



# ANC PARLIAMENTARY Caucus

Newsletter

APRIL 2025

## THE AFRICAN NATIONAL CONGRESS'S PROGRESSIVE INTERNATIONALISM AND A FOREIGN POLICY APPROACH TO GLOBAL RELATIONS ANCHORED IN THE PURSUIT OF GLOBAL SOLIDARITY, SOCIAL JUSTICE, COMMON DEVELOPMENT AND HUMAN SECURITY

**A**s a movement, the ANC remains anti-imperialist and pursues progressive internationalism, international solidarity, the African Agenda, and multilateralism. As a direct product and beneficiary of Internationalism which brought the apartheid era to its knees, our foreign policy is characterised by opposition to ultranationalism and isolationism.

South Africa is unwavering in its support for international institutions, such as the United Nations, and a cosmopolitan outlook that promotes and respects other cultures and customs.

Underpinning our believe in internationalism is our focus



Cde Supra Mahumapelo

to create an inclusive future centered on people. Our resolve is stimulated by our emphasis on building partnerships across all sectors of society to realise

the transformative process of the 2030 Agenda for Sustainable Development and the SDGs and ensuring that no one is left behind.

South Africa's G20 Presidency is a pivotal moment to influence global policies and advocate for Africa's interests on the world stage. The G20 Presidency aims to tackle critical global challenges with a particular emphasis on Africa's development. Importantly, it will include addressing the intertwined challenges of poverty, unemployment, inequality, climate change, energy issues and debt, while prioritising Africa's development in alignment with the African Union's Agenda 2063, entitled "The Africa We Want."



The year of Renewal to make the ANC a more effective instrument of the people to achieve the vision of the Freedom Charter: The people shall govern! The people shall share in the country's wealth!

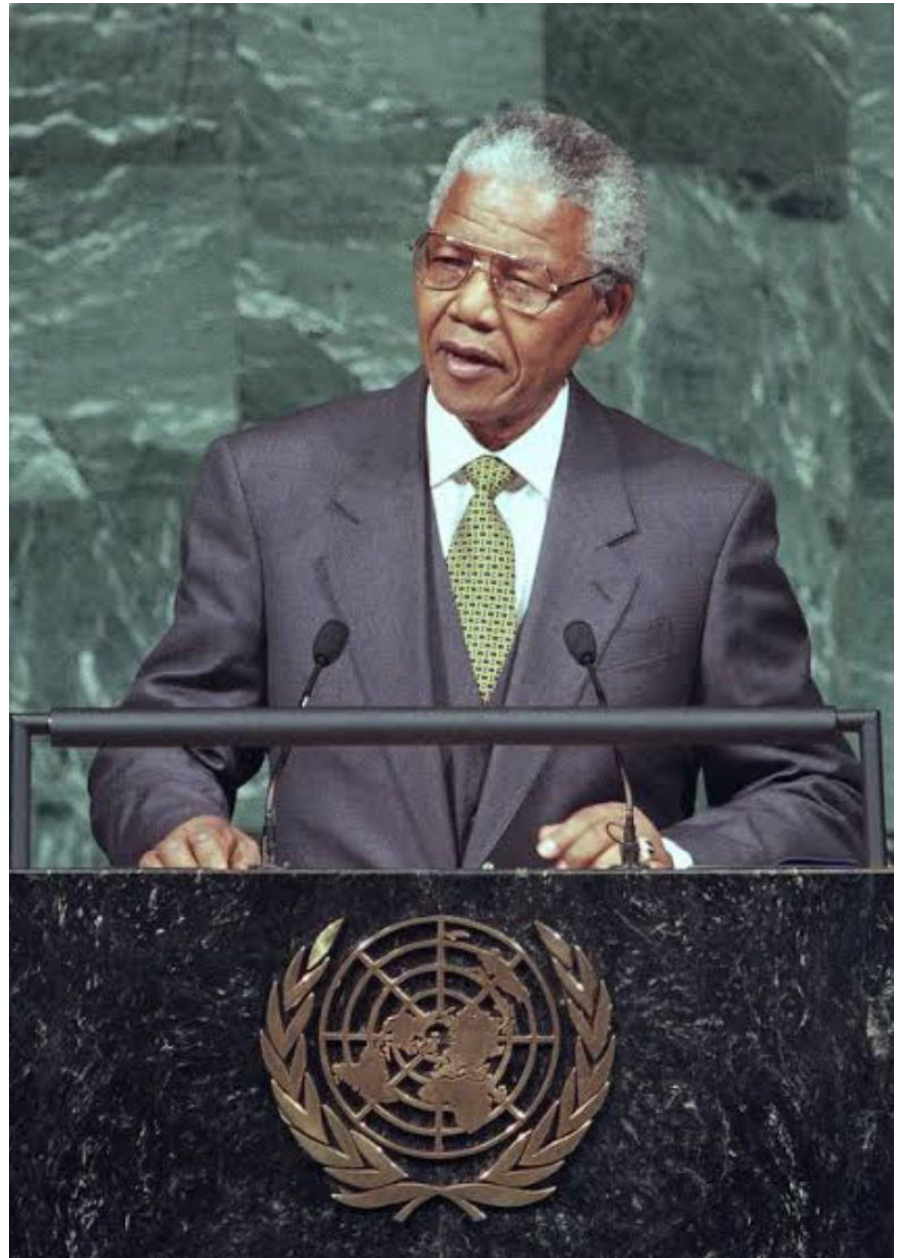
The presidency will also highlight infrastructure development and global governance reforms.

Our Foreign Policy visualises social justice to pursue that everyone deserves equal economic, political and social rights and opportunities. South Africa's Foreign Policy aims to open doors of access and opportunity for everyone, particularly those in greatest need. We are convinced that 'social justice encompasses economic justice'. The genesis of our foreign policy is anchored on the Freedom Charter which says that, ***"There Shall be Peace and Friendship"***.

It is an underlying principle in our foreign policy for peaceful and prosperous coexistence within and among nations. The principle manifests itself in addressing economic inequality, access to education, healthcare, and the protection of human rights, with the aim of creating a world where everyone could thrive.

The tenet of global solidarity in our foreign policy recognises the interconnectedness of humanity and acting in unity to address shared challenges and promote a more just and equitable world, recognising that all people have equal worth and rights. Being able to embrace the values of respect, equality, inclusion and compassion enables us to stand in solidarity with our partners and the communities we support. South Africa's unreservedly principled support for the Palestinians bears testimony to our resolve to have the voices of the oppressed heard, and we have taken concrete steps to promote justice, peace, and well-being for all.

Human security is important



in our foreign policy because it promotes sustainable peace and development, protects human rights, and enhances the quality of life for individuals and communities. This ensures among others, freedom from fear, freedom from want, freedom to live in dignity, infrastructure development, and economic development.

South Africa is committed to the economic emancipation and social well-being of people in South Africa, the rest of the continent and

in the global south, encompassing both quantitative and qualitative growth, often associated with raising living standards and addressing poverty. This involves not only increasing the amount of goods and services produced (quantitative growth) but also improving the quality of those goods and services, as well as the overall standard of living.

Our independent and non-aligned foreign policy is growing from strength to strength!•



# THE RISE OF WHITE NATIONALISM IN SOUTH AFRICA: PRESENT DAY

**F**or starters, it should be mentioned that there has been brewing tendencies of white nationalism in South Africa since the advent of freedom and democracy in 1994 and these tendencies have been rearing their ugly heads in the recent past. The very fact of the intra geopolitical existence of ORANIA within the borders of South Africa is an affront to the constitutional dispensation which declares our country as a unitary state. It should also be mentioned that there is a Cape Independence or CAPEXIT which is a political movement calling for the independence of the Western Cape province. These white nationalist tendencies should be condemned in the strongest terms possible because they are opposed to the spirit and vision of the ANC Freedom Charter which states that South Africa belongs to all who live in it black and white.

The re-emergence of white nationalism seeks to reverse the gains of the democratic project and transformative laws that have been implemented to redress the imbalances of the past, further scuppering efforts aimed at achieving social cohesion. Amidst all these racist shenanigans, we should be crystal clear in noting that most Afrikaner people do not participate in the activities aimed at fostering social cohesion and unity in diversity. The activities



organized by government are in accordance with the calendar days which commemorate and celebrate the heroism of our people during the struggle for national liberation and other heritage activities.

It should also be stated that both AFRIFORUM and SOLIDARITY have been prominent proponents of this white nationalism with Afrikaner herrenvolk as its most notable driving force. These formations have been hiding their real intentions by pretending to be fighting for the self-determination of the Afrikaner Volk amidst what they have manipulatively termed as ANC led Black racism.



Cde Mxolisi Kaunda

Very critically, it should equally be vocalized that the Democratic Alliance has put petrol on these racially charged white nationalist tendencies through its concerted efforts of rejecting ANC policies that are aimed at redressing the imbalances of the past that were created by the racist policies of the Nationalist Party regime.



Act and the Basic Education Laws Amendment Act are, unlike the Group Areas Act, meant to level the playing field and build an equal society with opportunities for all. If any South African has a contrary view they have recourse through our judiciary, an avenue that many opposed to these laws have threatened to explore. These laws should not take South Africa thirty steps backwards by inflaming white nationalism and exceptionalism.

But the starting point is for Afrikaner South Africans to reformulate their sense of identity. They must embrace the idea of being South Africans first and abandon this treacherous road currently being traversed of exceptionalism and fear mongering. The unwillingness to do this introspection and correction of course will erode the gains of the past 30 years of democratic South Africa.

As Chicco Twala and various artists passionately sang in the song Peace in our land, “stop lying, come join hands and be as one.... South Africa, we love you, our beautiful land,” we should all embrace the spirit of that song to defeat the rise of white nationalism. Yesterday is gone, the future does not exist, the time is now for all of us to unite and rally behind all efforts aimed at rejecting the re-emergence of white nationalism and all its manifestations.

Our children, both black and white, deserve to live in a free country with all opportunities and possibilities for everyone to thrive. Our constitution emphasizes the significance of these freedoms, and no amount of hate and racism should be allowed to tamper with these constitutional imperatives •

The inability of Afrikaner South Africans to reformulate their sense of identity from merely being Afrikaner rather than South African which is borne out of the superiority complex propelled by apartheid is at the center of the rise of white nationalism in South Africa. This, I argue, is the antithesis of the rainbow nation dream planted by great South African leaders like Nelson Mandela and Desmond Tutu.

From establishing white separatist enclaves such as of Orania, strong resistance to affirmative action efforts and observance of South Africa through a prism of “us vs them,” the idea of a nation where diverse cultures and ethnicities are celebrated and coexist peacefully is now relegated to the periphery. The notion of a rainbow nation was idealized not to diminish any cultural or ethnic grouping but to encourage a society where diverse cultures and ethnicities are celebrated and coexist peacefully. But to achieve this demands an acceptance of the atrocities of the past yet acknowledge that we are all equal human first and then South African.

South Africa’s future fortunes are anchored on an inclusive society,

where every South African is provided a platform to unlock their full potential. This could be done by fostering a supportive environment, by providing opportunities for growth and development, encouraging collaboration between different ethnic groupings, and recognize and reward achievements, while also focusing on individual needs and motivations.

This is a dream that is now threatened by the rise in white nationalism in South Africa emboldened by the ascendance to power by President Donald Trump of the USA. The overtures made by the USA to Afrikaner South Africans have now taken us back to the days of “Swart Gevaar” evidenced towards the end of apartheid. But the progressive laws and adherence to the principles of the Constitution of the past 30 should be proof enough that South Africa continues to aspire to a dream of an inclusive society focused on unlocking the potential of every South African irrespective of race.

Recent pieces of legislation passed by the Parliament of the people and assented into law by the duly elected President of the Country, like the Expropriation



# HOW SOON WE FORGET? THE LIVED REALITIES OF APARTHEID AND ITS ENDURING AND CURRENT STRANGLEHOLD ON THE LIVES OF THE MOST VULNERABLE IN SOUTH AFRICA

**S**outh Africa has reached three decades of democracy, yet the weight of its apartheid past remains inescapable. On Freedom Day, 27 April 1994, the country celebrated its first non-racial elections, ushering in a democratic era and ending apartheid. However, as we reflect on this milestone, we must ask: How quickly we forget? How soon do we allow the struggles of the past to fade, leaving apartheid's unresolved scars to persist?

In 1995, Nelson Mandela poignantly reflected on apartheid's injustices, saying, "All over the world, water is regarded as precious as life itself. Here in South Africa, it is even more than life. And yet, for forty-eight years and more, millions of our people were not regarded as worthy of this simple, but necessary resource." These words highlight apartheid's systematic denial of basic rights to the majority based on race, a legacy still felt today, especially in rural areas and townships.

Despite this painful history, some voices, prominent leaders and



political parties have sought to advance distorted narratives that service delivery, infrastructure, job opportunities and life were better under apartheid. Such ahistorical narratives are not only dangerous and false, but they also dishonour the lives lost and suffering endured under apartheid's brutal system of violence, exploitation, and racial oppression. Such perspectives obscure the fact that whatever perceived 'development', 'opportunities' or 'services' that existed under apartheid were at the direct cost of the exclusion, dehumanisation, and subjugation of the black and poor.

Although as a system, apartheid

formally ended in 1994, for many people and communities, its systematic and structural effects continue to haunt and shape present-day realities, entrenched in the economic and social fabric of our nation.

The same can be said for our higher education institution which still grapple with transformation due to the entrenched legacies informed by the apartheid regimes segregation legislations such as the Extension of University Education Act of 1959, where institutions dedicated for white and Afrikaner students thrived with government funding and support, while universities for Africans and black students were underfunded and assumed lower social and economic standing.

These entrenched socioeconomic disparities persist today, limiting equitable higher education development according to geographic location, class, gender and race.

Additionally, apartheid's spatial engineering continues to shape lives. Townships and informal settlements, predominantly Black and African communities, suffer inadequate infrastructure

compared to affluent suburbs historically reserved for white residents. These disparities highlight how access, resources and inequality were perpetuated through spatial design. For instance, many parts of Cape Town remain deeply problematic spatial legacies of this regime that require swift and continuous intervention.

However, despite these, the ANC government has worked tirelessly over the past 30 years to redress the social engineering of the colonial and apartheid governments. Regardless of inheriting a fragmented system and a deeply unequal society, statistics show that South Africa has shown progress since democracy began. The quality of housing has improved, particularly in access to drinking water. Between 2002 and 2023, the proportion of households with piped or tap water increased by 2.6 percentage points, reaching 87%. The number of households with piped water inside their homes rose from 40.4% to 45.2%. Additionally, access to municipal water grew from 78.4% in 2004 to 80.4% in 2023, benefiting 6 million more households.

The above, among many strategic interventions, demonstrates how, since democracy's dawn, the ANC-led government has prioritised basic service provision while confronting apartheid's enduring challenges with renewed commitment to Freedom Charter principles. These efforts also include strengthening institutions, improving accountability, combating corruption, and



enhancing service delivery mechanisms. Specific measures include public service reforms to attract skilled professionals and municipal management improvements for infrastructure development.

Higher education reforms focus on decolonizing curricula to reflect South Africa's diverse heritage and address historic injustices. Stellenbosch University's Decolonisation Task Team exemplifies these efforts with initiatives like promoting African languages for instruction and research.

As the ANC, we must also exercise our principle of self-correction, acknowledge and learn from our mistakes and shortcomings, accelerate much-needed services to our people, and build public trust.

Recognising our progress alongside challenges illustrates our determination to do well by our people and by building a society united in diversity, committed to healing historical wounds while creating a just

future for all who live in it. Overcoming the apartheid's legacies requires more than good policies. It requires fundamental renewal, rooted in the values and principles that have guided our glorious movement since 1912.

Our commitment to transformation must confront apartheid legacies, both as structural and systematic racial oppression, but also as a deeply exclusionary and exploitative economic system. This is in line with our renewal agenda, which seeks to reclaim and align with our historic mission of building a united, just and equitable society, where all can share in the country's wealth and resources. As the ANC, we must recommit ourselves to strengthening institutions and fostering inclusive growth, which advances democracy's promises enshrined in its Constitution, a project dependent on collective commitment despite setbacks. South Africa's democracy remains young, transformation is incomplete.

Aluta Continua •



# THE ANC MUST NEVER ABANDON ITS REVOLUTIONARY MANDATE NOR FORGET THE HEAVY COST PAID FOR FREEDOM

**T**he freedom we enjoy today in South Africa came at a high cost—paid in blood, sacrifice, broken families, and deep trauma that still scars our communities.

This hard-won freedom was secured through the relentless struggle of brave men and women who stood firm against the brutal apartheid regime. They resisted a system built to divide, suppress, and maintain white minority dominance under the false justification of racial superiority.

Since its formation in 1912, the African National Congress (ANC) has been at the forefront of the struggle for freedom, justice, and equality. Its foundation was rooted in uniting black South Africans and transforming the socio-political order shaped by colonial rule and white supremacy. One of the most painful expressions of this was the 1913 Native Land Act, which forcefully dispossessed over 80% of the land from black people—stripping them of livelihood, dignity, and heritage.

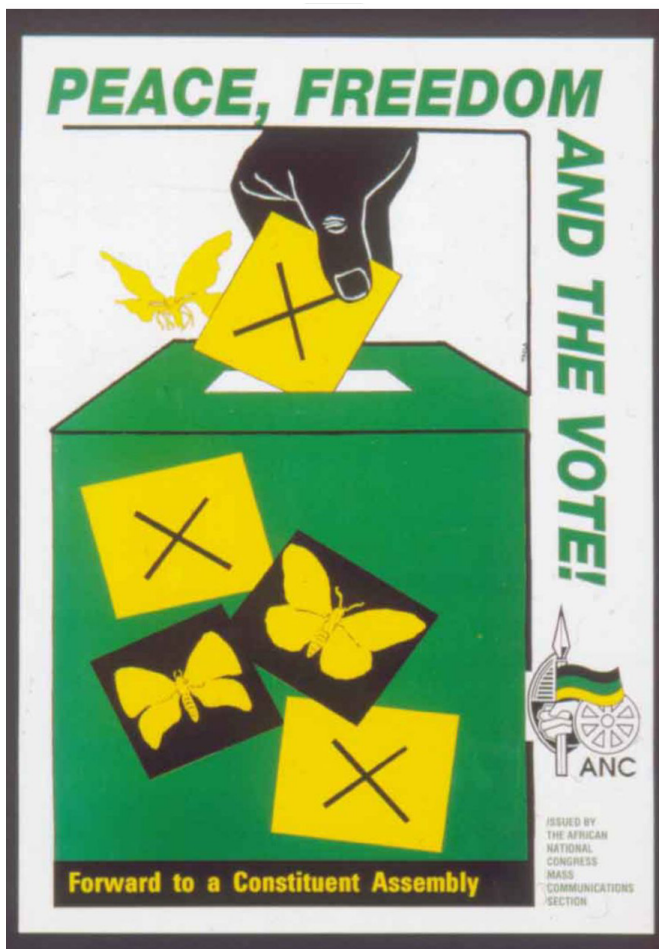
The apartheid regime entrenched racial privilege through a web of discriminatory laws, benefiting white people while systematically excluding the black majority.



**Cde Gaolathe Kgabo**

These privileges included:

1. Right to Vote – Reserved exclusively for white citizens, denying political representation to the black majority.
2. Social Status – White people were seen as superior; black South Africans were dehumanized and marginalized.
3. Quality Education – White schools were well-funded; black children were subjected to inferior Bantu Education.
4. Higher Wages – White workers were paid more for the same work, reinforcing



economic inequality.

5. Freedom of Movement – White citizens moved freely; black people were forced to carry passbooks (“dompas”) to restrict and control their movement.
6. Land Ownership – Over 80% of the land was reserved for white South Africans, deepening black poverty and displacement.

These benefits were the fruits of apartheid’s racially biased legal system—creating generational poverty, disempowerment, and exclusion for the black majority. The consequences of these injustices persist today.

Since 1994, under ANC leadership, South Africa has made significant progress toward building a non-racial, non-sexist, and democratic society. The adoption of the 1996 Constitution laid the foundation for equality, freedom, and human rights. But while political power has shifted, economic power remains largely in the hands of a white minority.

Ownership, control, and management of the economy reflect the enduring legacy of apartheid. Land remains unequally distributed, and poverty is still racially defined. The black majority continues to be excluded from the economic mainstream.

Anti-transformation groupings and certain political parties have shown that they cannot be trusted to represent the poor or the historically oppressed. With their neoliberal, imperialist ideology, they exist to preserve white privilege and block efforts to dismantle economic apartheid.

Organizations like AfriForum and elements of the U.S. government expose a broader agenda to destabilize transformation efforts. These alliances reflect remnants of apartheid-era thinking—those who have not accepted democracy and still seek to maintain white privilege at the expense of the black majority.

It is our generational duty as members of the ANC and the Mass Democratic Movement to unite all progressive forces and advance the National Democratic Revolution (NDR) to its logical conclusion—economic freedom.

We must unapologetically:

- Push for reindustrialization and impose export quotas on minerals to ensure local processing and job creation.
- Expand black participation in the economy and transform ownership patterns.
- Urgently implement the National Health Insurance (NHI), BELA Act, and Land Expropriation Without Compensation as tools to address past injustices and current inequalities.

We must purge counter-revolutionary forces like the DA from positions of influence within the Government of National Unity (GNU) to safeguard transformation and the democratic gains of 1994.

As we commemorate Freedom Day, let us remember: political freedom without economic liberation is incomplete. The struggle is not over.

The ANC has a moral and revolutionary obligation to continue the fight for justice, land, and dignity. The path is difficult, but our mission is clear.

Aluta Continua!•



# EXAMINING THE MEANING OF FREEDOM IN OUR SOCIETY AND WHY WE CHERISH THE IDEALS OF A FREE SOUTH AFRICA.

## WHAT DOES FREEDOM DAY MEAN TO YOU?



**Cde S Sithole**

“Freedom held a special place in south African history as it finally and formally marked the end of Apartheid. It meant all forms of discrimination were eventually repealed. According to former President Nelson Mandela freedom means not to be obstructed in leading a lawful life, Freedom means the ability to live freely from hindrances. Freedom also brought dignity to all who were discriminated against based on Race, Color, Sex, Gender and nationality. People who were allowed to share public places like Parks, Swimming pools, Toilets, shopping malls and beaches. Freedom meant everything for them and the country. For the first time schools were opened to all in the public and private schools.

During the Apartheid you had

to report yourself to the nearest police station when visiting one magisterial district to another according to group areas of act. Freedom of movement meant the end of this practice.

Freedom of association allows free speech belonging to any political party or association. Freedom means to be free from oppression and the opportunity to stand together as one as it embraced diversity. Freedom is the power or right to speak, act and change as one wants without hindrance.” •



**Cde AM (Knox) Seabi**

“Freedom can be defined as a state of being, which relates to the ability to participate in politics, economy, and social life without undue restrictions or discrimination exerted prior 1994. As a result, for me, Freedom Day means an ability to celebrate the

achievements of the democratic dispensation ushered in 1994, the adoption of the new constitution in 1996, which provides for the bill of rights.

Both the bill of rights and the constitution embrace the fundamental rights namely, freedom of speech, religion, movement, association and thought, which I cherish throughout my existence.” •



**Cde MP Makgato**

“Freedom day to me represents peace, unity as well as human dignity of all South Africans. Freedom day to me defines the day in which South African people became free, it is the day that commemorates the first elections where all South African citizens were able to vote regardless of race and the day on which the new constitution was introduced.” •

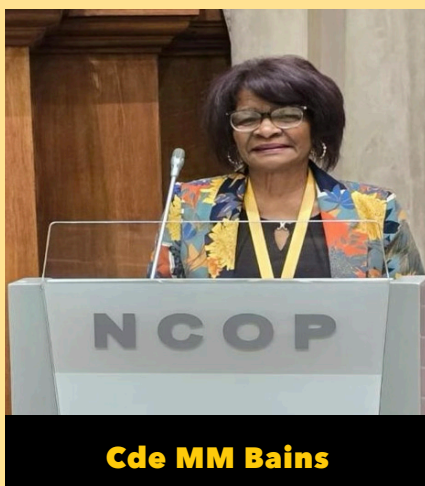
**Cde R Adams**

“The month of April is freedom month in our national calendar and for the liberation movement the African National Congress (ANC) we regard it as Heroes month in honour of Chris Hani, Oliver Tambo, Solomon Kalushi Mahlangu amongst others. Freedom month is a period of historical significance when we pause and reflect on the sacrifices of those who came before. As we ponder on their sacrifices, we proclaim that their sacrifices were not in vein.

The rights and freedoms we all enjoy today fundamentally improve the quality of life, opportunities, the lived experiences and the general optimism about the future direction of this country. The country is a better place today than it was before 1994. This invokes my optimism about the commitment of the people and the confidence in the capacity of the democratic order to secure a prosperous future for our children, dignified livelihood for all in particular the poor and vulnerable. This reminds me of the observation by our first democratically elected President, Nelson Mandela, when he said: “Our democracy must bring its material fruits to all, particularly the poor, marginalised and vulnerable. Our belief in the common good ultimately translates into a deep concern for those that suffer want and deprivation of any kind.” Nelson Mandela said this during a joint sitting of Parliament to mark ten years of democracy in Parliament, Cape Town on 10 May 2004.” •

Their blood nourished the freedom we enjoy today. Freedom Day, which is 27 April, is a day of celebration that represent progress in deepening advances of the democratic project. This day marks progress, hope and prosperity. Our democratic advances confirm the notion of democracy as development as renowned scholar Amartya Sen proclaimed. As we mark 30 years of democratic breakthrough we note that there is remarkable progress in the attainment of the freedom for the people of South Africa particularly the previously marginalized, oppressed and disenfranchised.

“Being raised in a rural area where I was a victim of exclusion in all its forms it suits me well to welcome the entire change that was established as stated in the Freedom Charter. This day is a Celebration

**Cde MM Bains**

of Democracy: It marks the establishment of a democratic government in South Africa, where all citizens gained the right to vote regardless of race. Never take your vote for granted! A time to Reflection on History: The day serves as a reminder of the struggles faced by many in the fight against apartheid. It encourages South Africans to reflect on their shared history, acknowledging both the pain of the past and the progress made since. Fostering of Unity and Reconciliation: Freedom Day is an occasion to promote national unity and reconciliation among diverse racial and cultural groups, fostering a spirit of togetherness and mutual respect. The Recognition of Rights and Freedoms: It highlights the importance of human rights, social justice, and equality.

It encourages ongoing dialogue and action to address existing inequalities and to protect the rights of all citizens. The day is A Call to Action: While celebrating the progress made, Freedom Day also serves as a reminder that the journey towards true equality and freedom is ongoing. It calls upon citizens to engage actively in the democratic process and work towards building a better future. Ultimately, Freedom Day is a day of both celebration and reflection, honoring the hard-won freedoms of the past while recognizing the work still needed to ensure that all South Africans can enjoy the benefits of democracy.” •



# MAN ON A MISSION

## 30 Years of Exile for the Freedom of his Nation

### BOOK REVIEW

**Cde Saul Pelle**

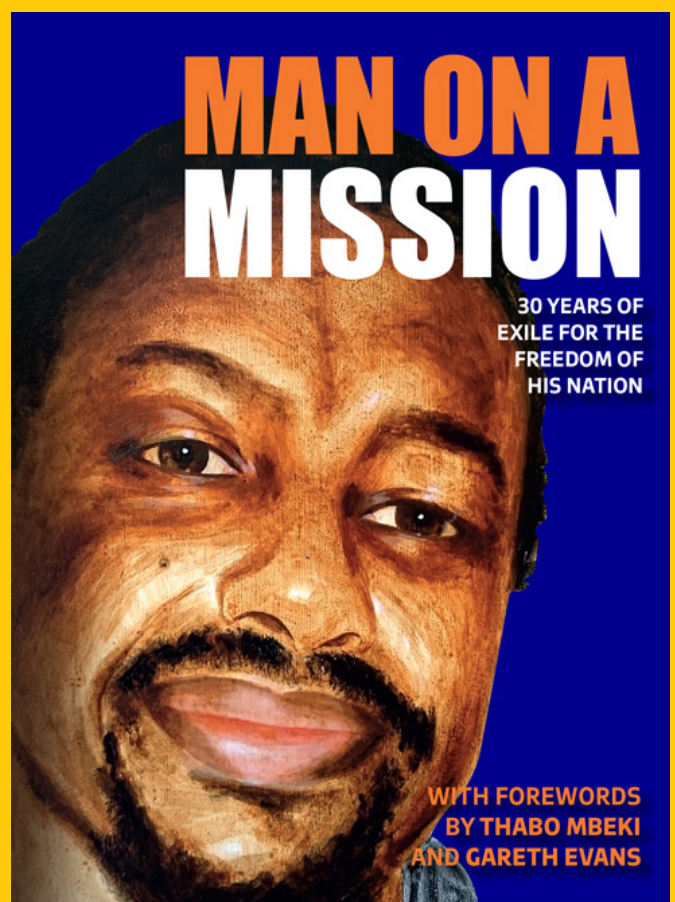
*"We are all visitors to this time,  
this place  
we are just passing through  
Our purpose here is to observe,  
to learn  
to grow  
to love...*

*and then we return home"*

**Aboriginal proverb**

**A**mbassador Eddie Sonwabo Funde spent the better part of his adult life in Australia as the first Chief Representative of the African National Congress (ANC). It was no wonder that when we first met in Sydney in May 1989, Eddie recited this above proverb, demonstrating his affinity with the Aborigines, their lore, their tradition, their culture. But his story, full of action and high drama is not only focused on the country also referred to as "Down Under" but stretches all the way to Tanzania, Zambia, Russia and beyond.

His autobiography, *Man on a Mission: 30 years of exile for the freedom of his nation*, provides an interesting and informative account of Eddie Funde's life and his contribution to the processes, at home and abroad, which brought about the historically important transition from apartheid rule to a democratic order.



As a young boy growing up in Orlando East, SOWETO, Eddie never thought that he would spend most of his life in exile, away from his family and his people. As a teenager, Eddie was deeply immersed in the struggle against apartheid and consequently became an enemy of the state police. After getting a tip that the police were searching for him, Eddie was forced to hastily leave the country – unbeknown to him – he would only return 30 years later.

His is a fascinating narrative of a journey travelled by one of our struggle fighters, commencing during the 1940's and ending at the beginning of the third decade of our democracy – a period of over fifty years. This includes his brief stay in Botswana, his struggle work in Zambia, his studies and getting his degree in Russia, his work as ANC Chief Representative in Australia, his ambassadorship in Germany and the serious accident that saw him using a wheelchair, and finally coming back home.

Eddie dedicates this book to, among others, all Chief Representatives of the ANC, their deputies, staff and supporters in the respective countries that hosted the South African liberation fighters prior to 1994.

This autobiography has two Forewords, one by Former SA President Thabo Mbeki and the other by Former Minister of Foreign Affairs of Australia Gareth Evans. In honest, ardent and measured tones, the two are inexhaustible leaders, one from the African continent and the other from Australia, regarded as the smallest continent on earth.

This is what Mbeki says about : “In this context, Eddie Funde and his comrades helped to build the trained professionals cadre which a democratic South Africa. They acted to consolidate the unity, cohesion and comradeship between the student and military youth in the ANC and to strengthen links and ensure coordinated action between the progressive youth echelons in exile and those at home.”

In his foreword Gareth Evans explains: “Eddie Funde’s book has triggered for me a flood of happy memories. How could I ever forget that

scene he paints so well in his opening pages: when I stood alongside him and Nelson Mandela on the steps of the Opera House in 1990, in front of tens of thousands of cheering Australians, all of us ecstatic at the birth of the new democratic South Africa that we were witnessing after so many years of dark struggle, and so many fears that the price of democracy was going to have to be terrible, further bloodshed?

Writing on the failed attempt on his life on 27 January 1989, Eddie writes: “...two gunmen opened fire on my house in the Sydney suburb of Burwood shortly after I had returned home after addressing a meeting.” Fortunately, the assailants failed in their assignment.

Instead of venomous hatred and bravado, Eddie reasons out the attack without rancour or bitterness: “The attack on my home was an indication of our (ANC) success in the region. Since OR Tambo’s landmark visit (Australia) in 1987, it had become increasingly clear that the ANC was winning the war against the apartheid propaganda machine and the tide was turning to such an extent that the regime was taking desperate measures.

“It was now clear to most people that the ANC was the leading liberation organisation in South Africa but there were still people out there who did not want to accept that fact.”

Sadly, Eddie passed away on 22 May 2018 at the ripe age of 75.

***A must read, this autobiography is published by Sifiso Publishers. @ [www.sifisopublishers.africa](http://www.sifisopublishers.africa).***