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Legalise First People of South Africa



ZENZILE KHOISAN

The international spotlight is on South Africa over calls by angry citizens for government to act urgently against illegal and undocumented migrants.

People, who they allege, have violated the country's statutes by not adhering to laws that govern migration, residency, access to services and employment and trading rights.

With mass civic action, marches and public confrontations, the public spectacles were brought to a point of direct confrontations when these movements, led by a structure named March and March, laid down demands for all illegal or undocumented migrants to leave the country by 30 June.

Government, in a bid to enforce its authority and to enforce what it terms "law and order" has mobilised a range of state structures and has allocated R600 million to address what it has framed as a "national emergency".

This terribly tragic set of events which has placed South Africa in the crosshairs for what is widely described as xenophobia and afro-phobia.

Our citizens targeted people who hail from other African states including Malawi, Somalia, Ghana, Nigeria, Ethiopia.

However, what is still very far from broad scrutiny is the fact that this very government has absolutely failed the descendants of the first people of

this very country by not giving constitutional recognition, restoration and restitution to Khoi and San descendants.

This is the dismal state of affairs where this government has granted citizenship, permanent residence and refugee status to thousands of people who came from elsewhere after the fall of apartheid.

Yet, it refuses to listen or act with urgency when it comes to the descendants of the first people who were dispossessed and stripped of their culture, identity and heritage.

The government has responded to calls from the diplomatic community who have publicly condemned the treatment of people who have come through unlawful means into our sovereign state.

The government has gone out of its way to say that discrimination against these migrants from other African countries is not officially endorsed. These actions by this government seems very unfair to the Khoi and San communities who have been intensely appealing to government to do the right thing.

Yet, they are forced to witness how this government continues to drag its feet not only over its constitutionally mandated obligation, but also is completely in violation of protocols within the international community to which it is a signatory.

Youth must now focus on economic freedom

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Restoration, reflected on his own journey from forced removals under apartheid to becoming an educator, illustrating how resilience can overcome adversity. While honouring the sacrifices of the 1976 generation, he noted that today's youth face different challenges, including unemployment, gangsterism, substance abuse, gender-based violence and educational inequality.

Rather than continually asking what went wrong, young people should focus on creating economic freedom by discovering their purpose, developing skills and becoming the groundbreakers, nation shakers and history makers of their generation, Solomon said.

Daniel Jackson, a second-year science student, described reclaiming his Khoi identity as a journey of understanding the values of his indigenous ancestors. He emphasised sustainability, equality, respect for nature and community responsibility as principles that remain highly relevant today. For him, embracing indigenous identity is not merely about ancestry but about living these values in everyday life while contributing positively to society.

Kristin Davids, art student, shared her personal search for identity, explaining how reconnecting with her Khoi and San heritage transformed her understanding of herself.

Through her creative business and artistic work, she seeks to create opportunities for young people while encouraging others to reconnect with their indigenous roots.

Eve Mackriel, matric learner of Modderdam High in Bonteheuwel, said the Centre answered lifelong questions about identity and belonging.

Learning about Ashley Kriel, Anton Fransch, Dulcie September and her Khoi ancestors helped her realise that her history extends far beyond apartheid classifications.

Inspired by indigenous culture, she hopes to learn more about Khoi traditions, symbolism and language as part of reclaiming her heritage.

Charles Quint focused on tangible

transformation through economic empowerment. Speaking on behalf of the First Nations Projects Office, he highlighted the creation of hundreds of employment opportunities linked to developments on ancestral land. More important than statistics, he said, is seeing young people gaining skills, employment and leadership experience.

Hilary-Jane Solomon, secretary of the First Nations Collective Trust, emphasised that the youth of the Foundation Nation must be equipped spiritually, culturally and morally for leadership. She described the Heritage Centre as a place where young people have value and can reach their full potential.

Strong role-models, faith and genuine love from previous generations provide the guidance needed for young people to become responsible leaders.

Aaron Messelaar, also a Trust member, reminded the audience that culture is the foundation of identity and leadership. He encouraged the youth to preserve their language, traditions and indigenous knowledge while embracing values such as respect, ubuntu, integrity and responsibility.

Chantal Revell, another Trust member, reflected on her own search for belonging after growing up identified only as "coloured". Reconnecting with her KhoiSan roots gave her a clearer sense of identity and purpose. She praised the Heritage Centre as a lasting legacy where future generations can learn their history, honour their ancestors and build their future upon a firm cultural foundation.

Ron Martin, heritage practitioner, highlighted the important role schools have played in producing many of South Africa's liberation heroes, including Ashley Kriel, Anton Fransch, Coline Williams and Robert Waterwich.

He described the Heritage Centre as both a place of remembrance and a symbol of restored identity. Through its exhibitions, Wall of Heroes and future cultural projects, the Centre demonstrates that preserving history also creates opportunities for education, empowerment and renewed pride among future generations.

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Farewell to Abdullah Ibrahim - a maestro with perfect timing

ZENZILE KHOISAN

South Africa and much of the planet as we know it has waved its fondest farewell to Abdullah Ibrahim, a human being of great substance, a thinker, cultural guru, martial arts sensei and prolific, exceptionally gifted musician.

He gave everything of himself to bring essence and anchorage to a world in deep spiritual, emotional and cultural crisis.

He had spent 91 years on this earth when, the Creator who endowed him with the many gifts he generously shared with us, called him home to glory on 15 June 2026 at Prien am Chiemsee, Bavaria, Germany, after a lifetime of truly remarkable service to his countryfolk and to the whole of humanity.

There have been thousands of tributes and sharing of memories since his passing in Bavaria, Germany on the eve of the 50th anniversary of the youth uprising of 16 June 1976 which forever changed the course of history in his ancestral land, South Africa.

Abdullah, or Dollar Brand as he had been known in his early career, was a true son of the soil, born and bred in the shadow of Hoerikwaggo, known throughout the world as the iconic Table Mountain which presides ≠Hui !Gaeb (the place where the rain clouds gather) in Cape Town, at the foot of the African continent.

For me it is truly a humbling feeling to know that I could have encountered and gained insight into the human condition from a person of such depth, whose ideas inspired many to change the conditions of the world around them, to act with solidarity and empathy and to expand their vistas to embrace all of humankind.

I had first really been introduced to the music of the then Dollar Brand in 1976 by Russell Crowley, a school-mate at Spes Bona High, the all-boys High School, located in the turbulent township of Bokmakierie on the wind-swept Cape Flats, where we grappled with uneasy adolescence.

The album Crowley brought to school was *Mannenberg is Where its Happening*. Over many decades of struggle against apartheid evolved into an anthem, serving as both an urgent call to action and a soothing balm against the brutality of the apartheid regime and the excruciating loneliness of exile.

In fact it was soon after I arrived in New York City in 1985 that I was able to attend a concert in a packed hall at New York's Hunter College where his then wife Sathima Bea Benjamin delivered a bone chilling rendition of Motherless Child followed by Abdullah, who brought down the house with *Mannenberg* and several of his memorable pieces.

Over several years since that con-



COMING BACK TO MANENBERG: Cultural icon and music maestro Adullah Ibrahim visiting the Cape Flats township celebrated in his sentinel composition *Mannenberg is where its Happening*.

PHOTO: BENNY GOOL

cert I was privileged to attend many of the maestro's performances in intimate jazz joints and also at grand gatherings such as the Cape Town International Jazz Concert, where, it seems, this master musician, whose influences drew from and gave grist to the world, was always refreshing, nutrient in a world starved of inspiration.

I also had the rare opportunity, with so many others, to learn from Abdullah as he shared his unique approach to life, to culture, heritage and the precarious state of our planet.

Over the years I have shared these insights with others in the media outlets where I served as a journalist. These include the Africa Report WBAI Radio in New York City as also South African Rootz Africa Magazine and the Weekend Argus of Independent Newspapers.

Mohau Pheko, a co-host on the Africa Report shared one memory of an encounter with this most accomplished musician.

"I met him as Dollar Brand, the name our parents spoke like a prayer. I was just a young girl in downtown New York, ending up at the Village Gate Jazz Club, dragged there by my co-radio producer Zenzile Khoisan who grabbed my arm insisting we go and meet him.

"I stood there, starstruck. I already knew his wife, Sathima Bea Benjamin, her Village concerts were glorious, her voice a liquid amber that filled every corner of the Jazz club.

"After his set, we walked him nine blocks to his hotel and sat in the lobby talking until 4 am. Politics. Culture. Music. Life. The future. The weight of exile. The music that kept us inspired

and sane.

"He listened like every word I said mattered and was significant," Pheko wrote in her tribute.

Since my time of returning home from exile there were several issues on which I approached the maestro for his views and insights.

One such piece was on the meaning of heritage and the ties that bind us all, written for the weekend Argus which I share, as part of my learning process with Abdullah, an exceptional Mensch.

“Whatever our choices, there is still a sense that this day will, at one point or another, bring heritage to mind and into our conversations. It is natural that we should be curious about how we relate to the environments within which we exist and how we, as groups, and as a collective, make meaning with the histories that formed us.

These are weighty issues, which go to the essence of our individual and collective cores.

However, while there are those for whom heritage is a space of contestation, for challenging false consciousness and blatant untruths and excisions from the historical record, there are others who approach this sensitive subject in a lighter manner, seeking the things that are shared, the ties that bind us and underwrite our collective humanity, often referred to as ubuntu.

In approaching heritage from this perspective, as spaces of common ground, I turned to one of Abdullah Ibrahim's sentinel pieces of music, "Water from an Ancient Well."

In that most exceptional offering Ibrahim strips us from our space of certainty, the temple of our familiar, and takes us on a journey to a world in which we would not naturally claim association, even custody. As he explained several years ago, "the very essence of our faith, the path we travelled, the elements that define our identity, and the things that make us truly human".

What I understood from my discussion with this legend, is that there is more to us than what we think we are, there are elements that give us the pathway and the passport to search for and even define our identities.

I also understood that there are also elements in our tangible and intangible heritages that speak to universality, the experiences and the spaces that we have all shared, and can serve as one of our reference points in the quest for social cohesion, reconciliation and restoration.

But what is heritage, what does it mean and why is it important or relevant to us, here and now?

Is heritage something heavy, immovable, tactile, or is it something lighter, like oral traditions, handed on through generations?"

Now that this beautiful being has taken leave of us, to join the great gig in the sky with his fellow musos, maybe it is time to dig into the wealth of the legacy he left us.

This is a massive offering of music compositions, writing and visual materials which will help us through these dark ages when the worst of the human family want to destroy the beautiful things that make life worthwhile.

Voices of the youth at the Youth Day gathering

Journey to claiming my Khoi identity

DANIEL JACKSON (20),
2nd year student at the
University of Cape Town.

The path to claiming my Khoi identity has been a journey of understanding who our indigenous ancestors were and how their values can be lived in modern society.

One of the most important lessons I have drawn from our ancestors is their deep respect for the natural world.

They lived sustainably and maintained a mutual relationship with the earth and everything it provided.

In the 21st century, sustainability remains an essential part of understanding and expressing my Khoi identity.



Daniel Jackson taking part in the !Nau ceremony at the Battle of Gorinhaiqua celebrations at Oude Molen. Conducting the ceremony is chief Zenzile Khoisan, observed by Oupa Petrus Vaalbooi, Ron Martin and other elders.



Another value that resonates strongly with me is the egalitarian nature of San society.

Embracing these principles teaches us to see every member of a community as equal and to value dignity, inclusion and shared responsibility.

It reminds us that leadership is not simply about hierarchy, but about serving the collective wellbeing of the community.

By carrying these principles forward, I honour the legacy of my indigenous roots while contributing meaningfully to

the communities I am part of and to society more broadly.

Claiming my Khoi identity is therefore not only about recognising my heritage; it is about actively living the values of sustainability, equality, respect and interconnectedness that guided indigenous communities for generations.

Connecting with my indigenous roots

KRISTIN DAVIDS (21),
entrepreneur and art student at the
Waterfront in Cape Town.

My journey has been a deeply personal one. In many ways, I feel that my bloodline represents the world, but through my search to understand who Kristin Davids really is, I kept finding myself drawn back to my roots.

Through both my studies and my spiritual journey, I came to realise that those roots are connected to the Khoi and San people.

Studying history at school and exploring my own heritage helped me understand that connection more clearly. At the same time, I often felt out of place in my educational environment, where many of my peers came from different backgrounds. For a long time, I struggled with how I saw myself.

Today, I want to be a visible example that we can be seen. Indigenous people have gone unnoticed for far too long, and as a young person I am tired of that.

Looking at the painting of the Battle of Gorinhaiqua, I felt a deep sense of gratitude for those who fought for their land and their people. As one of their descendants, I want to make them proud by reconnecting with my roots in a meaningful and respectful way.



Kristin Davids, art student, created a painting with her mentor, Hilary-Jane Solomon, illustrating the theme of the Youth Day gathering at the Heritage Centre, namely Remembrance, Blessing and Inspiration.

PHOTO'S: IFN MEDIA

That connection also shapes the work I do. I have a business called Stella Kristin, which focuses on creating opportunities for young people and helping them gain recognition for their talents and contributions.

I believe every young person has unique gifts and a purpose, and I hope to help create pathways for future generations.

I often think about the fact that I could have been born anywhere in the world, yet I am

here in Cape Town, here in South Africa. That means something to me. Through my business, my creative work and my studies as a designer and artist, I want to encourage people to reconnect with their roots.

Even within a modern, industrialised society, we can return to indigenous knowledge and natural ways of living while still expressing our own creativity and individuality.

Celebrations at the Heritage Centre

Realising I come from background of heroes

**EVE MACKRIEL (18),
Grade 12-learner at Modderdam High
School in Bonteheuwel**

The most important lesson for me as part of the Youth Day Celebrations at the Heritage Centre, was learning more about my identity. I have often asked myself who I am and where I come from. Hearing about people such as Ashley Kriel, Anton Fransch and Dulcie September helped me see my history differently. Before learning about them and our Khoi ancestors, I struggled to understand where I belonged. Discovering their stories made me realise that I come from a background of heroes. This showed me that we are not de-



Eve MacKriel was grateful and inspired by the Heritage Centre, giving her a more clear understanding of where she belongs.



finied only by apartheid or by being labelled as “coloured”. We come from a much richer history than that. As a young woman from Bonteheuwel, it was empowering to realise that there is so much more to my identity and heritage. That is why I am so grateful for the experience at the Heritage Centre. Several other things also really stood out for me, such as the beaded necklaces worn by some of the leaders.

I would love to learn more about what they mean and what they symbolise, because I would like to incorporate those cultural traditions into my own life as a Khoi person. I am also very interested in language. Until this year I focused mainly on learning European and Asian languages, but I have recently started exploring African languages. That sparked a particular interest in Khoi languages and the languages spoken by our forefathers.

Growing opportunities for the next generation

**CHARLES QUINT
PROJECTS OFFICE**

Today, as we commemorate Youth Day, we remember the courage of the young people of 1976 who stood up and demanded a better future. Their determination continues to inspire us as we work to create opportunities for the generations that follow. Together with Chief Jeremy Jackson, Chief Shireen Martin and Chief Clive Efraim, I have been mandated by the First Nations Collective Trust to engage with the City of Cape Town and the Western Cape Government to ensure that developments on our ancestral land deliver meaningful benefits to our communities. One of our priorities has been job creation. Over the past five years, more than 500 jobs have been created, with hundreds more opportunities opening up through skills development and employment pathways. These numbers are important, but what matters most is the impact on people’s lives. As we look around this site today, we see members of our Khoi and San communities not only present, but actively working, earning an income, learning valuable skills and building careers. This land carries the history of our ancestors, and today it is helping to carry our youth towards new opportunities. Every person on our employment register represents a young person gaining a foothold in an industry that was once inaccessible to our people. This is real transformation.



Charles Quint, (second right) with three employers who were part of the skills development and employment program at the First Nations Heritage Centre. From left is Ziyaad Felix, Ganaan Davids and Julian Revell.

It is not simply promises written on paper, but young men and women acquiring skills that they will carry with them for the rest of their lives. I want to recognise three individuals who embody this journey: Chief Julian Revell, Ziyaad Felix and Ganaan Davids. Each plays a vital role on this construction site. Ziyaad oversees formwork, Ganaan works in concrete pouring, and Chief Julian is responsible for placing the concrete. Together they demonstrate how dedication and hard work can create pathways to success. What is particularly inspiring is that they started as learners and have now become leaders who are teaching and guiding others. Ziyaad’s story is one of perseverance. “I started at the bottom as a labourer and it took hard work and determination, because I wanted more than a labourer. I wanted to grow and learn.”

Through commitment and persistence, Ziyaad progressed from labourer to scaffold director, then scaffold inspector, and today serves as a site supervisor responsible for the safety and wellbeing of around 60 workers. “Many people think being a supervisor is easy, but it is not.. My responsibility is to make sure everyone works safely and, importantly, goes home to their families at the end of the day.” His advice to young people is simple: “Respect, discipline and a willingness to work hard will take you far. If you want something, go after it and don’t stop where you are.” For Ganaan Davids, teamwork and determination have been the keys to success. “The important thing in anything you do is teamwork. As a woman, you often have to work harder to prove yourself, and that is not always easy.” She acknowledges that entering an

environment filled with experienced workers can be intimidating, but encourages young people not to let fear hold them back. When you work hard and show commitment, people begin to respect you. You can achieve anything you set your mind to, regardless of your gender, race or background.” Chief Julian Revell also had a message for the youth. “There are opportunities available on sites like this,” he says. “What is important is that young people are willing to listen, learn and take guidance from those with experience.” He believes many young workers have tremendous potential but need to approach their work with the right attitude. “Listen to your supervisors and learn from those who are leading you. Those are the people who can help direct you towards greater opportunities and success.”

Voices of the elders at Youth Day gathering

Unbroken Lineage, Unashamed Identity

*Rev. Father Oswald Cloete
Rector, Anglican Parish Church of
the Resurrection, Bonteheuwel*

Fifty years. Half a century since June 16, 1976, when children in Soweto stood up and the world heard their cry for freedom.

Today we stand at Riverlands, Observatory, a sacred place. And we remember that the struggle was not only in Soweto. The fire burned here too, in the Western Cape.

This land is where my people fought battles of land and identity. Battles with courage. Battles with blood. Our ancestors understood that if you take away my land, you take away my God. Land and God are inseparable. The mountain was altar, the river baptism, the soil sacrament. So we fought for both. One without the other is not freedom.

Today, we honour those who came before us and those who gave their lives so we could stand here. Ashley Kriel. Coline Williams. Anton Fransch.

These names we do not honour enough. Ashley, a young man from Bonteheuwel who refused to accept the future apartheid designed for him. Coline, a teacher and activist who chose courage over silence, and Anton, paying the highest price for freedom. Their names are now written on the walls here at Riverlands.

They are not footnotes in history. They are foundations. We remember them with pride and dignity, and we demand rightful recognition for them, for the Camissa people, and for the First Nations people.

To the youth gathered here today: hear this clearly. You come from a history of courage. You come from Ashley's defiance, Coline's conviction, and Anton's sacrifice. The battle of exclusion continues.

Too often our languages, histories, and ways of knowing are treated as if they do not matter. But do not be surprised when you succeed despite the odds. The system was never designed for your success. When you rise, excel, and build, it will shock those who expected less of you.

Never doubt your ability. It is rooted in this land and given by the God of your understanding. Do not seek approval from a system with low expectations. Stand tall in the identity God has given you.

Our task is to build a system that embraces and affirms our children. A system where Khoekhoe-gowab is recognised as knowledge, where learning around the fire is valued, where traditional medicines and indigenous wisdom are respected. A system that says: you belong here.

Rise, Camissa youth. Rise, coloured child. Open your eyes and take your place. The threat of exclusion remains real, but so does your power.

To the churches I say: set your people free. Jesus declared, "The Spirit of the Lord is upon me... to proclaim liberty to the captives." If Christ was anointed for freedom, then the church must also anoint our youth for freedom — freedom from shame, from self-doubt, and from the belief that they are less than others.

Riverlands is a sign of that freedom. It is a place where identity is being reclaimed without shame. Here, the languages of our ancestors are rising again. Here, what was contested is being restored.

We must honour those who have carried this heritage. Ouma Katrina, who kept the language alive must lead the classroom. Heritage is not theory. Heritage is a grandmother's voice, a living memory passed from generation to generation.

This garden is also a reminder of wilderness and renewal. Like Jesus in the wilderness, we are called to wrestle with the forces that tell us we are not enough. We must confront exclusion, injustice, and shame, and emerge with the authority to heal and restore. I thank those who continue to hold the line for First Nation heritage and cultural restoration. The work is difficult, but it matters.

The uprising of 1976 began in a classroom. It began because a system declared that our languages, histories, and identities did not matter. That challenge remains. Which is why Recognition of Prior Learning, or RPL,



REV. FATHER OSWALD CLOETE

is so important. RPL is justice. It recognises that learning happens in many ways, through observation, practical experience, storytelling, art, culture, and worship.

When our ancestors gathered in circles, shared stories, prayed under the stars, and passed on knowledge, that too was education.

We must also name the reality that too many systems remain designed to exclude. Overcrowded classrooms, limited opportunities, and barriers to advancement are not accidents. They are obstacles we must challenge.

Like Jesus overturning the tables in the temple, and like Ashley standing against injustice, we must refuse systems built on exclusion. That is why I dream of an Ashley Kriel Skills Development Centre in Bonteheuwel. A place where historical injustice is addressed, where practical knowledge and lived experience are valued, and where young people are equipped with skills, dignity, and opportunity.

1976 gave us a protest. Let 2026 give us a plan. Let us build what they died for: education, skills, opportunity, and self-respect.

And finally, use your voice. Participate. Vote. The same systems that exclude people from opportunity will exclude them from decision-making if they remain silent. Your voice matters. Use it.

I honour the ancestors of Riverlands, of Observatory, and of the Cape Peninsula. The lineage is unbroken. The promise is alive.

Ashley, Anton, Coline, and all our forgotten ones: we remember you. Your names are written on these walls with pride and dignity.

We will not surrender the land. We will not surrender our God. Land and God are inseparable. To every child whose name was never written down: we see you, we honour you, and we build for you now.

Preparing youth for leadership

HILARY-JANE SOLOMON

The youth of the Foundation Nation must take their rightful place in this country and must be fully equipped culturally and spiritually for leadership.

This can only be fully realised if we bring them before Abba Father, the Creator, so that their pathway forward can be blessed with the acceptance that we are indeed all part of what was, what should not have been and what must be.

What we are a part of today is not something insignificant, because what is being done in this place of anchorage where we celebrate the heritage of the Foundation Nation is being witnessed and recorded in the heavens because you, the youth of the Foundation Nation are not just made and left on the sidelines as if you do not matter.

What we have come here to affirm at this event today is that you are precious and that your future matters greatly to all of us.

The work we are doing now is what is required to ensure that our young people have the necessary tools required to reach for and attain their full potential, regardless of the conditions in which they find themselves.



HILARY-JANE SOLOMON

Therefore it is important that the young people know that there are good, strong role-models from whom they can learn so that they can be guided along a righteous path and where their actions in the world are grounded in true values and principles.

The fact that so many young people have come to celebrate Youth Day from Bonteheuwel and many other places in the Cape Flats and even as far as Knoflokskraal in the Overberg, shows that there is a great need in the society for a message that is different, that rings true because it seeks to make a difference in their lives.

It is very clearly the message that is being heard by young people because remembrance does not hold them hostage to the past.

The message that rings out today is that there is a deep and genuine love from which the generations that has gone before them is bringing these leaders of today and the future before the Father.

We do this so that the road on which they travel will be blessed and from this process they can draw all the inspiration needed to rise to the occasion and achieve the highest of their potential.

Menslikheid bring verandering in bendelid

Chief John Jansen het die sowat 200 kinders van die Kaapse Vlakte, wat die Jeugdag by die Erfenis-sentrum in Riverlands bygewoon het, geboei toe hy met hulle gedeel het oor sy werk as die voormalige hoof van Pollsmoor-gevangenis.

Hy het vertel hoe hy daagliks gekonfronteer was met uiterste geweld, bendeoorloë en moorde. Hy het besluit om 'n ander benadering te toets – die konsep van menswaardigheid, want dit was vir hom duidelik dat iets diep menslik in die samelewing op die Kaapse Vlakte verlore geraak het, het chieff Jansen gesê.

“Ek het besluit om te fokus op een van die gevaarlikste en mees invloedryke gevangenes – “the worse of the worse” onder die gangsters.

“My doel was nie om hom te beheer nie, maar om 'n verhouding van vertroue te bou. Dit was gevaarlik, want in daardie wêreld word enige samewerking met gesag as

verraad beskou,” het Chieff Jansen gesê.

Die jeug het teen hierdie tyd aan Chieff Jansen se lippe gehang, want daar waar hulle op die Kaapse Vlakte woon, word hul byna daagliks blootgestel aan bendegegeweld.

“Om 'n deurbraak te maak het ek bendeleier se ma in Bonteheuwel gaan besoek. Sy was aanvanklik skepties en het my nie geglo toe ek sê wie ek is nie. Maar uiteindelik, na byna 'n uur, het sy my vertrou en vir my 'n klein kinderfoto van haar seun gegee.

“Toe ek die foto later vir die bendeleier wys, het hy gehuil. Dit was 'n oomblik van weerloosheid wat selde in die tronk gesien word.

“Dit was die begin van 'n verandering in die tronk. Hy het begin saamwerk en selfs ander invloedryke gevangenes gehelp identifiseer om deel van 'n proses van verandering te word, en mettertyd het ernstige geweld en moorde drasties afgeneem.”

Voices of the elders at Youth Day gathering

The Power of the Youth

RON MARTIN

Schools in Bonteheuwel on the Cape Flats have a proud tradition of activism and social consciousness.

Many of the heroes of South Africa's liberation struggle walked the corridors of local schools before becoming symbols of courage and resistance. Among them were Anton Fransch, Ashley Kriel and Colin Williams, all former learners of Modderdam High.

As I look around today, I see learners from Modderdam High proudly wearing their school uniforms. That is wonderful to see. It reflects pride in the identity your school gives you. A school is more than a place of learning; it is a community, a source of values, and an important part of who you are.

Identity is a powerful thing. It shapes how we see ourselves and where we belong. This Centre stands as a symbol of an identity that was lost, marginalised and, through dedication and hard work, has been reclaimed. Through its exhibitions, stories and programmes, it celebrates a heritage that deserves recognition and respect. As you walk through the Centre, you will notice a variety of symbols displayed on the walls. These symbols represent identity and belonging. You will also see a map marking places where significant elements of Khoi and San heritage can still be found, from archaeological sites to cultural and historical landmarks. Together, they tell the story of a people whose presence and contribution form an essential part of our history.

One of the most inspiring features of the Cen-

tre is the Wall of Heroes. Here you will find the names of individuals who dedicated their lives to justice, equality and freedom. They include Ashley Kriel, Colin Williams and Anton Fransch from Modderdam High; Dulcie September from Athlone High; Imam Haron from Trafalgar High, and Cecil Esau and Alex La Guma, who were associated with Harold Cressy High School.

What is remarkable about them is that they all came from ordinary schools – schools that provided not only an academic foundation but also helped shape their social awareness and political consciousness. They learned to question injustice, to stand up for what was right and to believe that change was possible.

This Centre began as little more than a dream shared by a small group of committed people. Like those activists, they believed in the importance of preserving history, celebrating identity and creating opportunities for future generations. Today, that dream has become a reality. It now stands as a beacon of both identity and empowerment. It demonstrates what can be achieved through determination, vision and collective effort. It shows that even with limited resources, meaningful change is possible when people are inspired by a common purpose.

Our work here is centred on preserving and celebrating the symbols of identity. One of the next developments will be the dedication of a special space to the rich tradition of Khoi and San rock art, one of the oldest and most significant expressions of human creativity and cultural memory in southern Africa.



RON MARTIN

Leaving a legacy

Today we are gathered at what I call a place of anchorage. A heritage centre where we can stand and say: this is who we are, and this is where we come from.

Thirty years ago, I did not have this. I was born on the Cape Flats in Bishop Lavis, searching for identity and

There were leaders working quietly then, people like Chief John and Mary Jansen, Capt. Messelaar, and Chief Zenzile, but at the time they were not visible to many of us, and we had not yet found one another as a collective.

Today is different. We now have this Heritage Centre, built through the efforts of those elders and leaders, many of whom have passed on. This place is a legacy we can hand over to the next generation, where young people can clearly see where their history and origin is.

My own journey of understanding began in the spiritual. I first came to know my roots through a prophecy, and since then I have embraced the Khoi and San heritage fully. Through this process I learned that our traditions carry order, structure, and dignity.

Respect for your elders will carry you far. That is what guided me. Today, I stand here grateful to pass on what has been built, honouring the leadership of those like Chief Zenzile and others who made this possible.



CHANTAL REVELL

finding no clear answers.

During apartheid and the struggle years, amid protest and resistance, no one told me I am a first nations person, that I originate from the Khoi and San peoples. I was labelled "coloured". From somewhere, yet from nowhere. Even after voting in 1994, I still asked: what does that mean, and where do I belong?

Honour heritage, value & leadership

AARON MESSELAAR

Prov. 22:6 Teach a child the way he should go, and even when he is old he will not depart from it."

As we gather to commemorate Youth Day, we remember the courage, sacrifice, and determination of the young people of 1976.

They stood up for justice and a better future, often at great personal cost. Their legacy reminds us that young people have the power to shape history. Today, our youth face different challenges, but the need for strong values, cultural identity, and responsible leadership remains as important as ever.

I believe that our culture and traditions are not simply memories of the past. They are the foundation on which we build our future. As young people, you are not only the future leaders of our communities; you are also the custodians of our heritage.

Cultural heritage is the legacy passed from one generation to the next. It includes our language, traditions, oral history, music, faith, values, family heritage, traditional leadership, and indigenous knowledge. These things tell us who we are and where we come from.

A people who forget their history risk losing their identity. Culture gives us a sense of belonging. It helps us understand our place in the world and strengthens the bonds that unite our communities.

It teaches us important values such as respect, responsibility, honesty, and service. When we know our history and appreciate our heritage, we develop

pride in who we are.

Traditional leadership has always played an important role in African communities. Traditional leaders serve as custodians of culture, history, customary law, and community interests. True leadership is not about power or status. It is about service. A true leader serves the people before serving himself.

There are several values that form the foundation of good leadership, that is respect, ubuntu, integrity, responsibility and courage.

- **Respect** is the cornerstone of a healthy community. We should respect our parents, elders, teachers, traditional leaders, and community institutions.
- **Ubuntu** teaches us that "I am because we are." It reminds us that we are connected to one another and that our success is linked to the well-being of our communities. Ubuntu encourages compassion, cooperation, and a sense of shared responsibility.
- **Integrity**. Integrity means doing the right thing even when no one is watching. Leaders with integrity speak the truth, keep their promises, act fairly, and earn the trust of others.
- **Responsibility**. Young people need to learn discipline, accept responsibility for their actions, work hard, and become positive examples to others.
- **Courage**. Every generation faces challenges. Today's youth must have the courage to stand for truth,



AARON MESSELAAR

make wise choices, protect their culture, and bring about positive change in society.

The preservation of culture is not the responsibility of elders alone. Young people have a vital role to play. You can preserve our heritage by learning your history, speaking your mother tongue, participating in cultural activities, listening to the wisdom of older generations, respecting traditional leadership, and sharing that knowledge with your offspring.

Culture survives when it is practiced, valued, and passed on. Our heritage teaches us faith in God, respect for elders, the importance of family, community service, leadership, and cultural preservation. This inheritance is precious, and it is now our responsibility to protect it and carry it forward.

At the same time, we must acknowledge the challenges facing many young people today. These include unemployment, substance abuse, crime, violence, the loss of cultural identity, and negative influences. These challenges are real, but they can be overcome through education, discipline, faith, positive role models, cultural pride, and active involvement in our communities.

If we want to build future leaders, we must begin now. Future leaders must lead by example, serve their communities, promote unity, respect culture, live with integrity, accept responsibility, and uphold strong values.

Our ancestors entrusted us with a precious heritage. We honour them by remembering them, and by living according to the values they passed on.

Restoring & Rebuilding communities

ABRAHAMSKIEWITZ does extensive work in the area of land restitution on behalf of affected communities. We also developed extensive experience in broad human rights and public interest litigation.

A core part of this work is focussed on managing conflict and building relationships between affected communities and business entities operating within and around these communities.



CHARLES
ABRAHAMS &



ABRAHAMSKIEWITZ
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Jeugdag by Riverlands gevier



Youthful celebrations at Riverlands





Deelnemers aan die paneel-bespreking by die Hector Pieterse Gedenkterrein in Soweto.

FOTO MET DIE VERGUNNING VAN DIE AFRIKAANSE TAALMONUMENT EN -MUSEUM

Taalmonument bou brûe van versoening in Soweto

Die Afrikaanse Taalmuseum en -monument (ATM) en die Hector Pieterse Museum het tydens die herdenking van die 16 Junie 1976-jeugopstand 'n betekenisvolle paneelgesprek by die Hector Pieterse Gedenkterrein aangebied wat op versoening, genesing en die toekoms van Afrikaans gefokus het.

Die geleentheid het teruggekyk op die tragiese gebeure van 1976, toe swart skoolleerlinge in opstand gekom het teen die apartheidsregering se afdwinging van Afrikaans as onderrigmedium.

Terselfdertyd is daar besin oor hoe Afrikaans vandag 'n positiewe rol kan speel in nasiebou, versoening, erfenisbewaring, kulturele ontwikkeling en meertaligheid.

Voor die aanvang van die gesprek was daar "n hartroerende toneel toe Antoinette Sithole, suster van Hector Pieterse, saam met verteenwoordigers van die ATM en die Hector Pieterse Museum 'n krans by die monument gelê ter nagedagtenis aan die jongmense wat hul lewens tydens die 1976-opstand verloor het.

Die program is geopen deur Jacelyn Scott, voorsitter van die ATM-raad, wat die gehoor herinner het aan die woorde van Tsietsi Mashinini, die leier van die Soweto-opstand.

Volgens haar het Mashinini beklemtoon dat die jeug nie teen Afrikaans as taal in opstand gekom het nie, maar teen die onregverdige afdwinging daarvan as onderrigmedium.

Scott het die rol van jongmense in die behoud en ontwikkeling van Afrikaans beklemtoon. Sy het gesê, "Afrikaans leef in die klaskamer en die toekoms van Afrikaans is in die hande van die jeug. Mag julle die toekoms skep vir ons land en vir Afrikaans," het Scott gesê.

Die ATM se uitreik na Soweto is ondersteun deur die Departement van Sport, Kuns en Kultuur, die Nasionale Erfenisraad, Iziko Museums en ander organisasies wat by taal- en erfenisontwikkeling betrokke is.

Die Afrikaanse Taalraad (ATR) het sy steun vir die initiatief uitgespreek en gesê die gesprek het die geleentheid geskep om eerlik te besin oor taal, versoening, meertaligheid en die plek van Afrikaans in 'n demokratiese Suid-Afrika.

Volgens die ATR herinner sulke gesprekke ons daaraan dat taal nie net die verlede weerspieël nie, maar ook brûe na 'n gedeelde toekoms kan bou.

ATM-direkteur Michael Jonas het tydens die gesprek die geskiedenis en ontwikkeling van Afrikaans bespreek en beklemtoon dat die taal as een van Suid-Afrika se inheemse tale erken behoort te word. Jonas is sedert 1 Junie 2016 die hoofuitvoerende beampte van die Afrikaanse Taalmuseum en -monument.

Hy het verwys na die rol van apartheidsbeleid en historiese figure soos Hendrik Verwoerd, wie se beleid tot frustrasie en spanning gelei het, wat destyd die land verdeel het.

"Afrikaans het ontwikkel as 'n vermenging van tale. Dit het Nederlandse wortels, maar het in Afrika ontwikkel," het Jonas gesê.

Hy het bygevoeg dat gesprekke soos dié in Soweto deel vorm van 'n noodsaaklike proses om die historiese trauma rondom Afrikaans en die land se verlede aan te spreek.

Antoinette Sithole, wat as 'n historikus en gids verbonde is aan die Hector Pieterse Gedenkterrein en -Museum, het gesê haar werk as historikus is gewortel in die oortuiging dat onderwys die uiteindelijke instrument vir bevryding is.

Sy het haar persoonlike ervaring van die gebeure van 16 Junie 1976 gedeel.

"In die wêreld word ek dikwels herken as die meisie in die foto – die een wat langs Mbuyisa Makhubo hardloop, terwyl hy my sterwende broer, Hector Pieterse, dra.

Maar agter daardie vasgevangene oomblik van lyding is 'n leeftyd van ervaring en 'n verbintenis om te verseker dat die prys wat op 16 Junie 1976 betaal is, nie tevergeefs was nie," het sy gesê.

Sy het verduidelik dat leerlinge reeds in 1975 ingelig is dat vakke soos Wiskunde en Biologie voortaan in Afrikaans aangebied sou word.

"Ons het besluit om die beleid teen te staan en plakate gemaak waarop 'Weg met Afrikaans' en 'Hel toe met Afrikaans' geskryf was," het Sithole vertel.

Sy het die gebeure van die oggend van 16 Junie herroep toe duisende leerlinge in Orlando byengekom het.

"Skielik het daar 'n skoot afgegaan. Ek het my

jonger broer aan die ander kant van die pad gesien. 'n Man met iemand in sy arms het verbygehardloop en toe sien ek my broer se skoene."

Volgens Sithole het sy die man gevra waarheen hy haar broer neem. "Hy het vir my gesê my broer is dood."

Die paneelgesprek het afgesluit met die boodskap dat eerlike gesprekke oor die verlede noodsaaklik is om wedersydse begrip te bevorder en dat Afrikaans, as taal van uiteenlopende gemeenskappe, 'n betekenisvolle bydrae tot versoening en nasiebou in Suid-Afrika kan lewer. Heidi Erdmann, 'n kultuurpraktisyn en ondervoorsitter van die ATM-raad, het die rol van die fotojornalis Sam Nzima belig.

Sy ikoniese foto van Mbuyisa Makhubu, 'n 18-jarige studente-aktivis, wat met Hector Pieterse, wat pas deur die polisie geskiet is, in sy arms hardloop, het een van die mees ikoniese beelde van die 20ste eeu vasgevang. Die foto het 'n kragtige simbool van die Soweto-opstande en die wêreldwye anti-apartheid-stryd geword.

Erdmann het daarop gewys dat Nzima se foto opgeneem is onder Time Magazine se 100 mees invloedryke foto's van die 20ste eeu. Die lys sluit onder meer die Amerikaanse fotograaf Carlos Moore se bekende foto in van polisiehonde wat burgerregtebetogers in Birmingham, Alabama, in 1963 aanval – 'n beeld wat 'n diepgaande invloed op die stryd teen rassediskriminasie in die Verenigde State gehad het.

Sy het verduidelik dat Sam Nzima, deur die blootgestelde film met die ikoniese beeld uit sy kamera te haal en dit in sy sokkie weg te steek, met sy kamera "visuele getuie gelever het" van die dramatiese gebeure wat op daardie noodlottige dag in Soweto afgespeel het.

Sy het verder verduidelik dat die fotograaf groot teenspoed moes verduur, omdat "Sam 'n teiken geword aangesien sy werk hom sigbaar gemaak het vir die veiligheidsowerhede".

Erdmann het ook besin oor 'n ander uitdaging waarmee baie professionele persone in die kreatiewe bedryf gekonfronteer word, naamlik die onverantwoordelike gebruik van materiaal wat die intellektuele eiendom is van die professionele persone wat die werk geskep het.

Soweto dialogue opens new door for Afrikaans

IFN MEDIA REPORTER

There was an exceptional spirit of openness, honesty, healing and reconciliation that resonated from an interactive discussion, jointly convened by the Afrikaanse Taalmonument and -museum and the Hector Pieterse Heritage Centre, which reflected on the tragic events that rocked South Africa to its foundations on 16 June 1976.

The dialogue, headlined as reconciling our past, present and future, the role of Afrikaans as a trigger for this watershed uprising, correcting the untruths of its actual origins and embracing Afrikaans as an indigenous language which is part of South Africa's rich cultural and heritage legacy.

Besides Jacelyn Scott and Michael Jonas, respectively board chair and director of the ATM, and Antoinette Sithole, historian and sister of the uprising's first martyr Hector Pieterse, there were several inputs from other panelists.

These inputs probed deeply into this painful chapter while grappling with how the nation builds a cohesive culture where all our cultures and languages contribute to crafting a sustainable legacy for our country's youth.

Prince Mbusi Dube is a researcher, artist, author and chief curator of the Hector Pieterse Museum. In his presentation Dube offered a comprehensive assessment of the uprising, examining both the immediate socio-political catalysts and its long-term impact on global solidarity and domestic resistance.

His view of the events of that era is that "although the direct trigger of the uprisings was the mandatory implementation of Afrikaans as a medium of instruction in black schools, the events reflected a deep-rooted resentment against the broader Bantu education system and the structural violence of the apartheid state."

He stated that his personal engagement with Afrikaans was a "fifty-fifty, with Afrikaans as a second language" experience, which started in 1974 when he was almost out of school because he could not memorise a poem titled *Ons gaan swem*.

Dube explained that the concept of the Hector Pieterse heritage centre began in 1997 when the community of Orlando West named the area the Hector Pieterse precinct which was visited by numerous prominent personalities such as Cuban leader Fidel Castro.

Dube further explained that the museum, which is dedicated to the entire uprising of 1976 is organic and evolving and that the institution is still getting material and interviews that covers the entire period from 16 June 1976 to 24 February 1977, which marks the aftermath of that part of the struggle against apartheid.

Journalist and Khoi indigenous leader !Garu Zenzile Khoisan, one of the Cape Town youth who was part of the Cape Town uprisings in solidarity the students of Soweto, also participated in the dialogue.

Khoisan said he rejected the notion that Afrikaans was created only by the colonialists and noted that Afrikaans as a language was "like a mixed marsala".

He noted that language was "a carrier of memory, bond building, an instrument of oppression, repression, dispossession of resistance, revival and rejuvenation, as also an instrument of healing".

"Afrikaans in its essence was created first by the Khoi and the slaves as an instrument of sharing experience, an act of community and of a common human bond.

He characterised the dialogue as "part of the process of healing" in which the historical record had to be corrected because, through this we can reclaim Afrikaans as a language of love, of varying memory and as an instrument of resistance as represented in Ingrid Jonker's poem *Die Kind* and Abdullah Ibrahim's *Mannenberg is where its happening*.

Dr Rirhandzu Machaba is the Director of Terminology Development in the Department of Sport, Arts and Culture and a recognised specialist in terminology development, language standardisation and multilingualism.

Dr Machaba made the point that the Soweto dialogue was not merely a "historical milestone". She stated that this dialogue represented "a moment of critical reflection on the youth of 1976 who challenged Afrikaans as a language of exclusion."

She advised that through the work of the National Language Service the objective is to promote language "as a tool of inclusion and empowerment".

She explained that significant work had been done to promote and preserve specific languages such as those of the Khoi and the San which, she

noted were "extremely endangered" and specifically noted that the Nuus (San language) project represented "preserving memory and humanity itself".

Other speakers who each presented unique perspectives on memory preservation, repositioning Afrikaans, linguistic development and the role of youth in building sustainable future for language as part of nation building included archivist Dr Geraldine Frieslaar, Afrikaanse Taalraad chairperson Daan Potgieter, as also very special presentations from two high school students, Angel Mpotshane of Selelekele High School and Juandre Gerber of the Afrikaanse Seuns Skool.

Dr Frieslaar, chief archivist of the New Archival Visions at the University of the Western Cape, concentrated her remarks on research and exhibiting, specifically on the lessons from re-imagining exhibitions of the Afrikaanse Taalmuseum and -monument.

She stressed that "language occupies a significant place in South Africa's cultural landscape" and that in exhibitions such as those with in the different sections of the Afrikaanse Taalmuseum and monument, there is a "layered nuance" in which "exhibitions can be thought of as a disciplining of knowledge".

Dr Frieslaar also noted that within this process where there is the "politics of archiving" it is necessary to "begin at the source".

She further noted that within this process one

needs to explore the "relationship between language and power".

According to Dr Frieslaar "in re-imagining Afrikaans there is a need to observe and apply the principles of inclusivity, multiplicity, participation and transparency."

Daan Potgieter, chairperson of the Afrikaanse Taalraad said he believed in the view that Afrikaans is "a language from everyone and for everyone" and in this campaign "we are all colleagues who are bound together".

Potgieter explained that this was akin to being in a vehicle which contained both elements, "the language of the oppressor and the language of the freedom fighters".

He referred to a study conducted in the Eastern Cape by former education minister Angie Motsheng, which proved that there is great benefit in mother tongue education and noted that the current movement of Afrikaans is to look for inclusivity and was not an "anti-movement".

Potgieter continued by advocating that we should create more opportunities and reflection on the challenges in many communities. He noted that

"we need to get to a point where we take on this challenge together".

However, beyond all the presentations on the day, it was the inputs of two high school learners Angel Mpotshane of Selelekele High School and Juandre Gerber of the Afrikaanse Seuns Skool, that most inspired hope for the future.

Angel Mpotshane noted in her presentation that the legacy of the 1976 uprising is that the "power of youth agency is profound" and said that their sacrifice underwrites the "freedom we got with blood".

She noted that the process of learning of "the students of 1976 who got up much earlier than us" is a process through which they "uncover truths" and specifically the truth of that generation "as a nation of courage".

Juandre Gerber stressed in his presentation that Afrikaans is in essence developed "as a kitchen language".

He compared Afrikaans to a character in our lives "which is like a child of many fathers" and "a mirror through which we interpret the world".

He stated that he was very positive about the future of Afrikaans and warned that this would be undermined by suppressing the language in institutions.

"As soon as Afrikaans stays in the museum and not in the hearts of people, it becomes a fossil," Gerber said.



A wide variety of speakers probed deeply into the painful chapter of the Soweto 1976 uprising, while grappling with how the nation builds a cohesive culture. PIC: AFRIKAANSE TAALRAAD.

KIWIA: 20 years of empowering KhoiSan Women & Preserving Heritage

The Khoe-San Indigenous Women in Action (KIWIA) organisation has spent more than two decades advocating for the rights, recognition and empowerment of Khoi-San women and their communities across South Africa.

KIWIA was officially launched on 6 June 2005 in Retreat, Cape Town, by a group of dedicated Khoi-San women leaders committed to preserving their heritage and advancing the interests of Indigenous peoples. Founder member Mary Jansen was elected as the organisation's first President and Chairperson, supported by General Secretary Milly van Dienen, Treasurer Andrina Rhode, Legal Representative Lesle Jansen-Lawrence, and Chief Jean Burgess, who served as the officiating officer and women's representative of the Khoi Cultural and Heritage Development Council.

On the day of its founding, KIWIA adopted its constitution, opened its first bank account and laid the foundation for what would become a registered non-profit organisation with a growing membership base. Today, KIWIA draws members from across the Western Cape and beyond, including the Eastern Cape.

Over the years, the organisation has established itself as a respected voice for Indigenous women. KIWIA is registered with the United Nations Permanent Forum on Indigenous Issues in New York and works closely with local and provincial government structures, including the City of Cape Town, the Western Cape Department of Cultural Affairs and Sport, Theewaterskloof Municipality and Cape Agulhas Municipality. The organisation is also a partner of the Two Rivers Heritage Centre.

Through numerous programmes, conferences and public events, the organisation has sought to strengthen Indigenous identity, promote cultural awareness and advocate for the rights of First Nations peoples.

One of KIWIA's earliest international engagements



INDIGENOUS WOMEN MEET: Mary Jansen (right) and Andrina Rhode with a Native American woman in New York.

took place when a delegation attended discussions around the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) in New York. Representing the organisation were Chairperson Mary Jansen and Treasurer Andrina Rhode, alongside Indigenous leaders and representatives from partner organisations across South Africa.

Among KIWIA's first major public campaigns was an event held in Genadendal, where community members gathered to affirm their Khoi-San identity and reject labels that had historically obscured their Indigenous heritage.

Residents from surrounding communities, including Greyton, Botrivier, Caledon, Berea, Vyeboom and Grabouw, participated in the event and many joined the organisation. This mobilisation contributed to important victories, including progress on land claims in the Genadendal area.

Another significant milestone was KIWIA's outreach work in Mamre, where the organisation played a leading role in educating residents about Khoi-San identity and the historical status of mission station communities.

Since its inception, KIWIA has championed the restoration and recognition of First Nations peoples, with a particular focus on women while embracing

the role of men and families in community development. Every year the organisation commemorates the International Day of the World's Indigenous Peoples on 9 August, using the occasion to celebrate Indigenous cultures, raise awareness of ongoing challenges and promote community healing. Healing remains a central pillar of KIWIA's work.

The organisation promotes spiritual, cultural and social healing while encouraging the preservation of Indigenous traditions, customs and knowledge systems. It also advocates for land rights, social justice and economic opportunities for Indigenous communities.

Despite progress, KIWIA believes many challenges remain. These include the recognition of Indigenous languages, equitable access to land, and the full constitutional inclusion of Khoi-San communities within South Africa's governance structures. The organisation continues to campaign for greater recognition of the historical and contemporary contributions of First Nations peoples.

Most recently, KIWIA hosted a conference in Cape Agulhas focusing on economic empowerment, tourism development and entrepreneurship. The gathering explored ways for Indigenous communities to become more self-sustainable through cooperatives and community-based enterprises.

Funding, access to suitable venues and accommodation remain ongoing challenges for the organisation. Nevertheless, KIWIA continues to expand its reach and influence. Looking ahead, it aims to strengthen partnerships with other Khoi-San organisations and establish a united women's league that can further advance the interests of Khoi-San women and communities throughout South Africa.

As KIWIA enters its third decade of service, the organisation remains committed to promoting unity, preserving Indigenous heritage and ensuring that future generations can celebrate and build upon the rich legacy of the Khoi and San peoples.



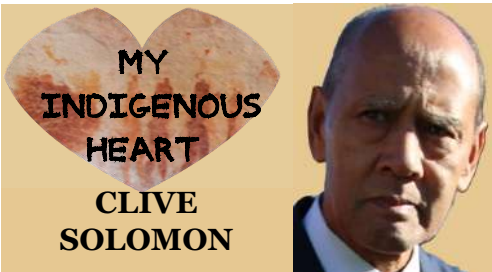
A snapshot of KIWIA's activity in and around the Western Cape, among others, Genadendal, Mamre, Grabouw, the Overberg, Napier, Fish Hoek, Retreat and Athlone.

LEADERSHIP TEAM: From left: Chief John Jansen Western Cape leader Cape Khoi/ KCHDC; Chief Poem Mooney National Leader Cape Khoi /KCHDC; Dep Chief Joan Campbell, Treasurer KIWIA and Cape Town Representative; Dep Chief Maggie Anta, Swartland representative; Dep Chief Shirley Marinus, KIWIA Secretary; Chief Thelma Faro, West Coast Representative; Chief Justina Adams, Cape Agulhas Representative; Chief Ellen Dunsdon, Deputy Chairperson; Chief Mary Jansen Chairperson and founder of KIWIA; Chief Michael Dunsdon, Chainoqua leader Overberg, and gov. official Mr Thandwa Ntshona.

Chief Mary Jansen (left), Chairperson of KIWIA and Andrina Rhoda on their way to a meeting at United Nations Permanent Forum in New York.

BORN TO BE ...

Much has been said about the youth of 1976 and the resilience they have shown in overcoming the odds during apartheid. Having been born in Steurhof, Diep River in the Western Capr, and forcefully removed to Bonteheuwel under the Group Areas Act of 1950, I can attest to the challenges we faced. However, despite being treated as second class citizen, I matriculated at the age of 17 and was destined to become a sports master (Physical Education teacher). Having been influenced by the political struggle, I am grateful for having had teachers who laid the foundation for the future. The kind of struggle young people are facing today is different to that of the 1970 and 1980s.



The socio-economic landscape has changed, and the youth are confronted with gangsterism, drug abuse, teenage pregnancies, Gender-based Violence (GBV), unemployment, and not forgetting the generational trauma of colonial abuse and brutality. The impact that this has had on families has left communities in a state of paralysis. The systemic problems we face in education need to be addressed with the urgency it deserves, as we can no longer afford the overcrowding in classrooms,

teacher absenteeism, the high drop-out rate, limited access to tertiary education and an unskilled labour force. Songs such 'Senzenina' (What have we done?) and 'Freedom is coming tomorrow' should no longer be sung. But, we should ask the questions: 'What are we going to do about our current state?' and 'How are we going to create generational wealth' that will bring us economic freedom? True freedom comes when you discover what you've been 'born to be'. Discovering your purpose in life will determine your destiny. This will affirm the biblical phrase "What good can come out of ... Bonteheuwel"? The youth of yesterday people such as Ashley Kriel, Anton Fransch, Robbie

Waterwich and Coline Williams, amongst others, have certainly paid the price and made the sacrifice. Their lives cannot be in vain. We need to understand where we come from and where we are going to. It is generally being said that 'history repeats itself', but let us not be misled. This current generation should become the ground-breakers, the nation shakers and the history-makers! This will pave the way for our posterity to restore the dignity and renewed trust in our indigenous leaders for centuries to come. As we say in our indigenous language: **Toa Tama !Khams Ge** (Our battle is not over!)
● **Clive Solomon is the co-founder of Foundation Nation Restoration and a retired lecturer.**

GEBORE OM TE WEES ...

Daar is al baie gesê oor die jeug van 1976 en die veerkragtigheid wat hulle getoon het om die uitdaging van apartheid te oorkom. Ek is in Steurhof, Dieprivier gebore en onder die Groepsgebiedewet van 1950 is ons gedwing om na Bonteheuwel te verskuif. Daarom kan ek getuig van die uitdaging wat ons moes trotseer. Ten spyte daarvan dat ons as tweedeklasburgers behandel is, het ek op 17-jarige ouderdom gematrikuleer en wou ek 'n sport-onderwyser (Liggaamlike Opvoeding) word. Omdat ek deur die politieke stryd beïnvloed is, is ek dankbaar dat ek onderwysers gehad het wat die grondslag vir die toekoms gelê het. Die soort stryd waarmee jongmense vandag te kampe het, verskil van dié van die 1970's en 1980's. Die sosio-ekonomiese landskap het verander, en die jeug word gekonfronteer met benedebedrywighede, dwelmmisbruik, tienerswangerskappe, geslagsgebaseerde geweld (GGG), werkloosheid, en nog vele meer – om nie eens te praat van die generasietrauma wat deur koloniale onderdrukking en wreedheid veroorsaak is nie. Die uitwerking hiervan op gesinne het gemeenskappe in 'n toestand van verlamming gelaat. Die sistemiese probleme waarmee

ons onderwysstelsel worstel, moet met die dringendheid hanteer word wat dit verdien. Ons kan dit nie langer bekostig om oorvol klaskamers, die afwesigheid van onderwysers, die hoë skooluitvalsyfer, beperkte toegang tot tersiêre opleiding en 'n ongeskoolde arbeidsmag te aanvaar nie. Liedjies soos "Senzenina" (Wat het ons gedoen?) en "Freedom is coming tomorrow" behoort nie meer gesing te word nie. In plaas daarvan moet ons vra: **"Wat gaan ons aan ons huidige omstandighede doen?"** en **"Hoe gaan ons welvaart vir die huidige generasie skep?"** Dit wat ons ekonomiese vryheid sal bring. Ware vryheid kom wanneer jy ontdek wat jou doel is; waarvoor jy gebore is om te wees. Wanneer jy jou lewensdoel ontdek, bepaal dit jou bestemming. Dit kan dan die Bybelse vraag beantwoord: "Kan daar enigiets goeds uit ... Bonteheuwel kom?" Die jeug van gister – mense soos Ashley Kriel, Anton Fransch, Robbie Waterwich en Coline Williams, onder andere – het inderdaad die prys betaal



JEUG IS DIE TOEKOMS: Clive Solomon spreek die jeugdige toe op Jeugdag buite die Erfenis-sentrum in Riverlands, Observatory.

en die hoogste opoffering gemaak. Hulle lewens mag nooit tevergeefs gewees het nie. Ons moet verstaan waar ons vandaan kom en waarheen ons op pad is. Daar word dikwels gesê dat die geskiedenis homself herhaal, maar laat ons nie daardeur mislei word nie. Hierdie huidige geslag moet die baanbrekers, die nasiebouers en die

geskiedenismakers wees! Só sal ons die pad baan vir toekomstige geslagte om die waardigheid te herstel en die vertroue in ons inheemse leiers vir die eeue wat kom, te henu. Soos ons in die inheemse taal sê: **Toa Tama !Khams Ge** (Ons stryd is nog nie verby nie!)

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Honour, celebrate life of Dennis McLaurie

Statement by the Western Cape First Nations Collective

The Western Cape First Nations Collective and all its constituent and aligned structures, comprising the majority of the leadership, communities, cultural councils, indigenous houses and structures that have been at the coalface of the struggle for the recognition, restitution and restoration of South Africa's Khoi and San descendants, is deeply saddened by the passing of Dennis McLaurie, chairperson of the Cape Khoi Labour Forum.

With his passing we are left bereft because Elder McLaurie was a formidable force within and outside our ranks because he represented a true and irrepressible desire to correct the wrongs of the past.

He was specifically trying to reverse the evil injustice which caused Khoi and San First Nation foundational peoples to be dispossessed of their identity, land and culture in the land where their forebears were the very first custodians and stewards.

This true son of the soil of Cape Town, a warrior and defender of the rights of those who had been stripped of all their rights and possessions, was a respected Khoi leader who fulfilled all the necessary cultural requirements when he voluntarily was initiated through the !Nau ceremony in the Gorinhaiqua Cultural Council and his status as a leader and elder was affirmed.

As the chairperson of the Cape Khoi Labour Forum Elder McLaurie represented the interests of the Khoi workers who, he often reminded us, had become thoroughly marginalised within the economy of this country that had been built up by the skills, sweat and sacrifices of generations of Khoi men and women.

It is this very passion with which elder McLaurie mobilised many tradespeople, skilled and semi-skilled and rare skilled professionals in many critical sectors of the South African economy to ensure their rights were protected and enforced, their dignity upheld and their professional standing in the industries within which they were involved were respected.

It is also a matter of record that Elder Dennis McLaurie was not afraid of difficult battles where he and others would have to pay a devastating price to triumph over injustice.

For us, as the Western Cape First

Nations Collective that determination to fight to the bitter end was clearly demonstrated in the struggle to secure a place of anchorage for the descendants of the Khoi and San within the Riverlands development near Observatory.

This fight, for those who do not know was an intense struggle, a war of attrition, in which every terrible tactic was used to derail us, destroyed our reputations and break down our resolve, even with threats against our lives.

Elder McLaurie and his fellow compatriots in the Cape Khoi Labour Forum demonstrated that the necessary grace under fire and because of his sacrifices and those of the many people he mobilised that we, collectively were able to secure our permanent place of anchorage with our First Nations Heritage Centre at Riverlands.

As we look back now on many of the significant moments of that campaign, we recall the statement of Elder McLaurie when the WCFNC held its victorious right of return program at Riverlands where he spoke these words:

"We are a proud and honourable nation. A nation that has been broken down, when others used to call us whatever they wanted, but we are at the bottom. For the Right of Return, we are not just simply returning for the sake of reclaiming our ancestral ground."

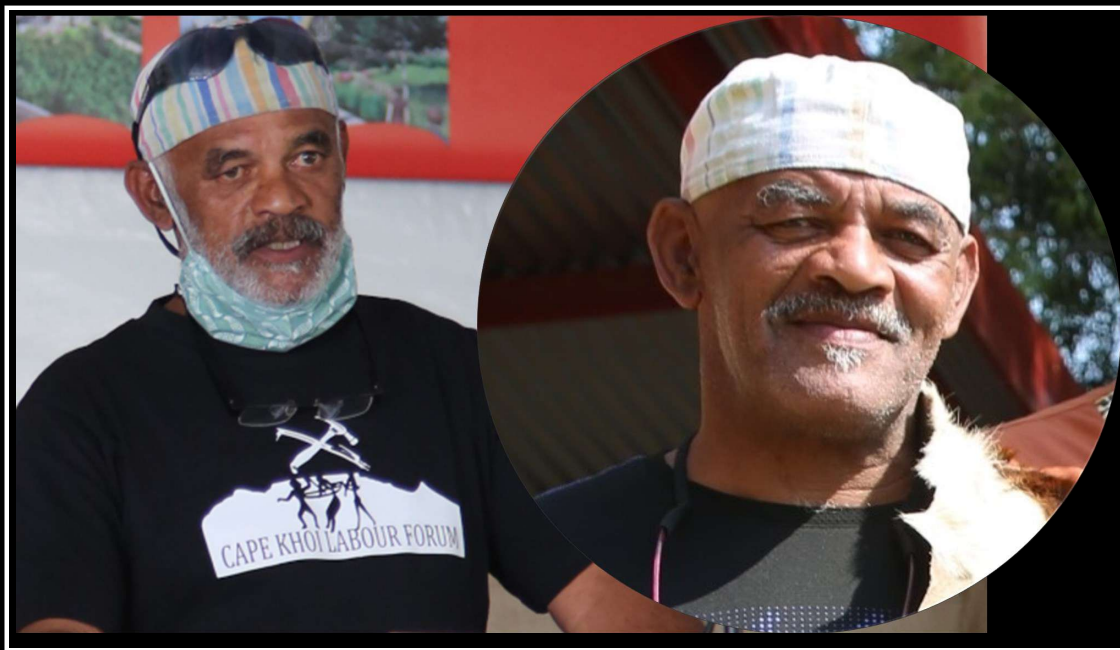
"We are not known to break down, we are known to build. And in this country, the very economical and structural backbone of this country has been built by our fathers, our brothers, our uncles, many has passed on leaving the comfort of their homes and having to go and work and live at a plant like Sasol, right on the doorstep where the fumes and all the gases are spread all over us, occupational health issues, that had fallen on many of us and many of us has passed away."

"Now my pride is knowing we are stepping forward into a new world out there, that we will build ourselves. The strength of the economical structural backbone has withstood whatever - they have broken down virtually everything, but we as the builders, we are still standing."

"My heart bleeds right now, knowing that our kids - those idle-minded kids on the Cape Flats, there is a chance and opportunity for them, that this type of return offers that to our kids. This we will give them."

Our heartfelt condolences go to his wife, Suzanne, his children and broader family.

!Gaitse Gure, Elder Dennis McLaurie. You will be dearly missed.



“Our organisation was established with a vision and a mission for our youth. It is pathetic and sad to see how our first nation people's hopes and dreams have been taken from them. We have come forward to upskill, upgrade and to give our young people a future and hope – for the next seven generations. Here our youth can feel they belong. We can take them from the streets, from poverty and make them believe in themselves again, make them visible again. – Dennis McLaurie

KhoiSan Labour Forum pays tribute to ‘giant’ McLaurie

It is with profound sadness that the Cape Khoisan Labour Forum (CKLF) mourns the passing of our Chairperson, Dennis “Mac” McLaurie.

He was a respected Aboriginal leader, a passionate Khoisan activist, and dedicated to advocate for skills development.

Mac devoted his life to the struggle for the recognition, dignity, and self-determination of the Aboriginal people.

Together with the late Sedick “Pang” Abrahams, former Vice-Chairperson of the CKLF, he stood at the forefront of the movement, tirelessly championing the rights and aspirations of our communities.

Within the CKLF family, Mac was more than a leader, he was a mentor, an elder, and a source of unwavering strength.

As Elder Mac, he played an instrumental role in the CKLF Planning Group, the CKLF Elders, and the CKLF Training Group.

His passion for empowering young people through sport, education and skills development reflected his deep belief in building a stronger future for the next generation.

Mac possessed a remarkable gift

for inspiring others. His powerful speeches often earned standing ovations, leaving audiences motivated by his courage, wisdom, and unwavering conviction. He spoke with honesty and fearlessness, guided only by his faith in God and his commitment to justice. His steadfast dedication to restoring the dignity, identity, rights and self-determination of the Aboriginal people will never be forgotten.

Through difficult times, he remained resolute, inspiring countless individuals through his leadership and helping to strengthen the Cape Khoisan Labour Forum and our collective struggle. While we deeply mourn the loss of this extraordinary leader, we also celebrate a life lived in service of justice, unity, and hope.

Mac's legacy will continue to guide and inspire us as we remain committed to the vision for which he worked so tirelessly.

The Cape Khoisan Labour Forum has lost a giant, a leader of exceptional calibre whose impact will be felt for generations to come.

May his soul rest in eternal peace, and may his memory continue to inspire us in the ongoing journey towards justice, recognition, and self-determination.

First Nations Heritage Centre



Anchored in custody and stewardship

The Permanent Custodian of the First Nations Heritage Centre in Riverlands, Observatory, is the Western Cape First Nations Collective Trust. The Trust, convened at the initiative of the Gorinhaiqua Cultural Council, is a sovereign, duly constituted body representing recognised and fully legitimate structures within the Peninsula Khoi Indigenous structures and allied structures nationally which have been at the very coalface of the post-apartheid Khoi and San resurgence in South Africa.

It was founded in the process of an intense struggle for recognition, restitution and restoration of the descendants of South Africa’s Khoi and San foundational peoples. Their legacy as custodians and the very first patriots to rise in defense of South Africa, has yet to be meaningfully and respectfully integrated into the narrative of the Republic of SA.

It is anchored in the fight for the right of return of the first foundational peoples who were dispossessed at the beginning of colonisation to the lands where they were the first stewards and custodians and the resto-

ration of their culture and indigenous knowledge systems which were destroyed and desecrated.

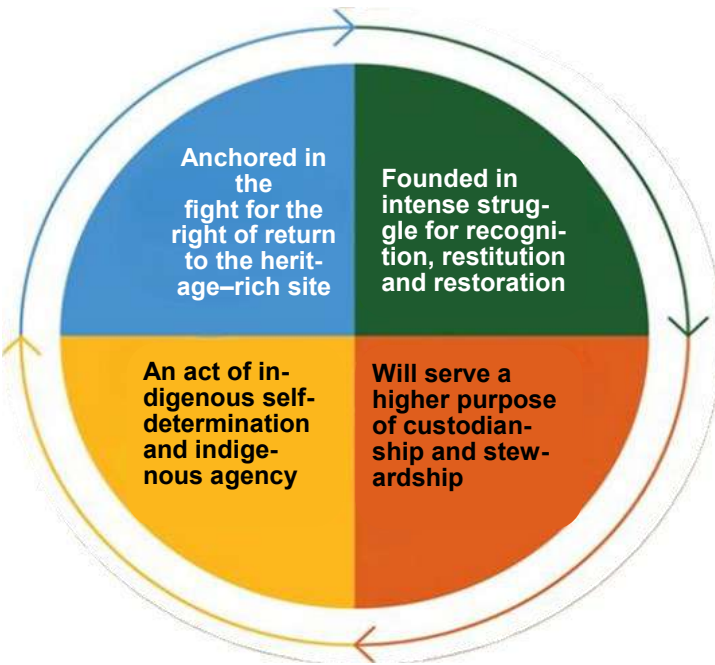
The Western Cape First Nations Collective is a voluntary and organically constituted association of legitimate structures that was formed as an act of indigenous self-determination and indigenous agency to cement our right of re-

turn to the precinct now known as Riverlands. We believe this a necessary step to anchorage for the descendants of those indigenous patriots who waged some of the most historically significant anti-colonial battles such as the Battle of Gorinhaiqua of 28 February 1510, the first Khoi-Dutch war of 1659 – 1660 and many other significant events.

The WCFNCT serves the higher purpose of custodianship and stewardship. The core purpose of the WCFNCT is creating institutions and entities that will properly curate, collate and celebrate the resplendent First Nations culture and heritage.

We strive to build formidable culturally and economically viable structures which will develop the descendants of the foundational peoples; to build resources for training and education; for securing economic opportunities for First Nations descendants.

Our mission is to serve as a strong and viable vehicle for securing the interests of First Nations descendants in all spheres including culture, innovation, commerce, indigenous knowledge systems, heritage and the healing of generational trauma.



- Sharing the story**
This Centre rises in an area from which our ancestors were forcefully displaced nearly four centuries ago.
This space was specifically part of the first parcels of land on either side of the Liesbeek that then colonial governor Jan Van Riebeeck illegally placed in the hands of fellow colonist. This site therefore transforms a site of historical trauma into one of celebration and renewal. It is the physical manifestation of cultural resurgence and healing.
- Gathering as a force for good**
We celebrate and share our culture through storytelling, art, music and performance.
- Conserving ancient knowledge systems**
The Centre is a vital educational resource, ensuring that the languages, customs and wisdom of the First Nations peoples continue to thrive and enrich our collective future.

How We Help

Education

We educate the public about First Nations cultural practices, history, art and wisdom

Restoration

We provide descendants of the First Nations with an understanding of their heritage and significance

Renewal

We use ancient practices and modern modalities to heal intergenerational trauma

Celebrating young people on Youth Day at Riverlands

