and attacks on public services. Our minerals enrich foreign corporations while millions remain without quality healthcare, housing, education, electricity, and clean water. The wealth of Africa continues to be extracted while the majority endure poverty and inequality.

We reject the continued domination of African economies through unfair trade systems, debt regimes imposed by international financial institutions, military intervention, and resource extraction controlled by global capital. Africa cannot be truly free while its development is subordinated to the interests of foreign powers and comprador elites.

We strongly condemn the rise of xenophobia and anti-migrant violence in South Africa directed at fellow Africans from across the continent. No African migrant is responsible for unemployment, poverty, crime, or state failure. The real causes of social suffering lie in inequality, mass unemployment, corruption, austerity, and an economic system that concentrates wealth in the hands of a small elite while millions are left without opportunities.

Attempts to divide African workers and poor communities against one another only serve the interests of politicians, corporations, and reactionary forces that benefit from division. Pan-Africanism cannot coexist with xenophobia. An injury to one African is an injury to all Africans.

We call on governments, trade unions, social movements, student organizations, and community leaders across the continent to reject tribalism, chauvinism, and xenophobic hatred, and to instead build solidarity among African peoples in the common struggle for justice, dignity, and liberation.

African Liberation Day must therefore be more than a ceremonial event. It must be a call to action for a new era of Pan-African solidarity rooted in the interests of workers, peasants, youth, women, and the poor.

We call for:

- Democratic control of Africa's natural resources for the benefit of African peoples
- Investment in universal public healthcare, education, housing, transport, and social welfare
- The cancellation of illegitimate debt burdens strangling African economies
- Regional industrialization and economic cooperation instead of dependency on raw material exports

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- Protection of workers' rights, trade unions, and democratic freedoms
 - Resistance to militarization, foreign interference, and neo-colonial domination
 - Climate justice and sustainable development that prioritizes people over profit
 - Genuine continental unity built from below through solidarity among African peoples

We also express solidarity with liberation struggles across the world against colonialism, apartheid, racism, occupation, and exploitation. The struggle of African peoples is inseparable from the global struggle against imperialism and capitalism.

On this Africa Liberation Day, we honour the generations who fought for liberation and recommit ourselves to building a united, socialist, democratic, and self-reliant Africa.

Another Africa is not only possible, but also necessary.

SIGNED

Kwesi Pratt Jnr

General Secretary

VATICAN'S RECKONING: POPE LEO XIV CONCEDES COMPLICITY IN SLAVE TRADE, BUT PAN- AFRICAN POWER DEMANDS RESTITUTION, NOT JUST REPENTANCE!



In a monumental shift that echoes the long-ignored cries of the Global Black Diaspora, Pope Leo XIV used his first papal encyclical, *Magnifica Humanitas*, to issue an unprecedented institutional apology for the Holy See's direct role in legitimizing and expanding the trans-Atlantic slave trade. Delivering this historic admission, history's first U.S.-born pontiff, whose own mixed ancestry explicitly includes both African enslaved persons and European slaveholders confessed that the Vatican actively enabled colonial-era subjugation.

By acknowledging the catastrophic impact of 15th-century papal directives like *Dum Diversas*, which explicitly handed European sovereigns the religious authority to invade, conquer, and reduce non-Christians into perpetual bondage, the Pope stripped away centuries of institutional denial, calling the Church's long-standing complicity a deep "wound in Christian memory".

Crucially, this long-awaited admission goes far beyond the evasive, generic apologies of previous popes who merely blamed the actions of individual Christians. For the first time, the highest office of the Catholic Church has admitted to its own systematic, corporate guilt in drafting the ideological architecture of White supremacy and global anti-Blackness.

Pope Leo XIV contextualized these historical atrocities within a broader critique of the modern digital economy, drawing a direct line from the chains of the past to the neo-colonial exploitation of the modern era, such as the perilous, invisible labor of African youths extracting rare earth minerals for artificial intelligence infrastructure. Scholars and Pan-African activists have noted that by recognizing the centuries-long delay in universally condemning human bondage, the Vatican has finally validated the historical truths that the global African family has fiercely defended for generations.

However, if the Catholic Church truly wishes to heal the global wounds inflicted by its historical decrees, it must understand that an apology without material atonement is merely an empty gesture designed to absolve conscious guilt.

We call upon the Vatican to move past the sanctuary of rhetoric and aggressively implement a comprehensive global framework for reparations. True Pan-African justice demands that the immense wealth accumulated by the Church through centuries of institutional slaveholding and stolen Indigenous lands be systematically returned to the communities, nations, and descendants across Africa and the Americas that it helped colonize.

The Vatican must fund continental educational initiatives, finance massive agricultural restoration, return looted African artifacts, and invest heavily in structural rehabilitation for those still suffering under the generational trauma of global subordination. Justice is not a request for pardon; it is the absolute requirement of restitution.

Pope Leo XIV LIVE: Apologizes for Church's Role in Slavery, 'A Wound in Christian Memory' | Holy See
[CLICK TO WATCH VIDEO~](#)

178 YEARS LATE: FRANCE SYMBOLICALLY REPEALS THE SAVAGE 'CODE NOIR' TO CONFRONT ITS GHOST, BUT THE BLACK DIASPORA DEMANDS WEALTH, NOT RHETORIC!

In a rare display of complete political unity, the French National Assembly voted unanimously (254–0) to formally repeal the *Code Noir* (Black Code). A brutal, 17th-century royal decree that legally classified African human beings as "movable property". Signed by King Louis XIV in 1685, this horrific 60-article code governed the systematic exploitation of over one million Africans across French colonies, legally sanctioning torture, mutilation, rape, and execution to enrich ports like Nantes and Bordeaux. While France permanently abolished slavery in 1848, this white supremacist legal artifact was never officially expunged, lingering silently on the statutory books for nearly two centuries. During an emotional legislative session, descendants of the enslaved tearfully declared that the symbolic vote was a mandatory restoration of ancestral humanity and a rejection of the historical indifference that President Emmanuel Macron admitted had become "a form of offence".

However, this long-overdue legislative erasure must not be mistaken for actual historical or economic justice. For the 1.9 million citizens living in France's impoverished overseas departments such as Martinique, Guadeloupe, French Guiana, and Réunion, the legacy of the *Code Noir* remains deeply structural, manifesting in double the unemployment rates of mainland France, severe poverty, and the preservation of white colonial monopolies over state infrastructure. Critics and Pan-African activists assert that while stripping this dormant, genocidal text from the legal system is a necessary acknowledgment of Paris's historical crimes, it carefully sidesteps the critical issue of material atonement. President Macron has ambiguously conceded that the question of reparations "must not be refused," yet he continues to offer evasive lip service, offering no financial commitments or concrete frameworks. True reparatory justice will not be achieved through symbolic legislative votes; it requires France to settle its massive historical debts to the global Black diaspora and dismantling the neo-colonial inequities that still suffocate its former slave territories.

ARTICLE SOURCE: THE GUARDIAN

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THE UNFINISHED REVOLUTION: FROM ADDIS ABABA TO ATONEMENT



On **Africa Liberation Day 2026**, the Secretariat of the Pan-African Progressive Front (PPF) released an official statement marking 63 years since the founding of the Organisation of African Unity. Titled "*The Unfinished Revolution: From Addis Ababa to Atonement*," the statement recalls that sacred covenant of 1963 when thirty-two newly sovereign nations gathered to declare that Africa would speak with one voice and reclaim with one resolve.

The Secretariat named what remains undone:

- Reparations, not as charity but as a legal and moral obligation
- A transformed African Union capable of genuine political union
- A full reckoning with colonial powers and the ongoing structures of racial capitalism

“Freedom is not negotiable. Dignity is not partial. And the debt owed to Africa will be pursued until it is paid in full.”

The revolution of 1963 was the beginning. The completion of that revolution is the task of our generation.

[READ OUR FULL STATEMENT BELOW~](#)

HIGH-LEVEL CONSULTATIVE CONFERENCE ON THE NEXT STEPS TO THE LANDMARK UN RESOLUTION ON THE TRAFFICKING OF ENSLAVED AFRICANS

**NEXT
STEPS**



Ghana's Ministry of Foreign Affairs has been spearheading one of the most significant diplomatic drives in recent African history; the global push for reparatory justice for the transatlantic slave trade. The momentum reached a defining milestone on 25th March 2026, when the United Nations General Assembly adopted a landmark Ghana-led resolution formally recognising the trafficking of enslaved Africans and the system of racialised chattel enslavement as the gravest crime against humanity, a resolution that received the backing of 123 UN member states. Leading this charge is President John Dramani Mahama, who serves as the African Union Champion for Reparations, supported by Foreign Affairs Minister Samuel Okudzeto Ablakwa, who has held a series of high-level meetings with experts, the African Union's legal and technical bodies, UNESCO, and international advocates to build a coordinated and credible multilateral framework for reparative justice.

The next major step is now just weeks away. President Mahama will host the High- Level Next Steps Conference on Reparatory Justice in Accra from June 17 to 19, 2026, aimed at shifting the global conversation from recognition to implementation, including legal, economic, and institutional pathways for reparations. The conference will bring together heads of state and government, foreign ministers, academics, legal and historical experts, activists, and representatives of international organisations, and will include a special commemoration of Juneteenth on June 19 at the Christiansburg Castle in Osu, a historic site directly linked to the transatlantic slave trade, with participation from African and diaspora communities, particularly from the United States and beyond.

[TAP LINK FOR FURTHER INFORMATION ~](#)

ABOUT PPF

The Pan-African Progressive Front (PPF) is an international non-governmental organisation headquartered in Accra, Ghana. It stands at the forefront of the fight for Africa's unification and is committed to coordinating and supporting progressive movements across Africa and the diaspora, with the goal of advancing the true interests and future of the continent.

Inspired by the vision of Dr. Kwame Nkrumah and other Pan-Africanists, PPF believes that Africa's destiny must rest in the hands of its own people, and that its future lies in its political and economic unity — serving as the bedrock of our strength and continental sovereignty.

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PAN-AFRICAN PROGRESSIVE FRONT (PPF)

SECRETARIAT

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