



# ANC TODAY

VOICE OF THE AFRICAN NATIONAL CONGRESS

19–25 June 2026



## Conversations *with the* President

# Let us build a South Africa in which freedom lives in every generation

Address by **PRESIDENT CYRIL RAMAPHOSA** on

## National Youth Day

*FNB Stadium, Johannesburg, 16 June 2026*

**F**IFTY years ago, not far from where we stand today, thousands of young South Africans marched carrying nothing but their schoolbooks, their courage and their dreams.

They faced bullets with bare hands. They confronted injustice with extraordinary bravery.

And through their sacrifice, they changed the course of our nation's history.

On the 16th of June the children of Soweto walked out of their classrooms and into history.

They were told they could not learn in their own language, in their own country, on equal terms.

They refused that limit. And many of them paid for that refusal with their lives.

We gather here to mark 50 years since the uprising of South Africa's youth on the 16th June 1976.

Half a century later, we remember, celebrate and honour a generation of young people whose courage, organisation and hunger for freedom marked a turning point in the struggle against apartheid.

The question before us today is not whether young people have the courage to change South Africa.

The youth of 1976 answered that question.

The question before us is whether South Africa is doing enough to create opportunities worthy of their sacrifice.

Speaking on the 20th anniversary of the uprising, President Nelson Mandela addressed the youth of our country. He said:

*"On that fateful day 20 years ago, you jolted this nation from its slumber, and rejected the slave education that the apartheid regime had implemented... You changed the course of history, and accelerated the downfall of the apartheid system."*

It was here that thousands of learners left their classrooms to protest against the imposition of

Afrikaans as a medium of instruction in their schools.

But their protest was about more than language.

It was a rejection of Bantu Education, which was designed to limit the aspirations of black children and prepare them for lives of servitude.

It was a protest against the injustice, impoverishment, denigration and daily hardship imposed upon the black child by the cruel system of apartheid.

From the streets of Soweto issued a powerful cry for justice, for dignity, for equality.

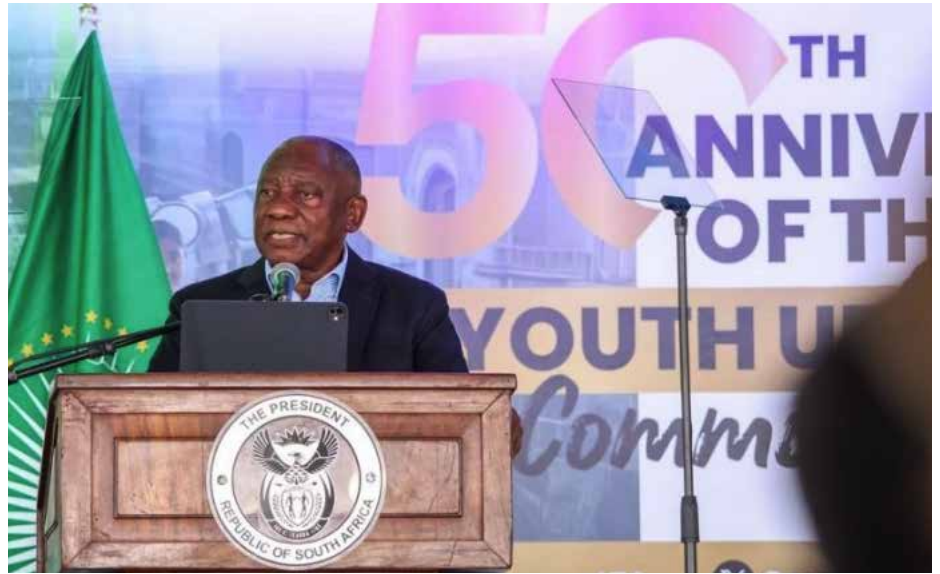
The struggle of young people did not begin with the class of 1976.

They stood on the shoulders of earlier generations – leaders such as Anton Lembede, Nelson Mandela, Walter Sisulu, Oliver Tambo, Albertina Sisulu, Lilian Ngoyi and Robert Sobukwe – who moved the liberation struggle towards mass mobilisation and direct action.

They were shaped, too, by a wider current of liberation. Across the continent, the struggles of Ghana, Algeria, Mozambique, Angola and the Congo showed that colonialism could be defeated.

Across the diaspora, the Civil Rights and Black Power movements affirmed the dignity of black people.

By the early 1970s, the Black Consciousness Movement was teaching a new generation to reject notions of inferiority, to recover their dignity, to reclaim their identity and to forge their own future.



By the time the learners of 1976 took to the streets, they were part of a powerful river of youth resistance.

Many students were killed. Many young people were injured, detained or forced into exile.

The image of Mbuyisa Makhubu carrying Hector Pieterse, with his sister, Antoinette Sithole, running alongside, conveyed to the world the brutality of apartheid.

Their contribution belongs in the centre of our national memory.

The young people of 1976 did not stand alone. They were supported by parents, teachers, health workers, religious leaders and community structures.

They were supported by leaders such as Mama Albertina Sisulu and Mama Winnie Madikizela-Mandela, the Black Parents Association and the Soweto Committee of Ten.

We remember in particular the mothers who searched for their children, the mothers who mourned and the women who expressed the pain of the nation

when apartheid expected them to be silent.

The uprising began in Soweto, but it did not remain there. It spread to Alexandra, Tembisa and KwaThema, and later to Langa, Gugulethu, Nyanga and townships across the country, giving new momentum to the struggle against apartheid.

The cries of these young people reverberated across the world, galvanising the international movement to condemn and isolate apartheid South Africa.

This year, Youth Day takes place at the intersection of important milestones of freedom.

In addition to the 50th anniversary of the Soweto uprising, we also mark 70 years since the Women's March of 1956 and 30 years since the adoption of our democratic Constitution in 1996.

Together, these milestones remind us that freedom was built across generations: by the women who resisted pass laws, by the young people who rose against Bantu Education, and by a Constitution that reflects the views

and aspirations of all the people of South Africa.

As we mark the 50th anniversary of the Soweto uprising, we are called on to ensure that freedom lives in every generation, and to reflect honestly on the work that must still be done so that freedom is felt in the lives of young people today.

The South Africa of today is not the South Africa of 1976. We are no longer governed by laws that decide what a black child may learn, where they may live, what work they may do and what future they may imagine.

That change did not come by chance. It was won through struggle, protected through our Constitution and advanced through the policies and programmes of our democratic governments.

The youth of 1976 were not the last generation to organise for change.

We remember young freedom fighters such as Solomon Mahlangu, the Cradock Four and Nokuthula Simelane, and the youth and student formations that helped make apartheid ungovernable.

In the democratic era, that same spirit continued through the Rhodes Must Fall and Fees Must Fall movements.

Because of these generations of struggle, South Africa has changed fundamentally.

The Constitution of 1996 guarantees the right to basic education. Through legislation such as the South African Schools Act and the Higher Education Act, we dismantled the legal architecture of

apartheid education and began building a system founded on equality, access and redress.

Since 1994, access to schooling has been significantly expanded. No-fee schools now support children from poor households. The School Nutrition Programme feeds more than nine million learners every school day.

Last year, South Africa recorded the highest matric pass rate in our history, with more than two-thirds of bachelor passes coming from schools in disadvantaged communities.

We have opened the doors of post-school education and training.

This year, the National Student Financial Aid Scheme approved funding for more than a million students at universities and colleges.

Today, our country produces four times the number of African grad-

uates than it did in 1994. These are doctors, teachers, engineers, nurses, scientists, entrepreneurs and leaders in many fields.

Young people are taking their place in public leadership. Today, more than 80 Members of the National Assembly are aged 40 or younger.

These gains show that democracy has opened doors that apartheid deliberately kept closed.

But opening doors is not enough. The task now is to ensure that those doors lead to skills, work, enterprise, ownership and dignity.

We must be honest about the challenge before us.

More than 4.7 million young people are unemployed.

The youth unemployment rate stands at 46 percent.

Behind every statistic is a young person who wants to work, wants



## CONVERSATIONS WITH THE PRESIDENT

to contribute and wants to build a future.

It is the graduate who sends out dozens of applications and receives no response.

It is the young entrepreneur with an idea but no access to capital.

It is the skilled artisan who cannot find an opportunity to demonstrate their talents.

We cannot accept this as normal.

Young people are among the most affected by violent crime and theft.

These are some of the greatest threats to our country's prosperity and social stability.

Faced with these challenges, there are some who blame the problems of unemployment, crime and poor service delivery on foreign nationals.

Even as we recognise the challenge of illegal immigration – which we are taking decisive action to address – our problems are our own. And which we have a responsibility to fix ourselves.

We recognise that many communities are frustrated by crime, unemployment and pressure on public services.

These frustrations are real and must never be dismissed.

But we must also be honest about their causes.

The roots of these challenges lie primarily in inequality, slow economic growth and weaknesses in service delivery.

Addressing these challenges re-



PRESIDENTIAL  
YOUTH  
EMPLOYMENT  
INTERVENTION



quires practical solutions, not the scapegoating of vulnerable people.

The challenges facing young people are grave and their concerns are real.

That is why our response to these challenges must be comprehensive and urgent.

In this regard, government is acting on three fronts.

First, we are expanding public employment, youth service and workplace experience.

More than 5.7 million young people are now registered on the SA Youth.mobi platform. Of these, more than 2 million young people have gained access to earning opportunities.

The Presidential Employment

Stimulus has created work and livelihood opportunities for more than 2.5 million unemployed South Africans.

Of these, 82 percent were young people and 66 percent were women.

Through the pilot phase of the Jobs Boost Outcomes Fund, over 9,000 young people have been enrolled and more than 7,200 successfully placed into employment.

This shows the potential of training that is linked to employment opportunities.

The revitalised National Youth Service has placed more than 130,000 young people in paid service opportunities to date, with an additional 100,000 community service youth employment opportunities currently available.

These interventions give young people a foothold in the world of work, but they are not the final destination.

That is why our overarching priority at the moment is to grow an inclusive economy that creates sustainable jobs at scale.

Second, we are reshaping the skills system so that qualifications lead more directly to work and enterprise.

We are moving away from training for training's sake.

That is why we are strengthening TVET colleges as engines of occupational skills and linking colleges, employers and SETAs to the needs of local economies.

Skills are not formed in classrooms alone. They are formed in workplaces, industries, communities and enterprises.

Third, we are opening the productive economy to young people.

Over the next three years, the state is investing R1 trillion in infrastructure.

We are building and maintaining roads, dams, schools, hospitals, clinics, electricity lines, railway lines and port infrastructure.

This investment will create apprenticeships, artisan development, skills transfer and enterprise development for young people.

Our growth strategy is focused on sectors that create jobs at scale: manufacturing, mining beneficiation, digital infrastructure, agriculture, green industrialisation, energy, logistics, critical minerals,

tourism and the creative economy.

Young people must be an integral part of these industries.

They must be trained for these industries, work in them, build businesses in them and own a part of them.

The small business portfolio will provide support to one million micro, small and medium-sized enterprises over this term of government.

The Public Procurement Act gives us the opportunity to use the buying power of the state to support enterprises owned by young people, women and persons with disabilities.

Unemployment must be seen as a societal problem. All stakeholders in our country must work together to provide sustainable solutions to reduce unemployment among young people.

Government has a responsibility and is continuously taking action to address this problem. The pri-

vate sector has a responsibility too to address the challenge of unemployment.

I want to speak directly to the employers of South Africa – to every business owner, every manager, every person who holds in their hands the power to hire.

The young person in front of you does not lack ability. They lack only the chance to prove it.

I am asking you to open the door. Hire for potential, not only for experience.

Take the chance on the young person who has never been given one.

And I say to you: government will not ask you to carry that risk alone.

Through the Employment Tax Incentive, we already share the cost of bringing a young person into their first job. We will strengthen that support, because the first job is the hardest to get and the most important a person ever has.



“  
**Over the next three  
 years, the state is  
 investing R1 trillion  
 in infrastructure.**

President Cyril Ramaphosa



We must change how we prepare young people from the beginning. We therefore call upon employers to hire a young person and not require them to have experience before you hire them.

As the country prepares for the next local government elections, we must place young people at the centre of building municipalities that work.

Young people must not only be councillors. They must be the engineers, planners, artisans, water technicians, electricians, data specialists and entrepreneurs who build sustainable cities, towns and villages.

Our progress as a nation must be measured by whether young people are moving from school to skills, from skills to work, and from enterprise support to markets, scale and ownership.

This is how we honour the youth of 1976: by building a South Africa in which every young person has a fair chance to learn, work, serve, build, create, own and live with dignity.

Across South Africa there are over 37 million young people under the age of 35.

This is our country's greatest strength.

The youthfulness of our population provides our country with a dynamism, innovativeness and potential productivity that few other countries outside our continent can match.

This generation must take its place in every part of our national life: in the economy, in public institutions, in communities, in innovation, in culture and in the

work of building our democracy.

The young people of 1976 remind us that freedom is not protected by memory alone.

It is protected by active citizenship, by organisation, by discipline, by service and by responsibility.

Today's generation has tools that the youth of 1976 did not have.

They have technology, information and platforms that can connect communities, expose injustice and build enterprises.

Technology must be matched by purpose, organisation and commitment to the common good.

As we look to the future, young people must be at the centre of democratic participation.

They must register to vote, vote in elections, engage municipalities and hold public representatives accountable.

Democracy is not only what happens in Parliament and council chambers.

It is also built in schools, campuses, workplaces, churches, sports fields, community halls, streets and homes.

President Nelson Mandela said at the birth of our democracy that **"the time to build is upon us"**.

This is the responsibility of our lifetime: to ensure that young people have the opportunity, support and confidence to build their lives and shape the future of our country.

Let us honour the youth of 1976 not only by remembering their

courage, but by continuing the work for which they sacrificed so much.

Let us build a South Africa in which freedom lives in every generation.

Fifty years ago, the youth of 1976 marched for the right to learn. They faced down bullets armed with nothing but the conviction that their minds mattered.

Today's generation inherits that courage, but the battle has changed.

The youth of 1976 fought exclusion. Ours must fight unemployment, poverty and inequality.

Theirs was the struggle to enter the classroom. Ours is the struggle to ensure that what begins in the classroom does not end in the unemployment queue.

Just as they refused the limits imposed upon them, we too must refuse a future of diminished possibilities.

Let us build a South Africa where every young person can realise their potential.

Let us build a South Africa in which freedom lives in every generation.

So let us honour them not in words alone, but in deeds.

Let us build a South Africa where every young person can realise their potential.

Where opportunity is not the privilege of a few, but the birthright of all.

A South Africa in which freedom lives anew in every generation.

# The ANC Notes the DA's Hypocritical Respect for the Constitution and Discomfort With Transformation

■ By **ANC SECRETARY GENERAL FIKILE MBALULA**

**T**HE African National Congress has noted the announcement of the Democratic Alliance reshuffle of its representatives in the Government of National Unity.

This announcement exposes an uncomfortable contradiction at the heart of the DA's politics. This is the same party that constantly claims to be the champion of constitutionalism but has repeatedly attacked, questioned and undermined President Cyril Ramaphosa whenever he exercises powers expressly entrusted to him by the Constitution. The appointment and removal of members of the Executive is a constitutional prerogative of the President. It is not subject to the directives of coalition partners, lobby groups or opposition parties.

Yesterday we saw the DA make public announcements presented as a directive to the President and expect South Africans to quietly accept its own deployment decisions without question. This selective respect for the Constitution reveals a party that embraces constitutional provisions when they advance its interests and

resists them when they do not benefit them.

This continued populist posture by the DA also raises serious questions about its commitment to the Statement of Intent underpinning the Government of National Unity. The parties to the GNU agreed to respect the constitutional architecture of the Republic, including the powers, responsibilities and authority vested in the President. One cannot claim commitment to the GNU while selectively recognising only those constitutional provisions that advance narrow party political interests.

The 'reshuffle' also exposes the hollowness of the DA's so-called Open Opportunity Society for All. The DA seeks support from black communities across South Africa and speaks endlessly about equal opportunity but does not reflect this anywhere.

Yet when confronted with the realities of a country shaped by centuries of colonialism and apartheid, it consistently opposes many of the measures designed to open opportunities for those who were deliberately excluded.

South Africans recognise that





there can be no equal opportunity between those who inherited privilege and those who inherited poverty and exclusion from years of colonialism and apartheid. The equal opportunity they advocate is not a magic trick but must be created by dismantling the barriers that apartheid deliberately constructed. This is why the DA's opposition to Broad-Based Black Economic Empowerment and other transformation measures exposes the contradiction between what it claims and

what it actually does. It is intentionally reversing our country's commitment to a non-racial and non-sexist society.

It is equally troubling that the DA seems at ease with using strategic economic portfolios as tools for internal party factional battles. The Department of Trade, Industry and Competition is not just another government department to be exploited as a dumping ground for their under-performers or factional opponents. The DTIC

sits at the centre of industrialisation, localisation, investment promotion, economic transformation, job creation and inclusive growth. South Africans expect this portfolio to be approached with the seriousness it deserves and not as a convenient destination for internal political redeployments.

The ANC remains committed to the transformative vision of building a united, non-racial, non-sexist, democratic and prosperous South Africa. We will continue advancing policies that expand opportunity, deepen inclusion and ensure that freedom has a meaningful impact in the lives of the people. As President Ramaphosa reflects on these developments, the ANC reiterates its commitment to engaging all parties represented in Parliament in the interests of stability, nation-building and moving South Africa forward.






## FREEDOM'S BATON:

# Veterans and Youth Unite to Shape South Africa's Next 50 Years

***A Freedom Park Intergenerational Dialogue commemorating the 50th Anniversary of the June 16 Uprising***

■ By **SIVA NAIDOO**

 In the eve of the 50th anniversary of the June 16, 1976 Soweto Uprising, Freedom Park became more than a national heritage site. It became a meeting place between memory and possibility, where veterans of the liberation struggle, youth leaders, students, academics and activists gathered to reflect on South Africa's past and debate its future.

The event, hosted by Freedom Park in partnership with the

ANC Veterans League, centred on a powerful theme: how the sacrifices of previous generations can inspire a new generation to confront the challenges of democracy, inequality and social transformation.

Welcoming delegates, Freedom Park CEO Dr Jane Mufamadi described the venue as a living shrine of remembrance, healing and nation-building. She reminded attendees that the names inscribed on Freedom Park's walls represent more than 192,000 South Af-

ricans who contributed to the country's journey toward freedom. She urged young people to see themselves as custodians of a legacy that must be carried forward through action and innovation.

ANC Veterans League President Dr Snuki Zikalala reflected on the significance of the June 16 Uprising, describing it as a defining moment when young South Africans challenged an oppressive apartheid system and altered the course of history. He emphasised that the

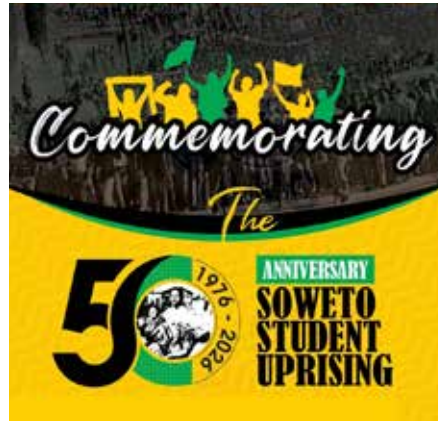
dialogue was designed to pass the baton of leadership, values and responsibility to younger generations.

The emotional tone of the evening was deepened by a moving storytelling performance that transported attendees back to the streets of Soweto in 1976. The story recalled the courage of students who marched peacefully for educational freedom and dignity, only to be met with violence. The memory of Hector Pieterson, Tsietsi Mashinini and countless other young activists served as a reminder that history is often shaped by ordinary people who refuse to remain silent.

The keynote address by struggle veteran Comrade Mac Maharaj became the defining moment of the event. Drawing on decades of experience in the liberation movement, Maharaj challenged young people to view themselves not merely as beneficiaries of democracy, but as active agents of change. See the reprint of his speech on the next page.

The panel discussion that followed brought together veteran activists and younger leaders who explored the unfinished work of transformation.

One recurring concern was education. Speakers questioned whether the current education system is producing graduates with the skills required to participate meaningfully in the economy. While government investment in



higher education has expanded dramatically, participants argued that stronger links are needed between education, employment and economic development.

Another theme was youth participation in politics and public life. Some panellists expressed concern that many young South Africans feel disconnected from political institutions and do not believe their voices can influence meaningful change. Others argued that young people remain active, but are increasingly organising themselves through community initiatives, social movements and digital platforms rather than traditional political structures.

The discussion also highlighted the importance of non-racialism, social cohesion and inclusive leadership. Participants reflected on how previous generations built broad alliances across communities and stressed the need to revive that spirit in an increasingly fragmented society.

Former student leaders drew parallels between the 1976 generation and more recent movements such as Fees

Must Fall. They described how successful activism often depended on building alliances between students, workers and communities, echoing lessons learned decades earlier during the struggle against apartheid.

Throughout the dialogue, one message emerged repeatedly: South Africa's future cannot be built by one generation alone. Veterans bring experience, historical perspective and hard-earned lessons. Young people bring energy, innovation and new ways of thinking. The challenge is to create meaningful spaces where these strengths can meet.

As the gathering concluded, attendees were left with a powerful sense that the story of June 16 remains unfinished. The struggle for dignity, equality and opportunity continues, although the battlegrounds have changed.

Fifty years after the youth of Soweto shook the foundations of apartheid, a new generation stands before its own defining moment. The questions raised at Freedom Park were not only about history. They were about what kind of nation South Africans want to become – and who will have the courage to lead that journey.

If the evening produced a single enduring message, it was this: freedom is not a destination reached by one generation. It is a responsibility renewed by every generation that follows.

# Remembering a generation of young people who refused to accept the limitations of the world they inherited

Keynote Address by **MAC MAHARAJ** at the

## **ANC VETERANS LEAGUE INTERGENERATIONAL DIALOGUE TO COMMEMORATE THE 50<sup>TH</sup> ANNIVERSARY OF THE JUNE 16 UPRISING**

**N**ELSON Mandela was a disruptor. He challenged established ways of thinking and acting. He accepted responsibility for the consequences of his actions. Most importantly, he viewed every setback not as a defeat but as an opportunity to advance social change.

But Mandela did not emerge in isolation. He was part of a generation of young people who refused to accept the limitations of the world they inherited. They challenged conventions, questioned accepted wisdom, and sought new ways to advance the struggle for freedom. He did so within the framework of a collective with the ability to take responsibility for his actions when the consequences did not meet their expectations.

That spirit is particularly relevant as we commemorate the fiftieth anniversary of the Soweto Uprising of 1976.

Over the years, much valuable work has been undertaken and continues to recover and preserve the history of that generation. Some of those who played important roles in those events are still with us. We honour them,



and through them we honour the entire Soweto generation.

Their achievement was not simply that they protested.

Their achievement was that they reasserted the historic role of young people as agents of social transformation at a time when it seemed that intensifying repression had made it impossible to protest against oppression and exploitation.

Today I would like us to reflect on a broader question. There is a growing sense that despite significant advances we have made since the advent of our constitutional democracy, our country

is faced with a pressing need to overcome the mis-steps of the past thirty odd years; that we have to forge ahead purposefully to build the nation-in-the-making on the basis of equality, non-racialism, unity, democracy and the eradication of patriarchy.

There is widespread frustration that a sense the unity of purpose that marked the transition to democracy in 1994 is dissipating. We are increasingly a divided society. This is the time for the youth to rise to the challenge.

Our question therefore, centres on what enables young people to emerge as leaders of society?

What were the qualities that enabled successive generations of young South Africans – from Pixley ka Isaka Seme and Charlotte Maxeke, to Anton Lembede, Nelson Mandela, Oliver Tambo and Robert Sobukwe, to Steve Biko and the students of 1976 – to move beyond representing the interests of youth alone and become leaders of the nation as a whole?

If we can identify those qualities, we may also discover what is required of young people today as they confront the challenges of democratic South Africa.

As the ANC tries to renew itself and seeks to stay relevant, it is essential that this process is strengthened by the energy and fresh input from the youth.

When we look back across our history, four characteristics repeatedly emerge.

First, the courage to challenge convention.

Second, the ability to organise.

Third, the willingness to think critically and develop ideas.

Fourth, the capacity to connect personal concerns to the broader interests of society.

These qualities help explain why some young people become leaders not merely of their generation, but of society as a whole.

Mandela was not born a leader. Like every generation before him, he had to learn. He entered politics at a time when many believed that deputations, petitions and appeals to reason would eventually persuade the rulers of South Africa to abandon racial domina-

tion. But Mandela belonged to a generation that came to the conclusion that the methods of the past had reached their limits. Together with Anton Lembede, Walter Sisulu and Oliver Tambo, he challenged established thinking within the ANC itself.

This is an important lesson. Leadership is not obedience to inherited wisdom. Leadership often begins when people respect the past but refuse to become prisoners of it.

**The first quality is the courage to challenge convention.**

Pixley ka Isaka Seme was only twenty-five years old when he delivered his famous address on *“The Regeneration of Africa”*.

At a time when Africans were encouraged to think of themselves primarily in tribal terms, he advanced a vision of African unity. That vision found organisational expression in the formation of the South African Native National Congress in 1912.

To appreciate the significance of Pixley ka Isaka Seme’s contribution, we must remember the conditions in which he lived. The

nineteenth century had witnessed the conquest and dispossession of African communities. Resistance had been courageous, but it had largely been fragmented. Communities fought separately and were defeated separately.

Seme understood that the age of isolated resistance had come to an end. His great contribution was not merely organisational. It was intellectual. He recognised that unity was no longer desirable; it had become a historical necessity.

Young people become leaders when they recognise realities that others have not yet fully grasped.

Charlotte Maxeke demonstrated a similar willingness to challenge convention. At a time when women were largely excluded from public life, she insisted that women should be active participants in the struggle. Her leadership of the anti-pass protests in Bloemfontein in 1913 established a principle that would later find powerful expression in the formation of the ANC Women’s League in 1948 and in the Women’s March of 1956.

The lesson is important.



Leaders emerge when they challenge accepted assumptions. But courage alone is not enough.

The **second quality** is the **ability to organise**.

The founders of the ANC Youth League understood this. Anton Lembede, AP Mda, Walter Sisulu, Oliver Tambo, Nelson Mandela and their contemporaries were not simply courageous young people. They were organisers.

They brought together networks of young activists. They debated ideas. They published *“The Lodestar”* as a forum to debate and share ideas. They recruited supporters. They built structures.

Most importantly, they persuaded others.

When the ANC adopted the Programme of Action in 1949, it was because a generation of young people had successfully organised around a new vision for the movement.

Within a few years, many of these young activists – Lembede was 30 years of age, Mda was 28, Sisulu was 32, Tambo 27 and Mandela 26 when they established the ANC Youth League in 1944 – had become leaders of the ANC itself.

But they achieved this not because they promoted the interests of youth alone.

They achieved it because they articulated the aspirations of the African people as a whole. The Programme of Action, which was adopted by the 1949 Conference of the ANC sought national freedom for the African people. Its focus was direct political representation in governance, eco-



conomic development, raising the standard of Africans in the commercial, industrial and other enterprises and workers in workers' organisations, the creation of educational centres, and the need to unite the cultural with the educational and national struggle.

The Youth League was not created because young people wanted a separate space for themselves. It was created because they believed the entire liberation movement needed renewal.

Their objective was not youth advancement as an end in itself. Their objective was the advancement of the struggle as a whole.

This distinction is critical.

Throughout our history, the youth achieved their greatest successes when they sought to lead society rather than merely represent youth.

The **third quality** is the **willingness to think critically and develop ideas**.

Lembede's contribution was not primarily organisational. His lasting contribution lay in his ability to articulate a philosophy. He built on the founding principle of unity to advance the outlook of African nationalism. He argued that Africans had to become active agents in their own liberation. Later generations would build on and modify these ideas.

The experiences of the mine-workers' strike of 1946, the Passive Resistance Campaign, the Defiance Campaign and the Congress Alliance led Mandela, Sisulu and Tambo to broaden their understanding of nationalism.

This process eventually found expression in the Freedom Charter. The Freedom Charter represent a profound act of political imagination. It proclaimed that South Africa belongs to all who live in it. It transformed a struggle for liberation into a vision for a democratic society anchored on the idea that the people shall govern.

The lesson is that leadership



requires ideas. Without ideas, courage becomes impulsive. Without ideas, organisation lacks direction.

The **fourth quality** is perhaps the most important.

Leaders emerge when they connect their own concerns to the broader interests of society. This was one of the great achievements of the Soweto generation.

The students who marched on 16 June 1976 initially mobilised around a specific grievance: the imposition of Afrikaans as a medium of instruction.

But history transformed them.

The brutality of the state's response forced them to confront larger questions about the nature of apartheid itself. As the uprising developed, students began to reach out to workers. They began to engage with parents. They sought to build alliances. Their demands expanded beyond education to encompass the broader condition of oppression under apartheid.

In this process they ceased to be merely student leaders. They be-

came leaders of a national struggle.

What makes their achievement all the more remarkable is that they acted under conditions very different from those faced by earlier generations.

The founders of the ANC Youth League knew the history of the ANC. The Soweto generation was largely denied access to that history. The banning of political organisations, censorship, imprisonment and repression created a rupture between generations. Many young people knew little about the traditions that had shaped the struggle before them. Unlike previous generations, the youth of 1976 inherited very little organised memory. The ANC was banned. The PAC was banned. The Communist Party was banned. SACTU was immobilised. The leaders of the liberation struggle were imprisoned, exiled or silenced. The history of resistance was largely absent from the schools.

Yet history has a way of reasserting itself. The conditions under which young people lived became so intolerable that they rediscovered the necessity of resistance.

Initially they saw themselves as students confronting educational injustice.

But struggle is a powerful teacher. As they confronted the power of the apartheid state they discovered that their problems could not be separated from the condition of the African people as a whole.

They discovered the need for alliances. They discovered the importance of workers. They discovered the necessity of organisation. They discovered politics.

Resistance by their parents and the earlier generation had been met with imprisonment and exile. Mandela and his colleagues were serving life imprisonment. The laws prevented the media from telling the public about their views or showing photos of them. Oliver Tambo and Dr Dadoo were in exile. Every effort to rekindle the struggle was met with detention without trial, torture, imprisonment and the harassment of the families of activists.

Under these conditions parents were trapped in survival mode. Caution became their watchword. They met the plight of their offspring with concern about their safety and future. Where their children saw the need to stand up, the parents saw danger and risk. This led the students to initially avoid guidance from their elders.

Yet despite these handicaps they found ways to organise, to learn, to adapt and to lead.

Even though they felt that their parents and elders had succumbed to apartheid; that they had become conditioned to finding ways of making a living as



compromised people, the students found it necessary to call on the workers to engage in work stoppages in support of the actions of the students.

Their first call for a stay away received relatively little support. This brought to light the need for the students to interact with the workers in order to make them appreciate why it was necessary for the workers to support them. The result was that the 3rd stay away called in 1976 was a resounding success.

During the 13-15 September stay away the students called for a student-worker alliance for the overthrow of oppression. Their demands had grown from “away with Afrikaans as a medium of instruction in our schools”, to the overthrow of oppression as a whole.

Coloured and African workers in Cape Town joined this work stoppage.

In the case of the earlier stay away on 31st August the growing actions of the students was challenged by hostel dwellers in Mzimhlope hostel in Meadowlands. The hostel dwellers stormed through sections of the township in Soweto, attacking houses, murdering and intimidating the residents. There was evidence that this had been incited by the police.

Faced of this attack from the hostel dwellers, the students had to find ways to reach the hostel dwellers, to engage with them and explain to them the reasoning behind the work stay aways. It is this necessity to shape their demands, no longer exclusively in their own interests, but to place them in the context of a larg-



er interest of opposing national oppression that enabled them to succeed in getting the hostel dwellers no longer to stand against them but also to take part in the 3rd stay away.

These lessons that the students learnt in the midst of battle were severely hampered because there were no worker organisations in the form of unions and no groupings of their elders to which the students could turn to in order to get workers and parents to rally to the support of the uprising. Such mobilisation found its rightful place in the decade of the eighties.

Struggle became their teacher.

They learned through experience what previous generations had learned over decades. They discovered that courage without organisation was insufficient.

They discovered that protest without alliances could not be sustained.

They discovered that leadership required persuasion and not merely defiance. The result was not simply an uprising.

The result was a generation that helped transform the political

landscape of South Africa.

The Soweto Uprising was eventually suppressed. But its political impact could not be suppressed. The tensions and issues that remained unresolved by the Soweto generation found their resolution in the decade of the 1980s.

Its legacy lived on in the growth of community organisations, the emergence of stronger trade unions, the formation of the United Democratic Front, the launch of the Congress of South African Trade Unions, the uprisings that commenced in 1983 and the resurgence of mass resistance during the 1980s, the intensification of armed activity led by uMkhonto weSizwe, the expansion of international solidarity, and the emergence of the ANC as the leading force of the struggle against apartheid.

The youth had once again become a catalyst for national change.

Today we live under conditions very different from those faced by previous generations. We live in a constitutional democracy. We enjoy freedoms for which previous generations struggled and sacrificed. Democracy changed the terrain of struggle.



Previous generations fought to secure the right to organise. We possess that right. Previous generations fought for the right to vote. We possess that right.

Previous generations fought for the right to participate in public life. We possess that right. We can protest. We can debate. We can participate in shaping public policy.

The challenge before us is therefore different.

Why has democratic participation weakened? Why are so many young people alienated from public life? Why has active citizenship not become the defining feature of our democracy? We have a long way to go before we can resolve all our challenges.

We remain one of the most unequal societies in the world. Millions of young people face unemployment and insecurity. Patriarchy continues to diminish the lives of women.

Crime and corruption undermine public confidence. Poverty and inequality continue to divide our people.

These are challenges in a complex and changing world. Climate change threatens our existence. Innovation is unstoppable. We can see a world where scarcity no longer exists yet the rich grow richer and inequality deepens. We have only just entered the world of Artificial Intelligence.

The challenge before today's youth is therefore different, but no less significant. The question is not whether young people possess the energy, courage and impatience for change. Every generation of youth has possessed

those qualities.

The real question is whether they can transform those qualities into leadership. Can they organise? Can they develop ideas? Can they build alliances? Can they connect their aspirations to the broader needs of society?

These are not questions for the youth alone. They are questions for all generations. Intergenerational dialogue is not about one generation lecturing another. No generation begins from a blank page. Every generation inherits both achievements and unfinished tasks from those who came before.

Intergenerational dialogue matters because it enables us to understand what has been achieved, what remains unresolved, and what responsibilities now fall upon us.

History is therefore not simply a record of the past. It is a conversation between generations about the future. It is about mutual learning. It is about older generations sharing experience without demanding obedience.

It is about younger generations bringing fresh insights without dismissing history. Every generation inherits a legacy. Every generation also has a responsibility to enrich that legacy.

Seme's generation inherited fragmented resistance. Lambede's generation inherited the limitations of petitions and deputations. Mandela's generation inherited a liberation movement that required mass mobilisation.

The Soweto generation inherited repression and political silence. The democratic generation inherited freedom but also inequality, poverty and unfinished transformation.

The youth of 1944 challenged the conventions of their time. The youth of 1976 shattered the culture of fear.

The youth of democratic South Africa face the challenge of building a society that gives practical meaning to the values contained in our Constitution and the vision articulated in the Freedom Charter.

Our Constitution is the product of struggle. It is premised on the need for redress, reconstruction of our society at all levels including the economy, reconciliation and building a nation that unites all of us.

It is a covenant that calls on us to build a country based on equality, non-racialism, unity, democracy and the eradication of patriarchy. It was written into law by a Constitutional Assembly whose





composition transcended categorisation by race, colour, class, ethnicity, and belief systems.

It is an empowering Constitution. It encapsulates the future shaped by our struggles. The Bill of Rights ensures the protection of an individual's rights. It places an instrument in the hands of the people.

The problems we face are not because the Constitution has failed us. Rather, we have failed our Constitution. We have allowed reconstruction, reconciliation and nation-building to be the domain of those we elect, whereas it gives us the space to move our country forward on the basis of participatory democracy.

Our democracy was never intended to reduce citizens to spectators.

It was never intended that people should vote every five years and then retreat from public life. The vision that animated our struggle was one of active citizenship. The people were not expected merely to elect leaders. They were expected to remain participants in shaping society.

Democracy is strongest when citizens organise themselves and weakest when they surrender responsibility to others. Our march to freedom has taught us that it is the people who make history and that leaders are servants of the people.

Our history leaves no doubt that young people can rise to that challenge. The youth of 1912 inherited a divided people.

The youth of 1944 inherited a frustrated people. The youth of 1976 inherited a silenced people.

The youth of 1994 inherited a democratic South Africa.

The youth of today inherit a nation that remains unfinished. Their task is not to repeat the past. Their task is to learn from it.

Their task is to imagine a future equal to the sacrifices of those who came before them. The fu-

ture will not be built by one generation acting alone.

It will be built through dialogue. Leadership emerges through a conversation – sometimes cooperative, sometimes argumentative – between generations.

It will be built through participation. It will be built through shared responsibility. It will be built by citizens who understand that the people make history and that leaders are servants of the people. That is the enduring lesson of our struggle.

And that is the challenge before us today.

A large circular graphic with a yellow center and a green border. At the top left is the ANC Veterans League logo. In the center is a large '50' with a globe inside the zero, flanked by the years '1912' and '2012'. To the right is the text '1976 STUDENT UPRISING ANNIVERSARY'. Below this is a paragraph of text: 'On this day marking the 50th Anniversary of the June 16 uprisings, the ANC Veterans' League remembers the fallen heroes and heroines of the Class of 1976...'. This is followed by a quote: 'Every generation inherits a legacy, which it has a responsibility to enrich. The youth of 1912 inherited a divided people. The youth of 1944 inherited a frustrated people. The youth of 1976 inherited a silenced people. The youth of 1994 inherited a democratic South Africa. The youth of today inherit a nation that remains unfinished.' Below the quote is another paragraph: 'The youth of democratic South Africa face the challenge of building a society that gives practical meaning to the values contained in our Constitution and the vision articulated in the Freedom Charter. Our history leaves no doubt that young people can rise to that challenge.' At the bottom center is the text: 'Mac Maharaj, on the 50th Anniversary of the June 16th uprising'. At the bottom left is the '114th Anniversary' logo, and at the bottom right is the '30th Anniversary' logo with the text 'ONE CONSTITUTION, ONE NATION, ONE PEOPLE. REFLECT, RENEW, RECOUNT'. At the very bottom right, in small text, it says 'Issued by ANCVL, Albert Lutuli House II'.

# LOGAN WORT: The Boy Who Walked Out and Helped Change A Nation

■ By **SIVA NAIDOO**

**A**S we commemorate Youth Day and honour the young people who carried the struggle for freedom on their shoulders, I am reminded of a generation that refused to accept injustice as normal. It was a generation that confronted one of the most brutal systems of oppression known to humanity and, through courage and sacrifice, helped lay the foundations of a democratic South Africa.

Among those young activists was Logan Wort.

When I interviewed Logan recently for this Youth Day commemoration, I was struck not only by the significance of his role in the historic 1980 school boycott, but by the humility with which he tells his story.

There is no self-glorification. No claim to hero status. Instead, there is a deep understanding that history is made collectively, by ordinary people who choose to do extraordinary things.

Logan was born in Elsies River on the Cape Flats and grew up in Hanover Park before later moving to Mitchells Plain. He was the fifth of eight children in a working-class family. His father worked as a labourer in an engineering factory, while his mother worked as a domestic worker and a garment factory employee.



Like millions of South Africans under apartheid, poverty was a constant companion. Yet it was a single moment during his childhood that ignited his political consciousness.

*“I was 13 years old,” Logan recalls. “Our electricity had once again been disconnected. It was almost six in the evening and there was still no food on the stove. My mother seemed overwhelmed and in despair. I sat outside and quietly cried because there was nothing I could do to help.”*

That experience led him to ask

a question that would change his life: Why were some people poor while others had so much? A youth leader in his church explained the realities of class inequality and apartheid oppression. The seeds of political awareness were planted.

Then came 1976.

Although still in primary school, Logan watched as the student uprisings swept across South Africa. He could not officially participate, but he joined many young people inspired by the courage of those who challenged apartheid authority.

By 1980, he was a learner at Crystal High School in Hanover Park. Conditions in schools serving Black communities were deplorable. Three months into the academic year many learners still had no textbooks. There were too few teachers. Infrastructure was collapsing.

Through the Young Christian Workers movement, Logan and his fellow students began analysing these conditions and organising around them. What began as discussions about school conditions soon evolved into a broader understanding of apartheid itself. A public meeting organised at a local Anglican church became a turning point.

University students, many of whom had participated in the 1976 uprising, addressed the gathering and linked the crisis in education to the wider apartheid system. The struggle was no longer simply about textbooks and classrooms. It was about freedom.

Then came the day that would make history.

It was a Monday morning in 1980. The plan was simple but dangerous. Learners would walk out of their classrooms and gather on the field behind the school before marching to neighbouring Mountview High School.

At 8:45am Logan rose from his seat. *"The teacher angrily demanded to know what I thought I was doing," he remembers. "I simply looked at him and walked out."*

As he crossed the field alone, doubt consumed him.

*"My heart was pounding. I began*



*to wonder: What if nobody follows? What if I am the only one? What if I get expelled?"*

For several agonising minutes, he stood waiting.

Then he heard the chanting.

*"Niks maak nie, net Boycott."*

The learners emerged in their hundreds.

The boycott had begun.

Looking back, one can only imagine the courage it takes for a 16-year-old to take those first steps into uncertainty.

Yet those few moments became the spark that ignited one of the most significant student uprisings of the 1980s.

The boycott spread rapidly from Crystal and Mountview High Schools to schools across the Cape Peninsula, then throughout the Western Cape and eventually nationally.

A coordinating body known as the Committee of 81 was established to represent the 81 participating schools. Logan became one of its members. The demands extended far beyond education. Students demanded equal education, democratic rights, and an end to apartheid itself.

What had started as a local protest had become part of a national liberation movement.

For those of us who lived through those turbulent years, this development was deeply significant. The 1980 boycott represented an important transition in the struggle. It was not simply an eruption of anger. It marked the movement from protest to organisation.

As Logan reflects: *"There was a shift taking place beneath the surface, from protest to challenge, from spontaneous mobilisation to deliberate organisation."*

The lessons learned during that period would help shape the mass democratic movement that



emerged during the 1980s. Civic organisations, youth structures, street committees and later the United Democratic Front became vehicles through which communities organised themselves against apartheid rule.

The boycott also transformed Logan personally. After moving to Mitchells Plain later that year, he met veteran activists including Johnny Issel, one of the founders of the South African Students' Organisation. Under their guidance, Logan became deeply involved in youth organising.

He would go on to help establish youth organisations, participate in the formation of the Cape Youth Congress and later contribute to the emergence of broader democratic formations that strengthened the liberation struggle.

The road was not easy. There were detentions, restrictions, interrogations and beatings.

Yet there was never regret.

*"It was worth it,"* he says simply.

What stands out throughout Logan's account is his unwavering belief in the power of young people.

*"Young people are often the catalyst for change,"* he reflects. *"Political consciousness is formed through experience, through exposure to issues, and through a growing awareness of one's place in the world."*

His message to today's youth is equally powerful.

*"You have the power to change your circumstances. You deserve better, and you must act to build the society you want to see."*

As veterans of the liberation struggle, we should listen carefully to that message. The future belongs to the youth of South

Africa. Our task is not to dictate their path but to support them as they forge their own.

When I asked Logan what historians might say about him a hundred years from now, his response revealed the measure of the man.

*"I believe history owes me nothing,"* he said. *"We fought for liberation for our people, not for personal benefit or reward."*

Perhaps that is precisely why his story deserves to be told. For history is not only shaped by famous leaders whose names fill textbooks. It is also shaped by young men and women who, at critical moments, choose courage over fear

In 1980, one young learner stood up from his desk, walked out of a classroom and into history.

His name was Logan Wort.

# Youth Activism is an Intergenerational Relay: Reclaiming the Mission of South Africa's Youth

■ By **CORNELIUS MONAMA**

*Is Mosha Paleng and Blue Lights the mission of the current generation?*

**E**VERY generation of young South Africans has inherited a different battlefield. The generation of 1944 confronted political stagnation. The generation of 1976 confronted Bantu Education. The Young Lions of the 1980s confronted a militarised apartheid state. The post-1994 generation confronted economic exclusion and the unfinished question of educational access. Today's youth face a different enemy in the form of unemployment, inequality and economic exclusion.

As Frantz Fanon reminded us, each generation must discover its mission, fulfil it, or betray it. Addressing young South Africans many years ago, Moses Kotane issued a profound challenge: "At this hour of destiny, your country and your people need you. The future of South Africa is in your hands, and it will be what you make of it."

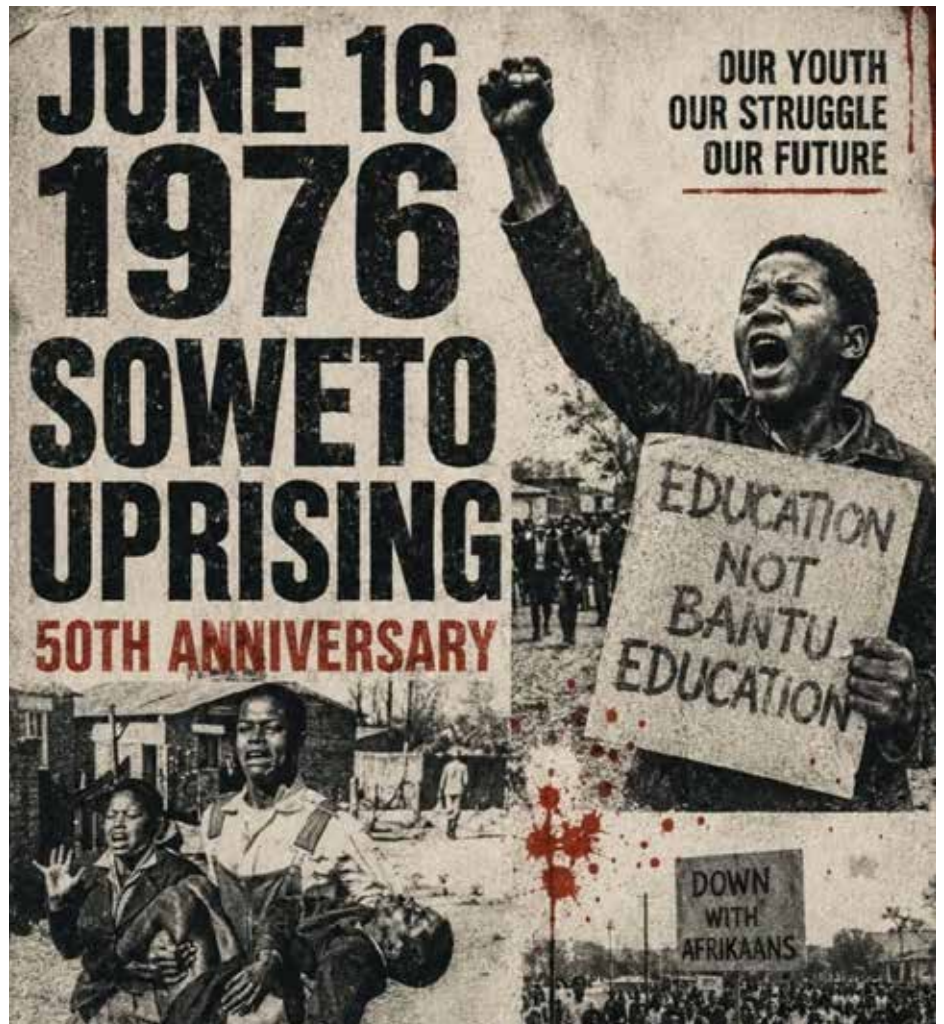
Though expressed in a different epoch and to a different audience, Kotane's words resonate with undiminished force. Young people are not passive heirs to history but its active architects.

Youth activism transcends isolated eruptions. It forms an intergenerational relay. Each generation seizes the baton, propels the struggle amid its unique exigencies and passes it onward.

June 16, 1976, stands as one of the most defining moments in this relay. On that day, an apart-

heid regime turned its guns on unarmed schoolchildren protesting the injustices of Bantu Education. The Soweto Uprising was not just a rebellion. It was a moral rupture that exposed apartheid's brutality to the world and ignited a new phase of resistance.

We owe an enduring debt to the





Class of 1976. Their courage altered the course of our history. But they did not emerge from a vacuum. The history of South Africa's liberation is incomplete without recognising the role of youth at every decisive turning point.

Since the ANC Youth League's founding in 1944, successive generations of young South Africans have served as catalysts for transformation, infusing the liberation movement with urgency, militancy, and ideological depth. The 1944 cohort forged the ANC into a mass-based force. The 1976 generation elevated educational equality to the core of the liberation struggle. The Young Lions of the 1980s extended resistance into every sphere of society, rendering apartheid ungovernable and ultimately untenable.

As a survivor of that fearless and death-defying generation inspired by Oliver Tambo's call to action, I remain conscious of the extraordinary sacrifices made under conditions of extreme repression. Organising under such conditions required immense courage. However, historical honesty demands that we resist ranking generations by militancy or sacrifice. No generation has a monopoly on courage and militancy. South Africa's liberation history is best understood as a continuum of struggle, where each generation inherits unfinished tasks and passes the baton forward.

The post-1994 generation inherited political freedom yet confronted enduring economic exclusion. Operating within a constitutional democracy that enshrines freedoms of expression, association and protest - rights denied their predecessors - this reality re-

veals how one generation's victories become the terrain on which the next advances the struggle.

The Fees Must Fall movement elevated demands for accessible, free higher education to the centre of national discourse. Building on prior generations' foundations, it compelled historic policy responses including the major expansion of NSFAS. No credible account of democratic progress can overlook the decisive role of young people in prizing open the doors of learning that apartheid had sealed.

Since 1994, South Africa has achieved substantial educational gains: near-universal enrolment, no-fee schools, nutrition programmes, expanded early childhood development, broadened NSFAS access and the growth of TVET colleges with skills initiatives. These have unlocked opportunities for millions previously excluded.

Beyond education, the democratic state has placed youth at the centre of development through the National Youth Development Agency, entrepreneurship programmes, employment initiatives, and skills interventions. Programmes such as the Presidential Youth Employment Intervention seek to bridge learning and livelihood, while entrepreneurship support cultivates innovators for a changing global economy. These gains affirm that earlier generations' sacrifices were not in vain.

However, progress remains uneven and incomplete. Youth unemployment persists as one of our gravest crises, with millions of young South Africans consigned to the margins of the economy. Poverty, inequality,

crime, substance abuse, and gender-based violence continue to define the lived reality of far too many. These conditions ferment frustration and risk breeding widespread disengagement.

Such realities should caution us against simplistic generational judgments. The challenge is not to compare generations but to understand them. Each generation of South African youth has carried a distinct and evolving mission in the long journey of the nation's struggle for dignity, freedom and justice. Every generation confronts different forms of power and different contradictions. Each must develop strategies suited to its historical moment, exactly as Fanon urged.

The generation of 1944 set out to infuse the African National Congress with fresh militancy and revolutionary energy, reawakening a movement that had grown complacent. The generation of 1976 confronted the dehumanising machinery of Bantu Education, transforming a narrow protest against inferior schooling into a national uprising that shook the foundations of apartheid.

The Young Lions of the 1980s embraced a strategy of radical disruption, making large parts of the country ungovernable and hastening the regime's collapse. The mission of today's youth is no less critical: to defeat poverty, inequality and unemployment; to build an inclusive economy; to harness technology, innovation and entrepreneurship for social progress; and to strengthen our constitutional democracy.

This mission demands ethical leadership, rigorous political education and a revitalised culture of activism rooted in service to

society rather than personal advancement. A troubling feature of contemporary youth politics is the tendency to equate empowerment with access to political office. Critics contend that many young activists appear primarily preoccupied with becoming councillors, MPLs, MPs, MECs or Ministers.

While there is nothing inherently wrong with aspiring to public office, profound societal transformation cannot be achieved through politicians alone. We must interrogate whether our prevailing conception of youth empowerment has narrowed unduly. Campaigns such as “Blue Lights” and “Moshu Paleng” may command attention, yet they risk mirroring the ambitions of a narrow elite rather than addressing the strategic imperatives of the broader youth populace.

The majority of young South Africans are not preoccupied with blue lights, but in securing employment, acquiring marketable skills, accessing quality education, building viable businesses, and claiming a dignified future. Should we not therefore pursue equally vigorous campaigns to cultivate more PhDs, scientists, engineers, innovators, entrepreneurs, industrialists, and thought leaders? Should youth success be measured primarily by proximity to political power or equally by mastery of knowledge, technological ingenuity, productive enterprise and intellectual leadership?

Youth agency cannot be reduced to making demands on the state. Though government bears critical responsibilities, young people possess their own agency and autonomous capacity for change. South Africa’s history demonstrates that youth have never



merely waited for delivery. They have consistently organised, mobilised and acted decisively to reshape their conditions.

The ANC Youth League was historically strongest when it served as a generator of ideas and a force capable of shaping the ideological direction of the liberation movement. A vibrant youth movement should be judged not only by the number of office-bearers it produces, but also by its ability to develop thinkers, innovators, researchers, entrepreneurs, professionals and community leaders. That is the highest expression of youth agency. The mission of this generation is therefore larger than securing positions of authority.

The best tribute we can pay to the Class of 1976, the Young Lions of the 1980s, and every preceding generation is not merely to remember them, but to continue their work. June 16 must be more than a commemoration. It

must be a call to action.

The enduring lesson of South Africa’s history is that youth activism is an intergenerational relay, not a hierarchy of sacrifice. Each generation inherits unfinished historical tasks, reimagines the struggle in response to its material conditions and passes the baton forward to those who must continue the journey.

As Moses Kotane reminded us, the future of South Africa will be what its young people make of it. And as Frantz Fanon warned, every generation must discover its mission, fulfil it or betray it.

The question confronting today’s youth is whether they will rise to the unique demands of their era. It is in their hands.

**Cornelius Monama** is former National Communication Manager of the ANC. He writes in his personal capacity.



## Deepening Our Partnership with Traditional Leaders to Rebuild Trust and Service Delivery

■ By **SEISO MOHAI**

**OVER** the past three days, our provincial delegation of the African National Congress has been on an intensive sector engagement programme with Traditional Leaders across our Province.

We have met with four Royal Houses and will conclude this phase of our work with a final visit in the coming days. These engagements have not been ceremonial. They have been a reminder that if we are serious about rebuilding trust and improving service delivery, we must begin by listening to those who carry daily responsibility for the wellbeing of our communities.

The warmth of the reception, the

generosity of the hospitality and, most importantly, the frankness of the counsel we received from the Councils of Traditional Leaders have affirmed that the relationship between the ANC and traditional institutions remains a strategic pillar of our movement.

In a period where communities are rightly demanding visible change, these engagements are helping us reconnect our organisational work with the lived realities of our people.

### **What we heard from the Royal Houses**

In each Royal Household we visited, the issues raised were clear and consistent.

Traditional Leaders and community representatives spoke of the urgent need to accelerate delivery of basic services: reliable water, dignified sanitation, accessible roads, electricity and decent housing. They did not speak in abstractions; they spoke about specific villages, broken infrastructure, stalled projects and the daily indignity of delays.

They also placed youth at the centre of their concerns.

We were urged to strengthen youth development programmes that combine skills, entrepreneurship support and pathways into real work opportunities. Traditional Leaders emphasised that too many young people are idle,

disconnected from opportunity and vulnerable to crime, substance abuse and hopelessness.

They called for tangible, coordinated interventions – not once-off events.

Another recurring theme was the social and psychological strain on families and on men in particular.

Traditional Leaders asked us to support culturally rooted mental health and social welfare initiatives that reach men and boys in spaces where they feel safe, respected and understood.

They reminded us that if we do not attend to the silent crises of depression, violence and substance abuse, we will not succeed in building cohesive communities.

Crucially, our hosts did not only raise problems; they proposed solutions. They called for more regular, structured engagement between municipalities, Traditional Leaders and communities so that planning and budgeting reflect real priorities.

They urged us to use community meetings and verification processes to track progress on projects, and to ensure that ward councillors are visible, accessible and accountable.

### Turning dialogue into commitments

As the ANC, we have heard this counsel and we recognise that the credibility of our movement depends on our ability to convert engagement into measurable outcomes.

Our delegation therefore made clear commitments in every Roy-



al Household we visited.

First, we will initiate a joint, time-bound review with the relevant municipal and provincial departments to fast-track outstanding service delivery projects that were identified during our discussions.

This review will not be an internal exercise. It will include clear timelines, named responsibilities and public reporting so that communities can track progress.

Second, we will work with social partners to expand youth-focused programmes that bring skills training, entrepreneurship support and internships closer to rural and peri-urban communities.

This means engaging SETAs, government entities and the private sector to open pathways for young people into sustainable livelihoods, not just short-term schemes.

Third, we will collaborate with Traditional Leaders, the Departments of Health and Social Development, and civil society to design culturally appropriate public health and mental health outreach initiatives that intentionally include men and boys.

These programmes must be rooted in the values and practic-

es of our communities, while also aligning with our constitutional commitment to equality and human dignity.

Fourth, we will work to institutionalise regular dialogue between Councils of Traditional Leaders, municipal leadership and ANC structures.

This is not about occasional courtesy visits. It is about creating standing platforms where problems can be raised early, solutions co-designed and progress monitored together.

To coordinate these commitments, we will support the establishment of an inter-departmental task team with representation from provincial government, municipal management, traditional leadership and ANC community mobilisation structures.

Its task will be to ensure that what was discussed in royal courtyards does not remain in minutes, but is translated into budgets, projects and visible change.

### Learning from critique, not fearing it

One of the most important lessons from this engagement programme is that constructive criticism is not our enemy; com-

placency is.

In each meeting, Traditional Leaders reminded us that unfulfilled promises erode trust more deeply than any opposition slogan can.

They spoke openly about frustrations with delays, poor communication and instances where the state has failed to keep pace with the needs of the people.

As cadres of the movement, we must resist the temptation to respond defensively when confronted with our shortcomings.

Instead, we should welcome this critique as a compass that points us back to our historic mission: to serve the people, to build a better life for all and to use political power as a tool for transformation, not for self-enrichment.

Accepting critique also means accepting accountability.

Where there have been failures in planning, capacity or integrity, we must name them honestly, correct them decisively and ensure that those entrusted with responsibility are equal to the task.

This is the only way to rebuild the confidence of communities that have supported the ANC through many difficult years.

### **Rebuilding presence through service, not slogans**

The coming local government elections will be an important test of whether we have learned from past mistakes and renewed our connection with communities.

But electoral victory cannot be our starting point. Our starting

point must be service.

In many wards, our presence has weakened not because people no longer share our values, but because they no longer see us consistently in their struggles.

We must therefore rebuild our presence through usefulness, not slogans. That means helping residents log service complaints properly and following up. It means working with Traditional Leaders to convene community meetings that produce practical, local solutions. It means being visible at sites of delivery – water points, clinics, roads – and reporting back regularly.

Where our footprint is thin, we must be honest about it and respond with discipline.

We cannot afford candidates who appear only during campaigns or

structures that function only on paper.

Our guidelines on candidate selection, community consultation and accountability exist to help us raise standards.

They must be implemented with seriousness, especially in communities where trust has been damaged.

### **A shared path to victory and renewal**

The engagements with the Royal Houses over these days have reminded us that our movement is strongest when it walks alongside the institutions that anchor our communities.

Traditional Leaders, faith-based organisations, civic formations and youth movements are not competitors; they are partners in



the struggle for a just, equitable and caring society.

As we proceed to the final Royal House in this phase of the programme, we do so with renewed humility and determination.

We know that our legitimacy will be measured not by the length of our speeches, but by the change people can feel in their daily lives – in the water that flows from their taps, the roads they travel, the safety of their streets and the opportunities available to their children.

Comrades, the call before us is clear.

Let us deepen our partnerships with Traditional Leaders, rebuild our presence through service, and carry this momentum into our organising work for the local government elections.

If we combine listening with action, critique with accountability and tradition with democratic renewal, we will not only secure an ANC victory – we will deserve it.

Re a leboha to the Royal Houses, Councils of Traditional Leaders and communities who welcomed us, challenged us and trusted us with their counsel.

Our responsibility now is to honour that trust with disciplined work, principled leadership and visible delivery.

Aluta continua.

Victory is certain.

**Seiso Mohai** is a member of the ANC provincial leadership and led the sector engagement delegation to Traditional Leaders.



## The Burden of History and the Limits of Political Victory

### *South Africa's Continuing Search for a Social Compact from Liberation to Reconstruction*

■ By **MOJALEFE NALE**

**T**HE erosion of public trust has become one of the defining features of South Africa's democratic era. Concerns about unemployment, poor service delivery, corruption, crime and economic stagnation increasingly shape public discourse.

Many attribute this decline in trust solely to the ANC's performance in government. There is merit in this view. Governments must be judged by outcomes. Yet South Africa's current challenges cannot be fully understood through governance failures alone.

One of the most overlooked questions of the democratic era is this: What were the limits of political victory in a society emerging from centuries of colonialism and apartheid?

This question is often dismissed as an attempt to excuse failure. In reality, it is central to understanding the burden inherited not only by the ANC, but by South Africa as a whole.

Interestingly, the decline in ANC support has not translated proportionately into overwhelming support for opposition parties.

A significant number of citizens have simply withdrawn from electoral participation altogether.

This suggests that South Africa is confronting something deeper than a shift in party political preferences. It points to an erosion of trust in the ability of institutions collectively to fulfil the promises of democracy.

### The Burden of History

The democratic breakthrough of 1994 was one of the greatest political achievements in modern history. South Africans ended apartheid, avoided civil conflict and established a constitutional democracy founded on equality, non-racialism and human dignity. Yet political liberation did not erase the structural consequences of history.

The democratic state inherited concentrated economic ownership, vast inequality, distorted spatial development, unequal education and communities scarred by generations of exclusion.

Political power changed hands, but the underlying structure of society remained largely intact. The burden of history therefore became the burden of the democratic state.

### Political Unity without Social Consensus

The negotiated settlement answered the question of political legitimacy but did not fully resolve the question of societal reconstruction.

The liberation movement sought justice and transformation. Business sought stability. Liberals sought constitutional guarantees. The apartheid establishment



sought an orderly transition and protection of accumulated assets.

These interests converged sufficiently to establish democracy. They did not necessarily converge around a shared programme of reconstruction.

Political agreements establish governments. Social compacts build nations.

South Africa succeeded in achieving the former while struggling to consolidate the latter.

### From managing the struggle to managing reconstruction

One of the least examined dimensions of democratic South Africa is the difference between how the liberation struggle was managed and how reconstruction evolved after victory.

The struggle was guided by a clear strategic vision. Progress and setbacks were constantly assessed. Milestones mattered. Strategy was adjusted to advance clearly defined objectives.

After 1994, the challenge shifted from defeating apartheid to trans-

forming society.

The democratic state produced policies, programmes and institutions. Yet the broader reconstruction project often lacked the same strategic discipline that characterised the liberation struggle.

Government increasingly managed programmes and institutions while the larger journey of societal transformation became less clearly defined and measured.

The result was a gradual drift from managing transformation to managing the status quo.

### “Together We Can Do More” and the Missing Compact

The ANC’s slogan “*Together We Can Do More*” may have contained a deeper insight than was widely appreciated.

It recognised that reconstruction could never be the responsibility of government alone.

Building a prosperous, non-racial and developmental society required active participation from business, labour, communities, professionals, educational institutions and citizens themselves.

In essence, the slogan was an appeal for a social compact.

The democratic state understood this reality and introduced initiatives such as the Reconstruction and Development Programme, NEDLAC, Batho Pele and later the National Development Plan.

Batho Pele itself sought to build trust between citizens and institutions through consultation, transparency, accountability and responsiveness.

These initiatives reflected a recognition that political victory alone was insufficient. The challenge was not the absence of vision.

The challenge was sustaining implementation and building lasting societal ownership.

### **The State carries the burden alone**

As the broader social compact remained fragile, the burden of transformation increasingly fell on the state.

Government was expected to provide housing, education, healthcare, infrastructure, economic transformation and social cohesion.

Many of these expectations were legitimate.

However, no society emerging from centuries of structural injustice can be rebuilt by government alone.

At the same time, significant sections of economic power adopted defensive positions. Capital became increasingly mobile. Skills migrated from public institutions. Parallel systems emerged in sectors such as security, education and healthcare.



The state remained responsible for transformation while many of the resources required to achieve it increasingly operated outside its direct influence.

Globalisation and changing geopolitical realities further constrained policy choices.

### **Political Contestation and the Missing National Project**

The weakening of the social compact was accompanied by another important development: the growing dominance of political contestation over national reconstruction.

The emergence of diverse political formations is a natural consequence of democracy. Different parties represent different constituencies, interests and ideological traditions. This diversity should be welcomed as evidence of a vibrant democratic order.

The challenge arises when political competition becomes detached from a shared national vision – the reconstruction project.

Over time, South Africa's political landscape became increasingly defined by electoral competition, coalition calculations and contests for political power. While these are legitimate features of democratic politics, they often

overshadowed the broader responsibility of advancing reconstruction and development.

The result has been a tendency to treat national progress as primarily the responsibility of the governing party while other political actors focus largely on contesting power.

Yet the reconstruction of a society emerging from centuries of colonialism and apartheid cannot be reduced to an electoral contest.

Political parties have a responsibility not only to represent the interests of their constituencies but also to contribute towards the broader national objective of building a prosperous, non-racial, democratic and developmental society.

These responsibilities are not mutually exclusive.

### **The Trust Deficit**

The trust deficit confronting South Africa today is therefore not the product of a single failure. It reflects governance shortcomings, corruption and institutional decline.

But it also reflects the inability to sustain a shared national project of reconstruction.

The significance of this trust deficit is that it has not primarily produced a mass migration towards alternative political formations. Instead, it has increasingly produced disengagement and scepticism.

Many citizens have withdrawn confidence not only from political parties, but from the ability of institutions collectively to deliver meaningful change.

### Beyond the Call

It is within this context that the repeated calls by former President Thabo Mbeki and President Cyril Ramaphosa for a social compact and a National Dialogue should be understood.

These are not new ideas.

They are acknowledgements that the central challenge confronting South Africa today is the same challenge that confronted the country at the dawn of democracy: how to build a shared national project capable of carrying the burden of reconstruction.

The National Dialogue should therefore not concern itself primarily with repeating what South Africans already know. The country's aspirations are already contained in the Constitution, the RDP, Batho Pele, the National Development Plan and numerous policy frameworks.

The real challenge is identifying why previous efforts struggled to achieve lasting impact and what practical mechanisms are required to overcome those constraints.

The question before South Africa is no longer whether a social compact is necessary. The question is how it can be built, sustained and translated into action.

Only then can South Africa complete the unfinished task that political victory alone could never achieve – transforming liberation into reconstruction, development and shared prosperity.

**Mojalefa Nale** is a member of the ANC and MKLWV.

## IMMIGRATION CRISIS

From fear and anger to  
courage, love, joy  
and peace

■ By **FAIEZ JACOBS**

**T**HE President has spoken. Government has announced a comprehensive approach. That foundation is necessary. But the question our people are really asking is not whether government has a plan. The question is whether the plan becomes visible, fast, fair, and felt in the places where anger is rising.

Because the country is not only dealing with illegal immigration. The country is dealing with a deeper crisis of capability and trust. When the state is slow, when services are uneven, when

jobs are scarce, when crime syndicates run ahead of lawful authority, then any vulnerable group becomes a target. That is how societies lose their moral centre. So I want to focus on what more is required. What is missing. What must now be done and said, in practical terms, so we can move beyond blaming and shaming, beyond fear and anger, and into courage, love, joy and peace as lived civic practice.

What is missing is not another statement. It is an implementation machine. South Africans are tired of announcements. They



want a simple, visible system that answers four questions:  
Who is responsible?  
What will happen first?  
Where it will happen?  
How we will know it is working?

If those four are not visible, then opportunists fill the vacuum with rumours and rage.

So the next step must be an implementation machine that runs on timeframes and proof.

Within 7 days, 30 days, and 90 days. Not in abstract. In specific places.

### Who benefits from this black on black violence, self-hatred and illegality?

The public conversation often attacks the desperate worker, the hawker, the spaza shop. But the real driver of illegality is the demand side:

- Employers who employ undocumented people because it is cheap and exploitable.
- Labour brokers who profit from vulnerability.
- Syndicates who sell fake documents and protection.
- Officials who take bribes and create a market for corruption.

If government does not hit the demand side hard, the problem will simply regenerate. We will chase symptoms while the engine runs. So what more must be done is this: visible enforcement against exploiters.

Not soft warnings. Real consequences.

### Second missing piece: local service pressure is real, so we must stabilise the basics

Even if foreign nationals are sta-



tistically a small proportion of users of public services, people experience queues and overcrowding as personal humiliation. Perception becomes fuel when services are weak.

So government must pair migration management with service stabilisation in high pressure areas. Clinics, schools, housing waiting lists, policing response times.

What more must be done is a practical service surge in hotspots:

- Clinic queue management and triage improvements.
- Temporary staffing reinforcements and rota discipline.
- Security and order at facilities so frustration does not become violence.
- Transparent communication at clinics and schools about access rules and referral pathways.

This is not about blaming migrants. It is about fixing state performance so fear has less oxygen.

### Third missing piece: fear and anger are being manufactured through algorithms

We must confront a modern reality that is rarely named in formal speeches.

Anger is now algorithmic. Outrage travels through WhatsApp forwards, TikTok clips, Facebook reels, and short videos designed to trigger fear. Platforms reward content that keeps people watching, and fear keeps people watching. Opportunists understand this and build campaigns that convert a real service frustration into a hate narrative overnight.

You will see patterns:

A single clip becomes “proof” of a national invasion.

A rumour becomes “evidence” of a crime wave.

A single incident becomes justification for collective punishment.

Edited videos remove context and create panic.

This is not organic community organising. It is manufactured mobilisation. Sometimes political. Sometimes criminal. Sometimes both.

So what more must be done is a truth and calm system that lives in every district.

Not propaganda. Proof.

A rapid fact response team that debunks viral misinformation with calm evidence.

Local information hubs that publish verified service updates and lawful reporting channels.

Discipline in our own ranks: stop forwarding inflammatory rumours, even when they fit our emotions.

If we cannot win the information terrain, we will lose the street terrain.

#### **Fourth missing piece: citizens need a real role that is not vigilantism**

People need agency. If the only visible options are “do nothing” or “take the law into your own hands,” then mobs will form.

So what more must be done is a lawful civic participation pathway. Here is a practical model every ward can run without money:

- A Local Calm Network of six people;
- One faith leader;
- One trader leader;
- One youth coach;
- One school or clinic committee person;
- One street committee voice;
- One CPF or neighbourhood watch representative.

Two short meetings, not a big hall rally. Meeting one: agree no vigilantism, agree lawful reporting, agree protection of local traders and residents from intimidation.

Meeting two: agree the top five service failures in the area and a weekly escalation routine.

That is how you replace chaos with community discipline.

#### **Fifth missing piece: municipalities must stop criminalising survival and start regulating with dignity**

If informal trade is harassed and disrupted without alternatives, anger rises. In township economies, livelihoods are interlinked. Violence destroys everyone.

So what more must be done is a municipal compact on dignity:

- Safe trading areas with sanitation.
- Predictable permits and fair enforcement.
- A protection plan against extortionists who tax traders illegally.
- A by-law approach that targets syndicates, not single mothers selling bread.

This is not ideology. This is stabilisation and local economic survival.

#### **Sixth missing piece: the ANC must organise visible goodness, not only condemn badness**

South Africans are not only violent. There is goodness everywhere. The problem is that goodness is often quiet and unorgan-

ised, while anger is loud and mobilised.

We must multiply examples of active citizenship and responsive governance:

- Neighbourhood watches that prevent violence.
- Faith leaders who open halls for peace making and food support.
- Community members who escort gogos, help with forms, assist in clinics.
- Ward activists who log faults, follow up, report back.
- Officials who respond quickly and restore dignity.

What more must be done is to give these actions organisational backing. Celebrate them publicly. Coordinate them. Protect them. Replicate them

Goodness must become a system, not a rare personality.

#### **Seventh missing piece: candidate selection is now a public safety decision**

In a volatile society, an absent councillor is a safety risk. A compromised councillor is a crime multiplier. A councillor who interferes in procurement creates the very collapse that fuels anger.

So the ANC must treat candidate selection as risk management, not factional arithmetic.

Branches must enforce a short, enforceable service contract for every candidate:

One hour weekly office time minimum; Weekly update of a simple service tracker; Monthly report back to residents, even if it is a voice note and a printed notice. Zero procurement interference, no recommendations, no family tenders. Safety coordination routine with CPF and local struc-



tures. Attendance and discipline tracked.

And candidates must show basic service proof:

One community issue solved with a reference person; Evidence of participating in a community structure; Ability to mobilise ten volunteers for canvassing or a helpdesk shift.

If a candidate cannot do these now, they will not do them after deployment.

### What should happen next, in three timeframes

Here is the implementation machine, in plain language.

#### Next 7 days

- Publish hotspot areas and the first enforcement focus;
- Launch employer inspection blitz in priority sectors;
- Stand up a rapid misinformation response line with verified updates;
- Establish Local Calm Networks in priority wards.

#### Next 30 days

- Show prosecutions or disciplinary actions against exploitation and document fraud
- Stabilise clinics and service points in hotspot areas with visible queue management
- Municipal by law enforcement protocol aligned to dignity, not harassment
- Ward service trackers active and publicly visible in priority wards.

#### Next 90 days

- Reduced violence incidents in hotspot areas;
- Improved service response times in priority wards;
- Visible reduction in extortion



and syndicate activity through targeted operations;

- Candidate pipelines cleaned, with credible servant leaders and consequences for money politics.

This is how people begin to believe again.

**The moral and emotional conclusion: who we are becoming** Fellow South African, the deepest question is not only how we manage migration. The deepest question is who we become under pressure.

Fear makes us smaller. Anger makes us cruel. Resentment makes us blind. Envy makes us destroy neighbours instead of building futures.

Courage is different. Courage is fixing systems.

Love is not sentiment. Love is service.

Joy is not naïve. Joy is what

emerges when repair is visible.

Peace is not passive. Peace is built through justice and capability.

So let us refuse the cheap politics of scapegoating. Let us demand lawful enforcement and a capable state. Let us target exploiters and syndicates, not the vulnerable. Let us stabilise services so fear loses fuel. Let us organise goodness so communities remember their humanity.

Beyond fear and anger, into courage.

Beyond blaming and shaming, into love expressed as action.

Beyond despair, into joy that comes from visible repair.

Beyond chaos, into peace built on law, dignity, and shared responsibility.

That is what more must be done. And that is what we must now organise, together.

*We are a generation of modernity not barbarism,  
our universe beautiful garden of creation:*

## Open Letter to the President of the United States of America Donald Trump

■ By **AMBASSADOR PHATSE JUSTICE PIITSO**



Dear President Trump

In the magical kingdom of the universe, tapestry of the most beautiful creation of God, mankind – the crown jewel of his creation – distinguished from the rest of his glorious vessels, divine journey of making the world a peaceful place for all.

Posterity bestowed unto humanity, creation of his image, our mother nature, most beautiful garden of peace and prosperity.

I take the rare opportunity of my open letter to you, to pose a fundamental question, whether in the present age of human civilisation, appreciating the complexities of our habitat, the universe, whether the generation of human society, represents modernity or barbarism? Whether as caretakers of God's splendour creation, we believe in heavens declaring His glory and skies the work of His hands?

Being the President of the most powerful empire of the present civilisation, I pose the question to you, cognisant of the immense leadership responsibility, bequeathed upon your shoulders, desire of humanity, to make the universe, a commonplace for peace amongst nations. The

most challenging task before us, struggles for self discovery, being the image of His creation, our relationship to the complex phenomenon of life.

I refer your Excellency, to the words of wisdom of the first woman astronaut to have travelled around the Moon, Christina Koch, reflecting on the recent Artemis II mission, defining our mother earth, as a *"lifeboat hanging undisturbedly in the universe, all of humanity on the planet earth as one crew, dependent on the same vessel, working together to ensure its survival"*.

Viewing the vulnerable position of planet earth, inspired her historic call to all of humanity, understand that the geopolitical, economic and social conflicts raving the world, seem trivial and wasteful, compared to the vastness of the universe.

Her colleague, Victor Jerome Glover, the first black American to fly beyond low Earth orbit, reflecting on the historic Artemis II mission, says *"the mission has shown us what we can do when we, not just put our differences aside, but when we bring our differences together, to accomplish something great. Humanity is on a spaceship called Earth, that*

*was created to give us a space to live in the universe, in the cosmos”.*

With all humility, on behalf of the millions of the people of the world, I am making a call to you, your Excellency, to take to its pedestal, unprecedented wisdom of the words of the heroes and heroines, of Artemis II mission to the Moon, profundity of its historical significance, shaking the groundbreaking milestones of our times, turning point of our shared humanity. This is a call future generations will make of us, reverberating into the unending horizons of our universe, birthplace of all mankind.

Your Excellency, you have recently erected in the gardens of the world-revered White House, the statue of Christopher Columbus, acclaiming him accolades of being the original American hero, and one of the most gallant visionary man to have ever walked the face of the earth. That his voyage of discovery in 1492, carried thousands of years of wisdom, philosophy, reason and culture across the Atlantic into the Americas.

Writing in his manuscript, elucidating his first experiences with the indigenous people of our America, Christopher Columbus, says the following to King Ferdinand and Queen Isabella of Spain in 1493: *“As soon as I arrived in the Indies, on the first Island which I found, I took some of the natives by force, in order that they might learn and might give me information of whatever there is in these parts.*

*“They ought to make good slaves for they are of quick intelligence, since I notice that they are quick to repeat what is said to them,*



*and I believe that they could very easily become Christians, for it seems to me that they had no religion of their own. God willing, when I come to leave, I will bring six of them to your Highness, so that they could learn Spanish.”*

Scholars and esteemed institutions across the world, have over the past centuries, wrote extensively, giving account of the horrific acts of genocide, committed by Christopher Columbus and his crew, against peaceful indigenous people of our America, forcing them into slavery to extract gold, silver, in the sugar, coffee, rice and tobacco plantations, to supply European markets. The untold brutal crimes, led to the extermination of millions of the peace-loving people, of the beautiful peninsula of our mother continent.

In his book, *“A Brief Account of the Destruction of the Indies”*, published in 1561, the Spanish author, Bartolomme De Las Casas, wrote that as early as 1552, more than 12 million men, women and children were killed in the Americas. He says:

*“My eyes have seen these acts so foreign to human nature, that now I tremble as I write. As for the vast mainland of Mexico, we can estimate so surely and truthfully, that in the forty years that have passed, with the infernal actions*

*of Christians, they have unjustly slanged over 12 million men, women and children of the indigenous population of our America.”*

The first hero of Latin American war of independence, chief Hatuey, descendant of the Taino tribe from Haiti, becoming witness to Spanish brutality against the indigenous populations, led a contingent of warriors of men and women into the Island of Cuba, warning his fellow countrymen, about the impending invasion by Spanish colonial forces, he shown them a basket of gold and jewels, saying: *“Here is the God of Spanish worship, for these, they fight and kill, for these, they persecute, that is why we have to throw them into the sea.”*

He was later captured by Spanish colonial troops, after fierce battles in the ‘mountains of the revolution’, Sierra Maestra Mountains, in the eastern part of the Island of Cuba, he was told of what he could do, in the brief moment of time remaining for him, he was offered to convert into Christianity, submit to Spanish rule or to be executed. Before he was burned at stake, he asked if the Spanish people go to heaven when they die, when they said ‘Yes’, he said *“I rather go to hell than to go to heaven with such cruel and unjust people.”*

Your Excellency, I am narrating these episodes of great historic significance, to impress upon you, the need for our peaceful solutions to the challenges facing humanity, not to turn our universe, into bloodbath of barbarism. It is time for our generation of man, to emphasise for peaceful coexistence, mutual respect and unity amongst all the people of the world.

I know that so many of the leaders of the world are afraid of you, they are afraid of the most brutal world policeman, and are afraid to tell you the honest truth, that the gruesome mass murder of school children and teachers at the start of the war with the Islamic Republic of Iran, was the most heartless crime against humanity. It is an atrocity no preceding generation of human civilisation should allow. It is upon our generation, to declare ourselves Ambassadors of Peace, in the image of God's creation, the universe, the most beautiful garden of human tranquility.

I call upon you, to stop sponsoring bloodbath in Palestine, Iran

and Lebanon. I call upon you to stop the genocide against the heroic people of Cuba. History will come to prove you wrong, that ideas are more powerful than weapons. It is enough, we can no more turn the world into an ocean of human blood. We have lost so many millions of helpless souls. We have lost millions of innocent men, women and children.

We are a generation of modern civilisation, true guardians of the mother universe, a generation of modernity not barbarism.

I invite you, into the beautiful harmonious words of your fellow country patriot, the renowned American scholar and writer, Angie Weiland Crosby, when she says: *"Clouds are like people, not only do they come and go in our lives, but each may be formed differently, as we all are. The skyline is that beautiful breathing place of shelter for clouds to be who they are, unique in shape and purpose."*

*"My greatest wish for us is to be like the clouds. Move forward*

*with intend on this earth, believing in one another. I hope one day, we live this horizon of unity."*

You will agree with me, that the history of the world is a biography of great men and women. That monuments of great men and women are not of gold and silver, but of those whose hearts are at the right place, those who are the greatest frontiers of peace and prosperity. History is a testament that without humility, there can be no humanity.

We continue to be fascinated and inspired by the wonders of the universe. We are its humanity, its eyes and ears, part of its wider imaginations, for we are embraced by its fulfilment, its journey to discover who we are, true caretakers of its horizons, humanity the universe. Even if we do not walk the path of the sacred world to come, we are the foundations of its beginning, we bequeath the task to posterity, to the world to come, our universe, theatre of life, bowl of humanity.

Thank you.



## THIS WEEK IN HISTORY

# THIS WEEK IN HISTORY

20–26 June 2026

Source: SA History Online, O'Malley Archives, Africa Today/Yesterday, The Africa Factbook and Amazwi SA Museum of Literature

### 20 June 1950

#### Disbanding of Communist Party of SA announced

Sam Kahn, leader of the Communist Party of South Africa (CPSA) and natives' representative in parliament, announced in parliament that the party had disbanded. The announcement was made a few days before the Suppression of Communism Act, No. 44 of 1950 was approved in parliament in June 1950 and came into force on 17 July of that year. In 1950, the CPSA had about 2000 members, of which about three-quarters were Africans. After the disbanding of the CPSA, more than a thousand communists joined the African National Congress.

### 20 June 1955

#### Artist Dumisani Mabaso born



Dumisani Abraham Mabaso, South African artist, was born in Soweto. From childhood until 1974 he received art education at the Young Women's Christian Association (YWCA) in Dube, and also for 2 years studied art at the Mofolo Arts Centre, Sowe-

to. He completed a course at Rorke's Drift after an interruption of nearly 2 years, when he taught at the YWCA. Mabaso is also a musician and director of a recording studio in Soweto. He exhibited in South Africa and in five group shows in the USA.

### 20 June 2018

#### Activist and MEC Joyce Mashamba passed away



ANC, ANCWL and SAPC activist and leader Joyce Mashamba passed away. She was one of the longest serving MECs in Limpopo, and at the time of her death was MEC for Agriculture and Rural development. She also held portfolios of education, sports arts and culture, safety and security and social development.

### 21 June 1936

#### Artist Lionel Davis born in District Six

Artist Lionel Davis was born in District Six, Cape Town, becoming involved in the anti-apart-



heid struggle after attending night school classes, joining the Non-European Unity Movement and the African Peoples Democratic Union of South Africa (APDUSA). He was arrested for his activism and served a prison sentence on Robben Island from 1964 to 1971, where he completed his Matric. Upon his release, he was served with a banning order that kept him under house arrest until 1976. He joined the Cape Arts Project (CAP) for art classes in 1978, continuing his art education at Rorke's Drift in KZN where he got a diploma, followed by a BA degree in Fine Arts at UCT. He returned to CAP where he worked with community, student, labour and youth organisations, including the UDF and COSATU, to produce media (t-shirts, posters, etc), with his unique artistic flare. His own art grazed books and posters. He has exhibited in South Africa and other parts of the world, always continuing with arts education, especially for children. He later joined the Robben Island museum, and whilst retired, continues with his art.

### 21 June 1939 Essop Pahad born



Dr. Essop Goolam Pahad, former Minister in the Presidency of the Republic of South Africa was born in Schweizer-Reneke, Western Transvaal (now North-West Province). He is an alumnus of both the University of Witwatersrand and Sussex University. He joined the Transvaal Indian Congress Youth League in 1958, and was arrested in 1962 for organising an illegal strike following the banning of the ANC, was banned for five years in 1964 and went into exile, where he joined the SACP. He represented the SACP on the editorial council of the *World Marxist Review*. After 1994, he was elected to the ANC NEC, and became Minister in the Presidency during the Mbeki Presidency. He carried out a wide range of political duties as designated by the President and had specific responsibility for the Office on the Rights of the Child (ORC), Office on the Status of Disabled People (OSPD), Office on the Status of Women (OSW), the National Youth Commission and the Government Communication and Information System (GCIS). Pahad was on the Board of the SA 2010 World Cup Local Organising Committee, chaired the board of the South Africa/Mali

Timbuktu Manuscripts Trust as well as chair of the board of trustees of the South African Democracy Education Trust (SADET). In 2008 he founded *The Thinker* and served as its editor, until it was taken over by Wits University in 2019.

### 21 June 1974 Johanna Cornelius, trade unionist, dies.

Johanna Cornelius was born in Lichtenberg in 1912 in an Afrikaans family. She came to Johannesburg to work in a clothing factory as a machinist in the 1920's. She joined the Garment Workers Union (GAWU), and was arrested during a strike in 1932. She spent a month in the Soviet Union in 1933 as a union delegate, became a full time organizer for GAWU in 1935 and elected President in the same year. She was accused of being a communist for organizing black workers, but this did not deter her from organizing all workers in GAWU. In 1952, she took over as Secretary General of GAWU.

### 21 June 1989 Albertina Sisulu addresses London Anti-Apartheid rally



For her very first trip abroad, Albertina Sisulu was accompanied by her Federation of South African Women (FEDSAW) comrades, Sister Bernard Ncube and Jessie Duarte. The group was later joined by United Democratic Front (UDF) leaders; Curnick Ndlovu, Azhar Cachalia and Titus Mafolo, and the SA delegation visited four countries; Sweden, France, the United Kingdom (UK) and the United States of America (USA). The delegation held their meetings in the United Kingdom at the Anti-apartheid Movement headquarters; there they met with Neil Kinnock and other members of the Labour Party as well as religious organisations. Ma Sisulu addressed a rally held in London on 21 June 1989 to protest against Margaret Thatcher and F.W. de Klerk's imminent meeting. Thatcher was the then British Prime Minister. Sisulu proclaimed "*De Klerk needs more money, he needs more loans from your banks, to keep apartheid going - to pay the army and buy arms. He is asking Western countries to help the Nats stay in power.*"

### 21 June 1992. ANC suspends Negotiations after Boipatong Massacre

The ANC suspended negotiations after the Boipatong massacre, amongst the most brutal in third force violence that wrecked the country since late 1980s and escalating as the negotiations unfolded.

### 22 June 2005 First woman Deputy President appointed

South Africa's first female Deputy President, Phumzile Mlambo-Ngcuka is appointed to Cabinet by President Thabo Mbeki. Mlambo



-Ngcuka's education, activism and experience made her uniquely suitable for this position. During her tenure as Deputy President, she played a key role in government programmes to attract scarce skills, engaging with business to encourage investments, advocating for women in business and industry, and the promotion of education (2005-2008). Prior to her appointment, she served as a Deputy Minister of Trade and Industry (1996-1999); Minister of Minerals and Energy (1999-2005); and a Member of Parliament and Chairperson of the Public Service and Administration Portfolio Committee in 1994. In 2013, she was appointed as Executive Director of UN Women and UN Under-Secretary General. She holds a Master's of Philosophy degree in Educational Planning and Policy (2003); a Bachelor of Arts degree in Social Science and Education from National University of Lesotho (NUL) 1980 and studied Gender Policy and Planning Development at Planning Unit of the University College of London in 1988.

### 23 June 1994 South Africa rejoins the United Nations

South Africa is readmitted to the United Nations by resolution of the General Assembly, recalling resolution 48/285 and inviting it



to resume its seat at the UNGA. The General Assembly also waved UN fees owed by South Africa from 30 September 1974 to 23 June 1994.

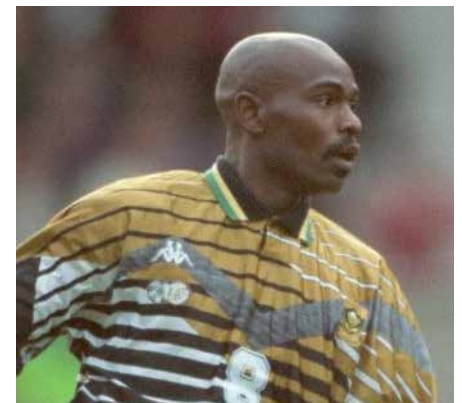
### 23 June 1956 Nasser elected as President of Egypt



General Gamal Abdel Nasser was elected as President of Egypt, a position he held until his death in 1970. Nasser is known for building the Aswan Dam on the Nile, providing electricity to large part of Egypt, annexing the Suez Canal as a national asset, the industrialization of Egypt, and the creation of a middle class and women's rights. He was one of the founders of the Organisation of African Unity (OAU, now the Af-

rican Union) and active in affairs of the Arab region, advocating for its self-determination. He fought two wars against Israel and mediated in the Jordan civil war.

### 23 June 1969 Football legend Innocent Buthelezi born



Innocent Linda Buthelezi, SA soccer icon and midfielder is born in Johannesburg. During his illustrious career he played professional football for such teams as Jomo Cosmos, Kaizer Chiefs, Karabükspor, Orlando Pirates, Mamelodi Sundowns and SuperSport United. He represented South Africa in 27 Bafana Bafana games, and was part of the team that won the African Cup of Nations in 1996.

### 23 June 2000

#### Huge Oil spill as MV Treasurer sunk near Dassen and Robben Islands

The MV Treasurer, a ship that transported iron ore between Brazil and China sank between Dassen Island and Robben Island off the coast of South Africa, spilling over 1300 tons of bunkers oil. The two islands are home to the second and third largest colonies of penguins in the world. Over 20,000 contaminated penguins were rescued and cleaned in a united effort by an effort coordinated by the Interantional Bird Rescue response team, working with other not for profits, government, environmentalists and citizens, and over 19,000 penguins had to be relocated, to prevent them from getting contaminated. Six years earlier, another 10,000 penguins were oiled when another iron ore carrier sunk near Cape Town.

### 24 June 1908

#### Educationist Godfrey Nakene born



Educationist and school principal, Godfrey Nakene, in whose honour Orlando High School was renamed Nakene High School, was born in Ga-Ramokgopa, Pietersburg district. Nakene became one of the first Black student to graduate with a Bachelor of Arts degree from University of Witwa-

tersrand. He was also the first principal of Orlando High School. He died in January 1983 on his farm Kameelrivier in Groblersdal district. The University of Limpopo (Turfloop campus) bestowed a Doctorate in education posthumously for his contribution to education in South Africa.

### 24 June 1981

#### Sun City opens for Business

International tourist attraction, Sun City in the Northwest province was opened by business mogul Sol Kerzner, with a performance by Frank Sinatra. It has been expanded a number of times, including the addition of the Palace of the Lost City, an artificial beach and other attractions. The movie Blended, starring Drew Barrymore and Adam Sandler was shot in Sun City in 2013.

### 24 June 1984

#### Kenyan long distance champion Priscah Jeptoo born



Long distance runner Priscah Jeptoo is ranked third in the world in long distance running. She only began competing in top competitions in 2008 but has achieved so much in such a short space of time. Jeptoo was runner up in the World Championships in Athlet-

ics in 2011 and third in the 2012 London Olympics. So far, Jeptoo has claimed victory in marathons in Paris, Turin and London. In 2011 she took part in the Discovery Kenya Cross Country Marathon and won. In 2013 she once again claimed victory in the 2013 London Marathon.

### 24 June 1995

#### South Africa wins the Rugby World Cup



The Springboks beat New Zealand in the World Cup Rugby final at Ellis Park Stadium, to win the Rugby World Cup. This was the first to be hosted by South Africa since the end of apartheid, and President Mandela played an important role in the tournament, wearing the Springbok jersey and handed over the trophy to Captain Francois Du Plessis. The movie *Invictus* is based on events of the World Cup.

### 25 June 1959

#### Potato boycott launched

The South African Congress of Trade Unions (SACTU) launched a potato boycott to protest the inhuman conditions suffered by workers on potato farms in Bethal in the Eastern Transvaal (now Mpumalanga). The inhuman and slave treatment by farmers was exposed by newspapers like The

## THIS WEEK IN HISTORY

New Age and Drum magazine. The potato boycott lasted for four months and was highly successful, with farmers having to negotiate with leaders of the boycott for it to be called off.

### 25 June 1975 Mozambique gains Independence



Mozambique gained its independence from Portugal, which colonised it since the 16 century. The liberation movement FRELIMO was formed in 1962, under the leadership of Eduardo Mondlane, and after his death in 1969, was led by Samora Machel who became the first President of an independent Mozambique.

### 25 June 1980 Helen Joseph banned



Helen Joseph on this day was served with a further two-year banning order. A social worker, Joseph was also a member of the Garment Workers Union and a founder of the South African Congress of Democrats, and as delegate

read out one of the clauses of the Freedom Charter at the Congress of the People in 1955. A founder member of FEDSAW, Mam Helen, along with Lillian Ngoyi, Raheema Mohamed and Sophie de Bruyn, was one of the leaders of the 1956 Women's March. She is author of three books, *If This Be Treason* about the 1956 Treason Trial, *Tomorrow's Sun*, in which she documented her 8,000 mile search for people banished to remote regions; and her autobiography, *Side by Side*.

### 26 June 1945 United Nations Charter adopted

The United Nations Charter was adopted in San Francisco by the United Nations Conference on International Organisations. The preamble to the charter was based on a draft which South African premier General Jan Smuts had prepared. Governments and a number of non-government organisations, including the Lions Clubs International, received in-

itations to assist in the drafting of a charter. It was signed by the fifty countries represented at the conference. Poland, which was not present at the conference but which had a reserved place, added its name later to bring the total of "original" signatories to 51. The Charter came into effect on the 24th of October 1945 after it was ratified by the five permanent members of the UN Security Council, namely the Republic of China, France, USSR, United Kingdom, and the United States. The Statute of the International Court of Justice became an integral part of the Charter.

### 26 June 1952 Defiance Campaign starts

The campaign by the Congress Alliance led by the ANC to defy apartheid laws begins. In major South African cities, people performed acts of defiance and civil disobedience. The campaign had enormous impact. ANC membership swelled from 7000 to 100000 during this period.



## THIS WEEK IN HISTORY

### 26 June 1955 Congress of the People held in Kliptown

One of the largest policy gatherings took place, with delegates from all over the country, to draft the **Freedom Charter**, after a campaign to collect demands from South Africans from all walks of life. The police tried to stop the event, held in Kliptown, Johannesburg from taking place, stopping people from leaving by train and buses, surrounding the venue, but this did not stop the organisers. The National Action Committee that organised the Congress of the People consisted of the ANC, the South African Congress of Trade Unions (SACTU), the Coloured People's Organisation, the South African Indian Congress and the Congress of Democrats. At the event, *"the various clauses of the Charter were introduced. There was an opportunity for impromptu speeches from delegates present, and the clauses were then read out and acclaimed by a show of hands. The three thousand delegates who gathered at*

*Kliptown on 25 and 26 June 1955 were workers, peasants, intellectuals, women, youth and students of all races and colours."* During the Congress of the People, the highest ANC award **Isithwalandwe/Seaparankwe** was bestowed on Chief Albert Luthuli, Dr Yusuf Dadoo and Bishop Trevor Huddleston.

### 26 June 1960 Madagascar independence

The island state of Madagascar, with five million people at the time gains independence from France. Its capital is Antananarivo.

### 26 June 1961 Ghana imposed total ban on trade with apartheid South Africa

Ghana, under the leadership of Kwame Nkrumah who gained its independence in 1957, imposed a total ban on imports from apartheid South Africa and South West Africa (now Namibia).

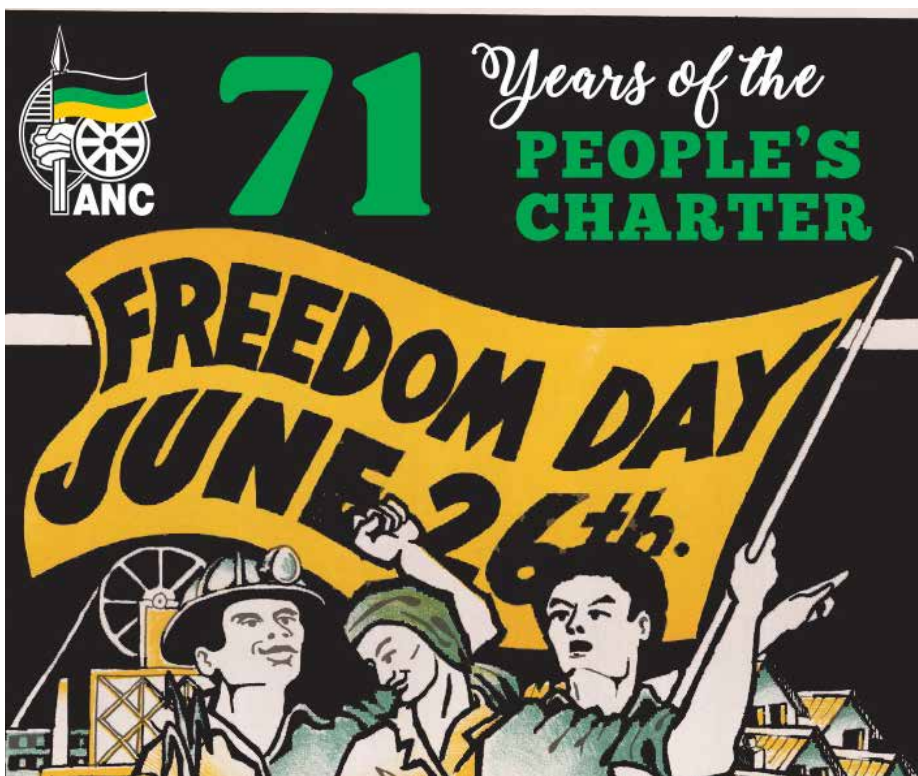
### 26 June 1967 Doctor Khumalo born



Star midfielder of Kaiser Chiefs and Bafana Bafana was born on this day in Soweto. During the 1990s, he led Chiefs to three South African league championship titles and five knock out trophies. Doctor Khumalo scored 90 goals in the 397 league and cup games for Chiefs. He was named SA Footballer of the Year in 1992.

### 26 June 1977 Last French colony in Africa to gain independence

Djibouti, part of the Horn of Africa, is the last French colony to gain independence, after being colonized by France as part of French Somaliland. After the war with Eritrea, which made Ethiopia landlocked, Djibouti became the main export port for Ethiopia, with a rail line and roads from Addis Ababa to Djibouti City. Given its strategic location in the Red Sea and near the Suez Canal, connecting Africa, the Middle East and Asia, Djibouti is also home to military bases by the US, China, Saudi Arabia, the UK, France, Italy and Japan.



# VOTER REGISTRATION



# REGISTER NOW TO

# VOTE X ANC



## THIS WEEK IN HISTORY

# INTERNATIONAL AND NATIONAL DAYS

20–26 June 2026

Source: [www.un.org](http://www.un.org), [www.au.int](http://www.au.int), *The Africa Fact Book (2020)*, [www.daysoftheyear.com](http://www.daysoftheyear.com)



### 20 June

#### World Refugee Day

Refugees are people who flee their countries because of war, conflict, famine or political prosecution. The UN High Commission for Refugees reported in 2019, 3 countries contributing 57% of refugees in the world – Syria (6.3m), Afghanistan (2.6m) and South Sudan (2.4m). South Africa provides home to 89,588 refugees in 2019, mainly from Somalia, DRC, Congo, Ethiopia, Burundi and Zimbabwe. The 3 countries that host the most refugees in the world are: Turkey (3.4m), Uganda (1.4m) and Pakistan (1.4m). There are also over 5.7 million Palestinian refugees outside of their motherland since the establishment of the state Israel in 1948. Palestinian refugees now span four generations. This year, World Refugee Day focuses on **solidarity with refugees**. Solidarity means honouring refugees not just with words but with actions. It means listening to them and making space for their stories. The Trump administration's

classification of a group of Afrikaners as refugees makes a mockery of the plight of real refugees who flee their countries because of war, conflict and political persecution.



## 23 June

### African Public Service Day



African Public Service Day is celebrated as part of a continental strategy to boost public administration programmes, public sector performance and governance as well as recognise the value and virtue of service to the community. It aims to discover innovations, reward excellence in the public sector, motivate public servants to further promote innovation, enhance professionalism in the public service, raise the image of public service, enhance trust in government, collect, document and share best practices for possible replication within a country as well as across the African Continent. This year the continent will celebrate African Public Service Day under the theme: ***“Enhancing Public Sector Institutions and Empowering Multi-Stakeholder Partnerships to Achieve Universal Water Availability and Safe Sanitation by 2063.”***

## 23 June

### International Widows Day

For many women around the world, the devastating loss of a partner is magnified by a long-term fight for their basic rights and dignity. Despite the fact that there are more than 258 million widows around the world, widows have historically been left unseen, unsupported, and unmeasured in our societies. Today, as armed conflicts, displacement and migration leave tens of thousands of women newly widowed and many others whose partners are missing or disappeared, the unique experiences and needs of widows must be brought to the forefront, with their voices leading the way. Experience from the past, shows that widows are often denied inheritance rights, have their property grabbed after the death of a partner, and can face extreme stigma and discrimination, as perceived ‘carriers’ of disease. Worldwide, women are much less likely to have access to old age pensions than men,

so the death of a spouse can lead to destitution for older women. In the context of lockdowns and economic closures, widows may not have access to bank accounts and pensions to pay for healthcare if they too become ill or to support themselves and their children. With lone-mother families and single older women already particularly vulnerable to poverty, this is an area that needs urgent attention.

## 23 June

### UN Public Service Day

The UN Public Service Day intends to celebrate the value and virtue of public service to the community; highlight the contribution of public service in the development process; recognize the work of public servants, and encourage young people to pursue careers in the public sector. It places particular emphasis on public administration. Public administration – the cornerstone of governments’ work – plays an essential and critical role in improving people’s lives. Reinventing public administration is a positive and necessary way forward. Without public administration modernization and transformation to adapt to today’s needs, realizing a better future for all will be impossible. Where capable administrations are lacking, governments are incapacitated; and where governments are incapacitated, service delivery and sustainable development falls short.

## 25 June

### Day of the Seafarer

The Day of the Seafarer is a global observance that seeks to recognize and celebrate the invaluable contributions of seafarers, who form the backbone of the maritime industry. This occasion fosters appreciation for the crucial role seafarers play in international shipping and trade, along with the inherent challenges and risks they face in their profession. By raising awareness about the seafaring community and promoting better working conditions, this event aims to ensure a thriving global maritime sector that nurtures the well-being of its skilled workforce. With its extensive coastline and deep-rooted maritime traditions, South Africa has a unique bond with the world of seafaring, making the Day of the Seafarer particularly relevant for the nation. Established in 2010 by the International Maritime Organization (IMO), this special day serves as a reminder to all South Africans of the importance of their maritime heritage and the profound impact the seafaring community has on the country’s economic growth and prosperity. South Africa’s intrinsic connection to

## THIS WEEK IN HISTORY

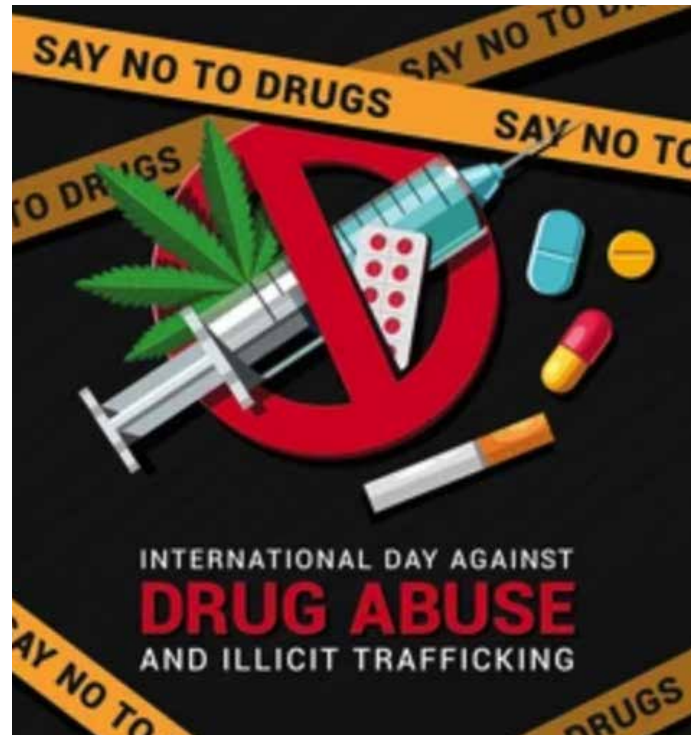
the seas, along with its rich maritime history, results in a natural affinity towards honoring and supporting the seafarers who contribute immensely to national and international maritime affairs. In South Africa, the Day of the Seafarer is marked by various activities that showcase the nation's respect and appreciation for its maritime professionals. These may include events such as educational workshops, knowledge-sharing sessions, and maritime exhibits, offering a window into the diverse and exciting world of seafaring. Workplaces and institutions may also engage in campaigns acknowledging the efforts of their seafaring employees, amplifying the significance of this memorable occasion. Observed each year on the 25th of June, the Day of the Seafarer echoes South Africa's steadfast connection to the ocean and the many individuals who work to keep its seafaring spirit alive.

### 26 June

#### International Day Against Drug Abuse and Illicit Trafficking

The International Day against Drug Abuse and Illicit Trafficking, or World Drug Day, is marked on 26 June every year to strengthen action and cooperation in achieving a world free of drug abuse and illicit drug trafficking. The theme for 2026 is *"The World Drug Problem: Persisting Issues, New Challenges, Innovative Responses"*. Global drug use and the number of drugs on the market have been increasing in the past decades. The century-long dominance of heroin in illicit global opioid markets is increasingly being challenged by changes in the illegal supply of opioids. Production, seizures and use of cocaine continue to rise, while low costs of manufacture and reduced risks of detection of synthetic drugs are contributing to their increase on illicit drug markets. Drug trafficking groups are seeking out technological innovation to target new audiences and ensure that drugs increasingly reach their users and help boost their billion-dollar businesses. Illicit drug markets have always been adapting, and organized crime has always been looking to exploit gaps in governance and regulation. In response to these challenges, this year's campaign will showcase how the international community, local and national governments, civil society and the public is working together on innovative responses to reduce demand for and supply of illicit drugs and thus mitigate threats by:

- Launching new prevention efforts to reduce and address vulnerabilities in people, especially youth, and communities, lowering their risk of exploitation by criminal networks;



- Keeping ports, airports, sea routes and land borders along key trafficking routes safe;
- Collecting and analysing data to shape drug policies;
- Detecting and identifying drugs and the chemicals used in their illicit manufacture;
- Understanding the chemicals used in the illicit manufacture of drugs, and handling and disposing of them safely;
- Supporting responses across the criminal justice system, from interception to investigation and prosecution;
- Creating opportunities for farmers to shift from illicit drug crop cultivation to sustainable licit livelihoods;
- Putting new substances under international control to respond to emerging drug threats.

### 26 June

#### International Day in support of Victims of Torture

Torture seeks to annihilate the victim's personality and denies the inherent dignity of the human being. Despite the absolute prohibition of torture under international law, torture persists in all regions of the world. 26 June is an opportunity to call on all stakeholders, including UN Member States, civil society and individuals everywhere to unite in support of the hundreds of thousands of people around the world who have been victims of torture and those who are still tortured today.



# LOCAL GOVERNMENT SERVICE PLAN PILLAR 1



**For all your service delivery issues, call toll free number or send an email or WhatsApp to:**



**basic.services@anc1912.org.za**



**+27 81 698 8522 / +27 81 698 8523**



**080 030 1912 (Toll free number)**

**Issues will be escalated to the relevant department, municipality, or province.**



**2026: The Year of Decisive Action to Fix Local Government and Transform the Economy**

Issued by the African National Congress, ANC Headquarters, 54 Ficksburg Road, Johannesburg, 2001. www.anc1912.org.za



Connect with ANC Today and be part of the conversation via our social media platforms.

**CONNECT WITH US**

Communications@anc1912.org.za  
011 376 1000  
[www.anc1912.org](http://www.anc1912.org)

Visit our interactive ANC Website  
[www.anc1912.org.za](http://www.anc1912.org.za)

- Follow us on @MyANC
- Follow Us @MyANC Twitter page
- Follow @myanc\_ on Instagram
- View @MyANC on YouTube