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Conversations *with the* President



Celebrating Our Living Heritage: Strengthening the Ties That Bind Us

KEYNOTE ADDRESS BY **PRESIDENT CYRIL RAMAPHOSA** ON THE OCCASION OF THE **2026 NATIONAL HERITAGE DAY**, BONGOLETHU SPORTS STADIUM, OUDTSHOORN

It is an honour to celebrate National Heritage Day in a place that bears witness to the lives of our earliest forebears.

Just outside Oudtshoorn you find some of the oldest and rarest ancient Khoi and San rock paintings, connecting us to a human story that was written thousands of years before our nation was born.

We pay tribute to our Khoi and San ancestors, and to all our forebears who birthed our many languages and traditions. This region connects us to a human story stretching back thousands of years.

We recognise our country's Liv-

ing Human Treasures, as well as the traditional practitioners, the storytellers and musicians, the healers, craftspeople, and knowledge holders.

We honour those who are preserving our natural heritage for the benefit of future generations, and we pledge to support this effort through the National Greening Campaign.

Oudtshoorn and Southern Cape bear testimony to a proud history of struggle in both the coloured and black communities of this region, under the banner of the United Democratic Front (UDF). We particularly honour the rich political legacies of the people of Bongoletu and Bridgton.

Their struggle and their sacrifices are a reminder that we were in the trenches of struggle together; as blacks, progressive whites, Indians and coloureds.

Aan die gemeenskap sê ons; julle bydrae is nie vergeet nie. Dit sal nie uitgewis word nie.

History records your contribution, and never shall it be erased.

Today, across our country, as South Africans we are celebrating who we are.

We are celebrating the languages we speak, the songs we sing, the food we prepare, the clothes we wear, the stories we tell and the customs we observe.

We are celebrating the traditions handed down to us by our parents and grandparents.

We are celebrating the knowledge of our elders and the imagination of our young people.

We are celebrating the extraordinary diversity of the South African people.

But Heritage Day is about more than celebrating where we come from.

That is why the theme of this year's Heritage Day is so important: ***"Celebrating Our Living Heritage: Strengthening the Ties That Bind Us."***

Our heritage is living because it resides in people.

It lives in our homes and our communities.

It lives in the words of a grandmother telling a story to her grandchildren.

It lives in the knowledge of a traditional healer.

It lives in the hands of the crafts-person.

It lives in the songs of our musicians and the movements of our dancers.

It lives in our ceremonies, our faiths, our rituals and our ways of caring for one another.

It lives in the languages we speak every day.

And it lives in the simple but profound African understanding of ubuntu – that I am because you are.



This is our living heritage.

And today we honour the men and women who keep this heritage alive.

We honour our Living Human Treasures.

We honour the millions of ordinary South Africans who, often without recognition or reward, preserve our languages, traditions and indigenous knowledge.

They are the custodians of our collective memory.

We have a responsibility to ensure that their knowledge does not disappear when they are no longer with us.

We must record it.

We must teach it.

We must practise it.

And above all, we must pass it on.

Because a heritage that is not passed from one generation to another eventually ceases to be a living heritage.

Heritage is also about memory. A nation that forgets its history risks losing its way.

We must remember the pain of our past.

We must remember dispossession.

We must remember slavery and colonialism.

We must remember apartheid.

We must remember forced removals.

We must remember the humiliation of people who were told that they could not live where they chose, work where they chose, love whom they chose or even enter through the same door as another South African - because of the colour of their skin.

But we must also remember resistance.

We must remember courage.

We must remember solidarity.

We must remember the millions of ordinary people who refused

to accept that injustice was permanent.

And we must remember one of the greatest achievements of our people:

That after generations of conflict and division, South Africans chose to build one country, together. That too is our heritage.

Our Constitution is our heritage. It is the tie that binds us together.

We are a country of many cultures.

We speak many languages.

We worship in different ways.

We have different histories.

We come from different communities.

We do not all look the same.

We do not always agree.

Yet we are all South Africans.

Our diversity does not make us less of a nation; our diversity is what makes us the nation that we are.

South Africa asks something different of us.

It asks that we bring all these identities together and build from them something greater.

It asks that we see in our diversity not a reason to separate, but a reason to learn from one another.

But belonging cannot only be something written in the Constitution.

It must be something people experience in their daily lives.

And that is where the challenge of our generation lies.

For although we have inherited freedom, that freedom is still unequally lived.

This freedom is not equally lived by a child born into privilege and

a child born into poverty.

This freedom is not equally lived by someone who lives in a community where the streets are safe, and someone who lives every day with the fear of crime.

It is unequally lived by a household that can provide its own electricity and water, and a household dependent on a municipality that is failing to provide basic services.

It is unequally lived by a young person with access to education, technology and opportunity, and another young person whose circumstances deny them those opportunities.

And it is profoundly unequally lived by a man who can walk the streets without fear, and a woman who must constantly consider whether she will be safe.

If we want to strengthen the ties that bind us, we must close these distances between the lives of our people.





The abuse, rape and killing of women is not our heritage.

There is no culture worthy of the name that diminishes the dignity of women.

The pain and suffering that the women of South Africa have been put through stands out as a national shame.

The women of South Africa have the right to walk the streets of their country at any hour without fear.

In a few days, I will address the nation on the steps government is taking to confront gender-based violence, and to update South Africans on the investigation into the killings of women in and around Ekurhuleni.

Today, however, let us make a simple declaration:

Violence against women will not be part of the inheritance we leave to the next generation.

When we celebrate our heritage

on this day, we don't only refer to outward expressions of cultural pride.

Democracy is also our heritage.

We live in a country that upholds the right of every citizen to enjoy their culture, practice their religion and to speak and be taught in their own languages.

We live in a country that has strived to correct the historical injustices of the past by returning land to those who were dispossessed of it, including here in Oudtshoorn.

We live in a country where the children of farmworkers have equal rights to education and opportunity as the children of farmers; where the rights of farmworkers to decent working conditions are enforced, and where their rights to tenure and against arbitrary removal are protected.

We live in a country that recognises the institutions of tradition-

al leadership and supports them in their duties of preserving heritage and guiding communities.

It has been the democratic government that has given formal recognition to Khoi and San traditional leadership, and has strived to preserve their historically marginalised languages.

Leiers en lede van die gemeenskap, Ons herinner ons hierdie geskiedenis nie om onself te prys nie,

We recall this history not to praise ourselves.

We do so to celebrate how far we have come in building a country that belongs to all who live in it, whether they are black, white, Indian or coloured.

Our Constitution gives expression to the values of non-racism, non-sexism, equality and the pursuit of human dignity.

Since 1994, we have expanded access to education, healthcare, social protection, housing, basic services and economic opportunities.

We have built a robust political culture where all citizens have a voice and can actively participate in the life of the nation.

We have implemented policies and programmes to include once excluded majority, and at the same time consciously promoted reconciliation and nation-building.

This was the choice the South African people made in 1994. We chose to recognise the injustices and suffering of the past,



and in spite of that painful past, to live together and to build a new nation.

We chose ubuntu and empathy over bitterness, cooperation over conflict, and the pursuit of human dignity as our foremost aspiration.

These ideals are as much our national heritage as the cultures we practice and the languages we speak.

It is in pursuit of these ideals that South Africans made a conscious decision in 1994.

We chose reconciliation.

We chose non-racialism.

We chose equality before the law.

As we celebrate Heritage Day we need to ask ourselves what does it mean to be South African today?

What are we building?

A country of opportunity.

A country of equality.

A country where talent matters more than connections.

A country where public office is a responsibility and not a route to personal enrichment.

A country where a young person can dream, work and succeed.

A country where women are safe.

A country where our natural environment is protected.

A country that values knowledge and innovation while remaining rooted in its history and culture. Where different races live together not merely in tolerance, but in mutual respect.

A country confident enough to embrace the future without forgetting where it comes from.

This is the heritage we must build.

Our task is to build a South Africa in which every person can truly experience the best of what our country can give its citizens.

A country where there is work.

Where there is dignity.

Where there is safety for the people of our country.

Where the government serves its people.

Where businesses invest.

Where workers prosper.

Where children learn.

A South Africa where everyone can say – I belong here.

Our ancestors left us many things. They left us languages.

They left us songs.

They left us stories.

They left us knowledge.

They left us traditions.

They left us this beautiful land.

They also left us lessons born from hardship, struggle, and sacrifice.

It is these wonderful endowments: the knowledge, the

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capability and the dedication that our forebears left us that are enabling us to deal with the challenges of our times such as:

- Dealing with the load shedding we experienced recently. We now gone for 470 days without load shedding;
- Fostering the economic empowerment of our people so that they can play an equal role in the economy of their country.
- Making sure that we have women who were previously held back, to enter into key positions in the leadership of the country, in Parliament, in the Judiciary,
- The knowledge and taglines of our forebears are enabling us to tackle youth unemployment.

We will continue to guard against our national unity being undermined by sowers of division who want to turn us against each other.

We must recognise that when it comes to holding the social fabric together, that we have a shared responsibility.

This is our South Africa. It belongs to all of us.

The actions and decisions we take now will determine whether we build this country, up or further break it.

Under the umbrella of the National Dialogue process, we want to write the next chapter of the South African story and craft a new vision for our country.

We have attained our freedom, the next step in our collective journey is giving meaning to that freedom.



Throughout history, nations have always rallied together when confronted by a common enemy.

In the past, our common enemy was apartheid.

Our enemy today is unemployment, gender-based violence, corruption, and alcohol and drug abuse.

We must tackle these problems together, like our forebears did when they fought side by side until they defeated apartheid.

Our common cause today is bringing about the conditions in which every South African can truly live the freedom that was promised them in 1994.

Let us rally around our shared values – whether we are black, white, Indian or coloured; male or female.

The time has come to restore the values of unity, ubuntu and dignity to our Republic.

For it is these three, not race, culture, language or geography, that truly make us who we are.

A nation cannot grow stronger unless its roots are nourished every day by its people.

I end with the words of a former resident of Oudtshoorn, the poet CJ Langenhoven,.

*“My land het nuwe stryd gevind,
Vyand wat almal vir eens saam bind,
Gesiglose soldate veg stryd in the strate,
Halfhartige pogings laat nie vyand wyk,
Moet ons nog verder wag en kyk?
Vat voor, vat vas,
Skud af hierdie las
Wat sy vra is nie veel
Al wat sy vra is doen jou deel.”*

As we celebrate our heritage this day, let us indeed all play our part.

Let us put our differences aside and choose to work together as we have done so many times in the past.

Let us choose unity. Let us choose ubuntu.

Let us choose the pursuit of human dignity.

Let us choose this, our country, the Republic of South Africa.

God seën Suid-Afrika en beskerm haar mense.

May God bless South Africa and continue to protect her people.

ANC STATEMENT ON THE INTEREST RATE HIKE BY THE SOUTH AFRICAN RESERVE BANK

■ By **ANC SECRETARY GENERAL FIKILE MBALULA**

THE African National Congress (ANC) notes with grave concern the interest rate hike by the South African Reserve Bank. The 25 basis point hike has high implications for the country, consumers and the economy, putting the repo rate at 7.25% and the prime lending rate at 10.75%.

This hike comes amidst a bleak global economic outlook characterised by the Middle East conflict which accounts for the rise in oil prices and the hike by the US Federal Reserve with direct effect on the South African currency and the economy. The decision of the Monetary Policy Committee of the central bank is largely influenced by both global and domestic factors, with the annual consumer price inflation edging up slightly to 4.4% in August 2026 from 4.3% in July 2026.

This hike is very worrying as it affects the heavily indebted consumers, a contracted economy, and flies in the face of our commitment and priority of reducing the high cost of living and sharp increases in petrol and diesel driven by rising international oil pressures and supply costs with the biggest contributors to annual inflation being housing and utilities, which increased 5.2%, and transport, which rose 8.8%.

Necessary and decisive inter-



ventions are needed to cushion the country from economic harm in view of the projected rise in inflation, compounded by the successive rise in inflation. The country should be extremely

cautious on borrowing, unnecessary spending and other niceties which affect household income.

The ANC reiterates its commitment towards economic stability, low and affordable food and oil prices, reaffirm our call for an immediate cessation of the Middle East conflict. The ANC will strive towards building an economy that benefits the country, protects the poor and workers from the biting inflation which is not only unique to the county but the entire global economy.

The ANC is monitoring these global economic developments, assessing the world economic outlook in order to determine the necessary measures, especially in transport, housing utilities, insurance and financial services.

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ANC WELCOMES HIGH COURT DISMISSING THE URGENT APPLICATION CHALLENGING CANDIDATE LISTS

■ By **ANC SECRETARY GENERAL FIKILE MBALULA**

THE African National Congress (ANC) welcomes the decision of the High Court of South Africa, Eastern Cape Division, Makhanda, dismissing the urgent application challenging the ANC's candidate lists for the 2026 Local Government Elections. The ANC notes the outcome of the matter and respects the authority of the courts and the rule of law.

The ANC is a democratic movement with established organisational processes and mechanisms through which members are able to raise and resolve grievances. The ANC continues to encourage its members to utilise and exhaust the internal processes of the movement. Organisational discipline, respect for collective decisions and adherence to the Constitution of the ANC remain fundamental to the unity and cohesion of our movement.

The ANC calls on its members, structures and supporters in the Eastern Cape to close ranks and remain focused on the immediate task of engaging communities ahead of the 2026 Local Government Elections.

Our energies must be directed towards strengthening the

organisation on the ground, listening to the concerns of our people and mobilising communities around the ANC's programme of action.

The task before us is to earn the confidence of the people through hard work, unity and disciplined organisation.



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ANC Veterans League Inaugural Fundraising Golf Day

■ Speech Delivered By **SNUKI ZIKALALA, President of the ANC Veterans League**

I extend my heartfelt gratitude to all those who participated in and contributed to today's distinguished event. It was truly a pleasure to engage with you and share in this meaningful occasion.

As we gather here, South Africa stands at a pivotal juncture in its democratic journey. As our citizens prepare to exercise their constitutional right to vote on 04 November 2026, we are compelled to reflect deeply: Which political movement possesses the vision, enduring values, extensive experience, and pragmatic policies necessary to forge the South Africa we aspire to create for ourselves and future generations?

For us, as the Veterans of the liberation struggle, the answer remains unequivocal – it is the African National Congress.

This conviction is not rooted in denial of the ANC's imperfections. We acknowledge candidly where shortcomings have arisen. Issues such as corruption, maladministration, accountability, inadequate service delivery and political complacency have eroded public confidence. We are committed to confronting these challenges transparently and decisively.

However, it is equally essential to recognize the profound jour-



ney South Africa has undertaken since 1994 and its remarkable achievements and the enduring principles for which the ANC stands. We inherited a nation scarred by systemic inequality. Apartheid was not merely a racially discriminatory system; it was an oppressive political and economic regime designed to strip the majority of their dignity, opportunities and rightful place within their own land. The monumental task of dismantling this legacy remains ongoing.

The ANC's unwavering commitment to transformation is reflected in its inclusive, pro-poor policies.

These initiatives are designed to dismantle the triple challenge the country faces, that is, eradicate poverty, reduce unemployment and address inequality; and expand access to quality education and healthcare, develop critical infrastructure, empower historically marginalized communities and foster an economy that benefits the majority rather than a privileged elite.

Beyond policies, the greatest contribution of the ANC lies in the nation we have chosen to build. We chose democracy over authoritarianism. We chose reconciliation over revenge. We chose

constitutionalism over arbitrary power. We chose a South Africa belonging to all who live in it – irrespective of race, gender, language or background.

The Constitution of the Republic of South Africa stands as a testament to our democratic transition, an enduring achievement that upholds human dignity, equality, freedom and the rule of law. It enshrines fundamental rights and establishes institutions designed to hold those in power accountable, ensuring that governance remains transparent and just.

The ANC remains committed to a non-racial South Africa. Our aspiration is not for a nation divided along racial lines, but for a united country where each individual's worth and destiny are not determined by race, colour, creed or background, but by shared values and collective purpose.

The ANC Veterans League is steadfast in its mission to restore ethical leadership, combat corruption without fear or favour, and ensure efficient governance



that serves the needs of ordinary citizens.

While we do not claim perfection, we uphold a proud history of struggle, a record of meaningful transformation, and an unwavering commitment to non-racial democracy and national renewal. Our current task is to renew that commitment, rectify our shortcomings, and serve our people with humility, integrity and unwavering resolve.

I would like to take this opportu-

nity to acknowledge and express profound gratitude to President Cyril Ramaphosa for gracing the inaugural Veterans League Golf Day with his esteemed presence and active participation. Especially in light of his recent leave of absence due to ill health, his attendance underscores his dedication, resilience, and unwavering support for our collective efforts. His presence has invigorated us and reasserted our shared commitment to building a better South Africa.

Since assuming the Presidency of the ANC Veterans League, we have established active branches nationwide, developed functional provincial structures, and are contributing meaningfully to the current ANC electoral campaign – particularly in supporting our elderly voters to access the voting stations.

Our organizational footprint within the ANC empowers us to raise difficult yet vital issues. Through your unwavering support, the Veterans League can play a pivotal role in renewing and strengthening the ANC. In doing so, we contribute to the ongoing development and fortification of our democracy.



Reimagining Justice for Women and the Urgency of a Mindset Reset on GBVF

■ By **PRECIOUS BANDA**

THE call for the return of the death sentence by some leaders of our movement is for me an epitome of the frustration that has engulfed women in South Africa. It speaks to anger, exhaustion, and the unbearable reality of watching women and children continue to experience violence while the government repeatedly promises that something will change. We are tired of mourning women. Families search for missing women only to be called later to identify their bodies. We are tired of women having to calculate their safety before leaving home, changing their routes, watching how they dress, checking who is following them and carrying the burden of protecting themselves from violence they did not create. When frustration reaches this level, calls for the harshest possible punishment are inevitable and must not simply be dismissed. They tell us that many women have lost confidence in the ability of the criminal justice system to protect them.

I understand that anger, but I also believe deeply in the Bill of Rights and in the constitutional principle that the right to life is sacrosanct. South Africa confronted the question of capital punishment in *S v Makwanyane and Another* (1995) when the Constitutional Court declared the death penalty unconstitutional and affirmed the importance of life and human dignity in



the constitutional order. The bone of contention, therefore, is how we reconcile the commitment to the right to life with the demand from women for a justice system strong enough to confront those who take the lives of women and children. The most important question is not whether South Africa should revisit the death penalty, but what kind of policing, prosecution, sentencing, and justice system would drastically reduce GBVF fatalities in the first place. If we say life is sacred, then the lives of women who are alive today, but living in fear of being raped, assaulted, or killed, must be treated with the same seriousness.

This requires us to confront the growing crisis of confidence in the

criminal justice system. Too many women no longer believe that reporting abuse will necessarily make them safer. That is devastating because the moment a woman loses confidence in the police station, the prosecutor and the court, the state loses one of its most important opportunities to intervene before violence escalates.

The entire journey of a GBVF case must therefore be examined, from the moment a woman walks into a police station through investigation, evidence collection, prosecution, bail proceedings, protection orders, trial, sentencing, and survivor support. It is not enough to have progressive legislation if the experience of seeking justice is still slow, intimidating, or inconsistent.

Justice must be experienced, not only legislated.

South Africa should seriously consider expanding specialised GBVF court services, including 24-hour access in areas carrying the highest burden of violence. Violence does not observe office hours. A woman facing an immediate threat at midnight should not have to wait for the machinery of justice to wake up the following morning. The specialised sexual offences courts and domestic violence court system provides an important foundation, but we should be prepared to go further where the scale of the crisis demands it. Case management must become faster and more rigorous, investigations must be properly conducted, evidence must be protected and prosecutors must have the capacity needed to pursue these cases effectively. Where perpetrators are convicted of serious offences against women and children, sentencing must communicate the gravity with which society regards these crimes. Where weak-

nesses are still in the law, including in the protection afforded to victims during bail proceedings, Parliament should be prepared to examine constitutionally sound reforms. The overriding consideration must be that engaging the justice system should increase a woman's safety, not her vulnerability.

The same seriousness must be visible at police-station level. Every police station should have properly functioned specialised GBVF desks and victim-support capacity staffed by people who understand the nature of gender-based violence, trauma, and sexual offences. This cannot become another compliance exercise. It must work when a frightened woman walks through that door. Survivors should be able to report violence privately and with dignity, and those requiring professional psychosocial intervention should have immediate access to properly coordinated social workers, psychologists, and other qualified support professionals. A woman who has

just experienced violence should not have to fight the system before the system begins fighting for her.

The National Council on Gender-Based Violence and Femicide must equally be given the legislative, financial and operational capacity to fulfil the purpose for which it was established. South Africa cannot create an institution to coordinate the national response to one of the country's most serious social crises and then fail to provide it with the resources required to make itself felt on the ground. The Council must become visible through the impact of its work in provinces, municipalities, townships, villages, workplaces, universities, schools, and communities. Government departments and institutions carrying responsibilities in the fight against GBVF must be held accountable for implementation. Progress must be measurable, failures must be identified and corrective action must follow. We already have institutions, legislation, and policy commitments.





What remains unresolved is the painful distance between those commitments and the everyday safety of women and children. That is the gap we must urgently close.

But no criminal justice intervention, however strong, will be sufficient if we refuse to confront what produces and reproduces violence against women. GBVF does not appear from nowhere. It exists within a patriarchal social order that has historically normalised male authority over women's bodies, choices, and labour. Patriarchy is not simply a collection of individual men with bad attitudes towards women. It is reproduced through social and economic relations, within families, workplaces, communities, religious spaces, political organisations, and institutions. It survives where women's unpaid and underpaid labour is taken for granted. Economic dependence becomes a weapon of control, women are expected to endure abuse to preserve families, and male entitlement is mistaken for religion, culture, love, or authority. The act of violence may be

committed by an individual, but the attitudes that make domination appear normal are produced and reinforced socially.

This is precisely why the struggle cannot begin only after a woman has been assaulted or murdered. By then the state is responding to violence that has already happened. Prevention requires us to challenge the ideas that precede the violence. We need a mind reset in how boys are raised, how men understand relationships and how society defines masculinity. Boys must grow up knowing that love does not mean ownership. Providing financially for a woman does not buy authority over her body. Marriage does not extinguish consent. Political, economic, religious, or social status does not give a man entitlement to women. Communities must also stop protecting perpetrators simply because they are respected, wealthy, politically connected, family breadwinners or prominent members of society. Patriarchy survives partly because too many people know what is happening and choose silence because confronting the

perpetrator would disturb existing relations of power.

This conversation must also happen inside political organisations. The ANC cannot demand the transformation of society without continuously transforming itself. The OR Tambo School of Leadership should introduce compulsory gender-sensitivity and anti-GBVF political education for members seeking to lead or represent the organisation. Members should not simply attend such programmes as another organisational requirement; they should be expected to complete and pass the training before assuming specified leadership and representative responsibilities. The programme should confront patriarchy, sexism, consent, gender equality, power, positive masculinity, and the responsibilities carried by political leadership. Gender consciousness cannot be something we remember during Women's Month or after another horrific murder dominates the news cycle. It must become part of what the movement understands political leadership to mean. There can be no credible politics of liberation that seeks to transform society while reproducing the oppression of women within its own structures.

Men can no longer leave the struggle against GBVF to women. Women must not be expected to march against their own murders, organise campaigns, support survivors, raise frightened daughters, teach boys about equality and then carry the additional responsibility of persuading men not to abuse them. Men must enter this struggle in practical ways. Calling out another man who humiliates or abuses his partner matters. Refusing to laugh at jokes that degrade

women also matters. Challenging a relative whose violence everyone in the family knows about is key. Refusing to provide political, professional, religious, or social cover to perpetrators counts. Men cannot continue to condemn GBVF in the abstract while protecting abusive friends, colleagues, and relatives in private. Positive masculinity must be built deliberately until violence against women carries social consequences long before a perpetrator enters a courtroom. We must make abusing women unfashionable, protecting perpetrators shameful and silence increasingly uncomfortable.

South Africa does not suffer from a shortage of statements condemning gender-based violence. The challenge is turning condemnation into a system of prevention, protection, and accountability strong enough for women to experience the difference in their daily lives. The true measure of progress cannot be the number of policies adopted, institutions

established, campaigns launched or speeches delivered. It must be whether a woman who reports violence is believed, can obtain protection when she needs it, police investigate her case properly, prosecutors are able to pursue it effectively, courts respond with urgency, survivors receive psychosocial support, and ultimately whether no women and children are assaulted and killed.

The anger behind the demand for the death penalty should therefore not be treated only as a debate about punishment. It is also a warning about the depth of women's frustration with the existing system. We should hear that warning and respond to it with the seriousness it deserves. The answer must be a criminal justice system that is faster, specialised, properly resourced, and uncompromising in dealing with violence against women and children, alongside a much deeper social struggle against the patriarchal relations that continue to reproduce that violence. The

police, courts, Parliament, communities, political organisations, families, and men themselves all have responsibilities that can no longer be deferred.

If the constitutional commitment to life is to have meaning, it cannot live only in judgments and legislation. It must be visible in the conditions under which women live. It must mean that a woman can walk, work, study, love, take part in politics, leave a relationship, raise her children, and occupy public space without living under the permanent calculation of male violence. Women have a right to live. The task before us is to organise the full power of the state, the institutions, the communities, and society to make that right real.

Precious Banda holds a BCOMPT and is currently pursuing a Master of Public Administration. She is the Former National Convener of the ANCWL Young Women's Desk and the President of the Young Women of Africa (YWOA).



Will the Forthcoming 2026 Local Government Elections be “Free And Fair”?

■ By **SEPHOKA DAVID SEKGOBELA**

 OUR fledgling democracy needs “free and fair” elections to thrive, and whoever wins or loses elections must do so fairly, and not grudgingly. The IEC’s Constitutional mandate is to, inter alia, manage elections at national, provincial and local levels of governance, and to ensure that elections are “free and fair”. The IEC successfully ran the past democratic elections since the dawn of democracy in 1994, and none of those elections’ results were ever contested for any wrongdoing or suffered integrity deficit. They were all declared “free and fair” by everyone, including foreign observers.

However, 2026 local government elections risk not to be “free and fair”, especially if other eligible voters would be unfairly denied the right to exercise their democratic right to cast their ballots in favour of their preferred candidates. There would be no “free and fair” elections where the bulk of eligible voters are barred from voting, because their preferred political parties do not appear on the ballot papers due to, amongst others, the so-called “technical glitches”.

It is alleged that 45 political parties, including the ANC, missed the 5PM cut-off time for submis-

sion of candidates’ lists on 28 August 2026. Apparently, the ANC “captured” concerned candidates’ lists, but failed to press the final electronic “submit” button for 181 candidates who would subsequently not appear on the ballot paper in six of the affected municipalities - Port St Johns Local Municipality (EC), Ingquzwa Hill Local Municipality (EC), Sundays River Valley Local Municipality (EC), Mangaung Metro (FS), Lejweleputswa District Municipality (FS), and uMshwathi Local Municipality (KZN), due to alleged “technical glitches” on the IEC online portal. The IEC vehemently deny any system failure on its side, and stated that the

platform worked perfectly well all along. This means that ANC will not have ward or proportionate representative Councillors in the affected municipalities.

If 45 political parties are adversely affected by the cut-off time for submission of candidates’ lists, how many eligible voters would then be prevented from voting on 4 November 2026 as a result thereof?

After political parties and the IEC itself vigorously pleaded with potential voters to register, especially the youth who would be voting for the first time, they got excited and expressed interest in



taking part in the elections. They registered online in droves and in person at the voting stations. The IEC was excited about the highest voter registration number ever. However, ironically the same IEC would like to deny a significant portion of the electorate the right to vote due to some technicalities. The IEC should be in the forefront of encouraging inclusivity in the elections, not exclusion of eligible voters from partaking in the elections. It would be devastating that for reasons beyond their control, eligible voters, especially first time voters, are now going to be barred from casting the ballots for their preferred candidates, because of the late submission of candidates' lists before the closing date and time.

The ANC unsuccessfully tried to negotiate with the IEC, and having failed to convince the IEC to accept its "captured, but not submitted" candidates' list on the IEC's IT system, the ANC took the matter to the Electoral Court, hoping for objective decision. The Electoral Court indeed had to decide whether the IEC could disenfranchise so many eligible voters, by excluding their candidates on the ballot paper for whatever reason. Unfortunately, the Electoral Court dismissed the ANC's matter on 16 September 2026, ruling that electoral deadlines apply equally to all political parties. However, the ANC is appealing the ruling of the Electoral Court, hoping that the higher court would come to a different decision. At the time of writing this article, the appeal matter was still not decided.

Electoral rules or not, eligible voters should not be disenfranchised for reasons beyond their control, such as the administrative bungling of their political parties. The



IEC is a Chapter 9 institution, which derives its mandate from Section 190 of the Constitution and the Electoral Commission Act, 1996 (Act No. 51 of 1996).

The fight for democracy in South Africa was hard-won, and voting is an essential component of active citizenry in a democracy. In a Constitutional Democracy like ours, universal adult suffrage, i.e. the right to vote, came at a huge price and human sacrifice, and should never be taken away for some frivolous reasons. The right to vote is one of the most fundamental rights that many sacrificed their lives for under the apartheid regime. Due to unjust policies of the past, Africans were not enlisted on the common voters' roll, and did not have the right to vote. Hence, registering to vote and exercising one's right to vote are regarded as crucial elements of democracy.

Therefore, in memory of those who laid down their lives for this democracy, participation in the electoral process is not only a right, but also a duty. The right to vote should never be taken away that easily at a drop of a hat. Universal adult suffrage is

based on the principle of equality for everyone. It refers to a situation in which *"all eligible citizens who are 18 years and above irrespective of their education, religion, colour, race, and economic conditions, are free to vote"*. The right of every citizen to vote cannot be overemphasised, but the significance of voting include, inter alia, the following:

- **Protecting Hard-won Rights and Freedoms** – Many people laid down their lives, fighting for the right to vote. Therefore, voting is a way to honour the sacrifices made by those who paid the ultimate price.
- **Addressing Socio-Economic Issues** – Through voting, citizens have the power to influence policies and decisions that affect their day-to-day socio-economic issues such as water and sanitation, electricity, access to social amenities of life – education, healthcare, employment, housing, etc.
- **Defending Democracy** – Democracy is defended and preserved by active citizen engagement, and by voting, individuals contribute to strengthening and resilience of democracy.

Not so many people realize the catastrophic effect of the IEC decision on ordinary eligible voters in the affected municipalities. How difficult is it to realise that it is not about the ANC being disqualified in certain municipalities, but more about the sizeable number of eligible voters that would be denied the opportunity to cast their ballots? The decision of the IEC seems to be a reversal of the little democratic gains attained in universal adult suffrage since 1994.

Whilst everyone is looking at the ANC, people tend to forget that there are 44 other political parties that would suffer the same fate as the ANC. That means many of the eligible voters represented by 45 political parties, including the ANC, in the affected municipalities would be disenfranchised. In other words, eligible voters would be denied the right to exercise their democratic right to cast the ballots in favour of their preferred candidates who would not be appearing on the ballot paper. The right to vote is not the same as multiple choice exercise – one does not just choose any other party, because his/her preferred political party does not appear on the ballot paper. To many voters, their preferred political parties cannot be substituted for any political parties available on the ballot paper. For ANC voters, there is just no alternative – it is either the ANC or nothing.

Our fledgling democracy would definitely be dealt a serious blow if undeserving candidates could become local Councillors by default due to lack of competition, because other candidates would have been excluded or disqualified from contesting the elections for some frivolous reasons. Those who want to unseat the ANC out

of power in the affected municipalities, which include some of its strongholds, must first win the elections “*fair and square*”, not through some underhand means.

Whatever the respective reasons for failure of those 45 political parties to make submissions of their candidates’ lists before the cut-off date and/or time – incompetence, inefficiency, etc. is immaterial at this juncture, but none should be barred from voting for his/her preferred political party and/or candidate on the basis that his/her preferred party does not appear on the ballot paper. That would be travesty of justice.

The ANC’s internal inefficient or ineffective administrative processes aside, the issue of “*captured, but not submitted*” candidates’ lists has indeed to be interpreted by the courts of law to its logical conclusion, with the hope that something objective would come out of that. The IEC cannot penalize eligible voters due to administrative bungling of political parties or so-called “*technical glitches*”. Hence the IEC should find another way of deal-

ing with the affected political parties without disenfranchising the electorate. The IEC may impose whatever sanctions it deems fit for those parties which could not meet the deadline for the submission of their candidates lists, but it cannot bar eligible voters from participating in the local government elections for any reason whatsoever. This is not about calling the IEC to bend its rules to accommodate the ANC, but the IEC stands to lose nothing or suffer no damages for allowing those “*captured, but not submitted*” candidates’ lists.

South African democratic dispensation seems to be sliding back to apartheid-era if those wielding power could abuse it and find it easy to disenfranchise ordinary citizens through technicalities.

For our fledgling democracy, as the party that draws majority of the electorate, the ANC has to be on the ballot papers throughout all municipalities, more especially if it could be proven that it indeed “*captured, but not submitted*” its candidates’ lists on the IEC online portal.





Heritage In The City: ***Whose History Lives in Johannesburg?***

■ By **SASABONA MANGANYE**

JOHANNESBURG is not simply a city of gold, skyscrapers, monuments and street names. It is a product of a particular historical system: colonial conquest, racial capitalism, migrant labour, apartheid spatial planning and the exploitation of the working class. It is also a product of resistance, the struggles of workers, communities, women, students and political movements that challenged colonial and apartheid domination.

This makes Johannesburg's heritage more than a question of preserving old buildings or renaming streets.

Heritage is part of the ideological struggle over the meaning of South Africa's past and the direction of its transformation.

From the perspective of the National Democratic Revolution (NDR), the central question is whether the historical, spatial, economic and cultural legacy of colonialism and apartheid is being progressively transformed, or whether it continues to reproduce itself in new forms.

The heritage question must therefore be located within the broader project of building a democratic, non-racial, non-sexist and prosperous society in which the majority of South Africans exercise meaningful political, economic and social power.

Heritage and the unfinished transformation

The democratic breakthrough of 1994 fundamentally changed

the political character of the South African state. But political liberation did not automatically dismantle the material and ideological structures inherited from colonialism and apartheid. **Johannesburg demonstrates this contradiction vividly.**

The city remains characterised by enormous concentrations of wealth alongside widespread poverty; sophisticated financial and commercial districts alongside working-class communities struggling with unemployment and inadequate services; historically privileged suburbs alongside townships, informal settlements and marginalised inner-city communities.

These are not merely contemporary urban problems.

They are **historical products of the political economy of apartheid capitalism.**

The NDR therefore cannot be understood only through elections, institutions and constitutional rights. It also requires the transformation of the material conditions and social relations inherited from the past.

Heritage forms part of this struggle because **a society that transforms its material conditions must also transform the dominant ideas through which its history is understood.**

Whose history was elevated?

Colonialism and apartheid did not only dispossess people of land, political rights and economic opportunities. They also established a hierarchy of historical memory.

The achievements of colonial administrators, mining capital, political elites and white institutions were frequently preserved in monuments, buildings, street names and official histories, while the experiences of African workers, women, communities and liberation movements were marginalised.

This was not accidental.

Every society produces narratives that reflect particular relations of power.

Consequently, the transformation of Johannesburg's heritage landscape is part of the process of **overcoming the ideological legacy of colonialism and apartheid.**

Changing a street name, restoring a historically significant Afri-



can site, establishing a workers' museum or commemorating a community destroyed by forced removals can therefore contribute to the reconstruction of historical consciousness.

But symbolic transformation cannot be the end of the process.

The NDR demands that ideological transformation be connected to material transformation.

From colonial memory to people's history

The objective should not be to replace one selective historical narrative with another.

A people's heritage must tell the truth about the making of Johannesburg.

It must tell the story of mining capital, but also the mineworker.

It must tell the story of the skyscraper, but also the construction worker.

It must tell the story of the inner city, but also the domestic worker, trader, cleaner, taxi driver, artisan and unemployed young person who sustained its economy.

It must tell the story of apartheid repression, but also the organisation, resistance and sacrifice that defeated it.

It must tell the history of the African majority not as passive victims of history, but as **agents of their own liberation.** This is essential to the NDR because the transformation of society requires a citizenry conscious of its historical agency.

The working class must not disappear from the heritage narrative

Johannesburg was fundamentally produced through labour.

The gold-mining economy depended on African workers whose labour generated enormous wealth. Migrant labour disrupted families and communities while providing capital with a disciplined and relatively cheap labour force.

The city's industrialisation, construction, transport, domestic economy and commercial development similarly depended upon working people.

Yet much of the city's heritage

continues to privilege buildings and personalities over the class relations that produced them.

A progressive heritage programme must correct this imbalance.

The working class must move from the margins of Johannesburg's heritage narrative to its centre.

Trade unions, workers' organisations, women's organisations, student movements, civic structures and community organisations should form part of the permanent historical record of the city.

Their histories are not peripheral to Johannesburg.

They are central to understanding how the city was made and how South Africa was transformed.

The African continent is part of Johannesburg

The NDR is also rooted in the struggle against racial and national oppression.

Johannesburg's history cannot therefore be confined within the borders of the South African state.

For generations, workers from across Southern Africa entered the city's mines and industries. Today, Johannesburg remains home to communities from across the African continent.

Johannesburg is a cosmopolitan African city shaped by the movement of people, ideas, cultures and labour. Its streets and neighbourhoods reflect the convergence of communities from across South Africa, the African continent and the wider

world. This diversity is not an accidental feature of the city; it is rooted in Johannesburg's history as a centre of mining, industry, commerce, migration and political exchange. From mine-workers and traders to students, professionals, artists, religious communities and entrepreneurs, successive generations have contributed to the city's economic and cultural life. Johannesburg's cosmopolitan character should therefore be understood as part of its living heritage, one that demands social cohesion, solidarity and an urban identity that recognises diversity while confronting the material inequalities that continue to shape how different communities experience the city.

The presence of Zimbabweans, Mozambicans, Basotho, Malawians, Congolese, Nigerians, Ethiopians and many others is part of the continuing Africanisation and internationalisation of the city.

Their contribution should be documented as part of Johannesburg's evolving heritage.

This does not mean ignoring the responsibilities of the democratic state to manage migration, en-

force labour standards, regulate land use and protect public infrastructure.

Rather, it means rejecting the politics of scapegoating.

The working class should not be mobilised against itself along national lines.

The NDR requires the advancement of national unity, non-racism and solidarity among working people while the state addresses the material challenges confronting communities.

Heritage and the transformation of public space

The transformation of street names and public monuments is important because public space communicates who belongs in the nation and whose contribution is worthy of remembrance.

The democratic state therefore has a legitimate responsibility to transform the public symbolic environment.

But this process must be historically grounded.



Where colonial or apartheid names are replaced, the historical record should not disappear. The old name and the circumstances surrounding it should remain documented so that future generations understand what has been transformed and why.

The purpose of transformation is not historical erasure.

It is **historical consciousness**.

We should be able to walk through Johannesburg and encounter the intellectual, political and cultural heritage of African liberation alongside the history of colonialism and apartheid.

The public landscape should tell the story of a society that has moved from oppression towards democracy and remains engaged in the unfinished work of transformation.

The right to the city is part of the NDR

Ultimately, heritage cannot be separated from the question of who has access to Johannesburg.



A working-class family that cannot afford decent housing near economic opportunities experiences the legacy of apartheid spatial planning materially.

A worker spending hour travelling from a distant township to the workplace experiences it through transport.

A young person excluded from economic opportunities experiences it through unemployment.

A community without adequate municipal services experiences it through the unequal distribution of public resources.

Therefore, **the transformation**

of heritage must be accompanied by the transformation of the city itself.

The NDR cannot be reduced to changing plaques while leaving the spatial and economic structures of apartheid substantially intact.

The transformation of Johannesburg must include:

1. Spatial integration;
2. Affordable and dignified housing;
3. Accessible public transport;
4. Quality municipal services;
5. Inclusive economic development;
6. Protection of working-class livelihoods;
7. Public access to cultural and heritage spaces;
8. Restoration of historically displaced communities; and
9. The democratisation of urban land and public space.

This is the point at which heritage becomes connected to the broader struggle for social and economic transformation.

Building a people's heritage programme

Johannesburg should develop a **People's Heritage Programme** that deliberately places working-class and African history at the centre of the city's heritage agenda.



Such a programme could establish community archives and oral-history projects; develop workers' heritage trails; document forced removals and migrant labour; preserve historically significant township and inner-city sites; recognise women's contribution to the city's development; document the history of liberation organisations; and incorporate contemporary migrant communities into the historical record.

Schools and institutions of higher learning should become active partners in this process.

Digital platforms should allow residents to contribute photographs, family histories, oral testimonies and archival material.

Heritage must cease to be something that people merely visit. **It must become something through which people understand their own place in the historical development of society.**

Heritage as part of the NDR

The National Democratic Revolution is fundamentally concerned with overcoming the legacy of colonialism and apartheid and building a new social order founded on democracy, non-racialism, non-sexism and social justice.

Johannesburg remains one of the clearest physical expressions of both the achievements and contradictions of that transformation.

Its streets, buildings, townships, inner-city neighbourhoods and monuments carry the accumulated history of capital and labour, privilege and dispossession, oppression and resistance.

Our responsibility is therefore not



simply to preserve Johannesburg as we inherited it.

Our responsibility is to transform it while preserving the historical consciousness necessary to understand that transformation.

The heritage of Johannesburg must tell the story of those who held power, but it must give particular prominence to those whose labour built the city and whose struggles changed the country.

It must preserve the memory of oppression without glorifying the oppressor.

It must commemorate liberation without reducing history to personalities.

And it must connect historical memory to the material task of transforming the city.

The central question is therefore not simply: ***"Whose history lives in Johannesburg?"***

It is: Whose history is remembered, whose labour is recognised, whose interests shape the city, and how does our heritage contribute to completing the transformation from the colonial and apartheid past towards a democratic and socially just South Africa?

That is the heritage question within the National Democratic Revolution.

Johannesburg must not merely remember the transformation of South Africa. Its heritage must help deepen it.

Sasabona Manganye is ANC Greater Joburg Regional Secretary. He is a UNISA SBL DBL Candidate.

PROFESSOR JASON ARDAY:

An Outlier and Existential Threat to a Hostile Institution of Colonial Violence

■ By **LESEGO MASISI**

THE unexpected death of Prof. Jason Arday last month should not entirely come as a surprise to us, especially when you've been marginalized and alienated from the very community that initially had supported you and ensured that you were able to achieve the academic rank of Professor at the age of 37 in March 2023, being the youngest black professor of all time, at the University of Cambridge, a top institution of higher learning in the world. To get a grasp of what I'm alluding to, you have to understand racism and disproportionate social relations of power, as systems that adapt to changing external conditions, but still retain their purpose, albeit with a larger focus on being discreet and covert.

A black man who has a very unique background of neurodivergence, seemed like the perfect person to invest academic resources and leadership in, until his academic outputs started to critically shed a very bright and clear light into the institutional politics at Cambridge. This is when the promising bright young talent started to become a threat, not only to the specific institution, but to the entire economy of top-rated academia in the UK, simply because his ideas were just too loaded for him to contin-



ue without his reputation being tarnished.

Academic freedom is one of the most cherished values that seem to be applied inconsistently across institutions of higher learning globally. Simply because academic freedom tends to be confused with epistemic justice. UNESCO defines epistemic justice as *"The right of every people to their own knowledge and*

ways of generating, legitimizing and valuing it, as well as the right of everyone to the knowledge of humankind". So when one starts exposing the persistence of discrimination and countering any perceived narrative of tokenism for purposes of creating a smoke-screen of substantive transformation, by doing what any Professor should be doing in an institution of higher learning, then something has to give.

In most cases, it won't be the enablers of the system taking accountability for historical injustices, but it would be those who challenge it uncompromisingly. The allegations on plagiarism against Prof. Jason Arday are nothing by a manufactured career-ending dent by white racist and colonist British & European academia, as well as their surrogate house negroes within those institutions, who have prioritized individual career progression, even at the expense of the quest for epistemic justice. This is one of the ultimate symptoms of class domination by a "superior" class, over the vulnerable and materially and historically disadvantaged.

What does this mean for South African institutions?

The pattern is quite simple, when senior academic staff start to be ostracized by the institutions they work in, in rather questionable circumstances, particularly where the basis concerns their academic outputs, then it is not long before the parameters of student governance and political

and ideological expression starts to be significantly limited. Why is this being allowed, despite Chapter 2 of the South African Constitution being very clear on the provision of right and the exceptional circumstances where those rights should be limited?

This process of overt depoliticization is antithetical to the progression of the National Democratic Revolution, as a stage of struggle, that has virtually stagnated since the dawn of a somewhat progressive constitutional democratic state framework, in 1994. Many South African politicians who somewhat align with this theoretical framework towards achieving social justice, however, they incorrectly reduce it to an organizational ideological guiding principle, despite the fact that most postcolonial nations in the Global South, are in their unique ways, akin to their unique intra-societal conditions, grappling with the same problem.

South Africans need to now arm themselves with the correct knowledge about their history

of colonial conquest, and how that system of the domination of the other is still trying to recover some ground, through various everyday means, within these systems of statecraft [constitutional democracy], to such an extent that we are so oblivious that we have seemed to be a bit too comfortable to depend on to achieve historical justice. It is only through being deeply concerned about our long-term future, and reviving our understanding and knowledge base about the National Democratic Revolution (NDR), as a transitional and most contentious stage of struggle, that we will be able to advance it, and substantively redress the impact of the great historical injustice that the people of Southern Africa have experienced for the past four centuries.

Lesego Masisi is a co-founder and former National Executive Council member of the Anti-Apartheid Movement for Palestine, and a member of the South African Communist Party. He writes in his personal capacity.



Tupac Shakur: 30 Years on

Lessons from Genuine Revolutionaries



■ By **LESEGO MASISI**

 On the 13th of September 1996, the world came together to mourn one of its greatest pioneers of Hip-Hop music, Tupac Amaru Shakur, who meticulously infused a spirit of revolution and deep political consciousness throughout his poetry, lyrics, interviews, and movies, in a career spanning just over 5 years.

This should bring you to the question *“How come one person could generate that kind of impact, that is still felt throughout the rest of the World, at such an age, and in such a short period of time?”*

Born Lesane Parish Crooks, on 16 June 1971, exactly 5 years before the 1976 Soweto Uprising, Tupac Shakur synonymously and coincidentally complemented the same youthful revolutionary energy which advanced the South African liberation struggle to heights only matched by the wars against colonial dispossession and more recently, the sabotage operations of the early 1960's.

Today, millions of young peo-

ple continue to pay homage to him by wearing clothing bearing his name, although, not by any measure, reproducing his revolutionary commitment to struggle towards total liberation. Many of these youths are ignorantly unaware of his political contributions and positions regarding contemporary issues of historical origin, such as decolonialism, postcolonialism, revolution, liberation, all integrated with true personal growth.

There are 3 lessons that we, as a young society, should continue to draw from the legacy of Tupac, as well as his kin and brethren, in order to really craft a future that we would really enjoy living in, as soon as possible.

Lesson 1: We are of revolutionary-bearing capacity, as young as we are

Throughout the 20th century, most of the now-historical developments that took place in the socioeconomic and political landscape were actually instigated by people between the ages of 25-

35. From the genesis of the ANC Youth League in 1944, as a platform that sought to organize the political development of the liberation movement as an organized political unit, shying away from the then antiquated processes of the motherbody ANC, which was led by aged liberal elitists who rather preferred the ANC retain the semblance of a civil-rights organisation that would continue to beg for a seat in the table of political decision-making.

High-impact contributors such as Nelson Mandela, Anton Lembede, Robert Sobukwe, and Walter Sisulu were in this age group at the time. Had they not had the stubborn confidence in themselves to start crafting the reality that they would like to live in, I have a strong doubt that the ANC would've not survived through Apartheid.

These young men and women did not wait to be chosen, they led themselves into the reality that introduced the highly-impactful defiance campaign that led into the largest 'treason' trial in South African history.

Additionally, just a quarter-century later, a younger generation of individuals, such as Chris Hani, unconventionally raised critical problems with how the liberation struggle was conducted after the infamous Rivonia arrests and subsequent convictions, which led into their expulsion from the ANC. I also don't think that if these young people thought that being expelled from the movement for trying to bring some sense and direction into it, they would've betrayed the revolution, rather opting to be more cautious, that the ANC would've survived into the 1994 democratic breakthrough. The Alliance would've also perished along this fact. The Revolutionary Council wouldn't have been created, and the institutional reconfiguration of the movement would've been only a mere suggestion, that in all respects, would've been ignored. Luckily, we had an elder leadership that objectively appreciated the gravity of the concerns raised, and recommitted itself to the development of a revolutionary theory of struggle and substantive transformation, which is now known as the National Democratic Revolution (NDR).

Furthermore, certain weak points of the Alliance, and its program of struggle within a constitutional democratic state framework were also identified in the post-Apartheid era, by the ANCYL generation of Julius Malema, Dr. Mbuyiseni Ndlozi, Ronald Lamola, and their cohort. Again, further intimating my point, these people were in the same age bracket of 25-35 when they shifted from narrow conformist lobbying for future heads of state to challenging the lack of impact by ANC led government policies, in substantively remodelling and redesigning the economy, in line with advancing



the NDR, both as an identified stage of liberation struggle, as well as an identified theory of revolution. Unfortunately, owing to a lack of strategic revolutionary foresight and compassion, this group was ultimately expelled from the ANC, without any genuine reconsideration. Thus, resulting in the formation of the EFF in 2013. This marked the beginning of the most significant fragmentation of the Alliance.

All these moments in recent history and memory were characterized by one golden thread—agency beyond traditional organisational conduct, by young people. Instead of being a youth that petitions and lobbies to be future political leaders at conferences and seminars, this youth should not shy away from doing the unfinished work that is often left by contemporary political leaders, even if it may periodically cost them their political standing within the organisations they serve in. This is the same energy, although expressed more in lyric and verse by Tupac, that should

be strongly encouraged in these forums. Young people should start crafting the future that they want to see and live in, without waiting for permission from their designated principals. If this means that methods and processes in organisations that are no longer serving a purpose that reconsolidates and intensifies the NDR must be changed, including constitutional guidelines, then they must do it regardless of consequence.

Lesson 2: Creative and unconventional methods of engagement

As described before, young people are historically allergic to established convention and tradition, and every society's fate is determined by how this unconventional conduct is honed, guided, and coordinated. Historical organisations and movements which have always been transformed by young people should not be surprised at the quality of their electoral performance, especially when there is an under-



appreciation and undervaluing of their intellectual and theoretical kind. They should also be very fearful of the future of such organisations they claim to love and cherish.

This intellectual de-linking has emerged as a dominant factor in the lack of development of the content of the NDR. A revolutionary theory, or a theory of revolution cannot be treated as a finished product – it really has to be reinforced through regular updates that reflect the contemporaneity of some of the historical challenges and contradictions. This reinforcement cannot be generic and half-baked, as it would fail to find practical relevance in the policy-making functions of the State. Unfortunately for these intellectuals, they were in most cases sidelined and isolated by internal political processes, for a variety of reasons, whether valid or not.

This practice evolved into a deeply entrenched trend of ineptitude and prioritizing mediocrity, due to social appeal within political structures of organisations. The critical consequence of this has been the underdevelopment of

the content of the NDR, leaving only the discussion document that was published by the late South African Communist Party General-Secretary, Joe Slovo, as far back as 1988, as the most robust guideline for a post-Apartheid South Africa that seeks to redress the historical injustices of the past, and dismantling much of the prevailing social relations of power that flow from colonial conquest.

History proves to us on countless occasions that revolutions have not been sustained solely by the intellectual classes, nor have they been led solely by those who are good at organizing and mobilising the public towards a said vision of society.

There has been a well-balanced mix of individuals coming from all sorts of determinable class positions, especially when the direction of a liberation movement is concerned. There will always be tensions between various strata and class, as well as factional tendencies within large organisations, as it is in human nature to gravitate towards those you are most comfortable with. However, the current behaviour of factions

seek to prioritize friendship unity over the quality of a revolutionary struggle, often leading to widespread defocus and disunity from purpose.

Perhaps, one of the most underrated legacies of Tupac was an attempt to unite the East and the West coasts of the United States of America, as far as music is concerned, through the launch of Death Row East in mid-1996, which were then bitterly divided through gang violence and law enforcement involvement. Tupac himself might have been involved in deepening this tension through the content of some of his lyrics, however, he took some form of genuine accountability and took remedial action. He never waited to be told to unite the communities, nor did he use established convention within his sector to bring clarity towards the core issues affecting the oppressed communities in the States.

Lesson 3: Consequences of being impact-driven within the struggle

In most cases, those who were bitten by the bug of revolution developed a deep hypersensitivity to injustice, wherever it manifests itself. This is the same tradition that influenced generations of young people across different historical periods to revolt against systems of power that brought misery, poverty, and a reduced quality of living.

The same unjust systems that radicalized people across continents, such as Assata Shakur, Tupac's own godmother, Afeni Shakur, his own mother, as well as Chris Hani, Steve Biko, and Patrice Lumumba, the leader of independent DRC, who was deposed from power and subsequently assassinated. As if as-

sassination was not enough, King Leopold's tyrannous regime dissolved his body in oleum (a high concentration of sulfuric acid), with the only preserved remnant of his body being a gold tooth.

This is not the only instance where revolutionary leaders were wrongfully killed

Fidel Castro survived more than 600 assassination attempts, from the moment Cuba defended its revolution, although these all failed. Chris Hani survived multiple attempts also, including a car bomb and a house bomb, planted by the Apartheid regime in the early 1980s, only to be shot numerous times by a Polish right-wing extremist at his driveway in Boksburg in 1993.

This revelation exposes a very dangerous pattern that should be questioned: Are young people truly genuine about dying for a liberatory cause, if the only option remaining is to become a conformist??

Although the liberation struggle in South Africa regarded the political victory as the key priority, which will enable the people to actively dismantle the social relations of power through a constitutionally guided democracy that provided the foundation for

transformation, this now seems like a farce, due to the nature of the influence of key players in the economic relations of power being organised in such a way that compromise seems like the only pragmatic route.

All these names I mentioned above knew of the personal risks associated with fighting against a deep and highly impactful historical injustice, that finds its roots in the colonial quest for hegemony over all people, which can only be deemed as having been very successful, even still at this present moment, when young people and leaders become conformists who barely rattle the foundations of this system of colonial violence, in exchange for weak political careers that are only worth mentioning when an office title is attached to it.

People can still have very solid and growing careers, despite popular belief suggesting otherwise, particularly in the corporate spaces, while still being meticulously engaged in real revolutionary activity in their communities, within their sectors of production, as well as in their respective organisations. This misconception is designed to starve organized politics from a stronger intelligentsia, which is both well-versed in intellectual development, and

practical experience. A prime example of this would be Tupac, who was growing quite well in the entertainment industry, but also integrating his revolutionary activity with his day-to-day work in acting and music.

This blueprint should be recommended to all young people who are deeply committed to making South Africa reach its full potential.

As we mark 30 years of the death of one of the entertainment industry's most distinguished contributors – in the same year we mark 30 years of our constitution, and 50 years of the 1976 June Uprisings, we should reflect deeply on what impact are we really contributing to the spaces that we participate in, and will our contributions be so valuable that they would be recognised – decades from now, due to the transformative effect that they had, especially by creating paradigm shifts from creative stagnation, whether it be in politics and governance, in youth affairs, in academia, as well as in the corporate sector.

If our reflections seem to bear disappointing results, then it is essential to begin developing a culture of critique, against the established patterns and behavioral trends in these spaces.



**LET'S CONTINUE
BUILDING BETTER
COMMUNITIES TOGETHER**

04 NOVEMBER 2026 **VOTE ANC**

Tribute to Comrade Songezo Mjongile

■ By **ANDILE LUNGISA**

WE pay tribute to Comrade Songezo Mjongile as a disciplined activist, an African nationalist and a committed advocate for the economic liberation of the black majority.

Comrade Songezo believed that the principal obstacle confronting our people and the National Democratic Revolution was the continued concentration of economic power in the hands of White Monopoly Capital. He maintained that political freedom would remain incomplete for as long as the land, minerals, financial institutions and commanding heights of the economy remained beyond the ownership and control of the majority.

He supported the amendment of Section 25 of the Constitution of the Republic of South Africa to make provision for the expropriation of property, particularly land, without compensation. For him, land reform was not merely an administrative programme. It was necessary for restoring the dignity, sovereignty and productive capacity of the African people.

Comrade Songezo advocated state ownership and control of the South African Reserve Bank. He rejected private ownership of an institution occupying such a strategic position in the national economy. He believed that the Reserve Bank should serve the developmental priorities of the country and not narrow private interests.



He was one of the leading advocates of a Mining Charter requiring a minimum of 30% black ownership, followed by a gradual increase to 51% within five years. He understood that transformation could not be reduced to participation at the margins. Black people had to acquire effective ownership, management authority and control within the mining economy.

He further called for greater state ownership and control of natural monopolies and strategically important enterprises, including Sasol and ArcelorMittal. These enterprises occupy critical posi-

tions within the energy, steel and industrial sectors. Their strategic capabilities should therefore be directed towards national development, industrialisation and employment creation.

Comrade Songezo supported the establishment of a state bank. Such an institution would operate as a resource bank for black people, workers, small businesses, emerging industrialists and historically excluded communities. Its purpose would be to expand access to capital and finance productive economic activity.

He demanded a fundamental

change in the structure of the South African economy. He argued that no less than 60% of all minerals extracted in South Africa should be beneficiated within the borders of the country. South Africa could not remain an exporter of raw materials and an importer of finished goods produced from those same resources.

He supported the nationalisation of strategic minerals, including platinum, to increase the fiscal and industrial capacity of the state. The mineral wealth of South Africa had to serve the developmental needs of its people and finance national priorities.

Comrade Songezo also called for an urgent review of black economic empowerment policies to

ensure their effective alignment with the Broad-Based Black Economic Empowerment Act. He believed that empowerment policy had to address unemployment, poverty and underdevelopment, particularly among young black people. Transformation had to benefit the majority and not merely create a small class of politically connected beneficiaries.

He called for the review of South Africa's trade policies in support of industrialisation. Trade policy had to protect domestic productive capacity, promote local manufacturing, support black industrialists and create sustainable employment.

His political orientation was grounded in the foundational

principles of the Congress Youth League established by A.P. Mda, Mxolisi Majombozi, Anton Muziwakhe Lembede and the generation of 1944.

In the Policy of the Congress Youth League, Lembede stated: *"Africa is a black man's country. Africans are the natives of Africa and they have inhabited Africa, their Motherland, from time immemorial; Africa belongs to them."*

Lembede further declared: *"Africans are one. Out of the heterogeneous tribes, there must emerge a homogeneous nation. The basis of national unity is the nationalistic feeling of the Africans, the feeling of being Africans irrespective of tribal connection,*



social status, educational attainment or economic class.”

These principles shaped Comrade Songezo’s understanding of African nationalism. He believed in the unity of Africans beyond tribal, regional and class divisions. He understood the national movement as the principal instrument through which the African majority could organise itself and pursue its historical mission.

The generation of 1944 established the Youth League and helped to produce the political programme that eventually delivered political freedom. Comrade Songezo believed that each generation was required to identify and execute its own historical responsibility.

In the words of Frantz Fanon: *“Each generation must, out of relative obscurity, discover its mission, fulfil it or betray it.”*

Comrade Songezo’s generation identified its mission as the attainment of economic freedom in our lifetime. This meant that black people in general, and Africans in particular, had to secure ownership and control of South Africa’s land, minerals, financial institutions and productive resources.

He cautioned against celebrating a freedom that did not include control of the country’s natural and economic resources. Political rights were essential, but they had to be accompanied by economic power, national sovereignty and material improvement in the lives of the people.

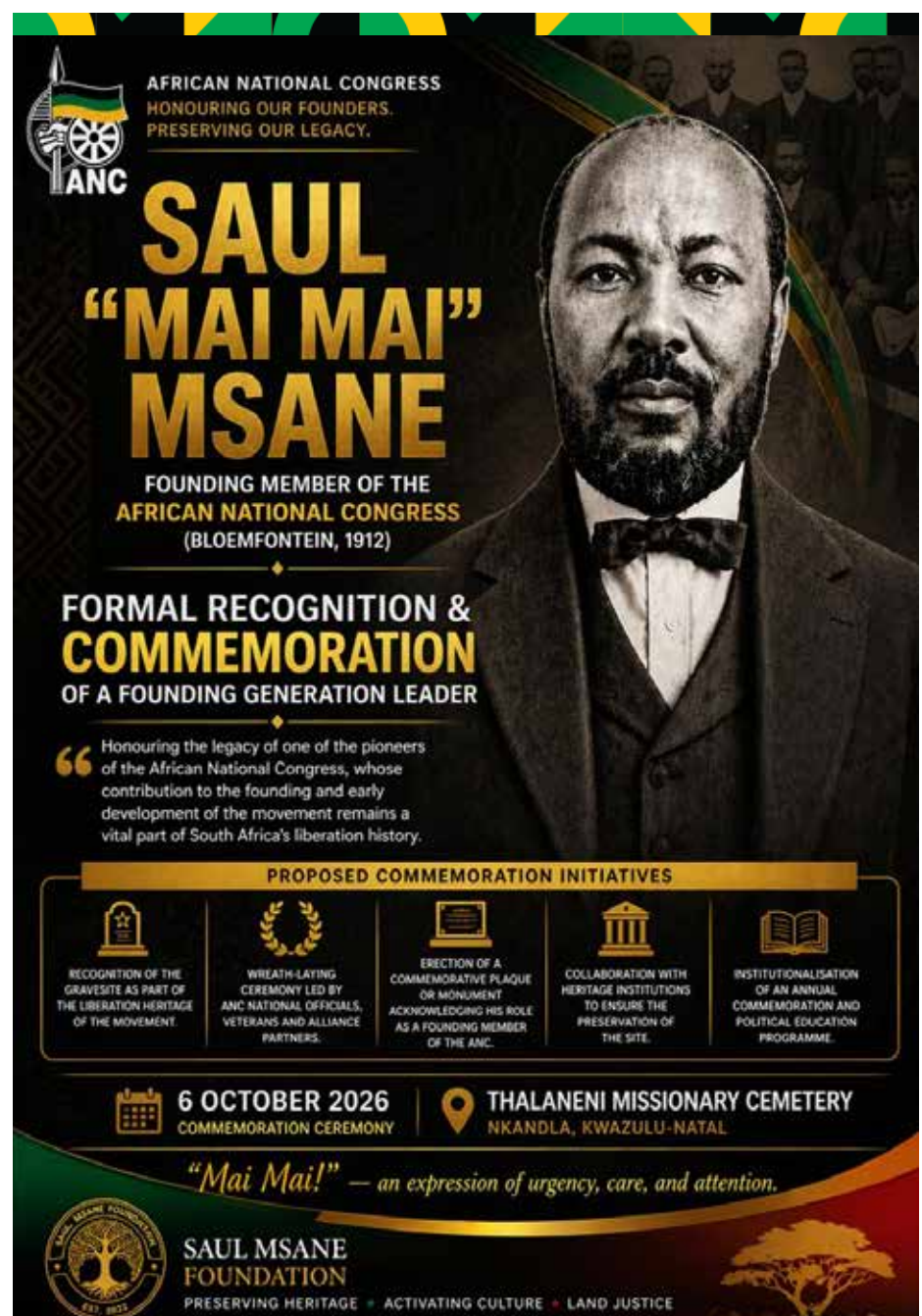
Comrade Songezo also believed in maintaining strong relations within the Tripartite Alliance. He regarded the unity of the African National Congress, the South Af-

rican Communist Party and the Congress of South African Trade Unions as strategically important to the advancement of the National Democratic Revolution.

We remember Comrade Songezo Mjongile for his commitment to non-racism, radical economic transformation and organisational unity. His contribution must be assessed not only through the positions he occupied, but also through the programme he advanced.

The responsibility of the present generation is to continue the work of economic liberation, restore ownership of the country to its people and place South Africa’s wealth at the service of the African majority.

May the revolutionary spirit of Comrade Songezo Mjongile continue to guide the struggle for land, dignity, sovereignty and economic freedom.



AFRICAN NATIONAL CONGRESS
HONOURING OUR FOUNDERS.
PRESERVING OUR LEGACY.

SAUL
“MAI MAI”
MSANE

FOUNDING MEMBER OF THE
AFRICAN NATIONAL CONGRESS
(BLOEMFONTEIN, 1912)

FORMAL RECOGNITION & COMMEMORATION
OF A FOUNDING GENERATION LEADER

“Honouring the legacy of one of the pioneers of the African National Congress, whose contribution to the founding and early development of the movement remains a vital part of South Africa’s liberation history.”

PROPOSED COMMEMORATION INITIATIVES

- RECOGNITION OF THE GRAVESITE AS PART OF THE LIBERATION HERITAGE OF THE MOVEMENT.
- WREATH-LAYING CEREMONY LED BY ANC NATIONAL OFFICIALS, VETERANS AND ALLIANCE PARTNERS.
- ERECTION OF A COMMEMORATIVE PLAQUE OR MONUMENT ACKNOWLEDGING HIS ROLE AS A FOUNDING MEMBER OF THE ANC.
- COLLABORATION WITH HERITAGE INSTITUTIONS TO ENSURE THE PRESERVATION OF THE SITE.
- INSTITUTIONALISATION OF AN ANNUAL COMMEMORATION AND POLITICAL EDUCATION PROGRAMME.

6 OCTOBER 2026
COMMEMORATION CEREMONY

THALANENI MISSIONARY CEMETERY
NKANDLA, KWAZULU-NATAL

“Mai Mai!” — an expression of urgency, care, and attention.

SAUL MSANE FOUNDATION
PRESERVING HERITAGE • ACTIVATING CULTURE • LAND JUSTICE

THIS WEEK IN HISTORY

THIS WEEK IN HISTORY

26 September–2 October 2026

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

26 September 1936**Winnie Madikizela-Mandela born**

Winnie Madikizela-Mandela, an icon of the liberation struggle, was born in Bizana, Pondoland. Madikizela-Mandela was a staunch opponent of the apartheid government. She was jailed, harassed and eventually banished to Brandfort whilst her husband was in prison. Her militancy and empathy with the oppressed earned her a title of *"Mother of the Nation."* Madikizela-Mandela played a role in the founding of the Black Women's Federation and the Black Parents' Association; was a member of Umkhonto weSizwe and of the ANC NEC, and a Member of Parliament until her passing on 2 April 2018.

26 September 1916**Mary Smith, Ichthyologist born**

On 26 September 1916 artist and ichthyologist, Margaret Mary Smith, was born in Indwe in the Eastern Cape. Ichthyology is the branch of zoology that deals with the study of fishes. Margaret Mary Smith illustrated the book *'Sea fishes of Southern Africa'* by Prof. J.L.B. Smith, which is regarded as one of the most comprehensive books on fishes in the world.

26 September 1950**SASOL registered**

The history of Sasol began in 1927 when a White Paper was tabled in Parliament to inves-

tigate the establishment of a South African oil-from-coal industry. It was realised then that, because South Africa did not have crude oil reserves, the country's balance of payments had to be protected against increasing crude oil imports. After many years of research and international negotiations, Die Suid Afrikaanse Steenkool, Olie en Gaskorporasie (the South African Coal Oil and Gas Corporation) was formed and registered on 26 September 1950. The company has developed world-leading technology for the conversion of low grade coal into value-added synfuels and chemicals. Today, its operational footprint extends to more than 20 countries and they export to over 100.

26 September 2002**Senegalese ferry disaster**

The world's worst civilian ship disaster took place when the Senegalese ferry, Le Jolla, capsized in a storm off Gambia. Officially, 1836 lives were lost (compared to 1500 when the Titanic sunk in 1912). Only 65 people survived the disaster. Nearly half of the victims were from the town of Ziguinchor, Senegal, including 150 secondary school pupils from the town.

27 September 1939**Sociologist and liberation theologian Jean-Marc Ela born**

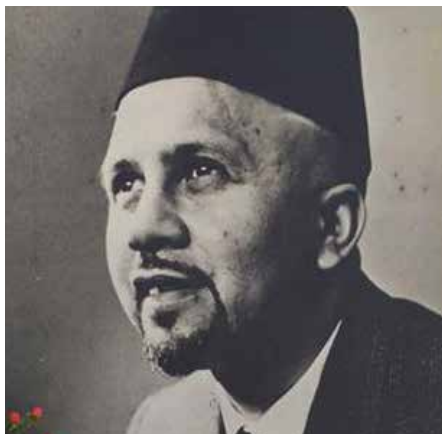
Cameroonian sociologist and theologian articulated the Christian



THIS WEEK IN HISTORY

foundation for African liberation theology was born in Ebolowa.

27 September 1961 **Imam Haron killed in detention**



Imam Haron was born on the 8th February 1924 in Claremont, Cape Town. He was influenced by the various progressive political trends in South Africa and internationally. He was influenced by the Muslim Brotherhood, the Teachers' League of SA, the NEUM and progressive trade unionists such as Ray Alexander. He established the Claremont Muslim Youth Association. When he was appointed Imam of Stegman mosque he initiated the tradition of getting progressive speakers to address his congregation. This tradition persists still today. He was the editor of **Muslim News** (from 1960 to 1966). He maintained contact with Alex La Guma, Robert Sobukwe and others. He spoke out when others were silent. He urged his constituency to support the 1960 anti-pass marches; he spoke out in favour of workers on strike and of struggles against the apartheid regime. He was arrested by Spyker van Wyk, tortured for 123 days and died on 27th September 1969. No one was brought to book for his brutal murder. In 2014, Imam Haron was awarded the National Order of Luthuli for his "exceptional contribution

to raising awareness of political injustices". The family has decided to apply to reopen the inquest into his murder.

27 September 1961 **Khaled Al Khamissi born**



The Egyptian writer and columnist was born on this day in Cairo. His hitherto three critically acclaimed novels have been translated in over 25 languages. Al Khamissi founded Doum, an institution for critical thinking, as well as story-telling and literary festivals.

27 September 1965 **Dr Margaret Campbell, Africana collector passed on**

Margaret Roach "Killie" Campbell was born in Mount Edgecombe, KZN on 9 September 1881. She was educated at St. Anne's Diocesan College in Natal and St. Leonard's School in Scotland, where she developed a profound interest in history. Campbell was well known for her private collection of Africana, which is made up of items specific to Natal and the Zulu people. She collected manuscripts, books, photographs and maps over her lifetime, and encouraged both settlers and Zulu families to write their family stories, in order to preserve local history. Her collection of historical artefacts has allowed for much research, and she was awarded

honorary degrees from the University of Natal and the University of the Witwatersrand for her contribution to historical preservation. She died in Durban on 27 September 1965, and her collection was donated posthumously to the university.

27 September 1987 **Africa's rapid transit system opens**

The first section of the Cairo rapid transit system opens, connecting the suburb of Helwan with the Ramses Square. Cairo Metro is Africa's first fully-fledged rapid urban transit system.

28 September 1902 **15,000 gold licenses received a week**

The start of diamond (1867) and gold (1886) mining transformed South African from an agrarian society at the edge of world trade into a globally integrated industrial economy, which spurred wealth and immigration and intensified the subjugation of the indigenous inhabitants as well as the conflicts between the Dutch and the British. The mineral revolution led to the quick spread of European colonization into the interior. The period saw the making of magnates and migrants, of millionaires and bankrupts, shopkeepers and entrepreneurs. It also saw the emergence of a new working class, one that was deeply divided along both colour and social lines. Racist laws enabled the white-owned mining companies to control workers, keep wages very low and gain immense profits from the diamonds and gold that black miners extracted from the earth. 10 years after 1886, the Johannesburg town was already the largest in South Africa, outstripping the growth of Cape Town. On 28 September 1902 it was announced that 15,000

THIS WEEK IN HISTORY

applications for gold mining permits were being received weekly in Johannesburg.

28 September 1923 Ethiopia joins League of Nations

Abbyssinia (Ethiopia) joins the League of Nations (forerunner of the UN), the second African country after founder, South Africa.

28 September 1945 Pieter Dirk Uys born



Pieter Dirk Uys was born in Cape Town in 1945. He studied drama at UCT from 1965 to 1965 before going to study at the London Film School. During the 1970s and 1980s he was associated with the Space Theatre in Cape Town and the Johannesburg Market Theatre. He has become an award winning novelist and playwright and has written more than 20 plays and over 30 revues over 40 years in the theatre industry. Uys is also well-known as his alter ego *Evita Bezuidenhout*, whom he describes as “the most famous white woman in South Africa.”

28 September 1958 Haile Selassie tells League of Nations he will fight Italian invasion

Ethiopia had been one of the few states to survive “the scramble for Africa” by the major European powers in the late 19th century. Both Italy and Ethiopia were

members of the League of Nations, founded in 1920. Italy was a founding member and Ethiopia joined 28 September 1923. However, during the run up to the Second World War, Benito Mussolini, Italy’s fascist dictator, dreamed carving out a “New Roman Empire” around the Mediterranean sea and northern Africa. After a border clash in 1934, and on 7 May 1936 Italy annexed Ethiopia. Ethiopia appealed to the League for arbitration and the doctrine of collective security, but the League’s response was sluggish at best. Emperor Selassie vowed that Ethiopia will resist Nazi invasion.

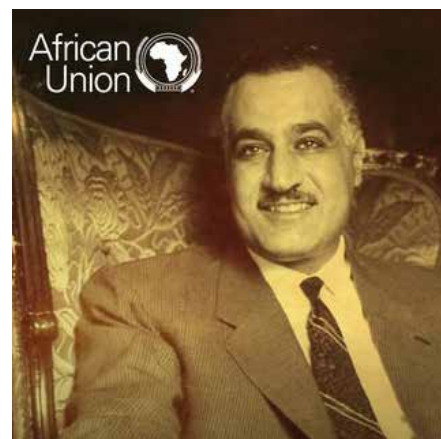
28 September 1962 Thuli Madonsela born



Advocate and prosecutor Thuli Madonsela is born in Johannesburg on this day. Part of the drafters of the 1996 Constitution, she served as Public Protector from 2009 to 2016, a fierce opponent of corruption and state capture.

28 September 1970 Gamal Abdel Nasser passes on

In September 1970 Egyptian President, Gamal Abdel Nasser died of a heart attack. Nasser had been in power in Egypt since 24 November 1954, and is the



founder of modern-day Egypt. He was one of the founding members of the Organisation of African Unity (OAU). He was succeeded by Muhammad Anwar Sadat in 1970. Nasser had been described as the first leader of an Arab nation who challenged what was perceived as the western dominance of the Middle East. However, Nasser suffered a major blow when Egypt and other Arab nations were defeated by Israel in a war that lasted only six days in 1967 and he offered his resignation. Nasser is still highly revered in Egypt, Africa and the Arab world.

28 September 1975 ANC President and Trade Unionist AWG Champion passes on



Trade unionist, political activist and businessman Allison Wesels George (A.W.G.) Champion died at his home in Chesterville,

Durban. He was known as a campaigner for an end to apartheid and devoted his life to the betterment of the Zulu people. In 1942, he was elected to the Native Representative Council (NRC) – one of the most outspoken members against apartheid in the council. From 1946 to 1947 he was president-general of the African National Congress (ANC). Champion occupied several positions in various other political organisations.

28 September 2003

Pope John Paul II appoints Cardinals

Pope John Paul II appointed 31 new cardinals; three of them were from Africa. These were the Nigerian Cardinal Anthony Olubunmi Okogie, Ghanaian Peter Turkson, and the Sudanese Gabriel Zubeir Wako. The Pope's appointment of these three cardinals and others from the developing world was part of the Catholic Church's aim to revamp interest in the church and church membership.

29 September 1903

Artist John Koenakeefe Motlhakangna born



Motlhakangna (Mohl) was born in 1903, son of a carpenter/sculptor, in Dinokana near Zeerust, Northwest. Mohl compulsively drew as a child, on rocks and use clay to fashion animals. When his father threatened to take him

out of school to tend goats, the Reverend Alfred John Haile, then principal of the London Mission Society's Tiger Kloof Educational Institution (known as *Moeding* in Setswana) intervened and implored his father to allow him to continue to study and draw. Mohl graduated from Moeding as a teacher, went on to study art in Namibia at the Windhoek School of Art and studied art for five years in Düsseldorf, Germany at the Kunstakademie, where he shortened his surname to Mohl. Mohl returned to South Africa and settled in Sophiatown in 1944 where he started teaching art from his home, making him the first black art teacher to establish an independent art school, The White Studio. He also established the Apollo Gallery in Johannesburg using a pseudonym, Frank van Melten, since under the apartheid laws, as a black man, he was not allowed to open a gallery in white area. Mohl was a founding member of Artists under the Sun (1960), which held open-air art exhibitions in Johannesburg at the Zoo Lake and Joubert Park. He died in Soweto in 1985 and was posthumously awarded the Order of Ikhamanga in Silver for his contribution to the field of art. <https://www.straussart.co.za/artists/john-koenakeefe-mohl/>

29 September 1969

Earthquake in Tulbagh and Ceres

At about 10:04pm on 29 September 1969, the Boland farming towns of Tulbagh, Wolseley and Ceres experienced the most destructive earthquake in South African history. The epicenter of the earthquake was situated in Saron, a region near Tulbagh. The earthquake measured a sizeable 6.3 on the Richter's scale. The Tulbagh earthquake resulted in nine human casualties and

several injuries. In addition many homes in the town were rendered uninhabitable.

30 September 1966

Botswana gained independence from Britain

Previously known as Bechuana-land, Botswana gained independence from Britain on 30 September 1966 under the leadership of Seretse Khama. Khama was elected president by the National Assembly in 1966 and then re-elected for two additional terms, until he passed away in 1980.

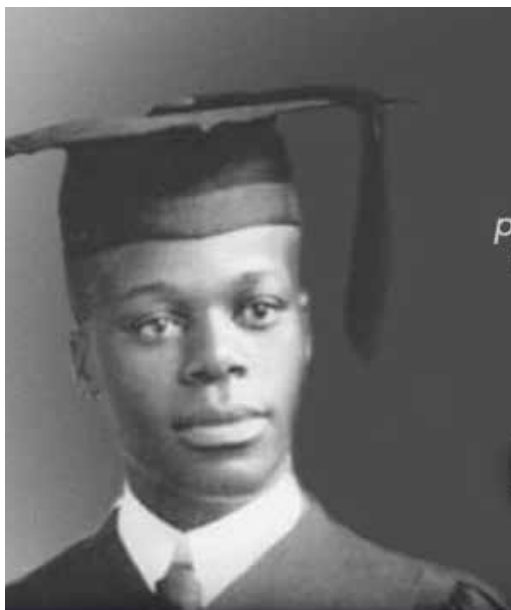
1 October 1881

Pixley Isaka Seme born

On 1 October 1881, Pixley ka Isaka Seme was born at the Inanda mission station, KZN. Seme wrote the famous Pan African speech, "*The Regeneration of Africa*" in 1906, founded the SA African Native Farmers Association in 1911, and was a founding member of the South African Native National Congress (SANNC) in 1912. Seme was elected Treasurer-General in this ANC inaugural meeting. He was a barrister, newspaper owner, farmer and business person, and became President of the ANC from 1930 to 1936. Seme died in Johannesburg in 1951.



THIS WEEK IN HISTORY



"Chiefs of royal blood and gentlemen of our race, we have gathered here to consider and discuss a scheme which my colleagues and I have decided to place before you. We have discovered that in the land of their birth, Africans are treated as hewers of wood and drawers of water"

Keynote Address by Pixley ka Isaka Seme
ANC Inaugural Conference,
8 January 1912

Pixley ka Isaka Seme
Founding Member and 5th President of the ANC

1 October 1881 – 7 June 1951



1 October 1960

Nigeria gained independence from Britain

Nigeria gained independence from the United Kingdom on 1 October 1960. Its first government was a coalition of conservative parties, and it came into power on the back of increasingly struggles for political independence from colonial powers that swept across much of the African continent during the middle of the 20th Century.



2 October 1934

Dutch Reform convened National congress discusses "Poor White Problem."

The 'poor White problem' was an issue in South Africa in the late 19th century and first part of the 20th century. This was discussed at a synod of the Dutch Reformed Church in 1886, held in Stellenbosch (1893), Cradock (1916), Bloemfontein (1923), Pretoria (1930) and another in Bloemfontein (1933). The first national congress dedicated to solving the 'poor White problem' met on 2 October 1934 in Bloemfontein, organised by the Dutch Reformed Church, with research funded by the Carnegie Commission. It was the Carnegie report of 1932 that also recommended segregation as a strategy to address "the poor white problem," laying the basis for grand apartheid and the 'white' affirmative action.

2 October 2003

Writer JM Coetzee wins Nobel Prize for Literature

Born in South Africa in 1940, JM Coetzee is the only author ever to win the Booker prize twice.

He was named the 2003 Nobel laureate for Literature. According to permanent secretary of the Swedish Nobel Academy, Horace Endgahl, it was an easy decision to honour Coetzee: "We were very much convinced of the lasting value of his contribution to literature." He further observed that Coetzee's novels are characterized by their well-crafted composition and analytical brilliance, containing stories which often criticize the cruel rationalism and cosmetic morality of western civilization. The only other South African to receive this award was Nadine Gordimer, in 1991.



THIS WEEK IN HISTORY

INTERNATIONAL AND NATIONAL DAYS

26 September–2 October 2026

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



OCTOBER O.R. TAMBO MONTH

OLIVER REGINALD TAMBO

BORN 27 OCTOBER 1917

LONGEST SERVING PRESIDENT OF THE ANC
FOUNDER MEMBER
AND FIRST NATIONAL SECRETARY OF THE ANCYL

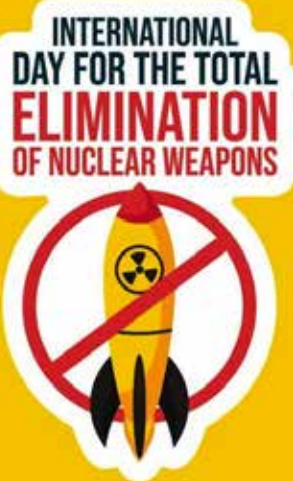
A BETTER LIFE FOR ALL **VOTE ANC** 

26 September

International Day for the Total Elimination of Nuclear Weapons

The elimination of nuclear weapons is amongst the oldest goals of the United Nations. It is one of its first global resolutions adopted in 1946 and every UN Secretary General has actively pursued this goal. However, according to the UN, there are

still over 13,000 nuclear weapons in the world, with well-funded plans by nuclear countries to advance investment in nuclear weapons. South Africa is the only country that voluntarily gave up its nuclear weapons and programme, making the African continent a nuclear-weapons free zone.



INTERNATIONAL DAY FOR THE TOTAL ELIMINATION OF NUCLEAR WEAPONS

Eliminating nuclear weapons would be the greatest gift we could bestow on future generations.



26 September

World Environmental Health Day

Environmental health day focuses attention on the impact of the environment we live in, and the damage we continue to do to our environment on human health. Environmental health issues include polluted air, water and lack of sanitation, amongst other issues. This year's theme **"Environmental Health: Standing with Science to Protect Communities,"** underscores the critical need for scientific evidence, reliable data, and professional expertise to guide Environmental Health policies, address emerging risks, and safeguard public well-being.



THIS WEEK IN HISTORY

27 September

World Tourism Day

World Tourism Day (WTD) is celebrated globally on 27 September as declared by UN Tourism. The day affords the global tourism community an opportunity to reflect and commemorate its milestones in relation to the fulfilment of the 2030 Sustainable Development Goals (SDGs). The 2026 UN Tourism WTD theme is ***“Digital Agenda and Artificial Intelligence to Redesign Tourism”***. South Africa will celebrate WTD under the localised theme ***“Growing South Africa’s Tourism Sector in the Digital Era”***. The theme highlights how innovations in artificial intelligence and digital technologies can reshape the sector, improve operational efficiency, enhance customer experiences, and advance sustainable tourism practices.



28 September

International Day for Universal Access to Information

Universal access to information means that everyone has the right to seek, receive and impart information. Access to information is more and more recognized as a prerequisite for sustainable development and for claiming human rights. Digital technologies and social media enable access to information, but raises important issues of privacy, cyber security and cyber bullying. The theme for 2026 is ***“Upholding Information Integrity in the Digital Age: The role of access to Information in addressing Information Disorder”***.



29 September

International Day of Awareness of Food Loss and Waste

The world produces enough food to feed everyone, but over 800 million people still go hungry, including 23% of households in our country. However, one third of food produced in the world goes to waste along the value chain, enough to feed 3 billion people. The day draws awareness on the impact of food waste, not just on people but on the environment and what we can do about it.



29 September

World Heart Day

On World Heart Day, the World Health Organisation is asking you to be a Heart Hero by making a promise ... a promise to make a simple change for your heart health.

- A promise to our families to cook and eat more healthily.
- A promise to our children to exercise more and help them to be more active, to say no to smoking and help our loved ones to stop.
- A promise as a healthcare professional to help patients give up smoking and lower their cholesterol.
- A promise as a policymaker to support policies that promote healthy hearts.
- A promise as an employee to invest in heart-healthy workplaces.



1 October**International Day of Older Persons**

The composition of the world population has changed dramatically in recent decades. Between 1950 and 2010 life expectancy worldwide rose from 46 to 68 years, and it is projected to increase to 81 by the end of the century. It should be noted that at present women outnumber men by an estimated 66 million among those aged 60 years or over. Among those aged 80 years or over, women are nearly twice as numerous as men, and among centenarians women are between four and five times as numerous as men. For the first time in human history, in 2050, there will be more persons over 60 than children in the world. Almost 700 million people are now over the age of 60. By 2050, 2 billion people, over 20 per cent of the world's population, will be 60 or older. The increase in the number of older people will be the greatest and the most rapid in the developing world, with Asia as the region with the largest number of older persons, and Africa facing the largest proportionate growth. With this in mind, enhanced attention to the particular needs and challenges faced by many older people is clearly required. Just as important, however, is

the essential contribution the majority of older men and women can continue to make to the functioning of society if adequate guarantees are in place. Human rights lie at the core of all efforts in this regard.

1 October**World Vegetarian Day**

The day has been recognized since the 1970s, to promote and focus attention on the health, environmental and humanitarian benefits of a plant-based diet.

1 October**International Coffee Day**

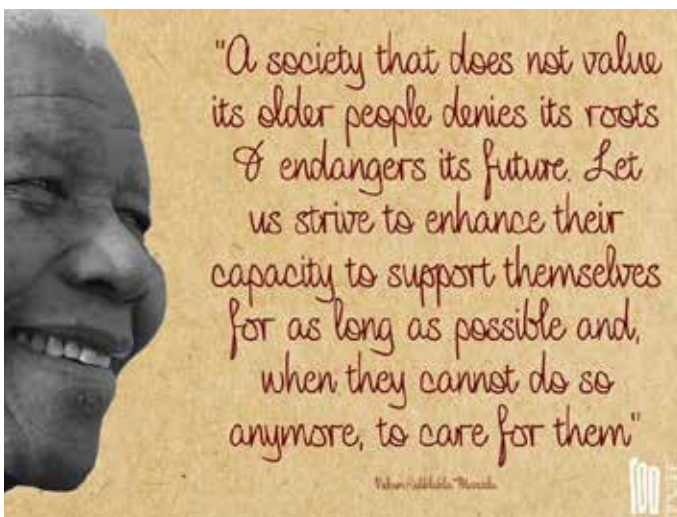
The history of coffee is traced back centuries to the high plains of Ethiopia, and is an integral part of this country's national culture. Today, coffee is a global beverage, and coffee producers in Africa include Ethiopia, Angola, Burundi, Cameroon, Cote d'Ivoire, Kenya, Malawi, Nigeria, Rwanda, South Africa, Sudan, Tanzania, Uganda, Zambia and Zimbabwe. Ethiopia and Uganda together account for 62% of African coffee output. International Coffee Day, celebrated since 2015 pays homage to the coffee farmers, roasters, baristas, and coffee shop owners across the world.

2 October**International Day of Non-violence**

The day marks the birthday of Mahatma Gandhi, Indian and South African leader and campaigner, who was known for using non-violent means to fight against injustices. Gandhi said: "Non-violence is the greatest force at the disposal of (hu)mankind. It is mightier than the mightiest weapon of destruction devised by the ingenuity of man".

2 October**World Farm Animals Day**

World Farm Animals Day seeks to ensure that all farms, irrespective of their purpose, provide a safe home for animals. It also raises awareness of the abuse of mass production of farm animals, as we include more and more meat in our diets.



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**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**

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