



LINYUNGANDAMBO

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MANIFESTO

Linyungandambo Articulating The Issues Of Barotse Land



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PREAMBLE

- ❖ Being people with God given identity and birthrights. …..
- ❖ Knowing that we are a nation that has been unjustly plunged into subjugation through acts of deceit and fraudulence.
- ❖ Realizing that our state has fallen prey to the Zambian Government as a predator victim ..
- ❖ …..and considering the importance of international conventions and instruments, we the patriots of Barotseland do hereby produce a text that forms the basis of our quest for Barotseland's independence

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PREFACE

- 1.1. Linyungandambo a cell like structure of a living organism. It is solely for the people of Barotseland (Ndambo).
- 1.2. Imbued with the genuine and well deserved spirit of nationalism, we are committed to the well-being of Barotseland.
- 1.3. Being people with God-given identity, we cannot allow our nation to be perpetually swallowed by another country. (Ndo na ndo kakuyomama).
- 1.4. Our mission is complete decolonisation of Barotseland from Zambian colonisation.
- 1.5. We are in a determined and irreversible process of restoring our nation to its true identity.
- 1.6. Linyungandambo, as the Barotse people's independence, movement is adaptable to change in the course of the process to suit any situation that would ultimately lead to our country's independence.
- 1.7. We are proud to be Barotse nationals, and we sincerely love, accept and embrace all the ethnic societies of our nation. We promote meaningful co-existence and unity among all, as our great departed Kings had bound us together.
- 1.8. Our inheritance is Barotseland; the land of our fore-fathers. We have no other country but Barotseland.
- 1.9. If we forget Barotseland may our tongues cleave to the palate, viz roof of the mouth.
- 1.10. If we hate our nation, may our hands forget their skills.
- 1.11. Our relationship with Zambia was intended to be regulated by the Agreement. Since 24th October, 1964, Barotseland has been under arbitrary and illegal rule or control of Zambia.
- 1.12. We have emerged to claim what our forefathers fought for and retained for centuries.
- 1.13. The nullification and the abrogation of the Barotse and Agreement by Zambia means there is no legal basis for Zambia to claim Barotseland as part of it.
- 1.14. We accept the nullification and the abrogation of the Agreement and we realise that Barotseland must in all eventualities identify herself as a nation.
- 1.15. We have come to rescue the people of Barotseland from subjugation and illegal occupation by a foreign country (Zambia).
- 1.16. We are messengers of hope and good will; we believe in integrity, faithfulness, honesty and sincerity.

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- 1.17. Our objectives and mission are attainable; we do not intend to fight anyone when we are claiming what is ours and what we deserve.
- 1.18. Our message is unadulterated, unambiguous and crystal clear.
- 1.19. Our manifesto is not that of false promises; ours is an obligation and a duty to our nation, Barotseland.
- 1.20. Our destiny is the total liberation and independence of Barotseland, the land which our forefathers had secured for us.
- 1.21. We want to redeem, reclaim and secure our nation according to our cultural and political imperatives.
- 1.22. We want to have an independent, sovereign state of Barotseland that would join the international communities of AU, SADC and the UN.

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1 PHILOSOPY

- 1.1 We are driven by the force of nationalism in this resolve.
- 1.2 We believe that doing something against one's own conscience is harmful and detrimental to one's peace of mind.
- 1.3 Conscience evolution is synonymous with civilisation.
- 1.4 Cosmetic, artificial and patched up nations, where use of force and coercion are used to achieve unity and stability as a trend is unacceptable.
- 1.5 We should not be expected to beg for what naturally belongs to us; we are only expected to prove who we are and what is ours.

2 REALISATION

- 2.1 Evangelism of the Gospel and educational development in Barotseland had taken shape for several decades ahead of many places in Africa but economic development has been lagging due to subjugation and Barotsephobia.
- 2.2 The entire nation of Barotseland faces social and cultural elimination due to unacceptable linkage to Zambia.
- 2.3 Zambians are ignorant of our history or they choose not to think about it. We know our history and no other person can tell it; as we can.
- 2.4 The relationship between Barotseland and Zambia as from 24th October 1964 was to stand on for legs; viz; love, respect, knowledge and faithfulness, however, dishonesty has been manifested.
- 2.5 Although the Zambian government is the transgressor, the Zambian society has not come out to sympathise with the Barotse people or blame their government. In fact we can never expect repentance from Zambia Repentance is not apology but sincere acknowledgement of one's wrong deeds to others (Barotseland).
- 2.6 Deliberately the Zambian government regarded the treaty as though it a Gentleman's (men) Agreement viz an unwritten agreement secured only the parties' pledge of honour and not legally binding.

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- 2.7 Post liminium - the doctrine adopted by international law as a rule by which persons; property and territory tend to revert to their former condition on withdrawal of enemy control. is essential. In our case, protector's withdrawal and later on after the Agreement was abrogated.
- 2.8 Barotseland was not left to be fostered sine die by Zambia. Ironically, even Britain did not colonise Barotseland.
- 2.9 The UN Convention on the law of treaties states that, "Every treaty in force is binding upon the parties to it; and must be performed by them in good faith." c.f. Article 26.

3 INDEPENDENCE

- » Only through intimate association with Barotse movement' and its literature can the Barotse or anyone else understand why total independence for Barotseland is a must. *The artificial linkage of Barotseland with Zambia has done a lot of harm to the Barotse people inter alia:*
 - 3.1.1 Degradation of the Barotse environment (charcoal burning).
 - 3.1.2 Erosion of the Barotse culture resulting in the corruption of moral values. Insolence, insouciance and intolerable indiscipline among the Barotse younger generation.
 - 3.1.3 Language pollution and loss of cultural identity.
 - 3.1.4 Pornography, indecent music sang in Zambian vulgar languages, do a lot of harm to the people of Barotseland.
 - 3.1.5 Street children are on the increase.
 - 3.1.6 Cattle rustling and other grave crimes.
 - 3.1.7 Looting of the Barotseland Bank by the Zambian government (£78.5 million)
 - 3.1.8 High levels of under development
 - 3.1.9 High levels of moral decay and communal decadence. Deprivation of our self-rule and nationality by malfides.

These are the consequences of our relationship with Zambia.



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4 REBUILDING OUR NATION

- 4.1 We shall not allow strangers and aliens (in Barotseland) to determine the future of our nation.
- 4.2 We know our country better than anybody else.
- 4.3 We know its history and geographical features; we know the flora and fauna of our land because we were born and raised here as true sons and daughters of Barotseland.
- 4.4 We share an inescapable corporate responsibility to re-build our country Barotseland.
- 4.5 We are a stock of men and women who care and concerned. Care is nothing less than patriotism and nationalism.
- 4.6 We hold on to the, plain truth that no one can live our lives for us; no one can satisfactorily meet our responsibility for us, no one can make our choices for us. We must and can make all these for ourselves.
- 4.7 We are not happy with the situation where our children are rowdy, roaming and languishing hopelessly in the streets. A country where educated school leavers sell cigarettes or do menial activities for a living.



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5 DEVELOPMENT

- 5.1 We have the knowledge, intellect and will power to develop our country as Barotse people to the highest standard as was proclaimed by our departed King Yeta III.
- 5.2 Development, whether social, political or economical can only materialise where there is self-realisation of the people, and in accordance with international conventions.
- 5.3 Currently, Barotseland is the poorest and least developed as a prey of another African state.
- 5.4 Only we, the people of Barotseland are capable of empowering the people economically and develop the country because we have a positive vision for our need with the means at our disposal.

6 VISION

- 6.1 By the help of God or with God on our side, we have a vision for Barotseland; and for all posterity's sake, we cannot compromise or relent on our just pursuit to secure the total independence of our nation.
- 6.2 We visualise a country of bliss and abundance, where the people shall live in peace and harmony.
- 6.3 A country, where its government shall help flood every place with food from within Barotseland.
- 6.4 A country, where there is going to be good road network and reputable university.
- 6.5 A country, with superb land policies suitable for Barotseland and favourable to any would-be investors.
- 6.6 A country that will be a positive destiny for tourists.
- 6.7 A country that will fit well in the family of international states.

