



## **Boer Volkstaat; or Jus Sanguinis EU Citizenship for African White Refugees Petition Justifications:**

- ❖ International Law, Jus Sanguinis, Just War Theory; S. 235 of the SA Constitution, 23 April 1994 Accord on Afrikaner Self-Determination, etc.
- ❖ Just War TRC Fraud: African National Congress (ANC) & Anti-Apartheid Movement (AAM) Truth & Reconciliation (TRC) Fraud.
- ❖ Population Policy Friction Theory Common Sense: Peak Oil GeoPoLegal Military Necessity of Ethno-Cultural Secession & Economic Relocalisation.

**Submitted to Stamvader Nations & NATO Military Committee:**



“All the great nations of the earth have what the Jews call a Diaspora”, and nations have “special and residual obligation(s) toward them”, which “include recognizing their right to citizenship”. -- Conservative MP Quintin Hogg, Baron Hailsham of St. Marylebone, announcing his support for right of return legislation in Britain<sup>1</sup>.

“The Dutch government ‘has a very special responsibility towards all South Africans of Dutch descent.’” -- Kees van der Staaij, Staatkundig-Gereformeerde Party, in response to a Jus Sanguinis Right of Return letter from Boers, to Geert Wilders<sup>2</sup>

“If a security breakdown occurred it is likely to be brought on by environmental destruction and a population boom, coupled with technology and radical Islam. The result for Britain and Europe could be like the 5th century Roman empire facing the Goths and the Vandals.” -- Rear Admiral Chris Parry, Head: Development, Concepts and Doctrine Centre, Ministry of Defence, 2006<sup>3</sup>

“Karl Marx had it wrong. Class has, to be sure, been a major factor in history; but class itself is a derivative concept that is based on the ultimate causative power in history: sex. Marx’s famous formulation must be revised: The history of all hitherto existing society is the history of struggles based on the division of our species into two sexes, jealousies emanating from this division, exaggerations of the differences between the sexes, misunderstandings about sexual reproductive power, and metaphors derived from sex. Together, these closely related matters constitute the most important, but largely neglected, set of motive forces in human history. Control -- or the claim of control -- over the means of reproduction has been even more fundamental to history than has control of the means of production.” -- *Eve’s Seed: Biology, the Sexes and the Course of History*, by Robert McElvaine

“We must all understand that the most potent weapons of war are the penis and the womb. Therefore, if you cannot convince a group to control its population by discussion, debate, intelligent analysis etc., you must consider their action in using the penis and the womb to increase population an act of war.” -- Jason G. Brent, Attorney and author of *Humans: An Endangered Species*

“Population control will be difficult enough to achieve peacefully if society has merely to deal with families that differ in their desire to have children. If groups larger than the family assert their intention to exceed community norms, the difficulty in achieving population control will be greatly compounded. This problem is often stated as a racial problem. Some exponents of “Black Power” identify all proposals to control population as “genocide” and call upon blacks to engage in a breeding war” -- Garrett Hardin, *Stalking the Wild Taboo: Population, Biology and the Law*, p.231

“With complete freedom in reproduction, conscientious people will be eliminated.” -- Garrett Hardin, *The Feast of Malthus: Living within Limits* and *The Tragedy of the Commons*

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<sup>1</sup> Joppke, Christian, *Immigration and the Nation-State*; The United States, Germany and Great Britain, Oxford, Oxford University Press, 1999, p.110

<sup>2</sup> *Bange Zuid-Afrikanen smeken om Wilders’ hulp*, Casper Naber & Axel Veldhuizen, *Algemene Dagblad*, 23/04/2010  
<http://why-we-are-white-refugees.blogspot.com/2010/04/help-asseblief-graaf-wilders-royal.html>

<sup>3</sup> <http://www.londonpatriot.org/2011/02/22/the-new-goths-2012-time-is-running-down/>

“What is the greater danger – nuclear warfare or the population explosion? The latter absolutely! To bring about nuclear war, someone has to DO something; someone has to press a button. To bring about destruction by overcrowding, mass starvation, anarchy, the destruction of our most cherished values—there is no need to do anything. We need only do nothing except -- breed. And how easy it is to do nothing.” -- *Isaac Asimov*

‘The exponential and explosive growth of the non-White population of the earth – which effectively doubles itself every 34 years (compared with White population which now only doubles itself every 200 years), means that by the year 2100, only three per cent of the earth’s population will be White. From 1900 to 2100 – a period of 200 years, the proportion of Whites on earth will have dropped from 30 per cent to three percent.’ -- *Wake Up Whitey! African White Refugee Canaries in the International Ethno-Cultural Geopolitical Coalmine*

‘As far as relations with the other peoples of SA the National Party believed that its interests could be best served by following a policy of “separateness” – or apartheid. **Only in this manner, would the whites in general – and Afrikaners in particular – avoid being overwhelmed by the numerical superiority of the black peoples of our country. Only in this manner would they be able to maintain their own identity and their right to rule themselves (..), because any other course would inevitably lead to inter-racial conflict.**’ -- Submission to Truth and Reconciliation Commission (TRC) by National Party Leader, President F.W. de Klerk<sup>4</sup>

“The agricultural department of a bank in South Africa has calculated the per capita murder rate of ethno-European farmers to be four (4) times greater than the average murder rate for the population of South Africa.” -- *GenocideWatch Report, 2002*

“The Committee also interviewed 15 prosecutors -- all of them state advocates -- in Bloemfontein, Capetown, Kimberley, Pietermaritzburg and Pretoria. They were unanimously of the view that .... the degree of violence and cruelty during farm attacks was exceedingly high. Most state advocates attributed this extreme violence to racial hatred.” -- *Report: Committee of Enquiry into Farm Attacks, July 2003*<sup>5</sup>

“We have 50 million Muslims in Europe. There are signs that Allah will grant Islam victory in Europe without swords, without guns, without conquests. The 50 million Muslims of Europe will turn it into a Muslim continent within a few decades.” -- *Moammar Gadhafi, 10/04/2006*

“In fact, let us deal with this “racist” label right now. It is *not* racist to defend your country against an obvious and growing threat. It is *not* racist to defend your culture, your heritage, and your traditions. It is *not* racist to work to ensure a democratic future for your children and grandchildren. If you choose not to defend your country, your culture and the democratic future of your children, (..) there is no getting away from the label I have for you. You are a traitor and a betrayer of your country, a betrayer of your culture, and a betrayer of our yet unborn children.” -- *Paul Weston: “We Will Hold You to Account” for Islamicization of Europe*<sup>6</sup>, Amsterdam Freedom of Speech Rally

<sup>4</sup> Submission to Truth & Reconciliation Commission by National Party Leader, F.W. de Klerk

<sup>5</sup> <http://why-we-are-white-refugees.blogspot.com/2010/09/sa-farm-attacks-wwwsa-farm-attacksconr.html>

<sup>6</sup> <http://gatesofvienna.blogspot.com/2010/10/we-will-hold-you-to-account.html>

# Numerical Significance of 10/31/16

## 10: 10 October 1825

### Birth of a Boer President: Paul Kruger:

Stephanus Johannes Paulus Kruger (10 October 1825 - 14 July 1904), better known as Paul Kruger, or Uncle Paul (Afrikaans: "Oom Paul") was State President of the South African Republic (Transvaal), four times. He gained international renown as the face of Boer resistance against the British during the South African or Second Boer War (1899-1902). Kruger was also instrumental in the formation of the Kruger National Park, after advocating the policy of setting aside specific areas for animals to proliferate without human interference. Kruger was a descendant of German immigrants to South Africa. His ancestor, Jacobus Krüger, emigrated from Berlin to South Africa in 1713 to work as a mercenary for the Dutch East India Company (VOC). There are streets and squares named after Kruger in Dutch towns and cities. In Amsterdam's *Transvaalbuurt* where most of the names of the streets and squares are taken from the Boer wars there is a *Krugerstraat* and a *Krugerplein*. There are other "*Transvaalbuurts*" in other Dutch towns and cities. These names were given some years after the Second Boer War.

## 31: 31 October 1517

### Martin Luther Posts 95 Theses on door of Castle Church, sparking the Protestant Reformation

The *95 Theses on the Power and Efficacy of Indulgences*, is widely regarded as the primary catalyst for the Protestant Reformation. Luther considered the doctrine of indulgences to be religious corruption. The sale by the church of indulgences (forgiveness) made the church huge profits. The archbishop of Mainz, Albert of Brandenburg, sponsored such a sale in 1517 to pay the pope for his appointment to Mainz and for the construction of Saint Peter's in Rome. He selected Johann Tetzel, a Dominican friar, to preach the indulgences and collect the revenues. When Tetzel arrived in Saxony, Luther posted his famous 95 theses on the door of the church of All Saints ("Castle Church"), at Univ. of Wittenberg. Copies of the 95 theses quickly spread throughout Europe and unleashed a storm of controversy. The Saxon Dominican provincial charged Luther with heresy, and he was summoned to appear in Augsburg before the papal legate, Cardinal Cajetan. Refusing to recant, he fled to Wittenberg, seeking the protection of the elector Frederick III, (Frederick the Wise) of Saxony. When the Wittenberg faculty sent a letter to Frederick declaring its solidarity with Luther, the elector refused to send Luther to Rome, where he would certainly meet imprisonment or death.

## 16: 16 December 1838

### Battle of Blood River: The Day of the Vow: Afrikaner's Covenant with God

The Battle of Blood River, so called due to the colour of water in the Ncome River turning red from blood, (Afrikaans: *Slag van Bloedrivier*; Zulu: *iMpi yaseNcome*) was fought between 470 Voortrekkers led by Andries Pretorius, and an estimated 10,000-15,000 Zulu attackers on the bank of the Ncome River on 16 December 1838, in what is today KwaZulu-Natal, South Africa. Casualties amounted to three thousand of King Dingane's soldiers dead, including two Zulu princes competing with prince Mpande for the Zulu throne. Three Trekker commando members were lightly wounded, including Pretorius himself. The besieged Voortrekkers took a public vow (or covenant) together before the battle, led by either Andries Pretorius or Sarel Cilliers. In return for God's help in obtaining victory, they promised to build a church. Participants also vowed that they and their descendants would keep the day as a holy Sabbath. In 1994, the ANC Government unilaterally changed the name to the 'Day of Reconciliation', while escalating their government sponsored population explosion of poverty and misery 'breeding war', as a tactic of war!

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- [d] ONLINE: Updated List of Names of Farmers/Small Holders Murdered since 1994<sup>8</sup>, as compiled by Adriana Stuijt.

## **Research, Compilation and Admin Info:**

Research, compilation and editing done by Lara Johnstone and Hendrik du Plessis.

The Jus Sanguinis website ([www.jussanguinis.com](http://www.jussanguinis.com)) is sponsored by emigrated South African International corporate attorney in New Zealand and United States of America, Dr. Jay-D Olivier. Read/Download Briefing Paper at: [www.jussanguinis.com](http://www.jussanguinis.com).

Direct link: [www.african-white-refugees.co.nr](http://www.african-white-refugees.co.nr)

<sup>7</sup> <http://www.thepetitionsite.com/1/minister-of-citizenship-immigration-canada>

<sup>8</sup> [http://www.jussanguinis.com/BP/E\\_Farm-Murders.htm](http://www.jussanguinis.com/BP/E_Farm-Murders.htm)

**Boer Volkstaat; or Jus Sanguinis EU Citizenship for African White Refugees Founding Petitioners Hereby Petition their Relevant EU Progenitor Nations for:**

**(A)**

**International and EU Political and Legal Recognition for Volksraad Verkiesing Kommissie (VVK) elections & negotiations for a Boer Volkstaat in South Africa;**

**Or in the absence thereof**

**(B)**

**Jus Sanguinis Right-of-Return legislation by all relevant EU nations, for their African White Refugees descendants.**

**Volkstaat Secession / Jus Sanguinis Justifications:**

- (i) International Law: Jus Sanguinis, Right-of-Return, International Covenant on Civil, Political, Economic, Social & Cultural Rights, etc;**
- (ii) S. 235 of the SA Constitution & Accord on Afrikaner Self-Determination between the Freedom Front, the African National Congress and the South African Government/National Party;**
- (iii) Just War TRC Fraud: ANC & Anti-Apartheid Movement (AAM) Truth & Reconciliation Fraud**
- (iv) Population Policy Friction Theory Common Sense: Peak Oil GeoPoLegal Military Necessity of Ethno-Cultural Secession and Economic Relocalisation.**

# **Boer Volkstaat 10/31/16 Theses: 05-16 December 2010 Campaign:**

## **Boer Volkstaat; or Jus Sanguinis EU Citizenship for African White Refugees Petition & Briefing Paper submitted to:**

### **05-06: Kingdom of Netherlands / Koninkrijk der Nederlanden:**

c/o H.E. Z.E. dhr. Rob de Vos, Koninkrijk der Nederlanden Ambassadeur, Netherlands Embassy, Pretoria, RSA, on 05 December 2010: Request for Transparent Official Forwarding of African White Refugees Petition to Officials and citizens of the Kingdom of Netherlands / Koninkrijk der Nederlanden: Volkstaat Secession in South Africa; or Jus Sanguinis (Right of Blood) Netherlands Citizenship for African White Refugees<sup>9</sup> [CC: Judge James Russel, Federal Court, Canada: Ref: 24 Nov 2010 ruling in Docket: IMM-4423-09<sup>10</sup>: Minister of Immigration and Brandon Huntley (ii) Dr. Gregory Stanton, Genocide Watch]

- (1) HRH Queen Beatrix, Koninkrijk der Nederlanden<sup>11</sup>
- (2) HRH Prince of Orange, Koninkrijk der Nederlanden<sup>12</sup>
- (3) HRH Prince Constantijn, Koninkrijk der Nederlanden<sup>13</sup>
- (4) HRH Princess Laurentien, Koninkrijk der Nederlanden<sup>14</sup>
- (5) HRH Princess Magriet, Koninkrijk der Nederlanden<sup>15</sup>
- (6) HRH Princess Maxima, Koninkrijk der Nederlanden<sup>16</sup>
- (7) Mr. Pieter van Vollenhoven, Koninkrijk der Nederlanden<sup>17</sup>
- (8) Mr. Geert Wilders, Partij voor de Vrijheid (PVV)<sup>18</sup>
- (9) Mr. Kees van der Staaij, Staatkundige Gereformeerde Partij (SGP)<sup>19</sup>
- (10) Mr. Mark Rutte, People's Party for Freedom and Democracy (VVD)<sup>20</sup>
- (11) Mr. Job Cohen, Labour Party (PvdA)<sup>21</sup>
- (12) Ms. Sadhia Rafi, European Legal Network on Asylum Netherlands Coordinator, from VluchtelingenWerk Nederland / Dutch Council for Refugees<sup>22</sup>

<sup>9</sup> [http://www.jussanguinis.com/JS-RoR/nl/Amb-Pta\\_Rob-de-Vos.htm](http://www.jussanguinis.com/JS-RoR/nl/Amb-Pta_Rob-de-Vos.htm)

<sup>10</sup> Transcript of IRB RULING: MA8-04910 at: <http://why-we-are-white-refugees.blogspot.com/2009/09/transcript-of-irb-william-davis-ruling.html>

Transcript of Judge Russel IMM-4423-09 Ruling: <http://why-we-are-white-refugees.blogspot.com/2010/11/imm-4423-09-judge-james-russell-24.html>

<sup>11</sup> [http://www.jussanguinis.com/JS-RoR/nl/HRH\\_Queen-Beatrix.htm](http://www.jussanguinis.com/JS-RoR/nl/HRH_Queen-Beatrix.htm)

<sup>12</sup> [http://www.jussanguinis.com/JS-RoR/nl/HRH\\_Prince-of-Orange.htm](http://www.jussanguinis.com/JS-RoR/nl/HRH_Prince-of-Orange.htm)

<sup>13</sup> [http://www.jussanguinis.com/JS-RoR/nl/HRH\\_Prince-Constantijn.htm](http://www.jussanguinis.com/JS-RoR/nl/HRH_Prince-Constantijn.htm)

<sup>14</sup> [http://www.jussanguinis.com/JS-RoR/nl/HRH\\_Princess-Laurentien.htm](http://www.jussanguinis.com/JS-RoR/nl/HRH_Princess-Laurentien.htm)

<sup>15</sup> [http://www.jussanguinis.com/JS-RoR/nl/HRH\\_Princess-Margriet.htm](http://www.jussanguinis.com/JS-RoR/nl/HRH_Princess-Margriet.htm)

<sup>16</sup> [http://www.jussanguinis.com/JS-RoR/nl/HRH\\_Princess-Maxima.htm](http://www.jussanguinis.com/JS-RoR/nl/HRH_Princess-Maxima.htm)

<sup>17</sup> [http://www.jussanguinis.com/JS-RoR/nl/HRH\\_Pieter-van-Hollenhoven.htm](http://www.jussanguinis.com/JS-RoR/nl/HRH_Pieter-van-Hollenhoven.htm)

<sup>18</sup> [http://www.jussanguinis.com/JS-RoR/nl/PVV\\_Geert-Wilders.htm](http://www.jussanguinis.com/JS-RoR/nl/PVV_Geert-Wilders.htm)

<sup>19</sup> [http://www.jussanguinis.com/JS-RoR/nl/SGP\\_Kees-vd-Staij.htm](http://www.jussanguinis.com/JS-RoR/nl/SGP_Kees-vd-Staij.htm)

<sup>20</sup> [http://www.jussanguinis.com/JS-RoR/nl/VVD\\_Mark-Rutte.htm](http://www.jussanguinis.com/JS-RoR/nl/VVD_Mark-Rutte.htm)

<sup>21</sup> [http://www.jussanguinis.com/JS-RoR/nl/PvdA\\_Job-Cohen.htm](http://www.jussanguinis.com/JS-RoR/nl/PvdA_Job-Cohen.htm)

- (13) Prof. Mr. Ben Vermeulen, Professor Constitutional and Administrative Law, Vrije Universiteit Amsterdam, European Legal Network on Asylum (ELENA) Refugee Law Expert<sup>23</sup>
- (14) Prof. Mr. Cees Groenedijk, Katholieke Universiteit Nijmegen, European Legal Network on Asylum (ELENA) Refugee Law Expert<sup>24</sup>
- (15) Permanente Commissie van Deskundigen in Internationaal vreemdelingen Vluchtelingen en strafrecht, European Legal Network on Asylum (ELENA) Refugee Law Experts<sup>25</sup>
- (16) Dr. Mr. Thomas Spijkerboer, Vrije Universiteit Amsterdam, European Legal Network on Asylum (ELENA) Refugee Law Expert<sup>26</sup>
- (17) Board of Directors, Federatie van Vluchtelingen-Organisaties in Nederland (VON), Federation of Refugee Organisations in Netherlands<sup>27</sup>
- (18) Board of Directors, Greenpeace International<sup>28</sup>
- (19) Prof. Gerard-Rene de Groot, Maastricht University, Jus Sanguinis/Nationality Law Expert<sup>29</sup>
- (20) UN High Commissioner for Refugees, Regional UNHCR Office in Den Haag<sup>30</sup>

### Responses:

- ❖ 06-12-2010: Koninkrijk der Nederlanden Ambassade, (i) Capetown Consulate & (ii) Netherlands Embassy, Pretoria.
- ❖ 07-12-2010: Staatskundige Gereformeerde Partij (SGP) Tweedekamer.NL.
- ❖ 21-12-2010: Wouter Jurgens, Head of Political Section, Royal Netherlands Embassy Pretoria<sup>31</sup>.
- ❖ 06-12-2010: High Commissioner Ms. Adele Dion, Canadian High Commission Pretoria.

## 07-08: French Republic / Republique Francaise:

c/o H.E. Hon. Jacques Lapouge, Republique Francaise Ambassador, French Embassy, Pretoria, RSA, on 07 December 2010: **Request for Transparent Official Forwarding of African White Refugees Petition to Officials and citizens of the French Republic / Republique Francaise: Volkstaat Secession in South Africa; or Jus Sanguinis (Right of Blood) French Citizenship for African White Refugees**<sup>32</sup>: [CC: Judge James Russel, Federal Court, Canada: Ref: 24 Nov 2010 ruling in Docket: IMM-4423-09<sup>33</sup>: Minister of Immigration and Brandon Huntley (ii) Dr. Gregory Stanton, Genocide Watch]

- (1) President Nicolas Sarkozy, Elysee Palace, Paris<sup>34</sup>
- (2) Jacques Chirac & Jean-Francois Cope, Union pour un Mouvement Populaire / Union for a People's Movement (UMP)<sup>35</sup>
- (3) Jean-Marie Le Pen, Front National (FN) / National Front<sup>36</sup>
- (4) Cecile Duflot, The Greens / Les Verts (VEC / LV)<sup>37</sup>

<sup>22</sup> [http://www.jussanguinis.com/JS-RoR/nl/ELENA\\_Dutch-Cnl-for-Refugees.htm](http://www.jussanguinis.com/JS-RoR/nl/ELENA_Dutch-Cnl-for-Refugees.htm)

<sup>23</sup> [http://www.jussanguinis.com/JS-RoR/nl/ELENA\\_Ben-Vermeulen-Prof.htm](http://www.jussanguinis.com/JS-RoR/nl/ELENA_Ben-Vermeulen-Prof.htm)

<sup>24</sup> [http://www.jussanguinis.com/JS-RoR/nl/ELENA\\_Cees-Groenedijk-Prof.htm](http://www.jussanguinis.com/JS-RoR/nl/ELENA_Cees-Groenedijk-Prof.htm)

<sup>25</sup> [http://www.jussanguinis.com/JS-RoR/nl/ELENA\\_Permt-Comm-Refugee-Law-Experts.htm](http://www.jussanguinis.com/JS-RoR/nl/ELENA_Permt-Comm-Refugee-Law-Experts.htm)

<sup>26</sup> [http://www.jussanguinis.com/JS-RoR/nl/ELENA\\_Thomas-Spijkerboer-Dr.htm](http://www.jussanguinis.com/JS-RoR/nl/ELENA_Thomas-Spijkerboer-Dr.htm)

<sup>27</sup> [http://www.jussanguinis.com/JS-RoR/nl/VON\\_Fed-Refugee-Orgs.htm](http://www.jussanguinis.com/JS-RoR/nl/VON_Fed-Refugee-Orgs.htm)

<sup>28</sup> <http://www.jussanguinis.com/JS-RoR/nl/Greenpeace-Intl-Brd-Dirs.htm>

<sup>29</sup> <http://www.jussanguinis.com/JS-RoR/nl/Gerard-Rene-de-Groot-Prof.htm>

<sup>30</sup> <http://www.jussanguinis.com/JS-RoR/nl/UNHCR-Den-Haag.htm>

<sup>31</sup> [http://www.jussanguinis.com/JS-RoR/nl/Amb-Pta\\_Rob-de-Vos.htm](http://www.jussanguinis.com/JS-RoR/nl/Amb-Pta_Rob-de-Vos.htm)

<sup>32</sup> [http://www.jussanguinis.com/JS-RoR/fr/Amb\\_Jacques-Lapouge.htm](http://www.jussanguinis.com/JS-RoR/fr/Amb_Jacques-Lapouge.htm)

<sup>33</sup> Transcript of IRB RULING: MA8-04910 at: <http://why-we-are-white-refugees.blogspot.com/2009/09/transcript-of-irb-william-davis-ruling.html>

Transcript of Judge Russel IMM-4423-09 Ruling: <http://why-we-are-white-refugees.blogspot.com/2010/11/imm-4423-09-judge-james-russell-24.html>

<sup>34</sup> <http://www.jussanguinis.com/JS-RoR/fr/President-Nicolas-Sarkozy.htm>

<sup>35</sup> [http://www.jussanguinis.com/JS-RoR/fr/UMP\\_J-Chiraq--JF-Cope.htm](http://www.jussanguinis.com/JS-RoR/fr/UMP_J-Chiraq--JF-Cope.htm)

<sup>36</sup> [http://www.jussanguinis.com/JS-RoR/fr/FN\\_Jean-Marie-Le-Pen.htm](http://www.jussanguinis.com/JS-RoR/fr/FN_Jean-Marie-Le-Pen.htm)

- (5) Philippe de Villiers, Movement for France / Mouvement pour la France (MPF)<sup>38</sup>
- (6) Martine Aubry, Socialist Party / Parti Socialiste (PS)<sup>39</sup>
- (7) Herve Morin, New Centre / Nouveau Centre (NC) / European Social Liberal Party / Parti Social Liberal Europeen (PSLE)<sup>40</sup>
- (8) Frederic Nihous, Hunting, Fishing, Nature, Tradition / Chasse, Peche, Nature, Traditions (CPNT)<sup>41</sup>
- (9) Gilles Piquois, European Legal Network on Asylum (ELENA) Coordinator for France<sup>42</sup>
- (10) Francois Julien - Laferriere, ELENA Refugee Law Expert, Professor in Public Law at the Universite de Paris-Sud<sup>43</sup>
- (11) Denis Alland, ELENA Refugee Law Expert, Professor in Public Law at the Universite Pantheon-Assas Paris II<sup>44</sup>
- (12) Jacqueline Benassayag, France Terre d'Asile, ELENA Refugee Assistance Org.<sup>45</sup>
- (13) Catherine Teitgen-Colly, ELENA Refugee Law Expert, Professor in Public Law at the Université de Paris-Sud<sup>46</sup>
- (14) Alexis Spire, EU Democracy Observatory (EUDO) on Citizenship Expert, Center National de La Recherche Scientifique, Universite Lille 2 Droit et Sante<sup>47</sup>
- (15) Patrick Weil, EUDO Citizenship Expert, Directeur de Recherche au CNRS, Université Paris I - Panthéon-Sorbonne<sup>48</sup>
- (16) Christophe Bertossi, EUDO Citizenship Expert, Director of the "Migrations, Identities, Citizenship" Program, French Institute of Intl Relations - Ifri (Paris).<sup>49</sup>
- (17) Board of Directors, Forum réfugiés<sup>50</sup>
- (18) Jean H. Laherrère & Xavier Chavanne, Membre d'ASPO France, Membre d'ASPO: Association for the Study of Peak Oil and Gas<sup>51</sup>

## Responses:

- ❖ 10-12-2010: French Institute of International Relations - Ifri (Paris).
- ❖ 10-12-2010: France Terre d'Asile.

## 09-10: Fed. Republic of Germany / Bundesrepublik Deutschland:

c/o Amb. H.E. Hon. Dieter W. Haller, Federal Republic of Germany Embassy, on 10 December 2010: Request for Transparent Official Forwarding of African White Refugees Petition to Officials and citizens of the Federal Republic of Germany / Bundesrepublik Deutschland: Volkstaat Secession in South Africa; or Jus Sanguinis (Right of Blood) German Citizenship for African White Refugees<sup>52</sup>: [CC: Judge James Russel, Federal Court, Canada: Ref: 24 Nov

<sup>37</sup> [http://www.jussanguinis.com/JS-RoR/fr/LV\\_Cecile-Duflot.htm](http://www.jussanguinis.com/JS-RoR/fr/LV_Cecile-Duflot.htm)

<sup>38</sup> [http://www.jussanguinis.com/JS-RoR/fr/MPF\\_Philippe-de-Villiers.htm](http://www.jussanguinis.com/JS-RoR/fr/MPF_Philippe-de-Villiers.htm)

<sup>39</sup> [http://www.jussanguinis.com/JS-RoR/fr/PS\\_Martine-Aubry.htm](http://www.jussanguinis.com/JS-RoR/fr/PS_Martine-Aubry.htm)

<sup>40</sup> [http://www.jussanguinis.com/JS-RoR/fr/NC\\_Herve-Morin.htm](http://www.jussanguinis.com/JS-RoR/fr/NC_Herve-Morin.htm)

<sup>41</sup> [http://www.jussanguinis.com/JS-RoR/fr/CPNT\\_Frederic-Nihous.htm](http://www.jussanguinis.com/JS-RoR/fr/CPNT_Frederic-Nihous.htm)

<sup>42</sup> [http://www.jussanguinis.com/JS-RoR/fr/ELENA\\_Gilles-Piquois.htm](http://www.jussanguinis.com/JS-RoR/fr/ELENA_Gilles-Piquois.htm)

<sup>43</sup> [http://www.jussanguinis.com/JS-RoR/fr/ELENA\\_FJ-Laferriere-Prof.htm](http://www.jussanguinis.com/JS-RoR/fr/ELENA_FJ-Laferriere-Prof.htm)

<sup>44</sup> [http://www.jussanguinis.com/JS-RoR/fr/ELENA\\_Dennis-Alland-Prof.htm](http://www.jussanguinis.com/JS-RoR/fr/ELENA_Dennis-Alland-Prof.htm)

<sup>45</sup> [http://www.jussanguinis.com/JS-RoR/fr/FTDA\\_Jacqueline-Benassayag.htm](http://www.jussanguinis.com/JS-RoR/fr/FTDA_Jacqueline-Benassayag.htm)

<sup>46</sup> [http://www.jussanguinis.com/JS-RoR/fr/ELENA\\_Catherine-Teitgen-Colly.htm](http://www.jussanguinis.com/JS-RoR/fr/ELENA_Catherine-Teitgen-Colly.htm)

<sup>47</sup> [http://www.jussanguinis.com/JS-RoR/fr/CNRS\\_Alexis-Spire.htm](http://www.jussanguinis.com/JS-RoR/fr/CNRS_Alexis-Spire.htm)

<sup>48</sup> [http://www.jussanguinis.com/JS-RoR/fr/CNRS\\_Patrick-Weil.htm](http://www.jussanguinis.com/JS-RoR/fr/CNRS_Patrick-Weil.htm)

<sup>49</sup> [http://www.jussanguinis.com/JS-RoR/fr/IFRI\\_Christophe-Bertossi.htm](http://www.jussanguinis.com/JS-RoR/fr/IFRI_Christophe-Bertossi.htm)

<sup>50</sup> <http://www.jussanguinis.com/JS-RoR/fr/Forum-refugies.htm>

<sup>51</sup> <http://www.jussanguinis.com/JS-RoR/fr/ASPO-France.htm>

<sup>52</sup> <http://www.jussanguinis.com/JS-RoR/de/Amb-Dieter-Haller.htm>

2010 ruling in Docket: IMM-4423-09<sup>53</sup>: Minister of Immigration and Brandon Huntley (ii) Dr. Gregory Stanton, Genocide Watch]

- (1) Chancellor Angela Merkel & Federal Ministers of State, c/o State Secretary Ulrich Wilhelm, Head of the Press & Information Office<sup>54</sup>
- (2) H.H. Princess Gloria von Thurn und Taxis, Princess Maria Theresia von Thurn und Taxis, Princess Elisabeth von Thurn und Taxis, Prinz Albert von Thurn und Taxis<sup>55</sup>
- (3) Horst Seehofer, Christian Social Union of Bavaria / Christlich-Soziale Union in Bayern<sup>56</sup>
- (4) Guido Westerwelle, Free Democratic Party (FDP) / Freie Demokratische Partei<sup>57</sup>
- (5) Sigmar Gabriel & Thilo Sarrazin, Social Democratic Party of Germany / Sozialdemokratische Partei Deutschlands<sup>58</sup>
- (6) Rolf Schlierer, The Republicans / Die Republikaner (REP)<sup>59</sup>
- (7) Gesine Lotzsch & Klaus Ernst, The Left / Die Linke<sup>60</sup>
- (8) Udo Voigt, National Democratic Party of Germany / Nationaldemokratische Partei Deutschlands (NPD)<sup>61</sup>
- (9) Sebastian Frankenberger, Ecological Democratic Party / Okologisch-Demokratische Partei (ODP)<sup>62</sup>
- (10) Claudia Roth & Cem Ozdemir, Alliance '90/The Greens / Bündnis 90/Die Grünen<sup>63</sup>
- (11) Prof. Dr. Holger Hoffmann, European Legal Network on Asylum (ELENA) Coordinator for Germany, University of Applied Sciences of Bielefeld<sup>64</sup>
- (12) Karl Kopp, Pro Asyl<sup>65</sup>
- (13) Dr. Kay Hailbronner, EU Democracy Observatory on Citizenship Expert, Chair of Public Law, Public International Law and European Law, Universität Konstanz<sup>66</sup>
- (14) Dr. Anuscheh Farahat, EU Democracy Observatory on Citizenship Expert, Research Fellow: Goethe-Universität Frankfurt<sup>67</sup>
- (15) Günther Oettinger, European Commissioner for Energy, Christian Democratic Union (CDU) / Christlich Demokratische Union Deutschlands<sup>68</sup>
- (16) Prof. Dr. Wolfgang Blendinger, ASPO Deutschland e. V. / (Association for the Study of Peak Oil & Gas)<sup>69</sup>
- (17) Dr. Udo Ulfkotte, Citizens Movement Pax Europa / Bürgerbewegung Pax Europa<sup>70</sup>
- (18) Andreas von Bülow, Former Minister for Research and Technology, Speaker at Axis for Peace 2005, Axis for Peace 2005<sup>71</sup>

## Responses:

- ❖ 11-12-2010: Pax Europa.

<sup>53</sup> Transcript of IRB RULING: MA8-04910 at: <http://why-we-are-white-refugees.blogspot.com/2009/09/transcript-of-irb-william-davis-ruling.html>  
Transcript of Judge Russel IMM-4423-09 Ruling: <http://why-we-are-white-refugees.blogspot.com/2010/11/imm-4423-09-judge-james-russell-24.html>

<sup>54</sup> [http://www.jussanguinis.com/JS-RoR/de/Chancellor\\_A-Merkel.htm](http://www.jussanguinis.com/JS-RoR/de/Chancellor_A-Merkel.htm)

<sup>55</sup> <http://www.jussanguinis.com/JS-RoR/de/HH-Gloria-Thurn-und-Taxis.htm>

<sup>56</sup> [http://www.jussanguinis.com/JS-RoR/de/CSU\\_Horst-Seehofer.htm](http://www.jussanguinis.com/JS-RoR/de/CSU_Horst-Seehofer.htm)

<sup>57</sup> [http://www.jussanguinis.com/JS-RoR/de/FDP\\_Guido-Westerwelle.htm](http://www.jussanguinis.com/JS-RoR/de/FDP_Guido-Westerwelle.htm)

<sup>58</sup> [http://www.jussanguinis.com/JS-RoR/de/SPD\\_S-Gabriel\\_T-Sarrazin.htm](http://www.jussanguinis.com/JS-RoR/de/SPD_S-Gabriel_T-Sarrazin.htm)

<sup>59</sup> [http://www.jussanguinis.com/JS-RoR/de/REP\\_Rolf-Schlierer.htm](http://www.jussanguinis.com/JS-RoR/de/REP_Rolf-Schlierer.htm)

<sup>60</sup> [http://www.jussanguinis.com/JS-RoR/de/De-Linke\\_G-Lotzsch.htm](http://www.jussanguinis.com/JS-RoR/de/De-Linke_G-Lotzsch.htm)

<sup>61</sup> [http://www.jussanguinis.com/JS-RoR/de/NPD\\_Udo-Voigt.htm](http://www.jussanguinis.com/JS-RoR/de/NPD_Udo-Voigt.htm)

<sup>62</sup> [http://www.jussanguinis.com/JS-RoR/de/ODP\\_Sebastian-Frankenberger.htm](http://www.jussanguinis.com/JS-RoR/de/ODP_Sebastian-Frankenberger.htm)

<sup>63</sup> [http://www.jussanguinis.com/JS-RoR/de/Grünen\\_C-Roth.htm](http://www.jussanguinis.com/JS-RoR/de/Grünen_C-Roth.htm)

<sup>64</sup> [http://www.jussanguinis.com/JS-RoR/de/ELENA\\_H-Hoffmann-Prof.htm](http://www.jussanguinis.com/JS-RoR/de/ELENA_H-Hoffmann-Prof.htm)

<sup>65</sup> [http://www.jussanguinis.com/JS-RoR/de/Pro-Asyl\\_Karl-Kopp.htm](http://www.jussanguinis.com/JS-RoR/de/Pro-Asyl_Karl-Kopp.htm)

<sup>66</sup> [http://www.jussanguinis.com/JS-RoR/de/EUDO\\_Kay-Hailbronner.htm](http://www.jussanguinis.com/JS-RoR/de/EUDO_Kay-Hailbronner.htm)

<sup>67</sup> [http://www.jussanguinis.com/JS-RoR/de/EUDO\\_Anuscheh-Farahat.htm](http://www.jussanguinis.com/JS-RoR/de/EUDO_Anuscheh-Farahat.htm)

<sup>68</sup> [http://www.jussanguinis.com/JS-RoR/de/EU-Com-Energy\\_Gunther-Oettinger.htm](http://www.jussanguinis.com/JS-RoR/de/EU-Com-Energy_Gunther-Oettinger.htm)

<sup>69</sup> <http://www.jussanguinis.com/JS-RoR/de/ASPO-Germany.htm>

<sup>70</sup> [http://www.jussanguinis.com/JS-RoR/de/Pax-Europa\\_Udo-Ulfkotte.htm](http://www.jussanguinis.com/JS-RoR/de/Pax-Europa_Udo-Ulfkotte.htm)

<sup>71</sup> [http://www.jussanguinis.com/JS-RoR/de/Axis-for-Peace\\_Andreas-von-Bulow.htm](http://www.jussanguinis.com/JS-RoR/de/Axis-for-Peace_Andreas-von-Bulow.htm)

- ❖ 12-12-2010: Prof. Dr. Wolfgang Blendinger, ASPO Deutschland e. V. (Association for the Study of Peak Oil & Gas).
- ❖ 13-12-2010: Christlich-Soziale Union in Bayern.

## **11–12: United Kingdom of Great Britain and Northern Ireland:**

c/o H.C. Dr. Nicola Brewer, British High Commission, Pretoria, on 11 December 2010: Request for Transparent Official Forwarding of African White Refugees Petition to Officials and citizens of United Kingdom of Great Britain and Northern Ireland: Volkstaat Secession in South Africa; or Jus Sanguinis (Right of Blood) British Citizenship for African White Refugees<sup>72</sup>: [CC: Judge James Russel, Federal Court, Canada: Ref: 24 Nov 2010 ruling in Docket: IMM-4423-09<sup>73</sup>: Minister of Immigration and Brandon Huntley (ii) Dr. Gregory Stanton, Genocide Watch]

- (1) Her Majesty: Queen Elizabeth II<sup>74</sup>
- (2) Prime Minister David Cameron<sup>75</sup>
- (3) HRH Prince Philip Duke of Edinburgh<sup>76</sup>
- (4) HRH Prince Charles of Wales and Duchess of Cornwall<sup>77</sup>
- (5) HRH Prince William of Wales & Ms. Kate Middleton<sup>78</sup>
- (6) HRH Prince Harry of Wales<sup>79</sup>
- (7) HRH The Duke of Kent<sup>80</sup>
- (8) HRH The Duchess of Kent<sup>81</sup>
- (9) HRH The Duke and Duchess of Gloucester<sup>82</sup>
- (10) HRH The Duke of York<sup>83</sup>
- (11) HRH The Earl and Countess of Wessex<sup>84</sup>
- (12) HRH Princess Alexandra, The Honourable Lady Ogilvy<sup>85</sup>
- (13) HRH The Princess Royal<sup>86</sup>
- (14) Nick Griffin, British National Party<sup>87</sup>
- (15) Brian Nugent, Free Scotland Party / Freiceadan Saor Alba<sup>88</sup>
- (16) Alistair McConnachie, Independent Green Voice<sup>89</sup>
- (17) Annabel Goldie MSP, Scottish Conservative and Unionist Party / Partaidh Toraidheachd na h-Alba / Scots Conservative an Unionist Pairty<sup>90</sup>
- (18) Robin Harper, Scottish Green Party / Partaidh Uaine na h-Alba<sup>91</sup>

<sup>72</sup> <http://www.jussanguinis.com/JS-RoR/uk/HC-Nicola-Brewer.htm>

<sup>73</sup> Transcript of IRB RULING: MA8-04910 at: <http://why-we-are-white-refugees.blogspot.com/2009/09/transcript-of-irb-william-davis-ruling.html>  
 Transcript of Judge Russel IMM-4423-09 Ruling: <http://why-we-are-white-refugees.blogspot.com/2010/11/imm-4423-09-judge-james-russell-24.html>

<sup>74</sup> [http://www.jussanguinis.com/JS-RoR/uk/Queen\\_Elizabeth\\_II.htm](http://www.jussanguinis.com/JS-RoR/uk/Queen_Elizabeth_II.htm)

<sup>75</sup> [http://www.jussanguinis.com/JS-RoR/uk/PM\\_David\\_Cameron.htm](http://www.jussanguinis.com/JS-RoR/uk/PM_David_Cameron.htm)

<sup>76</sup> [http://www.jussanguinis.com/JS-RoR/uk/Prince\\_Phillip.htm](http://www.jussanguinis.com/JS-RoR/uk/Prince_Phillip.htm)

<sup>77</sup> [http://www.jussanguinis.com/JS-RoR/uk/Prince\\_of\\_Wales\\_Duchess\\_of\\_Cornwall.htm](http://www.jussanguinis.com/JS-RoR/uk/Prince_of_Wales_Duchess_of_Cornwall.htm)

<sup>78</sup> [http://www.jussanguinis.com/JS-RoR/uk/Prince\\_William\\_Kate\\_Middleton.htm](http://www.jussanguinis.com/JS-RoR/uk/Prince_William_Kate_Middleton.htm)

<sup>79</sup> [http://www.jussanguinis.com/JS-RoR/uk/Prince\\_Harry.htm](http://www.jussanguinis.com/JS-RoR/uk/Prince_Harry.htm)

<sup>80</sup> [http://www.jussanguinis.com/JS-RoR/uk/Duke\\_of\\_Kent.htm](http://www.jussanguinis.com/JS-RoR/uk/Duke_of_Kent.htm)

<sup>81</sup> [http://www.jussanguinis.com/JS-RoR/uk/Duchess\\_of\\_Kent.htm](http://www.jussanguinis.com/JS-RoR/uk/Duchess_of_Kent.htm)

<sup>82</sup> [http://www.jussanguinis.com/JS-RoR/uk/Duke\\_of\\_Gloucester.htm](http://www.jussanguinis.com/JS-RoR/uk/Duke_of_Gloucester.htm)

<sup>83</sup> [http://www.jussanguinis.com/JS-RoR/uk/Duke\\_of\\_York.htm](http://www.jussanguinis.com/JS-RoR/uk/Duke_of_York.htm)

<sup>84</sup> [http://www.jussanguinis.com/JS-RoR/uk/Earl\\_&\\_Countess\\_of\\_Wessex.htm](http://www.jussanguinis.com/JS-RoR/uk/Earl_&_Countess_of_Wessex.htm)

<sup>85</sup> [http://www.jussanguinis.com/JS-RoR/uk/Princess\\_Alexandra.htm](http://www.jussanguinis.com/JS-RoR/uk/Princess_Alexandra.htm)

<sup>86</sup> [http://www.jussanguinis.com/JS-RoR/uk/Princess\\_Royal.htm](http://www.jussanguinis.com/JS-RoR/uk/Princess_Royal.htm)

<sup>87</sup> <http://www.jussanguinis.com/JS-RoR/uk/British-National-Party.htm>

<sup>88</sup> <http://www.jussanguinis.com/JS-RoR/uk/Free-Scotland-Party.htm>

<sup>89</sup> [http://www.jussanguinis.com/JS-RoR/uk/Independent\\_Green\\_Voice.htm](http://www.jussanguinis.com/JS-RoR/uk/Independent_Green_Voice.htm)

<sup>90</sup> [http://www.jussanguinis.com/JS-RoR/uk/Scottish\\_Conservative\\_Unionist\\_Party.htm](http://www.jussanguinis.com/JS-RoR/uk/Scottish_Conservative_Unionist_Party.htm)

- (19) Alex Salmond MSP, Scottish National Party / Partaidh Naiseanta na h-Alba / Scottis Naitional Pairtie<sup>92</sup>
- (20) Nick Oakeshott, Asylum Aid, European Legal Network on Asylum (ELENA) Coordinator for United Kingdom<sup>93</sup>
- (21) Amnesty International - Int'l Secretariat, Refugee and Migrant Rights Team<sup>94</sup>
- (22) Mike Blakemore, Amnesty International UK<sup>95</sup>
- (23) Greenpeace - UK: Board of Directors<sup>96</sup>
- (24) Sarah Astor and Julian Darley, Oil Depletion Analysis Center (ODAC)<sup>97</sup>
- (25) Helena Wray, EU Democracy Observatory on Citizenship Expert, Senior Lecturer in Law, Middlesex University in London<sup>98</sup>
- (26) Caroline Sawyer, EU Democracy Observatory on Citizenship Expert, Reader in Law, Oxford Brookes University<sup>99</sup>
- (27) Rebecca L. Zahn, EU Democracy Observatory on Citizenship Expert, University of Edinburgh<sup>100</sup>
- (28) Rt. Hon. Michael Meacher MP, Advisory Council: Global Footprint Network, Former U.K. Minister of Environment 2001-2003, House of Commons<sup>101</sup>
- (29) Norman Myers, Advisory Council: Global Footprint Network, Professor and Visiting Fellow at Green College, Oxford University & Said Business School<sup>102</sup>
- (30) Rt Hon Rhodri Morgan AM, Advisory Council: Global Footprint Network, National Assembly of Wales<sup>103</sup>
- (31) Professor John Cleland, President: Int'l Union for the Scientific Study of Population (IUSSP), Professor of Medical Demography, London School of Hygiene and Tropical Medicine, University of London<sup>104</sup>
- (32) CEO: Mr. Simon Ross & Board of Trustees, Optimum Population Trust<sup>105</sup>
- (33) Sir David Attenborough OM CH CVO CBE, Patron: Optimum Population Trust, Optimum Population Trust<sup>106</sup>
- (34) Professor Aubrey Manning OBE President of the Wildlife Trusts, Emeritus Professor of Natural History, University of Edinburgh, Patron: Optimum Population Trust, Optimum Population Trust<sup>107</sup>
- (35) Sir Crispin Tickell, Chancellor of Kent University, Dir.: Policy Foresight Program, James Martin Inst., Former UK Permanent Rep.: UN Security Council, Patron: Optimum Population Trust, Optimum Population Trust<sup>108</sup>
- (36) Dr James Lovelock CBE, Author of 'The Revenge of Gaia', Patron: Optimum Population Trust, Optimum Population Trust<sup>109</sup>
- (37) Dr Jane Goodall, Founder, Jane Goodall Institute, UN Messenger of Peace Patron: Optimum Population Trust, Optimum Population Trust<sup>110</sup>

<sup>91</sup> [http://www.jussanguinis.com/JS-RoR/uk/Scottish\\_Green\\_Party.htm](http://www.jussanguinis.com/JS-RoR/uk/Scottish_Green_Party.htm)

<sup>92</sup> [http://www.jussanguinis.com/JS-RoR/uk/Scottish\\_National\\_Party.htm](http://www.jussanguinis.com/JS-RoR/uk/Scottish_National_Party.htm)

<sup>93</sup> [http://www.jussanguinis.com/JS-RoR/uk/Asylum-Aid\\_Nick-Oakshoft.htm](http://www.jussanguinis.com/JS-RoR/uk/Asylum-Aid_Nick-Oakshoft.htm)

<sup>94</sup> [http://www.jussanguinis.com/JS-RoR/uk/AI-Int-Sec\\_Refugee-Migrants-Rights.htm](http://www.jussanguinis.com/JS-RoR/uk/AI-Int-Sec_Refugee-Migrants-Rights.htm)

<sup>95</sup> <http://www.jussanguinis.com/JS-RoR/uk/Amnesty-Intl-UK.htm>

<sup>96</sup> <http://www.jussanguinis.com/JS-RoR/uk/Greenpeace-uk.htm>

<sup>97</sup> <http://www.jussanguinis.com/JS-RoR/uk/odac.htm>

<sup>98</sup> [http://www.jussanguinis.com/JS-RoR/uk/EUDO\\_Helena-Wray.htm](http://www.jussanguinis.com/JS-RoR/uk/EUDO_Helena-Wray.htm)

<sup>99</sup> [http://www.jussanguinis.com/JS-RoR/uk/EUDO\\_Caroline-Sawyer.htm](http://www.jussanguinis.com/JS-RoR/uk/EUDO_Caroline-Sawyer.htm)

<sup>100</sup> [http://www.jussanguinis.com/JS-RoR/uk/EUDO\\_Rebecca-L-Zahn.htm](http://www.jussanguinis.com/JS-RoR/uk/EUDO_Rebecca-L-Zahn.htm)

<sup>101</sup> [http://www.jussanguinis.com/JS-RoR/uk/GFN\\_Michael-Meacher.htm](http://www.jussanguinis.com/JS-RoR/uk/GFN_Michael-Meacher.htm)

<sup>102</sup> [http://www.jussanguinis.com/JS-RoR/uk/GFN\\_Norman-Myers.htm](http://www.jussanguinis.com/JS-RoR/uk/GFN_Norman-Myers.htm)

<sup>103</sup> [http://www.jussanguinis.com/JS-RoR/uk/GFN\\_Rhodri-Morgan.htm](http://www.jussanguinis.com/JS-RoR/uk/GFN_Rhodri-Morgan.htm)

<sup>104</sup> [http://www.jussanguinis.com/JS-RoR/uk/IUSSP\\_John-Cleland.htm](http://www.jussanguinis.com/JS-RoR/uk/IUSSP_John-Cleland.htm)

<sup>105</sup> [http://www.jussanguinis.com/JS-RoR/uk/OPT\\_Brd-Dir-CEO-Simon-Ross.htm](http://www.jussanguinis.com/JS-RoR/uk/OPT_Brd-Dir-CEO-Simon-Ross.htm)

<sup>106</sup> [http://www.jussanguinis.com/JS-RoR/uk/OPT\\_David-Attenborough.htm](http://www.jussanguinis.com/JS-RoR/uk/OPT_David-Attenborough.htm)

<sup>107</sup> [http://www.jussanguinis.com/JS-RoR/uk/OPT\\_Aubrey-Manning.htm](http://www.jussanguinis.com/JS-RoR/uk/OPT_Aubrey-Manning.htm)

<sup>108</sup> [http://www.jussanguinis.com/JS-RoR/uk/OPT\\_Crispin-Tickell.htm](http://www.jussanguinis.com/JS-RoR/uk/OPT_Crispin-Tickell.htm)

<sup>109</sup> [http://www.jussanguinis.com/JS-RoR/uk/OPT\\_James-Lovelock.htm](http://www.jussanguinis.com/JS-RoR/uk/OPT_James-Lovelock.htm)

<sup>110</sup> [http://www.jussanguinis.com/JS-RoR/uk/OPT\\_Jane-Goodall.htm](http://www.jussanguinis.com/JS-RoR/uk/OPT_Jane-Goodall.htm)

- (38) Professor John Guillebaud, Emeritus Professor of Family Planning and Reproductive Health, University College, Former Medical Director, Margaret Pyke Centre for Family Planning, Patron: Optimum Population Trust, Optimum Population Trust<sup>111</sup>
- (39) Jonathon Porritt, Founder Director of Forum for the Future, former Chair: UK Sustainable Development Comm., Patron: Optimum Population Trust, Optimum Population Trust<sup>112</sup>
- (40) Professor Sir Partha Dasgupta, Frank Ramsey Professor of Economics, University of Cambridge, Patron: Optimum Population Trust, Optimum Population Trust<sup>113</sup>

## Responses:

- ❖ 13-12-2010: Rt. Hon. Michael Meacher MP, Advisory Council: Global Footprint Network, Former U.K. Minister of Environment 2001-2003, House of Commons; Nick Oakeshott, Asylum Aid, European Legal Network on Asylum (ELENA) Coordinator for United Kingdom.
- ❖ 14-12-2010: Amnesty International - UK: Patrick Corrigan, John Watson & Eve Wilmott.
- ❖ 15-12-2010: Prime Minister David Cameron, 10 Downing Street; Scottish Conservative and Unionist Party; Jane Goodall Institute; Prof. Norman Myers; Professor John Guillebaud, Emeritus Professor of Family Planning and Reproductive Health, University College, Former Medical Director, Margaret Pyke Centre for Family Planning, Patron: Optimum Population Trust, Optimum Population Trust.

## 13-14: Swiss Confederation / Confoederatio Helvetica:

c/o: H E Amb. Mr R Barfuss, Swiss Confederation Embassy, on 14 December 2010: **Request for Transparent Official Forwarding of African White Refugees Petition to Officials and citizens of the Swiss Confederation / Confoederatio Helvetica: Volkstaat Secession in South Africa; or Jus Sanguinis (Right of Blood) Swiss Citizenship for African White Refugees**<sup>114</sup>: [CC: Judge James Russel, Federal Court, Canada: Ref: 24 Nov 2010 ruling in Docket: IMM-4423-09<sup>115</sup>; Minister of Immigration and Brandon Huntley (ii) Dr. Gregory Stanton, Genocide Watch]

- (1) Hansheiri Inderkum, President of the Council of States<sup>116</sup>
- (2) Jean-Rene Germanier, President of the National Council<sup>117</sup>
- (3) Hans Grunder, Conservative Democratic Party of Switzerland / Burgerlich-Demokratische Partei Schweiz (BDP) / Parti bourgeois democratique Suisse (PBD) / Partito borghese democratico Svizzera (PBD) / Partida burgais democratica Svizra (PBD)<sup>118</sup>
- (4) Christophe Darbellay, Christian Democratic People's Party of Switzerland / Christlichdemokratische Volkspartei der Schweiz (CVP) / Parti Democrate-Chretien Suisse (PDC) / Partito Popolare Democratico Svizzero / Partida Cristiandemocratica Svizra<sup>119</sup>
- (5) Fulvio Pelli, Die Liberalen / Les Libéraux-Radicaux / I Liberali / Ils Liberals<sup>120</sup>
- (6) Jurg Scherrer, Freedom Party of Switzerland (FPS) / Freiheits-Partei der Schweiz (FPS) / Parti Suisse de la Liberté / Partito svizzero della Libertà / Partida Svizra da la Libertad<sup>121</sup>
- (7) Martin Baumle, Green Liberal Party of Switzerland / Grunliberale Partei (GLP) / Parti vert'liberal (PVL) / Partito Verde-Liberale (PVL) / Partida Verda-Liberala (PVL)<sup>122</sup>

<sup>111</sup> [http://www.jussanguinis.com/JS-RoR/uk/OPT\\_John-Guillebaud.htm](http://www.jussanguinis.com/JS-RoR/uk/OPT_John-Guillebaud.htm)

<sup>112</sup> [http://www.jussanguinis.com/JS-RoR/uk/OPT\\_Jonathon-Porritt.htm](http://www.jussanguinis.com/JS-RoR/uk/OPT_Jonathon-Porritt.htm)

<sup>113</sup> [http://www.jussanguinis.com/JS-RoR/uk/OPT\\_Partha-Dasgupta.htm](http://www.jussanguinis.com/JS-RoR/uk/OPT_Partha-Dasgupta.htm)

<sup>114</sup> <http://www.jussanguinis.com/JS-RoR/de/Amb-R-Barfuss.htm>

<sup>115</sup> Transcript of IRB RULING: MA8-04910 at: <http://why-we-are-white-refugees.blogspot.com/2009/09/transcript-of-irb-william-davis-ruling.html>  
Transcript of Judge Russel IMM-4423-09 Ruling: <http://why-we-are-white-refugees.blogspot.com/2010/11/imm-4423-09-judge-james-russell-24.html>

<sup>116</sup> [http://www.jussanguinis.com/JS-RoR/ce/Council-of-States-Pres\\_Hansheiri-Inderkum.htm](http://www.jussanguinis.com/JS-RoR/ce/Council-of-States-Pres_Hansheiri-Inderkum.htm)

<sup>117</sup> [http://www.jussanguinis.com/JS-RoR/ce/National-Council-Pres\\_Jean-Rene-Germanier.htm](http://www.jussanguinis.com/JS-RoR/ce/National-Council-Pres_Jean-Rene-Germanier.htm)

<sup>118</sup> [http://www.jussanguinis.com/JS-RoR/ce/BDP\\_Hans-Gruder.htm](http://www.jussanguinis.com/JS-RoR/ce/BDP_Hans-Gruder.htm)

<sup>119</sup> [http://www.jussanguinis.com/JS-RoR/ce/CVP\\_Christophe-Darbellay.htm](http://www.jussanguinis.com/JS-RoR/ce/CVP_Christophe-Darbellay.htm)

<sup>120</sup> [http://www.jussanguinis.com/JS-RoR/ce/Liberalen\\_Fulvio-Pelli.htm](http://www.jussanguinis.com/JS-RoR/ce/Liberalen_Fulvio-Pelli.htm)

<sup>121</sup> [http://www.jussanguinis.com/JS-RoR/ce/FPS\\_Jurg-Scherrer.htm](http://www.jussanguinis.com/JS-RoR/ce/FPS_Jurg-Scherrer.htm)

<sup>122</sup> [http://www.jussanguinis.com/JS-RoR/ce/GLP\\_Martin-Baumle.htm](http://www.jussanguinis.com/JS-RoR/ce/GLP_Martin-Baumle.htm)

- (8) Giuliano Bignasca, Ticino League / Ligue des Tessinois / Lega dei Ticinesi<sup>123</sup>
- (9) Eric Stauffer, Geneva Citizens' Movement / Mouvement citoyens genevois<sup>124</sup>
- (10) Hans Moser, Federal Democratic Union of Switzerland / Eidgenössisch-Demokratische Union (EDU) / Union Democratique Federale (UDF) / Unione Democratica Federale (UDF) / Uniun democrata federala (UDF)<sup>125</sup>
- (11) Ueli Leuenberger, Green Party of Switzerland / Grüne Partei der Schweiz (GPS) / Les verts - Parti écologiste suisse (PES) / I Verdi - Partito ecologista svizzero (PES) / La Verda - Partida ecologica svizra<sup>126</sup>
- (12) Ruedi Aeschbacher, Evangelical People's Party of Switzerland (EVP) / Evangelische Volkspartei der Schweiz (EVP) / Parti Evangelique Suisse (PEV) / Partito Evangelico Svizzero (PEV) / Partida evangelica da la Svizra (PEV)<sup>127</sup>
- (13) Bernard Hess, Swiss Democrats Schweizer Demokraten / Democratés Suisses / Democratici Svizzeri / Democrats Svizers<sup>128</sup>
- (14) Christian Levrat, Social Democratic Party of Switzerland (SP) / Sozialdemokratische Partei der Schweiz (SP) / Parti socialiste suisse (PS) / Partito Socialista Svizzero (PS) / Partida Socialdemocrata de la Svizra (PS)<sup>129</sup>
- (15) Toni Brunner, Swiss People's Party / Schweizerische Volkspartei / Union Democratique du Centre / Unione Democratica di Centro / Partida Populara Svizra<sup>130</sup>
- (16) Muriel Trummer, EU Legal Network on Asylum (ELENA) Coordinator, Schweizerische Flüchtlingshilfe (SFH) / Org. Suisse d'Aide aux Réfugiés (OSAR) / Swiss Refugee Council<sup>131</sup>
- (17) Board of Directors, Internationall Catholic Migration Commission (ICMC), EU Legal Network on Asylum (ELENA) Refugee Council<sup>132</sup>
- (18) Lutheran World Federation, Department for World Service, EU Legal Network on Asylum (ELENA) Refugee Council<sup>133</sup>
- (19) Board of Directors, Schweizerische Flüchtlingshilfe (SFH) / Organisation Suisse d'Aide aux Réfugiés (OSAR) / EU Legal Network on Asylum (ELENA) Refugee Council<sup>134</sup>
- (20) Dr. Alberto Achermann, EU Democracy Observatory on Citizenship Expert, University of Fribourg<sup>135</sup>
- (21) Prof. Christin Achermann, EU Democracy Observatory on Citizenship Expert, Centre de Droit des Migrations<sup>136</sup>
- (22) Prof. Giani D'Amato, Dir.: Swiss Forum of Migration & Population Studies (SFM) / EU Democracy Observatory on Citizenship Expert / Centre de Droit des Migrations<sup>137</sup>
- (23) Prof. Martina Kamm, Swiss Forum of Migration and Population Studies (SFM), EU Democracy Observatory on Citizenship Expert, Centre de Droit des Migrations<sup>138</sup>
- (24) Roger Schawinski, Founder: Radio 24 AG<sup>139</sup>
- (25) Board of Directors, Global Footprint Network<sup>140</sup>
- (26) Dr. Daniele Ganser, Senior Researcher, Center for Security Studies (CSS), Eth Zurich, Head of CSS Business of Peace Research<sup>141</sup>

<sup>123</sup> [http://www.jussanguinis.com/JS-RoR/ce/Ticino-League\\_Giuliano-Bignasca.htm](http://www.jussanguinis.com/JS-RoR/ce/Ticino-League_Giuliano-Bignasca.htm)

<sup>124</sup> [http://www.jussanguinis.com/JS-RoR/ce/GCM\\_Eric-Stauffer.htm](http://www.jussanguinis.com/JS-RoR/ce/GCM_Eric-Stauffer.htm)

<sup>125</sup> [http://www.jussanguinis.com/JS-RoR/ce/EDU\\_Hans-Moser.htm](http://www.jussanguinis.com/JS-RoR/ce/EDU_Hans-Moser.htm)

<sup>126</sup> [http://www.jussanguinis.com/JS-RoR/ce/GPS\\_Ueli-Leuenberger.htm](http://www.jussanguinis.com/JS-RoR/ce/GPS_Ueli-Leuenberger.htm)

<sup>127</sup> [http://www.jussanguinis.com/JS-RoR/ce/EVP\\_Ruedi-Aeschbacher.htm](http://www.jussanguinis.com/JS-RoR/ce/EVP_Ruedi-Aeschbacher.htm)

<sup>128</sup> [http://www.jussanguinis.com/JS-RoR/ce/Swiss-Democrats\\_Bernard-Hess.htm](http://www.jussanguinis.com/JS-RoR/ce/Swiss-Democrats_Bernard-Hess.htm)

<sup>129</sup> [http://www.jussanguinis.com/JS-RoR/ce/SP\\_Christian-Levrat.htm](http://www.jussanguinis.com/JS-RoR/ce/SP_Christian-Levrat.htm)

<sup>130</sup> [http://www.jussanguinis.com/JS-RoR/ce/Swiss-Peoples-Party\\_Toni-Brunner.htm](http://www.jussanguinis.com/JS-RoR/ce/Swiss-Peoples-Party_Toni-Brunner.htm)

<sup>131</sup> [http://www.jussanguinis.com/JS-RoR/ce/ELENA\\_Muriel-Trummer.htm](http://www.jussanguinis.com/JS-RoR/ce/ELENA_Muriel-Trummer.htm)

<sup>132</sup> [http://www.jussanguinis.com/JS-RoR/ce/ELENA\\_ICMC-Brd-Dir.htm](http://www.jussanguinis.com/JS-RoR/ce/ELENA_ICMC-Brd-Dir.htm)

<sup>133</sup> [http://www.jussanguinis.com/JS-RoR/ce/ELENA\\_Lutheran-World-Federation.htm](http://www.jussanguinis.com/JS-RoR/ce/ELENA_Lutheran-World-Federation.htm)

<sup>134</sup> [http://www.jussanguinis.com/JS-RoR/ce/ELENA-OSAR\\_Suisse-DAide-Refugiés.htm](http://www.jussanguinis.com/JS-RoR/ce/ELENA-OSAR_Suisse-DAide-Refugiés.htm)

<sup>135</sup> [http://www.jussanguinis.com/JS-RoR/ce/EUDO\\_Alberto-Achermann.htm](http://www.jussanguinis.com/JS-RoR/ce/EUDO_Alberto-Achermann.htm)

<sup>136</sup> [http://www.jussanguinis.com/JS-RoR/ce/EUDO\\_Christin-Achermann.htm](http://www.jussanguinis.com/JS-RoR/ce/EUDO_Christin-Achermann.htm)

<sup>137</sup> [http://www.jussanguinis.com/JS-RoR/ce/EUDO\\_Gianni-DAmato.htm](http://www.jussanguinis.com/JS-RoR/ce/EUDO_Gianni-DAmato.htm)

<sup>138</sup> [http://www.jussanguinis.com/JS-RoR/ce/EUDO\\_Martina-Kamm.htm](http://www.jussanguinis.com/JS-RoR/ce/EUDO_Martina-Kamm.htm)

<sup>139</sup> [http://www.jussanguinis.com/JS-RoR/ce/Radio24\\_Roger-Schawinski.htm](http://www.jussanguinis.com/JS-RoR/ce/Radio24_Roger-Schawinski.htm)

<sup>140</sup> <http://www.jussanguinis.com/JS-RoR/ce/Global-Footprint-Network.htm>

- (27) Basil Gelpke, Producer: A Crude Awakening: The Oil Crash (www.oilcrashmovie.com)<sup>142</sup>
- (28) Lieutenant General Andre Blattmann, Chief of the Armed Forces, Federal Department of Defence, Civil Protection and Sport, Swiss Armed Forces<sup>143</sup>

## Responses:

- ❖ 14-12-2010: Christian Democratic People's Party of Switzerland; International Catholic Migration Commission (ICMC); Jean-Rene Germanier, President of the National Council.
- ❖ 15-12-2010: Swiss Consulate - Capetown; Embassy of the Swiss Confederation, Pretoria; Evangelical People's Party of Switzerland (EVP); Office of Mr Christoph Brunner, Swiss Armed Forces Speaker; Swiss Refugee Council; Centre de Droit des Migrations;
- ❖ 16-12-2010: Freedom Party of Switzerland (FPS).
- ❖ 05-01-2011: Hansheiri Inderkum, President of the Council of States provided a written response<sup>144</sup>; wherein he requested an original printed hardcopy of the petition, with original signatures to be submitted to the Embassy in Pretoria.

## 15-16: North Atlantic Treaty Organisation (NATO) Military Committee: Chiefs of Staff:

c/o: Mr. Anders Fogh Rasmussen, Secretary General, North Atlantic Treaty Organisation (NATO); c/o: Mark Laity, Chief of Strategic Communications, Supreme Headquarters Allied Powers Europe (SHAPE), SHAPE Public Affairs Office, on 16 December 2010: **Military and Civilian Justified Request for Transparent Official Forwarding of African White Refugees Petition to NATO Military Committee: Chiefs of Staff: Boer Volkstaat; or Jus Sanguinis (Right of Blood) EU Citizenship for African White Refugees**<sup>145</sup>: [CC: Judge James Russel, Federal Court, Canada: Ref: 24 Nov 2010 ruling in Docket: IMM-4423-09<sup>146</sup>: Minister of Immigration and Brandon Huntley (ii) Dr. Gregory Stanton, Genocide Watch]

- (1) Brigadier General Maksim Malaj, Chief of the General Staff, Albania<sup>147</sup>
- (2) General Charles-Henri Delcour, Chief of Defence, Belgium<sup>148</sup>
- (3) General Simeon Hristov Simeonov, Chief of Defence, Bulgaria<sup>149</sup>
- (4) General Walt Natynczyk, Chief of Defence, Canada<sup>150</sup>
- (5) General Josip Lucic, Chief of General Staff, Croatia<sup>151</sup>
- (6) General Vlastimil Picek, Chief of Defence, Czech Republic<sup>152</sup>
- (7) General Knud Bartels, Chief of Defence, Denmark<sup>153</sup>
- (8) Lieutenant General Ants Laaneots, Chief of Defence, Estonia<sup>154</sup>
- (9) Admiral Edouard Guillaud, Chief of Defence Staff, France<sup>155</sup>
- (10) General Volker Wieker, Chief of Defence, Germany<sup>156</sup>
- (11) General Ioannis Giagkos, Chief of Defence, Greece<sup>157</sup>

<sup>141</sup> [http://www.jussanguinis.com/JS-RoR/ce/CSS\\_Daniel-Ganser-Dr.htm](http://www.jussanguinis.com/JS-RoR/ce/CSS_Daniel-Ganser-Dr.htm)

<sup>142</sup> [http://www.jussanguinis.com/JS-RoR/ce/Oil-Crash\\_Basil-Gelpke.htm](http://www.jussanguinis.com/JS-RoR/ce/Oil-Crash_Basil-Gelpke.htm)

<sup>143</sup> [http://www.jussanguinis.com/JS-RoR/ce/Swiss-Armed-Forces\\_Lt-Gen-A-Blattmann.htm](http://www.jussanguinis.com/JS-RoR/ce/Swiss-Armed-Forces_Lt-Gen-A-Blattmann.htm)

<sup>144</sup> [http://www.jussanguinis.com/JS-RoR/ce/Council-of-States-Pres\\_Hansheiri-Inderkum.htm](http://www.jussanguinis.com/JS-RoR/ce/Council-of-States-Pres_Hansheiri-Inderkum.htm)

<sup>145</sup> [http://www.jussanguinis.com/JS-RoR/nato/NATO\\_Sec-Gen-Rasmussen.htm](http://www.jussanguinis.com/JS-RoR/nato/NATO_Sec-Gen-Rasmussen.htm)

<sup>146</sup> Transcript of IRB RULING: MA8-04910 at: <http://why-we-are-white-refugees.blogspot.com/2009/09/transcript-of-irb-william-davis-ruling.html>

Transcript of Judge Russel IMM-4423-09 Ruling: <http://why-we-are-white-refugees.blogspot.com/2010/11/imm-4423-09-judge-james-russell-24.html>

<sup>147</sup> [http://www.jussanguinis.com/JS-RoR/nato/Albania\\_Brig-Gen-Maksim-Malaj.htm](http://www.jussanguinis.com/JS-RoR/nato/Albania_Brig-Gen-Maksim-Malaj.htm)

<sup>148</sup> [http://www.jussanguinis.com/JS-RoR/nato/Belguim\\_Gen-Charles-Henri-Delcour.htm](http://www.jussanguinis.com/JS-RoR/nato/Belguim_Gen-Charles-Henri-Delcour.htm)

<sup>149</sup> [http://www.jussanguinis.com/JS-RoR/nato/Bulgaria\\_Gen-Simeon-H-Simeonov.htm](http://www.jussanguinis.com/JS-RoR/nato/Bulgaria_Gen-Simeon-H-Simeonov.htm)

<sup>150</sup> [http://www.jussanguinis.com/JS-RoR/nato/Canada\\_Gen-Walt-Natynczyk.htm](http://www.jussanguinis.com/JS-RoR/nato/Canada_Gen-Walt-Natynczyk.htm)

<sup>151</sup> [http://www.jussanguinis.com/JS-RoR/nato/Croatia\\_Gen-Josip-Lucic.htm](http://www.jussanguinis.com/JS-RoR/nato/Croatia_Gen-Josip-Lucic.htm)

<sup>152</sup> [http://www.jussanguinis.com/JS-RoR/nato/Czech-Rep\\_Gen-Vlastimil-Picek.htm](http://www.jussanguinis.com/JS-RoR/nato/Czech-Rep_Gen-Vlastimil-Picek.htm)

<sup>153</sup> [http://www.jussanguinis.com/JS-RoR/nato/Denmark\\_Gen-Knud-Bartels.htm](http://www.jussanguinis.com/JS-RoR/nato/Denmark_Gen-Knud-Bartels.htm)

<sup>154</sup> [http://www.jussanguinis.com/JS-RoR/nato/Estonia\\_Lt-Gen-Ants-Laaneots.htm](http://www.jussanguinis.com/JS-RoR/nato/Estonia_Lt-Gen-Ants-Laaneots.htm)

<sup>155</sup> [http://www.jussanguinis.com/JS-RoR/nato/France\\_Adm-Edouard-Guillaud.htm](http://www.jussanguinis.com/JS-RoR/nato/France_Adm-Edouard-Guillaud.htm)

<sup>156</sup> [http://www.jussanguinis.com/JS-RoR/nato/Germany\\_Gen-Volker-Wieker.htm](http://www.jussanguinis.com/JS-RoR/nato/Germany_Gen-Volker-Wieker.htm)

- (12) Lieutenant General Tibor Benko, Chief of Defence, Hungary<sup>158</sup>
- (13) Thordur Bjarni Gudjonsson, Chief of Defence, Iceland<sup>159</sup>
- (14) General Vincenzo Camporini, Chief of Defence, Italy<sup>160</sup>
- (15) Major General Raimonds Graube, Chief of Defence, Latvia<sup>161</sup>
- (16) Major General Arvydas Pocius, Chief of Defence, Lithuania<sup>162</sup>
- (17) General Gaston Reinig, Chief of Defence, Luxembourg<sup>163</sup>
- (18) General Peter van Uhm, Chief of Defence, Netherlands<sup>164</sup>
- (19) General Harald Sunde, Chief of Defence, Norway<sup>165</sup>
- (20) General Mieczyslaw Cieniuch, Chief of Defence, Poland<sup>166</sup>
- (21) General Luis Valença Pinto, Chief of Defence, Portugal<sup>167</sup>
- (22) Admiral Gheorghe Marin, Chief of Defence, Romania<sup>168</sup>
- (23) General Lubomír Bulík, Chief of Defence, Slovakia<sup>169</sup>
- (24) Major General Alojz Šteiner, Chief of Defence, Slovenia<sup>170</sup>
- (25) Air Force General Julio Rodríguez, Chief of Defence, Spain<sup>171</sup>
- (26) General Isik Kosaner, Chief of Defence, Turkey<sup>172</sup>
- (27) Air Chief Marshal Jock Stirrup, Chief of Defence, UK<sup>173</sup>
- (28) Admiral Mike Mullen, Chief of Defence, USA<sup>174</sup>

## Response:

- ❖ 17-12-2010: Office of Mark Laity, Chief of Strategic Communications, Supreme Headquarters Allied Powers Europe (SHAPE), SHAPE Public Affairs Office acknowledged receipt on December 17, 2010 6:06 AM: **Read: Mr. Mark Laity, Chief of Strategic Comm's; SHAPE; RE: Sec. Gen. Mr. Rasmussen 'African White Refugee' Correspondence.**

<sup>157</sup> [http://www.jussanguinis.com/JS-RoR/nato/Greece\\_Gen-Ioannis-Giagos.htm](http://www.jussanguinis.com/JS-RoR/nato/Greece_Gen-Ioannis-Giagos.htm)

<sup>158</sup> [http://www.jussanguinis.com/JS-RoR/nato/Hungary\\_Lt-Gen-Tibor-Benko.htm](http://www.jussanguinis.com/JS-RoR/nato/Hungary_Lt-Gen-Tibor-Benko.htm)

<sup>159</sup> [http://www.jussanguinis.com/JS-RoR/nato/Iceland\\_Thordur-B-Gudjonsson.htm](http://www.jussanguinis.com/JS-RoR/nato/Iceland_Thordur-B-Gudjonsson.htm)

<sup>160</sup> [http://www.jussanguinis.com/JS-RoR/nato/Italy\\_Gen-Vincenzo-Camporini.htm](http://www.jussanguinis.com/JS-RoR/nato/Italy_Gen-Vincenzo-Camporini.htm)

<sup>161</sup> [http://www.jussanguinis.com/JS-RoR/nato/Latvia\\_Maj-Gen-Raimonds-Graube.htm](http://www.jussanguinis.com/JS-RoR/nato/Latvia_Maj-Gen-Raimonds-Graube.htm)

<sup>162</sup> [http://www.jussanguinis.com/JS-RoR/nato/Lithuania\\_Maj-Gen-Arvydas-Pocius.htm](http://www.jussanguinis.com/JS-RoR/nato/Lithuania_Maj-Gen-Arvydas-Pocius.htm)

<sup>163</sup> [http://www.jussanguinis.com/JS-RoR/nato/Luxembourg\\_Gen-Gaston-Reinig.htm](http://www.jussanguinis.com/JS-RoR/nato/Luxembourg_Gen-Gaston-Reinig.htm)

<sup>164</sup> [http://www.jussanguinis.com/JS-RoR/nato/Netherlands\\_Gen-Peter-van-Uhm.htm](http://www.jussanguinis.com/JS-RoR/nato/Netherlands_Gen-Peter-van-Uhm.htm)

<sup>165</sup> [http://www.jussanguinis.com/JS-RoR/nato/Norway\\_Gen-Harald-Sunde.htm](http://www.jussanguinis.com/JS-RoR/nato/Norway_Gen-Harald-Sunde.htm)

<sup>166</sup> [http://www.jussanguinis.com/JS-RoR/nato/Poland\\_Gen-Mieczyslaw-Cieniuch.htm](http://www.jussanguinis.com/JS-RoR/nato/Poland_Gen-Mieczyslaw-Cieniuch.htm)

<sup>167</sup> [http://www.jussanguinis.com/JS-RoR/nato/Portugal\\_Gen-Luis-V-Pinto.htm](http://www.jussanguinis.com/JS-RoR/nato/Portugal_Gen-Luis-V-Pinto.htm)

<sup>168</sup> [http://www.jussanguinis.com/JS-RoR/nato/Romania\\_Adm-Gheorghe-Marin.htm](http://www.jussanguinis.com/JS-RoR/nato/Romania_Adm-Gheorghe-Marin.htm)

<sup>169</sup> [http://www.jussanguinis.com/JS-RoR/nato/Slovakia\\_Gen-Lubomir-Bulik.htm](http://www.jussanguinis.com/JS-RoR/nato/Slovakia_Gen-Lubomir-Bulik.htm)

<sup>170</sup> [http://www.jussanguinis.com/JS-RoR/nato/Slovenia\\_Maj-Gen-Alojz-Steiner.htm](http://www.jussanguinis.com/JS-RoR/nato/Slovenia_Maj-Gen-Alojz-Steiner.htm)

<sup>171</sup> [http://www.jussanguinis.com/JS-RoR/nato/Spain\\_AF-Gen-Julio-Rodriguez.htm](http://www.jussanguinis.com/JS-RoR/nato/Spain_AF-Gen-Julio-Rodriguez.htm)

<sup>172</sup> [http://www.jussanguinis.com/JS-RoR/nato/Turkey\\_Gen-Isik-Kosaner.htm](http://www.jussanguinis.com/JS-RoR/nato/Turkey_Gen-Isik-Kosaner.htm)

<sup>173</sup> [http://www.jussanguinis.com/JS-RoR/nato/UK\\_Air-Ch-Marshal-Jock-Stirrup.htm](http://www.jussanguinis.com/JS-RoR/nato/UK_Air-Ch-Marshal-Jock-Stirrup.htm)

<sup>174</sup> [http://www.jussanguinis.com/JS-RoR/nato/USA\\_Adm-Mike-Mullen.htm](http://www.jussanguinis.com/JS-RoR/nato/USA_Adm-Mike-Mullen.htm)

# **Boer Volkstaat; or Jus Sanguinis 'EU' Citizenship Founding Petitioners & their Stamvaders/Progenitors Overview:**

## **EU Jus Sanguinis Stamvader / Progenitors:**

### **France:**

CILLIER, Josué  
DU PLESSIS, Jean Prieur  
DU PRE/DES PRES, Hercule  
DE VILLIERS, Jacques (Jacob)  
DU TOIT, Francois  
LE GRANGE, Pierre  
LE ROUX, Gabriel  
LOMBARD, Pierre  
MARE, Ignace  
MOUTON, Jacques  
ROUSSEAU, Pierre  
ROUX, Paul

### **Germany:**

BURGER, Berndt (Barend)  
KOTZE, Johann  
KRIEL, Hermanus  
RAUTENBACH, Georg Frederich  
VENTER, Heinrich Conrad

### **Netherlands:**

BOSMAN, Hermanus  
COETZEE (COUCHE), Dirk  
KOLVER, Andreas Lutgerus  
NOOME, Meindert Jansz  
OLIVIER, Hendrik Cornelisz  
VAN TIL, Bartus  
VAN ZYL, Willem  
VERWEY, Gysbert

### **Switzerland:**

VOSTER, Jan

### **United Kingdom:**

COX, William Stoyel  
JOHNSTONE, Augustus James  
STEAR, Sir John Richard  
WIGGILL, Isaac

## **EU Jus Sanguinis Founding Petitioners:**



**BURGER, Christa**



**CILLIERS, Adriaan**



COX, William Ernest (Billy)



DE BEER, Jesica



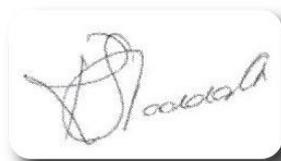
DUNCAN, Bennie



DU PLESSIS, Hendrik



DU PLESSIS, Louis Pierre



DU PLESSIS STODDART, Ria



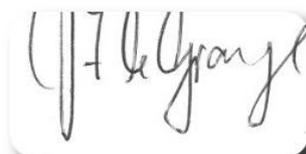
DU PREEZ, Jaco



JOHNSTONE, Lara



JONES, Annelien



LE GRANGE, Johannes Ferdinand



LE GRANGE, Johannes Ferdinand Jr



LE GRANGE, Philip Mario



LE ROUX, Andries Theron



LE ROUX, Inge



LE ROUX, Rudolph Martin



MEYER, Deon Gerhard



MEYER, Gerhard



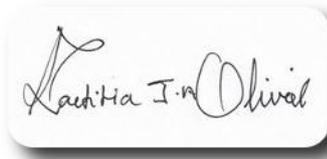
MEYER, Jeandre



MEYER, Jean Simonet



OLIVIER, Derrick



OLIVIER, Laetitia Dr (nee Ras)



OLIVIER, Johannes Diederik Dr



ROSSOUW, Braam



VAN DUIJN, Mignon (nee Olivier)



VAN TIL, Michael Marsden



VAN ZYL, Erasmus Johannes Hendrik



VENTER, Jaco



Vockins, Denise



VORSTER, Lize Ruselle  
(nee Du Plessis)

# Boer Volkstaat 10/31/16 Theses: Founding Petitioner's EU Progenitors:

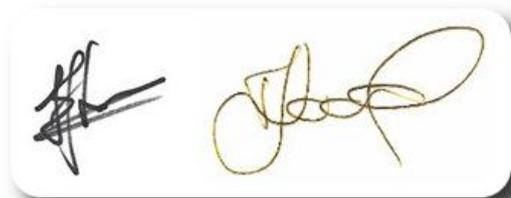
## Kingdom of Netherlands / Koninkrijk der Nederlanden:

JOHNSTONE, Lara

VOCKINS, Denise

**BOSMAN, Hermanus**

BOSMAN, Hermanus was born on 19 April 1682 in Amsterdam, and left Holland, from Texel on 20 January 1706 destined for Batavia. He did not like the Far East, so returned on the De Overryp, arriving in the Cape on 19 April 1707, where he as appointed Pastor of Drakenstein. He married Elizabeth DE VILLIERS (daughter of Abraham DE VILLIERS & Suzane GARDIOL) on 04 March 1708. They established themselves on De Nieuwe Plantatie.<sup>175</sup>



JONES, Annelien

**COETZEE (COUCHE), Dirk**

Dirk COETZEE (COUCHE) was the son of Gerhard COUCHE and Margarita CLAASDOGTER. He was born in 1655, and is originally from Kampen, Holland. He first set foot in the Cape of Good Hope on 8 May 1679, and received the farm Coetzenburg in 1682. He died on 25 June 1725.<sup>176</sup>

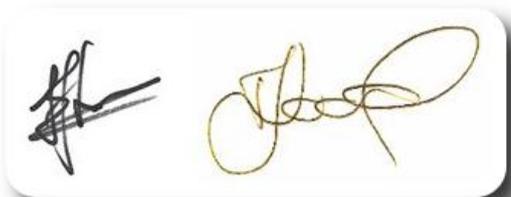


JOHNSTONE, Lara

VOCKINS, Denise

**KOLVER, Andreas Lutgerus**

KOLVER, Andreas (Andries) Lutgerus, was born in Zwolle in 1743, studied at Leiden and Jena and was ordained in 1766. He preached in Dordrecht, until 1780 when he was despatched to the Cape on the Krooswyik. In 1742, the German community in the Cape requested permission from the Dutch East Indian Company to establish their own church. The



German farmer Martin Melck, from Elsenburg, donated one of his 'sheds' in Strand Street as the first Lutheran Church. It was the first new denominational church allowed by the Dutch, but they were instructed to only preach in Dutch. The first service was led by Andreas on 10 December 1780. There were 441 members, 300 Germans, the rest Dutch and Scandinavians. He married Antonia Adriana

<sup>175</sup> See: [http://www.jussanguinis.com/PS/LIB/NL\\_Bosman\\_Hermanus.htm](http://www.jussanguinis.com/PS/LIB/NL_Bosman_Hermanus.htm)

<sup>176</sup> See: [http://www.jussanguinis.com/PS/LIB/NL\\_Coetzee\\_Dirk.htm](http://www.jussanguinis.com/PS/LIB/NL_Coetzee_Dirk.htm)

HEZELER. They had two children: Wilhelmus (1769) and Johanna Elizabeth (1786) [married Andries CRONJE in 1805]<sup>177</sup>

**MEYER, Deon Gerhard**

**MEYER, Gerhard**

**MEYER, Jeandre**

**MEYER, Jean Simonet**

**NOOME, Meindert Jansz**

NOOME, Meindert Jansz, was born on 14 February 1813 in Zaandam. His wife passed away during the passage from Holland to South Africa, and she was buried at sea. He arrived at the Cape, as a widower, on de Rhyn on 17 September 1851.<sup>178</sup>



**OLIVIER, Derrick**

**OLIVIER, Jacomina Aletha (Laetitia) Dr (born RAS)**

**OLIVIER, Johannes Diederik (Jay-D) Dr**

**VAN DUIJN, Mignon (born Olivier)**

**OLIVIER, Hendrik Cornelisz**

OLIVIER, Hendrik Cornelisz was the first Olivier to settle in the Cape; he came from Ouwerkerk, District Duiveland, in the Zeeland Province of the Netherlands in 1661. He married Beatrix Gysbertha VERVEY on 30 May 1677 and they produced 9 children. Beatrix came from Woerden in the Netherlands, daughter of Gysbert Vervey and Catharina Ganzevanger of Milligen, Netherlands.<sup>179</sup>



**VAN TIL, Michael Marsden**

**VAN TIL, Bartus**

VAN TIL, Bartus was born in Dorkwerd: 15 Jan 1867 and left for South Africa as a young adult. He married Melvina Elizabeth MARSDEN on 10/1/1895 in Barberton. Melvina's parents were 1820 settlers from Britain. He was registered in the Transvaal Immigration register in April 1888, as a farmer, who emigrated in order to improve his circumstances.<sup>180</sup>



**VAN ZYL, Erasmus Johannes Hendrik**

**VAN ZYL, Willem**

VAN ZYL, Willem (aka Van Zijl, van Zeijl, van Zeyl, van Zuijl, etc.) was from Delft. He married Christina van LOVEREN in Amsterdam on 12 November 1694, & they arrived in the Cape in 1699. He first served as a gardener for the Dutch East Indian Company, and later purchased the farm Vrede-en-Lust in Simondium in 1702.<sup>181</sup>



<sup>177</sup> See: [http://www.jussanguinis.com/PS/LIB/NL\\_Kolver\\_AndreasLutgerus.htm](http://www.jussanguinis.com/PS/LIB/NL_Kolver_AndreasLutgerus.htm)

<sup>178</sup> See: [http://www.jussanguinis.com/PS/LIB/NL\\_Noome\\_MeindertJansz.htm](http://www.jussanguinis.com/PS/LIB/NL_Noome_MeindertJansz.htm)

<sup>179</sup> See: [http://www.jussanguinis.com/PS/LIB/NL\\_Olivier\\_HendrikCornelisz.htm](http://www.jussanguinis.com/PS/LIB/NL_Olivier_HendrikCornelisz.htm)

<sup>180</sup> See: [http://www.jussanguinis.com/PS/LIB/NL\\_VanTil\\_Bartus.htm](http://www.jussanguinis.com/PS/LIB/NL_VanTil_Bartus.htm)

<sup>181</sup> See: [http://www.jussanguinis.com/PS/LIB/NL\\_VanZyl\\_Willem.htm](http://www.jussanguinis.com/PS/LIB/NL_VanZyl_Willem.htm)

## French Republic / Republique Francaise:

**CILLIERS: Adriaan**

**CILLIER, Josué**

CILLIER, Josué was born approximately 1667 in Orléans. It is unknown when Josué and his wife Elisabeth COUVRET left France, but it is suspected after the revocation of the Edict of Nantes. They left Goeree on the Reygersdal on 2 May 1700, arriving on 21 August. He was qualified as a builder and farmer, and they established themselves on the farm Het Kruys Pad, near Brackenfell.<sup>182</sup>



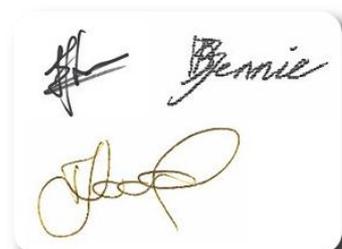
**DUNCAN, Bennie**

**JOHNSTONE, Lara**

**VOCKINS, Denise**

**DE VILLIERS, Jacques (Jacob)**

DE VILLIERS Jacques (Jacob) was born approximately 1661 at La Rochelle, where they had fled to from Burgundy. In 1689 he and his brothers Abraham and Pierre arrived in the Cape on Zion. Jacob married Marguerite GARDIOL, from Provence. He established himself at La Brie, Franschoek, and later Boschendal.<sup>183</sup>



**DU PLESSIS, Hendrik**

**DU PLESSIS, Louis Pierre**

**DU PLESSIS STODDART, Ria**

**VORSTER, Lize Ruselle (born Du Plessis)**

**DU PLESSIS, Jean Prieur**

DU PLESSIS, Jean Prieur was a Huguenot medical doctor from Limousin, Poitiers. He married his first wife Jeanne SANZEAU in 1674 at the estate of, Lusigna, SW of Poitiers (now part of the city of Poitiers). They fled with other Huguenots to Holland in 1687. He sailed from Goeree on 3 Feb, 1688 with his 2nd wife Madeleine MENANTEAU, on the Oosterlandt, arriving in Capetown in 1688. In 1693 he returned to Holland on Janslandt. Madeleine died while in Europe and he married his 3rd wife Maria BUISSET born about 1678/9 in Sedan, France, on 29 Augustus 1700. After practicing as doctor in Holland for a while, he arrived back at the Cape in 1703.<sup>184</sup>



**DU PREEZ, Jaco**

**DU PRE/DES PRES, Hercules**

DU PRE/DES PRES (DU PREEZ), Hercules was born in 1645 in Courtrai. He fled to Holland with his wife Cecila D'ATI, and they departed Holland from Vlissingen, arriving in the Cape in



<sup>182</sup> De Villiers, C C en Pama, C Geslagsregisters van Ou Kaapse Families, A A Balkema, Kaapstad en Rotterdam, 1981; Heese, J A en Lombard, R T J/GISA, Suid-Afrikaanse Geslagsregisters - Deel 1-4, A-K. See: [http://www.jussanguinis.com/PS/LIB/FR\\_Cillier\\_Josue.htm](http://www.jussanguinis.com/PS/LIB/FR_Cillier_Josue.htm)

<sup>183</sup> See: [http://www.jussanguinis.com/PS/LIB/FR\\_DeVilliers\\_Jacques-Jacob.htm](http://www.jussanguinis.com/PS/LIB/FR_DeVilliers_Jacques-Jacob.htm)

<sup>184</sup> See: [http://www.jussanguinis.com/PS/LIB/FR\\_DuPlessis\\_JeanPrieur.htm](http://www.jussanguinis.com/PS/LIB/FR_DuPlessis_JeanPrieur.htm)

1688. He established himself at De Zoete Inval, Paarl.<sup>185</sup>

#### DE BEER, Jesica

##### DU TOIT, Francois

DU TOIT, François, was born approximately 1664 in Lille, Flandre. He came to the Cape in 1686 on the Friheit. In 1690 he married Susanne SEUGNET, from Saintes, Saintonge.<sup>186</sup>



#### LE GRANGE, Johannes Ferdinand

##### LE GRANGE, Johannes Ferdinand Jnr

##### LE GRANGE, Philip Mario

##### LE GRANGE, Pierre

LE GRANGE, Pierre was born approximately 1664 in Cabriere, Provence. He fled in 1688, arriving in the Cape on the Berg China. On 16 November 1704 he married Margaretha KOOL, from Amsterdam. He owned a property in Capetown.<sup>187</sup>



#### LE ROUX, Andries Theron

##### LE ROUX, Inge

##### LE ROUX, Rudolph Martin

##### LE ROUX, Gabriel

LE ROUX, Gabriel, was born 25 July 1667 in Cour-Cheverney, later moving to Pommergorge. Gabriel and his brother Jean fled to Delft, departing on the Voorschooten to the Cape. He purchased the farms La Concorde in 1689 and Salmomonsvlei in Klein Drakenstein in 1695. In 1701 he married Catherine LE FEBRE, from Fleurbaai, Stellenbosch.<sup>188</sup>



#### DUNCAN, Bennie

##### LOMBARD, Pierre

LOMBARD Pierre was born in 1658 in Pointaix in Dauphine, was a Huguenot who fled first to Marges and then via Geneva to Holland. They departed Texel on 5 January 1688 on Borsseburg, arriving in the Cape on 12 May 1688. He was married to Marie COUTEAU from Soudiere in Dauphine, who settled as a farmer in Drakenstein, on the farms Langerust and Zondernaam.<sup>189</sup>



<sup>185</sup> See: [http://www.jussanguinis.com/PS/LIB/FR\\_DuPreez\\_Hercules.htm](http://www.jussanguinis.com/PS/LIB/FR_DuPreez_Hercules.htm)

<sup>186</sup> See: [http://www.jussanguinis.com/PS/LIB/FR\\_DuToit\\_Francois.htm](http://www.jussanguinis.com/PS/LIB/FR_DuToit_Francois.htm)

<sup>187</sup> See: [http://www.jussanguinis.com/PS/LIB/FR\\_LeGrange\\_Pierre.htm](http://www.jussanguinis.com/PS/LIB/FR_LeGrange_Pierre.htm)

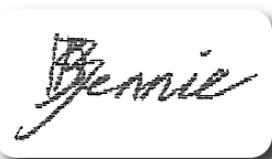
<sup>188</sup> See: [http://www.jussanguinis.com/PS/LIB/FR\\_LeRoux\\_Gabriel.htm](http://www.jussanguinis.com/PS/LIB/FR_LeRoux_Gabriel.htm)

<sup>189</sup> See: [http://www.jussanguinis.com/PS/LIB/FR\\_Lombard\\_Pierre.htm](http://www.jussanguinis.com/PS/LIB/FR_Lombard_Pierre.htm)

**DUNCAN, Bennie**

**MARE, Ignace**

MARE Ignace was a Huguenot widower from Calabria, who arrived in the Cape in 1706. He later married Susanna VAN VUUREN. It is suspected he also lived in Italy at some stage. He became the owner of Elskieskraal and later Daljosafat farms.<sup>190</sup>



**BURGER, Christa**

**MOUTON, Jacques**

MOUTON Jacques from Steenwerk, nearby Rysell (Lille) was a French Huguenot who arrived in the Cape in 1699 on the Donkervliet. He was a widower with 3 children out of his second marriage, who remained in Europe. He became a farmer in Drakenstein on the farm Steenwerk, by Vier-en-twintig-riviere (Porterville) circa 1720. His first marriage was to Catherine L'HENRIETTE, his second to Maria DE VILLIERS, and his third in 1700 was to Francina DE BEVERNAGE. He died in 1731.<sup>191</sup>



**ROSSOUW, Braam**

**ROUSSEAU, Pierre**

ROUSSEAU, Pierre, born approximately 1666, was a French Huguenot from Orleanais, who arrived in Cape on the Borssenburg, in 1688. In 1689 he married Anne RETIEF (deceased 1710), and on 7 Dec 1710 he married Geertruy DU TOIT. In 1694 he settled on l'Arc d'Orleans, and in 1704 on Vleesbank, Wagenmakersvallei.<sup>192</sup>



**DUNCAN, Bennie**

**ROUX, Paul**

ROUX Paul was born approximately 1665, a Huguenot from Oranje, who departed Rotterdam on 4 August 1688 on the Berg China. In 1689 he married Claudine SEUGNET from Saintonge, and in 1717 Elizabeth COUVRET, widow of Joshue Cilliers. He established himself in Drakenstein and became the first teacher, healer and preacher for the French community in Drakenstein.<sup>193</sup>



## **Fed. Republic of Germany / Bundesrepublik Deutschland:**

**BURGER, Christa**

**BURGER, Berndt (Barend)**

BURGER Berndt (Barend) was from Burcherdt, in the city of Lübeck. He arrived in the Cape before 1690, where he did smith-iron work from 1688 to 1704. On 31 March 1688 he was charged with disturbing the peace. He



<sup>190</sup> See: [http://www.jussanguinis.com/PS/LIB/FR\\_Mare\\_Ignace.htm](http://www.jussanguinis.com/PS/LIB/FR_Mare_Ignace.htm)

<sup>191</sup> See: [http://www.jussanguinis.com/PS/LIB/FR\\_Mouton\\_Jacques.htm](http://www.jussanguinis.com/PS/LIB/FR_Mouton_Jacques.htm)

<sup>192</sup> See: [http://www.jussanguinis.com/PS/LIB/FR\\_Rousseau\\_Pierre.htm](http://www.jussanguinis.com/PS/LIB/FR_Rousseau_Pierre.htm)

<sup>193</sup> See: [http://www.jussanguinis.com/PS/LIB/FR\\_Roux\\_Paul.htm](http://www.jussanguinis.com/PS/LIB/FR_Roux_Paul.htm)

owned the following farms: Landskroon, near Paarl, which he lost due to maltreating a slave; and Landskroon, behind Paarl, and in 1699 Leeuwenjagt, near Paarl. He was married to Maria VAN DER MERWE, daughter of Willem Schalk VAN DER MERWE and Elsje CLOETE.<sup>194</sup>

## **BURGER, Christa**

### **KOTZE, Johann**

KOTZE Johann was born on 25 January 1652 in Königstein, Sakse. He arrived in the Cape on 13 May 1691. He returned to Europe on 13 March 1698, and again back to the Cape on 6 May 1701. His first marriage in Germany was to Catharina HENNEKA in 1677, the second in Netherlands on 1 January 1690 was to Hillegonda BOONE, and the third on 6 January 1704 to Hendrina VAN HOETING from Netherlands.<sup>195</sup>



## **DU PLESSIS, Hendrik**

### **DU PLESSIS, Louis Pierre**

### **VORSTER, Lize Ruselle (born Du Plessis)**

#### **KRIEL, Hermanus**

KRIEL, Hermanus was born in 1694 at Hanau in Germany. He came to the Cape in 1719 as a soldier and became a "vryburger" in 1722. On 22 March 1722 he married Maria STEIJN, daughter of Jacobus STIJN, She died two years later and he married Elisabeth Anna MALAN, daughter of Jacques MALAN and Elisabeth LE ONG. In 1735 he went to reside on his farm Paarl Diamant in Drakenstein, where he died in 1739.<sup>196</sup>



## **VENTER, Jaco**

### **VENTER, Heinrich Conrad**

VENTER, Heinrich Conrad was born in Hamelin in 1663, who became a Burger and clothesmaker in Stellenbosch. In 1690 he became the owner of a farm Nazaret on the Krommerivier, and later of the farm Vleeschbank, on Bergrivier.<sup>197</sup>



## **United Kingdom of Great Britain and Northern Ireland:**

### **COX, William Ernest (Billy)**

#### **COX, William Stoyel**

COX, William Stoyel, was born in Devon, Plymouth in 1883. He came to SA before the Anglo-Boer War, prior to the 1890's. Fought for 1 ½ years in Anglo Boer War, also did duty in France (1916-1919). Married



<sup>194</sup> See: [http://www.jussanguinis.com/PS/LIB/DE\\_Burger\\_Berndt.htm](http://www.jussanguinis.com/PS/LIB/DE_Burger_Berndt.htm)

<sup>195</sup> See: [http://www.jussanguinis.com/PS/LIB/DE\\_Kotze\\_Johann.htm](http://www.jussanguinis.com/PS/LIB/DE_Kotze_Johann.htm)

<sup>196</sup> See: [http://www.jussanguinis.com/PS/LIB/DE\\_Kriel\\_Hermanus.htm](http://www.jussanguinis.com/PS/LIB/DE_Kriel_Hermanus.htm)

<sup>197</sup> See: [http://www.jussanguinis.com/PS/LIB/DE\\_Venter\\_HeinrichConrad.htm](http://www.jussanguinis.com/PS/LIB/DE_Venter_HeinrichConrad.htm)

Petronella Magdalena MARAIS, lived in Kroonstad.<sup>198</sup>

## JOHNSTONE, Lara

### JOHNSTONE, Augustus James

JOHNSTONE, James Augustus was born circa 1810 in Edinburgh (Dumfries), Scotland, and was an 1820 settler to Port Elizabeth. On 20 September 1837 he married Elizabeth Cornelia ROOS in Port Elizabeth, from Laings Nek in Natal (daughter of Francois ROOS, born 13/05/1791; and Maria Elisabeth FURSTENBURG, born 03/11/1805); and in 1840's after the birth of their first son, they moved to Natal.<sup>199</sup>



## DE BEER, Jesica

### STEAR, John Richard, Sir

STEAR, Sir John Richard, information unknown. Daughter married M.C. BOTHA, son was John Richard Stear BOTHA.<sup>200</sup>



## DU PLESSIS, Louis Pierre

### VORSTER, Lize Ruselle (born Du Plessis)

#### WIGGILL, Isaac

WIGGILL, Isaac was born on 17 Aug 1789 at Painswick, Gloucestershire. He was an 1820 Settler and member of Bradshaw's Party on the Kennersley Castle, which sailed from Bristol in December 1819, arriving in Capetown, in March of 1820. He disembarked in Algoa Bay (Port Elizabeth) on 29 April.<sup>201</sup>



## Swiss Confederation / Confoederatio Helvetica:

## DU PLESSIS, Hendrik

## DU PLESSIS, Louis Pierre

### VORSTER, Lize Ruselle (born Du Plessis)

#### VOSTER, Jan

VORSTER, Jan was presumably born Hans Förster in Bern, Switzerland in 1695. He travelled to Holland, where he joined the Dutch East Indian Company as a sailor. He departed Texel on the Velsenhoofdt on 18 November 1716, arriving in the Cape on January 1717. He was subsequently employed by the Drakenstein Municipality and Cape Governor Mouriz Pasques to build a church. He subsequently adopted the Dutch form of Jan Vorster. In 1721 he married Elisabeth LUBBE.<sup>202</sup>



<sup>198</sup> See: [http://www.jussanguinis.com/PS/LIB/UK\\_Cox\\_WilliamStoyel.htm](http://www.jussanguinis.com/PS/LIB/UK_Cox_WilliamStoyel.htm)

<sup>199</sup> See: [http://www.jussanguinis.com/PS/LIB/UK\\_Johnstone\\_AugustusJames.htm](http://www.jussanguinis.com/PS/LIB/UK_Johnstone_AugustusJames.htm)

<sup>200</sup> See: [http://www.jussanguinis.com/PS/LIB/UK\\_Stear\\_JohnRichardSir.htm](http://www.jussanguinis.com/PS/LIB/UK_Stear_JohnRichardSir.htm)

<sup>201</sup> See: [http://www.jussanguinis.com/PS/LIB/UK\\_Wiggill\\_Isaac.htm](http://www.jussanguinis.com/PS/LIB/UK_Wiggill_Isaac.htm)

<sup>202</sup> See: [http://www.jussanguinis.com/PS/LIB/CE\\_Voster\\_Jan.htm](http://www.jussanguinis.com/PS/LIB/CE_Voster_Jan.htm)

# Endorsements

## South African Facebook Groups:

**FOUNDING PETITIONER'S GROUPS (Members on 10/11/10\* or date of endorsement: 8,090\*):** [Appoint Piet Byleveld & Gerard Labuschagne to ET's SAPS Investigation Team<sup>203</sup> (1,723)] [Boerevolk Voorbereidings Info<sup>204</sup> (98)] [Bosmans of South Africa (Genealogy)<sup>205</sup> (27)] [Genocide of the White minority in South Africa - did you know?<sup>206</sup> (4,718)] [Huguenot Society of South Africa<sup>207</sup> (14)] [International Support for Boere Freedom<sup>208</sup> (428)] [Jus Sanguinis Right of Return to England, for African White Refugees<sup>209</sup> (6)] [Jus Sanguinis Right of Return to France, for Boer-Huguenots<sup>210</sup> (44)] [Jus Sanguinis Right of Return to Germany, for Boer-Afrikaners<sup>211</sup> (11)] [Jus Sanguinis Right of Return to Holland, for Boer-Afrikaners<sup>212</sup> (525)] [Jus Sanguinis Right of Return to Ireland, for African White Refugees<sup>213</sup> (3)] [Jus Sanguinis Right of Return to Switzerland, for Boer-Afrikaners (3)<sup>214</sup>] [Legal Self Defence Weapons in South Africa<sup>215</sup> (147)] [Republiek van Bravoland<sup>216</sup> (261)] [Right of Return to Europe for African White Refugees<sup>217</sup> (914)] [STARH: Radical Honesty Population Policy Common Sense<sup>218</sup> (71)]

**INDEPENDENT (Members on 10/11/10\* or date of endorsement: 42,353\*):** [A Desperate Call to the World from South African White Prisoners of War<sup>219</sup> (186)] [Afriforum Jeug<sup>220</sup> (2,456)] [Afrikaner Eenheid Petisie<sup>221</sup>] [Afrikaner Kunstenaars<sup>222</sup> (295)] [Afrikaner Registrasie<sup>223</sup> (1,315)] [Afrikaner Stoepstories<sup>224</sup> (846)] [Dorsland Donkie<sup>225</sup> (416)] [Death Penalty in South Africa - Bring It Back<sup>226</sup> (3,485)] [Geregtigheids Forum<sup>227</sup> (917)] [Gerhardusville / Hennopsrivier / Rhenosterspruit Nature Conservancy<sup>228</sup> (237)] [Minority Rights in SA<sup>229</sup> (2,635)] [One Million People Against Affirmative Action in South Africa<sup>230</sup> (22,320)] [Operasie "Boere-Kibboets"<sup>231</sup> (563)] [Stop Plaasmoorde Tabita<sup>232</sup> (730)] [Suidlanders<sup>233</sup> (5,119)] [The Afrikaner Journal<sup>234</sup>] [www.projek2010.co.za<sup>235</sup> (833)]

## South African Blogs & Websites:

**FOUNDING PETITIONER'S:** [African White Refugees<sup>236</sup>] [Boycott 2010 World Cup<sup>237</sup>] [Crime of Apartheid<sup>238</sup>] [Crime of Apartheid Blog<sup>239</sup>] [Crimen Injuria<sup>240</sup>] [Flying Scotsman<sup>241</sup>] [Guerrilla Law<sup>242</sup>]

<sup>203</sup> <http://www.facebook.com/AWB.Justice.4.ET>

<sup>204</sup> <http://www.facebook.com/group.php?gid=133619089994467>

<sup>205</sup> <http://www.facebook.com/pages/Bosmans-of-South-Africa-Genealogy/107584649272416>

<sup>206</sup> <http://www.facebook.com/group.php?gid=116234595055457>

<sup>207</sup> <http://www.facebook.com/group.php?gid=213263192228>

<sup>208</sup> <http://www.facebook.com/group.php?gid=235843827123>

<sup>209</sup> <http://www.facebook.com/group.php?gid=162448400436001>

<sup>210</sup> <http://www.facebook.com/group.php?gid=156729121012589>

<sup>211</sup> <http://www.facebook.com/group.php?gid=162188707125982>

<sup>212</sup> <http://www.facebook.com/group.php?gid=315909188446>

<sup>213</sup> <http://www.facebook.com/group.php?gid=161916347154424>

<sup>214</sup> <http://www.facebook.com/group.php?gid=136171553106465>

<sup>215</sup> <http://www.facebook.com/group.php?gid=129608173745933>

<sup>216</sup> <http://www.facebook.com/group.php?gid=2532206120>

<sup>217</sup> <http://www.facebook.com/African.White.Refugees>

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<sup>225</sup> <http://www.facebook.com/group.php?gid=113527212034725>

<sup>226</sup> <http://www.facebook.com/group.php?gid=116636705027654>

<sup>227</sup> <http://www.facebook.com/group.php?gid=287743061695>

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<sup>230</sup> <http://www.facebook.com/group.php?gid=5673150804>

<sup>231</sup> <http://www.facebook.com/group.php?gid=133986943291566>

<sup>232</sup> <http://www.facebook.com/group.php?gid=298070448834>

<sup>233</sup> <http://www.facebook.com/group.php?gid=2914263196>

<sup>234</sup> <http://afrikanerjournal.wordpress.com/>

<sup>235</sup> <http://www.facebook.com/group.php?gid=177067125271>

<sup>236</sup> <http://african-white-refugees.co.nr/>

<sup>237</sup> <http://boycott-2010-world-cup.co.nr/>

[Kaffir Lily Riddle<sup>243</sup>] [SA Farm Attacks<sup>244</sup>] [SA Media Prostitutes<sup>245</sup>] [SQ Worm Society<sup>246</sup>] [White Refugee<sup>247</sup>] [Why We Are White Refugees<sup>248</sup>] [Why We Are White Refugees Petition<sup>249</sup>]

**INDEPENDENT:** [Die Keiser is Kaal<sup>250</sup>] [FarmTracker<sup>251</sup>] [Mike Smith Political Commentary<sup>252</sup>] [Ne Ultra - Nothing Beyond<sup>253</sup>] [Projek 2010<sup>254</sup>] [Suidlanders<sup>255</sup>] [TIA-Mysoa<sup>256</sup>] [Volksmoord<sup>257</sup>] [Why South Africa Sucks<sup>258</sup>]

## International Facebook Groups:

(Members on 10/11/10\* or date of endorsement: 902\*+6,051=6,953): [American Defence League (ADL)<sup>259</sup> (5813)] [American Renaissance<sup>260</sup> (560)] [Canadian Culture & Integration Society<sup>261</sup> (72)] [Génocide des Blancs d'Afrique du Sud: NON au silence des médias!<sup>262</sup> (251)] [John Maher & Delancey Street Foundation<sup>263</sup> (80)] [Thilo Sarrazin - EU Prophet<sup>264</sup> (191)]

## International Blogs & Websites:

[14%<sup>265</sup>] [American Renaissance News<sup>266</sup>] [American Thinker<sup>267</sup>] [Californians for Population Stabilisation<sup>268</sup>] [Canadian Culture & Integration Society<sup>269</sup>] [In Gods Name<sup>270</sup>] [Kevin McDonald<sup>271</sup>] [Majority Rights<sup>272</sup> (Volkstaat Secession or Jus Sanguinis Right of Return<sup>273</sup>)] [Matrix Refugee<sup>274</sup>] [Occidental Observer<sup>275</sup>] [Occidental Observer Blog<sup>276</sup>] [Old Atlantic Lighthouse<sup>277</sup> (Volkstaat Secession Right of Return to Europe for African White Refugees<sup>278</sup>)] [Sarah: Maid of Albion<sup>279</sup>] [STARH: Impact of Sex & War<sup>280</sup>] [The Irish Savant<sup>281</sup>] [The Occidental Quarterly<sup>282</sup>] [Thilo Sarrazin - EU Prophet<sup>283</sup>] [Thinking Mans Guide to the World<sup>284</sup>] [Vatican Assassins<sup>285</sup> (Answer to White Protestant Genocide in South Africa: Secession or Return to Europe<sup>286</sup>)]

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<sup>238</sup> <http://crime-of-apartheid.co.nr/>

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<sup>255</sup> <http://suidlanders.co.za/>

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<sup>259</sup> <http://www.facebook.com/AmericanDefenceLeague>

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<sup>261</sup> <http://www.facebook.com/group.php?gid=130084113684323>

<sup>262</sup> [http://www.facebook.com/home.php?sk=group\\_140655635990473&ap=1](http://www.facebook.com/home.php?sk=group_140655635990473&ap=1)

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<sup>273</sup> [http://majorityrights.com/index.php/weblog/comments/volkstaat\\_secession\\_or\\_jus\\_sanguinis\\_right\\_of\\_return/](http://majorityrights.com/index.php/weblog/comments/volkstaat_secession_or_jus_sanguinis_right_of_return/)

<sup>274</sup> <http://matrix-refugee.co.nr/>

<sup>275</sup> <http://www.theoccidentalobserver.net/>

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<sup>284</sup> <http://thinkingmansguidetotheworld.blogspot.com/>

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# Executive Summary

“An error does not become truth by reason of multiplied propagation, nor does truth become error because nobody sees it.” -- Mahatma Gandhi

“We believe as much in the purity of race as we think they do, only we believe that they would best serve these interests, which are as dear to us as to them, by advocating the purity of all races, and not one alone.” - Mahatma Gandhi, *Indian Opinion*, 24 September 1903

“A man must first of all understand certain things. He has thousands of false ideas and false conceptions, chiefly about himself, and he must get rid of some of them before beginning to acquire anything new. Otherwise the new will be built on a wrong foundation and the result will be worse than before. To speak the truth is the most difficult thing in the world; one must study a great deal and for a long time in order to speak the truth. The wish alone is not enough. To speak the truth one must know what the truth is and what a lie is, and first of all in oneself. And this nobody wants to know.” -- G.I. Gurdjieff

The purpose of this Boer Volkstaat 10/31/16 Theses Petition and Briefing Paper argument is that: [A] International and EU Political Recognition for VVK negotiations for a Boer Volkstaat in South Africa; or in the absence thereof [B] Jus Sanguinis Right of Return legislation by relevant EU nations, for their African White Refugee descendants, is fully justified as a result of: (I) International Law, (II) S. 235 of the SA Constitution and the Accord on Afrikaner Self-Determination, signed on 23 April 1994 between Freedom Front, African National Congress & SA Government; (III) African National Congress (ANC) and Anti-Apartheid Movement (AAM) Truth and Reconciliation (TRC) Fraud; and (IV) Population Policy Friction Theory Common Sense: The Peak Oil GeoPoLegal Military Necessity of Ethno-Cultural Secession and Economic Relocalisation. Put differently: the geopolitical, national, ethnic and cultural importance of amicably resolving the multi-cultural conflicts to occur as a result of population pressures colliding with declining resources, *prior* to their friction theory on steroids aggravation by the socio-political and economic friction theory resource war consequences of Peak Oil.

Limitations of space and concern for the readers patience do not provide the opportunity for this Petition and Briefing Paper to discuss every evidentiary argument and its political and legal nuance in support of the ‘TRC fraud’ thesis. Instead we focus on a few glaringly obvious ‘In Your Face’ Politically Incorrect TRC fraud Inconvenient Truths. These TRC Fraud Inconvenient Truths are deliberately ignored or censored by the Proudly South African Rainbow Hypocrisy worshipping academia and media, formerly known as the ‘Anti-Apartheid Movement’; or if you prefer democratic socialist publication *Searchlight South Africa*’s description of the Anti-Apartheid Movement: “the most successful Popular Front Lobby for Stalinism anywhere in the world.”<sup>287</sup>

## TRC Fraud: Just War Tradition Arguments:

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<sup>287</sup> Mutinies in the Liberation Armies: Inside Quadro, by Paul Trewhela (Searchlight South Africa, Vol 2, No 1: July 1990 p. 30-35). Searchlight South Africa’s expose of ANC Mbokodo Camp Quatro atrocities available at: ([www.mbokodo-quatro-uncensored.co.nr](http://www.mbokodo-quatro-uncensored.co.nr))

1. **Just War Tradition: Mutually Agreed Rules of Combat between Culturally Similar Enemies: Jus Ad Bellum Convention, Principles of Jus In Bello and Just Post Bellum:** Just War Theory is a derivative of international law, which deals with the justifications - theoretical or historical - to determine whether a war can or could be ethically justified, and what forms of warfare, are, and are not allowed. The Just War tradition dates back to ancient Military codes of conduct founded on chivalry. Generally the just war tradition --a set of mutually agreed rules of combat-- are only applicable between culturally similar enemies; which was not the case between Boer-Afrikaners and Africans; as ignored by the ANC and TRC. The six principles of Just War are: \* having a just cause, \* being a last resort, \* declared by proper authority, \* possessing right intention, \* reasonable chance of success, and \* using proportional force. On the working hypothesis that the ANC & TRC were correct, and Boer-Afrikaners and Africans were culturally similar, the Briefing Paper explores each of the Just War principles to determine; whether the ANC's 'liberation struggle' met any of the 'just war' criteria. It concludes that: The ANC had no Proper Authority, No Right Intention, No Reasonable Prospects of Just War Success, its Desired End was not proportional to the Means Used; and its declaration of war was not a last resort. Finally, under Post Bellum principles, the ANC's Promises of Amnesty were renegeged upon, destroying all trust in future multi-cultural political agreements for minority cultures.
  
2. **Forsaking Commitment to Gandhian Non-violence, honour and character, the ANC-Fanonstein spawned a Government of comrade-tsotsis, gangsters & kleptomaniacs:** Mphutlane wa Bofelo was arrested and imprisoned for his anti-apartheid activism. In his essay *Racist, sexist, violent-peddling, Malema hate-talk dangerous for the future* he describes in great detail the ANC's strategic and tactical 'liberation struggle' decision-making. How the ANC "celebrated the recklessness of the young lion.. elevating thoughtless \ reckless, theory-less action thereby inculcating the culture of disrespect for reasoning and fostering the culture of acting without thinking, which spawned the comrade-tsotsis, the jackrallers, the trigger-happy, gun-totting gangsters, and the adventurously kleptomaniac men and women who govern our lives today." Conclusions reached: the ANC had no Proper Authority, no Right Intention, No reasonable prospects of success, and used disproportionate force.
  
3. **SA Communist Party (SACP)'s M-Plan: Violent Liberation and Mandela's Cult of Personality:** The ANC's M-Plan was Mandela's 1953 decision to abandon non-violent opposition to apartheid, in favour of a Marxist-Leninist violent 'liberation struggle'. The decision occurred subsequent to the spectacular failure of the 1952 Defiance Campaign, which failed to non-violently mobilize the black masses against apartheid. Paul Trewhela's *Searchlight South Africa* article *A Death in South Africa: the Killing of Siphon Phungulwa* describes the SA Communist Party's M-Plan, as a 'liberation with necklaces and boxes of matches, before education' new Paedontocracy mindset, a "milieu in which teenage armies, teenage generals, teenage courts and teenage executioners gave lessons in patriotism to the workers." This autocratic culture of violence hugely benefited the ANC elite by terrorising the African public to provide support to the 'liberation struggle' against their will. The ANC silenced Apartheid's moderate non-violent opponents, by assassination and 'necklace terror'. The ANC silenced its dissidents, by means of executions, torture and horrific abuses, such as at Camp Quatro. Conclusions reached: the ANC had no Proper Authority, no Right Intention, No reasonable prospects of success, and used disproportionate force.
  
4. **No Proper Authority: Did Black South Africans want Black Rule?:** Dr. Gedaliah Braun's discussions and evidence compiled over 16 years of frank conversations with Africans, are detailed in his book *Racism, Guilt, Self-Hatred and Self-Deceit: A Philosophers Hard Headed Look at the Dark Continent*. Dr Braun details his many

brutally frank conversations with working class black South Africans from all walks of life; asking them whether they wanted black rule. He could not find one black South African who wanted black rule. He concludes that although many black Africans were very unhappy with particular aspects of Apartheid rule; they most definitely did not want black rule. They feared that black rule would be similar to black rule in the rest of Africa, which was far worse, than life under apartheid. Dr. Braun confirms Rev. John Gogotya's allegations in *ANC: VIP's of Violence* that "the ANC is not the authentic voice of the black people in South Africa.. does not represent the majority of blacks in South Africa". It confirms that the ANC's decision to embark on a violent liberation struggle, was to force the black population by means of coercion and terror, to support the ANC's agenda of overthrowing white rule. Conclusions reached: The ANC lacked Proper Authority, did not have Right Intention in launching the 'liberation struggle'; had no prospects of success and used disproportionate force against their own people.

5. **No Right Intention: Did 'Evil Apartheid raise poor black living standards to the highest in Africa:** The evidence proves that while Apartheid withheld political suffrage at the national level (not local, or regional) from black Africans, it did provide them with the highest living standards of all Africans on the continent of Africa. In fact Apartheid provided poor black Africans with higher living standards than middle class whites in any communist state, such as the Soviet Union. Consequently the ANC's alleged outrage to justify waging war on behalf of living standards of poor black South Africans was not sincere, but fraudulent and hypocritical, considering the ANC's endorsement of the far worse living standards of poor black Africans in African states under the direct political control of the ANC's 'liberation struggle' Marxists political elite friends. Conclusion: The ANC lacked Right Intention.
6. **Black Consciousness and Fanon's Handbook for Black Liberation: 'Violence as a cleansing liberating force':** The ANC and Black Consciousness movements were hugely motivated by the Marxist 'violence as a cleansing liberating force' on the 'rotting corpse of the settler' ideas of Frantz Fanon's *Wretched of the Earth Handbook of Black Liberation*. In the Fanon Black Liberation perspective, violence is anything but a last resort. For Fanon or 'black liberation' movements, violence was the essential component required for the colonized mind to be liberated from his inferiority complex. Violence was what liberated the native, making him fearless and restoring his self respect. In the absence of violent liberation, the native could never be really liberated from the psychological shackles of his inferiority complexes. Peaceful negotiations were to be avoided at all cost; for they would deny the native's colonized mind his liberation: 'the cleansing liberating force of violence on the rotting corpse of the settler.' It was a total repudiation of Gandhi's doctrine of self-respect, honour and integrity by means of non-violent passive resistance. Conclusion: The ANC's decision to launch a violent liberation struggle lacked right intention, proper authority, and their 'liberation struggle' declaration of war, was not 'as a last resort'.
7. **The ANC's People's War: Terrorize the People to Support the Liberation Struggle:** The ANC's decision to launch a People's War Liberation Struggle to terrorize the African people to support the ANC's agenda, was founded on all of the aforementioned principles. The ANC's agenda had nothing to do with liberating the African people to a sense of Gandhian sense of self respect, personal responsibility and dignity; to the contrary. Launching the Peoples War was a means of forcing the black masses into involuntary conscription on behalf of the ANC's agenda to overthrow white rule of law, which the majority black Africans preferred and which provided the black masses with the highest living standards and most effective justice system on the African continent. In *Witchcraft and the State in South Africa*, German social science

researcher, Johannes Harnischfeger details the use of witchcraft to terrorize African communities, and purge dissent, by means of people's courts and necklacing moderates or anyone who supported the Apartheid system's rule of law. Anyone who was perceived as collaborating with Apartheid could face the wrath of the People's committee's and the necklace. For example: the payment of rent for government owned housing could be a capital offence. Additionally young men were promised free sex if they joined the ANC to become a Cadre. Young women were required to participate in the ANC's 'operation production' of human cannon fodder 'breeding war'. They were forbidden to use contraceptives and required to acquiesce to being impregnated by ANC cadres. As confirmed by Rev. Gogotya: "The ANC strategy was to intimidate black moderate leaders. When the riots started and the violence escalated in the townships, the people who were targeted were all professional blacks, teachers, doctors, lawyers, black businessmen," as part of the ANC's goal to destabilize and impoverish black communities. The consequent destabilisation symptoms were then blamed on the Apartheid government. Conclusion: The ANC's decision to launch the People's War to terrorize their own people to join the liberation struggle meant it had no just cause, nor was it a last resort, nor of right intention, nor did they possess the Proper Authority, or use proportional force.

8. **Zimbabwefication of South Africa: The State's Systemic Collapse:** All of the aforementioned enabled the ANC to liberate Africans from Apartheid's Euro-Centric values of respect for the Rule of Law, respect for the importance of Education and Infrastructure maintenance, Personal Accountability and Responsibility. The ANC's liberated Africans are now liberated to Africanize South Africa, in a free for all, to loot and pillage. The ANC's Rainbow Democracy of Liberation from Personal Responsibility, and Accountability has resulted in - among others - the following Systemic collapse statistics: (i) Deaths in Police Custody have risen by 25,725% under the ANC; (ii) Farm Murders have risen by 3.095% under the ANC; (iii) Squatter Camps have increased by 1,000% under the ANC; (iv) 70% of legal graduates under ANC rule are unable to read, while 70% of black matrics are functionally illiterate; (v) the Justice and Political Systems have effectively been turned into Mafia State corruption parasitic enterprises. These are precisely the problems articulated to Dr. Braun by black Africans they were petrified would happen under black rule. Conclusion: The ANC's actions for the past 16 years demonstrate in absolutely unequivocal clarity their intention to liberate 'liberate' the African people, from the concept of 'freedom to be responsible' to the concept of 'freedom as freedom from responsibility'. The ANC have liberated Africans by providing with an absolutely meaningless national political vote, while robbing them of Apartheids competent and efficient legal justice system, education system, health care system, and safety and security in their communities.
9. **Stalinist Popular Front: ANC's Mbokodo Quatro Torture Camps:** The democratic socialist publication, *Searchlight South Africa*, argues that the ANC's Anti-Apartheid Movement was (and still is) one of the largest and most successful Popular Front Lobby's for Stalinist fascism anywhere in the world. To understand the thinking, purpose and decision-making of the ANC, requires an examination of the treatment of ANC members by ANC Military Intelligence Mbokodo Officers at Camp Quatro in Angola, which reveal the inner-workings and nature of the ANC and its secret decision-making body: the SA Communist Party. It reveals among others how the ANC and SACP condoned torture, imprisonment without trial or charge, executions, murder and assassination of its own ANC dissenting members, that made the 'evil Apartheid' atrocities seem like minor misdemeanours, in comparison. Conclusion: The ANC lacked proper authority, right intention and did not use proportional force.

## **TRC Just War Fraud: Clash of Cultures Friction Theory:**

1. **Pandora's Multi-Culti Apartheid Box: SA's Multi-Cultural, Multi-Lingual, Multi-Racial Integration Nightmare:** Mike Smith's *Opening Pandora's Apartheid Box: Rationales for Apartheid* series provides a detailed account of the political, cultural, religious and other motivations and causes for the establishment of apartheid. In Chapter 2: *What does 'Diversity' mean in South Africa* he provides an overview of SA's huge diversity of languages, cultures, and ethnicities, detailing the absolute integration nightmare, and how the policy of Apartheid was in fact the fairest system of government, considering South Africa's multicultural and ethnic realities.
2. **Western Cartesian Individualist 'I Think, Therefore I Am' vs. African Ubuntu Conformist 'I Participate, therefore I Am':** Few westerners realize that the African concept of Ubuntu is founded on existential identity foundations which are totally opposite to European Cartesian existential identity foundations. In the Cartesian "I Think, Therefore I am" westernized existential paradigm an individual's sense of identity is - or should be -- a result of his 'thinking'. In the Ubuntu "I participate, therefore I am" African existential paradigm the individual's identity is not a result of his own critical thinking faculties and powers, or lack of them. The Ubuntu African's sense of identity is a result of his willingness to conform to peer pressure, to be accepted to participate in the tribe. The Ubuntu African is not encouraged to increase his own self-esteem and certainty in his sense of identity by increasing the power of his critical thinking faculties. The Ubuntu African is not encouraged to increase his personal meta-cognitive critical thinking conscience to improve the quality of his character, to 'know himself', and hence his knowledge of right and wrong, in accordance with his principles and values. The Ubuntu African's sense of identity and self-esteem is a result of his community's acceptance of his willingness to conform to their demands and their values. Themba Sono refers to the result of this Ubuntu African paradigm as the "constrictive nature" or "tyrannical custom" of a derailed African culture, especially its "totalitarian communalism". The Ubuntu African's existential psychology is focused on belief, not reason. Rationality is overwhelmed by emotional identity to belong, and to conform, in order to improve the individual's sense of self-worth, which is measured by his participation, not critical thinking. The Cartesian Western and Ubuntu African existential values which determine the individuals foundation for their sense of identity, purpose and meaning, are not slightly different; but opposing. If only slightly different, they could be compatible for a peaceful multi-cultural society. They are however in direct opposition to another; which means they are and will forever be in conflict with another; for supremacy. They are incompatible for a peaceful multi-cultural society. The former is capable of tolerating the latter, as it does for its less meta-cognitively aware cultural members; but the latter's sense of personal identity shall continually be assaulted for not being 'included', aggravating his psychological insecurity. The psychologically insecure Ubuntu African's response will be political and social coercion to 'include' to coerce society to 'accept' Africans 'participation', irrespective of their skills or competency to participate in any given skill, task or event. The clash of these worldviews are further exacerbated in South Africa by a legal and political elite which pretend these existential identity differences don't exist, in favour of manipulating the ignorant poverty stricken vote farm's confusion, with apartheid blame game tactics for their own political gain.
3. **Black Liberation Theology: Salvation/Liberation by Marxist Class Struggle, not Reconciliation/Forgiveness of Sins:** In Black Liberation Theology Forgiveness and Reconciliation are achieved by means of a violent economic Marxist class struggle. In

Calvinist Christianity Forgiveness and Reconciliation have absolutely nothing to do with economics or a violent class struggle, but are a result of a spiritual (i.e. inner self) emotional, intellectual and psychological process. Black Liberation Theology believes that whites can only be forgiven once they have given up their belief in their whiteness and whiteness cultural values of merit, property rights, etc; and helped to violently overthrow whiteness to establish a Marxist Leninist communist utopia. Calvinist Christianity believes that anyone is forgiven when they take responsibility for their actions, sincerely apologize and a process of intellectual, emotional and psychological change sincerely occurs within both individuals. Forgiveness occurs when both reach a new understanding of the other persons point of view, and they transcend their enmity and anger over prior perceived insults or unjust actions with a determination to start their relationship on a clean slate. It's a spiritual and psychological inner process of transcendence. While the ANC's 'Truth and Reconciliation' actions and conduct are founded on Black Liberation Theology doctrine, they have avoided clearly articulating what exactly they mean by Black Liberation Theology 'forgiveness' and 'reconciliation', to particularly the Conservative Christian public. If the ANC did honestly reveal their Black Liberation Theology violent Marxist 'reconciliation' doctrine definitions; it would result in Conservative, particularly Calvinist Christians being fully aware that 'forgiveness' and 'reconciliation' do not mean the same things to Boer/Afrikaners and ANC Black Liberation theology Marxists. Because they are opposing ideas about 'reconciliation', Calvinist 'reconciliation' is as impossible as Marxist 'reconciliation'. The TRC Political and Religious elite have exploited the African and European masses by avoiding clarifying these huge differences in meaning between the two camps, so as to benefit from the masses ignorance, and confusion, and scapegoat the Calvinist Christian community, whose 'reconciliation' perspectives are an impediment to ANC's Black Liberation Theology 'reconciliation' aims to overthrow 'whiteness' and establish their communist utopia. In the absence of sufficiently precise legislation clarifying the meanings and definitions of these key concepts, citizens are unable to regulate their affairs with individuals from other cultures and religions in accordance with the rule of law.

4. **TRC Social Contract provides NO definitions for Multi-Cultural, Multi-Interpretation of Key Concepts of 'Forgiveness', 'Reconciliation', 'Closure' and 'Ubuntu':** In the TRC Report, Archbishop Tutu and the TRC Commissioners accuse Apartheid for having maintained legal oppression by means of vague definitions; yet in the exact same TRC Report (in fact in all TRC social contract legislation) there are NO definitions whatsoever for the Key Concepts of 'Forgiveness', 'Reconciliation,' 'Closure' and 'Ubuntu', which are socially, culturally, religiously, psychologically, and racially conflicting terms; which have multiple different meanings for different cultures, religions, etc. So, if Apartheid maintained legal oppression by means of vague legal definitions, what kind of legal oppression (dictatorship?) are the ANC maintaining by means of NO LEGAL DEFINITIONS FOR KEY TRC SOCIAL CONTRACT LEGAL CONCEPTS? Do the ANC want to deliberately create confusion, where citizens racial animosities are aggravated into enmity for the other, by establishing a legal framework where racial and conflicting cultures are unable to regulate their affairs with other cultures in accordance to the law, due to lack of clear legal definitions for key social contract concepts?
  
5. **Was Truth and Reconciliation Seen to be Done, by the Ubuntu Black Liberation Theology Truth Commission?:** The answer by any impartial individual is an unequivocal NO. For those unaware of the evidence, a good place to start would be (i) Anthea Jeffery's *The Truth About the Truth Commission*, (ii) Generals Malan, Viljoen, Geldenhuys and Liebenberg's *Assessment of the probable results of the*

*activities of the Truth and Reconciliation Commission (TRC) as perceived by former Chiefs of the SADF IRO the SADF, and their additional Complaint filed with the Public Protector (which was simply ignored). These raise so many issues of conflicts of interest, bias, omissions, censorship, etc. by the TRC, that it is no surprise how John Kane Berman, the Head of the SA Institute of Race Relations (SAIRR) concluded in the foreword to **The Truth about the Truth Commission** that: “The commission also said that there could be no healing without truth, that half-truths and denial were no basis for building the new South Africa, that reconciliation based on falsehood would not last, and that selective recollection of past violence would easily provide the mobilisation for further conflict in the future. If these are its criteria for the role of truth in promoting reconciliation, it has failed to meet them.”*

## **TRC Just War Fraud: Population Policy Common Sense:**

Mandela and Tutu’s Truth and Reconciliation Commission (TRC) negligently or deliberately ignored how Population Pressures and Black Power/African Ideal of Manhood Breeding War Policies were motives for establishing apartheid, and hugely aggravated political violence during Apartheid. Firstly the fear of the ‘swart gevaar’ was a predominant motive for establishing Apartheid. Europeans were petrified of Euro-African national suicide: that Boer-Afrikaners would lose their identity and right to rule themselves as a result of being overwhelmed by the numerical superiority of black S. Africans. Secondly, the ANC’s cultural and political breeding war created huge Youth Bulge Population Pressures deliberately aggravating Racial Conflict Resource War Political Violence, during Apartheid.

1. **Population Policy Common Sense: Eco-Numeracy, Exponential Functions & Carrying Capacity, Youth Bulges Population Pressure Conflicts and Competitive Exclusion Principle:** Population Policies are the foundation of all other national and international political and social policies, as the point of population stabilisation is to reduce or minimize Malthusian misery. The absence of political and religious intervention in favour of population stabilisation is a consequence of those who prefer to financially or politically benefit from Malthusian misery, starvation and resource war conflicts of overpopulation colliding with scarce resources. Naturally political, media and religious ‘leaders’ who reap political and religious social or financial benefits from Poverty Pimping, endorse the ANC’s abnormally sponsored population explosion of Malthusian poverty, moral degeneration and social disintegration. In fact if the ANC had been sincere about liberating Black Africans out of their poverty and misery, Mandela et al could have avoided the armed liberation struggle and could simply have started a non-violent cultural campaign to educate Africans to change their procreation values: to value the importance of education for their children, the importance of avoiding procreating until married in a committed loving relationship; the importance of concentrating wealth by saving, the importance of small committed families, dedicated to nurturing their children. If more Africans adopted these value systems, they would be able to lift themselves out of poverty. Such a campaign would also have sent the Apartheid voters and government a strong message that Africans were starting to take personal responsibility for their families, for how they breed, for their children’s future, sending a clear message to Apartheid Politicians and voters that such Black Africans were worthy of national political suffrage reward for their acceptance of personal, familial and social responsibility. Politicians and the media avoid educating the people about the importance of living in accordance to nature’s carrying capacity laws; the failure consequences being pestilence, war famine and death; or for example: the ‘Tragedy of the Commons’ ‘social trap’ relationship between ‘Thou shalt not steal’ and ‘Thou shalt not breed’. The majority of citizens are totally ignorant that carrying

capacity is an absolute necessity for honest bottom line ecological accounting. Citizens are clueless that a laissez faire birth control policy with no social welfare policies generally provides for a society in equilibrium to its carrying capacity; whereas a laissez faire birth control policy within a social welfare state results in runaway population growth, and ultimately in greater misery, poverty and resource wars. Citizens are ignorant that they should hold their political leaders ecologically accountable: legislators can have either a laissez faire birth control policy; or a social welfare state; but not both. If welfare policies are too precious to be abandoned, legislators must introduce limits to the right to breed, in order to avoid the misery, poverty and resource wars consequences of runaway population growth colliding with scarce or declining resources. Other ecological carrying capacity issues dealt with are the Tragedy of the Commons, which effectively means that a limited finite world means a limited finite world of rights. Greater overpopulation and resource scarcity, results in less rights and more resource war violence. Resource war violence is aggravated by Youth bulges. Seventy to Ninety percent of all civil conflicts result in countries with large populations of idle young men: Youth Bulges. It concludes with Dr. T. Michael Maher's study: *How and Why Journalists Avoid the Population - Environment Connection*.

2. **The Nature and Causes of Apartheid: A Just War for Boer-Afrikaner Demographic Survival:** An examination of the motives for the establishment of Apartheid shows how Boer Politicians and citizens were petrified of the consequences of African cultural and political breeding wars: of "being overwhelmed by the numerical superiority of the blacks". They believed that only by establishing apartheid would white Africans be able to maintain their own identity and their right to rule themselves. The most fair, non-violent and benign geopolitical manner of self defence of European African community in South Africa, was to establish Apartheid. Verwoerd described the motives, practices and policies of apartheid as *Separate Development*, or *Harmonious Multi-Community Development* and *Live and Let Live*; established as a result of the fear of the 'superiority of the Natives'. Dr. Malan described Apartheid as a policy setting itself the task of preserving and safeguarding the racial identity of the white population, and likewise the black populations as separate racial groups; since the absence of apartheid would result in the national suicide of the whites. According to social geographer John Western in his book *Outcast Capetown*, the strategic political motives for establishing apartheid were the white national suicide fears about the 'swart gevaar' breeding war population explosion. The motives for Apartheid were a direct result of the black African community's cultural and political breeding war policies which overwhelmed and outnumbered whites. He compared Apartheid's fears of the upper ruling classes of Britain when confronted with the population growth of the poor in Britain's industrializing cities in the 1900's. He concludes that the two strategic motives for establishing apartheid was the fear of the 'swart gevaar' and how white communities overwhelmed with black immigrants would aggravate racial conflict, and turn such communities into violent ghettos. To avoid this reality, white communities would need to be physically separated from black communities and blacks would need to be legally limited in their ability to enter white communities to maintain the safety and security of white communities. Conclusion reached: Legislating Apartheid was a just cause for white survival, of 'self defence' right intention, a last resort; declared by proper authority, with reasonable chances of success, using proportional force. Consequently it was politically a Just War for Self Defence, in response to Black Africans cultural and political breeding war to establish black African hegemony.
3. **Apartheid's Strategic Demographic and Political Mistakes:** In *The Lie of Apartheid and other True Stories from Southern Africa* Arthur Kemp describes the strategic political and demographic mistakes made by Apartheid Political leaders. These mistakes being the decisions to use cheap alien labour, which dispossessed them of their

fatherland. Cheap alien labour resulted in massive non-white exponential population growth, due to social welfare medical conditions provided to alien labour black populations, which hugely contributed to their population growth. The consequent spiralling population pressures exacerbated racial friction theory safety and security problems. Kemp argues that only by understanding the relationship between demographics and political power, by abandoning their dependence on non-white labour, and “accepting that their salvation lies in a smaller territory, congregating in such territory to form an outright demographic majority,” can Afrikaners be saved in Africa.

4. **Land Grabs and Farm Murders: A Rainbow-TRC-Peace, or Racial-Hatred-War Reality:** Dr. Philip du Toit’s expose in *The Great SA Land Scandal*, details that European and African perspectives towards farming and land management are totally contradictory. Each group perceives the other groups land management perspective as dysfunctional. While South Africans are informed they live in a Rainbow Democracy, Farm Murders have risen 3,095%, since 1994. As detailed in the Radical Honesty SA Amicus Curiae to the Concourt, a comparison of the Farm Murder statistics that occurred during the declared wars known as the Mau Mau War in Kenya and the 15 year Rhodesian War, then the reality for farmers under the ANC Rainbow TRC government are not ‘peace’; but a full blown ‘race war’. This race war is obviously an opportunity for ANC Black Liberation Theologists to ‘liberate’ colonized minds, by providing them the opportunity to experience the cleansing force of violence on the rotting corpse of the settler. Bluntly, Land Grabs and Farm Murders are not the result of any Rainbow-TRC-Peace, but of a Racial-Hatred-War Reality. It is a Racial-Hatred-War reality which both the ANC and the Anti-Apartheid TRC elite deliberately ignore, censor and suppress. According to State Prosecutors the level of violence, rape and torture that occurs during these farm murders are attributed to ‘racial hatred’. Racial hatred is not the result of ‘forgiveness’ or ‘reconciliation’ for Calvinist Christians; but it is what drives the Black Liberation Theologists concepts of reconciliation on the ‘rotting corpse of the settler’. These diabolical opposing meanings for these key concepts must be confronted, including the reality that cultures whose foundational values are contradictory cannot hope to establish a peaceful multi-cultural society. You cannot follow the recipe for road-kill stew, and hope to end up with a crème brullee. It is scientifically, politically and legally impossible to create a peaceful multi-cultural society with cultures who have opposing values and beliefs.
5. **Masculine Insecurity Poverty Pimping: ANC’s population Production of Poverty and Violence Breeding War:** Black African culture does not value European culture’s values such as the importance of education, refraining from procreating any children until parents are in a committed loving relationship, concentrating family wealth by saving, to nurture children’s educational opportunities, etc. According to Robert McElvaine in *Eve’s Seed: Masculine Insecurity, Metaphor and the Shaping of History*, the primary causal factor of conquer and multiply slave and cannon fodder cultures is the religion of masculine insecurity. Insecure masculinity is the result of men in psychological envy of women’s child bearing capabilities, because ‘only women bleed’. Examples of this ‘only women bleed’ insecurity are the practices of male circumcision to induce male bleeding, mimicking female menstruation. Other examples of masculine insecurity are men’s efforts to avoid a single standard for human behaviour and achievement, and how insecure men throughout history have setup ‘no woman’s lands’ in war, politics, clergy, business, men’s clubs, etc. McElvaine concludes that insecure men often seek validation of their manhood by pursuing power, and that masculine insecure leaders have had a hugely disproportionate influence on shaping their cultures and institutions to benefit and perpetuate insecure masculinity beliefs. African males are particularly prone to masculine insecurity beliefs, as a result of their identities being a result of Ubuntu ‘I

participate, therefore I am' conformist identities. Whereas a Cartesian males security would be a result of his critical thinking faculties and him knowing himself; the African males psychological security is not something he has any control over, it is a result of his chameleon like ability to conform. Examining the Anti-Apartheid Movement's Poverty Pimping social and political policies, it is easy to conclude that it remains one of the most successful professional Poverty Pimp Political Organisations and Movements in the world. It continues to pretend to act as an intermediary on behalf of 'liberating' the black SA poor, disadvantaged and alleged 'victimized' groups, but it has no serious intentions whatsoever of addressing the root population policy causes of these groups socio-economic poverty or psycho-political 'freedom/liberation' babble ignorance. In fact the ANC derives its political power from pimping ever more black Africans into poverty; i.e. from sustaining and in fact increasing its alleged disadvantaged and victimized political power base, while deflecting the blame for its poverty pimping Malthusian resource war consequences upon the proverbial scapegoat of 'apartheid'. Succinctly: the ANC pimps its own people into poverty by its conscious and deliberate **"abnormal government-sponsored population explosion of Malthusian poverty aggravation, moral degeneration and social disintegration."**<sup>288</sup> The poor are a commodity to ANC politicians and Anti-Apartheid religious and political activists, from those with impressive Archbishop titles to the Poverty Pimping Professors who suck up the research grants to "support themselves and their cronies while they are studying, romanticizing or otherwise exploiting the [African] poor."

6. **Population Policy Common Sense Interpretation of Promotion of National Unity and Reconciliation (TRC) Act, Amicus Curiae to Constitutional Court: CENSORED:** The Amicus is supported by expert witness statements from (i) Dr. Brad Blanton<sup>289</sup>, founder of Radical Honesty, best selling author of Radical Honesty series of books, and former candidate for United States Congress from Virginia, in 2004 and 2006; as well as (ii) Dr. T. Michael Maher<sup>290</sup>, Professor and Head of the Dept. of Communication at the University of Louisiana, since November 1974, author of the study: **How and Why Journalists Avoid the Population-Environment Connection.** The South African political, legal and media elite decision to censor and suppress the information in the Radical Honesty SA Amicus before the Constitutional Court, from the SA public, has clearly and unequivocally demonstrated their political, legal and religious commitments. The SA TRC elite are not committed to honesty, truth, sincere forgiveness and reconciliation. They are not committed to addressing the root population policy and demographic causes for apartheid, and the current race war reality South Africans citizens live in. They are committed to perpetuating their political and social benefits from their TRC FRAUD PR PUBLICITY STUNT.

## **Volkstaat Secession; or Jus Sanguinis Right-of-Return:**

1. **Wake Up Whitey! African White Refugee Canaries in the International Ethno-Cultural Geopolitical Coalmine:** "Wake Up Whitey!" was twice deleted from Facebook. Its controversial contents: "The symptoms of overpopulation colliding with finite or scarce resources - i.e. ecological overshoot resource wars - include: local, national, and international resource wars, energy depletion, food shortages, species extinction, politically correct fascism, immigration and emigration, terrorism, starvation, poverty, disease, crime, economic instability, pain and misery." Wake Up

<sup>288</sup> *Mbeki's Legacy Not His Alone*, Meshack Mabogoane, 08 October 2008, Mail & Guardian

<sup>289</sup> Statement of Consent by Brad Blanton, Ph.D., to testify as expert witness to: *Practicing Radical Honesty, Futillitarianism; i.e. Radical Honesty about Anger and Forgiveness; Paradigms and Contexts*

<sup>290</sup> Statement of Consent by T. Michael Maher, Ph.D., to testify as expert witness to: *How and Why Journalists Avoid the Population-Environment Connection and Media Framing and Salience of the Population Issue*

Whitey also detailed the following statistic results of the planets masculine insecurity cultures breeding wars. Statistics for South Africa: In 1868, population of whites equalled that of blacks and coloureds combined; 50% each. By 2000, whites were 10% and the blacks and coloureds combined were 90%. Worldwide in 1900 whites were 30% of the world population, by 2000, they were 15%, and by 2100 they shall be 3%. In N. America in 1997 whites were 72%, and by 2100, they will be a minority of 45%. If non-white immigration to Europe is not halted, all of Western Europe will have a non-white majority population by 2090 at the latest. Essentially what political correct fascism requires everyone to accept is that: Africa is for Africans; Asia is for Asians, Middle East is for Arabs, and white countries is for everybody. In the absence of a global European awakening of Europeans and Americans, to the politics of demographics, the 'African White Refugees' reality shall be their children's future.

2. **Europe commits Ethno-Cultural Suicide: Africa for Africans, Asia for Asians, and Europe for Everybody?:** Dr. Frank Ellis, Former Professor of Russian and Slavonic Studies at Leeds Univ. UK reviews Dr. Sarrazin's epic *Germany Consigns Itself to Oblivion*, with additional analysis, commentary and selected translations. Dr. Ellis states that: "Concerns over the magnitude and speed of population growth, as well as the racial and cultural changes brought about by mass immigration are nothing new. What is new is the manner in which the political establishments of virtually all Western states have abandoned, with complete disregard for the legitimate fears and well being of their own indigenous populations, any form of immigration controls. Until quite recently, this mass movement of the unemployed and unemployable from the slums of the Middle East, Africa and the Indian sub-continent, with a fair proportion of actual and would-be terrorists among them, used to be justified by the obviously preposterous claim that the white indigenous populations of northern Europe would somehow benefit from the influx of millions of foreigners into their countries. Indeed, we were told - though not so much these days - that immigrants were bearers of the remarkable gift of diversity; that their presence enriched us. In common with other Western states, Germany has suffered from the combination of a duplicitous and negligent political class, one which has relentlessly harried its citizens to accept what they instinctively feel and know to be wrong, and from waves of immigrants who, the evidence quite clearly shows, have no intention of integrating. Third World immigrants are attracted to Germany not by abstract concepts of free speech, the rule of law, liberal democracy and personal freedom but by the higher standard of living they can enjoy at the expense of the German taxpayer." The pressure on the Germans to conform to the UN-sponsored ideology of multiculturalism has been immense. Normal, emotional and rational pride in, and commitment to, their country of origin, their fatherland, has been labelled as manifestations of Neo-Nazi tendencies. "
3. **Jus Sanguinis Right of Return Cultural & Ethno Homogeneity:** The University of Tartu Estonia Conference's conclusions that ethnicity is the basis for democracy and freedom, not its threat, are explored. Arguments were made that "it is the suppression of ethnic mentality that creates problems and not ethnic mentality or nationalism in and of itself" as asserted by liberal multi-culturalists. The professors argued that without a strong sense of ethnic identification, a society often lacks the social cohesion that democracy and individual freedom require. It asks whether the Failure of Multi-Culturalism in Europe, including Europe's demographic decline, should motivate European Union States to invite their Blood Relatives home from the Diaspora; instead of consigning Europe to oblivion by means of foreign immigration. It also provides a brief Historical and Current Reality overview of Jus and Lex Sanguini, and Right of Return laws and their current application to various European countries, as a contribution, or not to Principles of Cultural and Ethno Homogeneity.

4. **Multiculturalism Impossible with Dysfunctional Cultures:** The work of Robert Mundheim Professor of Law, Amy Wax's argument in *Race, Wrongs and Remedies: Group Justice in the 21<sup>st</sup> Century* are explored. Her argument that black culture is radically dysfunctional as a result of the educational, criminal, marriage and procreation choices that blacks are making. She argues that black people make personal decisions that negatively affect the group, but complain that the group is lagging behind, due to others making the exact same decisions. Instead of blaming 'racism' these individuals should look at their own individual and group-decision making, because they are doing it to themselves. She concludes that white culture is superior as a result of its members making better decisions in favour of education, marriage, refraining from procreation for small committed nurturing families, etc. Nicolai Sennels, the Danish psychologist author of *Among Criminal Muslims. Experiences of a psychologist in the municipality of Copenhagen*, argues in *Harmful myths of immigration*, that the myth that there are no differences between immigrants from different cultures and ethnicities is a lie. Certain immigrants from certain cultures are far more able and willing to integrate, due to similarity of culture, beliefs and values. Muslim cultures have hugely different value systems and beliefs, in regards to ideas about authority and aggression, etc; which make it impossible for them to integrate into Western societies with opposite value systems. The second myths is that immigrant crime is caused by social problems, when the truth is that it a result of cultural beliefs. Thirdly, that religious extremism is only found in narrow circles is a severe mistake. Fourthly that cultural and religious factors are not causal factors for Muslims poor social and economic realities. Both Prof. Wax and Sennels clearly detail how and why Multiculturalism is Impossible with Cultures whose values are considered dysfunctional by European standards. Sennels includes suggestions for an EU Moratorium on Muslim Immigration and Voluntary Repatriation.
  
5. **Peak Oil, Economic Collapse & Friction Theory Cultural Conflict:** Matt Savinar's *Life After the Oil Crash* (LATOC) details the evidence for his claims that "Civilization as we know it is coming to an end soon. This is not the wacky proclamation of a doomsday cult, apocalypse bible prophecy sect, or conspiracy theory society. Rather, it is the scientific conclusion of the best paid, most widely-respected geologists, physicists, bankers, and investors in the world. These are rational, professional, conservative individuals who are absolutely terrified by a phenomenon known as global 'Peak Oil.'" Western industrial civilisation is built on cheap oil, from its defence to its food production, medicine, and economy. Additionally the fiat-currency fractional reserve debt-based-economic growth financial system is entirely dependent on an ever-increasing amount of cheap oil. The absence of cheap oil will affect the financial system like dehydration affects a living body; by causing the debt pyramid to crash like a house of cards. As Dmitry Orlov warns in *Caution, White People*, multi-ethnic societies are extremely fragile, and could quickly rupture in Peak Oil resource wars. These realities are confirmed by geopolitical military strategist Homer Lea, and Apartheids Friction Theory studies, among others. Consequently it is impossible to overestimate the International, Geopolitical, National, Ethnic, Cultural importance of amicably resolving Multi-Cultural Conflicts and the potential for Population Pressure Cultural Conflicts, prior to their aggravation by the socio-political and economic Friction Theory Resource War consequences of Peak Oil. This reality is clearly clarified in three Military Peak Oil Reports (2 American and 1 German) released in 2010, warning that the 'socio-political and economic consequences of Peak Oil will be severe', of the "total collapse of the markets" and of serious political and economic crises, which could threaten the continued survival of democratic governments. Put differently Peak Oil's consequences on among others transportation costs, the financial markets, and food production, shall significantly aggravate what Military genius and geo-political thinker Homer Lea qualified as the angles of convergence of

States converging lines of self interest, in the Conflict over Scarce Resources. Simply put, multi-cultural conflict will experience Friction Theory on Steroids.

6. **ABC's of Ecology: Food Production & Population Growth; Peak Oil and Population DieOff:** Increased food production is a direct causal factor of population growth. The world's exponential population explosion is a direct result of the cheap oil stimulated green revolution food production surpluses. Daniel Quinn describes the food production to population growth relationship simply in *The Story of B*, as the ABC's of Ecology. More food means population growth, and less food means population decline, or dieoff. Quinn asserts that our culture takes food so much for granted that we have a hard time seeing the connection between the availability of food and population growth. In *Eating Fossil Fuels*, Dale Allen Pfeiffer clearly spells out the future ramifications for Peak Oil on food production, and its impending consequences: a huge Population DieOff.
7. **Parallel Goals: Economic Relocalisation & Political Secession:** This Overpopulation colliding with Scarce and Depleting - particularly Energy - Resources (Ecological Overshoot) Multi-cultural conflict Friction Theory on Steroids scenario can be hugely mitigated by strategically implementing the Parallel Goals of Economic Relocalisation and Ethno-Nationalist Political Secession. Dmitry Orlov argues for *Definancialisation, Deglobalisation, Relocalisation*, where communities plan for relocalised communities. Thomas E. Woods Jnr argues that decentralisation of power, contributes to conditions of liberty, in a multiplicity of competing jurisdictions. Jason Bradford argues that communities that implement relocalisation as a strategic response to Peak Oil's ecological overshoot realities shall be better able to cope and survive, than those who do not. Relocalized states and communities can better plan for a world of Energy Depletion, by rebuilding more balanced local economies that emphasise local food, energy and water systems, for local and regional political stability.
8. **Secession in SA: Volksraad Verkiesing Kommissie (VVK): Electoral Commission for the Election of a Boer-Afrikaner People's Assembly:** The Volksraad Verkiesing Kommissie (vvk.co.za), i.e. Volksraad Election Commission, is an administrative organisation setup to register Boers and Afrikaners to vote for a Committee to negotiate the establishment of a Boer-Afrikaner Volkstaat. The VVK is setup in accordance with International Law, and Section 235 of the SA Constitution. Section 235 allows for a language and cultural group, who wish to secede in order to practice self-determination, to provide a Volksraad Committee with the required mandate to negotiate the community's own 'volkstaat' with the National Government. The Constitutional Overview of Section 235 in the SA Constitution, the right to Self Determination for "any community sharing a common cultural and language heritage, within a territorial entity in the Republic..", is excerpted from Chapter 35: *Minority Rights: Education, Culture, and Language*, of *The Bill of Rights Handbook*, by Iain Currie. The VVK's reasoning and justification for its existence *The Role and Task of the Volksraad Verkiesing Kommissie (VVK) / Electoral Commission for the Election of a Boer-Afrikaner People's Assembly* is also excerpted. For example "the right to self-determination can only be claimed and its practical implementation only be negotiated on behalf of a people by a body they elected and mandated for this purpose in a free, fair and democratic election; to be held within such a people".

## **Election of a Boer-Afrikaner People's Assembly Talking Points:**

The Volkstaat Secession; or Jus Sanguinis Right-of-Return Founding Petitioners consequently Petition their Relevant EU Progenitor/Stamvader Nations for:

- [A] International and EU Political and Legal Recognition for Volksraad Verkiesing Kommissie (VVK) elections & negotiations for a 'European Union/Boer-Afrikaner' Volkstaat in South Africa; Or in the absence thereof;
- [B] Jus Sanguinis Right-of-Return legislation by all relevant EU nations, for their African White Refugees descendants.

Their Volkstaat Secession; or Jus Sanguinis Right of Return Petition Justifications:

- [i] International Law, Jus Sanguinis, Right-of-Return, International Covenants on Civil, Political, Economic, Social & Cultural Rights, etc.;
- [ii] S. 235 of the SA Constitution & Accord on Afrikaner Self-Determination between the Freedom Front, the African National Congress and the South African Government/National Party;
- [iii] African National Congress (ANC) / Anti-Apartheid Movement (AAM) / Truth and Reconciliation (TRC) Fraud;
- [iv] The geopolitical, national, ethnic and cultural importance of amicably resolving population pressures colliding with declining resources multi-cultural conflicts, *prior* to their friction theory on steroids aggravation by the socio-political and economic friction theory resource war consequences of Peak Oil.

The VVK and supporting organisations are of the firm belief that any national or international assistance or recognition rendered to it by any role-player, including the South African Government, shall constitute a contribution to the establishment of a durable, and more importantly ecologically sustainable peace in Southern Africa.

Jus Sanguinis Right-of-Return Founding Petitioner Boers endorse any and every other cultural, ethnic or linguistic group's right to their ethno-cultural self-determination.

# Just War: Tragedy of the Breeding War Commons

## 1. Just War Tradition: Mutually Agreed Rules of Combat between Culturally Similar Enemies: Jus Ad Bellum Convention, Principles of Jus In Bellow & Just Post Bellum

*Just War Theory*<sup>1</sup> is a derivative of International law, which deals with the justifications - theoretical or historical -- for war and how and why wars are fought. The theoretical aspect is used by politicians or historians to determine whether a war can, or could be ethically justified, and what forms of warfare are, and are not allowed. The Just War Tradition, or historical aspect of Just War Theory dates back to the concept of Chivalry, or more specifically the codes of Military Honour conduct that have held currency with the military elite since the age of chivalry.

In *Chivalry without a Horse: Military Honour and the Modern Law of Armed Conflict*<sup>2</sup> Rain Liivoja<sup>3</sup> writes:

At the core of this code stood an ideal that was certainly not characteristic to the Middle Ages alone: '[c]hivalry was often no more, and no less, than the sentiment of honour in its medieval guise'.<sup>4</sup> Thus, to speak of chivalry is to speak of a military code of honour, which already sounds far less archaic. Honour, moreover, has played a key role in military thinking over millennia,<sup>5</sup> so it does not seem out of place to talk about it with reference to modern warfare.

There is also another, in some sense more concrete, link between chivalry and the modern law of armed conflict. The law that might be called 'modern' began life in the second half of the 19th century with the adoption of a number of important documents -- the Lieber Code in 1861,<sup>6</sup> the Brussels Declaration in 1874,<sup>7</sup> the Oxford Manual in 1880,<sup>8</sup> and the Hague Regulations in 1899.<sup>9</sup> This new-found enthusiasm for the laws of war was certainly quite remarkable. But the innovation of these documents was more in their form than in their substance. Their drafting was to a very significant extent an exercise in reducing to writing -- in a distinctly legal language, although not always in a strictly legally binding form -- customs already existing within the military community.<sup>10</sup> Certainly, like in any other codification process, the opportunity presented itself to clarify existing practices and to introduce new

<sup>1</sup> Just War Theory, by Alexander Moseley, Internet Encyclopaedia of Philosophy <http://www.iep.utm.edu/justwar/>

<sup>2</sup> Rain Liivoja. 2010. "Chivalry without a Horse: Military Honour and the Modern Law of Armed Conflict" submitted to the Proceedings of the Estonian National Defence College Available at: [http://works.bepress.com/rain\\_liivoja/15](http://works.bepress.com/rain_liivoja/15)

<sup>3</sup> Research Fellow, of the Center of Excellence in Global Governance Research, University of Helsinki, and Visiting Lecturer in International Law, Estonian National Defence College.

<sup>4</sup> Malcolm Vale, *War and Chivalry: Warfare and Aristocratic Culture in England, France and Burgundy at the End of the Middle Ages* (Duckworth: London, 1981), at 1.

<sup>5</sup> *Ibid.*: 'That sentiment [of honour] has been confined neither to the Middle Ages, nor to Western Europe, and is found in Ancient, Asiatic, African and Oriental Civilisations. Among warrior classes, it possesses a universal and, perhaps, an eternal validity.' For a discussion of the role of honour in warfare in the West, see Paul Robinson, *Military Honour and the Conduct of War: From Ancient Greece to Iraq* (Routledge: London, 2006).

<sup>6</sup> General Orders No. 100, Instructions for the Government of Armies of the United States in the Field [The Lieber Code] (US, 1863)

<sup>7</sup> Project of an Intnl Declaration concerning the Laws and Customs of War, text adopted at Brussels, 27 Aug 1874, did not enter into force.

<sup>8</sup> *The Laws of War on Land* (Institute of International Law: Oxford, 9 September 1880).

<sup>9</sup> Regulations concerning the Laws and Customs of War on Land, annexed to the Convention (II) with Respect to the Laws and Customs of War on Land, The Hague, 29 July 1899, in force 4 September 1900, 205 CTS 277.

<sup>10</sup> Geoffrey Best, *Humanity in Warfare* (Columbia University Press: New York, 1980), at 60: 'A large part of the modern law of war has developed simply as a codification and universalization of the customs and conventions of the vocational/professional soldiery.' Even the first 'Red Cross' Convention -- Convention for the Amelioration of the Condition of the Wounded in Armies in the Field, signed at Geneva, 22 August 1864, in force 22 June 1865, 129 CTS 361 -- while surely innovative by its multilateral scope -- revived an old idea, namely to keep harmless medical personnel on the battlefield.

elements. But the basic rules of armed conflict were not invented in the late 19th century: one of their most significant sources was the medieval code of chivalry.<sup>11</sup>

## **Just War Tradition: Mutually Agreed Rules of Combat, between Culturally Similar Enemies**

Just War theory, or what is known as the Just War Tradition originated from the principles of Military Honour, also known as Chivalry, with subsequent codification as a body of rules applicable to warfare, in among others the Geneva and Hague conventions. According to Alexander Moseley in *Just War Theory*<sup>12</sup>:

Historically, the just war tradition—a set of mutually agreed rules of combat—may be said to commonly evolve between two culturally similar enemies. That is, when an array of values are shared between two warring peoples, we often find that they implicitly or explicitly agree upon limits to their warfare. But when enemies differ greatly because of different religious beliefs, race, or language, and as such they see each other as “less than human”, war conventions are rarely applied. It is only when the enemy is seen to be a people, sharing a moral identity with whom one will do business in the following peace, that tacit or explicit rules are formed for how wars should be fought and who they should involve and what kind of relations should apply in the aftermath of war. In part, the motivation for forming or agreeing to certain conventions, can be seen as mutually benefiting—preferable, for instance, to the deployment of any underhand tactics or weapons that may provoke an indefinite series of vengeance acts, or the kinds of action that have proved to be detrimental to the political or moral interests to both sides in the past.



Clearly African cultures and Afrikaner European cultures are anything but culturally similar - as argued elsewhere in this Brief - consequently there was no established culturally similar just war tradition.

## **Six Just War Jus Ad Bellum - Principles**

Moseley qualifies the principles of the justice of war as:

<sup>11</sup> G.I.A.D. Draper, 'The Interaction of Christianity and Chivalry in the Historical Development of the Law of War', 5 International Review of the Red Cross (1965), no. 46, 3-23, at 7: 'Some of the practices of chivalry in war became the usages of more disciplined armies and eventually passed into those unwritten customs of warfare that were to be codified in the Hague Conventions concluded at the close of the 19th century.' Best, *Humanity in Warfare*, at 60: 'The chivalric code of later medieval Europe is a prime example of such a translational or cosmopolitan customary law, and it is one of the several tributary streams from which our modern law of war derives.'

<sup>12</sup> Just War Theory, by Alexander Moseley, Internet Encyclopedia of Philosophy: <http://www.iep.utm.edu/justwar/>

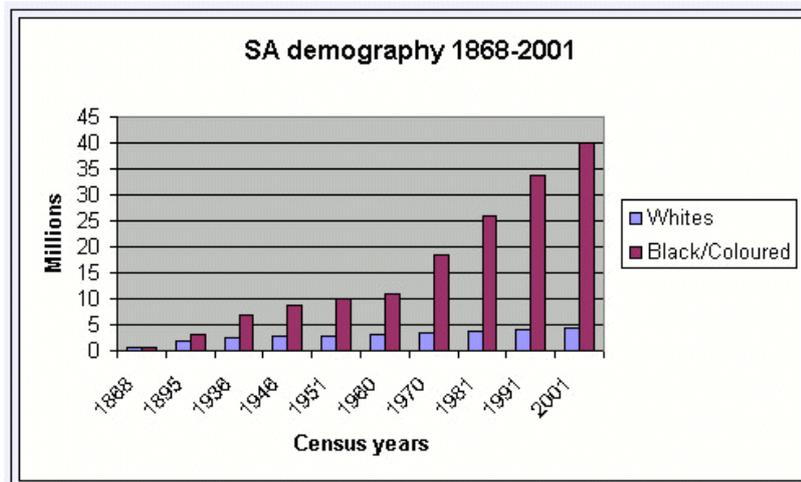
having just cause, being a last resort, being declared by a proper authority, possessing right intention, having a reasonable chance of success, and the end being proportional to the means used.

## **ANC: No Just Cause & the People's War Was Not a Last Resort:**

We shall argue herein that the ANC did not have a 'Just Cause' to initiate acts of aggression, i.e. to launch their violent liberation struggle, against the system of Apartheid, when among others:

- (A) The Apartheid Government had "launched the greatest programme of socio-economic upliftment for non-whites that South Africa had ever seen,"<sup>13</sup> which raised poor blacks living standards to the highest in Africa<sup>14</sup>, granting them greater self-determination under Afrikaners<sup>15</sup>, than other minority black tribes in Africa enjoyed under majority black rule.
- (B) The majority of poor Black Africans, while undoubtedly unhappy about various aspects about Apartheid were well aware they were better off than their poor black brethren in the rest of Africa, living under despotic Black Rule that made Apartheid seem benevolent; and consequently did NOT want Black Rule.
- (C) All of which resulted in the ANC's decision to adopt the People's War Strategy of Terrorizing the African People to Support the 'liberation struggle' through People's Courts, violence, necklacings, etc.
- (D) The People's War Strategy of Terrorizing the People was not on behalf of the People, but on behalf of the Political Greed Fanonstein Black Liberation Theology 'Liberation through violence' 'on the rotting corpse of the settler' intentions of the ANC leadership, as well as being Proxy War Soldiers on behalf of the Soviet Union, as part of the Cold War.

Furthermore we shall argue that the ANC's launching of the People's War Liberation Struggle was not a 'Last Resort'. If the ANC's alleged motives to liberate poor black South Africans were sincere, there were other non-violent population policy options which could have resulted not only in significant socio-economic results for poor



black Africans, but also in convincing Apartheid citizens and politicians of the ANC and black African's honourable intentions to give up its cultural breeding war as a tactic of

<sup>13</sup> *Open Letter from Jaap Marais, Leader of the HNP, to President Clinton, the Whitehouse, 14 January 1999*: "This is a picture of the country which under Verwoerd had the second highest economic growth rate in the world (7,9% per year), an average inflation rate of 2 per cent, was accommodating new labour in the formal sector at 73,6 per cent per year, and enabled the living standards of Blacks in the industrial sector to rise at 5,3 per cent per year as against those of Whites at 3,9 per cent per year. The Financial Mail published a special survey entitled "The fabulous years: 1961-66". .... Jan Botha wrote, Verwoerd "had launched the greatest programme of socio-economic upliftment for the non-Whites that South Africa had ever seen"."

<sup>14</sup> *Was Apartheid Really The Most Evil Regime In The World?*, A. Bremmer, Global Politician 10/08/2007: "Did you know that the life expectancy of black South Africans nearly equaled that of Europeans during the last decade of Apartheid? Did you know that the black population nearly trebled during Apartheid? Did you know that black South Africans had the highest per capita income and education levels in Africa during Apartheid?"

<sup>15</sup> *Salute the bravery and vision of SA's founders*, Meshack Mabogoane, Business Day, 2010/05/05: "Undoubtedly, racial inequity existed and full democracy was absent. But social, health and material provisions – the best in Africa – existed for black people. Long before 1994, blacks had voted directly, at least, for urban and rural councils and executives – izibonda and bungas. Now all races don't even vote for central and provincial legislators but for mere party representatives."

war. Had the ANC simply encouraged its followers to adopt the following principle, it would have made a huge socio-economic impact on poor S. Africans, and Apartheid supporting politicians and citizens, that black South Africans were finally adopting a culture of personal procreation and familial responsibility, which would make them eligible for the responsibility of political suffrage:

“If you finish high school and keep a job without having children before marriage, you will almost certainly not be poor. Period. I have repeatedly felt the air go out of the room upon putting this to black audiences. No one of any political stripe can deny it. It is human truth on view.”

— Excerpt from John McWhorter’s Review<sup>16</sup> of Professor of Law Amy Wax’s book: *Race, Wrongs, and Remedies: Group Justice in the 21st Century*

### **ANC: No Proper Authority:**

In addition to the former arguments, which, of themselves rule out the ANC leaderships ‘proper authority’ to launch a violent liberation struggle, the motivating forces for Mandela and ANC Youth Leaders decision to launch the violent liberation struggle, was not because it was a ‘last resort’ of a peaceful non-violent campaign. The militarization of the struggle, was a result of the spectacular failure of the 1952 Defiance Campaign<sup>17</sup> ability to mobilize the black masses to participate in the non-violent struggle: only 10 000 joined the protest, of which 8,500 were in prison.

### **ANC: No Right Intention:**

As per aforementioned reasons, it is consequently argued that the evidence prior to the ANC’s decision to launch their violent liberation struggle, during their liberation struggle and the evidence of their corrupt governance and horrific service delivery for the past 16 years, clearly show that the ANC did not wage their ‘war of liberation’, on behalf of any of the so-called causes of justice and freedom it espoused; but that the ANC leaderships true motives were, and continue to be, reasons of self-interest, greed, corruption, abuse of power and personal aggrandizement; as well as racial black power hegemony.

### **ANC: No Reasonable Success & Desired End Not Proportional to Means used:**

It is finally submitted that the ANC were well aware that they would never be able to win any ‘just war’ fought against Apartheid authorities, for clearly they lacked support from the broader black community, who were well aware that they were far better off under Apartheid white rule, than any of their black brethren in the rest of black Africa ruled by despotic black liberation movements. The ANC consequently knew that they would have to adopt tactics that were decidedly not within the arsenal of any ‘just war tradition’ - i.e. necklacing, people’s courts’, terrorizing the black public, etc - in order to accomplish their greedy goals of



<sup>16</sup> <http://why-we-are-white-refugees.blogspot.com/2010/10/liberal-law-professor-with-common-sense.html>

<sup>17</sup> Wikipedia: The Defiance Campaign Against Unjust Laws was launched by the ANC at a conference in Bloemfontein in December 1951. Demonstrations in support of the Defiance Principles were organized for April 6, 1952, the 300<sup>th</sup> anniversary of white settlement in the Cape. Of approximately 10,000 people who protested in the Defiance Campaign, around 8,500 of them were imprisoned.

self-enrichment at the taxpayers purse, and the liberation from Euro-centric values of 'whiteness', by black liberation theology Fanonstein violence.

The ANC leadership goal of political and economic greedy self-enrichment, cannot be justified as a Just Cause. To the contrary the ANC's People's War intentions were to maximize not only the physical destruction of property, schools, libraries, community infrastructure, but additionally the psychological, intellectual and emotional destruction of children's education, and relationships to their families, parents and future, as individuals with no regard whatsoever for the concept of personal responsibility, integrity and honour.

### **Jus In Bello: ANC: Illegitimate Targets & No Proportionality of Force:**

The ANC's People's War decision was to target the entire black African population - the same people it pretended to the world it was allegedly acting on behalf, to 'liberate' - and any such poor black Africans who even slightly objected to the ANC's agenda, and who insisted on being a law abiding citizen by paying their rent or electricity, was labeled as 'an enemy conspirator'. Such an allegation was considered enough 'evidence' to be charged before the People's Courts of teenage generals and teenage executioners and necklaced; neither of which can remotely be considered the use of morally appropriate force.



None of the aforementioned conduct can remotely be considered to have been due responsible regard for the proportionality of force principle of just cause. There was no attempt to temper the extent of violence of warfare or to minimize destruction and casualties. To the contrary, the ANC were consciously motivated to aggravate destruction and violence, to destabilize communities and South Africa.

### **Just Post Bellum: ANC: Promises of Amnesty Reneged Upon Destroying all Trust in Future Political Agreements**

Subsequent to the cessation of the Apartheid conflict as a result of the 'TRC Ceasefire negotiations', the ANC did not choose to avoid imposing punishment on innocents and non-combatants. Instead 16 years later, individuals totally innocent of apartheid are still being punished for 'apartheid', by means of Affirmative Action policies; and every single other problem under the sun is blamed on 'apartheid'. Neither have the ANC respected the rights or traditions of Boer-Afrikaner minority cultures. To the contrary, the ANC appear to be doing all in their power to facilitate the destruction of Boer-Afrikaner and other minority cultures, some of whom have absolutely no standing whatsoever in SA's alleged 'multi-culti' courtrooms. Finally, the ANC reneged upon its promises of Political Amnesty in cases such as Eugene de Kock, Clive Derby-Lewis, Januzs Walus, and others, whose crimes were clearly politically motivated; while endorsing amnesty for their necklacing cadres; destroying any possible trust that could have been cultivated with minorities, by honouring their agreements.

## 2. Population Policy Common Sense: Eco-Numeracy, Exponential Functions & Carrying Capacity, Youth Bulge Population Pressure Conflicts & the Competitive Exclusion Principle

“The point of population stabilization is to reduce or minimize misery.”  
-- Roger Bengston, founding board member, World Population Balance<sup>18</sup>

“If the only ultimate check on the growth of population is misery and starvation; then the population will grow until it is miserable enough to stop its growth.” -- Kenneth Bouldings, Population Growth Dismal Theorem

In *Reflections on Sustainability, Population Growth and the Environment*<sup>19</sup> republished in *The Essential Exponential! For the Future of our Planet*<sup>20</sup>, Dr. Albert Bartlett<sup>21</sup> asserts that “[T]he greatest shortcoming of the human race is our inability to understand the exponential function.”

### Eco-Numeracy: French Riddle of the Lily Pond: Understanding Exponential Growth

Jared Diamonds *Collapse: How Societies Choose to Fail or Succeed*<sup>22</sup>, explains the consequences of societies who failed to understand the exponential function of population growth and consumption of scarce resources, by employing “the comparative method to understand societal collapses to which environmental problems contribute.”

He lists 12 environmental problems facing mankind today. The first eight have historically contributed to the collapse of past societies: (1) Deforestation and habitat destruction; (2) Soil problems (erosion, salinization, and soil fertility losses); (3) Water management problems (4) Overhunting; (5) Overfishing; (6) Effects of introduced species on native species; (7) Overpopulation; (8) Increased per-capita impact of people.

The root problem in all but one of Diamond's factors leading to collapse is overpopulation relative to the practicable (as opposed to the ideal theoretical) carrying capacity of the environment. The one factor not related to overpopulation is the harmful effect of accidentally or intentionally introducing nonnative species to a region.

Diamond uses a "framework" when considering the collapse of a society, consisting of five "sets of factors" that may affect what happens to a society: environmental damage, climate change, hostile neighbors, loss of trading partners, and the society's own denial responses and refusal to confront its ecological overshoot problems, before it is too late.

<sup>18</sup> <http://www.worldpopulationbalance.org/quotes>

<sup>19</sup> *Reflections on Sustainability, Population Growth, and the Environment*, by Albert Bartlett, Ph.D., Paper first published in *Population & Environment*, Vol. 16, No. 1, Sep 1994, pp. 5-35; (1998)

<sup>20</sup> Reprints of Dr. Bartlett's papers have been published by the University of Nebraska at Lincoln in the book *The Essential Exponential! For the Future of Our Planet*, compiled by University of Nebraska physicists, features articles from scholars on exponential human population growth and increasing rate of natural resource consumption.

<sup>21</sup> [www.albartlett.org](http://www.albartlett.org): Albert Bartlett is Professor Emeritus at Colorado University at Boulder, and been a faculty member since 1950. He was President of the American Association of Physics Teachers in 1978, and in 1981 received the Association's Robert A. Millikan Award for outstanding scholarly contributions to physics education. He is a fellow of the American Physical Society, and of the American Association for the Advancement of Science. In 2001 he testified before the US Congress on energy policy. He has given his celebrated lecture, *Arithmetic, Population and Energy* over 1,600 times since September 1969.

<sup>22</sup> <http://www.youtube.com/watch?v=bc4bXlg8JdK>

In New York Times Magazine, of May 30 1993: *Is Humanity Suicidal?*<sup>23</sup> Edward O. Wilson, explains how not understanding exponential growth of population and consumption of resources can be a suicidal worldview, if action is not taken before it is too late to avoid ecological overshoot:

With people everywhere seeking a better quality of life, the search for resources is expanding even faster than the population. The demand is being met by an increase in scientific knowledge, which doubles every 10 to 15 years.

It is accelerated further by a parallel rise in environment-devouring technology. Earth is finite in many resources that determine the quality of life - including arable soil, nutrients, fresh water and space for natural ecosystems.

Doubling of consumption at constant time intervals can bring disaster with shocking suddenness. Even when a non-renewable resource has been only half used, it is still only one interval away from the end.

Ecologists like to make this point with the French riddle of the lily pond. At first there is only one lily pad in the pond, but the next day there are two, and thereafter each of its descendants doubles. The pond completely fills with lily pads in 30 days.

When is the pond exactly half full? Answer: on the 29th day.

[..] At the heart of the environmentalist worldview is the conviction that human physical and spiritual health depends on sustaining the planet in a relatively unaltered state.

Earth is our home in the full, genetic sense, where humanity and its ancestors existed for all the millions of years of their evolution. Natural ecosystems - forests, coral reefs, marine blue waters - maintain the world exactly as we would wish it to be maintained.

When we debase the global environment and extinguish the variety of life, we are dismantling a support system that is too complex to understand, let alone replace, in the foreseeable future.

In *Revisiting The Limits to Growth: Could The Club of Rome Have Been Correct, After All?*<sup>24</sup>, energy investment banker Matthew R. Simmons also laments how society fails to understand the exponential function -- by ignoring the warnings detailed in *The Limits to Growth* of exponential population growth and consumption colliding with exponentially declining finite resources:

In the book's chapter defining the deceptive powers of exponential growth and the apparent suddenness with which it approaches a fixed limit, the authors describe the French Riddle of the Lily Pond. In this riddle, the lily pond has a potentially virulent lily that apparently will double in size each day. If the lily grows unchecked it will cover the entire pond in 30 days, choking off all other forms of life in the water by the time it covers the entire pond. If a skeptic waited until 50% of the pond was covered before taking any remedial action to save the pond, when would he act? The answer: on the 29th day of the month! But by then, would be too late. The world can debate when corrective action needs to begin, if exponential growth suddenly shows all the classic signs of pending overshoot. But everyone should agree that waiting until the proverbial 29th day is a classic and unrepentable blunder of the first order.

World Population Balance explain the same phenomena at *Understanding Exponential Growth*<sup>25</sup>: i.e. exponential growth in a finite space, by investigating bacteria growing in a bottle:

When most people talk about "growth" in our country, they consider it a completely positive and necessary thing, essential for maintaining the vitality and health of our economy and society. Our society's most revered economic indicators are all based on this fundamental idea: that continuing growth is vital for the health and preservation of our economy and

<sup>23</sup> <http://www.cosmosmagazine.com/features/print/1298/is-humanity-suicidal?page=0%2C2>

<sup>24</sup> <http://www.energybulletin.net/node/1512>

<sup>25</sup> <http://www.worldpopulationbalance.org/exponential-growth-tutorial/bacteria-exponential-growth.html>

country. In fact, growth is pretty much the only thing they measure! However, natural scientists (such as biologists, chemists, and physicists) know that this assumption must be false. In order for growth to continue forever, we would need an infinite amount of space, energy, and other resources to keep the growth going... and those resources are not infinite. So what happens to steady growth in a limited space? To help explain, we're going to use a simple example of bacteria growing in a bottle.

They ask: "If you were one of the bacteria, when do you suppose you'd start to worry about overcrowding? Would that leave you enough time to do anything about it?"

Ecological Overshoot and the Importance of Waking Up to the Reality of Understanding Exponential Growth are dealt with in detail in Dr. Al Bartlett's<sup>26</sup> celebrated one-hour Lecture: *Arithmetic, Population and Energy: Sustainability 101*<sup>27</sup> and Dr. Chris Martinson's *Crash Course*<sup>28</sup>: Chapter 3 focuses on *Exponential Growth*<sup>29</sup>.

Those understanding exponential growth clearly understand how and why Population Growth destroys Democracy:

In an interview (Moyers 1989) Bill Moyers asked Isaac Asimov<sup>30</sup>:

What happens to the idea of the dignity of the human species if this population growth continues at its present rate?

Asimov responded:

"It will be completely destroyed. I like to use what I call my bathroom metaphor: if two people live in an apartment and there are two bathrooms, then both have freedom of the bathroom. You can go to the bathroom anytime you want to stay as long as you want for whatever you need. And everyone believes in freedom of the bathroom; it should be right there in the Constitution.

But if you have twenty people in the apartment and two bathrooms, no matter how much every person believes in freedom of the bathroom, there is no such thing. You have to set up times for each person, you have to bang on the door, "Aren't you through yet?" and so on."

Asimov concluded with the profound observation:

In the same way, democracy cannot survive overpopulation. Human dignity cannot survive [overpopulation]. Convenience and decency cannot survive [overpopulation]. As you put more and more people onto the world, the value of life not only declines, it disappears. It doesn't matter if someone dies, *the more people there are, the less one person matters.*" [emphasis added]

## **Ecology 101: The 18 Laws of Carrying Capacity / Sustainability**

In *Reflections on Sustainability, Population Growth and the Environment*<sup>31</sup> Dr. Bartlett defines 'sustainability' and then proceeds to detail the laws required to abide by that definition. The 18 laws are believed to hold rigorously, with few exceptions:

1. Population growth and / or growth in the rates of consumption of resources cannot be sustained.
2. In a society with a growing population and / or growing rates of consumption of resources, the larger the population, and / or the larger the rates of consumption of resources, the more difficult it will be to transform the society to the condition of sustainability.

<sup>26</sup> [http://www.albartlett.org/presentations/arithmetic\\_population\\_energy.html](http://www.albartlett.org/presentations/arithmetic_population_energy.html)

<sup>27</sup> <http://www.youtube.com/watch?v=9znsuCphHUU>

<sup>28</sup> <http://www.chrismartenson.com/crashcourse> or <http://www.youtube.com/watch?v=XnXZzx9pAmQ>

<sup>29</sup> <http://www.chrismartenson.com/crashcourse/chapter-3-exponential-growth> and <http://www.youtube.com/watch?v=WzrTQpdyCFQ>

<sup>30</sup> *Democracy Cannot Survive Overpopulation*, by Albert Bartlett, Ph.D., Population & Environment, Vol. 22, No. 1, Sep 2000, pgs. 63-71

<sup>31</sup> *Reflections on Sustainability, Population Growth, and the Environment*, by Albert Bartlett, Ph.D., Paper first published in Population & Environment, Vol. 16, No. 1, Sep 1994, pp. 5-35; (1998)

3. The response time of populations to changes in the human fertility rate is the average length of a human life, or approximately 70 years.
4. The size of population that can be sustained (the carrying capacity) and the sustainable average standard of living of the population are inversely related to one another.
5. Sustainability requires that the size of the population be less than or equal to the carrying capacity of the ecosystem for the desired standard of living.
6. (The lesson of "The Tragedy of the Commons") (Hardin 1968): The benefits of population growth and of growth in the rates of consumption of resources accrue to a few; the costs of population growth and growth in the rates of consumption of resources are borne by all of society.
7. Growth in the rate of consumption of a non-renewable resource, such as a fossil fuel, causes a dramatic decrease in the life-expectancy of the resource.
8. The time of expiration of non-renewable resources can be postponed, possibly for a very long time.
9. When large efforts are made to improve the efficiency with which resources are used, the resulting savings are easily and completely wiped out by the added resources consumed as a consequence of modest increases in population.
10. The benefits of large efforts to preserve the environment are easily cancelled by the added demands on the environment that result from small increases in human population.
11. (Second Law of Thermodynamics) When rates of pollution exceed the natural cleansing capacity of the environment, it is easier to pollute than it is to clean up the environment.
12. The chief cause of problems is solutions. (Sevareid 1970)
13. Humans will always be dependent on agriculture.
14. If, for whatever reason, humans fail to stop population growth and growth in the rates of consumption of resources, Nature will stop these growths.
15. In every local situation, creating jobs increases the number of people locally who are out of work.
16. Starving people don't care about sustainability.
17. The addition of the word "sustainable" to our vocabulary, to our reports, programs, and papers, to the names of our academic institutes and research programs, and to our community initiatives, is not sufficient to ensure that our society becomes sustainable.
18. Extinction is forever.

## **Poverty Pimping Malthusian Misery vs. Population Policy Common Sense:**

Assuming that that the ANC Anti-Apartheid Proudly Truth and Reconciliation elite were seriously concerned about educating the poverty-stricken that population stabilisation reduces socio-economic and psycho-political misery; it would surely welcome any opportunity provided to it, to highlight the importance of population growth's Malthusian misery and starvation consequences?

What conclusion should be drawn about the ANC Anti-Apartheid elite's Intentions towards the alleviation of poverty, when they deliberately censor information that could educate the poor about the relationship between the ANC's abnormally sponsored population explosion of Malthusian poverty, moral degeneration and social disintegration?

The response by the SA media, academic, political and legal elite to the **Radical Honesty Population Policy Common Sense Interpretation of the Promotion of National Unity**

and Reconciliation Act Amicus Curiae<sup>32</sup> filed in the SA Constitutional Court, in *The Citizen v. Robert McBride* (CCT 23-10) has been total censorship. The plausible conclusion for such censorship is that the ANC Anti-Apartheid elite, have no sincere concerns for educating the poverty stricken about such Population Policy Common Sense principles, preferring their Poverty Pimp financial & socio-political elite parasitic benefits.

#### THE POVERTY PIMPS' POEM<sup>33</sup>

*Let us celebrate the poor,  
Let us hawk them door to door.*

*There's a market for their pain,  
Votes and glory and money to gain.*

*Let us celebrate the poor.*

*Their ills, their sins, their faulty diction  
Flavor our songs and spice our fiction.*

*Their hopes and struggles and agonies  
Get us grants and consulting fees.*

*Celebrate thugs and clowns,  
Give their ignorance all renown.*

*Celebrate what holds them down,  
In our academic gowns.*

*Let us celebrate the poor.*



## **Radical Honesty Population Policy Common Sense Interpretation of the Promotion of National Unity and Reconciliation Act**

Here follows extracts from Chapter III: *Population Policy Common Sense Principles* and Chapter IV: *TRC Fraud: 'Crime of Apartheid' Falsification of History: [F] Nature and Causes of Apartheid: A Just War for Demographic Survival*, of the Radical Honesty SA Amicus Curiae before the Constitutional Court, currently censored by the SA media:

“Are we really going to be able to give these extra people jobs, homes, health care and education?” -- Official in Uganda's Ministry of Finance, August 25, 2006<sup>34</sup>

#### **A. Thou Shalt Not Transgress Carrying Capacity Prophets:**

[34] One of the most commonly used words in the Bible, Tsedeq<sup>35</sup> -- found in Psalm 72, 85, etc; -- in its fullest sense, meant “world in balance” both ecologically and politically. This was not only the responsibility for the Gods, but also kings and people, and when this carrying capacity law was ignored or violated, Prophets Isaiah, Habakkuk, Joel, Hosea and Nahum warned of pestilence, war, famine and death.

[35] In the *The Ostrich Factor: Our Population Myopia*<sup>36</sup>, Garrett Hardin writes that Tertullian, a Father of the Christian church shocked many traditionalists over the centuries, by asking why

<sup>32</sup> Heads of Argument for Lara Johnstone; In Support of Radical Honesty Population Policy Common Sense Interpretation of Promotion of National Unity and Reconciliation Act, 34 of 1995

<sup>33</sup> The Poverty Pimps Poem, by Thomas Sowell See: <http://www.capitalismmagazine.com/politics/poverty/923-The-Poverty-Pimps-Poem.html>

<sup>34</sup> *Population Explosion Threatens to Trap Africa in Cycle of Poverty*, The Guardian, 25 August; Rice, X. 2006; *High birthrate threatens to trap Africa in Cycle of Poverty*, Guardian, UK; 1 September 2006, by Xan Rice

<sup>35</sup> *Stairway to Nowhere*, by Yakov Rabinovich: “Tsedeq comes from a Semitic word meaning to be firm, straight, “like steel,” a determined integrity that goes to one's core. In Arabic, this means that one is fully developed, balanced and mature. Although tsedeq is often translated to mean “judgment,” this does not mean evil retribution or a legal judgment, but justice and righteousness, incorporating right living.”

<sup>36</sup> Hardin, Garrett: *The Ostrich Factor: Our Population Myopia*

is the human population so vast [perhaps 150 million then] that we are a burden to the earth, which can scarcely provide for our needs?

What most frequently meets our view (and occasions complaint), is our teeming population: our numbers are burdensome to the world, which can hardly supply us from its natural elements; our wants grow more and more keen, and our complaints more bitter in all mouths, whilst Nature fails in affording us her usual sustenance. In very deed, pestilence, and famine, and wars, and earthquakes have to be regarded as a remedy for nations, as the means of pruning the luxuriance of the human race....

[36] The Reverend Thomas Robert Malthus FRS, was an Anglican clergyman who thought that the dangers of population growth would preclude endless progress towards a utopian society. Malthus saw this situation as divinely imposed to teach virtuous behaviour, as did Rev. Martin Luther King<sup>37</sup>, and the Public Affairs Commission of the Anglican General Synod of Australia, ***Key Issues for Australia's future in the global context and actions for us to take***<sup>38</sup>, they argue the relationship between 'Though shalt not steal' to 'Though shalt not breed'<sup>39</sup>.

[37] According to Robert McNamara, Former World Bank President: "Short of nuclear war itself, population growth is the gravest issue the world faces. If we do not act, the problem will be solved by famine, riots, insurrection and war;" and President Nixon:

"We must help break the link between spiralling population growth and poverty. ...Where they have been tried, family planning programs have largely worked. ...Many pro-life advocates ...contend that to condone abortion even implicitly is morally unconscionable. Their view is morally short-sighted. ...if we provide funds for birth control ...we will prevent the conception of millions of babies who would be doomed to the devastation of poverty in the underdeveloped world."<sup>40</sup>

[38] In ***World Scientists Warning to Humanity***, Issued November 18, 1992, signed by 1700 leading scientists from 70 countries, including 102 Nobel Prize laureates in Science; Union of Concerned Scientists<sup>41</sup>; they warned:

The earth is finite. Its ability to absorb wastes and destructive effluent is finite. Its ability to provide food and energy is finite. Its ability to provide for growing numbers of people is finite. And we are fast approaching many of the earth's limits. Current economic practices which damage the environment, in both developed and underdeveloped nations, cannot be continued without the risk that vital global systems will be damaged beyond repair. Pressures resulting from unrestrained population growth put demands on the natural world that can overwhelm any efforts to achieve a sustainable future. If we are to halt the destruction of our environment, we must accept limits to that growth.

## B. Eco-Numeracy: Exponential Functions and Carrying Capacity

[39] In various *Arithmetic of Growth* and *Living within Limits* articles<sup>42</sup> Professors Al Bartlett and Garrett Hardin, explain the basic principles of exponential functions, which can be applied to population, fiat currency, resource depletion, etc. An exponential function describes the size of anything that is growing steadily, over a fixed period of time: eg. 5% per year. To calculate the doubling time, i.e. how long it would take to grow 100%; you take the number 70, divide it by the percent growth per unit time:  $70 \div 5$ ; and you find the doubling time: 14 years.

[40] Adverse economic factors which generally result from rapid population growth include: \* reduced family savings and domestic investment; \* increased need for large amounts of foreign exchange for food imports; \* intensification of severe unemployment and underemployment; \* the need for large expenditures for services such as dependency support, \* education, and health which would be used for more productive investment; \* the concentration of

<sup>37</sup> "Unlike plagues of the dark ages or contemporary diseases we do not understand, the modern plague of overpopulation is soluble by means we have discovered and with resources we possess. What is lacking is not sufficient knowledge of the solution but universal consciousness of the gravity of the problem and education of the billions who are its victim." ML King, May 5, 1966

<sup>38</sup> *Key Issues for Australia's future in the global context and actions for us to take*, A discussion paper prepared by the Public Affairs Commission of the Anglican General Synod of Australia, February 2009

<sup>39</sup> *Thou Shalt Not Breed: Anglicans*, by Josh Gordon, The Age, Australia, May 9, 2010

<sup>40</sup> Richard M. Nixon, *Seize the Moment* (Simon & Schuster, 1992); In *National Security Study Memorandum 200: World Population Growth and U.S. Security*, by Stephen D. Mumford; The Social Contract, Winter 1992 - 93

<sup>41</sup> World Scientists Warning to Humanity, issued 18 November 1992 A *World Scientists Warning Briefing Book* is available from Union of Concerned Scientists, which provides the citations to support their WARNING.

<sup>42</sup> \* *Arithmetic of Growth: Methods of Calculation I*, Al Bartlett; \* *Arithmetic of Growth: Methods of Calculation II*; \* *Arithmetic, Population and Energy: Sustainability 101*; (iv) *Living within Limits: Ecology, Economics, and Population Taboos: Growth: Real and Spurious*, by Garrett Hardin

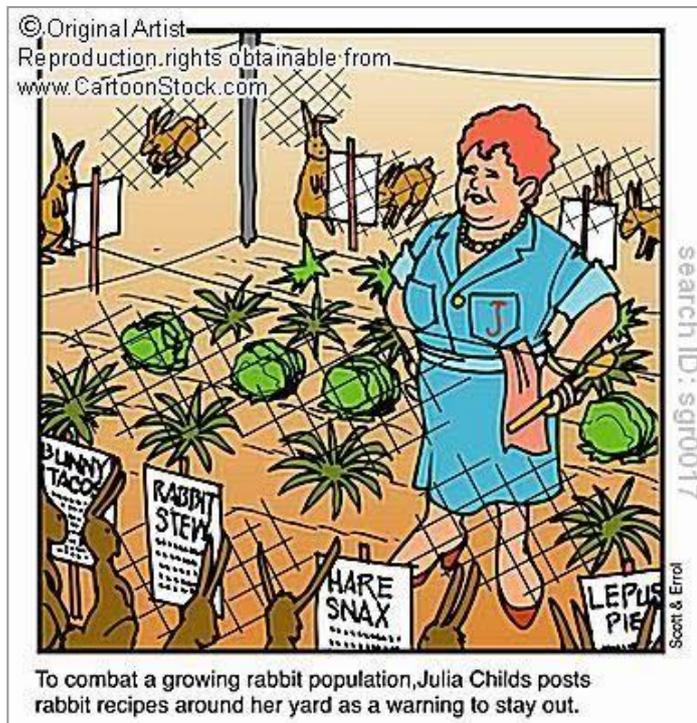
developmental resources on increasing food production to ensure survival for a larger population, rather than on improving living conditions for smaller total numbers.<sup>43</sup>

[41] In *Ethical Implications of Carrying Capacity*<sup>44</sup>, Garrett Hardin defines carrying capacity of a particular area as “the maximum number of a species that can be supported indefinitely by a particular habitat, allowing for seasonal and random changes, without degradation of the environment and without diminishing carrying capacity in the future”. In *From Shortage to Longage: Forty Years in the Population Vineyards*<sup>45</sup>, he further clarifies the total impact equation of carrying capacity on a particular area: “Impacts of a population on the environment are of two sorts: the reduction of wanted resources and the addition of unwanted wastes. The fundamental equation connecting the variables can be expressed in simple words: Total impact = (per capita impact) x (population size).

[42] Carrying Capacity is an absolute necessity for honest bottom line of ecological accounting.<sup>46</sup> According to Hardin: (a) a laissez-faire birth control (B.C.) policy + No Social Welfare, would provide for an equilibrium carrying capacity; whereas laissez-faire (B.C.) within a welfare state, results in Runaway Growth, and ultimately greater misery. Legislators can have either, but not both; if welfare policies are too precious to be abandoned; they will have to introduce limits to the right to breed<sup>47</sup>.

### C. Tragedy of the Commons: Limited World, Limited Rights

[43] In *Tragedy of the Commons*<sup>48</sup> Garrett Hardin refers to a *Limited World, Limited Rights*<sup>49</sup> legal dilemma in which multiple individuals, acting independently and solely and rationally consulting their own self-interest, will ultimately deplete a shared limited resource even when it is clear that it is not in anyone's long-term interest for this to happen. Hardin predicts that the tragic problem of human population growth's overuse of the carrying capacity of the commons can only be solved with a change in human values or ideas of morality. He accuses the legal and political nanny welfare state of providing financial incentives to procreate poverty stricken voting cannon-fodder for the power-greedy welfare parasite elite: “If each human family were dependent only on its own resources; if the children of improvident parents starved to death; if, thus, overbreeding brought its own “punishment” to the germ line--then there would be no public interest in controlling the breeding of families.” Hardin also refers to Lifeboat Ethics<sup>50</sup> as another metaphor for the application of the logic of the commons.<sup>51</sup> The problem of the commons has been evaded in the exploitation of all from fisheries to rain-forests to the question of human populations. “Both require for their rational resolution a clear understanding of the concept of carrying capacity and a willingness to fashion laws that take this concept into account.”<sup>52</sup>



<sup>43</sup> National Security Council, *NSSM 200: Implications of Worldwide Population Growth for U.S. Security and Overseas Interests*, Washington, DC December 10, 1974

<sup>44</sup> *Ethical Implications of Carrying Capacity*, by Garrett Hardin, 1977

<sup>45</sup> *From Shortage to Longage: Forty Years in the Population Vineyards*, by Garrett Hardin, *Population and Environment*, Vol. 12, No. 3. Spring 1991

<sup>46</sup> *Perpetual Growth: The Next Dragon Facing Biology Teachers*, by Garrett Hardin, National Association of Biology Teachers Address on 10 November, 1990

<sup>47</sup> *From Shortage to Longage: Forty Years in the Population Vineyards*, by Garrett Hardin, *Population and Environment*, Vol. 12, No. 3. Spring 1991

<sup>48</sup> *Tragedy of the Commons*, by Garret Hardin, *Science*, 1968

<sup>49</sup> *Limited World, Limited Rights*, by Garrett Hardin, 17 May/June 1980

<sup>50</sup> *Lifeboat Ethics: the Case Against Helping the Poor*, by Garrett Hardin

<sup>51</sup> *Carrying Capacity: As an Ethical Concept*, by Garrett Hardin,

<sup>52</sup> *Ethical Implications of Carrying Capacity*, by Garrett Hardin, 1977

#### D. Overpopulation: Resources Scarcity and Resource War Violence:

[44] In *Environmental Change and Violent Conflict*<sup>53</sup> Scientific American authors document how the predictions of NSSM 200 were already occurring around the world:

Within the next 50 years, the human population is likely to exceed nine billion, and global economic output may quintuple. Largely as a result of these trends, scarcities of renewable resources may increase sharply. The total area of highly productive agricultural land will drop, as will the extent of forests and the number of species they sustain. Future generations will also experience the ongoing depletion and degradation of aquifers, rivers and other bodies of water, the decline of fisheries, further stratospheric ozone loss and, perhaps, significant climatic change. As such environmental problems become more severe, they may precipitate civil or international strife."

To examine whether these problems are currently causing civil or international strife, the authors assembled a team of 30 researchers to review a set of specific cases.

[Their findings were then summarized] The evidence that they gathered points to a disturbing conclusion: scarcities of renewable resources are already contributing to violent conflicts in many parts of the developing world. These conflicts may foreshadow a surge of similar violence in coming decades..."

[45] Other studies on Overpopulation, Resource Scarcity and Violence include:

19. *The Demography of Armed Conflict*, edited by CSCW researcher Henrik Urdal
20. *The Devil in the Demographics: The Effect of Youth Bulges on Domestic Armed Conflict, 1950-2000*; Urdal, Henrik, 2004
21. *Population Dynamics and Local Conflict: A Cross National Study of Population and War*, by Nazli Choucri, Massachusetts Institute of Technology<sup>54</sup>
22. *Population and Conflict: New Dimensions of Population Dynamics*, by Nazli Choucri, United Nations Fund for Population Activities<sup>55</sup>
23. *The Security Demographic - Population and Civil Conflict After the Cold War*, by Cincotta, Engelman and Anastasion, Population Action International, 2003

#### E. Demographics and Violence: Youth Bulges

[46] Numerous reports provide details how population age structures have significant impacts on a countries stability, governance, economic development and social well-being. Put differently, countries with large populations of idle young men, known as youth bulges, account for 70 - 90 percent of all civil conflicts. Additionally a wealth of historical studies indicates that cycles of rebellion and military campaigns in the early modern and modern world tended to coincide with periods when young adults comprised an unusually large proportion of the population. Youth Bulge Reports:

1. *The Shape of Things to Come: Why Age Structure Matters to a Safer More Equitable World*<sup>56</sup>, by Population Action International
2. *YouthQuake: Population, fertility and environment in the 21<sup>st</sup> Century*<sup>57</sup>, by Optimum Population Trust

#### F. Population Pressures, Resource Wars, Terrorism and National Security

[47] The Kissinger Report, also known as *National Security Study Memorandum 200: Implications for Worldwide Population Growth for U.S. Security and Overseas Interests*<sup>58</sup>, commissioned by President Nixon, and undertaken by the National Security Council, the CIA, the Defense, Agriculture and State Departments, and the Agency for International

<sup>53</sup> *Environmental Change and Violent Conflict*, by Thomas F. Homer-Dixon, Jeffrey H. Boutwell & George W. Rathjens; Scientific American, Feb 1993; *The Life and Death of NSSM 200*

<sup>54</sup> Choucri, Nazli: *Population Dynamics and Local Conflict*

<sup>55</sup> Choucri, Nazli: *Population and Conflict: New Dimensions of Population Dynamics*

<sup>56</sup> *The Shape of Things to Come: Why Age Structure Matters to a Safer More Equitable World*; by E. Leahy with R. Engelman, C. Gibb Vogel, S. Haddock and T. Preston, Population Action International

<sup>57</sup> *YouthQuake: Population, fertility and environment in the 21<sup>st</sup> Century*, by John Guillebaud, Optimum Population Trust, 2007

<sup>58</sup> *National Security Study Memorandum 200: Implications for Worldwide Population Growth for U.S. Security and Overseas Interests*, Pres. Nixon's Cover Letter

Development. It was authorized into law by President Gerald Ford, in NSC, National Security Decision Memorandum 314<sup>59</sup> on November 26, 1975, detailing the sense of national security emergency:

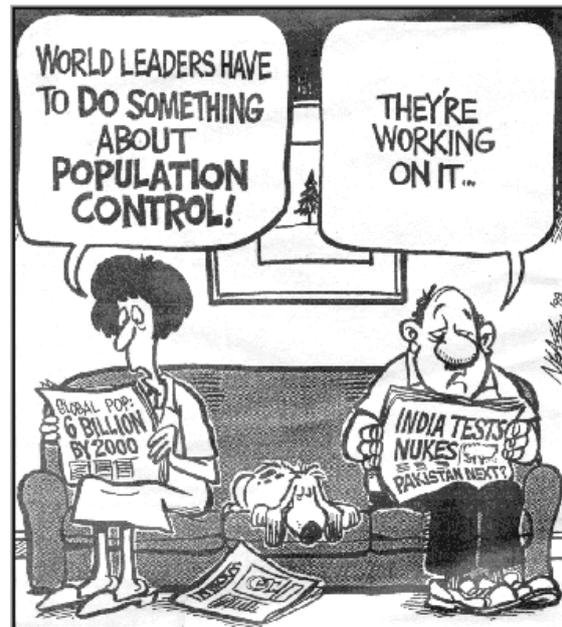
There is a major risk of severe damage [caused by continued rapid population growth] to world economic, political, and ecological systems and, as these systems begin to fail, to our humanitarian values [Executive Summary].<sup>60</sup>

...world population growth is widely recognized within the government as a current danger of the highest magnitude calling for urgent measures [Page 194]. ...it is of the utmost urgency that governments now recognize the facts and implications of population growth, determine the ultimate population sizes that make sense for their countries and start vigorous programs at once to achieve their desired goals [Page 15].

The threat to security briefly summarized, ...population factors are indeed critical in, and often determinants of, violent conflict in developing areas. Segmental (religious, social, racial) differences, migration, rapid population growth, differential levels of knowledge and skills, rural/urban differences, population pressure and the spatial location of population in relation to resources – in this rough order of importance – all appear to be important contributions to conflict and violence... Clearly, conflicts which are regarded in primarily political terms often have demographic roots. Recognition of these relationships appears crucial to any understanding or prevention of such hostilities [Page 66].

Where population size is greater than available resources, or is expanding more rapidly than the available resources, there is a tendency toward internal disorders and violence and, sometimes, disruptive international policies or violence [Page 69].

[48] Other executive actions by President Nixon included Public Law 91-213: *An Act to establish a Commission on Population Growth and the American Future*<sup>61</sup>; 91st Congress, S. 2701; March 16, 1970; and consequently *Population and the American Future: The Report of the Commission on Population Growth and the American Future*<sup>62</sup>; John D. Rockefeller 3rd, March 27, 1972. In *The Life and Death of NSSM 200: How the Destruction of Political Will Doomed a U.S. Population Policy*<sup>63</sup>, Dr. Stephen Mumford, details the in-depth role of the Vatican to scuttle America's population policies. Additionally *Life and Death of NSSM 200* summarizes and discusses one of the most important population documents ever written *The World Population Plan of Action*<sup>64</sup> adopted at the UN World Population Conference at Bucharest in Aug, 1974.



1. The *Public Report of the Vice Presidents Task Force on Combatting Terrorism*<sup>65</sup> concludes that a fundamental root cause of terrorism is the collision of youth bulge overpopulation with scarce, depleted and finite resources; namely too many idle young men fighting over too few and depleting resources.

<sup>59</sup> National Security Council, *National Security Decision Memorandum 314*, Washington, DC, November 26, 1975. 4 pp.

<sup>60</sup> *National Security Study Memo. 200: World Population Growth and U.S. Security*, by Stephen D. Mumford; *The Social Contract*, Winter 1992 - 93

<sup>61</sup> Act to Establish a Commission on Population Growth and American Future

<sup>62</sup> *Population And The American Future: The Report Of The Commission On Population Growth And The American Future*, John D. Rockefeller 3rd, Chairman, March 27, 1972

<sup>63</sup> *The Life and Death of NSSM 200: How the Destruction of Political Will Doomed a U.S. Population Policy*, by Stephen D. Mumford; Center for Research on Population and Security, 1996

<sup>64</sup> World Population Plan of Action was adopted at the UN World Population Conference at Bucharest in August, 1974;

<sup>65</sup> *Public Report of the Vice-President's Task Force on Combatting Terrorism*, February 1986.

2. In 2000, a Nightline documentary by Ted Koppel, detailed the *CIA & Pentagon's Perspective on Overpopulation & Resource Wars*; warning about future wars over water, as a result of lack of political will to address population growth factors.

### G. How and Why Journalists Avoid the Population - Environment Connection

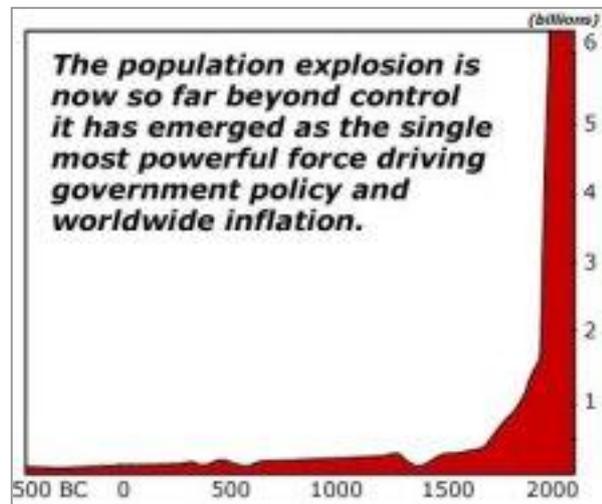
[51] In *How and Why Journalists Avoid the Population-Environment Connection*<sup>66</sup> Dr. Michael T. Maher, concludes his study as follows:

“As we have seen, both land development economists and environmental experts acknowledge population growth as a key source of environmental change. But journalists frame environmental causality differently.

Why? Communication theory offers several possibilities. First is the hegemony-theory interpretation: reporters omit any implication that population growth might produce negative effects, in order to purvey the ideology of elites who make money from population growth. As Molotch and Lester (1974) put it, media content can be viewed as reflecting “the practices of those having the power to determine the experience of others” (p. 120). Since real estate, construction and banking interests directly support the media through advertising purchases, this interpretation seems plausible. A number of media critics (e.g., Gandy, 1982; Altschull, 1984; Bennett, 1988) have suggested that media messages reflect the values of powerful political and commercial interests. Burd (1972), Kaniss (1991) and others have pointed out that newspapers have traditionally promoted population growth in their cities through civic boosterism. Molotch (1976) even suggested that cities can best be understood as entities competing for population growth, with the city newspaper as chief cheerleader.

Certainly most reporters would be incensed at the suggestion that they shade their reporting to placate commercial interests. But Breed's classic study of social control in the newsroom (1955) showed that news managers' values are transmissible to journalists through a variety of pressures: salaries, story assignments, layout treatment, editing, and a variety of other strategies that effectively shape news stories in ways acceptable to management.

Another possible explanation for why journalists omit population growth from their story frame is simple ignorance of other explanations. Journalists who cover environmental issues may not be aware of any other possible ways to frame these stories, thus they derive their framing from other journalists. Journalists frequently read each other's work and take cues for coverage from other reporters, particularly from the elite media (Reese & Danielian, 1989). Perhaps the pervasive predictability of the story frames examined in Part I is another example of intermedia influence. On the other hand, it seems difficult to believe that journalists could be ignorant of the role population growth plays in environmental issues, because media coverage frequently ties population growth to housing starts and business expansion. Furthermore, “Why” is one of the five “W’s” taught in every Journalism 101 course. A public affairs reporting textbook, *Interpreting Public Issues* (Griffin, Molen, Schoenfeld, & Scotton, 1991), admonishes journalists: “A common journalistic mistake is simply to cover events—real or staged—and ignore underlying issues” (p. 320). The book identified population trends as one of the “big trouble spots,” and listed world population as the first of its “forefront issues in the '90s” (p. 320). Hence, we cannot say that reporting basic causality is beyond the role that journalists ascribe for themselves. Indeed a panel at the 1994 Society of Environmental Journalists discussed



<sup>66</sup> *How and Why Journalists Avoid the Population-Environment Connection*, by T. Michael Maher, University of Southwestern Louisiana, Population and Environment, Volume 18, Number 4, March 1977.

"Covering Population as a Local Story" (Wheeler, 1994). But ignorance remains a possible reason, for not all reporters have training in environmental issues.

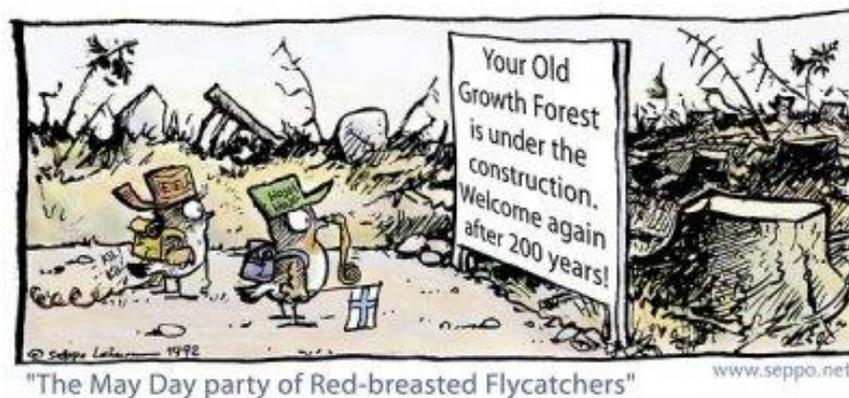
A third possible explanation comes from the "spiral of silence" theory by German scholar Elisabeth Noelle-Neumann (1984):

The fear of isolation seems to be the force that sets the spiral of silence in motion. To run with the pack is a relatively happy state of affairs; but if you can't, because you won't share publicly in what seems to be a universally acclaimed conviction, you can at least remain silent, as a second choice, so that others can put up with you.

According to Noelle-Neumann, "the media influence the individual perception of what can be said or done without danger of isolation". Media coverage legitimates a given perspective. Lack of media coverage—omitting a perspective consistently from media stories—makes the expression of that perspective socially dangerous. Noelle-Neumann also suggested that the media serve an articulation function: "The media provide people with the words and phrases they can use to defend a point of view. If people find no current, frequently repeated expressions for their point of view, they lapse into silence; they become effectively mute".

[73] In *Stalking the Wild Taboo*<sup>67</sup>, Garrett Hardin deals with the concept of competition, a process that is inescapable in societies living in a finite resource world, and the competitive exclusion principle.

The meaning of this principle can be easily explained in a strictly biological setting. Suppose one introduces into the same region two different species that inhabit the same "ecological niche". If, by hypothesis, two species occupy *exactly* the same ecological niche, then all that one species needs to know to predict the ultimate outcome of their competition is the rates at which they reproduce in this ecological niche. If one of them reproduces at a rate of 2 percent per year while the other reproduces at a rate of 3 percent, the ratio of the numbers of the faster reproducing species to the numbers of the slower will increase year by year. In fact, since their rates of reproduction, like compound interest, are exponential functions, a little algebra shows that the ratio of the two exponential functions is itself an exponential function. The ratio of the faster species to the slower species increases without limit. If the environment is finite - and it always is finite - the total number of organisms that can be supported by this environment is also finite. Since the size of the population of a species can never be less than one individual, this means that ultimately the slower breeding species will be completely eliminated from the environment. This will be true no matter how slight the difference in the rate of reproduction of the two species. Only a mathematically exact equality in their rates would ensure their continued coexistence, and such an exact equality is inconceivable in the real world. As a consequence, two species that occupy exactly the same ecological niche cannot coexist indefinitely in the same geographical area.

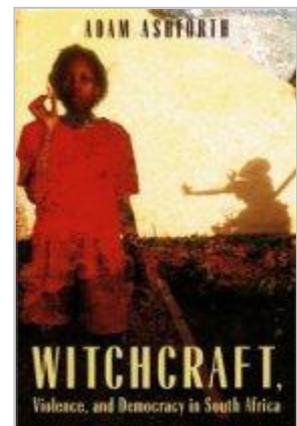


<sup>67</sup> *Stalking the Wild Taboo*, by Garrett Hardin: Part 4: *Competition: (20) Competition, a Tabooed Idea in Sociology; (21) The Cybernetics of Competition; (22) Population, Biology and the Law; (23) Population Skeletons in the Environmental Closet; (24) The Survival of Nations and Civilisations* ([www.garretthardinsociety.org](http://www.garretthardinsociety.org))

# Politically Incorrect Truths About Apartheid

## 1. Forsaking commitment to Gandhian Non-violence, honour & character.. ANC-Fanonstein spawned a Government of comrade-tsotsis, gangsters & kleptomaniacs

In *Racist, sexist, violent-peddling, Malema hate-talk dangerous for the future*, Mphutlane wa Bofelo, a writer, activist, life-skills facilitator and performance poet, who was arrested and imprisoned for his anti-apartheid activism, shares his perspectives of the ANC's current behaviour, in relation to its former anti-apartheid behaviour. While he does not directly address the Just Cause issue in so many words, it is clear he has little respect for the anti-apartheid decision-making of the ANC. Considering his views as stated, it is concluded that if framed within the context of a Just War principles argument, his conclusions would not consider the ANC's 'liberation war' conduct as being in accordance with Just War Principles. He does not consider the ANC leadership as capable of 'Proper Authority', or 'Right Intention', nor that their methods used were against legitimate targets or proportional; to the contrary. Put differently his essential argument is that forsaking Gandhian Non-Violence, Honour and Character, the ANC's Fanonstein spawned a government of comrade tsotsis, gangsters and kleptomaniacs:



The glorification of thoughtless action and the “diss-missing” of theory and marginalization of analytical minds have had dire and ghastly consequences for the country. The problems that the country has with regard to the violent nature of crime, apathetically low levels of respect of life, lack of appreciation of the self and indifference to parental guidance could be traced to the era in our history when we lionized youths who acted without first getting theoretical clarity of the situation facing them and weighing critically the strategic and tactical choices available to them.

Even at that time, there were voices among youths that appealed for action rooted in the clarity of vision regarding the future. But the media and academia chose to give prominence to youth outfits that availed them the opportunity of covering dramatic incidents of empty classrooms, principals running for their lives, children making their mothers and fathers drink Jik and eat Sunlight soap, youngsters administering justice with petrol-fire and kerosene. To the media and academia the clamor of “liberation first, education after” was catchier than the erudite call of “Educate to Liberate”. Indefinite school boycotts made more spectacle sense than cautious, restrained calculation of how much damage a boycott inflicted on the system and how much loss it incurred on the students.

Now that the problems accrued from the culture of more toi-toi and less think-think continue to bedevil our school system, none of the adults are willing to own the role they played in taking the struggle from the streets into the classrooms as opposed to the Black Consciousness-inspired youths of 1976 who took the struggle out of the classrooms into the streets, and towards the system. Today, we can only give prominence to Malema and ilk and marginalize young people with critical, creative, innovative minds at our own peril. Once the culture of

violence, disrespect for life, intolerance for dissent and disdain of theory and analysis, and dismissing of thinking and reflecting has sets in, it will take centuries to do away with. It's therefore regretful to notice the governing party and sections of academia and the media tacitly promoting the Malemarization of youth politics and public discourse in general.

In the mid-eighties when youths where at the centre of rebelling against the regime and regiments of apartheid-capitalism, there were tragically also excesses and extremes in the manner in which young people - at the behest of the adults and with the involvement of many of their elders in political parties - went about the project of rendering South Africa ungovernable and apartheid-capitalism untenable. There were ghastly instances of blood-thirsty necklacing, witch-hunting of sell-outs and indiscriminate killing of people with dissenting political opinions.

In this ghostly climate of intolerance of dissent, in some quarters there was an official vilification of theory and analysis at the expense of glorifying action and deifying recklessness as being gallant. People and organizations who engaged in critical and thoughtful thinking on strategy and tactics, practiced caution with regard to the tactics of academic and consumer boycott and strike-action, and spoke against the "necklace" where branded as agents of the system. This led to bloody scenes of internecine violence between 1983 and 1999. The apartheid regime also took advantage of this and fermented more violence through police brutality, vigilante groups, and the so-called third force in the 90's as well as various sly ways of setting anti-apartheid groups against each other. The gangsters where also infiltrated and used by the agents of the system to escalate violence and proliferate lethal drugs such as mandrax, cocaine and heroine in the townships.

The situation worsened in the late between the 80's and the early 90's. We saw scenes of the youths operating in the street committees, defense units and the so-called people's courts, mediating with the whip and "necklace" in domestic and neighborhood conflicts. The street committee members would go on house-to-house raids, forcefully taking young people, including young girls to go on street-patrols. There were then many reports of acts of sexual abuse and rape of young girls being taken to certain hide-outs and camps and being raped. As a result of fear of the comrades and cynicism towards the apartheid police these cases were never reported. There was no chance of these instances being dealt with by the people's courts because members thereof were culprits in some instances. Some neighbors, including businesses people started abusing the street committees, defense units to settle old scores and pursue personal agendas. This was aided by the corruptible nature of members of these outfits who often took bribery and ended up as being some kind of hired assassins or hired lynch mobs in some instances.

The rot had set in. Suddenly lawlessness and disorder became the norm in schools, the culture of teaching and learning declined, the schools became the dens of drugs and alcohol and sex, gang-rape spilled from the schools into the streets, and fire-arms became toys. The gangsters became the coolest cats and heroes of the townships. Car-hijackings, house-breaking and heists became sport for young people growing in South Africa. People started talking of the degeneration of morals amongst the youth. The media and academia coined the term "lost generation" to refer to the youth of this generation. None of the old people who celebrated the recklessness of the young lion are now owning up to the role they played in elevating thoughtless\ reckless, theory-less action thereby inculcating the culture of disrespect for reasoning and fostering the culture of acting without thinking, which spawned the comrades-tsotsis, the jackrallers, the trigger-happy, gun-totting gangsters, and the adventurously kleptomaniac men and women who govern our lives today.

Generalizing about the youths and collectively referring to them as "the lost generation", became a convenient way of running from the fact that the system and our political parties, civil society organization, the media and academia, has failed the youth. A proper term would be the generation in search of role models. A generation that has seen struggle firebrand becoming business brands, guerrillas becoming corporate gorillas, comrades becoming tenderpreneurs, respected leaders being culprits and suspects in corruption scandals. Children have seen fathers raping babies and their mothers being clobbered to death by their own fathers. Young people have seen and heard of priests from all religions being involved in rapes, child-molestation, pyramid scandals, and various corrupt dealings.

Many of the corrupt government officials, captains of crime syndicates, drug-lords and mafia-bosses of today, are the very same comrades of the street committees, defense units, people's courts, and guerilla armies of yesterday. The long and short of it is that glorifying mediocrity, recklessness, violence and idiocy today is investing in the doom and damnation of the future. Marginalizing the many imaginative, creative, innovative and critical, intelligent minds and voices in South Africa\ Azania at the expense of giving too much platform to the theatrical, comical and farcical Malema's is a serious act of injustice against the youth and posterity.

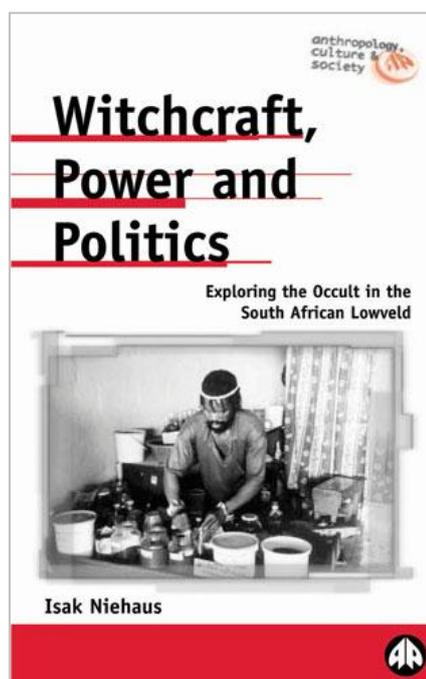
## 2. Pandora's Multi-Culti Apartheid Box: SA's Multi-Cultural Multi-Lingual, Multi-Racial Integration Nightmare

Black men buy their women and pays for them in cows in a system known as "Lobola". [...] Once married the woman is chattel and becomes the possession of the man, to breed and beat as he feels fit. The Xhosas practice what is called, uKetwala (the hunting down of a young girl and raping her to make her his wife). [...] The Zulus initiation into manhood is called ukeshwama. A group of boys have to kill a bull with their bare hands. They pull out his tongue, stuff dirt down his throat, squeeze his testicles till it burst and then finally wring his neck by gripping the horns until his neck snaps. They also have to tear meat from the carcass with their bare hands and eat it raw. This is all in the name of "Culture".

But the most horrific practice amongst blacks in South Africa and Africa in general has to be "Muti-murders". [...] Muti means "medicine". It is made from plants or animal organs, but the most powerful muti is made from human body parts, harvested while the person is still alive. Everything from sexual organs to hands, lips, ears and other organs are cut from victims of all ages while they are still alive, including young children and babies. Some will say that these are a few dissident Sangomas (traditional healers) who practice "muti-murders", but the sheer amount of these killings tells us that there are huge markets of believers amongst the black communities which drive these killings. Blacks further believe in the "Tokoloshe", a hairy goblin-like creature with a huge penis, who is sent by the Sangoma to attack them if they have done something wrong.

[...] In more modern times new "cultural beliefs" of blacks have emerged that shows their primitive mindset that no amount of education or conversion to Christianity has been able to change. Blacks believe that sex with a virgin will cure AIDS. This has resulted in horrific rapes of babies as young as six months. Black men rape lesbians, to "correct" them. It is called by the media, "corrective rapes". [...] The problem is that people who do not know Africa, or more specific, South Africa, will never believe anything I wrote above, yet it is all true and only a fraction of the truth about the blacks of South Africa.

-- *Black Culture and Customs, 2<sup>nd</sup> Rationale for Apartheid*<sup>1</sup>, in *Opening Pandora's Apartheid Box*, by Mike Smith



Pandora's Multi-Culti Apartheid Box should be read in conjunction with [C][1] *TRC Social Contract provides NO definitions for Multi-Cultural Interpretation of Key Concepts of 'Forgiveness', 'Reconciliation', 'Closure' and 'Ubuntu'*, and [D][2] *Multiculturalism is Impossible with Dysfunctional Cultures*.

<sup>1</sup> <http://mspoliticalcommentary.blogspot.com/2010/04/opening-pandoras-apartheid-box-part-4.html>

It is noted for the record that where two cultures have almost opposite cultural values on any given issue, both cultures existential cultural reality would be that practicing multi-culturalism with the relevant other culture is impossible due to its perceived 'dysfunctional' values. The cultures consequently are incapable of peaceful coexistence, since both would consistently be considered 'wrong' by the other. Multi-culturalism is only possible between cultures which have minor cultural differences, which allow for peaceful coexistence of another, slightly different, but not diametrically opposite cultural worldview. Where cultures cannot co-exist peacefully, the amount of violence would be a result of the quantity and quality of their 'friction theory' contact; or absence thereof, due to 'apartheid' or separation from each other.

In Chapter 2: *What does 'Diversity' mean in South Africa*<sup>2</sup>, of Mike Smith's *Opening Pandora's Apartheid Box*, series, he writes:

Nobody can understand Apartheid unless they understand the diversity of the people of South Africa.

**Let us start with the whites.**

In South Africa there are several groups of whites. The two main groups are the Afrikaans speaking and the English speaking ones.

The Afrikaners are the descendants from mainly Dutch, Flemish, French, German and some other Western European backgrounds. The Afrikaners have a unique culture, their own language and they are mostly protestant.

The English speaking whites of South Africa are from mostly British background. They are made up of English, Scots, Welsh and Irish descendants...as well as a large contingent of ex Rhodesians. These English speaking Whites of South Africa can today not be referred to as British anymore. Very few hold British passports. They developed a unique accent and culture in South Africa and are fully South African today. Their forefathers came to South Africa long before there were any Whites in Australia or New Zealand.

South Africa also has other large white communities such as the Portuguese (300,000), the Greek (+/- 100,000) and the Jewish communities (70,000). They all have their own religions and cultures. The Portuguese are mostly Catholic, the Greeks are orthodox Christians and the Jews are mostly orthodox Jewish.

Further, South Africa has a Chinese population who arrived around 1870 to work in the gold mines until Chinese immigration was stopped by an exclusion act in 1904. The South African Chinese community is about 300,000 strong.

The Cape coloureds are also diverse and complex from a wide variety of backgrounds. Today there are the two main groups, Christians and Muslims. There is about 4 million coloureds in total.

It is commonly understood by most foreigners and also amongst many South Africans, that the coloureds are a mixture of Black and White ancestors. This is false. The coloureds as a group existed long before the Whites saw any Blacks for the first time around 1770 in the Eastern Cape about 1000km from Cape Town. This was 120 years after the Dutch settled at the Cape (1652).

The indigenous people of the Cape were the Khoi Khoi (Hottentots). They were almost 90% annihilated by a smallpox epidemic at the Cape<sup>3</sup> (1703).

The Dutch also imported artisans such as bricklayers, carpenters, etc from Malaysia and Indonesia. These were the Muslims or Cape Malay people. The KhoiKhoi and the Cape Malay also intermarried and interbred. A small percentage of Whites also married coloureds, but it was actually very rare. A large amount of the passing sailors frequented coloured prostitutes. Today the Cape Coloured features vary from dark brown to almost White or yellow and their hair vary from peppercorn curly to straight black. Some have KhoiKhoi features and some

<sup>2</sup> <http://mpoliticalcommentary.blogspot.com/2010/04/opening-pandoras-apartheid-box-part-2.html>

<sup>3</sup> <http://www.sahistory.org.za/pages/chronology/thisday/1713-02-13.htm>

Arabic or Malaysian. Today the Muslim and Christian coloureds have distinct and different cultures. Some speak a dialect of Afrikaans and some English.

In Natal we find most of South Africa's Indian population. They total about one million and are descendants of indentured labourers (for the sugar cane plantations) and traders from India and Sri Lanka. They speak mostly English, but many still speak Tamil, Hindi or Urdu. Their religion is mostly Hindu but many are Muslim.

So far I have not even started with the blacks yet.

Most foreigners believe that South Africa has one group of Blacks that speak one language and have one culture. Nothing could be further from the truth.

South Africa's Black population is not homogenous. There are several different tribes who all speak different languages and who have distinct and hugely different cultures.

There are main tribes such as the Zulu, Xhosa, Tswana, Venda, Ndebele, Sotho, Swazi and the Shangaan/Tsonga people. But it does not stop there, because these main tribes consist of smaller tribes. For instance the Xhosas are made up of Mpondo, Fingo, Thembu, Bhaca, Nhangwini and Xesibe tribes. The Sothos are made up of North Sotho (Bapedi) and South Sotho (Basotho) tribes. The Tswanas are only a part of the main tribe known as the West Sotho. Other tribes that make up the West Sotho are the Kwena, Kgatla, Tlhaping, Tlharo, Rolong and Ngwato.

The Venda tribe is made up of mainly the Mphephu and the Lemba, but in total the Vavenda can be bordered off into 27 clearly distinguishable tribes.

The Zulus are made up of about 200 smaller tribes

The Swazis are made up from the Nkosi, Shongwe, Khumalo and Hhlatyawako tribes. The Northern Sothos are made up from the Pedi, Koni, Phalaborwa, Lobedu and Kutswe tribes....

And so I can go on...All in all South Africa has nine official Black languages, with 23 sub categories and innumerable dialects.

Yes, these different tribes of South Africa all have different languages, cultures and belief systems. The Vendas for instance have a special affinity to crocodiles. The Zulus consider themselves as a warrior tribe and they do not circumcise their boys when they are initiated into manhood, they have to kill a bull with their bare hands. The Xhosas on the other hand do circumcise their boys and therefore Xhosas consider Zulus as mere boys regardless of their age.

When a Xhosa and a Zulu work together and they have words, the Xhosa will first and always accuse a Zulu of being a boy, thus not a man.

Another remarkable piece of information that very few people know about is that the Lemba people who form part of the Venda tribe are JEWISH.

No. They did not convert to Judaism after meeting some Jewish immigrants to South Africa. President Kruger found them already with their Jewish belief system going back more than two thousand years. They migrated from the Kenya or Ethiopian regions. South Africa's black Jews.<sup>4</sup>

I hope that the reader can see that South Africa is a palette of people, cultures and religions, but also note that I started with the white people who were leading in the atomic age into Africa and I ended with Blacks who are for all intents and purposes still nomadic Negro tribes stuck in the stone-age.

With this background, is it really so unimaginable and difficult to understand that the way of "Separate development" (Apartheid) was the best and fairest solution for the problems of South Africa?

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<sup>4</sup> <http://www.freemaninstitute.com/Gallery/lemba.htm>

### 3. **SA Communist Party (SACP)'s M-Plan: Violent Liberation & Mandela's Cult of Personality**

“In ANC circles, it was a wellknown fact that Mandela was a Communist. When he became a founding member of the ANC's Youth League (ANCYL) in 1943, he became part of the Marxist group which opposed the Christian group. The ANCYL did not believe in peaceful change. They wanted the violent overthrow of the SA Government. They wanted revolution. That is one reason Anton Lembide, the first president of the ANCYL, called Mandela an opportunist who could not be trusted.”

-- *Marching to Slavery: SA's Descent into Communism*, by Dr Sipo E. Mzimala

The SACP's M-Plan provides more background information to the arguments that the ANC's liberation struggle was neither a Just Cause, nor a war of last resort, nor of right intention.

In the Democratic Socialist publication *Searchlight South Africa's* article *A Death in South Africa: The Killing of Siphon Phungulwa*<sup>5</sup>, Paul Trehwela describes the SA Communist Party's M-Plan. Succinctly it is a 'liberation with necklaces & boxes of matches, before Education' new Paedontocracy mindset, of "teenage armies, teenage generals, teenage courts and teenage executioners." He also describes how subsequent to his release from prison Nelson Mandela benefited from, and covered up the murder of Phungulwa, an ANC member who had been detained and tortured for years by the ANC's Mbokodo, at Camp Quatro in Angola:

#### **The Principle of Monarchy**

The Mandela myth was mainly the creation of the South African Communist Party. As the most important organizer of ANC politics within the country and internationally for thirty years, especially through the media, the SACP in the late 1950s and early 1960s set about the creation of a very specific cult of personality.

The 'M Plan' of 1953, in which 'M' stood for Mandela, did more to surround the leader's name with a mystique than reorganize the ANC on a cell-system, as it was supposed to do. Ten years later, after the arrest of members of the High Command of Umkhonto we Sizwe at Lilliesleaf Farm in Rivonia, the emphasis was not principally on a collective call: 'Free the Rivonia nine.' The fate of an entire generation of political victims was absorbed into the fate of a single individual: 'Free Mandela.' Such personification of thousands of individual acts of imprisonment by the state might have been good media politics, but it was the negation of democratic accountability. It represented the introduction of the monarchical principle as a staple into modern South African political life. More urgently, it was a trivializing of politics which took the issue away from matters of substance and concentrated attention on the persona of one man.

[...] The schools boycott was associated with the slogan (endorsed in practice by the ANC) 'Liberation before education', also phrased as: 'Revolution today, education tomorrow.' Across the country, tens of thousands of children decamped permanently on the streets, a huge, amorphous army, a children's crusade, brought into existence by this mass of declassed youth merging with the very large stratum of the unemployed and the criminal *bohème* of the townships.

Educated by the streets, since they were amenable to no force of adults in the society, these children became the masters of their parents and the vehicle by which the ANC leaders acquired their ticket to the talks at Groote Schuur. Adults not in South Africa need only imagine the effect of permanent, unbroken school holidays in their own homes, and on their own streets, spiced with the sadism of South African social conditions. This was the milieu in which teenage armies, teenage generals, teenage courts and teenage executioners gave lessons in patriotism to the workers.

<sup>5</sup> Searchlight South Africa, Vol 3, No 2: 10 April 1993 p.8-30

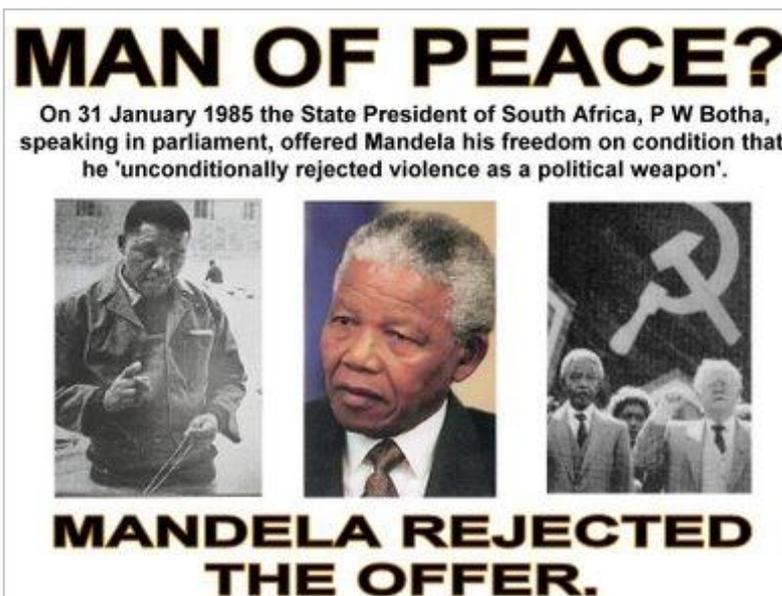
## An Autocracy of the Young

An inversion in culture was the dye in which all subsequent South African political life was stamped. Having fought the battle for the trade unions over the preceding decade, the workers worked while the children militarized themselves. In this way the township won political hegemony over the factory, the workless over the worker, the child over the adult. The revolt of the young—uninfluenced by any mediating influence of the trade unions—found its expression partly in the 'necklace' killings by means of a burning tyre soaked in petrol. Small left-wing groups critical of the new reasoning were ordered to shut up, or else. Critical individuals were silenced or driven out. It was in this environment of menace that a founder member of MK said during the period of the township revolt: 'I know where the government stands, I know where Inkatha [the political arm of the KwaZulu Bantustan] stands, but I don't know where the "comrades" stand. If the ANC radio from abroad ordered them to kill me, they would do it" (personal communication, 1986)

Leadership by children of the streets was fatal to any bond (in Russian terms, *smychka*) between town and country. The phenomenon of a counter-revolt by migrant workers, in their tribally segregated barracks, in opposition to the revolt of the township youth had already appeared in 1976, both on the Rand among Zulu workers at the Mzimhlophe hostel in Soweto and among Bhaca workers in the hostels at Nyanga East near Cape Town. In each case, resentment by migrant workers at taunts and harassment by the politicized youth of the cities gave rise to pogroms against township residents, with the active connivance of the police. In the following fourteen years, the ANC learnt no lessons from this incubatory period of rural/urban slaughter, which reached its full horror in the PWV (Pretoria-Witwatersrand-Vereeniging) region in August and September 1990, and afterwards.

A further consequence of this paedotocracy, or government by the young, was the milieu out of which arose the Mandela United Football Team—a euphemism of the same order as the term Civil Co-operation Bureau for the secret assassination department run by the South African Defence Force. Mrs Mandela, who advocated liberating the country 'with our necklaces and our boxes of matches' during the 1984-86 township revolt, reigned as queen of the ghetto over this gang of youngsters, whom she housed, organized and goaded into functioning as an instrument of political control over the townships. This group, since linked to sixteen murders, was founded by her at the end of 1986.

He proceeds to describe how this culture of violence was rife within the ANC, and helped to contribute to the squashing of dissent in ANC camps and contributed to the ANC's endorsement of the executions, torture and horrific abuses that occurred at Camp Quatro. Finally how this culture of assassination of dissenters resulted in the assassination of Phungulwa, possibly by an assassin with links to Winnie Mandela.



In *Inside the ANC: The Evolution of a Terrorist Organisation*, Morgan Norval writes:

The future South Africa envisaged by Mandela was, and still is not a Periclean democracy. It is a classless socialist society created by means of a violent revolution<sup>6</sup> He stated in *How to be a*

<sup>6</sup> Mandela, N. *How to be a Good Communist*, unpublished document entered as evidence in the Rivonia trial, and is part of the court record. Mandela acknowledged to Washington Times columnist John Lofton that he wrote this document: Washington Times, August 22 1985

*Good Communist* that: “In our own country, the struggles of the oppressed people are guided by the South African Communist Party and inspired by its policies. The aim of the SACP is to defeat the Nationalist Government and to free the people of South Africa from the evils of racial discrimination and exploitation and to build a classless and socialist society in which the land, the mines, the mills and factories will be owned by the State. Under a Communist Party government South Africa will become a land of milk and honey.”

“In South Africa, a communist party member must take part in mass struggles initiated by the South African Communist Party, the Congress Movement, or by the political bodies with the liberation movement. The people of South Africa, led by the communist party, will destroy capitalist society and build in its place socialism... Hence the transition to socialism and the liberation of the working class from the yoke cannot be affected by slow changes or by reforms as reactionaries and liberals often advise, but by revolution. One must, therefore, be a revolutionary and not a reformist.”

[...] With the escalating effort during the 1980s to make Nelson Mandela a saintly crusader for peace and justice in South Africa, it is well to ponder his own words: “The cause of communism is the greatest cause in the history of mankind because it seeks to remove from society all forms of oppression and exploitation, to liberate mankind to ensure peace and prosperity to all”

Communism’s peace, however, is the peace of the grave. It is crumbling throughout the world, yet Mandela still clings to its barbaric tenets.

[...] It is interesting to note that Amnesty International, no right-wing pro-South African organisation by any stretch of the imagination, doesn’t consider Nelson Mandela a political prisoner. In a letter to the Finnish newspaper *Helsingin Sanomat*, September 13, 1985, Amnesty International pointed out: “As ascertained that Mandela participated in planning acts of sabotage and inciting violence, so that he could no longer fulfil the criteria for the classification of political prisoners.”

[...] On June 11, 1964, the presiding judge Justice Quartus de Wet delivered the [Rivonia Trial] [guilty] verdict... In passing judgement Justice de Wet said: “I have heard a great deal during the course of this case about the grievances of the non-white population... I am by no means convinced that the motives of the accused are as altruistic as they wish the court to believe. People who organize a revolution usually plan to take over the government, and personal ambition cannot be excluded as a motive. The crime of which the accused have been convicted, the crime of conspiracy, is the essence of high treason. The State has decided not to charge the crime in this form... I have decided not to impose the supreme penalty, which in a case like this would usually be the penalty for such a crime. But consistent with my duty, that is the only leniency which I can show. The sentence in the case of all the accused will be one of life imprisonment.”

[...] While the international press condemned South Africa for the trial, within South Africa even the most liberal and left-wing press approved the verdict. The leftist *Rand Daily Mail* said: “The sentences pronounced by Mr. Justice de Wet in Pretoria yesterday at the conclusion of the Rivonia trial were both wise and just.” [The men found guilty had planned sabotage on a wide scale and had conspired for armed revolution. As the judge pointed out yesterday, the crime of which they were found guilty was really high treason. The death penalty would have been justified.”<sup>7</sup>]

The leader of the opposition, Sir de Villiers Graaf, who frequently condemned the governments apartheid policy, praised the verdict in Parliament: “I want to say quite clearly that we of the Opposition want it on the record, so that not only this House will know but the outside world will know too, that we are convinced that the verdicts in the trial were just, that they were necessary, and that they were right in view of the actions to which the accused themselves pleaded guilty. I want to say that if I have any regret, then my only regret is that they were not charged with high treason.”<sup>8</sup>

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<sup>7</sup> The lengthier text was quoted by leader of the HNP: Mr. Jaap Marais in a letter to President Clinton, dated 14 January 1999

<sup>8</sup> De Villiers, L. South Africa: A Skunk Among Nations, P.74

According to *Umkhonto We Sizwe. Its Role in the ANC's Onslaught Against White Domination in South Africa, 1961 - 1988*, by Cornelius Johannes Brink Le Roux<sup>9</sup>, the spectacular failure of the 1952 Defiance Campaign's<sup>10</sup> ability to mobilize the black masses - only 10 000 joined the protest, of which 8,500 were in prison - was a predominant reason for pushing the ANC Youth Leaders from the non-violent moderate to violent extreme left. If non-violence didn't motivate the black masses to support the ANC's alleged 'liberation struggle', then other coercive 'centralized command structure' means would have to be implemented.

In 1953, with financial support from the underground Communist Party, an ANC delegation under the leadership of Nokwe and Sisulu visited Eastern Europe and the Soviet Union, presumably to seek financial and political support for the liberation struggle in South Africa. Secondly, by the end of the same year Mandela presented a blueprint to the Transvaal ANC for the urgent structural reorganization of the entire ANC to enable it to operate from the underground under a highly centralized command structure.

#### 4. No Proper Authority: Did Black South Africans want Black Rule?

"The ANC is not the authentic leader of the authentic voice of the black people in South Africa. It is one of the voice yes, and secondly the ANC does not represent the majority of blacks in South Africa. Unfortunately the Western Media and media, has made it that the ANC is the sole representative of black South Africa. It isn't, it does not represent the majority of black South Africans. If it did, then there would have been no need for the ANC to embark on violence to win the hearts of the people, because they would have already won them."

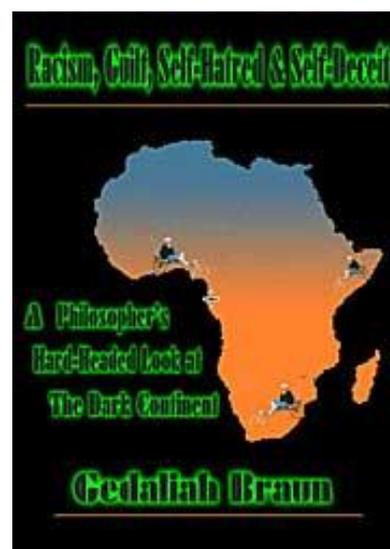
-- Rev. John Gogotya, in *ANC: VIP's of Violence* documentary by Nicholas Partridge

No Proper Authority addresses in greater detail how and why petitioners allege that the ANC lacked Proper Authority, for the ANC Anti-Apartheid movements resort to violent liberation struggle, to have been considered an alleged 'Just War'.

Dr. Gedaliah Braun is an American who has taught philosophy in several African universities from 1976 to 1988, and has lived since that time in South Africa. In a Review of Dr. Brauns book *Racism, Guilt, Self-Hatred and Self Deceit: A Philosophers Hard Headed Look at the Dark Continent*<sup>11</sup>, Jared Taylor, editor of American Renaissance writes:

Dr. Braun draws on his years of intimacy with Africans to support two main conclusions. The first is that virtually all Africans take it for granted that whites are smarter than blacks. They haven't the slightest illusion that they could have invented computers or built airplanes, and they recognize that blacks and whites differ in moral and psychological characteristics as well.

What is more, Africans are not the least offended by these realizations. Unlike whites, they do not see any inherent immorality in acknowledging racial differences. Some clever, westernized Africans have discovered—just as American blacks



<sup>9</sup> Submitted in partial fulfillment of the requirements for the Degree of Doctor of Philosophy, in the Subject of History at the University of Pretoria, 1992

<sup>10</sup> The Defiance Campaign Against Unjust Laws was launched by the ANC at a conference in Bloemfontein in December 1951. Demonstrations in support of the Defiance Principles were organized for April 6, 1952, the 300<sup>th</sup> anniversary of white settlement in the Cape. Of approximately 10,000 people who protested in the Defiance Campaign, around 8,500 of them were imprisoned.

<sup>11</sup> <http://why-we-are-white-refugees.blogspot.com/2010/08/best-of-gedaliah-brauns-hard-headed.html>

have—that whites are terrified at the thought of racial differences, and have learned to manipulate this terror to their own advantage. But they, too, Dr. Braun finds, can almost always be persuaded to acknowledge the inherent limitations of Africans.

Dr. Braun's second thesis follows from the first: The vast majority of South African blacks do not want black rule. They know from their own experiences with black policemen and black bureaucrats that when Africans are in positions of power they are corrupt, despotic, and oppressive. Many blacks mouth the slogans of "liberation" but have unrealistic, often ludicrous notions of what "liberation" is likely to mean. Some, when pressed, will even admit that although they know black rule would be a catastrophe for South Africa they pretend to support it because they know that is what whites expect them to do.

Ultimately, as Dr. Braun recognizes, his observations illuminate the terrible flaws in the white man. Without constant urging from liberal whites, virtually all Africans would be content to put their fate in the hands of a race that they recognize as smarter and more fair-minded than their own. Dr. Braun puts it this way:

"(1) Blacks cannot manage a modern industrial democratic society; (2) blacks know this and would never think of denying it were it not for white liberals insisting otherwise; (3) except for those black elites who hope to take power, black rule is in no one's interest, especially not blacks; (4) blacks know this better than anyone and are terrified of black rule."

On what does Dr. Braun base these heretical conclusions? After several years in Africa, he began to realize that many blacks do not think the way white liberals keep telling us they do. He then systematically started asking Africans—even virtual strangers—what they thought about racial differences and whether they were in favor of black rule.

Unlike most whites, who would be ashamed to ask such questions, Dr. Braun is utterly uninhibited. He discovered that most blacks are eager to talk frankly; most have never had an honest conversation with a white about race and are charmed to find one who is not blinded by the usual clichés. Just as interestingly, he quickly learned that even whites who have lived all their lives in Africa—including journalists and other liberals who claim to speak for Africans—have never had an honest conversation with a black about race.

For the most part, blacks fear majority rule because they know they are much more likely to be cheated, robbed or brutalized by other blacks than by whites. Many Africans believe, in so many words, that "Whites respect one another but we don't." One woman put it this way: "The white man knows the difference between right and wrong and will usually do the right thing. The black man also knows the difference but will usually do the wrong thing." It is their own experiences that confirm many blacks in their preference that their country be governed by whites.

Herewith follow a few excerpts from Dr. Braun's book, *Racism, Guilt, Self-Hatred and Self Deceit: A Philosophers Hard Headed Look at the Dark Continent*<sup>12</sup>, about South African blacks perspectives on the issue of Black vs. White rule:

Ben is a Zulu, about 60, and works at a garage where I bought a used car; he's been working there for 26 years and is a South African citizen. Ladybrand is in South Africa, across the border from Maseru, the capital of Lesotho (pronounced 'Lesoothoo'), a small mountainous country completely surrounded by South Africa and where I taught from 1987-88.

As we drove to the border I asked what he thought about the trouble in South Africa. Did he want to see blacks take over? His answer was straightforward: No, he did not. 'Our nation [i.e., blacks] is bad'. Why were they bad? I asked. Because they kill anyone who disagrees with them. Blacks could not run things; if they were in charge, nothing would work.

Does he ever go to Soweto. Often, he says; his family lives there. What do people there think about the ANC and black rule? Well, while many used to be for the ANC, this has changed because of 'necklacings' and suchlike. 'If they are trying to help the black man, why are they killing so many blacks?' he asked several times.

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<sup>12</sup> <http://why-we-are-white-refugees.blogspot.com/2010/08/best-of-gedaliah-brauns-hard-headed.html>

But then he began talking about how blacks were 'oppressed'. I asked for examples; he said if a white man were to beat up a black employee, the police would do nothing. Suppose the boss was black and this happened under a black government? Would the police do anything then? No, he said; but at least you could fight back.

In South Africa a black man would be in big trouble if he hit his white boss.

He said that apartheid was bad, though it was changing. Before, blacks had always been separated from whites - separate toilets, entrances, queues, etc.. Everything should be the same for everyone, he said, since doing things separately meant whites didn't like blacks.

Did that mean going to the same schools? Yes, he said. But since blacks were 80% of the population, whites would have to attend schools that were 80% black. Would such schools be very good? No, he quickly agreed. But how can you expect whites, who pay for the education of whites and blacks, to send their children to bad schools? He agreed you couldn't. If everything should be the same, shouldn't blacks be allowed to vote? Here he agreed with what he had said earlier: he was happy with whites running things and would not want to live in a country run by blacks.

By this time we were at the border post. He expressed great pleasure at our conversation and said he wished we could talk for two hours. I asked if he'd ever had such a conversation with a white man before and he said emphatically he had not, though he'd worked with them for years.

The upshot was that while against apartheid, he was not in favour of blacks voting and controlling the government, nor did he necessarily think everyone should all go to the same schools. He agreed that apartheid was not 'one single thing'; some parts might be good and others bad. It is clear that many blacks who've been 'persuaded' that apartheid is bad and that they are 'oppressed' would also say they do not want black rule.

[...] During the month I spent in South Africa in January 1986, I took every opportunity to ask blacks what they thought about black vs. white rule (etc.). Almost without exception they said they did not want black rule and for the same reasons: the white man was cleverer and more honest.

[...] The most memorable conversation was with a young woman taking a computer course in central Johannesburg.

At first she expressed a noted hostility towards whites, saying she hated white people. All whites? I asked. No, just the Boers (Afrikaners). All Boers? No, just those who hated blacks. So what appeared an extreme view turned out to be quite reasonable: hating those you think hate you.

Nevertheless, there was this antagonism towards whites and so I said to her, 'You must be anxious to see an end to white rule'. Her answer? 'No way!' She didn't want black rule? Not at all. Why not? Her answer, almost word for word: 'The white man knows the difference between right and wrong and will usually do the right thing. The black man also knows the difference but will usually do the wrong thing!'. And as I heard these words I knew I would not soon forget them.

[...] I had a conversation (September 1989) with a black woman who was supposed to work for me on a Wednesday and only showed up two days later. Wednesday, she says - a (white) election day - was a 'stayaway': if the 'comrades' saw you coming from town you would be beaten. Was it true that women were made to walk naked down the street? Yes, she said; they could also cut off your ear, and say 'Give this to your master; you don't listen to me!'.

These people, she said, wanted freedom in town ('white' Johannesburg), but in the townships they beat anyone who 'disobeyed'. In other words, they want to be treated (by whites) as whites treat each other - under the rule of law - but quickly forget about these 'freedoms' where they hold sway.

So why is everyone saying blacks want black rule? Well, she said, they would like to 'share' it. But once these thugs get a taste of power they will want it all. She laughed; 'of course'. Then why does everyone keep saying that blacks want a black government? It was the same fear, she said, that makes them afraid to violate the stay-away.

I asked if she'd ever had such a conversation with any white man before. She laughed again. 'No, no.' Nor would she have it with blacks. The media reports millions of blacks protesting (white) elections because they couldn't vote, when the reality - as the media must know - is that they are simply terrorized.

## 5. **No Right Intention: Did 'Evil Apartheid' raise poor Black living standards to highest in Africa?**

In *Swazi's air affairs of state - and heart*, The Star report how the King of Swaziland 'called a national convention and invited all ... to speak their minds ...'

... the most surprising call ... - surprising too for the reaction it provoked - came from a Swazi man who wanted *the return of the "white administration"*. He charged that the present "educated leaders" were so greedy or corrupt they had brought the country to the brink of financial ruin.

"These educated Swazis [he said] were smart from the beginning ... . When they saw the colonialists were fair and treated every Swazi alike, they ... claimed they were educated enough to govern and, therefore, the foreigners should be sent home".

The crowd applauded him. ... [Emphases added.]

An individual observes the following scene: Two women are being abused, one on the right very slightly, mostly verbally; the one on the left is being viciously assaulted and gang-raped. The observer knows both of the 'male abusers', the right mild abuser he cannot stand due to racial hatred animosity for the man; the left vicious gang rape abusers he knows as friends, for they belong to his own racial tribe. The individual chooses to not only ignore the gang rape being committed by his ethnic friends, but to effectively endorse it. Additionally the individual chooses to launch into a fist-fight against the mild abuser. The individual informs the mild abuser, who is aware of the individual's endorsement for the gang-rape of the other woman, that he is engaging him in a fist fight to 'liberate the mildly abused woman from his abuse'. Would a Judge find that the individuals alleged intentions of 'liberating the mildly abused woman' were the individual's sincere intentions, in light of the individual's endorsement for the other woman's gang-rape and physical abuse? Or would the Judge find that the individuals true sincere intentions had nothing whatsoever to do with the alleged liberation of the alleged mildly abused woman, but that that was simply a cover story convenient excuse used by the individual to pick a fist-fight with an individual that was clearly only motivated by racial hatred?

How can the ANC's alleged concerns about their alleged outrage about the living standards of poor blacks in South Africa have been sincere, when the ANC had no outrage and no concern whatsoever about the far worse living standards for poor blacks in other African states that were under the direct political control of ANC 'liberation struggle' Marxist political elite friends?

The following are excerpts from the Radical Honesty SA Amicus Curiae<sup>13</sup> filed in the SA Constitutional Court, in the matter of *The Citizen v. Robert McBride* (CCT 23-10): Chapter [IV] *TRC Fraud: 'Crime of Apartheid' was a falsification of History: [D] Did 'Evil Apartheid' raise Black living standards to Highest in Africa?*

[58] Yosef Lapide, a journalist for the Tel Aviv newspaper *Ma'Ariv's* wrote:

<sup>13</sup> Heads of Argument for Lara Johnstone; In Support of Radical Honesty Population Policy Common Sense Interpretation of Promotion of National Unity and Reconciliation Act, 34 of 1995

Well, the so called liberated African states are, with a few exceptions, a bad joke and an insult to human dignity. They are run by a bunch of corrupt rulers, some of whom, Like Idi Amin of Uganda, are mad according to all the rules of psychiatry. I feel unburdened when I say this; I wanted to say this all these years, and all these years I had the feeling that we fool the public when, for reasons of diplomacy, we do not tell them that the majority of black African states are one nauseating mess.

The lowliest of Negroes in South Africa has more civil rights than the greatest Soviet author. The most oppressed negro in South Africa has more to eat than millions of Africans in "Liberated" countries. The people advocating "progress", who were so worried about the rights of the majority in South Africa, have never raised their voices for the majority in Hungary or in Cuba, in Red China or in Egypt. In half a dozen states including Ethiopia-thousands of persons die every day of hunger, while the rulers travel by Cadillac and steal food that is being sent to aid their subjects.

Only in the sick minds of "progressives" do the babies die of starvation with a smile on their lips, because the ruler who starves them to death has a black skin.<sup>14</sup>

[59] Although Verwoerd's Apartheid "launched the greatest programme of socio-economic upliftment for non-whites that South Africa had ever seen,"<sup>15</sup> which raised poor blacks living standards to the highest in Africa<sup>16</sup>, granting them greater self-determination under Afrikaners<sup>17</sup>, than other minority black tribes in Africa enjoyed under majority black rule. This did not sit well with the OAU, who founded the OAU Liberation Committee, to assist in "forging an international consensus against apartheid."<sup>18</sup> It claims it was devoted to eradicating all traces of colonialism to benefit Africans 'self determination'; but it "rejected post-independence claims to self-determination in Biafra, Katanga, southern Sudan, Shaba and Eritrea"<sup>19</sup>, and the Sahrawi people's right to self determination<sup>20</sup>. The OAU's collective effort to rid Africa of apartheid meant it "played an influential role in the UN to ensure an arms embargo, economic sanctions, condemnation of South Africa's main trade partners and the non-recognition of the "homelands"."<sup>21</sup> (own emphasis)

[60] In 1961, then foreign minister of SA, Eric Louw presented to the UN a factual comparison of the living conditions of blacks in South Africa compared to other African states. He proved that Blacks in SA had a higher per capita income, better educational opportunities<sup>22</sup>, far superior medical and social services and altogether a higher standard of living than anywhere in Africa. In response, the OAU engineered a motion of censure against him (first of its kind) and his speech was struck from the record. Even "The Washington Post", who regularly criticized South Africa, noted:

"Nothing that South Africa has done and nothing that its representatives said, justified the mob-like censure which the United Nations visited upon that country and its Foreign Minister, Mr Eric Louw."

<sup>14</sup> *History in the Making: World Conflict in the Twentieth Century*, S.M. Harrison, 1987; as quoted in *Opening Pandora's Apartheid Box - Part 18 - Hypocrisy at The United Nations*, Mike Smith Political Commentary Blog ([www.mspoliticalcommentary.blogspot.com](http://www.mspoliticalcommentary.blogspot.com))

<sup>15</sup> *Open Letter from Jaap Marais, Leader of the HNP, to President Clinton, the Whitehouse, 14 January 1999*: "This is a picture of the country which under Verwoerd had the second highest economic growth rate in the world (7,9% per year), an average inflation rate of 2 per cent, was accommodating new labour in the formal sector at 73,6 per cent per year, and enabled the living standards of Blacks in the industrial sector to rise at 5,3 per cent per year as against those of Whites at 3,9 per cent per year. The Financial Mail published a special survey entitled "The fabulous years: 1961-66". .... Jan Botha wrote, Verwoerd "had launched the greatest programme of socio-economic upliftment for the non-Whites that South Africa had ever seen"."

<sup>16</sup> *Was Apartheid Really The Most Evil Regime In The World?*, by Albert Bremmer, 10/08/2007: "Did you know that the life expectancy of black South Africans nearly equaled that of Europeans during the last decade of Apartheid? Did you know that the black population nearly trebled during Apartheid? Did you know that black South Africans had the highest per capita income and education levels in Africa during Apartheid?"

<sup>17</sup> *Salute the bravery and vision of SA's founders*, Meshack Mabogoane, Business Day, 2010/05/05: "Undoubtedly, racial inequity existed and full democracy was absent. But social, health and material provisions – the best in Africa – existed for black people. Long before 1994, blacks had voted directly, at least, for urban and rural councils and executives – izibonda and bungas. Now all races don't even vote for central and provincial legislators but for mere party representatives."

<sup>18</sup> Cervenka, Z; *The unfinished quest for unity: Africa and the OAU*, New York, Africana Publishing Company (1977) p.45

<sup>19</sup> Eritrea won its independence in 1991, despite the OAU's lack of support for the application of the principle of self determination in its case. Blay SKN *Changing African perspectives on the right of self-determination in the wake of the Banjul Charter on Human and People's Rights*; 29 *Journal of African Law* (1985) p 152-153.

<sup>20</sup> Naldi, GJ, *The Organisation of African Unity and the Saharan Arab Democratic Republic*; 26 *Journal of African Law* (1982) p 152-157

<sup>21</sup> Andemicael Berhanykun *The OAU & the UN: Relations between The Organization of African Unity and the United Nations* (New York & London: Africana Publishing Company, 1976, 352 pp. (1976) 133-173; and Foltz & Widner in El-Ayouty & Zartman (eds) 1984) p. 263 - 269

<sup>22</sup> *Opening Pandora's Apartheid Box - Part 11- Bantu Education under Apartheid*, by Mike Smith,: "Since 1970 the budget for black education was raised by about 30% per year every year. More than any other government department. In the period 1955 -1984 the amount of black school students increased 31 times from 35,000 to 1,096 000. 65% of black South African children were at school compared to Egypt 64%, Nigeria 57%, Ghana 52%, Tanzania 50% and Ethiopia 29%. Amongst the adults of South Africa, 71% could read and write (80% between the ages 12 and 22). Compare this to Kenya 47%, Egypt 38%, Nigeria 34% and Mozambique at 26%. In South Africa, the whites built 15 new classrooms for blacks every working day, every year. At 40 children per class it meant space for an additional 600 black students every day!!!" ([www.mspoliticalcommentary.blogspot.com](http://www.mspoliticalcommentary.blogspot.com))

[61] By 1978, "Soweto alone had more cars, taxis, schools, churches and sport facilities than most independent countries in Africa. The Blacks of South Africa had more private vehicles than the entire white population of the USSR at the time."<sup>23</sup>

[62] According to British political commentator Simon Jenkins, writing in the London Spectator, on 07 May 1994 (reprinted Aida Parker Newsletter # 208):

For the Blacks.. apartheid will be .... the Great Excuse. White rule may have been nasty and brutish, but it disciplined the SA economy and made it rich. SA has for 20 years outperformed every 'liberated' state in Africa. Politically correct academics claim White rule held SA back by stifling Black education and advancement. I don't believe it. Apartheid may have been crude and cruel, but it was no more than an elite entrenching its economic power. The 'trickle-down' worked.

"The incomes of Blacks were well above those elsewhere on the continent, which explained the heavy migration of Blacks into SA throughout the apartheid period. As Third World economies go, SA was a thundering success. The massive redistribution of wealth promised by the ANC threatens that success. So a reason for incipient failure must be found in advance.

## 6. Black Consciousness & Fanon's Handbook for Black Liberation: 'Violence as a cleansing Liberating Force'

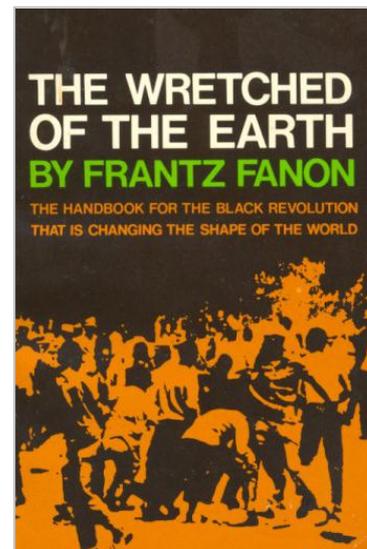
"Black theology will accept only a love of God which participates in the destruction of the white oppressor. With Fanon black theology takes literally Jesus' statement, "the last will be first, and the first last:" Black power "is the putting into practice of this sentence."" -- James H. Cone, *A Black Theology of Liberation* (p.72)

"I wish to be acknowledged not as Black but as white . . . who but a white woman could do this for me? By loving me she proves that I am worthy of white love. I am loved like a white man. I am a white man. Her noble love takes me onto the road of self realization—I marry white culture, white beauty, white whiteness. When my restless hands grasp those white breasts, they grasp white civilization and dignity and make them mine." (1952:188)  
-- Frantz Fanon, *Black Skin, White Masks*

"Victimology condones weakness in failure. It tacitly stamps approval on failure, lack of effort, and criminality. Behaviors and patterns that are self-destructive are often approved of as cultural or are presented as unpreventable consequences from previous systemic patterns." -- Anthony Bradley, *Liberating Black Theology*

This chapter provides further evidentiary argument to the ANC's lack of argument for their alleged Just War principles of Last Resort and Right Intention. As detailed in Fanon's Handbook for Black Liberation, violence was not considered a last resort, but the essential ingredient to be achieved for 'liberation' to occur. Liberation was not possible, for the 'colonized mind', without violence.

Additional evidence is provided for the argument that proponents of Black Liberation Theology have an entirely



<sup>23</sup> *Opening Pandora's Apartheid Box - Part 9 - The lies about the Townships*, Mike Smith Political Commentary: "At the height of Apartheid in 1978 Soweto had 115 Football fields, 3 Rugby fields, 4 athletic tracks, 11 Cricket fields, 2 Golf courses, 47 Tennis courts, 7 swimming pools built to Olympic standards, 5 Bowling alleys, 81 Netball fields, 39 children play parks, and countless civic halls, movie houses and clubhouses. In addition to this, Soweto had 300 churches, 365 schools, 2 Technical Colleges, 8 clinics, 63 child day care centres, 11 Post Offices, & its own fruit and vegetable market. There were 2300 registered companies that belonged to black businessmen, about 1000 private taxi companies. 3% of the 50,000 vehicle owners in 1978 were Mercedes Benz owners. Soweto alone had more cars, taxis, schools, churches and sport facilities than most independent countries in Africa. The Blacks of South Africa had more private vehicles than the entire white population of the USSR at the time."

different meaning for concepts of Forgiveness and Reconciliation, than for example: citizens who are Calvinist Christians, or Radical Honesty Futilitarians. If it is true that Legal Oppression is maintained by vague definitions, it is even more true that legal oppression can be maintained by no definitions for key concepts. In a multi-cultural society the rule of law requires that legislation must be sufficiently precise in its meanings and definitions for citizens to be able to regulate their affairs thereto in accordance to law.

In '*Frantz Fanon: The Doctor Prescribed Violence*<sup>24</sup>, Adam Shatz, writes:

When the third world was the great hope of the international left -- three very long decades ago, in other words -- no book had a more seductive mystique than "The Wretched of the Earth." Its author, Frantz Fanon, was a psychiatrist, originally from Martinique, who had become a spokesman for the Algerian revolution against French colonialism. He was black, dashing and, even better, a martyr -- succumbing to leukemia at the age of 36, a year before Algeria's independence in 1962. Fanon was hardly alone in championing the violent overthrow of colonialism. But his flair for incendiary rhetoric was unmatched.

If "*The Wretched of the Earth*" was not "the handbook for the black revolution," as its publisher boasted, it was certainly a sourcebook of revolutionary slogans. (Eldridge Cleaver once said that "every brother on a rooftop can quote Fanon.") "Violence," Fanon argued most famously, "is a cleansing force. It frees the native from his inferiority complex and from his despair and inaction; it makes him fearless and restores his self-respect." This was mau-mauing with Left Bank panache. Not to be upstaged, Jean-Paul Sartre wrote in his preface, "To shoot down a European is to kill two birds with one stone, to destroy an oppressor and the man he oppresses at the same time."

[He concludes] In Algeria, as in most of Africa, independence was no sooner achieved than it was confiscated by generals, bureaucrats and economic elites. Although Fanon remains indispensable for his writings on race and colonialism, his utopian program for the third world has gone the way of the colonial empires whose doom he foretold.

### **Handbook for Black Liberation by Cleansing Violent Revolution: What did Frantz Fanon Say in *The Wretched of the Earth*:**

Decolonization is the veritable creation of new men. But this creation owes nothing of its legitimacy to any supernatural power; the "thing" which has been colonized becomes man during the same process by which it frees itself....

The native who decides to put the program into practice, and to become its moving force, is ready for violence at all times. From birth it is clear to him that this narrow world, strewn with prohibitions, can only be called in question by absolute violence.

.... The settlers' town is a strongly built town, all made of stone and steel. It is a brightly lit town; the streets are covered with asphalt, and the garbage cans swallow all the leavings, unseen, unknown and hardly thought about.[...] The settler's town is a well-fed town, an easygoing town; its belly is always full of good things. The settlers' town is a town of white people, of foreigners.

The town belonging to the colonized people, or at least the native town, the Negro village, the medina, the reservation, is a place of ill fame, peopled by men of evil repute. They are born there, it matters little where or how; they die there, it matters not where, nor how. It is a **world without spaciousness; men live there on top of each other, and their huts are built one on top of the other.** The native town is a hungry town, starved of bread, of meat, of shoes, of coal, of light. The native town is a crouching village, a town on its knees, a town wallowing in the mire. It is a town of niggers and dirty Arabs. The look that the native turns on the settler's town is a look of lust, a look of envy; it expresses his dreams of possession—all manner of possession: to sit at the settler's table, to sleep in the settler's bed, with his wife if possible. The colonized man is an envious man. And this the settler knows very well; when their glances meet he ascertains bitterly, always on the defensive, "They want to take our

<sup>24</sup> <http://www.racematters.org/doctorwhoprescribedviolence.htm>

place." It is true, for there is no native who does not dream at least once a day of setting himself up in the settler's place.

.... In the colonies, the foreigner coming from another country imposed his rule by means of guns and machines. In defiance of his successful transplantation, in spite of his appropriation, **the settler still remains a foreigner.** It is neither the act of owning factories, nor estates, nor a bank balance which distinguishes the governing classes. The governing race is first and foremost those who come from elsewhere, those who are unlike the original inhabitants, "the others."

**The destruction of the colonial world is no more and no less than the abolition of one zone, its burial in the depths of the earth or its expulsion from the country.**

In the colonial context the settler only ends his work of breaking in the native when the latter admits loudly and intelligibly the supremacy of the white man's values. In the period of decolonization, the colonized masses mock at these very values, insult them, and vomit them up.

**For the native, life can only spring up again out of the rotting corpse of the settler.** This then is the correspondence, term by term, between the two trains of reasoning.

.... But it so happens that for the colonized people this violence, because it constitutes their only work, invests their characters with positive and creative qualities. **The practice of violence binds them together as a whole, since each individual forms a violent link in the great chain, a part of the great organism of violence** which has surged upward in reaction to the settler's violence in the beginning. The groups recognize each other and the future nation is already indivisible. The armed struggle mobilizes the people; that is to say, it throws them in one way and in one direction.

**The mobilization of the masses, when it arises out of the war of liberation, introduces into each man's consciousness the ideas of a common cause, of a national destiny, and of a collective history.** In the same way the second phase, that of the building-up of the nation, is helped on by the existence of this cement which has been mixed with blood and anger. Thus we come to a fuller appreciation of the originality of the words used in these underdeveloped countries. During the colonial period the people are called upon to fight against oppression; after national liberation, they are called upon to fight against poverty, illiteracy, and underdevelopment. The struggle, they say, goes on. The people realize that life is an unending contest.

**We have said that the native's violence unifies the people.** By its very structure, colonialism is separatist and regionalist. Colonialism does not simply state the existence of tribes; it also reinforces it and separates them. The colonial system encourages chieftaincies and keeps alive the old Marabout confraternities. **Violence is in action all-inclusive and national. It follows that it is closely involved in the liquidation of regionalism and of tribalism.** Thus the national parties show no pity at all toward the caids and the customary chiefs. Their destruction is the preliminary to the unification of the people.

**At the level of individuals, violence is a cleansing force. It frees the native from his inferiority complex and from his despair and inaction; it makes him fearless and restores his self-respect.**

In *Fanon and the Concept of Colonial Violence*<sup>25</sup>, Robert C. Smith argues that Marxist critics of Fanon's "fanatical" advocacy of violence and terrorism fail to understand that both Fanon and Marx were seeking "by whatever means necessary" to 'end the exploitation of man by men', and that Marx's analysis had a Euro-centric bias, by overemphasising the socio-economic at the expense of the psychological. He concludes that Fanon is more of a Marxist than any of his Marxian critics, who "are more bourgeois in "outlook" than the bourgeoisie":

Fanon departs most sharply from Marx in his understanding of the functions of violence in the revolutionary process. Violence was not key to Marx's analysis of revolution; he agreed that violence would probably be necessary because the bourgeoisie would in all likelihood resist its

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<sup>25</sup> Black World • May 1973 • Vol. XXII No. 7 • Chicago, IL 60605 <http://www.nathanielturner.com/blackworldandfrantzfanon.htm>

demise violently; however, he did admit the possibility of nonviolent revolutionary change in certain advanced industrial societies, notably the United States and Britain.

Thus, although Marx expects violence to be a part of the revolutionary process, he does not consider it historically necessary nor does he make the concept central to his analysis. For Fanon, the exact reverse seems to be the case. He argued that violence was indispensable in the decolonization process, a categorical imperative, without which one could not talk of revolution—or at least one could only talk of it.

In his essay, *“Toward the Liberation of Africa,”* he writes: “Violence alone, committed by the people, violence organized and educated by its leaders, makes it possible for the masses to understand social truths and gives the key to them. Without that struggle, without that knowledge of the practice of action, there is nothing save a minimum of readaptation, a few reforms, at the top, a flag waving: and down there at the bottom an undivided masses still living in the middle ages, endlessly marking time” (1967:118).

To understand Fanon’s insistence on the absolute necessity of violence, one has to understand that violence is more than a mere political method or tool to force the removal of the European oppressor; for Fanon, it is a vital means of psychic and social liberation. He writes, “Violence is man recreating himself: the native cures himself through force of arms.” Thus, unlike Marx, Fanon seems to imply that even if the colonialists peacefully withdraw, the decolonization process is somehow aborted, that liberation is incomplete—the native remains an enslaved person in the neo-colonial social system.

The native’s inner violence remains pent up, unexpressed and is likely to explode in renewed inter-tribal war, civil war, coups or other forms of post independence civil violence, deprived of its only viable outlet—the settler. Thus, the function of violence is only incidentally political; it’s main function is psycho-social. He writes: “The native’s weapon is proof of his humanity. For in the first days of the revolt you must kill—to shoot down a white man is to kill two birds with one stone, to destroy an oppressor and the man he oppresses at the same time: (1963:71).

Fanon seems to have reached this conclusion from generalizations drawn from case studies of the psyches of the oppressed and the oppressor in Algeria. From this psychoanalytic work he “desired” certain assumptions about the nature of colonialism, and liberation. First, he assumed that colonialism, by nature, is violent.

Fanon writes: “Colonialism . . . is violence in its natural state, and it will only yield when confronted with greater violence. The policeman and the soldier, by their immediate presence and their frequent and direct action, maintain contract with the native and advise him by means of rifle butts and napalm not to budge. It is obvious here that government speaks the language of pure force. The intermediary does not lighten the oppression nor seek to hide the domination; he shows them up and puts them into practice with the clear conscience of an upholder of peace; yet he is the bringer of violence into the home and into the mind of the native” (1963:91).

He further argues that colonialism creates in the native a perpetual tendency toward violence, a “tonicity of muscles” which is deprived of an outlet. Hence, the phenomena of “Niggers Killing Niggers on Saturday Night.”

Here he seems to imply that this violence is inevitable, that it must be expressed if the colonial personality and society is to be free. He argues that it is incorrect to view this violence as the effect of hatred or the resurrection of savage instincts. On the contrary, he suggests that, given the colonial context, it is the only way the “wretched of the earth” can be free.<sup>11</sup> For Marx, violence served no such purpose; and here, Fanon is probably more Sorelian than Marxist.<sup>12</sup> Indeed, Marx probably would have recoiled in horror at Fanon’s violence thesis. Yet, one must remember that Marx was dealing with an alienated personality, Fanon with a dehumanized one. At the level of colonized individual, Fanon writes: “For the native, life can only spring up again out of the rotting corpse of the settler” (1963:43).<sup>13</sup>

## **Black Liberation Theology and Franz Fanon’s role in Biko’s Black Consciousness**

In *The Essential Steve Biko*<sup>26</sup>, Mandisi Majavu writes:

In all Biko's work and statements, the Frantz Fanon influence can be detected. Even the concept of a black consciousness in liberating black people from their own psychological oppression is a cornerstone of Fanon's argument.

Be that as it may, Biko was undoubtedly the most articulate spokesperson for black people during the early 1970s. He could pinpoint problems black people were facing in this country at that time - their own feelings of inferiority and self-hate.

This argument is supported in *Frantz Fanon and Black Consciousness in Azania (South Africa)*, by Thomas K. Ranuga:

The black is a black man; that is, as a result of a series of aberrations of affect, he is rooted at the core of a universe from which he must be extricated. The problem is important. I propose nothing short of the liberation of the man of colour from himself. Frantz Fanon, *Black Skin, White Masks*

The emergence of the Black Consciousness philosophy in the late 1960s is one of the most important ideological developments ever to take place in the evolution of African political thought in Azania. This philosophy surfaced at a time when above-ground black political activities were virtually nonexistent in Azania following the banning of the African National Congress (ANC) and the Pan Africanist Congress (PAC) by the white racist government in 1960. It was at this critical historical juncture that the alienation of black youth from dominant white society found concrete expression in the categorical rejection of white liberal leadership by the newly formed all-black South African Students Organisation (SASO) which laid the foundation for and became the cradle of the Black Consciousness Movement (BCM) of Azania. The founders of SASO advocated the adoption of a radical political ideology which, in addition to its deep roots in orthodox African nationalism, borrowed major elements from the revolutionary writings of Frantz Fanon. It is the purpose of this analysis to show the dynamic link between the radical ideas of Frantz Fanon and the philosophy of Black Consciousness as propounded and effectively articulated by Steve Biko, the black militant who has come to be known as the father of Black Consciousness in Azania. The major ideas to be focussed upon pertain to political consciousness, the role of white liberals in black liberation movements and the crucial question of total liberation.

#### **The Colonized Mind**

Partly because of his training in psychiatry and partly because of his personal involvement in revolutionary activities, Fanon was greatly preoccupied with and deeply distressed by one major legacy of colonialism and imperialism, the paralyzing inferiority complex of blacks and their abject idolization of whites as their role models. His writings were aimed principally at galvanizing the physically and mentally colonized people of the Third World to rise up and retrieve their self-esteem, dignity and freedom and thus resume their rightful place as respectable members of the World community. His major analytical focus was the mind or consciousness as the repository of crippling fears and debilitating complexes. Blacks had to realize that the fear of whites and the attendant inferiority complex were direct products of the colonized mind.

According to *Sweden and National Liberation in Southern Africa: Solidarity and Assistance* by Tor Sellström

#### **Black Consciousness Before Soweto [Uprising]**

Largely inspired by the 1960's black power movement in the United States - but also by the writings of Frantz Fanon and the policies of Julius Nyerere in Tanzania - the philosophy of black consciousness was developed towards the end of the decade by Steve Biko, Barney Pityana and other young black university students of the post-Sharpeville generation. As stated by the former BCM activists Mokoape, Mtintos and Nhlapo,

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<sup>26</sup> [http://www.southafrica.info/ess\\_info/sa\\_glance/history/essentialbiko.htm](http://www.southafrica.info/ess_info/sa_glance/history/essentialbiko.htm)

[t]he cornerstone of Biko's thinking was that black people must look inwardly at themselves, reflect on their history, examine the reasons for past failures and ask themselves [...]: 'What makes the black man fail to tick?'<sup>27</sup>

Emphasising assertiveness and self-esteem, under the slogan 'Black man, you are on your own!' black consciousness maintained that the oppression of blacks was both psychological and physical, respectively described as 'Phase One' and 'Phase Two'. During an initial period, the efforts focused on the psychological aspects..... While it was relatively uncomplicated to address 'Phase One', it was considerably more difficult - and in the longer term divisive - to approach 'Phase Two'. This required a clear strategic objective and definite tactics with regard to alliances and methods of struggle. Mokoape, Mtintso and Nhlapo have recalled how

The questions relating to 'Phase [Two]' went largely unanswered [...] in BC[M] circles. [I]t was often stated that when the time came, 'the people will decide'. However, within informal sessions there was a strong recognition of the need for armed struggle. Yet, even those who agreed that this was an absolute necessity were still baffled by the 'how'.

[Steve Biko makes numerous attempts to schedule meetings with the PAC and ANC, to give military training to BCM members]

As Pityana later noted: "Steve Biko would have come out of South Africa to try to bring some order into the situation and encourage people to have a creative relationship with the ANC.. [...] [E]specially the situation among BC[M] people in Botswana was very bad. There were lots of factions and it was necessary that those who really did want to get involved in armed combat could be trusted. Steve would have explored the possibility of BCM engaging in open political struggle internally in South Africa and of letting those who wanted to be involved in armed struggle do so through ANC. Essentially that is what he was going to explore. (Interview with Barney Pityana, pp. 188-89)

Finally, a third - for the apartheid regime potentially much more ominous - meeting was in utmost secrecy planned to take place in Gaborone, Botswana, in early September 1977. It was not only to involve Biko and Tambo, but also Olof Palme, the leader of the Swedish Social Democratic Party. It would have brought together South Africa's foremost internal black politician, representing the post Sharpeville generation; the head of the strongest liberation movement, commanding a sizeable military force; and the representative of a leading donor country, also acting on behalf of a powerful international political community. As later stated by the South African security officer Craig Williamson: "That was bad news"

In *May the Black God Stand Please! Biko's Challenge to Religion*<sup>28</sup>, Professor Tinyiko Sam Maluleke Executive Director: Research, University of South Africa and President: South African Council of Churches, describes Steve Biko's views on Christianity and Black Liberation Theology:

[Biko] saw black Theology as the only way to salvage Christianity for the black masses. Otherwise Christianity would remain an imposed religion whose role was the maintenance of subjugation - always making Blacks feel like the 'unwanted step children of God'. Therefore, Black Theology was seen as 'a situational interpretation of Christianity [meant to restore] meaning and direction in the black man's understanding of God'. He therefore advocated waging an intellectual and theological battle within Christianity because 'too many are involved in religion for the blacks to ignore... the only path open for us now is to redefine the message of the Bible and to



<sup>27</sup> Keith Mokoape, Thenjiwe Mtintso and Welile Nhlapo: 'Towards the Armed Struggle' in Pityana, Ramphela, Mpumlwana and Wilson (eds) op.cit., p.138

<sup>28</sup> <http://www.sacc.org.za/news07/biko.html>

make it relevant'. Central to the making of the Bible relevant was the reimagination and reinterpretation of Jesus as a 'fighting God' - the beginnings of a search for a Black Christology.

In *SA Students Organisation* (SASO) September 1970 edition, in *I Write What I Like: "We Blacks"*<sup>29</sup>, Steve Biko writing under his 'Frank -Talk' pseudonym has the following to say about Black Liberation Theology:

What of the white man's religion - Christianity? ..[...] To this date black people find no message for them in the bible simply because our ministers are still too busy with moral trivialities. They blow these up as the most important things that Jesus had to say to people. They constantly urge the people to find fault with themselves and by so doing detract from the essence of the struggle in which the people are involved. Deprived of spiritual content, the black people read the bible with a gullibility that is shocking. [...] Obviously the only path open for us now is to redefine the message in the bible and to make it relevant to the struggling masses. The bible must not be seen to preach that all authority is divinely institute. It must rather preach that it is a sin to allow oneself to be oppressed. The bible must continually be shown to have something to say to the black man to keep him going in his long journey towards realisation of the self. This is the message implicit in "black theology." Black theology seeks to do away with spiritual poverty of the black people.

The August 1971 edition published the findings of *The Commission on Black Theology*<sup>30</sup>, whose investigations on Black Theology in S. Africa "were geared towards Black Consciousness," and the "role of theology in the Black man's struggle." It proceeds to reprint Resolution 57/71 on Black Theology

The September 1971 edition included *Black Theology: A Re-Assessment of the Christ*, by Vic Mafungo<sup>31</sup>, which once again focussed on the importance of "solving the political and social problems of the Black people and an ability to see this as an essential aspect of the meaning of salvation." It also included, *Black Consciousness and the Quest for True Humanity*<sup>32</sup>, which was the text of an address given by Steve Biko, the 1969/70 President of SASO to a Black Theology seminar in Maritzburg on 18 August, 1971. Biko sets out what he calls "the case for Black theology", and his justification for why Black theology "wants to describe Christ as a fighting God and not a passive God who accepts a lie unchallenged", for "an important part of Black Consciousness" is relating God and Christ once more to the Black man and his daily problems.

In the May 1972 edition Jayaprakashen Terwaran provides a Review of *Essays on Black Theology*<sup>33</sup>, describing it as "much a book on theology as the Bible is on Politics," which "exposes the western oriented lie that religion and politics are separate entities." In James H. Cone's essay he says "Black Theology puts Black identity in a theological context, showing that Black Power is not only consistent with the Gospel of Jesus Christ it is the gospel of Jesus Christ."

In the November 1972 edition, Rev. E.N Bartman address at the 1972 Methodist Conference is published, *The Significance of the Development of Black Consciousness for the Church*<sup>34</sup>

In the March 1973 edition, *Black Theology Conference: An Assessment*<sup>35</sup> details the discussions held from 13-16 February at the YMCA in Edenvale, Pietermaritzburg, which among others called for an independent, viable and dependable Black Theology Agency in

<sup>29</sup> SASO Newsletter, September 1970, pp.15-19

<sup>30</sup> SASO Newsletter, August 1971, pp.14

<sup>31</sup> SASO Newsletter, September 1971, pp.07-09

<sup>32</sup> SASO Newsletter, September 1971, pp.17-21

<sup>33</sup> *Essays on Black Theology*, by Mokgethi Motlhabi (Editor) with contributions by Dr. Manas Buthelezi, Adam Small, Dr. Akin Omoyajowo (Nigeria), James Cone (USA), Steve Biko, etc. Published by Black Theology Project of the UCM, 1972

<sup>34</sup> SASO Newsletter, November 1972, pp.15-18

<sup>35</sup> SASO Newsletter, March/April 1973, pp.01-03

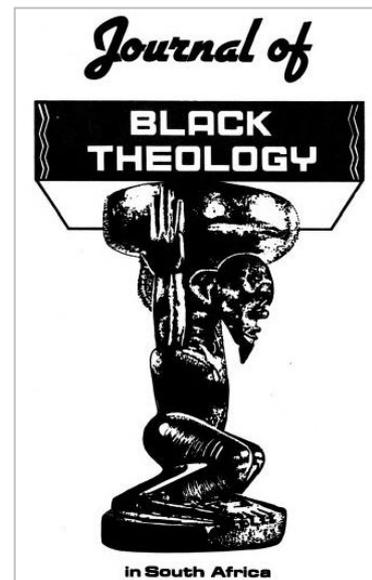
SA, to take over from the Black Theology Project of the University Christian Movement. An interim Committee was elected, consisting of: Dr. Manas Buthelezi (Natal Regional Director, Christian Institute), Rev. M. Makhaye (Rector, St. John's Anglican Parish, Umtata); Mr. B.A. Khoapa (Director, SPROCAS 2, Black Community Programmes); Rev. Maquia (President, African Independent Churches Association). The edition also contains an interview of James Cone, the leading Black American exponent of the Black Theology Movement, by Mervyn Josie - Our Acting Vice-President, International, titled *James Cone - Mervyn Josie*<sup>36</sup>.

## **Journal of Black Liberation Theology in South Africa**

The *Journal of Black Theology in South Africa* was published by the Black Theology Project in Pretoria, from 1987 to 1994 and was dedicated to the exploration of African and Black theology and its growth and identity in relation to the national struggle for liberation. Editor was Mr. Takatso A. Mofokeng, and Contributing Editor: James H. Cone, Professor of Systematic Theology, Union Theological Seminary, New York, U.S.A, author of *A Black Theology of Liberation* and *Black Theology and Black Power*:

In the November 1989 edition of *Journal of Black Theology in South Africa*, a brief history of Black Liberation Theology in South Africa is provided, documenting the arrival of Black Liberation Theology in South Africa as 1968:

It is now twenty one years since the first conference on Black Theology was held in South Africa. It is therefore proper for us to pause for a moment, look back in the corridors of theological history again. We also need to refresh our memory of the greatest theological development ever to take place on this southern most tip of Africa. When we think back to the early days of Black Theology in South Africa, we can remember many names of black theologians who had a hand in its formation. All these names are important to us to remember because they are milestones on the long and glorious track of Black Theology in our search for liberation and theological self-expression. Among the names which need to be remembered is that of Steve Bantu Biko who, though not a theologian, was able to make theological history with his philosophical contribution. In his speech entitled *Black Consciousness and the quest for true humanity*, Steve Biko linked Black Consciousness and Black Theology in a way in which no one in South Africa had done before. Ever since he made that linkage many theologians, social scientists and philosophers have debated and discussed Black Theology within the context of Black Consciousness and Black Consciousness within the context of Black Theology. That debate still rages even today. In this issue of our journal we include one article that continues this discussion within our changed situation in which confusion reigns supreme. In the next article the author takes us back again. This time to the history that, according to him, could explain the emergence of Liberation Theology. He takes us back to that theological movement which, though short lived, shocked the conservative theological world and excited those Christians who had been searching for the relevance of the gospel in society. In this present article the author traces the link between Liberation Theology and the American social gospel movement. In our own time and on our continent, especially at this southern most tip of it, it is not possible to discuss liberation and avoid questions on the relevance of socialism, not only for the future of oppressed and poor people, but also for that of Christianity. You will therefore find an article exploring the relationship between Christianity and socialism in this issue.



<sup>36</sup> SASO Newsletter, March/April 1973, pp.12-15

## 7. ANC's People's War: Terrorize the People to Support the 'Liberation Struggle'

"Thus for example, in 1985 the ANC urged the people to identify collaborators and enemy agents and deal with them... informants, policemen, special branch police... living and working among our people must be eliminated... police who are roaming the streets... must be turned in targets... police must be killed even when they are at their homes irrespective of whether they are in uniform or not."

-- Spotlight. No. 1. March 1990. SAIRR

"Whatever the people decide to use to eliminate those enemy elements is their decision. If they decide to use necklacing, we support it."

-- ANC Secretary General Alfred Nzo, interview with London Times, 14 September 1986

The people themselves will be their own liberators; liberation will not be endowed to them by anyone. Therefore a movement has to attain the complete unity of the masses, revolutionize them and launch a PEOPLE'S WAR. [...] We contend that effective political struggle can only be attained by a system of mass mobilisation coupled with armed revolutionary struggle on the basis of a People's War. [...] People's war as we understand it, is a revolutionary war of the entire oppressed people and takes the form of guerrilla warfare. This can most effectively be done by mobilising the masses in the country-side and encircling the cities, isolating them and gradually corroding the power of the city-based fascist rulers. [...] Many arguments, no doubt, will still be presented in attempts to block the unity of our people. Our fundamental principle upon which a United Front should be formed is a measure of agreement on what constitutes People's War, and how it should be waged. We hold that all schools of thought which are neither willing to capitulate to nor compromise with imperialism in general, and white domination in the domestic scene, can be accommodated within the unified strategy of People's War.

-- *On Unity and People's War*<sup>37</sup>, Africanist News & Views, January 1973

The ANC's People's War provides further evidentiary argument that the ANC's liberation struggle had no Just Cause, was not a Last Resort; that the ANC had no Proper Authority, no Right Intention and did not use proportional force.

*A Freedom Can Be Won: Call to the South African People*<sup>38</sup>, From the Augmented Meeting of the Central Committee of the SACP, as reproduced in *The African Communist*<sup>39</sup> states:

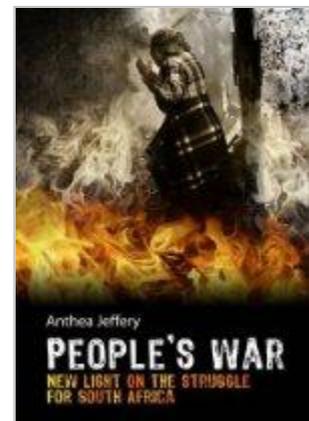
### People's War

We shall take weapons from the enemy and make our own weapons: petrol bombs, hand grenades, the simple weapons of the freedom fighter.

We have only a handful of trained men at our disposal?

Those few will train thousands. Our skills in the art of war will improve with experience. We shall not aim to meet his troops head on, that is not the way of the freedom fighter. We shall meet them by the methods of guerilla war: Hit and run.

We shall hit him by surprise, when he least expects it. When he looks for us we shall not be there. In such a huge country as South Africa, our men will be hard to find. By the time his planes arrive to bomb the guerilla fighters, they will have melted into the countryside. They will have merged into the people, to whom they belong and of whom they are a part.



<sup>37</sup> Africanist News and Views, January 1973, pp.02-05

<sup>38</sup> <http://www.sacp.org.za/main.php?include=docs/history/1970/canbewon.html>

<sup>39</sup> The African Communist, No. 43, Second Quarter, 1970

For the guerilla wears no uniform. His strength is that of the people. Always and everywhere, our freedom fighters are among the masses, voicing their demands and defending them against the enemy, his soldiers and police.

This is not a war that is fought on the battlefields only. It is fought in the factories and on the land. As the clashes grow in number and size, the workers will refuse to work for the oppressor. They will strike and sabotage his production of weapons and supplies. The people of the countryside will become more militant and courageous. They will take themselves the land for which they hunger, and arm their own freedom fighters to defend it.

The roads will be bombed and the railways destroyed; by the people in the surrounding areas. As the enemy's lines are extended, his strength will be sapped. Already white South African troops are being sent to Zimbabwe, to Mozambique, to Angola. They are patrolling our long borders.

The higher rises the tide of struggle the more they will be dispersed; the more our superiority of numbers will assert itself.

This is how it has happened in other areas of people's war: Vietnam, in Algeria, in Mozambique, Angola and Guinea.

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'One way of understanding people's war is to look back at events in the Eastern Cape in 1985, for that was where the people's war first escalated. In that year, there were prolonged school boycotts which many pupils disliked but nevertheless joined because of intimidation. There were also major consumer boycotts, which again had some support but were also unpopular because they required people to pay much higher prices in spaza shops. In addition, there was a three-day stayaway in March, which Azapo and the powerful Fosatu unions opposed because the stoppage would put jobs and pay at risk. But participation in the stayaway was nevertheless virtually total: partly out of support for the anti-apartheid cause, but mainly out of fear. Said Fosatu (the forerunner of Cosatu): 'Our members will not go to work, not because they support the stayaway in principle, but because we know that violence will be the order of the day. Our members won't go to work because they are intimidated.'

Twelve people were killed during the stayaway, adding to the fear. However, it was the rising incidence of necklace executions that sparked real terror. Necklace killings reportedly began with the murder of a black councillor in Uitenhage near Port Elizabeth in March. This councillor, the notorious Tamsanqa Kinikini, was trapped, together with his two sons, by a mob inflamed by recent police shootings at Langa, in which 20 people had died. Kinikini's elder son tried to escape but was caught by the crowd and hacked and burnt to death. Moments before the mob took hold of Kinikini, the councillor took out his gun and shot his other son dead to save him from the same fate. Then the crowd dragged Kinikini away and hacked and burnt him to death.

[..] Fifteen years have passed since South Africans were being shot or hacked or burned to death in political conflict; and the memory of the trauma has faded. Some 20 500 people were nevertheless killed between 1984 and 1994. The conventional wisdom is that they died at the hands of a state-backed Third Force, but the more accurate explanation is that they died as a result of the people's war the ANC unleashed. As the people's war accelerated from September 1984, intimidation and political killings rapidly accelerated. At the same time, a remarkably effective propaganda campaign put the blame for violence on the National Party government and its alleged Inkatha surrogate. Sympathy for the ANC soared, while its rivals suffered crippling losses in credibility and support. By 1993 the ANC was able to dominate the

<sup>40</sup> <http://why-we-are-white-refugees.blogspot.com/2009/11/ancs-peoples-war-struggle-for-power.html>

negotiating process, as well as to control the (undefeated) South African police and army and bend them to its will. By mid-1994 it had trounced its rivals and taken over government.

Since 1994, many books have been written on South Africa's political transition, but none deals adequately with the people's war. The Truth and Reconciliation Commission should have covered this, but largely overlooked it. This title shows the extraordinary success of people's war in giving the ANC a virtual monopoly on power. It also shows, in part at least, the great cost at which this was achieved. Apart from the killings, the terror, and the destruction that marked the period from 1984 to 1994, the people's war set in motion forces that cannot easily be reversed. For violence cannot be turned off 'like a tap', as the ANC suggested, and neither can anarchy easily be converted into order.

In *South Africa: The War of Blacks on Blacks*<sup>41</sup>, Time Magazine's John Greenwald wrote:

The term is familiar by now, but the "necklace" is so benign a description that it barely hints at the horror of one of the world's most savage forms of execution. This is how it happens. In the townships of South Africa, militant black youths first capture a victim. Next they chop off his hands or tie them behind his back with barbed wire. Finally they place a gasoline-filled tire over the terrified victim's head and shoulders and set it ablaze. The melting rubber clings like tar to the victim's flesh, while flames and searing fumes enshroud him. Within minutes the execution is over. By the time the police arrive, the charred body is usually burned past recognition. Horrified family members, who may be forced to watch the killing, are often too intimidated to identify the murderers.

[.] The most dangerous group is the militant youths known as the "comrades," who have been responsible for much of the killing in the townships. Ranging in age from about 14 to 22, they are typically poor, uneducated and overflowing with rage. In their fierce battle to gain control of communities like Soweto, they have become the chief users of necklaces, the executioners who make the night a time of terror for the black populace. Barbara Harker, training manager in Johannesburg for the National Institute for Crime Prevention and Rehabilitation of Offenders, has studied the comrades. She concluded that the poverty and hopelessness of life in the townships make them impulsive and largely incapable of compromise. The primary object of their wrath is anyone suspected of collaborating with the government. The victim's "crime" can be trivial or wholly nonexistent. Even payment of rent for government-owned housing can be a capital offense.

[.] So intimidating have the comrades become that in many parts of South Africa they can terrify township residents simply by holding up boxes of matches. When they are not carrying out spontaneous attacks, they may hold kangaroo "people's courts" that are designed to intimidate the public. In a typical court session, young toughs drag the accused forward, inform him or \* her of the charges and then pronounce and execute the sentence. The outcome is never in doubt.

In *Witchcraft and the State in South Africa*<sup>42</sup>, German social science researcher, Johannes Harnischfeger details not only the ANC's population production of cannon fodder 'breeding war', but also how many ANC 'cadres' embraced what he refers to as 'occult politics', i.e. Witchhunt politics:

#### **The Youth Rebellion in South Africa**

In South Africa the persecution of witches is also connected to local quarrels about influence and political power.

But here it is not a privileged elite, in alliance with the state and traditional healers, who controls the persecution of witches. The initiative has rather been taken, since the mid-80ies, by younger people: activists of the anti-apartheid movement, members of the ANC Youth League, pupils – and students – councils. From their point of view the elimination of witches was part of the black emancipation movement. The victims though were mostly elderly women

<sup>41</sup> Sunday June 24, 2001: <http://www.time.com/time/magazine/article/0,9171,145854,00.html>

<sup>42</sup> German version of this paper published in *Anthropos*, 95/2000, S. 99-112

<http://why-we-are-white-refugees.blogspot.com/2009/12/ancs-embrace-of-occult-politics.html>

in their sixties, who succumbed helplessly to their persecutors – usually young men between 16 and 25 years old.[4]

The conflict between the generations can only be understood, considering that the revolt against the apartheid regime had from its very beginning the characteristics of a youth rebellion. (Bundy 1987:310)

It was not only directed against white representatives of the system, but also against the authority of their own parents, who were accused of having arranged themselves with the regime out of fear or opportunism.

After decades of silence and collaboration only the younger generation, prepared for complete disobedience, could claim a leading role in the liberation struggle.

Starting in Soweto and other black metropolitan centers, the revolutionary message was carried into the rural areas, and especially in the homelands it was eagerly picked up. Each form of authority had been declining here. While many adults, especially the men, were working as migrant laborers on white farms or in the mines, the children and adolescents were raised by single mothers or grandparents.

In Lebowa for example 72% of the total population were less than 20 years old. (Niehaus 1999:242)

[..] In the past the respect of chiefs and elders had been based on their ability to protect the community from internal and external enemies. The young rebels now claimed to play exactly this role by taking up the persecution of witches. (Stadler 1996:88) Maybe their decision was also based on the calculation, that party politics and revolutionary slogans would not be sufficient for mobilizing the population. Witchhunts on the other hand seemed to be a common cause for which one could expect broad-based support. (Niehaus 1993:527)

[..] Even when it came to militant action, such as the execution of witches, the adults were urged to participate. Parents of activists for example had to carry rocks, with which the victims were stoned. (Minnaar 1992:24) And young women, who otherwise rarely took part in political operations, were forced to collect firewood. (Delius 1996:198) Some reports tell of young people forced to pour gasoline down their mother's throats, having to put tires around their necks and set them afire with their own hands. (Delius 1996:197) Like this the initiators of the violence clearly wanted to prevent a vicious circle of blood revenge: sons, who executed their mothers, cannot hold others responsible for homicide.

[..] The report of the governmental commission for example argues: "many of the accusations of witchcraft had nothing to do with witchcraft (...) the revolutionary forces chose witchcraft and ritual killing to destabilise these communities".... Even when it came to militant action, such as the execution of witches, the adults were urged to participate. Parents of activists for example had to carry rocks, with which the victims were stoned. (Minnaar 1992:24) And young women, who otherwise rarely took part in political operations, were forced to collect firewood. (Delius 1996:198) Some reports tell of young people forced to pour gasoline down their mother's throats, having to put tires around their necks and set them afire with their own hands. (Delius 1996:197)

[..] Especially evening assemblies girls had to attend as well: "They would come into the house and tell us we should go. They didn't ask your mother they just said 'come let's go.' You would just have to go with them. They would threaten you with their belts and ultimately you would think that if you refused, they would beat you. Our parents were afraid of them" (quoted by Delius 1996:189).

All those opposing the wishes of the young men were reminded, that it was every woman's obligation to give birth to new "soldiers", in order to replace those warriors killed in the liberation struggle. The idiom of the adolescents referred to these patriotic efforts as "operation production". Because of exactly this reason it was forbidden for the girls to use contraceptives. (Delius 1996:189; Niehaus 1999:250)

[..] But the attempt to overcome the nightmare of fear, hate and envy was doomed to fail, because the activists did not fight the *belief* in witches, but the witches themselves.

[..] The reaction by leading ANC politicians, when commenting on the anarchic violence of the youths, was ambivalent. In the beginning of 1990, immediately after the legalization of radical oppositional parties, Winnie Mandela and Chris Hani travelled through the crisis areas in

Transvaal and praised the rebels for making the homelands ungovernable. (Minnar 1992:50)  
The militancy of the young activists opened the ANC functionaries' path to power.

**ANC: VIP's of Violence**<sup>43</sup> is a British documentary made in 1987. It briefly documents how liberation movements had turned into terrorist organisations focussed on violent terrorist bombings, to attract national or international media attention to their causes. It documents how the terrorist organisations used similar slogans. Many of their atrocities - including necklacing atrocities -- are conducted with deliberate intent to attract media attention. Here follows excerpts of the transcript:

Nicholas Partridge, Presenter: "For the media, the more sensational the event, the more certain of high ratings. It makes no difference if the event was created simply to attract media attention. By such means extremist groups are able to publicize their causes, before world audiences. While more moderate groups are largely ignored. One of the growing number of countries plagued by terrorist atrocities, is South Africa. There the organisation principally responsible is the African National Congress. Its present leader is Oliver Tambo.

Rev. John Gogotya: "The moderate blacks were not selling the papers. We were presenting a non-violent strategy, that did not say 'Burn, baby Burn'. A strategy that said people must come together and sit down around a negotiating table. And this is not sensational stuff; it does not sell the papers.

Partridge: "The Rev. and Dr. John Gogotya is Director of a black self help organisation of 260,000 members. I asked him about the ANC's role."

Gogotya: "The ANC is not the authentic leader of the authentic voice of the black people in South Africa. It is one of the voice yes, and secondly the ANC does not represent the majority of blacks in South Africa. Unfortunately the Western Media and media, has made it that the ANC is the sole representative of black South Africa. It isn't, it does not represent the majority of black South Africans. If it did, then there would have been no need for the ANC to embark on violence to win the hearts of the people, because they would have already won them."

Partridge: "What is the true nature of this organisation? I asked Craig Williamson, a former South African Intelligence Officer, who spent ten years as a member of the South African Communist Party, working closely with the ANC, many of whose leaders, he came to know personally."

Williamson: "The answer is that the ANC is a terrorist organisation, an international terrorist organisation, exactly the same as the IRA, the PLO, the Red Brigade, and the Baader Meinhof Gang. It is an organisation made up of people such as the Joe Slovo's of the world, people who have been trained in the Soviet Union as international terrorists. Trained to carry out the most horrendous act of violence that I have ever seen in my life.

Kim Beazly, former leader of the Australian Labor Party: "The comrades are probably a minority, but a very determined and ruthless minority. And they have decided by terrorism to impose their will on the black community. And in fact they have done so.

Gogotya: "The ANC strategy was to intimidate black moderate leaders. When the riots started and the violence escalated in the townships, the people who were targeted were all professional blacks, teachers, doctors, lawyers, black businessmen. This was the reason why most of the black businesses in the townships were burnt down. And only those blacks who decided to fall in line with them, had their businesses saved. Their strategy of intimidate was such that to scare the other people into the fold of the United Democratic Front (UDF) and then the ANC laager.

Beazly: "If you are a city councillor in Sowetho you got killed, or you resigned. So there are no councils looking after the roads or doing anything.

Gogotya: "All moderates are targets. This has been said by the ANC themselves, that the black moderates should be eliminated so that they can make way for radical leadership. All of us are targets, we live in fear. We have to shunt around our children from school to school some

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<sup>43</sup> ANC: VIP's of Violence, 1987 British documentary presented by Nicholas Partridge. The documentary can be watch ed on Youtube at: <http://why-we-are-white-refugees.blogspot.com/2009/12/anc-vips-of-violence-documentary.html>

times. We never travel the same road twice in the township. This is just normal for us. All of us, we know it just may happen anytime.

Beazly: "Now they are the ones who have invented the terror method of necklacing.

Ronald Reagan: "In this barbaric way of reprisal, a tyre is filled with kerosyne and gasoline and placed around the neck of an alleged collaborator and ignited. The victim may be a black policeman, a teacher, a soldier, a civil servant. It makes no difference. The atrocity is designed to terrorise blacks into ending all racial cooperation and to polarise South Africa as prelude to a final climactic struggle for power."

Beazley: "Now Franklyn Sonn, who is the leader of the Cape Coloureds, the principal of a Polytechnic, an outstanding man, has said long before a simple thing, which I think just has to get into western skulls, and I think it has to get into Oliver Tambo's skull. And that is, people who dance on charred corpses have nothing to offer South Africa, but what they are trying to do, or the people behind them are trying to do, because they are mostly ignorant high-school dropouts, is to stop anyone having any conversations to make any kind of settlement, with the South African government.

Partridge: "Even after the most preliminary examination of the facts, it is beyond reasonable doubt that the ANC is but one element in black South African politics. Many and various spokesmen for non-violent change were to be found. They speak with authority, reason and very great courage. They spoke to me at the risk of their lives. Dr. Lucy Mvubelo (Gen. Sec. Nat. Union Clothing Workers) is one of them. She has been active in the black trade union movement for more than 40 years, and is a former member of the ANC.

Mvubelo: "You know I am one person who believes that you can lose so much through violence. This is what I told one Dominee in Holland, when he said Violence should come to South Africa, and this generation should die and the new generation would be born and be free. I said No, black violence has never been beneficial to anybody."

In *The Conflict of the Past: A Factual Review*<sup>44</sup>, Former Commissioner of the SA Police, General Johan van der Merwe, writes:

Where the slightest suspicion existed that someone had given information to the police or cooperated with the police in any way, that person was branded a collaborator and collaborators were burned alive using the most inhuman and barbaric method known as the 'necklace method'. During the period 1 September 1984 to 31 March 1993, 505 persons, exclusively members of the black community, were burned alive by the necklace method. 36 persons, whom they were able to rescue in time, were severely burnt. During the same period, 710 persons, once again solely members of the black community, were burnt alive while 320 received serious burns. This all but destroyed the ability of the police to obtain information from the black community or to get people to give evidence against members of Umkhonto we Sizwe or other revolutionary organisations. As a result the legal processes available to the police became impotent. Even the declaration of a state of emergency and emergency regulations were not enough to stop the terror. On the 26<sup>th</sup> of September 1992 the previous Government and the ANC entered into an agreement or so-called "RECORD OF UNDERSTANDING" in terms of which 176 prisoners were released. One of the stipulations of this Agreement determined that:

**"The two parties agreed that all prisoners whose imprisonment is related to the conflict of the past, and whose release could make a contribution to reconciliation, should be released."**

With the exception of Barend Strydom, the so-called "Wit Wolf", all of the other prisoners were released at the insistence of the ANC. These included persons who were serving long sentences for "necklace murders". In so doing, the ANC clearly confirmed that the 'necklace murder' was indeed a tool of the revolutionary struggle and was carried out to further their aims. The abhorrent deeds committed by some of these prisoners far exceeded anything that Eugene de Kock was involved with.

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<sup>44</sup> <http://why-we-are-white-refugees.blogspot.com/2010/06/conflict-of-past-factual-review-die.html>

## s. Nature and Causes of Apartheid: A Just War for Boer-Afrikaner Demographic Survival

“Population control will be difficult enough to achieve peacefully if society has merely to deal with families that differ in their desire to have children. If groups larger than the family assert their intention to exceed community norms, the difficulty in achieving population control will be greatly compounded. This problem is often stated as a racial problem. Some exponents of “Black Power” identify all proposals to control population as “genocide” and call upon blacks to engage in a breeding war” - Garrett Hardin, *Stalking the Wild Taboo: Population, Biology and the Law*, p.231

“With complete freedom in reproduction, conscientious people will be eliminated.”  
- Garrett Hardin, *The Feast of Malthus: Living within Limits*

In contrast to the ANC’s lack of evidence for the justification that their declaration of war was on behalf of Just War principles, there is enough evidence to suggest a further in-depth argument into the probability that the Apartheid Government’s response to the ANC’s declaration of war, can be considered that of a Just Cause, a Last Resort, declared by Proper Authority, and of Right Intention.

The following are excerpts from the Radical Honesty SA Amicus Curiae<sup>45</sup> filed in the SA Constitutional Court, in the matter of The Citizen v. Robert McBride (CCT 23-10): Chapter [IV] *TRC Fraud: ‘Crime of Apartheid’ was a falsification of History: [F] The Nature and Causes of Apartheid: A Just War for Demographic Survival?*



[68] In response to questions from the TRC about the motives for apartheid, FW de Klerk<sup>46</sup> clarified the Afrikaners very rational demographic ‘swart gevaar’ motives and fears:

As far as relations with the other peoples of South Africa were concerned, the National Party believed initially that its interests could be best served by following a policy of “separateness” - or apartheid. It felt that, only in this manner, would the whites in general - and Afrikaners in particular - avoid being overwhelmed by the numerical superiority of the black peoples of our country. Only in this manner would they be able to maintain their own identity and their right to rule themselves. It persuaded itself that such a policy was morally defensible and in the interest of the other peoples of South Africa, because any other course would inevitably lead to inter-racial conflict. (own emphasis)

[69] Verwoerd described the motives, practices and policies for apartheid, aka *separate development*, or *Harmonious Multi-Community Development*<sup>47</sup>, and *Live and Let Live*<sup>48</sup> in

<sup>45</sup> Heads of Argument for Lara Johnstone; In Support of Radical Honesty Population Policy Common Sense Interpretation of Promotion of National Unity and Reconciliation Act, 34 of 1995

<sup>46</sup> Second Submission of the National Party to the Truth and Reconciliation Commission [PDF: [www.scribd.com/doc/34462184](http://www.scribd.com/doc/34462184)]

<sup>47</sup> Dr. Eiselen, W.W.M., “Harmonious Multi-Community Development”, in *Optima*, Mar. 1959, p.1. Dr. Eiselen was at that time Secretary for Bantu Administration and Development.

<sup>48</sup> Address by the South African Prime Minister, Dr. H.F. Verwoerd, address to the SA Club, London, in *Fact Paper 91*, Apr. 1961, p.14

depth, in the submissions to the ICJ on S.W. Africa, about the 'superiority of numbers of the Natives'<sup>49</sup>. As declared by Dr. Malan's National Party in 1947<sup>50</sup>:

It [apartheid] is a policy which sets itself the task of preserving and safeguarding the racial identity of the White population of the country, of likewise preserving and safeguarding the identity of the indigenous people's as separate racial groups, *with opportunities to develop into self-governing national units*; of fostering the inculcation of national consciousness, self-esteem and mutual regard among the various races of the country.

The choice before us is one of these two divergent courses: either that of integration, which would in the long run amount to national suicide on the part of the Whites; or that of apartheid, which professes to preserve the identity and safeguard the future of every race, *with complete scope for everyone to develop within its own sphere while maintaining its distinctive national character*.

[70] SAIRR Surveys, repeatedly document Apartheid authorities concerns with rapid black population growth as causal factors for socio-economic and political realities:

In the 1989 SAIRR *Race Relations Report*<sup>51</sup>, we are informed that the Chairman of the Council for Population Development, Professor JP de Lange, claimed that population growth was South Africa's 'ticking time bomb', and South Africa within two decades South Africa would find itself in a dilemma where its resources and socio-economic capabilities would be insufficient for its population, which would give rise to total social disintegration, unemployment, poverty, and misery which would become unmanageable, even in the best of constitutional dispensations. He urgently urged a birth rate of 2.1 or less children per woman per year. The Population Development Program recognized that a direct relationship existed between standard of living, an effective family planning and population growth.

In a 1992/93 *Race Relations Survey*<sup>52</sup> by the South African Institute of Race Relations (SAIRR), we are told that the high population growth is the cause of growth in poverty, unemployment and squatter camps, and most of the serious problems in South Africa; Population pressures are destroying the environment; the IFP and FRD call for ethics of 2 children per family as urgent population control priority; Population Growth outstrips Economic Growth for many years, and blacks avoid participation in family planning programs.<sup>53</sup>

[71] Strategic Demographic 'Swart Gevaar' & 'Friction Theory' Motivations for Apartheid: In *Outcast Cape Town*<sup>54</sup>, social geographer, John Western writes:

Outcast Cape Town investigates how Apartheid came to be, the roots of apartheid, traced back to Cape Town's establishment in the mid-seventeenth century, and the many social, geopolitical, demographic, political, racial, etc. factors which contributed to Apartheid. For Apartheid was not inevitable. Had certain demographic factors been different, it may not have occurred. Had it managed to avoid its massive problems of demographic surges and attendant unemployment, these different factors and sequences of events might have brought more similar societal results to other parts of the world, with similar factors. Even once apartheid was legislated, the 'Nationalists with all their Sowetos could hardly keep up with the Black demographic realities of rural-urban migration and absolute population increase. At immense cost, they as it were ran as fast as they could, only to stay in the same place.' (p.xix)

It could be anticipated that, if a White power-holding minority were to enact segregative laws for urban areas through a motive of fear for its future security, it would first enact them against those whom it perceived to be the greatest threat. These would be the Black Africans - the *swart gevaar* - who are not only those who

<sup>49</sup> 1964-01-10: ICJ: Ibid (www.icj-cij.org): Counter-Memorial filed by Gov. of the Rep. of S. Africa (Books I-IV), p.463

<sup>50</sup> 1964-01-10: ICJ: Ibid (www.icj-cij.org): Counter-Memorial filed by Gov. of the Rep. of S. Africa (Books I-IV), p.473

<sup>51</sup> Cooper, C. et. al., *Race Relations Survey 1989/90*, (Jhb: SAIRR) 1990. [PDF: www.scribd.com/doc/33820505]

<sup>52</sup> Cooper, C. et. al., *Race Relations Survey 1992/93*, (Jhb: SAIRR) 1993. [PDF: www.scribd.com/doc/33820596]

<sup>53</sup> UA: F.1. *Population Explosion Concerns during Apartheid* [PDF: www.scribd.com/doc/32739548]

<sup>54</sup> *Outcast Cape Town*, by John Western, University of California Press (June 1, 1997); See also: *The Lie of Apartheid*, by Arthur Kemp, Lulu.com (December 28, 2008): (Chapter 1, of *The Lie of Apartheid and other true stories from Southern Africa*)

greatly outnumber the Whites in the land, but are also those who have seemed most culturally dissimilar.... (p.45)

### **The Strategic Motive:**

There are, then, more profound reasons for group areas than the minister of community development chose to advance. The outnumbering of Whites by Nonwhites in the country as a whole and in the cities in particular continues to grow more marked. A parallel can be drawn with the fears of the upper, ruling classes of Britain when they were confronted with that totally novel and therefore unpredictable phenomenon, the great industrial city as epitomized by Manchester. Of this city in 1842 W. Cooke Taylor wrote (p.6):

“[One] cannot contemplate those “crowded hives” without feelings of anxiety and apprehension almost amounting to dismay. The population is hourly increasing in breadth and strength. It is an aggregate of masses, our conceptions of which clothe themselves in terms that express something portentous and fearful.....”

As a description of the White South African’s widespread fear of the urban *swart gevaar*, this passage can hardly be bettered. Then years, earlier, another commentator viewing Manchester had warned of

“the evils of poverty and pestilence among the working classes of the close alleys, ... where pauperism and disease congregate round the source of social discontent and political disorder in the centre of our large towns.”

Here is the strategic motive, which is indeed one of the two primary underpinnings of the group areas conception. (Pg 74)

Of twentieth-century South Africa, van den Berghe (1966, p 411) is firm in his agreement:

“The older non-white shanty towns with their maze of narrow, tortuous alleys were often located close to White residential or business districts; they are now systematically being razed as a major military hazard... The new ghetto’s are typically situated several miles from the White towns, with a buffer zone inbetween. (Pg 74)

Adam (1971, p. 123) also considered that,

“since the widespread unrest of the early sixties, white rule is efficiently prepared for internal conflicts. The design and location of African townships has been planned on the basis of strategic considerations. Within a short time such a location could be cordoned off, and in its open streets any resistance could be easily smashed.” (p.75)

Surely no more striking proof of this can be found than the expressed opinions of the government minister in charge of the security system within South Africa. Jimmy Kruger, minister of justice, when interviewed by the *Financial Gazette*, on the possibilities of urban guerrilla warfare, said he did not think an organized campaign would get off the ground. One of the big advantages was that the residential areas were segregated. Overseas, urban terrorism was largely sparked off by a mixture of mutually antagonistic groups within a limited geographical area, and this was often accentuated by overcrowding. “We have fortunately managed to avoid this here,” said Mr. Kruger (*South African Digest*, 2 September 1977).

Whether or not we agree with his analysis of the causes of urban guerrilla warfare, which predictably leans on the so-called “friction theory” (see p.85), the strategic motive for group areas segregation has been made crystal clear.

Leo Kuper (1956) commented:

“The danger is in numerical preponderance of the non-whites. It is a threat, however, only if the non-whites are united... The Group Areas Act (1950) gives the Governor-General [now the state president] the necessary power to subdivide Coloureds and Natives but not whites...” (p77)

... A central justification for [Apartheid's racial residential segregation] viewpoint, that segregation is in the interest of all, is enshrined in the "friction theory." The belief is simply that any contact between the races inevitably produces conflict. Thus, the minister of the interior, introducing the group areas bill to Parliament on 14 June 1950, stated:

Now this, as I say, is designed to eliminate friction between the races in the Union because we believe, and believe strongly, that points of contact - all unnecessary points of contact - between the races must be avoided. If you reduce the number of points of contact to the minimum, you reduce the possibility of friction... The result of putting people of different races together is to cause racial trouble.

... The friction theory has some measure of sense to it, as may be illustrated by once again returning to the work of Robert Sommer (1969, pp 12, 14 and 15), who wrote:

[Animal studies] show that both territoriality and dominance behaviour are ways of maintaining social order, and when one system cannot function, the other takes over... Group territories keep individual groups apart and thereby preserve the integrity of the troop, whereas dominance is the basis for intragroup relationships... Group territoriality is expressed in national and local boundaries, a segregation into defined areas that reduces conflict.

### Epilogue

In the new South Africa one might think that managing the population surge is now delinked from political pressures. That is, we no longer deal with a White minority government fearful of demographic swamping by an ever-growing Black African majority. The whites *have* now been "swamped"...There's no more looming *swart gevaar* - ..... for it has already arrived... So, surely, the population surge is simply a technical problem for the well-intentioned technocrat? (p. 333)

### The Double Drawbridge

In June 1996, however, one politically connected Capetonian opined to me that population control was far too hot a potato for any Black African politician to touch. At least two considerations - in addition to what many North Americans might term a generally conservative African ethos celebrating procreation - are in play here. Both point up my error in assuming there's no more *swart gevaar*. For after three weeks in Cape Town I do believe there are at least two ways in which the *swart gevaar* may be said to loom still, promoting unease in many a South African heart.

[71] He proceeds to refer to the *Deracialized Swart Gevaar Redux*, the massive influx of "foreign Africans", into post-Apartheid S. Africa; the aggravation of these illegal immigrants to population pressures collision with scarce employment and resources, and the 'friction theory' consequences; what is currently referred to in S. Africa as 'Xenophobia Attacks'. In *Welfare state gives rise to xenophobic violence*<sup>55</sup>, SA's African Galileo, Meshack Mabogoane, documents the motives for corrupt politicians to welcome illegal foreigners regardless of deteriorating social, economic and health facilities that are reeling under the weight of an exploding population:

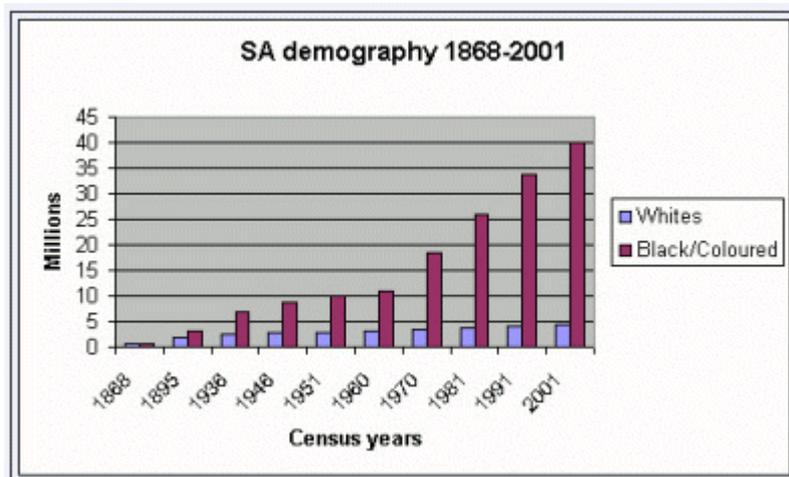
Absorbing millions of foreigners into a country that is still relatively poor, and in which more people are increasingly dependent on state grants for basic subsistence, is unpatriotic, dishonest and ridiculous. These foreigners come from countries that squander their resources and deliberately destroy economies - let alone develop them. A genuine regional power would address this.

These issues are not moral but material. The ruling regime encourages teenage girls, for example, to have children - for which the state pays child grants of R100bn a year - and this is presented as "human rights" and "welfare". Now millions of poor foreigners produce babies to receive child grants too, and compete for jobs and houses - the universal causes of real xenophobia. Such welfare programmes will stir real xenophobic attacks, as some of these "human rights" have engendered social degeneration.

<sup>55</sup> MESHACK MABOGOANE: *Welfare state gives rise to xenophobic violence*, Business Day, 2010/07/14; *More welfare recipients than workers* - Schussler, Sapa, 01 July 2010; *SA biggest welfare state in world: economist*, City Press, 2010-02-18; *Minister defends welfare system*, SAPA/News 24, 2010-02-23 [PDF: [www.scribd.com/doc/34461035](http://www.scribd.com/doc/34461035)]

[72] In *Stalking the Wild Taboo*<sup>56</sup>, Garrett Hardin deals with the concept of competition, a process that is inescapable in societies living in a finite resource world, and the competitive exclusion principle.

The meaning of this principle can be easily explained in a strictly biological setting. Suppose one introduces into the same region two different species that inhabit the same “ecological niche”. If, by hypothesis, two species occupy *exactly* the same ecological niche, then all that one species needs to know to predict the ultimate outcome of their competition is the rates at which they reproduce in this ecological niche. If one of them reproduces at a rate of 2 percent per year while the other reproduces at a rate of 3 percent, the ratio of the numbers of the faster reproducing species to the numbers of the slower will increase year by year. In fact, since their rates of reproduction, like compound interest, are exponential functions, a little algebra shows that the ratio of the two exponential functions is itself an exponential function. The ratio of the faster species to the slower species increases without limit. If the environment is finite - and it always is finite - the total number of organisms that can be supported by this environment is also finite. Since the size of the population of a species can never be less than one individual, this means that ultimately the slower breeding species will be completely eliminated from the environment. This will be true no matter how slight the difference in the rate of reproduction of the two species. Only a mathematically exact equality in their rates would ensure their continued coexistence, and such an exact equality is inconceivable in the real world. As a consequence, two species that occupy exactly the same ecological niche cannot coexist indefinitely in the same geographical area.



[73] Even SAHistory.org in *Grade 12: Africa in the Twentieth Century: Economic*<sup>57</sup>, is frank about the consequences of high population growths socio-economic consequences of poverty, unemployment, etc. But the ‘crime of apartheid’ TRC avoided an enquiry into Apartheid ‘swart gevaar’ demographic motives, and ANC ‘population production’ breeding factories, on their ‘racial-Boer-scapegoat’ march.

Especially evening assemblies girls had to attend as well: “They would come into the house and tell us we should go. They didn’t ask your mother they just said ‘come let’s go.’ You would just have to go with them. They would threaten you with their belts and ultimately you would think that if you refused, they would beat you. Our parents were afraid of them” (quoted by Delius 1996:189).

All those opposing the wishes of the young men were reminded, that it was every woman’s obligation to give birth to new “soldiers”, in order to replace those warriors killed in the liberation struggle. The idiom of the adolescents referred to these patriotic efforts as “operation production”. Because of exactly this reason it was forbidden for the girls to use contraceptives. (Delius 1996:189; Niehaus 1999:250)<sup>58</sup>

<sup>56</sup> *Stalking the Wild Taboo*, by Garrett Hardin: Part 4: *Competition*: (20) *Competition, a Tabooed Idea in Sociology*; (21) *The Cybernetics of Competition*; (22) *Population, Biology and the Law*; (23) *Population Skeletons in the Environmental Closet*; (24) *The Survival of Nations and Civilisations* (www.garretthardinsociety.org)

<sup>57</sup> SAHistory.org: Grade 12: Africa in 20<sup>th</sup> Century: Economic: Overpopulation Problems [PDF: www.scribd.com/doc/34460518]

<sup>58</sup> Johannes Harnischfeger, *Witchcraft and the State in South Africa* \* German version of published in *Anthropos*, 95/ 2000, S. 99-112. [PDF: www.scribd.com/doc/34180512] See also *Women in the ANC and SWAPO: sexual abuse of young women in the ANC camps*, by Olefile Samuel Mngqibisa [PDF: www.scribd.com/doc/32956931]

## 9. Apartheids Strategic Demographic & Political Mistakes

In *The Lie of Apartheid and other true stories from Southern Africa*<sup>59</sup>, Arthur Kemp describes the strategic political and demographic mistakes made by Apartheid. He argues that “the driving force of political power is.. physical occupation. Political power comes from physical occupation: not historical rights, not title deeds, not moral rights-only occupation. *Those people who occupy a territory determine the nature of the society in that region.*” He provides two examples: North America and Israel.

According to Kemp history teaches that there are two main reasons for the racial makeup of any society, and those are: military occupation, or the use of alien labour. South Africa is an example of the latter. Simply put the alien labourers become established, settle down and multiply at higher exponential rates, while drawing on the society’s benefit structure of science, healthcare, etc; “finally dominating the society by their sheer numbers.”

He consequently concludes the SA demographic reality is a result of Afrikaners decisions to use alien labour, which subsequently demographically dispossessed them of their fatherland, and provides detailed statistics for his argument.

This then, was the lie of apartheid: that it was possible, through strict segregation, to ensure that blacks could not rule over a country in which they were the majority.

The historical record is clear: there has never been a society in which the majority of the population has not determined the nature of that society.

White South Africans, it must be said, more or less believed the lie. They were happy to have black domestic servants cleaning their homes, ironing their clothes, making up the very beds in which they slept-and were prepared to believe that this mass of established black labor inside their territory would never have any effect upon the political power structure of their country.

### Additional Afrikaner Policy Mistakes contributed to the Spiralling Problem:

At the same time, white Western healthcare and technology were made available on a massive scale. The largest hospital in the Southern Hemisphere was erected in the black township of Soweto, outside Johannesburg, specifically for the black population.

Infant mortality rates for blacks fell dramatically (and were way below that of the rest of black ruled Africa). This rapid population growth put additional pressure on the demographic makeup of the country.

As the demographic balloon swelled further and further, the apartheid government was forced to think out ever more stringent and oppressive laws to protect the whites as the black population continued to leapfrog in number year after year.

Laws such as detention without trial and the banning of books and people were bad enough by themselves, but as the conflict intensified, both sides started using methods which would be shunned by any decent society. The apartheid state used officially funded death squads and police torture became routine. The ANC placed bombs in restaurants, and encouraged mobs to necklace murder collaborators, amongst other outrages.

In the name of a lie-that apartheid could be sustained-the state caused morally repugnant acts to take place on both sides of the political divide. The black resistance movements adopted a guerrilla hit and run policy of attacks on strategic targets. To combat this unconventional war, the South African Police were given extended powers of detention and other draconian measures. These could only be short-term firefighting measures, as the main issue: that of preventing majority black occupation of the country, was never addressed by any apartheid law.

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<sup>59</sup> <http://www.arthurkemp.com/?p=116>

[..] In a nutshell, the apartheid government refused to accept the basic truth of racial dynamics: those who occupy a space determine the nature of the society in that space, irrelevant of to whom that space originally belonged.

### Finally he asks: **Can the Afrikaners be Saved?**

From the above, it is clear that the use of nonwhite labor was the direct cause of the downfall of apartheid and white rule in South Africa. Afrikaners lost control of the country because of their lack of understanding of demographics, and not due to farfetched “conspiracies” or “betrayals,” as many would like to believe.

This occupation took place because white South Africa failed to understand that if they employed black labor, those blacks would inevitably form the majority in that society, and ultimately-and rightly-demand political power. The question therefore arises: given the current situation, can the Afrikaners be saved?

The answer is relatively simple:

\* In a united South Africa, in which they are the perpetual minority, the answer is no.

\* In a smaller region where Afrikaners form the majority population, the answer is yes.

No minority has every survived indefinitely in the face of a growing hostile majority, particularly one in South Africa where the material discrepancy between white and black is so vast.

There is only one way in which Afrikaners can be saved. This would be if firstly they came to an understanding of the relationship between demographics and political power; and secondly, if they then adjust their expectations and political behavior in accordance with their actual numbers and their ability to majority occupy territory.

Only once a majority of Afrikaners understand this truth, can there even begin to be talk of a practical plan for saving them from ultimate long-term extermination at the hands of the Third World.

Theoretically, if a majority of Afrikaners should come to this understanding, then it would be possible for Afrikaners to save themselves-as no one else is going to save them.

Let us be positive and say that theoretically, Afrikaners did come to an understanding of the relationship between demographics and power politics.

Then they would stop wasting time blaming crackpot conspiracies for their downfall, and stop dancing around wasting time playing party politics in a majority rule system in which they are just as doomed to failure as they were under apartheid. Instead, they would start practically working toward creating a territory or region in which they became the demographic majority.

This would, as a result of their small numbers, be a much smaller territory than the current area of South Africa. Its exact location can be decided when and if that time ever comes. However, it must be majority occupied by Afrikaners (like Israel was created by being majority occupied by Jews), and those who settle there must be prepared to do their own labor.

Yes, this means gathering together the stock Afrikaner nation into a defined area. For example (and this is just a theoretical example), if 500,000 Afrikaners had to settle in the old Eastern Transvaal, and physically occupy it, then this territory would de facto, and later even de jure, become an Afrikaner state.

The only way that Afrikaners can be spared the fate of all First World minorities in Africa, is for them to abandon their dependence on nonwhite labor, accept that their salvation lies in a smaller territory, and congregate in that smaller territory where they will form an outright demographic majority.

**There is no other way: all else is chaff in the wind. History will tell if the Afrikaners have it within them to undertake this second Great Trek.**



# Rainbow Illusions: Truth & Reconciliation Fraud

## 1. TRC Social Contract provides NO definitions for Multi-Cultural Multi-Interpretation for Key Concepts of 'Forgiveness', 'Reconciliation' 'Closure' and 'Ubuntu'.

The following are excerpts from the Radical Honesty SA Amicus Curiae<sup>1</sup> filed in the SA Constitutional Court, in the matter of The Citizen v. Robert McBride (CCT 23-10): Chapter [I] *Legal Principles Addressed and Relied Upon: [A] Multi-Cultural Conflict of Laws Substantive Due Process: Clarity and Impartiality*, and Chapter [IV] *TRC Fraud: 'Crime of Apartheid' was a falsification of History: [A] Negligent or Intentional Avoidance of Key Concept Definitions?*

### A. Multi-cultural Conflict of Laws Substantive Due Process: Clarity and Impartiality

[..]

[10] In *Lithgow & others v. United Kingdom*<sup>2</sup>, the European Court of Human Rights held that the rule of law requires provisions of legislation to be adequately accessible and sufficiently precise to enable people to regulate their affairs in accord with the law:

“As regards the phrase “subject to the conditions provided for by law”, it requires in the first place the existence of and compliance with adequately accessible and sufficiently precise domestic legal provisions (see, amongst other authorities, the alone judgment of 2 August 1984, Series A no. 82, pp. 31-33, paras. 66-68).”

[..]

### A. Negligent or Intentional Avoidance of Key Concept Definitions?

[52] **Conflict of Laws Definitions: Fundamental Concepts Not Defined:** The TRC, perhaps intentionally?<sup>3</sup>, ignored the importance of providing clear definitions: In the TRC Report they repeatedly accuse the Apartheid government of maintaining its alleged legal oppressive regime, by means of definitions that are vague and ambiguous<sup>4</sup>. The TRC social contract Acts proceed to provide no definition for 'ubuntu', 'closure', 'reconciliation', 'dignity' and 'national unity': which are socially, culturally, religiously, psychologically, and racially important terms; which have multiple different meanings for different cultures, religions, etc.

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<sup>1</sup> Heads of Argument for Lara Johnstone; In Support of Radical Honesty Population Policy Common Sense Interpretation of Promotion of National Unity and Reconciliation Act, 34 of 1995

<sup>2</sup> *Lithgow & others v. United Kingdom* (1986) \* EHR 329 § 110 [http://issuu.com/js-ror/docs/1986\\_lithgow-v-united-kingdom](http://issuu.com/js-ror/docs/1986_lithgow-v-united-kingdom)

<sup>3</sup> SALC Project 90: Report on Conflicts of Law, September 1999, p.22 “1.57: Blending two very different legal systems in a synthetic code is an immense undertaking, however, which has been accomplished in very few African countries .... and then largely at the expense of customary law. At a social level, it may be questioned whether everyone in the country either wants or is prepared for a single law. Are the peoples of South Africa willing to compromise their cultural traditions in a homogenized legal system? In any event, it must be appreciated that, for the immediate future at least, social and legal differences will remain, and, if that is the case, the conflict of laws will have an important role to play in selecting appropriate laws in particular cases.”

<sup>4</sup> *Truth and Reconciliation Report*: Vol I. page 30; para 26; 27 ; page 32 para 32; page 38, para 59; Vol II; page 274, para 453

This circumvents the European Court of Human Rights principle that rule of law requires that provisions of legislation must be adequately accessible and sufficiently precise to enable people to regulate their affairs in accordance with the law.<sup>5</sup>

## 2. **Western Cartesian Individualist “I Think, Therefore I am” vs. African Ubuntu Conformist “I participate, therefore I am”**

“One of the High Laws of the Bantu is the law of revenge...The result of this law is that there are blood-feuds going on all over Africa which show no sign of dying out. Some of these have been going on for generations. The Zulus have been feuding with the Basutus (Sothos), and also with the Shanganes of Portuguese East Africa (Mozambique), for more than a century. The feud between the Baluba and some of its neighbouring tribes has been going on for nearly six hundred years, while the feud between the Masai and the Wakambi in Kenya has now entered its tenth century.”  
-- Credo Mutwa *My People* (1969), Page 244<sup>6</sup>

“Although males of all ages can rape, jackroll is committed by people who are still fairly young. Secondly, it is almost always committed in the open, and the rapists do not make attempts to conceal their identity. As a matter of fact, it seems part of the exercise is to be exposed so as to earn respect. Most incidents of jackroll are committed in public places like shebeens, picnic spots, schools, nightclubs and in the streets. [...] A peculiar characteristic of jackroll is that it is seen as a sport of the tough gangsters. There is in fact a common township saying that: “Jackroll is not a crime, it is just a game”. As one commentator points out: “It has become a male fashion, that is, a popular form of male behaviour indulged in by even young school boys ... . The tough and “manly” Jackrollers become their role models.” [...] The tsotsi subculture, through its value system, style and ritual, aggressively denied hegemonic consensus. The tsotsi values, such as a brazen rejection of law and the glorification of violence, criminality and hedonism were defined in direct antagonism to the consensus value system. [...] A group of activists were abducted and mutilated by the gang, the victims being forced to eat their own ears. [...] Perhaps the most significant indicators are the criminals who masquerade as political activists and who are termed “comtsotsis”. There is, not surprisingly, evidence of this sort of occurrence, since political turmoil often provides the space for criminals to operate conveniently under the cover of political dislocation. Indeed, some of the excesses of the activists have been dubbed as criminal elements themselves. [...] These gangs of the mid-80s rode in on the back of political organisations. It was precisely the insurrectionary phrase “people’s war” and “ungovernability”, rooted in the thrust towards building organs of “people’s power” and coupled with intensified repression, that provided the material conditions conducive to both gang formation per se, and the increasing socially sanctioned use of violence which came to define the activities of gangs.”

" -- **The Era of the Jackrollers: Contextualising the rise of youth gangs in Soweto**, by Steve Mokwena, former CEO of the Youth Commission, 30 October 1991, CSV

Briefly the Cartesian “I Think, Therefore I Am’ identity occurs as a result of cognitive individual reasoning, within the individuals mind, based upon evidentiary information available to it. The ‘I am’ identity is a result of the ‘I Think’ conclusion. Where such conclusion is completely at odds with the individual’s cultural community, the challenge to them, is ‘think’, about the evidentiary information provided to them. This socio-

<sup>5</sup> The European Court of Human Rights has held that the rule of law requires that provisions of legislation must be adequately accessible and sufficiently precise to enable people to regulate their affairs in accordance with the law.” *Lithgow & others v. United Kingdom* (1986) \* EHR 329 § 110: “As regards the phrase “subject to the conditions provided for by law”, it requires in the first place the existence of and compliance with adequately accessible and sufficiently precise domestic legal provisions (see, amongst other authorities, the Malone judgment of 2 August 1984, Series A no. 82, pp. 31-33, paras. 66-68). “

<sup>6</sup> *My People-The writings of a Zulu witch-doctor*, by Credo Mutwa. (1969) ISBN 014003210X

scientific cultural worldview perspective has enabled its members to be challenged by super thinkers, such as Galileo Galilei, Martin Luther, Voltaire, etc.

The African Ubuntu “I participate, therefore I am’ identity however occurs, not as a result of individual cognitive reasoning, but as a result of conformist consent from the community. The individual’s perception of their identity, their sense of being and belonging, is not a result of their own faculties, but is totally reliant upon his community’s goodwill towards him. In order for his identity to continue to exist, he is totally dependent upon the fickle emotional and political opinions of the community. The pressure to conform and to be subserviently obedient, to avoid being considered as non-existent can be huge.

In a multi-cultural society with individuals practicing both worldviews, the former will undoubtedly experience the extreme’s of the latter as conformist and totalitarian collectivist; while the Ubuntuarian would experience the extremist Cartesian as extremely divisive, for his insistence to adhere to evidentiary truth, irrespective of community beliefs.

What should Cartesian citizens expect from a multi-cultural Constitution that incorporates the Ubuntu concept as a Key Constitutional principle, but refuses to provide a clear definition for the Constitutional meaning of Ubuntu?

In *Ubuntu and the Challenges of Multiculturalism in post-apartheid South Africa*<sup>7</sup>, themes also repeated in *Ubuntu an African Assessment of the Religious Other*<sup>8</sup>, Dirk Louw, of Dept of Philosophy, University of the North writes:

*Umuntu ngumuntu ngabantu.*<sup>9</sup> *Motho ke motho ka batho.* These are, respectively, the Zulu<sup>10</sup> and Sotho versions of a traditional African aphorism, often translated as: “a person is a person through other persons” (Ramose, 1999:49f; Shutte, 1993:46). [..]

### Ubuntu and religion

[..] For the Westerner, the maxim “A person is a person through other persons” has no obvious religious connotations. S/he will probably interpret it as nothing but a general appeal to treat others with respect and decency. However, in African tradition this maxim has a deeply religious meaning. The person one is to become “through other persons” is, ultimately, an ancestor. And, by the same token, these “other persons” include ancestors. Ancestors are extended family.<sup>11</sup> Dying is an ultimate homecoming. Not only the living must therefore share with and care for each other, but the living and the dead depend on each other (Van Niekerk, 1994:2; Ndaba, 1994:13-14).

[..] In fact, even the faintest attempt at an “original”<sup>12</sup> or indigenous understanding of Ubuntu can hardly overlook the strong religious or quasi-religious connotations of this concept. According to traditional African thought, “becoming a person through other persons” involves going through various community prescribed stages and being involved in certain ceremonies and initiation rituals. **Before being incorporated into the body of persons through this route, one is regarded merely as an “it”, i.e. not yet a person. Not all human beings are therefore persons. Personhood is acquired.**

<sup>7</sup> *Ubuntu and the Challenges of Multiculturalism in post-apartheid South Africa* © Dirk J. Louw, Department of Philosophy, University of the North, Private Bag X1106, Sovenga 0727, South Africa

<sup>8</sup> *Ubuntu: An African Assessment of the Religious Other*, Louw Dirk J, Philosophy in Africa, University of the North

<sup>9</sup> Alternatively: *Umuntu ungununtu ngabanye abantu.*

<sup>10</sup> Which is also the Xhosa version, though Xhosa equivalents usually exclude the “u” after the “m” to make: *Umntu ngumntu ngabantu* (cf. for example Goduka & Swadener, 1999:38) or *Umntu ungununtu ngabanye abantu*. Thanks to Thobeka Daki for pointing this out.

<sup>11</sup> For an explanation of the Ubuntu conception of “extended family”, cf. Broodryk (1997a:14; 1997b:70f; Shutte, 1998a:18).

<sup>12</sup> As Ramose (1999:133-134) rightly points out, it is impossible to restore the so-called “original” version of Ubuntu. Our understanding of Ubuntu can at best be an innovative reconstruction of traditional conceptions. But, whatever traditional understandings and applications of Ubuntu might have been (or still are), surely the more important question has to be: Given the current call and need for an African Renaissance, how *should* Ubuntu be understood and utilized for the common good of *all* Africans, and of the world at large? (cf. Ramose, 1999:163-164; Shutte, 1998a:20).

Moreover, initiation does not only incorporate one into personhood within the community of the living, but also establishes a link between the initiated and the community of the living-dead or ancestors (Ramosé, 1999:81, 88). Through circumcision and clitoridectomy blood is spilled onto the soil, a sacrifice is made which binds the initiated person

to the land and consequently to the departed members of his [or her - DJL] society. It says that the individual is alive and that he or she now wishes to be tied to the community and people, among whom he or she has been born as a child. This circumcision blood is like making a covenant, or a solemn agreement, between the individual and his [her] people. Until the individual has gone through the operation, he [she] is still an outsider. Once he [she] has shed his [her] blood, he [she] joins the stream of his [her] people, he [she] becomes truly one with them (Mbiti, 1975, in Ramosé, 1999:88; cf. also Kimmerle, 1995:42).

### [..] Ubuntu and consensus

A second important overlap between Ubuntu and a decolonising assessment of the other pertains to the extremely important role which agreement or consensus plays within this assessment. Without a common scale, i.e. without an agreement or consensus on criteria, the beliefs and practices of the other simply cannot be judged without violating them. Ubuntu underscores the importance of agreement or consensus. [..] However, the desire to agree, which - within the context of Ubuntu - is supposed to safeguard the rights and opinions of individuals and minorities, is often exploited to enforce group solidarity. **Because of its extreme emphasis on community, Ubuntu democracy might be abused to legitimize what Themba Sono calls the "constrictive nature" or "tyrannical custom" of a derailed African culture, especially its "totalitarian communalism" which "...frowns upon elevating one beyond the community"** (1994:xiii, xv). The role of the group in African consciousness, says Sono, could be

...overwhelming, totalistic, even totalitarian. Group psychology, though parochially and narrowly based..., nonetheless pretends universality. This mentality, this psychology is stronger on belief than on reason; on sameness than on difference. Discursive rationality is overwhelmed by emotional identity, by the obsession to identify with and by the longing to conform to. To agree is more important than to disagree; conformity is cherished more than innovation. Tradition is venerated, continuity revered, change feared and difference shunned. Heresies [i.e. the innovative creations of intellectual African individuals, or refusal to participate in communalism] are not tolerated in such communities (1994:7; cf. also Louw, 1995).

## 3. **Black Liberation Theology: Salvation/Liberation by Marxist Class Struggle, not Reconciliation / Forgiveness of Sins**

"The goal of black theology is the destruction of everything white, so that blacks can be liberated from alien gods." -- James H. Cone, *A Black Theology of Liberation* (p.62)

"While its true that blacks hate whites, black hatred is not racism" - James H. Cone, *Black Theology and Black Power* (p15)

"There will be no peace... until whites begin to hate their whiteness, asking from the depths of their being: 'How can we become black?'" - James H. Cone, *A Black Theology of Liberation* (Preface)

There is no place in this war of liberation for nice white people who want to avoid taking sides and remain friends with both the racists and the Negro.” - James H. Cone, *Black Theology and Black Power* (p.15)

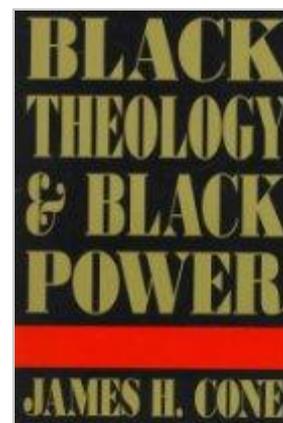
“Reconciliation to God means that white people are prepared to deny themselves (whiteness), take up the cross (blackness) and follow Christ (black ghetto).” - James H. Cone, *Black Theology and Black Power* (p150)

“The black Christ is he who nourishes the rebellious impulse in blacks so that at the appointed time the black community can respond collectively to the white community as a corporate “bad nigger,” lashing out at the enemy of humankind.” - James H. Cone, *A Black Theology of Liberation* (p.121)

“To be a disciple of the black Christ is to become black with him. Looting, burning, or the destruction of white property are not primary concerns. Such matters can only be decided by the oppressed themselves who are seeking to develop their images of the black Christ.” - James H. Cone, *A Black Theology of Liberation* (p.123)

Certainly if whites expect to be able to say anything relevant to the self determination of the black community, it will be necessary for them to destroy their whiteness by becoming members of an oppressed community. Whites will be free only when they become new persons-when their white being has passed away and they are created anew in black being. When this happens, they are no longer white but free, and thus capable of making decisions about the destiny of the black community. James H. Cone, *A Black Theology of Liberation* (p.97)

Black Liberation Theology provides further evidentiary argument clarifying how Black Liberation Theology’s perspectives to Forgiveness and Reconciliation are different to conventional Calvinist Christian perspectives to Forgiveness and Reconciliation. The importance of clarifying which concepts of Forgiveness and Reconciliation were being applied by the Truth and Reconciliation Commission, and how and why, under what Social Contract mandate negotiations, etc., demonstrate why it is imperative for provisions of legislation, to provide clear and concise definitions to clarify the meanings and perspectives of the abstract terms used, such as in this case ‘forgiveness’, ‘reconciliation’ etc. For in the absence of such sufficiently precise legislation people are unable to regulate their affairs with individuals from other cultures in accordance with the law.<sup>13</sup>



In *Liberation Theology on the Move in the United States*<sup>14</sup>, Bill McIlhany briefly explains the pre-cursor to the road to Liberation Theology, and Liberation Theologies perspective to Marxist dictatorships and the role of reconciliation and forgiveness:

Throughout the 1960s, the major topic dominating the theological scene was secularization of the Gospel. Paul van Buren, author of *The Secular Meaning of the Gospel*, declared that the modern Christian must be a secular person with a secular understanding of existence. In other words, the world should dictate the content of the Christian message. With a secular savior, a secular mission, and a secular future, it was a short step to the “God-is-dead” theology of the later 1960s.

Then with a troublesome God out of the way, it was time to usher in Marx. So-called “theologians of hope,” like Jurgen Moltmann, called for a new understanding of the Kingdom of God where the future is shaped by the actions of men rather than the sovereignty of God.

<sup>13</sup> The European Court of Human Rights has held that the rule of law requires that provisions of legislation must be adequately accessible and sufficiently precise to enable people to regulate their affairs in accordance with the law.” *Lithgow & others v. United Kingdom* (1986) \* EHR 329 § 110: “As regards the phrase “subject to the conditions provided for by law”, it requires in the first place the existence of and compliance with adequately accessible and sufficiently precise domestic legal provisions (see, amongst other authorities, the Malone judgment of 2 August 1984, Series A no. 82, pp. 31-33, paras. 66-68). “

<sup>14</sup> <http://www.knology.net/~bilrum/libtheo.htm>

.... In his book, *A Guide to Liberation Theology for Middle Class Congregations*, Charles H. Bayer, senior minister of the First Christian Church in St. Joseph, Missouri .... Argues that the Red Chinese despotism that has murdered an estimated 60 million Chinese since 1949 “has not only held out hope, but has significantly improved life for those who had been oppressed.”

.... The General Board of Global Ministries of the United Methodist Church (GBGM) has been a particularly ardent supporter of Liberation Theology. Bishop Roy I. Sano, President of GBGM, called it “blasphemous” for a United Methodist not to support Liberation Theology. He declared in 1984 that it is “profanity” in theology thinking when God’s salvation is seen only in acts of “reconciliation,” the forgiveness of sins, and rebirth in Christ.

## **Jesuit Origins of Liberation Theology**

Gustavo Gutiérrez Merino, O.P., a Jesuit Peruvian theologian and Dominican priest is regarded as one of the principal founders of liberation theology in Latin America.

In *A Theology of Liberation: History, Politics, Salvation* (1971), Gutiérrez explains that true “liberation” has three main dimensions: First, it involves political and social liberation, the elimination of the immediate causes of poverty and injustice. Second, liberation involves the emancipation of the poor, the marginalised, the downtrodden and the oppressed from all “those things that limit their capacity to develop themselves freely and in dignity”. Third, liberation theology involves liberation from selfishness and sin, a re-establishment of a relationship with God and with other people.

Put differently, theological salvation took a back seat to economic salvations, thanks to the adoption of Karl Marx’s ideas and baptising Marxism with biblical stories and terminology. At its core, liberation theology is founded on Marxian economics, hence liberation theologians think to varying degrees exactly the same as Marxists. For them poor countries are not poor, because perhaps the people are involved in the population production of poverty, breeding beyond families financial capacities to care for the children, or because of corruption and incompetence, or because of a lack of focus and commitment on attaining an education and committed partner before procreating. To them poor countries have been made poor, and are kept poor and dependent, by capitalist oppressors.

Jesus Christ all of a sudden is a guerrilla terrorist. They teach that radical political transformation is the central component of living out the Christian faith. Revolutionary action is the way to make Christian action effective for the poor. If Christians don’t get involved in the Revolutionary struggle and respond to the poor yearning for liberation, they become the oppressors. Since Jesus speaks to the poor, Christians not committed to the revolution have turned their backs on Christ. In Liberation Theology commitment to the revolution is essential to what it means to be a Christian.

In *Vatican Assassins: Wounded in the House of my Friends: The Diabolical History of the Society of Jesus*<sup>15</sup>, Eric Jon Phelps says the following, quoting *Murder in the Vatican*, by Avro Manhattan about liberation theology in regards to the assassination of Pope John Paul I:

“John Paul [1], had said that, the following morning he was going to read personally to Father Arrupe, the Jesuit General, a document which he had written himself. Although he did not reveal its nature, his companions guessed, it had something to do with Liberation Theology... the Jesuits, behind the whole movement of Liberation Theology, were supporting ever more openly, Communist guerrillas. Some of these movements, indeed, were even led by the Jesuit padres... Pope John Paul [1] had become perturbed about the whole problem... The new Pope, decided to start dealing with Father Arrupe. Perhaps with Father Arrupe’s dismissal.”

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<sup>15</sup> Vatican Assassins, by Eric Jon Phelps [www.vaticanassassins.org]

In *The Jesuits - The Society of Jesus and the Betrayal of the Roman Catholic Church*<sup>16</sup>, Father Malachi Martin, a long time Jesuit and Roman Catholic in good standing describes how the Nicaragua people were the first guinea pigs on whom Liberation Theology was tested:

[B]y the early seventies, at least seven years before their grab for power, the Sandinista leaders openly proclaimed their ultimate aim: to create a Marxist society in Nicaragua to serve as the womb from which Marxist revolution throughout Central America would be born. "Revolution throughout the Americas" was the slogan.

From their beginnings as a group, when they were nothing more than rag-tag guerrillas, bank robbers, and hit-and-run terrorists, the Sandinistas understood full well that they had no hope of installing a Marxist regime in 91.6 percent Roman Catholic Nicaragua unless they could enlist - in effect, inhale - the active cooperation of the Catholic clergy, together with suitably altered [Roman Catholic] Church doctrine and [Roman Catholic] Church structure.

Mere passive connivance on the part of the clergy would not be enough. If the Sandinistas wanted the very soul of the people, they knew the road: [Roman] Catholicism was inextricably bound up in the warp and woof of Nicaraguan culture, language, way of thinking, and outlook, and was integral to all the hope of the people.

Here, Fernando Cardenal, as [Roman Catholic] priest and Jesuit, was a towering influence.

For some time, certain [Roman] Catholic theologians in Latin America - principally Jesuits of the post-World War II period - had been developing a new theology. They called it the Theology of Liberation, and based it on the theories of their European counterparts.

It was an elaborate and carefully worked out system, but its core principle is very simple: The whole and only meaning of Christianity as a religion comes down to one achievement - the liberation of men and women, by armed and violent revolution if necessary, from the economic, social, and political slavery imposed on them by U.S. capitalism; this is to be followed by the establishment of "democratic socialism."

In this "theological" system, the so-called "option" for the economically poor and the politically oppressed, originally described as a "preferential" option by Catholic bishops in Latin America at their conference in Medellin, Colombia, in 1968, became totally exclusive: There was one enemy - capitalist classes, middle and upper and lower, chiefly located in the United States. Only the "proletariat" - the "people" - was to be fomented by the imposition of Marxism.

Liberation Theology was the perfect blueprint for the Sandinistas.

It incorporated the very aim of Marxist-Leninism. It presumed the classic Marxist "struggle of the masses" to be free from all capitalist domination. And above all, the Marxist baby was at last wrapped in the very swaddling clothes of ancient Catholic terminology. Words and phrases laden with meaning for the people were co-opted and turned upside down.

The historical Jesus, for example, became an armed revolutionary. The mystical Christ became all the oppressed people, collectively. Mary the Virgin became the mother of all revolutionary heroes. The Eucharist became the bread freely made by liberated workers. Hell became the capitalist system. The American president, leader of the greatest capitalist country, became the Great Satan. Heaven became the earthly paradise of the workers from which capitalism is abolished. Justice became the uprooting of capitalist gains, which would be "returned" to the people, to the "mystical body" of Christ, the democratic socialists of Nicaragua. The Church became that mystical body, "the people," deciding its fate and determining how to worship, pray, and live, under the guidance of Marxist leaders.

It was a brilliant synthesis, ready-made and just waiting for the activists who would set about erecting a new sociopolitical structure on its basis, as a building rises from a blueprint.

The Nicaraguan people were the first guinea pigs on whom the theory was experimentally tried. And the priests who were charter members in the Sandinista leadership - Jesuit Fernando Cardenal Ernesto Cardenal, Miguel D'Escoto Brockman of the Maryknoll Fathers,

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<sup>16</sup> Simon & Schuster, NY: ISBN: 0-671-54505-1, p.56-62

Jesuit Alvaro Arguello, Edgar Parrales of the Managua diocese - made the experiment doubly blessed and likely to succeed.

If such men, duly ordained as priests, could successfully get this new "theological" message across - that the Sandinista revolution was really a religious matter sanctioned by legitimate Church spokesmen - they would have both the [Roman] Catholic clergy and the people as allies in a Marxist-style revolution by armed violence.

## **'Liberation Struggle' Victimhood Handbook: Replacing Spiritual Theological Salvation with Marxist Socio-Economic Liberation**

A short overview of Black Liberation Theology, also called Black Power Theology is available at: *Know Your TRC-Reconciliation-Fraud History: Liberation Theology, Kairos, White Guilt, and Black Victimology Power*<sup>17</sup>, which includes lengthy excerpts from the founder of Black Liberation Theology, James H. Cone's books:

According to James. H. Cone and others, black liberation theology was the theological arm of black power seeking to relate the black struggle for freedom to the biblical claim regarding the justice of God. Black power itself was the political challenge to the non-violence preached by Martin Luther King. Decision making in favour of violence, was provided for within the tenets of black liberation theology.

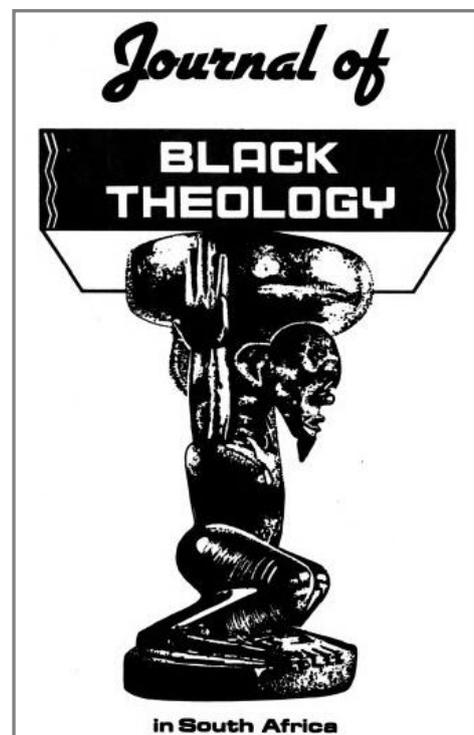
Modern American origins of contemporary black liberation theology can be traced to July 31, 1966, when an ad hoc group of 51 black pastors, calling themselves the National Committee of Negro Churchmen (NCNC), bought a full page ad in the New York Times to publish their "Black Power Statement," which proposed a more aggressive approach to combating racism using the Bible for inspiration.

The Journal of Black Theology in South Africa was published by the Black Theology Project in Pretoria, from 1987 - 1994. It professed to be a scholarly publication dedicated to the exploration of African and Black theology and its growth and identity in relation to the national struggle for liberation in South Africa.

It was edited by Takatso A. Mofoken and Simon S. Maimela, with Contributing Editors of: (i) James H. Cone, Professor of Systematic Theology, Union Theological Seminary, New York, the author of *A Black Theology of Liberation*, and *Black Theology and Black Power*; and (ii) Cornel West, Professor of Philosophy and Religion, Yale Divinity School, Conn.

As stated by Prof. S.S. Maimela in *What do the Churches want and expect from Religious Education in Schools*<sup>18</sup>, as read from his speech on *Religious Education in a Changing Society*, at The College of Education, Pinetown, Natal in 1983:

Put more pointedly, the question blacks are asking is not how do I have my life hereafter guaranteed but how de I find happiness, prosperity, security, employment a decent house and physical well being in a society in which I have no economic and sociopolitical power and role to play?



<sup>17</sup> <http://why-we-are-white-refugees.blogspot.com/2010/10/know-your-trc-reconciliation-fraud.html>

<sup>18</sup> Journal of Black Theology in SA, Vol 1, No.1, May 1987; pp 43-49

[..] In the light of the above questions, which are generated by a feeling of racial and socio-economic domination, it is obvious that for most members of our black churches liberation or a desire for a truly human freedom and realization of human worth through a meaningful participation in the structural changes of South African society is priority number one. And this raising of the question of human liberation from social oppression as priority number one should not be misunderstood as an indication that blacks have succumbed to the temptation of elevating the social and physical needs at the expense of the spiritual values. [..] Put differently, blacks do not for a moment believe that salvation is exclusively exhausted in the forgiveness of sins, because it also includes a reorientation of human life and the effecting of social liberation from all worldly powers that trample on human dignity. Therefore, if salvation is for the oppressed people and is to make them whole, it must be bound up with the institutions and structures that bind men and women of flesh and blood. Put in another way, without the transformation of this world into a new world, without the renewal of the sociopolitical conditions, blacks do not believe that salvation for individual souls is real and credible for people of flesh and blood. Indeed, the salvation of this world and salvation of individuals are so intertwined that salvation of one without the other is not really possible; unless one prefers to talk about salvation in the abstract.

As a result of Dutch Reformed Black Liberation Theologian Alan Boesak's instigation, the World Alliance of Reformed Churches declared apartheid a heresy. Mr. Boesak is the author of *Farewell to Innocence: A Socio-Ethical Study on Black Theology and Black Power*.

## 4. Stalinist Popular Front: ANC's Mbokodo Quatro Torture Camps

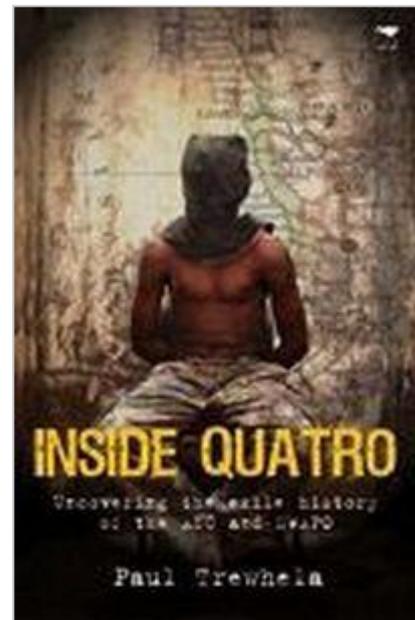
In *Mutinies in the Liberation Armies: Inside Quatro*<sup>19</sup>, Paul Trewhela writes in the democratic socialist publication *Searchlight South Africa*:

The first-hand testimony by former combatants of Umkhonto we Sizwe (MK) about the ANC prison regime... are an event in South African history. Never before has such concentrated factual evidence been presented about the inner nature of the ANC and its eminence grise, the South African Communist Party.

If people wish to understand the operation of the ANC/SACP, they must look here. This is the view behind the proscenium arch, behind the scenery, where the machinery that runs the whole show is revealed in its actual workings.

The ANC/SACP did a very good job in preventing public knowledge of its secret history from emerging... Those who survived the Gulag system of the ANC/SACP did so knowing that to reveal what they had been through meant re-arrest, renewed tortures and in all probability, death. They had to sign a form committing them to silence..

This regime of terror, extending beyond the gates of the ANC/SACP 'Buchenwald' of Quadro, was a necessary element in the total practice of repression and deception which made the Anti-Apartheid Movement the most successful Popular Front lobby for Stalinism anywhere in the world.



<sup>19</sup> Searchlight South Africa, Vol 2, No 1: July 1990 p.30-35  
<http://crime-of-apartheid.blogspot.com/2010/09/mutinies-in-liberation-armies-inside.html>

In its 30 years' existence, the AAM put international collaborative organisations of the period of the Spanish Civil War and of the Stalin-Roosevelt-Churchill alliance to shame. Extending to the press, the churches, the bourgeois political parties, the trade unions and the radical, even the 'trotskyist' left, the AAM has been an outstanding success for Stalinism... Vital to its success has been a practice of open and covert censorship now blown wide open... The ANC's prisoners were its necessary sacrificial-victims.

In *Inside Quatro: Uncovering the Exile History of the ANC and SWAPO*<sup>20</sup>, Mr. Trewhela writes:

In this edited extract from his book, *Inside Quatro: Uncovering the Exile history of the ANC and Swapo*, Paul Trewhela sheds light on a past that the ANC would prefer to forget.

The ANC's Quatro was best described in a terse statement by Zaba Maledza, when he said: "When you get in there, forget about human rights."

This was a statement from a man who had lived in Quatro during one of the worst periods in its history, from 1980 to 1982.

Established in 1979, Quatro was supposed to be the rehabilitation centre of the ANC, where enemy agents who had infiltrated the ANC would be "re-educated" and would be made to love the ANC through the opportunity to experience the humane character of its ideals.

Regrettably, through a process that still cries out for explanation, Quatro became worse than any prison that even the apartheid regime - itself considered a crime against humanity - had ever had.

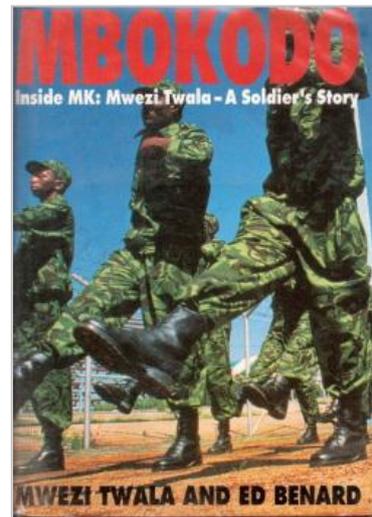
However harsh the above statement, however disagreeable to the fighters against the monstrous apartheid system, it is a truth that needs bold examination by our people, and the whole of the ANC membership.

To examine the history of Quatro is to uncover the concealed forces that operate in a political organisation such as the ANC.

In *Mbokodo: Inside MK: Mwezi Twala - A Soldier's Story*<sup>21</sup>, Mwezi Twala and Ed Bernard write:

In 1981 began a time of terror and death for ANC members in exile. In February a strong ANC National Executive Committee entourage which included President Tambo made the rounds of all ANC camps in Angola. Cadres were warned of the presence of a spy network and the need for vigilance was emphasised. Enemy agents and provocateurs were rudely warned by Piliso, in Xhosa, '.. I'll hang them by their balls.' An 'internal enemy' psychosis had been whipped up and whenever ANC leaders visited camps they were heavily guarded. Many men and women were apprehended on suspicion of dissidence were to be exterminated in the most brutal manner in the months ahead. Those disillusioned MK cadres who returned from Rhodesia were the first to go. (p.49)

I became aware of these developments by word of mouth, but I was to discover later on, by personal experience, the terror of Quatro, to name but one death camp. People were removed from amongst us -- taken to Quatro or Camp 13 -- and disappeared forever without reason. Many of them were slaughtered by one means or another and their ultimate destination was a shallow grave. We heard rumours of execution by being buried alive, amongst many other techniques beyond civilized imagination. The purge created great fear amongst all of us, to the point where the smallest criticism, such as of badly prepared food, was seriously reconsidered by every individual, for one could never be certain that a 'best friend' would keep his mouth shut. (p.49)



<sup>20</sup> TimesLive, 6 December 2009: <http://crime-of-apartheid.blogspot.com/2010/09/trc-fraud-excerpts-inside-quatro.html>

<sup>21</sup> <http://crime-of-apartheid.blogspot.com/2010/09/trc-fraud-excerpts-mbokodo-inside-mk.html>

Our own security people became exceedingly arrogant, to the point where an innocent slip of the tongue or even a simple gesture could land you in a torture cell at Quatro. Security men of the lowest rank and intelligence -- fourteen to eighteen year olds -- became our masters, with the power of life or death in their hands. They acted on a mood with impunity. (p.49-50)

[...] Oliver Tambo visited Pango [Camp] at the height of the terror. The path from the entrance to the admin building was lined -- like a scene from 'Spartacus' -- with men, bloodied and filthy, hanging from trees. When his entourage arrived at admin, where I was officer on duty, Tambo's chief of staff told us that there would be a meeting at 'the stage' (a clearing in the jungle... where we held meetings and discussions). Runners were sent out to notify everyone in the vicinity. On his way to the stage [Oliver Tambo] again passed the men tied to the trees. Being officer on duty, I could not attend the meeting, but my deputy went. After a while I saw guards come up from the stage, release the prisoners and take them to the meeting. There, my deputy told me, instead of objecting to their treatment, as I had hoped, Tambo berated them for their dissident behaviour and appeared to approve when Andrew Masondo declared that on the presidents next visit they would be in shallow graves behind the stage. The prisoners were returned to their trees.. where the president [Oliver Tambo] passed the unfortunate men without a glance on his way out, and they hung there for another three months -- followed by three months hard labour. (p.51-52)

Other Expose's about the Horrors, Tortures and Executions by Mbokodo<sup>22</sup>, at Camp Quatro include, among others:

- ***Stuart Commission Report: Commission of Enquiry into Recent Developments in the People's Republic of Angola***, March 14, 1984, Lusaka, Angola
- ***Mutinies in the Liberation Armies: Inside Quadro***, July 1990: Paul Trewhela, Searchlight South Africa, Vol 2, No 1: p.30-35
- ***A Miscarriage of Democracy: The ANC Security Dept. in the 1984 Mutiny of Umkhonto We Sizwe***, July 1990: Bandile Ketelo, Amos Maxongo, Zamxolo Tshona, Ronnie Massango and Luvo Mbengo, Searchlight South Africa: Vol.2 No.1: (p.35-68)
- ***An Open Letter to Nelson Mandela from Ex-Detainees***, July 1990: Ex-ANC Detainees, Searchlight South Africa: Vol.2 No.1: (p.35-68)
- ***The ANC Conference: From Kabwe to Johannesburg***, Jan 1991: Letter to the Editors, Searchlight South Africa, Vol 2, No 2: (p.91-94)
- ***The Case of Samuel Mngqibisa (Elty Mhlekezi)***, July 1991: Elty Mhlekezi, Searchlight South Africa, Vol 2, No 3: (p.49-53)
- ***Skewiya Commission Report: 1992: Report of the Commission of Enquiry into Complaints by Former African National Congress Prisoners and Detainees***
- ***Amnesty International: South Africa: Torture, Ill-treatment and Executions in African National Congress Camps*** (Dec 92)
- ***The ANC Prison Camps: An Audit of Three Years, 1990-1993***, Apr 1993: Paul Trewhela, Searchlight South Africa, Vol 3, No 2: April 1993 (p.8-30)
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- ***NEC Reponse to Mostuenyane Commission Report: African National Congress National Executive Committee's Response to the Motsuenyane Commission's Report***, 29 Aug 1993
- ***Sexual Abuse of Young Women in the ANC Camps***, Oct 1993: Olefile Samuel Mngqibisa, Searchlight South Africa, Vol 3, No. 3, (p.11-16)

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<sup>22</sup> <http://mbokodo-quatro-uncensored.co.nr/>

- *Mbokodo: Inside MK: Mwezi Twala - A Soldier's Story*, 1994: Mwezi Twala & Ed Benard, Jonathan Ball Publishers
- *A Death in South Africa: The Killing of Sipho Phungulwa and the Mandela Monarchy 'M Plan'*, April 1993: Paul Trewhela, Searchlight South Africa, Vol 3, No 2: (p.08-30)
- *Women and Swapo: Institutionalized Rape in Swapo's Prisons*, April 1993: Paul Trewhela, Searchlight South Africa, Vol 3, No 2
- *The Dilemma of Albie Sachs: ANC Constitutionalism and the Death of Thami Zulu*, Oct 1993: Paul Trewhela, Searchlight South Africa, Vol 3, No 3: (p.34-52)
- *Inside Quatro: Uncovering the Exile History of the ANC and SWAPO*, 6 Dec 2009: Paul Trewhela, Sun Times

## 5. Was Truth and Reconciliation Seen to be Done, by the Ubuntu Black Liberation Theology Truth Commission?

“The commission also said that there could be no healing without truth, that half-truths and denial were no basis for building the new South Africa, that reconciliation based on falsehood would not last, and that selective recollection of past violence would easily provide the mobilisation for further conflict in the future. If these are its criteria for the role of truth in promoting reconciliation, it has failed to meet them.”

-- John Kane-Berman, *The Truth About the Truth Commission*

*R v Sussex Justices, Ex parte McCarthy*<sup>23</sup> established the principle that the mere appearance of bias -- in that case a conflict of interest, on the part of the judicial officer -- is sufficient to overturn a judicial decision. A person who makes a decision should be unbiased and act in good faith, cannot be a party in the case, nor an interest in the outcome: "no man is permitted to be judge in his own cause". In the Kings Bench Judicial Review case, Lord Chief Justice Hewart found that:

“... a long line of cases shows that it is not merely of some importance but is of fundamental importance that justice should not only be done, but should manifestly and undoubtedly be seen to be done. .... Nothing is to be done which creates even a suspicion that there has been an improper interference with the course of justice.

Other cases confirming the importance of the principle of impartiality, include *Metropolitan Properties (FCG) Ltd v Lannon*<sup>24</sup>, in which Lord Denning MR placed the rule against bias in its true perspective by explaining its primary rationale<sup>25</sup>:

‘Suffice it that reasonable people might think that he [was biased]. The reason is plain enough. Justice must be rooted in confidence: and confidence is destroyed when right-minded people go away thinking: “the judge was biased.”’

In *Assessment of the probable results of activities of the Truth and Reconciliation Commission (TRC) as perceived by former Chiefs of the SADF IRO the SADF*<sup>26</sup>, by Generals Malan, Viljoen, Geldenhuys and Liebenberg, they write:

<sup>23</sup> *R v Sussex Justices, Ex parte McCarthy* ([1924] 1 KB 256, [1923] All ER 233) [PDF: [http://issuu.com/js-ror/docs/1924\\_rvsussexjustices](http://issuu.com/js-ror/docs/1924_rvsussexjustices)]

<sup>24</sup> [1969] 1 QB 577

<sup>25</sup> At 599

<sup>26</sup> February 1998, Letter: *Assessment of the Probable Results of Activities of the Truth and Reconciliation Commission (TRC) as perceived by former Chiefs of the SADF IRO the SADF*, by Generals Malan, Viljoen, Liebenburg and Geldenhuys, to Chairman of the Truth and Reconciliation Commission [PDF: [http://issuu.com/js-ror/docs/9802\\_sadf2trc\\_trcassessment](http://issuu.com/js-ror/docs/9802_sadf2trc_trcassessment)]

Although we stand sympathetic towards the objectives of the TRC..... we have serious reservations as to whether the TRC can make an optimum contribution towards reconciliation and national unity.

Our reservations are shared, amongst others, by the historian Hermann Giliomee in the Leader Page article in the Cape Times of 9 October 1997. "Writing as a historian, I have always felt that the greatest problem with the commission was not so much what it has set out to do, but its hopelessly skewed composition. Unlike Chile, where half the commissioners appointed to a similar body was roughly associated with the old regime and the other half with the new, the score in our case is roughly nine to one in favour of the anti - regime side".

In the case of South Africa, strange as it may sound, there is more than one past. If the position of the TRC's past is accepted, an analysis such as this becomes irrelevant. If society is perceived as an interaction between oppressor and oppressed, as a clear-cut distinction between evil and good, the TRC's investigation is not really necessary - even before the start of the hearings, the outcome would have been predetermined.

***In Complaints to Public Protector of TRC Handling of SADF<sup>27</sup>, and Assessment of the Probable Results of Activities of the Truth and Reconciliation Commission (TRC) as Perceived by Former Chiefs of the SADF IRO the SADF<sup>28</sup>***, submitted by Gen. J.J. Geldenhuys, SSA, SD, SOE, SM; Genl A.J. Liebenberg, SSA, SD, SOE, MMM; Genl M.A. de M. Malan, SSA, OMSG, SD, SM; and Gen C.L. Viljoen, SSA, SD, SOE, SM; respectively to the Public Protector and TRC; the Generals have numerous complaints about the bias from the ANC-TRC, on numerous issues, that the TRC methodology for finding the truth was pre-judgemental and biased, refusing to consider perspectives that contradicted those of the ANC-TRC, that it appeared to be deliberately and intentionally biased, by selectively searching for the truth, and acting with a 'political vendetta' towards the SADF, and that its lack of impartial enquiry into the truth about different parties motives, actions and justifications in the past were seriously prejudicing the overall aim of the TRC to allegedly pursue and promote Reconciliation and National Unity.

The composite of the complaint reads:

The TRC and some of its members have displayed continuous prejudice, bias and lack of impartiality towards the former South African Defence Force and its members. This attitude and these actions by the TRC are also considered to be probably in violation of the Constitutionally guaranteed human rights of the SADF members concerned as described in Chapter 2 Sections 9 and 33 of Act 108 of 1996. The disregard which resultantly developed in the minds of members of the former SADF undermines the overall mission of the TRC to promote reconciliation and national unity."

The Generals proceed to refer to Dr. Boraine and the TRC's ideological perspective founded on among others Black Liberation Theology<sup>29</sup>, Marxist and Socialist thought; whereby the whole of society is comprised into only two categories: Oppressors and Oppressed, "oppressed and oppressors together, were imprisoned by the chains with which one group sought to bind the other for many generations."

The entire focus of this 'Oppressor vs Oppressed' Black Liberation Theology argument was one side is 'right' and the other 'wrong'; the aim was not a commitment to a conversation to attempt to understand and sincerely forgive, but to prove to the other side, 'We are right':

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<sup>27</sup> *Complaints to Public Protector of TRC Handling of SADF*, submitted by Generals J.J. Geldenhuys, SSA, SD, SOE, SM; A.J. Liebenberg, SSA, SD, SOE, MMM; M.A. de M. Malan, SSA, OMSG, SD, SM; and C.L. Viljoen, SSA, SD, SOE, SM; January 1998

<sup>28</sup> *Assessment of the Probable Results of Activities of the Truth and Reconciliation Commission (TRC) as Perceived by Former Chiefs of the SADF IRO the SADF*, submitted to the Chairman of the Truth and Reconciliation Commission, by Generals J.J. Geldenhuys, SSA, SD, SOE, SM; A.J. Liebenberg, SSA, SD, SOE, MMM; M.A. de M. Malan, SSA, OMSG, SD, SM; and C.L. Viljoen, SSA, SD, SOE, SM; February 1998

<sup>29</sup> (i) *South African Christianity: The Kairos Document*, 25 September 1985; A Challenge to the Church, allegedly by Frank Chicane and Beyers Naude; (ii) *Violence: The New Kairos: Challenge to the Churches*, 1990, An Institute for Contextual Theology Publication; and (iii) *Theologies: Liberation vs. Submission*, by Jean-Pierre Cloutier (Initially published in the Spring of 1987 in the Haiti Times)

“The struggle became the new measure for determining the nature of violence, for right and wrong. In the name of the struggle, throwing stones, burning cars and killing people were somehow less horrible, more humane, perhaps even more in line with human rights.”

#### Complaint One concludes:

The question arises as to whether Dr Boraine and the TRC can really expect to build a future South African society with this kind of intellectual gymnastics? The danger lies in their conceptual application of an untruth.

In the case of South Africa if this supposition of the TRC is accepted, an analysis of the past becomes irrelevant. If society is perceived as an interaction between oppressor and oppressed, as a clear cut distinction between evil and good, the TRC's investigation is not really necessary even before the start of the hearings. The outcome would have been predetermined.

The TRC has omitted to recognise, admit to or even investigate another reality which existed at the time. A reality created by the perceptions of people.”

#### The TRC's Methodology of 'finding the truth' based upon their prejudged mental frame of mind; had serious conflict of interest problems:

If Dr Boraine and the TRC were really serious about finding the truth and bringing it to the attention of all South Africans surely they would have established the background against which the conflict was waged in this country. To illustrate this argument : during the July 1997 hearings in Durban the TRC focused upon the "counter revolutionary strategy" of the previous government and how this was implemented in Kwa-Zulu Natal. A counter-revolutionary strategy presupposes that it was aimed against a strategy in this case a revolutionary strategy, yet no attempt was made to establish the reasons for formulating and executing the strategy. The question remains what is the TRC doing to find the whole truth?"

#### The Generals accuse the TRC of Avoiding Enquiry into Black Liberation Theology and Marxist Preference for Violence as 'liberation', over Negotiations and Dialogue:

Questions that beg to be answered by the TRC process are the following: What were the intentions of the Soviet Union with regard to southern and more particularly South Africa at the time they decided to actually assist, train, fund and arm the SA Communist Party / ANC in their attempt to overthrow the then SA Government by violent revolution? What did the Soviet Union wish to achieve? What was the quid pro quo demanded from the SACP/ANC in exchange for such massive support? Does the TRC know that Castro favoured violence and terrorism over politics in his approach to revolution and that the Cubans have been the principal instigators of armed conflict in Africa since 1960?

The TRC has not looked to the intelligence and security services of the United States, the United Kingdom, France and Germany in order to provide the proper perspective. (Op. cit. p.7).

#### Furthermore the TRC Avoided Rainbow Perspective of History Making, in Favour of ANC's Black/White; We are Right, You are Wrong; History Making approach:

The selective prioritizing of Public Hearings by the TRC which is public knowledge displays a lack of acceptance that there were various proponents in the history making of South Africa. The lack of establishing the historical facts first before engaging in determining culpability confirms a bias, which prejudices former SADF members.

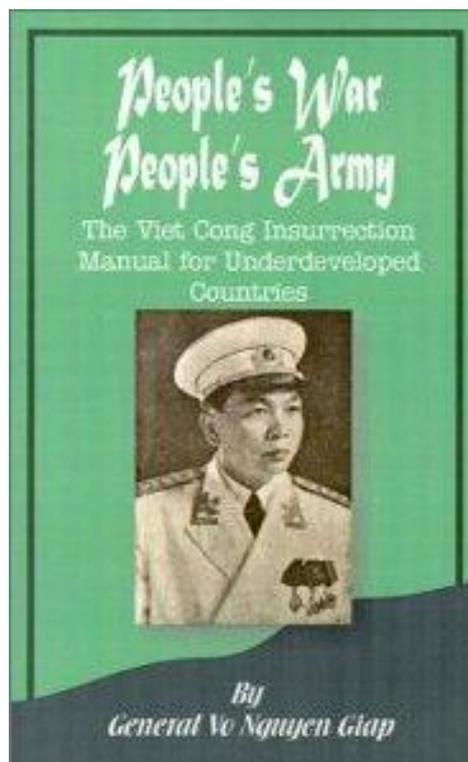
#### Many - particular Afrikaner -- Whites view TRC as Political Vendetta Hatchet Job of Apartheid, as opposed to a sincere impartial enquiry into Rainbow Perspectives for Apartheid's motives:

The TRC's general approach to matters pertaining to the former SADF displays a "political vendetta" attitude.

Because the TRC does not actively pursue a policy of establishing all the facts, a large segment of our population view the TRC as engaging in a political vendetta, intent upon doing a hatchet job on the opponents of the present regime.

The Generals proceed to document the TRC's conflict of interest, displays of deliberate bias and lack of impartiality, and total denial of the motives of the SADF for their participation in the cold war against Soviet Union Imperialism. They also document the ANC's Kabwe Zambia decision to launch the 'People's War' of Necklacings to destabilise black communities, so as to coerce them to participate in boycotts, protests and the 'struggle'.

As part of the "people war" (Communist terminology) all the elements of the government were to be attacked. As quoted in "Spotlight No 1" of March 1990 SAIRR : "Thus for example in 1985 the ANC urged the people to identify collaborators and enemy agents who deal with them....., policeman, special branch police....., living and working among our people must be eliminated.... police who are manning the streets..... must be turned into targets..... police must be killed even when they are at their homes irrespective of whether they are in uniform or not". It is noteworthy that this scheme to make South Africa ungovernable could still be entrenched in the mind of those wantonly killing current SAPS members and members of the general public especially if they are white.



The country was to enter the phase of necklacing and mobkillings, because it was "the right thing to do" and according to Winnie Mandela" together hand in hand, with our boxes of matches and our necklaces, we shall liberate this country.... We have no guns we have only stones, boxes of matches and petrol"

They document the spiral of violence of the Black Liberation Theology 'People's War' of Collateral Damage violence, and enquire why the TRC are avoiding making any serious enquiry into these issues. They also allege that "very little determination or desire in the TRC was observed with regard to atrocities by the ANC against their own comrades, despite the following investigations, reports and books", and proceed to list all the evidentiary documentation related to the ANC's Mbokodo atrocities at Camp Quatro. Finally the Generals Call for a Politically Negotiated Social Contract:

We are not so much in a transitional stage from war to peace as we are in transition from an old political era to a new political dispensation. The real problem to be solved is not so much to make peace between military enemies, as to make peace between quarreling political opponents. More than a tit for tat comparison between good/bad deeds by opposing armed forces, the situation calls for a politically negotiated social contract. This omission leads only to the one conclusion that the TRC is applying the wrong model, and as such to the detriment of former SADF members.

In *The Truth about the Truth Commission*<sup>30</sup>, Dr. Anthea Jeffery<sup>31</sup> states among others, the TRC was required to contextualise the gross violations, including the perspectives and motives of the perpetrators, as well as any antecedent factors contributing to violations. It contextualised the actions of the ANC, and provided no context for the IFP or State,

<sup>30</sup> *The Truth About The Truth Commission*, by Anthea Jeffery, South African Institute of Race Relations (SAIRR), 1999

<sup>31</sup> Dr. Anthea Jeffery is Head of Special Research at the SA Institute of Race Relations. She holds law degrees from the University of the Witwatersrand and Cambridge, and a doctorate in human rights law from the University of London.

simply depicting it as a criminal state, totally disregarding the State's perspective, about the importance of law and order; or the IFP's perspectives and motives. The TRC deliberately ignored the People's War, TRC findings were frequently unexplained, that "its investigation and research appears to have been one-sided" concentrated on the States Security Council, but ignoring its ANC equivalent the 'Political-Military Council of the ANC'. The TRC further failed to verify evidence before it, or to take all relevant information into account. It expressed reservations about audi Alteram partem and giving alleged perpetrators sufficient notice, and conducted many of its hearings behind closed doors. It failed to give reasons for many of its findings, or to explain the basis of its conclusions, particularly findings of accountability on a balance of probability. It repudiated various judicial rulings without citing evidence or reasons to justify this. On the importance of Truth to the TRC, she states that it is clear the TRC are aware of the importance of the need for impartial truth, but that they appear to sorely lack the will to put actions behind their words.

## **6. Masculine Insecurity Poverty Pimping: ANC's Population Production of Poverty & Violence Breeding War**

"Rape was an insurrectionary act. It delighted me that I was defying and trampling upon the white man's law, upon his system of values, and that I was defiling his women...I felt I was getting revenge. From the site of the act of rape, consternation spread outwardly in concentric circles. I wanted to send waves of consternation throughout the white race." -- *Soul on Ice*, by Eldridge Cleaver, former Minister of Information, and Head of the International Section, of the Black Panther Party.

"Black males of all ages have to deal with their inferior status, often experienced as emasculation, in society and in the workplace where they are treated as "boys". This inferior status contradicts their socialisation and leads to chronic feelings of inferiority. This is also accompanied by deteriorating social and economic circumstances and the consequent experiences of unemployment. Psychologists have pointed out that for many men, work is inextricably tied to gender expectations and their experiences of masculinity. Unemployment is thus experienced as a personal, rather than a social failure. This often induces a sense of inferiority which translates itself into violence against women who are vulnerable and less able to defend themselves physically. The jackroll menace coincides with a dramatic rise in youth unemployment. A conjunction of the factors mentioned above, leads to a situation where violence is used as a means of increasing self-esteem. Women, as less powerful persons, become the victims of displaced aggression, the victims of a symbolic reassertion of masculinity and control. - *The Era of the Jackrollers: Contextualising the rise of youth gangs in Soweto*<sup>32</sup>, by Steve Mokwena, 30 October 1991, CSV

"Eighty percent of crimes committed in South Africa's third most populous township - Motherwell in Port Elizabeth - are alcohol-related, said police. Motherwell station commander Keith Meyer said that the 13 square kilometre township has 106 licensed taverns and many illegal shebeens." — *Township crime linked to booze*<sup>33</sup>, IOL, 05 Oct 2010

"If you finish high school and keep a job without having children before marriage, you will almost certainly not be poor. Period. I have repeatedly felt the air go out of the room upon putting this to black audiences. No one of any political stripe can deny it. It is human truth on view." — Excerpt from John McWhorter's Review<sup>34</sup> of Professor of

<sup>32</sup> <http://why-we-are-white-refugees.blogspot.com/2010/12/era-of-jackrollers-contextualising-rise.html>

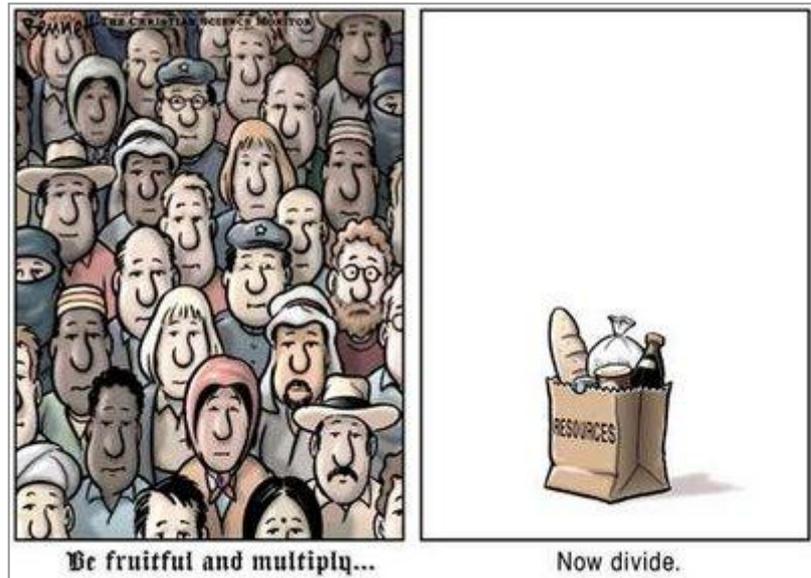
<sup>33</sup> <http://www.iol.co.za/news/crime-courts/township-crime-linked-to-booze-1.688531>

<sup>34</sup> <http://why-we-are-white-refugees.blogspot.com/2010/10/liberal-law-professor-with-common-sense.html>

## **Masculine Insecurity: The Causal Procreation Factor of Conquer and Multiply Slave and Cannon Fodder History?**

In *Eve's Seed: Masculine Insecurity, Metaphor, and the Shaping of History*<sup>35</sup>; and *Eve's Seed: Biology, the Sexes and the Course of History*<sup>36</sup>, Robert McElvaine argues that

"History cannot be understood apart from perceptions of sexual difference. One of the primary objectives of *Eve's Seed* is to explain how people's views of sexual difference have shaped history. ....



Karl Marx had it wrong. Class has, to be sure, been a major factor in history; but class itself is a derivative concept that is based on the ultimate causative power in history: sex. Marx's famous formulation must be revised: The history of all hitherto existing society is the history of struggles based on the division of our species into two sexes, jealousies emanating from this division, exaggerations of the differences between the sexes, misunderstandings about sexual reproductive power, and metaphors derived from sex. Together, these closely related matters constitute the most important, but largely neglected, set of motive forces in human history. Control -- or the claim of control -- over the means of *reproduction* has been even more fundamental to history than has control of the means of *production*.

History cannot be understood apart from perceptions of sexual difference. One of the primary objectives of *Eve's Seed* is to explain how people's views of sexual difference have shaped history.

[.] But there is nothing unique to Islam about male insistence on the subordination of and male control over women and their bodies. The problem with the misogynistic rulers of the regimes that most mistreat women is often said to be that they are religious fanatics. This is true, but we need to be careful that we properly identify what their religion is. It is not Islam. Rather, it is what Woody Allen's character in his 2001 movie, *The Curse of the Jade Scorpion* identified as his religion: "insecure masculinity." Insecure masculinity is a malady that has been a--perhaps the--major force in many of the horrors of history--and one that Christians and Jews should realize is also deeply imbedded in their religions.

That insecure masculinity is an important part of our religions should not be surprising, because it is imbedded in almost all aspects of our culture--including, most

<sup>35</sup> [http://www.fotim.ac.za/fotim\\_conferences/genderconf/papers/mcelvaine\\_paper.pdf](http://www.fotim.ac.za/fotim_conferences/genderconf/papers/mcelvaine_paper.pdf)

<sup>36</sup> <http://www.eveseed.moonfruit.com/>

significantly, our language. It is, I believe, a primary source of what Sigmund Freud referred to as civilization's discontents.

I have come up with another way to put this underlying basis for male insecurity. I had made up the name for the disorder before I realized that Alice Cooper had stated it succinctly in 1975. Although he didn't mean quite the same thing, the fundamental problem from which many men suffer is well stated as "Only women bleed".

I have named the psychological problem that this fact causes in many men NMS: "the Non-Menstrual Syndrome."

A clear example of this envy of female powers is the common practice among hunter-gatherer and horticultural peoples of male circumcision at puberty, which mimics menstruation by inducing male genital bleeding at the same age it occurs naturally in females.

Because they cannot compete with women's capabilities in the crucial realms of reproduction and nourishing offspring, men generally seek to avoid a single standard of human behavior and achievement. The unstated fear of inferiority that many men have leads them to tend to exaggerate the difference between the sexes. Men have often been, not gender-benders, but gender-extendors.

This process greatly magnifies and intensifies the small genuine differences between the sexes, often to the point where it transforms small divergences of degree into huge disparities of kind, causing us to think in the very misleading terms of "opposite sexes."

So, while making the claim that women are "by nature" inferior, many men have actually harbored a fear that women are, in certain respects, by nature superior. Such men seek to make women "by culture" inferior and exclude them from certain roles.

In order to compensate for what men cannot do, they tell women that they may not do other things. Pregnancy, birthing and nursing have always constituted a "no-man's land." Accordingly, insecure men throughout history and across cultures have set up "no-woman's lands": war, politics, clergy, business, men's clubs, and so forth.

[..] When men eventually took up the "woman's work" of farming and began to use the plow, an irresistible metaphor arose—one that seems so obvious that it appears to have developed independently wherever plow agriculture was practiced. This metaphor has been a major basis for male power and domination throughout recorded history.

The belief that a seed planted in the furrowed soil is analogous to a man planting a seed in the furrowed vulva of a woman totally reversed the view of which sex has procreative power.

[..] Sexually insecure men often seek validation of their manhood by pursuing power. This is one of the reasons that the notawoman definition of manhood has had such an impact throughout history. All men do not suffer from such sexual insecurity, but those who do have frequently made their way into positions of power and so have had a disproportionate influence on the shaping of cultures and institutions.

The real importance of insecure masculinity, again, is that those men who suffer from it are most apt to seek power in order to compensate for their self doubts. Sexually linked motivations have been evident in men engaging in war since the earliest times.

## **African Galileo: Meshack Mabogoane: ANC's abnormal government-sponsored population explosion of Malthusian poverty aggravation, moral degeneration and social disintegration**

***Welfare State gives rise to Xenophobic Violence***<sup>37</sup>, Meshack Mabogoane, Business Day, 14 July 2010.

Absorbing millions of foreigners into a country that is still relatively poor, and in which more people are increasingly dependent on state grants for basic subsistence, is unpatriotic, dishonest and ridiculous. These foreigners come from countries that squander their resources and deliberately destroy economies – let alone develop them. A genuine regional power would address this.

These issues are not moral but material. The ruling regime encourages teenage girls, for example, to have children – for which the state pays child grants of R100bn a year – and this is presented as “human rights” and “welfare”.

Now millions of poor foreigners produce babies to receive child grants too, and compete for jobs and houses – the universal causes of real xenophobia. Such welfare programmes will stir real xenophobic attacks, as some of these “human rights” have engendered social degeneration.

***Mbeki's Legacy Not His Alone***<sup>38</sup>, Meshack Mabogoane, 08 October 2008, Mail & Guardian

That South Africa has the highest Aids infection and death rates is neither altogether Mbeki's doing, nor coincidental. Legislation and other government-driven policies and programmes have engendered an environment that has escalated the pandemic. For example, the permissive pregnancy rules and social grants (especially for children) introduced by the Constitution and government have encouraged teenagers and unmarried women to have children on a large scale. The spread of Aids has been a consequence; the evidence is there for all to see. And so too there is a high correlation between this abnormal government-sponsored population explosion, on the one hand, and the deepening of the Aids crisis, of Malthusian poverty aggravation, moral degeneration and social disintegration on the other.

[.] The crisis induced by the axing of Mbeki is an occasion to review liberal democracy and the Constitution -- that uneasy, syncretistic mixture of a hollow Westminster system and Soviet-like party dominance. It is time to explore and formulate a system that will vest power in people and not invest in the empty shells or Trojan horses that parties have become in Africa, including this country. A federal system, with constituency-based representation, would be appropriate for this diverse and complex land and it would free us from a cabal that is bent on retaining power for its own benefit, at the expense of the state and society.

## **ANC's Population Policy Government Sponsored Population Explosion of Malthusian Poverty**

***Welfare Laws Amendment Bill, 1997: Social Assistance Act***<sup>39</sup> African National Congress

This grant will reach three million of South Africa's poorest children, rather than the 300,000 who presently receive the state maintenance grant

Unlike the old maintenance grant, this grant will not be limited to a certain number of children in one family. Because the grant is made to the child, through the care-giver, a child will not suffer because of the size of his or her family.

***SA world's biggest welfare state***<sup>40</sup>, Svetlana Doneva, Finance 24, 21 February 2010

Johannesburg - Social grant expenditure is estimated at R89bn in the current fiscal year, a figure large enough to prompt some commentators to call South Africa the "biggest welfare state" in the world.

<sup>37</sup> <http://www.businessday.co.za/articles/Content.aspx?id=114645>

<sup>38</sup> <http://www.mg.co.za/article/2008-10-08-mbekis-legacy-not-his-alone>

<sup>39</sup> <http://www.anc.org.za/show.php?doc=ancdocs/pubs/whip/whip25.html>

<sup>40</sup> <http://www.fin24.com/Economy/SA-worlds-biggest-welfare-state-20100221>

The 2010/11 allowance for social grants represents a 12% increase year-on-year.

[..] News agency Sapa cited economist Mike Schüssler as being critical of the grant system.

"Look at South Africa's dependency ratio - it's three people to one taxpayer and it's unsustainable," Schüssler reportedly said.

Andile Sokomani from the Institute of Security Studies said that the extent of state support is unlikely to discourage low-income earners from being self-reliant.

- ❖ **Taxpayers: SA boosts numbers**<sup>41</sup>, Hennie Duvenhage, 14 Dec 2009, Fin24
- ❖ **More welfare recipients than workers - Schussler**<sup>42</sup>, Sapa/Politicsweb, 01 July 2010;
- ❖ **SA biggest welfare state in world: economist**<sup>43</sup>, Mail & Guardian, 2010-02-18;
- ❖ **Welfare recipients outnumber workers**<sup>44</sup>, Fin24, 1 July 2010;
- ❖ **South Africa has highest unemployment ratio in Africa**<sup>45</sup> IB Times, 1 July 2010: Almost 60 % unemployed & 25% choose not to participate in economy; 13.8 million receive welfare payments from 5 million taxpayers.
- ❖ **ANC regarded as employment agency**<sup>46</sup>, News 24, 21 September 2010: People join ANC to gain access to resources & amass wealth - Mantashe.
- ❖ **SA has world's largest cabinet**<sup>47</sup>, Censorbugbear, 7/11/2010: South Africa's recently enlarged cabinet is among the world's largest in relation to the size of its population. It now has 68 Ministers and Deputies for 47-million residents - compared to the USA's 15 Ministers for 300-million people or Nigeria's 38 Ministers for 150-million people... Each Cabinet Minister earns at least R1-million annually, the deputies about R800,000.
- ❖ **SA becoming welfare state - SAIRR**<sup>48</sup>, 31/01/2011, News 24: The number of social grant beneficiaries has increased by more than 300% in last 9 years, says SAIRR. In the 2009/10 financial year the country had nearly 14 million social grant beneficiaries. The child-support grant made up the highest share with over nine million beneficiaries. The old-age grant was second highest, with over two million beneficiaries. By 2012 the national treasury predicted there would be 16 million beneficiaries.

## **Absence of Personal Procreation Responsibility & a Culture of Entitlement to Corruption: Consequences of Gov's Abnormal Government Sponsored Moral Degeneration**

**Double Trouble in SA**<sup>49</sup>/**Phantom Twins Scam Exposed**<sup>50</sup>, Simpiwe Piliso, TimesLive, 19 & 25 Sept 2010

*Fraudulent social grants claims for non-existent children cost state millions of rands.* Viedgesville, a small rustic village in the Eastern Cape, holds the South African record for the highest number of sets of twins - about 100 within a 10km radius.

[..] "We have already made some shocking discoveries ...we are stumbling across fraud almost daily that is costing the government millions," said Tshediso Mahlaku, an official with Sassa.

The state pays out more than R90-billion a year in social grants to about 12-million beneficiaries.

Corruption in the provision of grants is said to cost the state about R1.5-billion a year.

<sup>41</sup> <http://www.fin24.com/Economy/Taxpayers-SA-boosts-numbers-20091214>

<sup>42</sup> <http://www.politicsweb.co.za/politicsweb/view/politicsweb/en/page71619?oid=184286&sn=Marketingweb+detail>

<sup>43</sup> <http://www.mg.co.za/article/2010-02-18-sa-the-biggest-welfare-state-in-world-says-economist>

<sup>44</sup> <http://www.fin24.com/Economy/Welfare-recipients-outnumber-workers-20100701>

<sup>45</sup> <http://www.ibtimes.com/articles/32139/20100701/economist-south-africa-has-highest-unemployment-ratio-in-africa.htm>

<sup>46</sup> <http://www.news24.com/SouthAfrica/Politics/ANC-regarded-as-employment-agency-20100920>

<sup>47</sup> <http://censorbugbear-reports.blogspot.com/2010/11/safrica-has-worlds-largest-cabinet.html>

<sup>48</sup> <http://www.news24.com/SouthAfrica/News/SA-becoming-welfare-state-SAIRR-20110131>

<sup>49</sup> <http://www.timeslive.co.za/local/article664874.ece/Double-trouble-in-SA>

<sup>50</sup> <http://www.timeslive.co.za/sundaytimes/article675913.ece/Phantom-twins-scam-exposed>

The "phantom twins" scam, which is costing the state tens of millions in fraudulent payouts, has contributed to the government paying out almost R1-billion a year more than it should.

Tshangela said the police's Commercial Crime Unit and the Home Affairs Department had also already arrested several Home Affairs officials who registered more than 1500 false children on the system.

Other illegal schemes uncovered by the investigators include: A "rent a child" scam in Mthatha, where Sassa has cracked about 300 cases a week since August 1.

#### **Kids and fake certificates for sale**

People borrow a child - for a fee - from another community member and present that child as their own during the verification process.

In one incident, a fraudster who had five different birth certificates could not physically present the five children during the verification process. She could only produce one child when asked to back her claim.

Parents who earn decent incomes and work in other provinces or towns leave their children with grandparents so that they can apply for grants to supplement their pensions.

The deaths of deceased children are never reported to the Home Affairs Department and beneficiaries continue to receive child support grants.

Hundreds of people cross the border from Lesotho and Swaziland into South Africa every month to illegally obtain government grants.

The illegal recipients, who are supplied with disability certificates or other documentation to secure government grants, only spend one day per month in SA.

- ❖ **76 held for pocketing grants**<sup>51</sup>, Silas Nduvheni & Sydney Masinga, News 24, 21/07/2009: Sassa officials pocketing child support grants of about R576 000.
- ❖ **Six thousand in KZN social grant fraud probe**<sup>52</sup>, Ayanda Mhlongo, IOL, 25/01/2007: 7000 civil servants involved in fraudulent child support and care dependency grant fraud.
- ❖ **Official held for grant fraud**<sup>53</sup>, News 24, 24/08/2009: Sassa official steals disability benefits.
- ❖ **3 held for grant fraud**<sup>54</sup>, News 24, 01/03/2010: Found in possession of spyware device used to steal identities used by SA Social Security Agency (SASSA) to register social grants.
- ❖ **Sassa 'has not stopped fraud'**<sup>55</sup>, News 24, 27/03/2010: Minister says a lot of fraud still exists at SASSA, 43 000 civil servants working in lots of syndicates, 7 000 convicted, and 15 000 to repay total of R 83 million for fraudulent activities.
- ❖ **Social security CEO fired**<sup>56</sup>, News 24, 24/04/2010: Involved in irregular procurement practices involving transactions amounting to R10 million.
- ❖ **Grant scam: More arrests likely**<sup>57</sup>, News 24, 06/05/2010: 3 Sassa officials involved in R3.5 Million Grant scam, created fake beneficiaries.
- ❖ **2 held for R4 Million Sassa fraud**<sup>58</sup>, News 24, 07/06/2010: 2 Sassa employees in KZN assisted people with false grant applications.
- ❖ **Sassa officials arrested for fraud**<sup>59</sup>, News 24, 07/07/2010: 3 Women arrested for registering people as disabled and pocketing money.
- ❖ **Security agency 'the enemy'**<sup>60</sup>, News 24, 21/07/2010: Sassa R1.2 Billion red, after paying R1 Billion a year more than it should to outside contractors to distribute social grants.

<sup>51</sup> <http://www.news24.com/SouthAfrica/News/76-held-for-pocketing-grants-20090721>

<sup>52</sup> <http://www.iol.co.za/news/south-africa/six-thousand-in-kzn-social-grant-fraud-probe-1.312377>

<sup>53</sup> <http://www.news24.com/SouthAfrica/News/Official-held-for-grant-fraud-20090824>

<sup>54</sup> <http://www.news24.com/SouthAfrica/News/3-held-for-grant-fraud-20100301>

<sup>55</sup> <http://www.news24.com/SouthAfrica/Politics/Sassa-has-not-stopped-fraud-20080327>

<sup>56</sup> <http://www.news24.com/SouthAfrica/News/Social-security-CEO-fired-20100423>

<sup>57</sup> <http://www.news24.com/SouthAfrica/News/Grant-scam-More-arrests-likely-20100505>

<sup>58</sup> <http://www.news24.com/SouthAfrica/News/2-held-for-R4m-Sassa-fraud-20100606>

<sup>59</sup> <http://www.news24.com/SouthAfrica/News/Sassa-officials-arrested-for-fraud-20100707>

- ❖ **Nearly 80 000 civil servants probed for social grants fraud**<sup>61</sup>, Caiphus Kgosana, TimesLive, 5/08/2010: 80000 civil servants investigated for fraudulently drawing social grants in past 4 years. 15 129 charged & 138145 convicted.
- ❖ **SA cracks down on social grant fraud**<sup>62</sup>, News 24, 21/09/2010: 7 arrested in syndicate that defrauded Mpumalanga & Limpopo Prov. Gov's of R174 000 in social grants. More than 1000 benefited from scam, involving sale of fraudulent child birth chartes & people claiming social grants for children that did not exist.
- ❖ **Minister to tackle social security mess**<sup>63</sup>, Fin 24, 14/10/2010: Auditor General's report says SASSA unable to verify expenditure of about R10.5 Billion in social grants; 2007/08 financial year incurred irregular expenditure of more than R60 million; SASSA responsible for distributing about R80 Billion annually to roughly 13 million beneficiaries.
- ❖ **EC public servants steal R29 Million in Grant Fraud**<sup>64</sup>, The Herald, 20/10/2010: Hundreds of EC Sassa officials involved in social grant fraud; 4534 cases in 2006 to 2010, 3134 sign acknowledgement of debt forms.

## **Symptoms of a Masculine Insecurity culture: Jackroller African Manhood**

"Although males of all ages can rape, jackroll is committed by people who are still fairly young. Secondly, it is almost always committed in the open, and the rapists do not make attempts to conceal their identity. As a matter of fact, it seems part of the exercise is to be exposed so as to earn respect. Most incidents of jackroll are committed in public places like shebeens, picnic spots, schools, nightclubs and in the streets. [...] A peculiar characteristic of jackroll is that it is seen as a sport of the tough gangsters. There is in fact a common township saying that: "Jackroll is not a crime, it is just a game". As one commentator points out: "It has become a male fashion, that is, a popular form of male behaviour indulged in by even young school boys ... . The tough and "manly" Jackrollers become their role models." [...] The tsotsi subculture, through its value system, style and ritual, aggressively denied hegemonic consensus. The tsotsi values, such as a brazen rejection of law and the glorification of violence, criminality and hedonism were defined in direct antagonism to the consensus value system. [...] A group of activists were abducted and mutilated by the gang, the victims being forced to eat their own ears. [...] Perhaps the most significant indicators are the criminals who masquerade as political activists and who are termed "comtsotsis". There is, not surprisingly, evidence of this sort of occurrence, since political turmoil often provides the space for criminals to operate conveniently under the cover of political dislocation. Indeed, some of the excesses of the activists have been dubbed as criminal elements themselves. [...] These gangs of the mid-80s rode in on the back of political organisations. It was precisely the insurrectionary phrase "people's war" and "ungovernability", rooted in the thrust towards building organs of "people's power" and coupled with intensified repression, that provided the material conditions conducive to both gang formation per se, and the increasing socially sanctioned use of violence which came to define the activities of gangs." -- **The Era of the Jackrollers: Contextualising the rise of youth gangs in Soweto**<sup>65</sup>, by Steve Mokwena, former CEO of the Youth Commission, 30 October 1991, CSV

"Rape is often used in ethnic conflicts as a way for attackers to perpetuate their social control and redraw ethnic boundaries. Women are seen as the reproducers and carers of the community, therefore if one group wants to control another they often do it by impregnating women of the other community because they see it as a way of destroying the opposing community. Systemic rape is used as part of a strategy of ethnic cleansing or as a "very strategic attack". The state-backed Pakistani troops during the fight for Bangladesh's independence in 1971, used systemic rape effectively saying 'we will make you breed Punjabi

<sup>60</sup> <http://www.news24.com/SouthAfrica/Politics/Security-agency-the-enemy-20100721>

<sup>61</sup> <http://www.timeslive.co.za/local/article589192.ece/Nearly-80000-civil-servants-probed-for-social-grants-fraud>

<sup>62</sup> <http://www.news24.com/SouthAfrica/News/Seven-arrested-for-social-grant-fraud-20100920>

<sup>63</sup> <http://www.fin24.com/Economy/Minister-to-tackle-social-security-mess-20101014>

<sup>64</sup> <http://news.za.msn.com/article.aspx?cp-documentid=155034696>

<sup>65</sup> <http://why-we-are-white-refugees.blogspot.com/2010/12/era-of-jackrollers-contextualising-rise.html>

children', with the aim of weakening the integrity of the opposing ethnic group." -- **How did rape become a weapon of war**, Laura Smith-Spark, BBC<sup>66</sup>

"The strategic use of rape in war is not a new phenomenon but only recently has it begun to be documented, chiefly in the Democratic Republic of Congo, Colombia and Sudan. In some acts of collective violence, rape is used systematically and deliberately to drive out one group of people and empty the land of its settled population. The attack may be highly gendered -- while men are killed, women are subjected to rape and other forms of assault. Women are attacked to destroy their mental and physical integrity. They are attacked publicly to demonstrate the powerlessness of men to defend the community. And they are attacked as bearers of the next generation -- their reproductive capacity is either destroyed or harnessed through forcible impregnation to carry the child of the enemy. Rape as part of an attack on a community can be an element of genocide. When killings and other crimes, including rape, are committed with intent to destroy in whole or in part, a national, ethnic, racial or religious group, whether in peace or war, then the crimes constitute genocide." -- **Lives Blown Apart: Crimes Against Women in Times of Conflict**, Amnesty International, 2004 (ACT77/075/2004)

**Gang-Rape: A Study of Inner City Jhb<sup>67</sup>**, by Lisa Vetten and Sadiyya Haffejee, Centre for the Study of Violence and Reconciliation

A study of gang rape cases reported to police in inner-city Johannesburg in 1999 - although fairly dated - provides new insights into a disturbing phenomenon. The most striking thing about these rapes is their predatory nature. Typically, groups of men either lie in wait for their victims, or actively drive around looking for someone to abduct. The attacks are also brazen and violent: women are confronted in public spaces, and the use of force increases with the number of perpetrators involved in the rape.

Approximately one in 10 sexual assaults reported in the USA involves multiple perpetrators.<sup>68</sup> In comparison, Statistics South Africa's national Victims of Crime survey estimated that 12% of rapes reported in their study involved two or more perpetrators.<sup>69</sup> Another study of 1,401 rapes registered between 1996-1998 at Hillbrow Hospital, Lenasia South Hospital and Chris Hani Baragwaneth Hospital (CHB) found 27% of cases to have involved two or more perpetrators.<sup>70</sup>

[.] The proportion of gang rapes that are not reported to police is also unknown. CIETAfrica's research in the south of Johannesburg found that women were considerably less likely to report gang rape than single perpetrator rape. In their study, only 30% of women who were gang raped reported the attack to the police compared to the approximately 70% of women who reported being raped by one perpetrator.<sup>71</sup>

Information about what motivates men to rape in pairs or groups is no less scanty. Anecdotal evidence suggests gang rape may be used as a form of punishment by the friends or acquaintances of men whose girlfriends are suspected or known to have other partners.<sup>72</sup> Other writers have suggested that it may be used to put 'unattainable' women in their place.<sup>73</sup> In the Western Cape, participation in gang rape may function as a means of initiating young men into gangs.<sup>74</sup> It has also been alleged that some young women's entry into gang-controlled prostitution follows their rape by gang members.<sup>75</sup>

<sup>66</sup> <http://news.bbc.co.uk/2/hi/4078677.stm>

<sup>67</sup> <http://www.iss.org.za/uploads/VETTEN.PDF>

<sup>68</sup> Greenfeld, undated in EG Krug, LL Dahlberg, JA Mercy, AB Zwi and R Lozano (eds), *World report on violence and health*, World Health Organisation, Geneva, 2002.

<sup>69</sup> R Hirschowitz, S Worku and M Orkin, *Quantitative research findings on rape in South Africa*, Statistics South Africa, Pretoria, 2000.

<sup>70</sup> L Swart, A Gilchrist, A Butchart, M Seedat and M Martin, Rape Surveillance through District Surgeon Offices in Johannesburg, 1996-1998: Evaluation and Prevention Implications, in *South African Journal of Psychology*, 30, 2000, pp 1-10.

<sup>71</sup> N Andersson, S Mhatre, N Mqotsi and M Penderis, *Prevention of sexual violence: a social audit of the role of the police in the jurisdiction of Johannesburg's Southern Metropolitan Local Council*, CIETAfrica in collaboration with the Southern Metropolitan Local Council, 1998.

<sup>72</sup> K Wood, F Maforah and R Jewkes, *Sex, violence and constructions of love among Xhosa adolescents: putting violence on the sexuality education agenda*, Women's Health, Medical Research Council, Tygerberg, 1996.

<sup>73</sup> S Mokwena, *The era of the jackrollers: Contextualizing the rise of youth gangs in Soweto*, Centre for the Study of Violence and Reconciliation, Johannesburg, 1991.

<sup>74</sup> M Merten, *What makes boys rape like this?*, *Weekly Mail and Guardian*, 2 July 1999.

<sup>75</sup> H Robertson, *Girls in gangland*, *Elle*, June 1996.

These examples suggest that rape by multiple perpetrators can be categorised according to how structured the group is, as well as the group's involvement in other criminal activities. The use of gang rape as a form of punishment suggests that some attacks are committed by groups of men who are only loosely or temporarily affiliated with one another and who may engage in no other criminal activities.

The examples from the Western Cape by comparison show how rape may be one of a range of illegal activities that organised criminal gangs engage in.<sup>76</sup> Mokwena's study of the jackrollers also highlights how some gangs may have originally engaged in a range of criminal activities but changed their actions over time in order to focus solely on rape.<sup>77</sup>

A number of writers have suggested that gang rape is closely related to heightened masculinity and masculine aggression.<sup>78</sup> Benedict contends that the motivation for men who rape in groups is somewhat different from that of the man who rapes on his own.<sup>79</sup> She argues that:

Boys gang-rape for each other, in a kind of frenzied machismo, to prove themselves, to show off, to be part of a gang, or at best, out of fear of being ostracised if they don't.

In acting together, the group develops a common sense of masculinity and power, which may reduce their inhibitions as well as diminish individual feelings of responsibility.

### **Viva: We have been liberated from Euro-Centric Apartheid Responsibility of treating our wives, girlfriends and children by Euro-values; Now we are Free to practice our tsotsi values, rejecting white man's law, to embrace our glorification of violence, criminality and jackroller hedonism! Viva!**

- ❖ **1/4 SA's black men admit to rape<sup>80</sup>**, 18/06/2009: One in four [black] men in SA have admitted to rape and many confess to attacking more than one victim - study of SA's endemic culture of sexual violence. 3/4 rapists first attack during teens; 1/20 men committed rape last year.
- ❖ **HIV & prisoners (Fact Sheet)<sup>81</sup>**: Prison gangs use rape (usually gang rape) to recruit new members, to punish for disobedience or refusal to join.
- ❖ **Gang Rape & Culture of Violence in SA - CSVR Report<sup>82</sup>**: Rape has reached epidemic proportions in S.A. It occurs in all spheres of society and all women are potential victims.
- ❖ **8 Teens rape woman for 5 hours, 12/09/2007<sup>83</sup>**: A woman was gang-raped in the veld near Balfour for five-and-a-half hours by eight teenagers.
- ❖ **Gang-rape teens still at large<sup>84</sup>**, 13/09/2007: Mpumalanga police still searching for 5 teenagers who were part of a gang that raped a 20-year-old woman; 3 arrested: 15, 16 & 17.
- ❖ **Cops in uniform 'gang-raped me'<sup>85</sup>**, 27/10/2009: A mother-of-three was allegedly "repeatedly" raped by two uniformed policemen in Kempton Park in the early hours of Sunday morning.
- ❖ **Judge jails 'ghetto life' rapists<sup>86</sup>**, 01/03/2010: "Ghetto Life": 3 gang-rape "white bitch", for gang culture street-cred... 3 gang-rape a pregnant woman due to their "ghetto life".

<sup>76</sup> L Nott, R Shapiro and R Theron, *Gangs: The search for self-respect*, NICRO and the Social Justice Resource Project, University of Cape Town, 1990; D Pinnock, *The brotherhoods: Street gangs and state control in Cape Town*, David Philip, Cape Town, 1984.

<sup>77</sup> S Mokwena, *The era of the jackrollers: Contextualizing the rise of youth gangs in Soweto*, CSVR, Jhb, 1991.

<sup>78</sup> L Vogelmann, *The Sexual Face of Violence: Rapists on Rape*, Ravan Press, Jhb, 1990; P Reeves Sanday, *Fraternity gang rape: Sex, brotherhood, and privilege on campus*, New York Uni. Press, New York, 1990; D Scully, *Understanding Sexual Violence*, HarperCollins Academic, London, 1990.

<sup>79</sup> Benedict in JK Erhart and BR Sandler, *Campus gang rape: Party games?* Project on the Status and Education of women, Assoc. of American Colleges, Washington DC, 1985.

<sup>80</sup> <http://why-we-are-white-refugees.blogspot.com/2009/10/refugee-integration-rape-does-it-matter.html>

<sup>81</sup> [http://www.health24.com/medical/Condition\\_centres/777-792-814-1768,22157.asp](http://www.health24.com/medical/Condition_centres/777-792-814-1768,22157.asp)

<sup>82</sup> <http://www.csvr.org.za/wits/papers/paplvsl.htm>

<sup>83</sup> <http://www.news24.com/SouthAfrica/News/8-teens-rape-woman-for-5-hours-20070911>

<sup>84</sup> <http://www.news24.com/SouthAfrica/News/Gang-rape-teens-still-at-large-20070913>

<sup>85</sup> <http://www.news24.com/SouthAfrica/News/Cops-in-uniform-gang-raped-me-20091027>

<sup>86</sup> <http://why-we-are-white-refugees.blogspot.com/2010/03/ghetto-life-3-gang-rape-white-bitch-for.html>

- ❖ **Woman gang-raped by 7 men**<sup>87</sup>, 19/04/2010: A 32-year-old woman was gang-raped by seven men who forced her boyfriend to watch while they attacked her in Tweefontein village, MP.
- ❖ **Girl, 3, fights for life after rape**<sup>88</sup>, 03/05/2010: A 3-year-old girl from Edenburg was allegedly assaulted and raped so severely by her aunt's friend, now in intensive care unit (OFS).
- ❖ **Deaf, mute teen gang-raped**<sup>89</sup>, 10/05/2010: A 17-year-old deaf and mute girl from Pongola in KwaZulu-Natal is pregnant after she was allegedly gang-raped by 3 teenagers - police.
- ❖ **Schoolboys rape fellow pupil, 14**<sup>90</sup>, 25/05/2010: A 14-year-old girl was raped, allegedly by her school friends, in Uitenhage, Eastern Cape police said on Tuesday.
- ❖ **1 child raped every 3 minutes in SA**<sup>91</sup>, 03/06/2010: Solidarity Helping Hand report: about 60 cases of child rape in SA every day, more than 88% of child rapes are never reported; i.e. 530 child rapes take place every day - one rape every 3 minutes.
- ❖ **Man in court: 'correctional rape'**<sup>92</sup>, 30/06/2010: A man accused of raping a lesbian woman to make her heterosexual appeared in the Wynberg Regional Court on Wednesday.
- ❖ **Woman kidnapped, raped for 3 days**<sup>93</sup>, 05/07/2010: Free State police were on Monday investigating claims by two women that they had been held captive for 3 days and gang-raped by 3 men.
- ❖ **11 arrested for gang rape**<sup>94</sup>, 06/07/2010: Eleven men have been arrested in connection with the gang rape of two women in Namahadi on Tuesday, Frankfort police said.
- ❖ **E Cape tourist rapes 'shocking'**<sup>95</sup>, 26/07/2010: Two young tourists were raped in separate incidents in the Eastern Cape - near the Addo Elephant Park and at Storms River.
- ❖ **Rape ordeal: boy to cover his head**<sup>96</sup>, 08/08/2010: Before being raped and assaulted with a garden fork, a Pretoria mother her 7-year-old son to hold tight to his Daschund & cover his head.
- ❖ **Cops hunt for rapist gang**<sup>97</sup>, 28/09/2010: The police in Limpopo looking for a gang of about six youths following incidents in which three women were raped and robbed in Seshego.
- ❖ **Gang-rape very brutal: doctor**<sup>98</sup>, 20/10/2010: Men who gang-raped a woman at Booyesen Park Community Centre, wrote the number 28 on the front and back of her leg.
- ❖ **Doctors rape indicates 'moral decay'**<sup>99</sup>, 02/11/2010: The gang-rape of a Free State doctor at Pelonomi Hospital demonstrates the fast pace at which South Africa's moral fibre is decaying.
- ❖ **Schoolgirl gang raped in Jhb**<sup>100</sup>06/11/2010: A school girl was gang raped at her school in Johannesburg by a group of boys who filmed the assault, the Gauteng education dept. said.
- ❖ **Disgraceful war against women**<sup>101</sup>, 12/11/2010: Gang-rape at schools, "corrective rape" of lesbians, baby-rape. A war against women and children in SA, and the weapon is rape.
- ❖ **Sex or rape? Something is dreadfully wrong**<sup>102</sup>, Colleen Lowe Morna, Mail & Guardian, 25/11/2010: On the eve of the Sixteen Days of Activism 2010, the news is awash with the Jules High School incident, that some call "sex", others "rape", and others "alleged rape". The confusion and conflation of sex and rape -- apparent also in the famous rape trial of President Jacob Zuma two years ago -- is a glaring reminder that something in our society is terribly wrong.

<sup>87</sup> <http://www.news24.com/SouthAfrica/News/Woman-gang-raped-by-7-men-20100419>

<sup>88</sup> <http://www.news24.com/SouthAfrica/News/Girl-3-fights-for-life-after-rape-20100503>

<sup>89</sup> <http://www.news24.com/SouthAfrica/News/Deaf-mute-teen-gang-raped-20100510>

<sup>90</sup> <http://www.news24.com/SouthAfrica/News/Schoolboys-rape-fellow-pupil-14-20100525>

<sup>91</sup> <http://why-we-are-white-refugees.blogspot.com/2009/10/refugee-integration-rape-does-it-matter.html>

<sup>92</sup> <http://www.news24.com/SouthAfrica/News/Man-in-court-for-correctional-rape-20100630>

<sup>93</sup> <http://www.news24.com/SouthAfrica/News/Women-kidnapped-raped-for-3-days-20100705>

<sup>94</sup> <http://www.news24.com/SouthAfrica/News/11-arrested-for-gang-rape-20100706>

<sup>95</sup> <http://www.news24.com/SouthAfrica/News/E-Cape-tourist-rapes-shocking-20100726>

<sup>96</sup> <http://www.news24.com/SouthAfrica/News/Rape-ordeal-Mom-tells-boy-to-cover-his-head-20100808>

<sup>97</sup> <http://www.news24.com/SouthAfrica/News/Cops-hunt-for-rapist-gang-20100928>

<sup>98</sup> <http://www.theherald.co.za/article.aspx?id=616230>

<sup>99</sup> <http://www.news24.com/SouthAfrica/News/Doctors-rape-indicates-moral-decay-20101102>

<sup>100</sup> <http://www.news24.com/SouthAfrica/News/Schoolgirl-gang-raped-in-Johannesburg-20101105>

<sup>101</sup> <http://www.mg.co.za/article/2010-11-12-disgraceful-war-against-women>

<sup>102</sup> <http://www.mg.co.za/article/2010-11-25-sex-or-rape-something-is-terribly-wrong>

- ❖ **Study shows war on women begins at home**<sup>103</sup>, 25/11/2010, Faranaaz Parker, Mail and Guardian: Almost 80% of black men in Gauteng admit perpetrating some form of violence against women, as reported by Medical Research Council (MRC), gender violence survey.
- ❖ **One in three [black] SA men admit to rape - survey finds**<sup>104</sup>, 25/11/2010, David Smith, Mail and Guardian: More than one in three SA men question in a survey admitted to rape. More than three in four men had perpetrated violence against women. Nine out of ten believe a woman should obey her husband. In Gauteng a survey of 511 women and 487 men, 90% black and 10% white: 37.4% of men admitted having committed a rape; while 25.3% of women said they had been raped.
- ❖ **A woman raped every 17 seconds**, 02/12/2010, George Herald: Woman Action Rape Statistics: \* Gallup Poll & Interpol report one of two women in SA is raped; \* a woman is raped every 17 seconds in SA; \* SA has highest incidence of rapes worldwide; \* approximately half of these rapes are child rapes; \* One out of every 4 SA's feel that rapists deserve the death sentence, & 97 % consider it a big problem; \* about 88% of rapes are never reported.
- ❖ **Girl, 7, raped by dad ad mom looks on**<sup>105</sup>, 04-01-2011, Chris Ndaliso, Witness: Girl, and older sister, repeatedly raped by father, in some instances mother asked how the sex was.
- ❖ **Mom 'hires' man to rape daughter**<sup>106</sup>, 04-01-2011, Alex Matlala, Sowetan: A mother who wanted to be a grandmother hired a man to rape her daughter and not wear a condom so daughter could conceive her a grandchild. Prominent Khelovedu literature author Ngwako Molewa said no matter how badly one may need to be pregnant and how many times you have sex, it would still remain the will of God for one to fall pregnant.

## **Infanticide: Consequences of Government-Sponsored Population Explosion of Moral Degeneration & Social Disintegration:**

**Abandoned babies in South Africa**<sup>107</sup>, Daily News, 28 June 2007

In 2003, the TV programme, Carte Blanche, established that three babies are abandoned every 48 hours in KwaZulu-Natal, mainly because of Aids, poverty and unemployment. This figure is believed to have increased dramatically over the past four years.

On June 1, a newborn baby was miraculously rescued from the bottom of a pit toilet in Edendale, Pietermaritzburg.



The baby was found suffering from hypothermia and ant bites. His rescue grabbed the headlines, with emergency rescue services and the community, shocked that the infant managed to survive 12 hours in the 2m pit toilet in freezing temperatures. His 23-year-old mother was later arrested for attempted murder.

Barely two weeks later, another newborn baby was found abandoned in a garbage bin in Boom Street, central Pietermaritzburg. The infant in this case, did not survive. The tiny body was

<sup>103</sup> <http://www.mg.co.za/article/2010-11-25-study-shows-war-on-women-begins-at-home>

<sup>104</sup> <http://www.mg.co.za/article/2010-11-26-one-in-three-sa-men-admit-to-rape-survey-finds>

<sup>105</sup> <http://www.news24.com/SouthAfrica/News/Girl-7-raped-by-dad-as-mom-looks-on-20110204>

<sup>106</sup> <http://www.sowetanlive.co.za/news/2011/02/04/mom-hires-man-to-rape-her-daughter>

<sup>107</sup> [http://www.ikhayalika.com/index.php?option=com\\_content&task=view&id=47&Itemid=35](http://www.ikhayalika.com/index.php?option=com_content&task=view&id=47&Itemid=35)

found with a plastic bag over his head, indicating that he was suffocated before being placed in the bin. No arrests have been made.

***Shocking increase in Joburg infant murders***<sup>108</sup>, Candice Bailey, Saturday Star 17/10/09:

Joburg police have reported a shocking increase in gruesome infant murders, with up to 10 newborn babies found dead in a month at two police stations alone in the city.

Child protection agencies are also seeing an increase in the number of children being abandoned - some deliberately left to die.

The Big Shoe Foundation's Luke Lamprecht told the Saturday Star this week that at least half of the 70 children brought to their organisation every month had been abandoned. If they hadn't been found, they would have died.

In a recent attempted murder, a newborn baby was found flung from the 10th floor of a block of flats. And in other horrific incidents, numerous others were dumped in dustbins, drains, alleys, fields or buckets.

[.] In one murder by a teen mother, the officer told how the mother had kicked the child while it was still breathing. The newborn later died.

In another illegal termination, the parents and grandparents thought the child was dead. When they discovered it wasn't, they beat it to death and then burnt the corpse to get rid of the evidence.

"The long-term consequences," said the officer, "are that the battered children who survive this, only to be abandoned and recovered, often have brain damage or cerebral palsy because of the shaking. Later they suffer emotional problems because they don't have a primary caregiver. It's an ongoing vicious cycle."

***Infant deaths shock - 64 babies die in one month***<sup>109</sup>, Linda Kabeni, Sowetan, 26 Aug, 2010

[Eastern Cape MEC] Masualle said the overall death rate of neo-natal babies, or babies under one month old, was high in the Mthatha area, with 18 deaths for every 1000 births.

He said hospitals in the province experienced "severe shortages, inexperienced doctors, poor monitoring of patients, babies being abandoned by their mothers and not enough incubators or ventilators for sick newborns".

***In De Lille tackles dumping of babies***<sup>110</sup>, 08 November 2010, IOL report:

Social Development MEC Patricia de Lille has convened an emergency summit to address the steady increase in the number of abandoned babies in the Western Cape. Almost 500 babies were abandoned in the province up to the year ending March 2010. **The minister says that for every one abandoned baby that is reported in the media, her office deals with 50 more that receives no media attention.** Rape, alcohol and drug abuse, xenophobia and mental illness were cited as some of the lead triggers for abandonment. (Added emphasis)

***Viva we have been liberated from the Euro-Centric Apartheid Responsibility of Loving Family Planning; Now we are Free to Spread Our Legs for Welfare Baby Dumping!***

- ❖ **Newborn baby killing has to stop**, SAP Journal, 18/12/2009: Teenage scholar gives birth to baby, stabs it to death and buries it
- ❖ **Babies dumped at birth in Pretoria**<sup>111</sup>, Natasha Landman, Times Live, 15/03/2010: Three babies a week left for dead at Pretoria Onderstepoort rubbish dump by waste recyclers, who

<sup>108</sup> [http://www.infant-trust.org.uk/archive/Joburg\\_infant\\_murders\\_StarOct09.pdf](http://www.infant-trust.org.uk/archive/Joburg_infant_murders_StarOct09.pdf)

<sup>109</sup> <http://www.sowetanlive.co.za/news/2010/08/26/infant-deaths-shock---64-babies-die-in-one-month>

<sup>110</sup> <http://www.iol.co.za/news/south-africa/de-lille-tackles-dumping-of-babies-1.731365>

are confronted by sight of bones of many other infants, crushed by waste-compacting machines.

- ❖ **Dumped baby found**<sup>112</sup>, Mercury, 08/06/2010: Domestic worker dumped her baby in rubbish bin in Umhlanga.
- ❖ **Another newborn baby dumped**<sup>113</sup>, 24/06/10, News 24: Jhb police find newborn baby body dumped on Sowetho rubbish dump, fourth in so many days.
- ❖ **Newborn baby found in bin**<sup>114</sup>, Bongani Fuzile, Dispatch, 25/06/2010: East London businessman finds newborn baby dumped alive in rubbish bin.
- ❖ **Baby burned, dumped in field**<sup>115</sup>, Gabisle Ndebele, TimesLive, 20/07/2010: Baby wrapped in linen cloth, burned and dumped next to rotten cabbage, cans & burning plastic bags in Sowetho field; 30 babies dumped per month in Gauteng, 2008 in 2007 & 273 in 2008.
- ❖ **Tiny boy and girl dumped with medical waste**<sup>116</sup>, TimesLive, 21/07/2010: 2 babies dumped at waste removal company in Airport Industria, Capetown.
- ❖ **Mom takes baby on death plunge**<sup>117</sup>, News 24, 30/07/2010: Woman with 7 month old baby jumps off building with baby strapped to her back.
- ❖ **Baby shot dead**<sup>118</sup>, News 24, 04/08/2010: 3 people, including 1 yr old boy shot dead in Freedom Sq. Bloemfontein.
- ❖ **Teen leaves baby in bushes**<sup>119</sup>, News 24, 15/08/2010: 18 year old leaves stillborn baby in bushes in Sokapse village, E. Cape.
- ❖ **Soweto police probe dead baby**<sup>120</sup>, News 24, 21/08/2010: Newborn baby body found in field in Orlando, Sowetho.
- ❖ **Dumped baby found on railway line**<sup>121</sup>, News 24, 29/08/2010: Baby girl dumped on railway track in Jabulani, Sowetho.
- ❖ **Parents of dead baby arrested**<sup>122</sup>, News 24, 31/08/2010: Free State couple murder their 7 month old baby by pouring boiling porridge over infant.
- ❖ **Baby dies in boiling water**<sup>123</sup>, News 24, 09/09/2010: Sowetho 1 yr old baby girl dies after falling in bucket of boiling water.
- ❖ **Baby dumped in dustbin**<sup>124</sup>, News 24, 01/10/2010: Dead baby found by beggar in dustbin in Florida Rd., W. Rand.
- ❖ **Baby found dead, mother arrested**<sup>125</sup>, News 24, 05/10/2010: 18 year old Free State mother dumped baby in plastic bag in ditch near Bohlokong in E. Free State.
- ❖ **Khayelitsha mother 'was 17'**<sup>126</sup>, 07/10/2010: Mother reported baby stolen, but dumped it under corrugated iron sheets at Green Point informal settlement.
- ❖ **500 babies dumped in Cape Town**<sup>127</sup>, Leighton Koopman, Die Burger/News 24, 08/10/2010: Mostly young mothers who abandon their babies.
- ❖ **Saved - baby dumped to die**<sup>128</sup>, Leila Samodien, IOL, 10/10/2010: Truck driver finds baby dumped in 1,5m deep manhole.

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<sup>111</sup> <http://www.timeslive.co.za/local/article357993.ece>

<sup>112</sup> <http://www.themercury.co.za/index.php?fArticleId=4003138>

<sup>113</sup> <http://www.news24.com/SouthAfrica/News/Another-newborn-baby-dumped-20100624>

<sup>114</sup> <http://blogs.dispatch.co.za/dispatchnow/2010/06/25/newborn-baby-found-in-bin/>

<sup>115</sup> <http://www.timeslive.co.za/local/article561147.ece/Baby-burned-dumped-in-field>

<sup>116</sup> <http://www.timeslive.co.za/local/article563510.ece/Tiny-boy-and-girl-dumped-with-medical-waste>

<sup>117</sup> <http://www.news24.com/SouthAfrica/News/Mom-takes-baby-on-death-plunge-20100730>

<sup>118</sup> <http://www.news24.com/SouthAfrica/News/Baby-shot-dead-20100804>

<sup>119</sup> <http://www.news24.com/SouthAfrica/News/Teen-leaves-baby-in-bushes-20100815>

<sup>120</sup> <http://www.news24.com/SouthAfrica/News/Soweto-police-probe-dead-baby-20100721>

<sup>121</sup> <http://www.news24.com/SouthAfrica/News/Dumped-baby-found-on-railway-line-20100829>

<sup>122</sup> <http://www.news24.com/SouthAfrica/News/Parents-of-dead-baby-arrested-20100831>

<sup>123</sup> <http://www.news24.com/SouthAfrica/News/Baby-dies-in-boiling-water-20100709>

<sup>124</sup> <http://www.news24.com/SouthAfrica/News/Baby-dumped-in-dustbin-20101001>

<sup>125</sup> <http://www.news24.com/SouthAfrica/News/Baby-found-dead-mother-arrested-20101005>

<sup>126</sup> <http://www.news24.com/SouthAfrica/News/Khayelitsha-mother-was-17-20101007>

<sup>127</sup> <http://www.news24.com/SouthAfrica/News/500-babies-dumped-in-Cape-Town-20101008>

<sup>128</sup> <http://www.iol.co.za/news/south-africa/western-cape/saved-baby-dumped-to-die-1.684900>

- ❖ **Babies in the Bin**<sup>129</sup>, Susan Erasmus, Health 24, 15/10/2010: Over 500 new-born babies dumped by mothers in Capetown in 2010; women prefer to dump baby than consider an abortion.
- ❖ **Mother arrested for baby murder**<sup>130</sup>, News 24, 20/10/2010: Mother found with dead baby in her bag at work.
- ❖ **'I've never seen a baby look like that'**<sup>131</sup>, Aziz Hartley, IOL, 20/10/ 2010: Khayetlitsha newborn baby dumped in stormwater drain.
- ❖ **Dumping of babies increasing**<sup>132</sup>, News24, 04/11/2010: Babies dumped in Gauteng becoming large part of non-natural, undetermined deaths in 0-4 year age group, says provincial pathology service.
- ❖ **Foetus found in drain**<sup>133</sup>, News 24, 09/11/2010: Foetus found blocking drain, by municipal workers in Aliwal North.
- ❖ **Abandoned baby found in Capetown**<sup>134</sup>, 17/11/2010, IOL: A baby less than 24 hours old, was found in a bag in front of business premises in Parow valley, Capetown.
- ❖ **Dad jailed after 'sacrifice' of daughter**<sup>135</sup>, 22/11/2010, Sherlissa Peters, IOL: Smangaliso Ngubane, 28 Young father 'slaughtered' his 17 month old baby in apparent ritual sacrifice, by stabbing her six times in the chest, neck and abdomen, as an offering to his ancestors.
- ❖ **Newborn choked then kept in freezer**<sup>136</sup>, 09/12/2010, Bianca Williams, IOL:: 25 yr old Buzelwa Gini gave birth to her baby in the toilets oppose her uncle's house. She allegedly choked the one day old baby to death with a rope, then stored it in the freezer, before put it in a plastic bag, giving it to a friend to give the father his "bag of meat".

## 7. Land Grabs and Farm Murders: A Rainbow-TRC-Peace, or Racial-Hatred-War Reality?

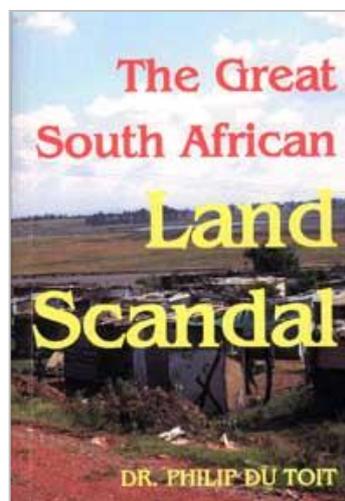
"The number of commercial farmers in South Africa have plummeted from a high of 85,000 in 1994 to 11,600 today."  
 - Agri-SA, in *Farmers Leaving South Africa*<sup>137</sup>, The Right Perspective

"What a flop! The Mpumalanga department of agriculture's failure to distribute 85 tractors worth an estimated R34 million has resulted in most of them being stripped by thieves."

-- *R34m farming materials go to waste*<sup>138</sup>, Sowetan, 25/10

"More than 90 per cent of the formerly white-owned farms the South African government bought to allocate to victims of apartheid have failed commercially." -- Minister of Rural Development and Land Affairs Gugile Nkwinti

-- *ANC admits farm transfers to non-whites have failed*<sup>139</sup>, Irish Times, 04/03/2010



<sup>129</sup> <http://www.health24.com/news/Columnists/1-4618-4619,58836.asp>

<sup>130</sup> <http://www.news24.com/SouthAfrica/News/Mother-arrested-for-baby-murder-20101020-3>

<sup>131</sup> <http://www.iol.co.za/news/crime-courts/i-ve-never-seen-a-baby-look-like-that-1.687503>

<sup>132</sup> <http://www.news24.com/SouthAfrica/News/Dumping-of-babies-increasing-20101104>

<sup>133</sup> <http://www.news24.com/SouthAfrica/News/Foetus-found-in-drain-20101109>

<sup>134</sup> <http://www.iol.co.za/abandoned-baby-found-in-cape-town-1.832219>

<sup>135</sup> <http://www.iol.co.za/news/south-africa/kwazulu-natal/dad-jailed-after-sacrifice-of-daughter-1.875533>

<sup>136</sup> <http://www.iol.co.za/news/crime-courts/newborn-choked-then-kept-in-freezer-1.999404>

<sup>137</sup> <http://www.therightperspective.org/2009/02/10/farmers-leaving-south-africa/>

<sup>138</sup> <http://www.sowetanlive.co.za/news/business/2010/10/25/r34m-farming-materials-go-to-waste>

<sup>139</sup> [http://www.irishtimes.com/newspaper/world/2010/0304/1224265559517.html?sms\\_ss=facebook&at\\_xt=4d2af31871b971c0%2C0](http://www.irishtimes.com/newspaper/world/2010/0304/1224265559517.html?sms_ss=facebook&at_xt=4d2af31871b971c0%2C0)

In the *The Great SA Land Scandal*, by Dr. Philip du Toit, provides a detailed overview of the pitfalls and problems resulting from the ANC's land reform programs:

This book cried out to be written. Stories about the collapse of farms handed over to emerging farmers under the government's land reform program have circulated for some time. But over the last two years, the desecration of some of South Africa's productive farmland has increased to such an extent that land is being taken out of production at an alarming rate.

The ominous element in the picture is: where will it end? Now that the government has given itself powers to expropriate land at will, for whatever purpose, will the end of this destruction ever be in sight?

Concerned farmers are supporting the publication of this book. They see first hand every day the results of the government's land restitution program. Occasionally one reads about these catastrophes in newspapers. Some television actuality programs feature farms which have been destroyed after a handover. But there appears to have been no concerted effort by anyone to actually investigate the outcome of these transactions, both for the benefit of the public which paid for the land, and in light of the broader problem of decreasing food production in the country.

In most cases, at least as far as newspapers are concerned, handovers are depicted with exuberance by reporters. Pictures of people toying after receiving title deeds to their ancestral land are complemented by gratuitous individual stories of people returning to "the land of their birth". In many instances, this is not the case. In any event, why haven't questions been asked one or two years down the line about what became of this joyous transfer? Some follow ups occur, but not many. And they are journalists' probes, not government assessments.

This is not a scientific book in the sense that every single land claim transaction has been investigated. Indeed, we have just started. Perhaps this book should be called Volume One. There appear to be hundreds of examples of farm collapses after restitution. We didn't have the resources to hire an army of researchers to search and account for every farm which has been lost to production, or has been turned into a squatter camp.

But we have garnered enough evidence, at least as a start, to realize that there is a very ominous and ultimately calamitous trend afoot in South Africa, the results of which could seriously undermine food production.

Our researchers were in some instances part time. But they were dedicated and had the advantage of knowing the South African agricultural sector well. Opening one door led to other doors, and a picture emerged which differed little from one end of South Africa to the other. There were no examples found where the conditions existing on the farm at the time of transfer had either been maintained or improved, without the help of outsiders. In some instances, those to whom the farm had belonged helped the new owners. Other examples revealed white managers brought in quietly after production started to wobble.

In many cases, the beneficiaries were left to their own devices. Some recipients really wanted to farm but received little or no assistance. In other situations, a committee representing "the tribe" simply took over the farm, awarding themselves large salaries while carrying on with their lives somewhere else. The workers "ran" the farm until something broke, then the rot set in. Operating capital simply disappeared on salaries, 4 x 4 vehicles and travel expenses, with workers eventually demonstrating in a nearby town for back salaries.

One researcher was shot at by an angry chief, while another was told he must make written application to visit a ailed land reform farm which, in reality, belongs to the taxpayers. He went anyway. There was nobody at the gate, and a detailed examination was made of the farm without anyone even asking who he was!

This is not a definitive history of who is ultimately entitled to what land in South Africa. There are dozens of academic sources where the origins of land ownership can be quoted, and counter-argued. This book is concerned about agricultural production in the last nation in Africa which is self-sufficient in food. We don't want another Zimbabwe. If 35 000 commercial farmers produce enough food for the people of Southern Africa, why take their farms?

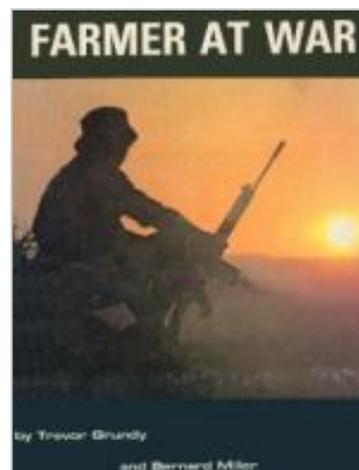
## ***Farming reform a failure for 9 out of 10***<sup>140</sup>, Business Day, 03 March 2010

At least nine out of 10 black farmers given land through the government's redistribution programme have failed, prompting the government to commit itself to guarantee about R207 million in helping them start all over.

The government also indicated that it had given up on the target to transfer 30 percent of land by 2014, which would cost about R80 billion, as it was unachievable. The focus would now move to rescuing existing black farmers, who had already gained land.

At a media briefing yesterday Rural Development and Land Affairs Minister Gugile Nkwinti was candid about the failure of the emerging farming lobby to make a commercial success of their farmland.

He provided the shocking statistic that 90 percent of the 5.9 million hectares of redistributed farming land had failed.



## ***Wikileaks: More Civilians Killed In South Africa Than in Iraq War Over Last 6 Years***<sup>141</sup>, Sarah Maid of Albion, 25 October 2010

As I type Channel 4 TV's Dispatches documentary is reporting on the Iraq War data recently published by Wikileaks. Amongst the hundreds of thousands of documents released are figures that show that, in terms of civilian deaths, South Africa, a country which is not currently at war has proved far more deadly than Iraq.

According to information released by Wikileaks, the total number of deaths caused by the conflict in Iraq over the last six years has been 109,032 of which 66,081 are recorded as civilians.

In the same period, according to South African government figures an average of 18,000 people have been murdered each year, totalling at least 108,000. That so many people have died violently in a country which is not at war is shocking, the fact that it is has gone virtually unreported in the world's media is unforgivable.

## ***Farm Murders rise 3,095% in ANC's 'TRC Rainbow Democracy':***

The following are excerpts from the Radical Honesty SA Amicus Curiae<sup>142</sup> filed in the SA Constitutional Court, in the matter of The Citizen v. Robert McBride (CCT 23-10): Chapter [IV] ***TRC Fraud: 'Crime of Apartheid' was a falsification of History: [G] Farm Murders: A Rainbow-TRC-Peace, or Racial-Hatred-War Reality?***

[75] **Political Climate of Farm Murders:** According to (2.5 x 52 x 16)<sup>143</sup> Eugene Ney Terreblanche is murdered farmer number 2080 since the April 1994 TRC social contract brought S. Africans 'peace and human rights' (sic). By way of comparison:

1. In the 1950's Mau Mau War in Kenya, the official number of 'European settlers' killed was 32<sup>144</sup>, of which a dozen were said to be farmers.
2. During the 15 year Rhodesian war, 260 white farmers were murdered<sup>145</sup>.

<sup>140</sup> <http://www.busrep.co.za/index.php?fArticleId=5375256>

<sup>141</sup> <http://sarahmaidofalbion.blogspot.com/2010/10/wikileaks-more-civilians-killed-in.html>

<sup>142</sup> Heads of Argument for Lara Johnstone; In Support of Radical Honesty Population Policy Common Sense Interpretation of Promotion of National Unity and Reconciliation Act, 34 of 1995

<sup>143</sup> Anatomy of a farm murder, by Vuvu Vena, Mail and Guardian, Apr 08 2010: "AgriSA, the South African Agricultural Union, recorded 1 541 murders and 10 151 attacks in the period from 1994 to 2008 -- an average of 0,3 murders a day. The Transvaal Agricultural Union (TAU) recorded 1 266 murders and 2070 attacks in the period from 1991 to 2009 -- an average of 0.2 murders a day. The Institute for Security Studies of the University of Pretoria, using statistics provided by TAU in June last year, reported 1 073 murders and 1 813 attacks in the period from 1993 to 2009 -- an average of 0,2 murders a day."

<sup>144</sup> Anderson, D. (2005). Histories of the Hanged: *The Dirty War in Kenya & the End of Empire*. London: Weidenfeld & Nicolson. (p.4)

<sup>145</sup> *The Farmer At War*, Trevor Grundy and Bernard Miller, Modern Farming Publ., Salisbury 1979

3. In South Africa, between 1970 and 1994, in 24 years, while the ANC was "at war" with the white minority government, sixty white farmers were killed.

[76] The July 2003 *Report of the Committee of Enquiry into Farm Attacks*<sup>146</sup>, details:

The Committee also interviewed 15 ... state advocates in Bloemfontein, Capetown, Kimberley, Pietermaritzburg and Pretoria. They were unanimously of the view that .... the degree of violence and cruelty during farm attacks was exceedingly high. Most state advocates attributed this extreme violence to racial hatred.<sup>147</sup>

Features of specific farm attacks culled from NICOC and other security agency reports, such as utterances by attackers, gratuitous violence and the fact that the attackers did not steal anything, are cited in support of this [Land related intimidation, racism, hatred, revenge and politics] interpretation. There is also reference to perceived racial hatred stemming from the historic relationship between blacks and whites in South Africa, and a desire for retaliation for past injustices.<sup>148</sup>

In his book *Midlands*, Steinberg, while acknowledging that the motive in the majority of farm attacks appears to be robbery, supports the theory that the imperative to reclaim land lost through colonial dispossession is a key factor in some of the post-1994 attacks, which 'tamper with the boundary between acquisitive crime and racial hatred'. He talks of 'a racial frontier' and claims that the perpetrators of a farm attack did so 'to push the boundary back, a campaign their forebears had begun in the closing years of the nineteenth century and which their great-grandchildren believed was their destiny, as the generation to witness apartheid's demise, to finish'.<sup>149</sup>

[77] According to Johnny Steinberg, in his book *The Number*<sup>150</sup>, those who act on the ANC's cultural heritage of 'Kill Farmers', are accorded with automatic membership -- prison and street-cred status -- of the 27's gang. Put differently, if you adhere to gang-culture and in accordance with such gang culture, Kill a Farmer (Boer) in South Africa, then you are rewarded with automatic membership of the 27's gang.

[78] The 2080 farm murders have occurred in a country officially allegedly at peace, after having achieved alleged 'reconciliation', indicate that the "rainbow reconciled nation" is nothing but an illusion not reflected in evidentiary facts and reality on the ground. People who have forgiven each other, or are participating in such a conversation, collaborate to address and eliminate the root causes of their dispute, they don't murder, rape and torture those they allegedly forgave, in order to rob them; unless their definition for 'forgiveness' is 'murder, rape and torture'.

[79] When Archbishop Tutu said the Truth and Reconciliation Commission had failed<sup>151</sup> (perhaps because it was a 'get the big fish' vengeance commission, instead of a rainbow perspectives revolution of forgiveness consciousness commission?); was he referring to acts like that of Joseph Hlongwane, 22, when he brutally tortured and murdered his employers Alice, 76 and Helen, 57 Lotter, and the English media censored the incomprehensibly brutal murder and trial?<sup>152</sup>

## s. Zimbabwefication of South Africa: State's Strategic Collapse

Dr. Albert Schweitzer received the 1952 Nobel Peace Prize for his philosophy of "reverence for life", expressed in many ways, but most famously in founding and

<sup>146</sup> Great SA Land Scandal and Farm Attack Report: [PDF File: [www.scribd.com/document\\_collections/2333949](http://www.scribd.com/document_collections/2333949)]

<sup>147</sup> Farm Attack Report: Chapter 8: Investigating Officers and Prosecutors (p19)

<sup>148</sup> Farm Attack Report: Chapter 18: Conclusions and Recommendations (p 406)

<sup>149</sup> *Farm Attack Report*: Chapter 18: Conclusions and Recommendations (p 408-409)

<sup>150</sup> *The Number: One man's search for identity in the Cape underworld and prison gangs*, Jonny Steinberg, Jonathan ball, 2004

<sup>151</sup> *We've lost our pride - Tutu*, Murray La Vita, Die Burger/News24, 2010-05-05; *The Truth Commission's chickens come home to roost*, Business Day, 16 August 2007; *The Rainbow Nation: Dead and buried?*, David Bullard, Politicsweb, 28 April 2010; 10-04-27: *WR ANC is in Breach of TRC Social Contract: Open Letter to President Jacob Zuma, from Transvaal Agricultural Union (TAU)*, April 24 2010, Ben Marais, President TAU SA

<sup>152</sup> *Tortured farm women's gardener guilty*, Adriana Stuijt, Censorbugbear, 09 June 2010; *Bejaarde se gebed laaste woorde voor dood*, Tom de Wet, Volksblad, 2010-06-01; *Slagting van vroue beskryf*, by Corne van Zyl, Nuus 24, 2010-06-02; *Wreeddaardigheid van moorde blyk uit verslae*, Tom de Wet, Volksblad, 2010-06-03; *Allanridge-vroue glo oor geld vermoor*, Tom de Wet, Volksblad/Nuus 24, 2010-06-04; *Tuinier skuldig aan 2 se dood*, Corne van Zyl, Volksblad, 2010-06-09

sustaining the Lambaréné Hospital in Gabon, West Central Africa. However, **knowing** Africans intimately for decades, his wisdom about Africans is very similar to the wisdom from Africans about themselves, as reported in Dr. Gedaliah Braun in his book *Racism, Guilt, Self-Hatred and Self-Deceit: A Philosophers Hard Headed Look at the Dark Continent*. In his book *Africa, Wisdom of a Lifetime*, Dr. Schweitzer wrote:

I have given my life to try to alleviate the sufferings of Africa. There is something that all White men who have lived here like I must learn and know: that these individuals are a sub-race. They have neither the intellectual, mental, or emotional abilities to equate or share equally with White men in any functions of our civilization. I have given my life to try to bring unto them the advantages which our civilization must offer, but I have become well aware that we must retain this status: White the superior, and they the inferior. For whenever a white man seeks to live among them as equals, they will either destroy or devour him. And they will destroy all of his work, and so for any existing relationship or for any benefit to his people, let White men, from anywhere in the world, who would come to help Africa remember that he must continually retain this status: you the master, and they the inferior children that you would help or teach. Never fraternize with them as equals. Never accept them as your social equals or they will devour you. . . .

The political and socio-economic reality in South Africa provides the evidence that the ANC elite's intentions were not to 'liberate' Africans in a conventional western sense of 'liberation', but to liberate Africans from white western concepts of governance, responsibility, rule of law, etc.; and to liberate the African elite to plunder the state, at the expense of the taxpayer and Poverty pimped poverty stricken voters?

### **Deaths in Police custody increase 25,725% in ANC's 'TRC Rainbow Democracy'**

**'Crime Against Humanity' Apartheid South Africa:**

**1963 - 1994: 75 Deaths in 31 Years = 2.4 Deaths per year**

Throughout the entire apartheid-era up to 75 people died in police-custody throughout the period between 1963 and 1994.<sup>153/154</sup>

The Anti-Apartheid organized worldwide protests against this 'crime against humanity'!

**'Rainbow Democracy' South Africa:**

**Jan - Nov 2010: 566 Deaths in 11 months = 617.4 Deaths per year**

Political parties yesterday called for a swift investigation into the deaths of 566 people at the hands of police in the current year. The call comes after the Independent Complaints Directorate (ICD) revealed yesterday that out of this overall national figure, 16 of those killed by police were innocent people. Many of the policemen involved have not even been suspended, let alone charged!<sup>155</sup>

The Anti-Apartheid movement celebrates 'TRC Rainbow democracy' and 'freedom'.

<sup>153</sup> The South African Police: Manager of Conflict or Party to the Conflict, Dr. Johan Olivier, Center for Study of Violence and Reconciliation [http://www.csvr.org.za/index.php?option=com\\_content&task=view&id=671&Itemid=200](http://www.csvr.org.za/index.php?option=com_content&task=view&id=671&Itemid=200)

<sup>154</sup> A Crime Against Humanity - Analysing the Repression of the Apartheid State, Edited by Max Coleman, a publication of the Human Rights Committee in South Africa: The Detention Weapon

See: <http://www.sahistory.org.za/pages/library-resources/online%20books/crime-humanity/detention%20weapon.htm>

<sup>155</sup> Parties urge probe into 566 deaths, Cnaan Mdletshe, Mhlaba Memela & Sibongile Mashaba, The Sowetan, 23 November 2010 <http://www.sowetanlive.co.za/news/2010/11/23/parties-urge-probe-into-566-deaths>

## **Viva: We have been liberated from Euro-Centric Apartheid Financial Responsibility; Now We are Free to Africanize -- Loot, Pillage and Plunder -- the Taxpayer Purse!**

- ❖ **R1bn tender for sale - Prisons boss paid R2M to rig bidding process**<sup>156</sup>, 18/11/2009: Suspended Correctional Services chief financial officer Patrick Gillingham lived a life of luxury, expensive cars and overseas trips financed by a company that won multimillion rand contracts from the department. The Bosasa group of companies - which has earned more than R1 billion in prisons contracts - allegedly bribed Gillingham with R2,1 million worth of cars, rugby tickets, an overseas trip, a new kitchen and house renovations.
- ❖ **Meltdown the Inevitable Result of ANC policies**<sup>157</sup>, 16/02/2010, David Klatzow, Cape Times: Dr Klatzow, a forensic scientist, describes the meltdown that is South Africa, how 'Nothing in all the world is more dangerous than sincere ignorance and conscientious stupidity', from the multi-million rand purchase of military aircraft, to sit and rust, cause no-one is qualified to fly them, to the insane racist affirmative action policies which rob the country of its skilled citizens, replacing them with ignorant and incompetent tokens.
- ❖ **Minister's firm got R68 million deal - DA**<sup>158</sup>, 18/03/2010, Finance 24: GNS Risk Advisory Services, a company in which Communications Minister Siphwe Nyanda had a 50% share, was allegedly unlawfully awarded a R67.8 million tender by the Gauteng roads and transport department, which was not publicly advertised.
- ❖ **Probe into R22 million spent on body to build morals**<sup>159</sup>, 18/03/2010, Nawaal Dreyer, IOL: President Jacob Zuma's, brainchild, the Moral Regeneration Movement, has little to show for the R22 million that was pumped into it by government so far. Its books have never been audited in its 7 year existence.
- ❖ **Keeping it in the Family: Zuma.Inc: The family's extensive business interests, Mail and Guardian Investigating Team**<sup>160</sup>, 19/03/2010: Of the 16 adults - wives, lovers and children - who can be linked to Zuma, 15 are in business, accounting, with Zuma, for 134 company directorships or memberships of close corporations. One four of these appear to be Section 21 "not for profit" companies. At least 83 companies (62%) have been registered in the post Polokwane period when Zuma's political future was secured.
- ❖ **Zuma's legal bill costs R9,6 million**<sup>161</sup>, 01/04/2010: Caiphus Kgosana, IOL: Pres. Zuma's legal fees inexplicably shot up from R5 million to R 9,6 million.
- ❖ **28 KZN officials to face criminal [corruption] charges [R50 Million missing, R700 Million embezzled]**<sup>162</sup>, 14/04/2010, IOL: 28 KZN officials to face charges for more than R 50 million that was embezzled by municipal officials; while the department is further investigating 25 cases of fraud and corruption involving more than R 700 million.
- ❖ **ANC needs corruption to survive - Zille**<sup>163</sup>, 16/04/2010, IOL: President Zuma continues to benefit from corrupt relationships, which paralyse the President, who "needs corruption to survive", which is turning South Africa into a "criminal state". President Zuma's lifestyle was way too lavish to be affordable on his presidential income, not to mention the companies his families are involved in, which benefit from state contracts.
- ❖ **New R18m house for Chief Justice**<sup>164</sup>, 16/04/2010, Lizel Steenkamp, Beeld: Taxpayers had to shell out R 18 million for Chief Justice Sandile Ngcobo's luxury house in Sandhurst, Johannesburg, while the R9.2 million house in Houghton Estate where former Chief Justice Pius Langa lived, stands empty. The new R18 million house, Villa Rosa, was purchased for R 18 million from the Oliver Tambo family trust, "to accommodate the Chief Justice."

<sup>156</sup> <http://www.sowetan.co.za/News/Article.aspx?id=1089234>

<sup>157</sup> [http://www.ocnus.net/artman2/publish/Africa\\_8/Meltdown-the-Inevitable-Result-of-ANC-policies.shtml](http://www.ocnus.net/artman2/publish/Africa_8/Meltdown-the-Inevitable-Result-of-ANC-policies.shtml)

<sup>158</sup> [http://www.fin24.com/articles/default/display\\_print\\_article.aspx?ArticleId=1518-1786\\_2576701&Type=News](http://www.fin24.com/articles/default/display_print_article.aspx?ArticleId=1518-1786_2576701&Type=News)

<sup>159</sup> [http://www.iol.co.za/general/news/newsprint.php?art\\_id=vn20100318043440560C909341&sf=](http://www.iol.co.za/general/news/newsprint.php?art_id=vn20100318043440560C909341&sf=)

<sup>160</sup> <http://www.mg.co.za/zumainc>

<sup>161</sup> [http://www.iol.co.za/general/news/newsprint.php?art\\_id=vn20100401042602242C143663&sf=](http://www.iol.co.za/general/news/newsprint.php?art_id=vn20100401042602242C143663&sf=)

<sup>162</sup> [http://www.iol.co.za/general/news/newsprint.php?art\\_id=nw20100414153009732C114849&sf=](http://www.iol.co.za/general/news/newsprint.php?art_id=nw20100414153009732C114849&sf=)

<sup>163</sup> [http://www.iol.co.za/general/news/newsprint.php?art\\_id=nw20100416131727619C681872&sf=](http://www.iol.co.za/general/news/newsprint.php?art_id=nw20100416131727619C681872&sf=)

<sup>164</sup> <http://www.news24.com/printArticle.aspx?iframe&aid=0e984fe1-1085-42a0-84fa-c0f946e2085f&cid=1059>

- ❖ **Wasteful Expenditure: ANC spends R1.5-billion on itself**<sup>165</sup>, 09/04/2010: A year has passed since the Democratic Alliance (DA) first set up a Wasteful Expenditure Monitor to track wasteful and fruitless spending by the ANC administration. To date, ANC Ministers, Deputy Ministers and department entities, have spent close to R 1.5 billion on unnecessary items such as luxury cars, prolonged stays in five-star hotels, tickets to major sporting events, self-congratulatory advertising, and lavish parties at top-end restaurants.
- ❖ **579 civil servants probed**<sup>166</sup>, 21/04/2010, Caiphus Kgosana, IOL: More than 500 civil servants were investigated on allegations of corruption, but most were let off with a warning. Of the 579 charged, convicted and implicated, only one was dismissed.
- ❖ **1570 [officials] held for housing corruption**<sup>167</sup>, 21/04/2010, News 24: The investigation into the abuse of the low-income housing scheme has resulted in 1570 arrests and 1 189 convictions of government officials.
- ❖ **Corruption in ANC goes back at least 20 years**<sup>168</sup>, 25/04/2010, TimesLive: The ANC Liberation archives stored at Fort Hare University document how senior ANC members have been involved in fraud, theft of donor funding for at least 20 years. Nathan Marcus the party's former auditor and secretary of finance even reported some of the officials linked to corruption in New York, London, France, Denmark, Zambia, Sweden and Kenya. With no response from the ANC elite, or reports submitted to Nelson Mandela, and the party's refusal to investigate, he resigned.
- ❖ **ANC censor archives [after media reports of ANC historical corruption]**<sup>169</sup>, 30/04/2010, IOL: ANC blocked public access to its archives at Fort Hare University after media reports revealed alleged corruption in its ranks.
- ❖ **DA slams ANC for fielding convict in by-election**<sup>170</sup>, 04/05/2010, TimesLive, DA raised alarm about ANC who put forward a convicted hijacker and armed robber as their candidate in Kooftshoek by-election in Kwa-Zulu Natal. Former policeman Dumerweni Ndlovu, 41, was dismissed from police in 1999 after a court convicted him of theft, hijacking, armed robbery and car theft, and sentenced him to four years imprisonment.
- ❖ **SARS insiders helped fraudsters**<sup>171</sup>, 04/06/2010: Sunday Times investigation uncovers details of how a syndicate infiltrated the SA Revenue Service, the Companies and Intellectual Property Rights Office and the Department of Home Affairs to commit fraud on a massive scale. Investigators believe a Pakistani syndicate with alleged terror links has looted hundreds of millions of rands from state and private sector coffers, sending some cash to foreign accounts to fund lavish lifestyles in South Africa.
- ❖ **The Hijacking of the State**<sup>172</sup>, 04/06/2010: Today we publish the results of a special investigation into how organised crime syndicates are hijacking the state by infiltrating key strategic entities to steal hundreds of millions of rands.
- ❖ **How to Register a Fake Firm - Fast**<sup>173</sup>, 04/06/2010: Midian Hlabano's name popped up in a forensic report on massive fraud at Cipro. As an accounting officer, he was flagged by investigators for having registered 94000 enterprises, holding 238 versions of his identity, and using the member numbers of at least six recognised accounting bodies.
- ❖ **Hijacking of CIPRO scares banks**<sup>174</sup>, 04/06/2010: Investigators said next month's trial of Pakistani syndicate members accused of using Cipro to create cloned companies to steal millions in tax refunds was the tip of the iceberg. Companies the syndicate registered included SBC International Management Services, Sun Microsystems and AllPay Western Cape, a subsidiary of Absa.
- ❖ **State-Owned Mines Loses R275M**<sup>175</sup>, 30/09/2010: Annual report of state-owned mine Alexkor shows state-owned mine has shed jobs for fifth successive year, while accumulated losses now

<sup>165</sup> <http://www.timeslive.co.za/incoming/article552131.ece/Wasteful-Expenditure--ANC-spends-R1.5-billion-on-itself>

<sup>166</sup> [http://www.iol.co.za/general/news/newsprint.php?art\\_id=vn20100421110909797C932716&sf=](http://www.iol.co.za/general/news/newsprint.php?art_id=vn20100421110909797C932716&sf=)

<sup>167</sup> <http://www.news24.com/printArticle.aspx?iframe&aid=16637ac5-ad46-4ac6-9b31-bffab156f771&cid=1057>

<sup>168</sup> <http://www.timeslive.co.za/sundaytimes/article418960.ece/Corruption-in-ANC-goes--back-at-least-20--years?service=print>

<sup>169</sup> [http://www.iol.co.za/general/news/newsprint.php?art\\_id=vn20100430044243626C298833&sf=](http://www.iol.co.za/general/news/newsprint.php?art_id=vn20100430044243626C298833&sf=)

<sup>170</sup> <http://www.timeslive.co.za/local/article432826.ece/DA-slams-ANC-for-fielding-convict-in-by-election?service=print>

<sup>171</sup> <http://www.timeslive.co.za/sundaytimes/article532122.ece/SARS-insiders-helped-fraudsters>

<sup>172</sup> <http://www.timeslive.co.za/sundaytimes/article532122.ece/SARS-insiders-helped-fraudsters>

<sup>173</sup> <http://www.timeslive.co.za/sundaytimes/article532124.ece/How-to-register-a-fake-firm---fast>

<sup>174</sup> <http://www.timeslive.co.za/sundaytimes/article532123.ece/Hijacking-of-Cipro-scares-banks>

<sup>175</sup> <http://da.org.za/newsroom.htm?action=view-news-item&id=8743>

stand at R275 million. Independent auditor's report raises 'significant doubt' about Alexkor's ability to continue to exist, without urgent steps being taken

- ❖ **Increased Financial Misconduct - PSC: 78% cost increase, 1/10 offenders dismissed**<sup>176</sup>, 23/09/10: The Public Service Commission (PSC) has revealed in a report that was tabled yesterday that the cost of financial misconduct in the public service increased by 78% in just one year, from R21.7 million in 2007/08 to over R100 million in 2008/09.
- ❖ **PRASA's R1-Billion losses**<sup>177</sup>, 01/10/2010: The Democratic Alliance (DA) notes with concern that the Passenger Rail Agency of South Africa (PRASA) posted a loss of R1.2 billion in the 2009/10 financial year as indicated in their annual report tabled today.
- ❖ **Presidency writes off R5.8 m**<sup>178</sup>, 05/10/2010: Johannesburg - The presidency has lost office furniture and computer equipment worth R5.8-million in seven years and incurred irregular expenditure of R939 000.
- ❖ **Vrystaat: 100+ plase vou (Free State: 100 + farms collapse)**<sup>179</sup>, Lizel Vercueil, News 24, 07/10/2010: Altogether 100 farms in the Orange Free State, that were purchased for land transformation are now lying unproductive.
- ❖ **R10.5bn in grants goes missing**<sup>180</sup>, 12/10/2010: The SA Social Security Agency, set up by the government to distribute billions of rands in social grants, has failed to explain how, and to whom, it paid R10.5-billion in grants in the past financial year.
- ❖ **R44 Billion disappears**<sup>181</sup>, 14/10/2010: Three of the country's provincial education departments cannot explain what they did with more than R44-billion allocated to them in the past financial year.
- ❖ **Communications dept in 'disarray'**<sup>182</sup>, 14/10/2010: The communications department has been in "virtual disarray" for the "better part" of the current financial year, Parliament's portfolio committee on communication says.
- ❖ **Defence reports R1bn: irregular spending**<sup>183</sup>, 07/10/2010: The Department of Defence's annual report shows irregular expenditure of nearly R1-billion, almost half of it due to salary adjustments that were not approved through the proper channels.
- ❖ **Flashy Zuma fails to pay workers**<sup>184</sup>, 17/10/2010: Pres. Jacob Zuma's high-flying nephew Khulubuse Zuma drives some of the world's most desirable cars - Bentley, Rolls-Royce and Mercedes-Benz - but has not paid his workers for eight months.
- ❖ **State of public service a 'disgrace'**<sup>185</sup>, 24/10/2010: The quality of government services rendered to the people is a national disgrace, according to thousands of complaints addressed to the Office of the Public Protector. The 16 136 complaints received by the watchdog this year cover a wide spectrum, ranging from the inappropriate conduct of officials to corruption, abuse of power and wastage of public funds. In an interview with City Press, Public Protector Thuli Madonsela said: "We are bleeding billions through corruption in the tender system and through contracts that don't go on tender."
- ❖ **Arms Deal: DA submits Access to Information Requests to Hawks**<sup>186</sup>, 24/10/2010: The Democratic Alliance (DA) has submitted access to information requests for all documents relating to the arms deal in the possession of the Directorate of Priority Crime Investigation (Hawks) & the National Prosecuting Auth. (NPA).
- ❖ **BEE fronting disclosure: review**<sup>187</sup>, 28/10/2010: The question on whether to disclose black economic empowerment fronting practices has received mixed reviews from a wide sector of industry players.

<sup>176</sup> <http://da.org.za/newsroom.htm?action=view-news-item&id=8730>

<sup>177</sup> <http://da.org.za/newsroom.htm?action=view-news-item&id=8750>

<sup>178</sup> <http://www.iol.co.za/news/politics/presidency-writes-off-r5-8m-1.683655>

<sup>179</sup> <http://www.nuus24.com/Suid-Afrika/Nuus/Meer-as-100-plase-in-Vrystaat-vou-20101007>

<sup>180</sup> <http://www.timeslive.co.za/business/article703992.ece/R10.5bn-in-grants-goes-missing>

<sup>181</sup> <http://www.timeslive.co.za/local/article705988.ece/R44bn-disappears>

<sup>182</sup> <http://www.news24.com/SouthAfrica/Politics/Communications-dept-in-disarray-20101013>

<sup>183</sup> <http://www.polity.org.za/article/defence-reports-r1-billion-in-irregular-spending-2010-10-07>

<sup>184</sup> <http://www.timeslive.co.za/sundaytimes/article710851.ece/Big-wheeling-Zuma-fails-to-pay-workers>

<sup>185</sup> <http://www.citypress.co.za/SouthAfrica/News/State-of-public-service-a-disgrace-20101024>

<sup>186</sup> <http://da.org.za/newsroom.htm?action=view-news-item&id=8839>

<sup>187</sup> <http://www.fin24.com/Business/BEE-fronting-disclosure-gets-mixed-review-20101028>

- ❖ **Acting Speaker refuses snap debate on closing of arms deal investigation**<sup>188</sup>, 28/10/2010: The Democratic Alliance (DA) believes that the decision by Nomaindia Mfeketo, Acting Speaker of the National Assembly, to refuse to allow a snap debate on the closure of the arms deal investigation is a clear attempt to protect the ruling party from political fallout and smother public debate about the biggest corruption scandal in the history of South Africa.
- ❖ **Damning Corruption Report**<sup>189</sup>, 29/10/2010: State departments failed to respond to 90% of government corruption cases reported by the public on hotlines during the past financial year, according to the Public Service Commission's (PSC) 2010 report on the state of the public service. The report, points to a twelvefold rise in fruitless and wasteful expenditure by the government in 2008/09 compared with the previous year -- from R2,8-million to R35,2-million.
- ❖ **'Robert asked me to pay R100K to Telkom executive'**<sup>190/191</sup>, 05/11/2010: Businessman Robert Gumede's ex-wife made a payment of R100,000 to a senior Telkom executive, 10 months before Telkom extended his company's multi-million IT tender - M & G.
- ❖ **Admit SA in state of decline, DA**<sup>192</sup>, 05/11/2010: The government needed to pull its head out of the sand and acknowledge that international surveys showed SA was in decline when measured against key indicators - Democratic Alliance.
- ❖ **Denialism, Delusion & Non-Delivery**<sup>193</sup>, 05/11/2010: It is dawning on SA that there are two very separate and distinct mindsets at work in the country. Newspaper columns and letter pages, as well as talk shows and phone-ins, are replete with what "should be done" and "why is this not done?" and the now over-used word "unbelievable", from citizens aghast at the unfathomable behaviour of the ruling classes.
- ❖ **Who's who in R112m tender case**<sup>194</sup>, 05/11/2010: A politician, a business magnate and his sidekick, current and former prov. officials, two engineers and a former scrub-nurse. 10 people facing charges of corruption, fraud, money laundering.
- ❖ **UK Audit firm - new arms deal probe**<sup>195</sup>, 07/11/2010: The Accountancy and Actuarial Discipline Board (AADB) is to investigate KPMG, which advised BAE Systems on offshore companies that were used to pay - R1 billion -- "commissions" to influence the awarding of lucrative contracts in SA's R47.4-billion arms deal.
- ❖ **SA has the worlds largest cabinet**<sup>196</sup>, 07/11/2010: Adriana Stuijt, Censorbugbear: South Africa's recently enlarged cabinet is among the world's largest in relation to the size of its population. It now has 68 Ministers and Deputies for 47-million residents - compared to the USA's 15 Ministers for 300-million people or Nigeria's 38 Ministers for 150-million people. Each Cabinet Minister earns at least R1-million annually, the deputies about R800,000, not including the many luxury perks of the office, such as free hotel accommodation, luxurious chauffeur-driven, armoured limousines which often travel in high-speed convoys with blazing blue lights even through residential areas; free travel and an army of domestic staffers, VIP-protection guards and cops to look after them and their extended families: moreover, it also costs taxpayers at least R1,07-billion a year more to protect them all, they even hire security guards to protect the cops.
- ❖ **Wanted man's R500m ANC deal**<sup>197</sup>, 13/11/2010: Nelson Mandela's fugitive son-in-law has landed a R500-million coalmining deal with the ANC's investment front, Chancellor House - which already benefits from Eskom's massive R385-billion expansion programme.
- ❖ **The shocking truth about 'Doctor' Phil**<sup>198</sup>, TimesLive, 14/11/2010: Stephan Hofstatter & Mzilikazi Wa Afrika: Axed Land Bank boss failed matric and lied about his Ph.D., to land a string of government jobs and rake in millions in earnings. Until last month, he was the CEO of state owned Limpopo Development Corporation on a salary of 1.4 million a year.

<sup>188</sup> <http://da.org.za/newsroom.htm?action=view-news-item&id=8855>

<sup>189</sup> <http://www.mg.co.za/article/2010-10-29-damning-corruption-report>

<sup>190</sup> <http://www.iol.co.za/gumede-s-ex-paid-telkom-executive-r100k-1.722364>

<sup>191</sup> <http://www.mg.co.za/article/2010-11-05-robert-asked-me-to-pay-r100k-telkom-executive>

<sup>192</sup> <http://www.businessday.co.za/articles/Content.aspx?id=125931>

<sup>193</sup> [http://www.tlu.co.za/index.php?option=com\\_content&view=article&id=163:denialism-self-delusion-and-the-non-delivery-factor&catid=36:jongste-nuus](http://www.tlu.co.za/index.php?option=com_content&view=article&id=163:denialism-self-delusion-and-the-non-delivery-factor&catid=36:jongste-nuus)

<sup>194</sup> <http://www.iol.co.za/who-s-who-in-r112m-tender-case-1.722368>

<sup>195</sup> <http://www.timeslive.co.za/sundaytimes/article748731.ece/UK-Audit-firm-launches-new-arms-deal-probe---R1---billion-in-bribes>

<sup>196</sup> <http://censorbugbear-reports.blogspot.com/2010/11/safrica-has-worlds-largest-cabinet.html>

<sup>197</sup> <http://www.timeslive.co.za/sundaytimes/article761427.ece/Wanted-mans-R500m-ANC-deal>

<sup>198</sup> <http://www.timeslive.co.za/sundaytimes/article761460.ece/The-shocking-truth-about-Doctor-Phil>

- ❖ **Departement verloor R86 miljoen oor rente (Dept. loses R86 million over interest)**<sup>199</sup>, Florida Edwards, Beeld, 14/11/2010: Gauteng Dept. of Health accounts are in chaos. It lost R86 million over past year, for failing to add interest to patients accounts. Patient files don't include accurate information, or omit services rendered, ID numbers and some patients have taken their files home.
- ❖ **Room Service Roy's suite life at top hotel**<sup>200</sup>, 21/11/2010, Sibusiso Ngalwa, Sunday Times: Newly appointed Minister of Communications Roy Padayachie lived in a five star Sheraton hotel, several days a week for four years at cost of R5,000 a night, a few 100 metres from his official residence, which he deemed not good enough. Total cost to taxpayers an estimated R2 million, excluding his room service bill.
- ❖ **Debt-ridden Tshwane is 'sinking'**<sup>201</sup>, 25/11/2010, Fin 24: With R4.1bn in unsecured loans that need to be paid together with a R419m overdraft and the R4bn it is owed by residents in unpaid rates and services, the Tshwane Metro Municipality is "sinking financially", the DA said on Thursday. Professor Hein Redelinghuis, the DA's representative on the Finance Portfolio of the Tshwane Council, said: "We are so deeply in debt that we are sinking financially."
- ❖ **Embattled official gets R2.3million**<sup>202</sup>, 25/11/2010, News 24: The Tshwane Metro's suspended municipal manager will be paid R2.3m and the municipality will not continue to investigate allegations of mismanagement and maladministration against him, newly-appointed Mayor Kgosientso Ramokgopa announced on Thursday.
- ❖ **MEC splurges a cool R15million on probes to axe employee**<sup>203</sup>, 28/11/2010, Piet Rampedi, City Press: Limpopo health and social development Miriam Segabutla spent R15 million of taxpayers money to hire Tsepo Technology and Trispen Solutions (a company owned by a family friend, her daughters 'uncle'), to conduct two investigations, for R8.8 million and R 7.5 million, to probe former departmental spokesperson, Phuti Seloba, for alleged procurement negligence, wasteful expenditure and dereliction of duty, among others, relating to a R74 million contract for the supply of light switches for hospitals in Limpopo. The tenders for the probes were never advertised and were given to Segabutla's associates.
- ❖ **How matric results get manipulated**<sup>204</sup>, 19/01/2011, Nick Taylor, Politicsweb: The obsession with the matric pass rate by both the Department of Basic Education and the public is not only misleading but encourages what economists call 'gaming the system'. Widespread gaming led to large increases in the pass rate in the years 1999-2003. To give an example: principal A enrolls 10 candidates and 5 pass, giving a pass rate of 50%; principal B holds back her risky candidates, enrolling only 7 and 4 pass, giving a pass rate of 57%. Although B is praised for the higher pass rate, she enrolled and passed fewer candidates.
- ❖ **R4 billion wasted - and that's official**<sup>205</sup>, 21/01/2011, Lynley Donnelly, Mail and Guardian: Government departments wasted more than R4-billion in irregular and fruitless payments in 2009-2010, the auditor general has found. Most failures of compliance related to procurement and supply chain management, resulting in irregular and wasteful and fruitless expenditure. In the departments audited unauthorised expenditure amounted to R362,4-million, irregular expenditure amounted to R3,9-billion and fruitless or wasteful expenditure amounted to R143,6-million. Seven departments incurred material losses and impairment of assets totalling R109,7-million, according to the report. The most significant of these was in the department of rural development and land reform, where fraud resulted in losses of R53,3--million. The report found that misspent funds were frequently the result of weak supply chain management. More than half of all irregular spending was caused by a failure to comply with supply chain management laws. Violations included government employees or their family and friends having an interest in suppliers to the state or state entities, deviation from bidding processes without approval or justification and the award of contracts to suppliers who did not always score best in the bidding process.

<sup>199</sup> <http://www.beeld.com/Suid-Afrika/Nuus/Departement-verloor-R86-miljoen-oor-rente-20101114>

<sup>200</sup> <http://www.timeslive.co.za/sundaytimes/article773937.ece/Room-Service-Roys-suite-life-at-top-hotel>

<sup>201</sup> <http://www.fin24.com/Economy/Debt-ridden-Tshwane-is-sinking-20101125>

<sup>202</sup> <http://www.news24.com/SouthAfrica/Politics/Embattled-official-gets-R23m-pay-off-20101125>

<sup>203</sup> <http://www.citypress.co.za/Politics/News/MEC-splurges-a-cool-R15m-on-probes-to-axe-employee-20101128#>

<sup>204</sup> <http://www.politicsweb.co.za/politicsweb/view/politicsweb/en/page71619?oid=218008&sn=Marketingweb+detail>

<sup>205</sup> <http://www.mg.co.za/article/2011-01-21-r4billion-wasted-and-thats-official>

- ❖ **CIPRO: The Company Hijackings Continue**<sup>206</sup>, 21/01/2010, James Myburgh, Politicsweb: Three more companies were hit by company hijackers late last year. Remag, Ntiro Technologies and News Café Rivonia all had their directors fraudulently resigned and replaced through the Companies and Intellectual Property Office (CIPRO) database. All three companies only became aware of the deregistration of their legitimate directors in the past few days. Along with Coca-Cola Africa (see here) and MJS Trading this brings to five the companies which had directors fraudulently deregistered after CIPRO introduced new controls in October last year. Two other cases of company hijacking from the middle of last year have also come to light, that of Johnson Crane Hire and Zader Investments SPV 2. This brings the number of confirmed cases of company hijacking in 2010 to forty (this number excludes the Kalahari Resources and Sithemba Chrome cases).

## **Viva! We Have been Liberated from Responsibility of Euro-Centric Apartheid Maintenance of Infrastructure: Now we are Free to Africanize South Africa's Municipalities, and Resources into the Gutter!**

- ❖ **Rot in ANC municipalities: Five case studies of cronyism, corruption and ineptitude - report**<sup>207</sup>: Municipalities around the country are in crisis. National government has declared that 136 out of 284 municipalities are unable to fulfil their basic functions. A major problem facing many municipalities is the small revenue base in the poorer areas. This is largely a structural problem that cannot be blamed on councillors and municipal officials. However, all efforts to overcome this stumbling block are being undermined by three key factors that are wholly avoidable: corruption, financial mismanagement and the appointment of senior officials solely on the basis of political connectivity and/or employment equity considerations. Municipal Managers tend to be under qualified, overpaid and consequently do not perform.
- ❖ **Suspended water researcher warns**<sup>208</sup>, 26/11/2008: The suspension of a senior researcher by the Council for Scientific and Industrial Research (CSIR) has not stopped him from speaking out. Dr Anthony Turton's keynote presentation A Clean South Africa<sup>209</sup> was due to be delivered at the CSIR's Science Real and Relevant conference in Pretoria last week, but he was instead charged with insubordination and bringing the council into disrepute. In his presentation, Turton was to have warned that the country could be headed for a crisis in the water sector, which could fan social instability.
- ❖ **Sewage plants non-functional**<sup>210</sup>, 29/04/2010: The shocking state of South Africa's sewage plants, which treat billions of litres of waste water each day, was revealed in the long-awaited Green Drop Report officially released by Water Affairs Minister Buyelwa Sonjica on Thursday. Among its findings are that "the bulk of the plants can be described as poor to non-functional". According to the document - which includes a "first order assessment" of municipal treatment plants, conducted between August 2008 and July last year - close to half (403) of the 852 waste water treatment plants around the country were not in a state to actually be assessed. Of the 449 that were, only 203 scored "better than 50% in measurement against the stringent criteria set". A scant 32 treatment plants - about 3.8% of the total - received so-called Green Drop status, which is broadly equivalent to them complying with international standards.
- ❖ **R13 Billion wasted [by municipalities] in SA**<sup>211</sup>, 28/06/2010, Quinton Mtyala, IOL: Western Cape came out tops in Auditor General's reports of municipalities. Of the R13 billion wasted by municipalities, R5 bn of material losses was among 65 municipalities, R2,4 bn was unauthorized expenditure in 82 municipalities, R 117.4 million by 92 municipalities was fruitless and wasteful expenditure, R2.3 billion was irregular expenditure.

<sup>206</sup> <http://www.politicsweb.co.za/politicsweb/view/politicsweb/en/page71619?oid=218169&sn=Marketingweb+detail>

<sup>207</sup> [http://www.da.org.za/docs/633/5%20worst%20municipalities\\_document.pdf](http://www.da.org.za/docs/633/5%20worst%20municipalities_document.pdf)

<sup>208</sup> <http://www.mg.co.za/article/2008-11-26-suspended-water-researcher-speaks-out>

<sup>209</sup> <http://www.environment.co.za/documents/water/KeynoteAddressCSIR2008.pdf>

<sup>210</sup> <http://www.news24.com/SouthAfrica/News/Sewage-plants-non-functional-20100429>

<sup>211</sup> [http://www.iol.co.za/general/news/newsprint.php?art\\_id=vn20100628045751234C278958&sf=](http://www.iol.co.za/general/news/newsprint.php?art_id=vn20100628045751234C278958&sf=)

- ❖ **Cash crisis: Pmb faces bankruptcy**<sup>212</sup>, 16/08/2010: The municipality that controls Pietermaritzburg has R4.8-million in the bank. It needs R200-million a month to function properly. Two weeks ago, the Msunduzi municipality announced that it only had enough cash to operate for three days.
- ❖ **Sh\*t will not be made public: gov**<sup>213</sup>, 15/09/2010: Information on hundreds of dysfunctional sewage treatment plants will not be made public, the government said.
- ❖ **Water Brd: Debt grows R400M in '08**<sup>214</sup>, 17/09/2010: The debt owed by municipalities to water boards continues to grow. The Minister of Water and Environmental Affairs has revealed in the reply to a DA parliamentary question that R1.56bn is now owed to water boards.
- ❖ **The Cost of Greed**<sup>215</sup>, 20/09/2010: Many of our municipalities are swamped with debt, essential services have broken down and corruption has become entrenched....Recently the Nelson Mandela Bay municipality of Port Elizabeth sounded the alarm on deepening debt - while a visit to Pietermaritzburg this week revealed how municipal management had gone so very wrong. [...] Greed, ineptitude and nepotism have sucked the coffers dry in many municipalities. Officials have been able to get away with it for years....and more have jumped on the gravy train recently.
- ❖ **Potholes: R70 Million to fix N14**<sup>216</sup>, 10/10/2010: A reply to a Democratic Alliance (DA) parliamentary question has revealed that repair work on a sinkhole on a section of the N14 between Krugersdorp and Ventersdorp will cost an estimated R70 million.
- ❖ **AA: roads in shocking state**<sup>217</sup>, 15/10/2010: The Automobile Association has warned that the country's roads are in danger of becoming irreparable.
- ❖ **R98m hostel debt written-off**<sup>218</sup>, 18/10/2010: The ANC has congratulated the eThekweni Municipality for writing-off R98m in rent arrears at nine hostels in the area.
- ❖ **SA 'drowning in sewage**<sup>219</sup>, 19/10/2010: The Free State health department should investigate reports of up to 1 000 incidents of diarrhoea in the Moqhaka Local Municipality (Kroonstad), the Democratic Alliance said on Tuesday.
- ❖ **Moqhaka Munic. Facing bankruptcy**<sup>220</sup>, 19/10/2010: The Moqhaka Local Municipality in Kroonstad is facing bankruptcy. According to VF+ leader, Abrie Oosthuizen, the municipality had to pay Eskom around R6 million to prevent its power supply from being cut. He says the municipality owes Eskom around R32 million.
- ❖ **Eskom defends R2bn Soweto write off**<sup>221</sup>, 26/10/2010: Eskom has defended its decision to write off R2 billion lost through copper theft, damage to infrastructure, and debt in Soweto.
- ❖ **Electricity Cut-offs for 8 OFS towns**<sup>222</sup>, 27/10/2010: The Democratic Alliance (DA) has written to the Public Protector over a new development that eight towns in the Free State face electricity disconnection on 23 November 2010, as a consequence of the failure of ANC municipalities to pay their bills. The disconnections will affect the towns of Kroonstad, Viljoenskroon, Steynsrus, Parys, Vredefort, Heilbron, Koppies and Edenville.
- ❖ **32 Leakages in Pipe of 20km**<sup>223</sup>, 27/10/2010: Residents are complaining that raw sewage is flowing over roads and into wetlands that 12km further flows into the Harts River. They say there is a permanent unbearable stench. The electricity is also a problem. About half of the street lights in town do not work and never get repaired. Trees around electricity supplies are not trimmed which leads to short circuits and black-outs. It is so bad that the people of Koster and Swartruggens have not had water for the last four weeks and if, then only in the evening.

<sup>212</sup> <http://www.timeslive.co.za/local/article606209.ece/Cash-crisis-in-KZN-capital>

<sup>213</sup> <http://www.timeslive.co.za/local/article660529.ece/Sh-t-will-not-be-made-public--government>

<sup>214</sup> <http://da.org.za/newsroom.htm?action=view-news-item&id=8717>

<sup>215</sup> <http://www.moneyweb.co.za/mw/view/mw/en/page497784?oid=506727&sn=2009+Detail>

<sup>216</sup> <http://da.org.za/newsroom.htm?action=view-news-item&id=8778>

<sup>217</sup> <http://www.iol.co.za/aa-roads-in-shocking-state-1.686335>

<sup>218</sup> <http://www.news24.com/SouthAfrica/Politics/R98m-hostel-debt-written-off-20101018>

<sup>219</sup> <http://www.news24.com/SouthAfrica/Politics/SA-drowning-in-sewage-20101019>

<sup>220</sup> <http://www.ofm.co.za/>

<sup>221</sup> <http://www.businessday.co.za/articles/Content.aspx?id=124927>

<sup>222</sup> <http://da.org.za/newsroom.htm?action=view-news-item&id=8852>

<sup>223</sup> <http://www.beeld.com/Suid-Afrika/Nuus/32-lekkasies-in-pyp-van-20-km-20101027>

- ❖ **Study shows consequences of SA's water crisis**<sup>224</sup>, 15/11/2010: TimesLive: A UASA economic impact study on impact of SA's water crisis predicts decrease of disposable income, hike in government spending, thousands of job losses.
- ❖ **Bejaarde wil hof toe oor vuil water (Pensioner going to court over dirty water)**<sup>225</sup>, Johan Brits, Volksblad, 15/11/2010: Pensioner and former water-purification expert, Mr. Willem Cooks of Parys is suing the local ANC-run municipality over the dirty water. He fears for the health of residents as the dysfunctional sewerage plant causes dangerous pollution in the drinking water with the toxic disease causing Escherichia coli.
- ❖ **Fix our pipes, say Umthatha residents**<sup>226</sup>, Daily Dispatch, 17/11/2010: Residents are fed up with authorities failing to fix city's water infrastructure, where water has been flowing freely from burst pipe's for years.
- ❖ **Sewage polluting farmlands, farmers say**<sup>227</sup>, Susan de Villiers, Beeld, 17/11/2010: Johan Bester, a farmer from Ventersdorp has laid a charge of sewage dumping against the Municipality. The water is so polluted that suppliers will no longer be able to accept farmers products. Towns two sewage pumps not working, so cannot be pumped to the treatment plant, forms dams and seeps into the Schoonspruit, which is a main source for farmland irrigation.
- ❖ **R58 million for 0 houses, and not one cent recovered - Jack Bloom**<sup>228</sup>, 25/11/2010, Politicsweb: In March 2007, then premier Mbhazima Shilowa promised legal action to recover R58 million from Bahlodi Construction Consortium which failed to build a single house in Evaton. But not a single cent has been recovered so far as the Gauteng Housing Department has switched to arbitration instead of court action against this company. Bahlodi has high-level political friends. Its CEO Aziz Kara is a controversial figure who was banned from soccer activities for 10 years because of a bribery scandal. The contract was first awarded in 2004. Not one single official has been disciplined.
- ❖ **Water pollution: 79% of Blue Scorpion posts unfilled at regional level**<sup>229</sup>, 25/11/2010, Gareth Morgan, Shadow Minister of Water and Environmental Affairs, Democratic Alliance: The growing pollution of rivers and dams only going to get worse, unless Dept. of Water significantly ramps up its ability to act against polluters. The so-called Blue Scorpions, who are responsible for enforcing the National Water act, have a vacancy rate of 79% across their regional offices, while at national level it is 36%.
- ❖ **Gifwater: Diere vrek van dors (Poisonwater: Animals dying of thirst)**<sup>230</sup>, 25/11/2010, Elise Tempelhoff, Beeld: Small animals in the Kruger National Park are dying in their dozens from thirst, because water in the Tweelopies stream is poisonous, as a result of contaminated water flowing from mines in the West Rand into the stream. The animals refuse to drink it and are dying of thirst, says Mr. Stefan de Toit, Environment specialist for the Mogale City Municipality.
- ❖ **Plakkery styg 1000% sedert 1994 (Squatter camps increase by 1000% since 1994)**<sup>231</sup>, Lizel Steenkamp, Nuus 24: squatter camps have increased by 1000% since 1994, greatly as a result of court decisions decided in favour of squatters, said Min. of Housing, Mr. Tokyo Sexwale. There are currently 2700 squatter camps nationally.
- ❖ **Vaal river water crisis looms**<sup>232</sup>, 21/12/2010, Siphon Masondo, TimesLive: A water time-bomb is ticking for millions of Vaal River users, due to acidic seepage from waste of abandoned mines.
- ❖ **Millions lost because ANC can't run a ferry**<sup>233</sup>, 19/01/2011, DA, Annelie Lotriet, Shadow Minister of Arts and Culture: A reply to a Democratic Alliance (DA) parliamentary question has revealed millions of rands have been lost as a result of the continual breakdown of the Sikhululekile ferry, which is used to transport tourists to Robben Island. The ferry is operated

<sup>224</sup> <http://www.timeslive.co.za/local/article763392.ece/Study-shows-consequences-of-SA-water-crisis>

<sup>225</sup> <http://www.volksblad.com/Suid-Afrika/Nuus/Bejaarde-wil-hof-toe-oor-vuil-water-20101115>

<sup>226</sup> <http://www.dispatch.co.za/article.aspx?id=449620>

<sup>227</sup> <http://www.news24.com/SouthAfrica/News/Sewage-polluting-farmlands-farmers-say-20101117>

<sup>228</sup> <http://www.politicsweb.co.za/politicsweb/view/politicsweb/en/page71619?oid=212900&sn=Marketingweb+detail>

<sup>229</sup> <http://www.da.org.za/newsroom.htm?action=view-news-item&id=8952>

<sup>230</sup> <http://www.beeld.com/Suid-Afrika/Nuus/Gifwater-Diere-vrek-van-dors-in-reservaat-20101125>

<sup>231</sup> <http://www.nuus24.com/Suid-Afrika/Nuus/Plakkery-neem-met-1000-toe-sedert-1994-20101125-2>

<sup>232</sup> <http://www.timeslive.co.za/thetimes/article825464.ece/Vaal-River-water-crisis-looms>

<sup>233</sup> <http://www.da.org.za/newsroom.htm?action=view-news-item&id=9053>

by the Robben Island Museum, an entity which falls under the National Department of Arts and Culture. The ferry was purchased by Robben Island's management for R26-million, despite warnings that it was not suited to inclement weather conditions.

- ❖ **Johannesburg billing fiasco: Metro starting to look like a failed city**<sup>234</sup>, 19-01-2011: DA: James Lorimer, Shadow Minister of Co-operative Governance and Traditional Affairs: After more than a year of initiating and implementing a new IT infrastructure named Phakama, the computerized billing system has virtually collapsed, creating chaos for ratepayers who receive faulty (inflated) bills or no bills at all. The city's finances are in disarray as it cannot determine its own income. Despite residents' outrage, city leadership appears clueless about how to solve the crisis.

**Viva! We have been liberated from Euro-Centric Apartheid Educational or Rule-of-Law Security and Judicial concepts; Now we are Free to Africanize Education and Justice; with more Looting, Raping, Robbing and Pillaging!  
Viva! Liberation from Responsibility, Education and Rule of Law!**

- ❖ **Cop gives uniforms to armed robbers**<sup>235</sup>, 13/05/2007; SAPA/IOL: Police constable arrested for supplying police uniforms for a planned robbery in Nelspruit.
- ❖ **Nel's lawyer questions manner of arrest**<sup>236</sup>/Nel arrest was an order 'from higher up'<sup>237</sup>, 10/01/2008, Cape Times/Cape Argus: Gerrie Nel, the head of Directorate of Special Operations (Scorpions) , who headed the corruption investigation against National Police Commissioner Jackie Selebi was arrested at his Pretoria home in front of his wife and children at about 9pm. It was later revealed that the arrest, by Captain Tsietsi Mano and Snr Supt. Ntebo (Jan) Mabula was 'on orders from higher up'. [Note: Mabula was recently appointed to head the Hawks in NW province and is in charge of the Eugene Terre'blanche murder investigation. See also **Two cops who arrested Nel were unfairly rewarded and promoted**<sup>238</sup>, Solidarity, 25/03/2008, and **Friends and Foes**<sup>239</sup>, 01/02/2008: Business Report: An overview of the friends and foes of Selebi, prior to his trial on corruption.]
- ❖ **668 Missing SAPS dockets in 2008-09; Minister cannot stay silent**<sup>240</sup>, 16/03/2009: There has been a 56% increase in the number of missing police dockets over the past year, the Democratic Alliance said on Sunday. In 2005 and 2006, 382 dockets were lost or stolen. This figure increased to 427 in 2007 and 2008 and in 2008 and 2009, 668 dockets went missing. The documents are used to record information that can be used for a prosecution. Only 6% (41 of the 668 cases), resulted in "disciplinary procedures" being taken against the police officers responsible.
- ❖ **DA reveals extent of SAPS crisis**<sup>241</sup>, 16/03/2009: Forensic Science Laboratories: Since June 2007, we have seen a 93.8% increase in backlogs countrywide - up from 6068 to 11758 backlogged samples in the most recent figures released by the Ministry. [...]In particular, it is alarming to note massive increases in the number of backlogs in chemistry samples (up 103 percent since June 2007), questioned documents (4618 percent) and scientific analysis (61 percent).
- ❖ **2 held for impersonating cops**<sup>242</sup>, 26/06/2009: Two men arrested - wearing Jhb Metropolitan Police Dept. uniforms - arrested for impersonating police officer & stolen vehicle.
- ❖ **'Polisie wou roof, kaap, moor (Police wanted to rob, hijack, murder)**<sup>243</sup>, 18/08/2009: News24: 2 NW police officers charged with murder, attempted murder, robbery and hijacking, after attempting to get a motorist to pay an illegal fine.

<sup>234</sup> <http://www.da.org.za/newsroom.htm?action=view-news-item&id=9052>

<sup>235</sup> <http://www.scribd.com/documents/26126043>

<sup>236</sup> [http://www.iol.co.za/general/news/newsprint.php?art\\_id=vn20080110040045553C308342&sf=](http://www.iol.co.za/general/news/newsprint.php?art_id=vn20080110040045553C308342&sf=)

<sup>237</sup> [http://www.iol.co.za/general/news/newsprint.php?art\\_id=vn20080110154657878C974650&sf=](http://www.iol.co.za/general/news/newsprint.php?art_id=vn20080110154657878C974650&sf=)

<sup>238</sup> <http://www.solidaritysa.co.za/Tuis/wmprint.php?ArtID=1524>

<sup>239</sup> <http://www.busrep.co.za/index.php?fArticleId=4222219>

<sup>240</sup> <http://www.mg.co.za/article/2009-03-16-missing-dockets-the-minister-cannot-stay-silent>

<sup>241</sup> <http://www.eyecrime.co.za/?q=node/512>

<sup>242</sup> <http://www.scribd.com/documents/25718729>

<sup>243</sup> <http://www.scribd.com/documents/26063690>

- ❖ **500 Polisieledede skuldig (500 Police Officers Guilty)**<sup>244</sup>, 08/09/2009: News24: More than 500 police officers were found guilty of among others murder, rape, assault, robbery and corruption. 38 for murder, during 2008/09 financial year; 33 attempted murder, and 20 for rape. Total of 660 charged with illegal conduct.
- ❖ **Top cops 'knew stats were cooked'**<sup>245</sup>, 17/10/2009: Western Cape police commissioner Mzwandile Petros and one of his former assistants, Anwa Dramat -- now head of the Hawks -- were informed at least two years ago that police stations in the province were manipulating crime statistics, according to internal police reports leaked to the Mail & Guardian.
- ❖ **Cops in uniform 'gang-raped me'**<sup>246</sup>, Magdel Fourie, News24, 27/10/2009: Martie Olivier, a mother of three was allegedly repeatedly raped by two uniformed policemen in Kempton Park. The police refused to let her lay a charge of rape. She was repeatedly raped after her husband was irregularly arrested on an alleged minor traffic violation.
- ❖ **DA: Rot has set into SAPS**<sup>247/248</sup>, 17/11/2009: A series of replies to Democratic Alliance (DA) parliamentary questions released today reveal that lost and stolen police case dockets are up 57%, sample backlogs at forensic science laboratories are up 105%, compliance with recommendations from the police watchdog are down from 42% to 10%, and only 5% of Hawks applicants have been vetted, meaning that at this rate it will take more than seven years for all applicants to be vetted.
- ❖ **Police in crime conspiracy**<sup>249</sup>, 12/12/2009: Crime statistics manipulation into fudging of crime statistics: how police downgrade serious crimes, such as child rape, refuse to open dockets, or destroy dockets.
- ❖ **Commander moved after escape**<sup>250</sup>, 30/12/2009: News24: Barberton police station commander & deputy transferred, after 31 suspects, mostly illegal miners sawed their way out of prison.
- ❖ **Burglaries: Reservist fingered**<sup>251</sup>, 31/12/2009: News 24: Police Reservist Fingered for 8 house-breaking / burglaries (PMB), from same house. He sold stolen goods to pawn shops while in uniform, but after arrest was released for alleged "lack of evidence".
- ❖ **Senior cop held for corruption**<sup>252</sup>, 31/12/2009: News24/SAPA: High ranking police officer & constable arrested for stealing 18 bags of dagga from police evidence stores; constable helped to transport dagga to house in Nyanga township.
- ❖ **Crooks-in-action: SAPS Crime Intel.**<sup>253</sup>, 17/01/2010: Policeman: 'The allegations are that these three people received information from senior officers in crime intelligence to go to certain individuals who are businessmen, get them on video while they are receiving stolen goods, then they go in and they extort money from them. They say, 'If you don't pay me R100 000 by the end of the day we are going to arrest you.' And 90% of the time the people pay it. After they've extorted the money from these businessmen they go back to crime intelligence officers and pay them their cut of the extortion money.'
- ❖ **Municipal officials accused of taking bribes**<sup>254</sup>, 21/01/2010: SAPA/IOL: Durban Municipal Officials alleged received bribes to hire underachievers to Metro Police.
- ❖ **Cops deadly rampage**<sup>255</sup>, 21/01/2010: Cape Times: VIP Protection Unit Officer, Zamumzi Nombewu, 35, who guarded cabinet ministers goes on deadly rampage killing his wife, wounding two men, one a police officer and hijacking 3 cars, before committing suicide.
- ❖ **70% Law Graduates Unable to Read**<sup>256</sup>, 22/01/2010: According to Investigation by Council of Higher Education: 70% SA's law graduates been so badly educated that they can barely count, operate a computer, or read and write in English; while 70% of black matrices are functionality illiterate.

<sup>244</sup> <http://www.scribd.com/documents/26063701>

<sup>245</sup> <http://www.mg.co.za/article/2009-10-17-top-cops-knew-stats-were-cooked>

<sup>246</sup> <http://www.news24.com/printArticle.aspx?iframe&aid=722052ef-9136-4781-b2ba-6c52856794dc&cid=1059>

<sup>247</sup> <http://www.mg.co.za/article/2009-11-17-da-govt-unconcerned-about-problems-at-saps>

<sup>248</sup> <http://www.mg.co.za/article/2009-11-17-da-govt-unconcerned-about-problems-at-saps>

<sup>249</sup> <http://www.scribd.com/documents/24353402>

<sup>250</sup> <http://www.scribd.com/documents/25725998>

<sup>251</sup> <http://www.scribd.com/documents/25725999>

<sup>252</sup> <http://www.scribd.com/documents/25726000>

<sup>253</sup> <http://beta.mnet.co.za/carteblanche/Article.aspx?Id=3811&ShowId=1>

<sup>254</sup> <http://www.scribd.com/documents/25733328>

<sup>255</sup> <http://www.scribd.com/documents/25726606>

<sup>256</sup> <http://why-we-are-white-refugees.blogspot.com/2010/03/70-of-law-graduates-barely-able-to-read.html>

- ❖ **Officers held for robbery**<sup>257</sup>, 22/01/2010: IOL: 11 Held including 2 Police Officers, arrested for 15 bank and business robberies in Ventersdorp, Orkney, etc. Captain & Inspector escorted burglars to targeted banks & businesses; if alarm went off, they would respond, and declare it a false alarm.
- ❖ **Political Outlook for 2010: Slow Death**<sup>258</sup>, 22/01/2010: Financial Mail: SA's slow death from incompetence & corruption. SA drowning in policies and statements of intent, but implementation lacking. NEC members lack courage to speak out. NEC populated by cowards.
- ❖ **Cop 'too lazy' to help victim**<sup>259</sup>, 25/02/2010, IOL: Police refuse to open a docket on attempted hijacking and assault against man who tried to hijack a Pretoria paramedic; who was told to open an accident report.
- ❖ **Prosecutor stole dockets - but won't go to jail**<sup>260</sup>, 26/02/2010; Sowetan: Former PMB prosecutor Amos Ngcobo, 40, who accepted bribes to steal more than 40 court dockets to fund his drinking, gets suspended sentence.
- ❖ **SA police 'lost' 5,900 firearms worth R24m in 3 years**<sup>261</sup>, 28/01/2010: SAPS police officers managed to 'lose' 2,944 firearms at a cost of R16m over a 9-month period in 2009 alone - reporting them either 'lost' or 'stolen'.
- ❖ **'Polisielede' roof, skok boer en sy gesin ('Policeofficers' rob, torture farmer and family)**<sup>262</sup>, 28-01/2010, Marietjie Louw-Carstens, Beeld: Eight Heavily armed men, with semi-automatic weapons, 3 in police uniforms arrived on the farm of Okkie Malherbe (63) and his wife, Emmerentia (53), on their farm Doelen. The attackers tied up the family, shocked them with cattle prods and put plastic bags over their heads. They demanded money and keys for the gun safe, and stole R120 000. A neighbour activated the panic button, whereupon the attackers left.
- ❖ **Police commissioner suspended**<sup>263</sup> 09/03/2010: Divisional Comm. of Legal Services, Lindiwe Mtimkulu suspended, after damning report that Mtimkulu was incapable of making legal decisions, because she suffered from fundamental misunderstanding of legal processes. Mtimkulu's Leg. Svc has backlog of 19 000 legal claims.
- ❖ **Get-out-of-jail-free guards**<sup>264</sup>, 11/03/2010, Daily News: No amount of Prison Security measures will work, when corrupt officials facilitate the escape of prisoners - Minister. Eight maximum security prisoners escaped Westville Prison, last month.
- ❖ **Hawks swoop on top officer**<sup>265</sup>, 11/03/2010: Durban Police Station Commander arrested for stealing case dockets & hiding them, including one where he was charged with assault.
- ❖ **Limpopo-boer vermoor (Limpopo farmer murdered)**<sup>266</sup>, 12-03-2010, Beeld: A 65 year old farmer was murdered in Limpopo, by five armed robbers, one of them allegedly a policeman.
- ❖ **3 Cops held for Hijacking**<sup>267</sup>, 12/03/2010: 3 Police Officers arrested for hijacking courier services van in Meyerton: held him up at gunpoint, demanding he surrender vehicle.
- ❖ **Boer vir 48 uur in selle nada thy aanvaller ontwapen (Farmer in cell for 48 hours after disarming attacker of knife)**<sup>268</sup>, 16-03-2010, Charles Smith, Beeld: Chris Grobler, 23 a farmer from Kroonstad, was attacked by a former employee fired for theft, who repeatedly returned to the farm to harass the family and had been removed by the police. He returned again with a knife. The farmer disarmed the robber of his knife, and called the police, who never came. The attacker filed a complaint, and the police arrived to arrest the farmer for hurting the attackers arm, when he disarmed him of the knife.
- ❖ **Call for dead to be avenged**<sup>269</sup>, 16/03/2010: Sowetan: 7 serial killers, including a former policeman, appeared in court for murder of nine women, ritually murdered for body parts (ears and breast cut off).

<sup>257</sup> <http://www.scribd.com/documents/25733335>

<sup>258</sup> <http://www.scribd.com/documents/26062301>

<sup>259</sup> <http://www.scribd.com/documents/27603929>

<sup>260</sup> <http://www.scribd.com/documents/27603948>

<sup>261</sup> <http://censorbugbear-reports.blogspot.com/2010/01/sa-police-lost-5900-firearms-worth-r16m.html>

<sup>262</sup> <http://www.beeld.com/printArticle.aspx?iframe&aid=c8952aa2-3d08-4b44-b56f-ab84c3d2a3c7&cid=1928>

<sup>263</sup> <http://www.scribd.com/documents/28218948>

<sup>264</sup> [http://www.iol.co.za/general/news/newsprint.php?art\\_id=vn20100311123756530C474822&sf=](http://www.iol.co.za/general/news/newsprint.php?art_id=vn20100311123756530C474822&sf=)

<sup>265</sup> <http://www.scribd.com/documents/28301891>

<sup>266</sup> <http://www.beeld.com/printArticle.aspx?iframe&aid=6313887d-7293-479a-aa7a-055bd2f2d09c&cid=1928>

<sup>267</sup> [http://www.iol.co.za/index.php?set\\_id=1&click\\_id=13&art\\_id=nw20100312160120367C930971](http://www.iol.co.za/index.php?set_id=1&click_id=13&art_id=nw20100312160120367C930971)

<sup>268</sup> <http://www.beeld.com/printArticle.aspx?iframe&aid=7dcc4d80-5165-441e-9668-8fb899260882&cid=1928>

<sup>269</sup> <http://www.scribd.com/doc/25793748/>

- ❖ **Cop shops (mis)managed**<sup>270</sup>, 18/03/2010: Station commanders are failing in their most basic duty of exercising control over police officials, dockets, firearms and vehicles. Weekly inspections are "generally disregarded" and national orders are ignored. Furthermore, station commanders and other heads have a "serious lack" of skills and knowledge. These damning findings are compiled in a report about what is happening at 733 of the country's 1 116 police stations by the police's national inspectorate.
- ❖ **Sakeman aangehou nadat hy diefstal aanmeld (Businessman arrested after reporting robbery)**<sup>271</sup>, 19/03/2010, Tom de Wet, Volksblad: Mr. Lucky Elisseou (41) a co-owner of the Spar supermarket in Riebeeckstad reported a robbery, and was then accused by the robber of attempted murder.
- ❖ **Prisons chief wastes millions**<sup>272</sup>, Carien du Plessis, IOL, 22/03/2010: Minister wastes millions by adopting an elaborate hiring policy for low level staff.
- ❖ **Joburg cops caught kidnapping**<sup>273</sup>, 24/03/2010, Sowetan: Five people, including a 27 yr old policeman and 56 year old reservist were arrested for kidnapping and assaulting a Zimbabwean man, demanding he pay them R50,000 and hand over his Audi A4 in return for his release.
- ❖ **Four cops to stand trial**<sup>274</sup>, 02/04/2010, Sharika Regchand, Mercury: Former station commissioner of Pietermaritzburg's Mountain Rise Police Station, Hariram Badul was informed by Magistrates court that he and 3 others would stand trial in the high court on charges of racketeering, fraud and corruption. Colonel Yunus Khan, Captain Suresh Naraindath, Constable Patrick Nkabini, Pietermaritzburg police station clerk Edward Isaac and local businessman Sigamoney Pillay are accused of defrauding the state of equipment worth R1-million.
- ❖ **Cops at airport without permit**<sup>275</sup>, 13/04/2010, Sibongile Mashaba, Sowetan: 3 senior police officers accused of drug smuggling entered a restricted cargo area of OR Tambo International Airport without permission, to retrieve a drug consignment from Brazil.
- ❖ **Min. of Police: R315,000 on vanity**<sup>276</sup>, 01/09/2010: SAPS Minister spent R315 000 on 10 billboards which comprised of a giant photo of the Minister of Police with a caption reading "Come FIFA 2010 World Cup, we are ready".
- ❖ **'As lede nie hou van blou uniforms, kry hulle oranje' (If police don't like blue uniforms, they get orange)**<sup>277</sup>, 02/05/2010, Buks Viljoen, Beeld: General Bheki Cele said in Amersfoort that he is very worried about the level of corruption in the police in the province. According to him countrywide there were more than 10,000 police officers behind bars and the situation is getting worse as policemen proceed to even commit crimes in uniform. Today someone is arrested for 13 bags of drugs, and tomorrow there are only 3 left, said General Cele.
- ❖ **Alleged drug syndicate to appear in court**<sup>278</sup>, 02/05/2010, IOL: A 14-man gang, including six policemen, seven Nigerians and a security officer are alleged to be part of a drug syndicate linked to an international network. The police officers (warrant officers' Sello Johnson, Molatedi Motsamai, Gilbert Weimers, Pule Ningiza, Johannes Motsek and reservist Constable Canon Mcharlies) helped the syndicate to transport drugs in and out of the Free State using official vehicles while on duty.
- ❖ **Farm Attack: Female cop in court**<sup>279</sup>, 24/05/2010, Amanda Roestoff, Beeld: A female police officer was arrested following a farm attack in Schewizer-Reneke in North West, and police are looking for a former police officer in connection with the attack on Abraham Oosthuizen, 35, a seed and cattle farmer on his farm Grootlaagte.
- ❖ **R30K to clear your criminal record**<sup>280</sup>, 07/07/2010, The Star, IOL: Three men, one a police captain were involved in selling a new form of 'get out of jail free' card - for R30 000 they would sell you a new 'clean criminal record'. This they did for Lucky Tileni Mathebula, stealing

<sup>270</sup> [http://www.news24.com/Content/SouthAfrica/News/1059/86cf6c350b96492ea86bff3680ac87b7/18-03-2010-10-45/Cop\\_shops\\_\(mis\)managed](http://www.news24.com/Content/SouthAfrica/News/1059/86cf6c350b96492ea86bff3680ac87b7/18-03-2010-10-45/Cop_shops_(mis)managed)

<sup>271</sup> <http://www.volksblad.com/printArticle.aspx?iframe&aid=63c62bcf-5cd8-43c9-83d2-5302bb14f29e&cid=2114>

<sup>272</sup> [http://www.iol.co.za/general/news/newsprint.php?art\\_id=vn20100322045248278C186739&sf=](http://www.iol.co.za/general/news/newsprint.php?art_id=vn20100322045248278C186739&sf=)

<sup>273</sup> <http://www.sowetan.co.za/PrintArticle.aspx?ID=1125534>

<sup>274</sup> [http://www.iol.co.za/general/news/newsprint.php?art\\_id=vn20100402043044148C703400&sf=](http://www.iol.co.za/general/news/newsprint.php?art_id=vn20100402043044148C703400&sf=)

<sup>275</sup> <http://www.sowetan.co.za/PrintArticle.aspx?ID=1131679>

<sup>276</sup> <http://www.politicsweb.co.za/politicsweb/view/politicsweb/en/page71654?oid=196335&sn=Detail>

<sup>277</sup> <http://www.beeld.com/printArticle.aspx?iframe&aid=31489df2-4dfe-4030-8d18-402316a7ad60&cid=1928>

<sup>278</sup> [http://www.iol.co.za/general/news/newsprint.php?art\\_id=nw20100502182452627C900939&sf=](http://www.iol.co.za/general/news/newsprint.php?art_id=nw20100502182452627C900939&sf=)

<sup>279</sup> <http://www.news24.com/SouthAfrica/News/Farm-attack-Female-cop-in-court-20100524>

<sup>280</sup> [http://www.iol.co.za/general/news/newsprint.php?art\\_id=vn20100707043920162C231006&sf=](http://www.iol.co.za/general/news/newsprint.php?art_id=vn20100707043920162C231006&sf=)

documents pertaining to his criminal profile and removing his criminal record from the police's Criminal Record Centre system.

- ❖ **Twelve police officers arrested in one day**<sup>281</sup>, 28/07/2010, SABC: In one day 12 police officers arrested, six in Northern Cape for corruption; six in Durban from the Tactical Response Unit charged with robbery and theft of firearms.
- ❖ **Probe after top cops party [held at brothel in Sandton]**<sup>282</sup>, 31/07/2010, Kafiesha Ajam, IOL: Acting Station Commissioner of Hillbrow Police Station arranged farewell party to for top cop, to receive an award for leadership, at a notorious Joburg brothel owners house.
- ❖ **Dossier fingers top cop**<sup>283</sup>, 07/08/2010, Kashiefa Ajam, The Star/IOL: Paul O'Sullivan the man who blew the whistle on corrupt police chief Jackie Selebi has laid charge against Gauteng police intelligence chief Joey Mabasa, who he claims is involved with a gangster who has taken a contract hit on him.
- ❖ **Meer wolwe in skaaps(polisie)klere as wat mense dink (More wolves in sheeps(police)clothing than what people think**<sup>284</sup>, 21/08/2010, Herman Scholtz, Rapport: It appears there are far more corrupt police than the public are led to believe. Rapport determined that in one courtroom in the Pretoria Regional Court, at least 45 cases involved robbers pretending to be police officers.
- ❖ **'Cops rented guns, uniforms to thugs'**<sup>285</sup>, 17/09/2010: Graeme Hosken, The Star: A defiant police constable was arrested for allegedly leasing guns, bulletproof vests, radios, uniforms, blue lights and sirens to gangs of robbers for thousands of rands. It was believed that the arrest exposed what is believed to be the tip of the iceberg of a vast criminal syndicate operating from within the ranks of the SAPS.
- ❖ **ICD Rep: 2 deaths by SAPS a day**<sup>286</sup>, 30/09/2010: DA: Rise in police criminality. Independent Complaints Directorate (ICD) annual report, showed that the total number of cases received by the ICD regarding the police has increased by 4.2% to a total of 6375 cases in 2009/2010.
- ❖ **High-profile cops had big money**<sup>287</sup>, 05/10/2010: A trio of high-profile West Rand organised crime unit officers received about R3million combined extra income from unknown sources.
- ❖ **Corruption a 'hobby' in metro police**<sup>288</sup>, 07/10/2010: Corruption has become a "hobby" within the Tshwane Metro Police Department). This was revealed in a report by the Institute of Security Studies three years ago. The report, "City Blues: Corruption and Corruption Management in SA's Metro Police Departments", dates back to 2007, but nothing, sources in the department said, has changed in the past 3 years.
- ❖ **R80m stolen from Guardian's Fund**<sup>289</sup>, 10/10/2010: An estimated R80 million has been defrauded & stolen from the Guardian's Fund by corrupt justice officials & syndicates - Justice Min.
- ❖ **DA: 74% Increase Referrals to SAPS**<sup>290</sup>, 12/10/2010: No. of dockets being sent back by lower courts for further investigation has increased by 74%; i.e. requisite investigations are not being carried out before a docket is referred to court.
- ❖ **Judge slams corrupt officials**<sup>291</sup>, 13/10/2010: The time has come for courts to bring down the full wrath of the law on state officials who arrogantly breach constitutional imperatives, by acting with impunity and are not taken to task by government - mostly because of inability, unwillingness or political reasons.
- ❖ **Mthethwa: Cele approved his house**<sup>292</sup>, 14/10/2010: Police Minister Nathi Mthethwa has confirmed that more than R3-million was spent on [Police Commissioner] Bheki Cele's home.

<sup>281</sup> <http://www.sabcnews.com/portal/site/SABCNews/menuitem.5c4f8fe7ee929f602ea12ea1674daeb9/?vgnextoid=e7b709aff891a210VgnVCM10000077d4ea9bRCRD&vgnnextfmt=default&channelPath=home>

<sup>282</sup> [http://www.iol.co.za/general/news/newsprint.php?art\\_id=vn20100731102045432C223553&sf=](http://www.iol.co.za/general/news/newsprint.php?art_id=vn20100731102045432C223553&sf=)

<sup>283</sup> [http://www.iol.co.za/general/news/newsprint.php?art\\_id=vn20100807072352537C989008&sf=](http://www.iol.co.za/general/news/newsprint.php?art_id=vn20100807072352537C989008&sf=)

<sup>284</sup> <http://www.rapport.co.za/Suid-Afrika/Nuus/Meer-wolwe-in-skaapspolisiekler-as-wat-mense-dink-20100821>

<sup>285</sup> [http://www.iol.co.za/general/news/newsprint.php?art\\_id=vn20100917041006820C312058&sf=](http://www.iol.co.za/general/news/newsprint.php?art_id=vn20100917041006820C312058&sf=)

<sup>286</sup> <http://da.org.za/newsroom.htm?action=view-news-item&id=8746>

<sup>287</sup> <http://www.sowetanlive.co.za/news/2010/10/05/high-profile-cops-had-big-money>

<sup>288</sup> <http://www.iol.co.za/news/crime-courts/corruption-a-hobby-in-metro-police-1.684253>

<sup>289</sup> <http://www.timeslive.co.za/local/article699241.ece/R80m-stolen-from-Guardians-Fund--Radebe>

<sup>290</sup> <http://www.da.org.za/newsroom.htm?action=view-news-item&id=8790>

<sup>291</sup> <http://www.iol.co.za/news/crime-courts/judge-slams-corrupt-officials-1.685778>

<sup>292</sup> <http://www.iol.co.za/mthethwa-cele-approved-his-house-1.685965>

- ❖ **Cele in 'conflict of interest'**<sup>293</sup>, 15/10/2010: National police commissioner General Bheki Cele was dealt a blow when his boss, Police Minister Nathi Mthethwa, confirmed that Cele himself had signed off the purchase of his R4-million house.
- ❖ **5 000 detectives lack training**<sup>294</sup>, 15/10/2010: Nearly 5 000 of the country's detectives lack the requisite 14 weeks of training for the job, police officials admitted to Parliament.
- ❖ **SA a last on world citizen safety index**<sup>295</sup>, 17/10/2010: South Africa fails dismally in providing its citizens with a safe environment, says a study by the World Justice Project. According to its Rule of Law Index, SA was next to last on the list of 35 countries in the order and security category - beating only conflict-ridden Liberia and worse than Nigeria. Countries recently wracked by violence, including Kenya, Mexico, Nigeria and the Philippines, fared better than SA. The index measures how laws are implemented and enforced in practice and [how they] affect people's lives. SA's poor showing was underscored by the fact that 6% of respondents in 2009 reported a murder in their household in the past 5 years, 25% reported a burglary in the past 3 years. These are among the highest worldwide.
- ❖ **Top cops 'knew stats were cooked'**<sup>296</sup>, 17/10/2010, M&G: WC Pol. Comm, M. Petros & current head of Hawks, A. Dramat warned 2 years ago, in "Manipulation of crime statistics" report, by Jan Solomons, which recommends a full investigation, of "a substantial number of stations involved in manipulation."
- ❖ **3226 SAPS Lost Firearms in 2009-10**<sup>297</sup>, 20/10/2010: The current SAPS firearm management policy and system does not seem to be succeeding in ensuring that police firearms are properly accounted for and managed. Yesterday, the National Police Commissioner Bheki Cele admitted in Parliament, in response to questions, that 3 226 SAPS firearms were lost or stolen in 2009/10.
- ❖ **Gov. has little idea of corruption cases: PSC**<sup>298</sup>, 28/10/2010: The government has no knowledge of what has happened to at least two-thirds of cases reported to its National Anti-Corruption Hotline during the past six years, says Public Service Commission.
- ❖ **Konstabel werf glo vir kapingsindikaat (Constable working for hijacking syndicate)**<sup>299</sup>, 28/10/2010, Andre Damons, Beeld: Constable Tebogo Rasejane (29) from Brixton appeared in court with four other hijackers after he and another police officer allegedly recruited them to hijack vehicles for a syndicate. George Yassim (24), Frank Yassim (23), Bennet Kuzwayo (33) and Giro Ubisse (42), from Mozambique and Malawi were arrested for hijacking a van with R1,5 million cargo of cigarette's and disclosed they were recruited by the police officers.
- ❖ **R1.3 Million per month for consultant with matric**<sup>300</sup>, 30/10/2010: A consultant employed by the SA Police Service (SAPS), whose highest qualification was matric, was paid R1.3 million a month. This was revealed by Sindi Chikunga, chairwoman of the National Assembly police oversight committee, during a hearing with the SAPS and the State Information Technology Agency (Sita). The consultant's mother had been working as a director and her father as a deputy director at the SAPS, Chikunga said. Police Nat Comm Gen. Bheki Cele had on a previous occasion confirmed this.
- ❖ **Cops put lid on nepotism**<sup>301</sup>, 31/10/2010: Sunday Independent: The police were granted an order interdicting the newspaper from publishing details of malfeasance and violation of laws by the SAPS Crime Intelligence - without argument - at the North Gauteng High Court on Friday night.
- ❖ **476 metro cops probed: bribery, et al**<sup>302</sup> 03/11/2010: More than 10 percent, or 476, of the Joburg metro police department's (JMPD) staff complement have been investigated internally in the past year for allegations ranging from theft to bribery, assault and misconduct. But, of the 476 metro police officers probed by the service's internal affairs unit, less than 4 percent - or a mere 19 officers - were dismissed. The disclosure by City of Joburg policing service's management follows exposés by The Star and Saturday Star, into what seems to amount to criminal conduct and abuses by JMPD officers. The cases were reported in the JMPD's latest annual report.

<sup>293</sup> <http://www.timeslive.co.za/local/article707978.ece/Cele-in-conflict-of-interest>

<sup>294</sup> <http://www.news24.com/SouthAfrica/News/5-000-detectives-lack-training-20101014>

<sup>295</sup> <http://www.timeslive.co.za/local/article712482.ece/SA-a-dismal-next-to-last-on-world-citizen-safety-index>

<sup>296</sup> <http://www.scribd.com/documents/24351876>

<sup>297</sup> <http://da.org.za/newsroom.htm?action=view-news-item&id=8824>

<sup>298</sup> <http://www.timeslive.co.za/Politics/article732637.ece/Government-has-little-idea-of-corruption-cases-PSC>

<sup>299</sup> <http://www.beeld.com/Suid-Afrika/Nuus/Konstabel-werf-glo-voor-kapingsindikaat-20101028>

<sup>300</sup> <http://www.iol.co.za/news/r1-3m-for-consultant-with-matric-1.690064>

<sup>301</sup> <http://www.iol.co.za/news/cops-put-lid-on-nepotism-1.690078>

<sup>302</sup> <http://www.iol.co.za/news/south-africa/gauteng/476-metro-cops-probed-for-bribery-assault-1.708336>

- ❖ **Cloud over murder statistics**<sup>303</sup>, 05/11/2010, M&G: Discovery of unrecorded post-mortem reports and allegations of police negligence and manipulation of crime figures raises alarm bells.
- ❖ **Lawyers to Sue Min of Justice**<sup>304</sup>, 13/11/2010, TimesLive: Jhb Attorneys Assoc. Judge Satchwell, Law Society of SA, angry about collapse of country's courts.
- ❖ **Porn lover, SMS pest back in robes**<sup>305</sup>, 13/11/2010, IOL: A magistrate who trawled Internet porn sites on his work computer and one who sent foul SMSes to a female clerk are back on the bench.
- ❖ **Cop bribery stats the tip of the iceberg - Lead SA**<sup>306</sup>, 15/11/2010, City Press: A Lead SA survey that showed that nearly 2,500 people had bribed traffic cops over past 3 months was just the tip of the iceberg - Justice Project SA (JPSA). Most bribes in Johannesburg (1889), Ekurhuleni (387) and Tswane (121), Capetown (9).
- ❖ **Illiteracy of high school pupils is shocking - MEC**<sup>307</sup>, 15/11/2010, Schalk Mouton, TimesLive: Almost half of high school pupils in Gauteng are illiterate, says Gautent MEC for education, Barbara Creecy. About 50% of Grade 6 pupils passed languages, 38% maths. Only 30% of Grade 3 pupils could read and write, with under 40% numerically literate. Going into high school about 50% of children can't read or write.
- ❖ **Cop identified as robber**<sup>308</sup>, Hanti Otto, IOL, 17/11/2010: Warrant Officer Silas Gafane, formerly of a Pretoria Specialized Commercial Crimes Court orderly, was identified in court as robber, who broke into the Erasmia home of Munawar Gafoor on 14 April 2009.
- ❖ **Many law graduates lack essential skills - LSSA**<sup>309</sup>, 22/11/2010, Politicsweb: Law Society of SA (LSSA) is concerned many law graduates lack essential skills, due to substandard education. LLB graduates lack basic essential skills such as research, computer work, literacy and Numeracy, which places great burden on legal profession to provide skills, and places clients at risk of attorneys not properly qualified to represent them.
- ❖ **Police to pay for farmers torture**<sup>310</sup>, 22/11/2010: Minister of Police to pay R500,000 to farmer illegally arrested, and tortured by police, on false charges of being a member of the Boeremag. Willie Nel was kept in custody at various police stations while being tortured by members of a special task unit, who kept him cuffed to a chair, kicked him in his kidneys, administered shocks to his private parts and suffocated him with rubber tubing.
- ❖ **Man in polisieselle aangerand (Man attacked in police cells)**<sup>311</sup>, Susan Cilliers, Beeld, 24/11/2010: Mr. Willem Pienaar is in hospital with severe jaw and kidney injuries after he was attacked by fellow prisoners in the Ottosdal police cells. It is alleged the injuries appear as if some of his injuries were inflicted with a whip.
- ❖ **Prison official arrested after drug kingpin absconds**<sup>312</sup>, 25/11/2010, Changtall Presence, Eyewitness News: The Hawks have arrested a prison official from the Boksburg Correctional Centre for letting a notorious drug kingpin off the hook. The official reportedly tampered with the parole records of 72-year-old Solly Motsepe who was arrested in the 90s, after police found R20 million worth of mandrax in his possession. Motsepe was supposed to remain on parole until 2017, but has no absconded.
- ❖ **Bad cop gets top job**<sup>313</sup>, 29/11/2010, Anna Majavu, Sowetan: Officer fingered in fraudulent claims probe now heads tender unit at police headquarters. A former Free State deputy police commissioner earlier accused of abusing state funds has been transferred to police headquarters in Pretoria, where he now holds a key position. Independent Complaints Directorate recommended he be fired, instead he was promoted.
- ❖ **'Pass black matrices'**<sup>314</sup>, 01/12/2010, Sne Masuku & Tebogo Monama, Sowetan: SA Democratic Teachers Union in KwaZulu-Natal calls for "biased marking" process in favour of black pupils from under-resourced schools.

<sup>303</sup> <http://www.mg.co.za/article/2010-11-05-cloud-over-murder-statistics>

<sup>304</sup> <http://www.timeslive.co.za/sundaytimes/article761446.ece/Lawyers-want-to-sue-Radebe>

<sup>305</sup> <http://www.iol.co.za/porn-lover-sms-pest-back-in-robes-1.746928>

<sup>306</sup> <http://www.citypress.co.za/SouthAfrica/News/Cop-bribery-stats-the-tip-of-the-iceberg-Lead-SA-20101115>

<sup>307</sup> <http://www.timeslive.co.za/local/article764588.ece/Illiteracy-of-high-school-pupils-shocking---MEC>

<sup>308</sup> <http://www.iol.co.za/news/crime-courts/cop-identified-as-robber-1.831995>

<sup>309</sup> <http://www.politicsweb.co.za/politicsweb/view/politicsweb/en/page71619?oid=212350&sn=Marketingweb+detail>

<sup>310</sup> <http://www.iol.co.za/news/crime-courts/police-to-pay-for-farmer-s-torture-1.875532>

<sup>311</sup> <http://www.beeld.com/Suid-Afrika/Nuus/Man-in-polisieselle-aangerand-20101124>

<sup>312</sup> <http://www.eyewitnessnews.co.za/articleprog.aspx?id=53829>

<sup>313</sup> <http://www.sowetanlive.co.za/news/2010/11/29/bad-cop-gets-top-job>

<sup>314</sup> <http://www.sowetanlive.co.za/news/2010/12/01/pass-black-matrices>

- ❖ **Three cops arrested for robbery**<sup>315</sup>, 11/12/2010, SAPA/TimesLive: Three policeman arrested in connection with a business robbery on the corner of Jeppe and Harrison Street, Jhb. They allegedly stormed into the jewellery shop, produced their appointment certificates claiming to be on official police business, grabbed the shop owner, pointed firearms at him and stole a bag which contained R25, 000 and an undisclosed amount of jewellery on Friday at 1.30pm. They were arrested on the spot by sector police.
- ❖ **Matric adjustments 'confidential'**<sup>316</sup>, 19/01/2011: City Press: The extent of the adjustments made to last year's matric results will not be made public, according to the council responsible for assessing and qualifying the National Senior Certificate exam, Umalusi. Briefing Parliament's basic education portfolio committee, Umalusi chair Dr Sizwe Mabizela told MPs the National Qualifications Framework Act allowed the council to change the raw marks. Such "standardisation" was done per subject. He said Umalusi did not make such decisions public.
- ❖ **CCTV footage helps nab [police] crooks**<sup>317</sup>, 23/01/2011, News24: Two police reservists arrested for extortion: they demanded a man withdraw money from his ATM account; caught on CCTV.
- ❖ **15,800 cops are guarding VIP's (400% increase)**<sup>318</sup>; 22/01/2011, TimesLive: SA Inst. of Race Relations study: VIP protection unit members increased 400%: 3,300 to 15,800, in past 7 years.
- ❖ **Magistrate arrested over hit list**<sup>319</sup>, 21/01/2011, Isabel Venter, Zoutnet: Regional magistrate Ronnie Rambau was arrested yet again over the past weekend, this time on a charge of conspiracy to commit murder. Rambau's arrest follows the discovery of a hit list compiled in his own handwriting, with the names of district magistrate Chris Mthombeni, district magistrate Marie Viljoen, senior state prosecutor André Weideman, district prosecutor Reino Mostert, district prosecutor Hylke Janse van Rensburg, senior prosecutor Deon Laminga and three policemen, one a captain and two sergeants. All nine are involved in Rambau's pending corruption case in Musina.
- ❖ **Legal Experts Debate SA courts Incompetence**<sup>320</sup>, 14-02-2011, Beeld: Adv. Jeremy Gauntlett SC, who has been a judge in Cape Town, has kickstarted the debate with a speech at a conference of the Association of Law Teachers in Stellenbosch. Gauntlett cited the following examples regarding the constitutional court, where "six of the 11 judges were appointed without any judicial experience whatsoever. The other five, had only an average of four years experience."

## **9. Population Policy Common Sense Interpretation of Promotion of National Unity and Reconciliation (TRC) Act, Amicus Curiae to Constitutional Court: CENSORED**

On 25 March 2010, a member of the Radical Honesty Culture and Religion filed an application (PDF<sup>321</sup>) to the Constitutional Court Chief Justice, to proceed as an In Forma Pauperis Amicus Curiae, in the matter of The Citizen v. Robert McBride; which is an Appeal from the Supreme Court of Appeal about the proper interpretation of the Promotion of National Unity and Reconciliation Act.

The Radical Honesty SA Founding Affidavit alleged that both Mr. McBride, The Citizen and the SCA's interpretation of the TRC Social Contract was erroneous; based upon the principle that any legislation or jurisprudence which professes to advocate on behalf of human rights, peace and social justice, such as the TRC Act, while ignoring their ecological basis - a stable human population at slightly less than the eco-systems carrying capacity - is endorsing and practicing legal dishonesty and hypocrisy; i.e. fraud. It is legislation and jurisprudence that is deliberately indifferent to the laws of sustainability.

<sup>315</sup> <http://www.timeslive.co.za/local/article810582.ece/Three-cops-arrested-for-robbery>

<sup>316</sup> <http://www.citypress.co.za/SouthAfrica/News/Matric-adjustments-confidential-20110119>

<sup>317</sup> <http://www.news24.com/SouthAfrica/News/CCTV-footage-helps-nab-crooks-20110122>

<sup>318</sup> <http://www.timeslive.co.za/sundaytimes/article866513.ece/15-800-cops-are-guarding-VIPs>

<sup>319</sup> <http://www.zoutnet.co.za/details.asp?StoNum=8815>

<sup>320</sup> <http://www.beeld.com/Suid-Afrika/Nuus/Kenners-slaags-oor-howe-20110214#>

<sup>321</sup> Application to Chief Justice to proceed as In Forma Pauperis Amicus Curiae [http://issuu.com/js-ror/docs/100326\\_rhapplic2concourt-amicus](http://issuu.com/js-ror/docs/100326_rhapplic2concourt-amicus)

The Amicus is supported by an expert witness statements from (i) Dr. Brad Blanton, founder of Radical Honesty, author of Radical Honesty series of books, and former candidate for Congress from Virginia in 2004 and 2006, (ii) Dr. Michael Maher<sup>322</sup> who is the author of the study, *How and Why Journalists Avoid the Population-Environment Connection*. This study examined press responsibility for the public's indifference to population growth, as a causal factor for so many socio-economic and resource scarcity community problems. If public's literacy in science and technology is reached not from formal education, but from the mass media, what was media's educational responsibility?

Furthermore if the TRC Act seriously and sincerely meant that the "pursuit of national unity and the well-being of all South African citizens and peace **required reconciliation** between the people of South Africa and the reconstruction of society; why do none of the TRC Social Contract Acts provide a definition for 'ubuntu', 'forgiveness' 'reconciliation' and 'reconstruction'? If the Apartheid government used vague definitions to maintain legal oppression, what should we call a 'reconciliation' government that refuses to provide any definition whatsoever for its terms?

On 03 May 2010, the Chief Justice approved the Radical Honesty SA Amicus application, and issued, among others the following orders: "Ms. Lara Johnstone, Member of Radical Honesty Culture and Religion, is admitted as an amicus curiae". On 18 July 2010, Radical Honesty SA filed their written Heads of Argument<sup>323</sup>.

**Chapter I: Legal Principles Addressed and Relied Upon, and II. Truth and Forgiveness Social Contract**, the Amicus addresses among others an argument regarding errors related to legal interpretation of the Common Law Reasonableness Test, particularly related to Skills and Competencies for reasonableness, with reference to the huge differences between 'reasonable persons' who practice fake intellectual forgiveness vs. sincere sensate forgiveness. Dr. Brad Blanton, the worlds foremost expert on sincere sensate forgiveness filed a written statement of consent to testify as an expert witness on the issues of Practicing Radical Honesty, and differences between fake intellectual and sincere sensate forgiveness, in relation to among others the reasonableness test, should the Applicant or Respondent dispute his statements of fact in the Amicus.

**Chapter III: Population Policy Common Sense Principles**, is reproduced under [A] Just War: Tragedy of the Breeding War Commons [2] Population Policy Common Sense: Eco-Numeracy, Exponential Functions & Carrying Capacity, Youth Bulge Population Pressure Conflicts & Competitive Exclusion Principle. **Chapter IV: Fraud: 'Crime of Apartheid' Falsification of History**, is partially reproduced under [B] Politically Incorrect Truths About Apartheid Conflict; and [C] Rainbow Illusions: Truth and Reconciliation Fraud.

Under **Chapter V. Radical Honesty: Culture and Religion or Refugee Status, part B. 40 SA Media Endorse Legal and Political Persecution of RH White Refugee** details how in February 2010, Radical Honesty Amici contacted 140 of SA's political, academic and media elite, to provide them with a copy of Radical Honesty author, 'Dr. Truth' psychologist and 'Honesty in Politics' Candidate for US Congress in 2004 and 2006, Dr. Blanton's Affidavit<sup>324</sup> filed in the HC-WC -19963-09, with a summary of his findings, that (a) SA does not value non-violent civil disobedience free speech dissent; (b) the SA government are conducting a legal and political persecution campaign against the Radical Honesty dissenter and critic; (c) South Africa's Truth and Reconciliation process was not sincere, but a fake, two-faced deception.

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<sup>322</sup> 10-05-22: Concourt Amicus Expert Witness Statement: T. Michael Maher [http://issuu.com/js-ror/docs/100522\\_concourt-expwitness-tmmaher](http://issuu.com/js-ror/docs/100522_concourt-expwitness-tmmaher)

<sup>323</sup> Radical Honesty SA Amicus Curiae to Concourt: Heads of Argument [http://issuu.com/js-ror/docs/100718\\_rhwr-concourt-amicus](http://issuu.com/js-ror/docs/100718_rhwr-concourt-amicus)

<sup>324</sup> Blanton, Brad Ph.D: Reasonableness Test RH Competencies Affid [http://issuu.com/js-ror/docs/091202\\_affid-bblanton-reasonablenessstest](http://issuu.com/js-ror/docs/091202_affid-bblanton-reasonablenessstest)

# Volkstaat Secession; or Jus Sanguinis Right of Return

## 1. Wake Up Whitey!: African White Refugee Canaries in the International Ethno-Cultural Geopolitical Coalmine

### 74% of White South Africans: We Are African White Refugees

74% of White SA's Agree with Huntley; ANC & Liberals Deliberate Malicious Indifference Legitimize Huntley's 'White Refugee' status<sup>1</sup>:

Brandon Huntley was granted Refugee Status by the Canadian Immigration and Refugee Board, in accordance with UNHCR refugee criteria (PDF), whereby

“a person who owing to a well founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country; or who is, ... owing to such fear, ... unwilling to return to it.”

It can accordingly be inferred that Huntley was granted refugee status because the evidence Huntley submitted to the IRB, was sufficient to prove to the IRB that Brandon Carl Huntley subjectively and objectively felt that: (a) he was being persecuted in South Africa for reasons of race/membership of a particular ethnic group; (b) the South African government were deliberately and/or maliciously indifferent to his safety and security and/or unable or unwilling to protect him.

### Was the IRB's Ruling Justified?

Do other white South Africans feel that they are being persecuted in South Africa for reasons of their race/membership of a particular ethnic group?

Is the South African Government unwilling or unable to acknowledge that this group of South Africans feel the way that they do?

**White South African's Feelings of Persecution: Media Surveys: 74% Agree with Huntley:**

*Beeld Newspaper*<sup>2</sup> (1 September 2009):

“Is Canada correct in granting a White South African refugee status?”

1. Yes (83%) (5869 votes)
2. No (4%) (261 votes)
3. All races suffer under crime (13%) (924 votes)

*Die Burger Newspaper*<sup>3</sup> (1 September 2009):

<sup>1</sup> <http://why-we-are-white-refugees.blogspot.com/2010/01/74-of-white-sas-agree-with-huntley-anc.html>

<sup>2</sup> <http://why-we-are-white-refugees.blogspot.com/2009/09/how-south-african-whites-really-feel.html>

<sup>3</sup> <http://why-we-are-white-refugees.blogspot.com/2009/09/how-south-african-whites-really-feel.html>

“A White South African was granted refugee status after Canada’s immigration board found that the South African government could not properly protect White South Africans from persecution. What do you think?”

1. Preposterous - Everyone is a victim of crime, poor people in townships even more so (15%) (515 votes)
2. It is true that the government cannot control crime, but unnecessary to stereotype Black people. (23%) (789 votes)
3. Kanada here I come! (62%) (2131 votes)

**Independent Online Survey<sup>4</sup> (02 September 2009):**

A South African man has been granted refugee status in Canada, where an immigration board found “clear and convincing proof” he was persecuted for being white. IOL asked its readers: Is applying for foreign citizenship on racial grounds justified?

Most IOL readers thought there was nothing wrong with applying for foreign citizenship on racial grounds.

1. Yes (65%) (691 votes)
2. No (35%) (373 votes)

**Rapport Newspaper<sup>5</sup> (2 September 2009):**

“Are there grounds to grant White South Africans asylum in foreign countries (due to crime)?”

1. It is hogwash-White and Blacks are equally affected by crime (13%)(761 votes)
2. Whites are a preferred target (87%)(5266 votes)

What percentage of white South Africans feel that they are being persecuted in South Africa for reasons of their race/membership of a particular ethnic group?

IOL: 65%; Rapport: 87%; Beeld: 83%;  
Burger: 62%; Average: 74%



**Conclusion: Seventy Four Percent of white South Africans feel --- exactly the same way Huntley does -- that they are being persecuted in South Africa for reasons of their race/membership of a particular ethnic group!**

Is the South African Government unwilling or unable to acknowledge that Huntley and White South Africans feel persecuted?

So Brandon Huntley and 74% of his fellow white South Africans fit the UNHCR white refugee criteria, by their experience of subjective feelings of being persecuted for being white. What is the SA Governments ability or willingness to respond to these feelings of persecution?.

How does the South African Government respond to this information?:

<sup>4</sup> <http://why-we-are-white-refugees.blogspot.com/2009/09/how-south-african-whites-really-feel.html>

<sup>5</sup> <http://why-we-are-white-refugees.blogspot.com/2009/09/how-south-african-whites-really-feel.html>

Did the South African Government request Huntley provide them with the information about his persecution grievances, so they can make an impartial enquiry and if so required rectify the matter?

Did the South African Government express the ability to show sincere concern for the reality that 74% of one of its minority groups feels persecuted in South Africa for reasons of their race; by suggesting an Impartial Tribunal or Board of Enquiry be established to hear their grievances?

***SA in Talks with Canada over White Refugee***<sup>6</sup>, IOL, September 3, 2009

South African government officials have slammed the Huntley decision as racist and said it would have been courteous for Canadian officials to have consulted them first.

***Canada's white refugee ruling racist: S. Africa***<sup>7</sup>, Reuters, September 1, 2009

"The African National Congress (ANC) views the granting by Canada of a refugee status to South African citizen Brandon Huntley on the grounds that Africans would 'persecute' him, as racist,' the party said in a statement.

'We find the claim by Huntley to have been attacked seven times by Africans due to his skin colour without any police intervention sensationalist and alarming. Canada's reasoning for granting Huntley a refugee status can only serve to perpetuate racism.'

***High Publicity haunting Huntley***<sup>8</sup>, the refugee immigrant, Canada Updates

Buckling under immense pressure, not witnessed in recent history, the Canadian government has decided to go court to appeal against the controversial decision to grant refugee status to a white South African who claimed to be a victim of racist attacks at home.

It seems that people in general, across the boundaries of nations, are not prepared to accept that a white man too can be victim on the basis of his skin color.

Is it possible that the South African governments response of unwillingness to enquire into the details of Huntley's grievances; lack of concern for Huntley's feelings of persecution; hostility to Huntley and the IRB's decision, diplomatic coercion to pressure the Canadian Government to appeal and overturn the IRB's ruling; legitimize the IRB's ruling that granted Huntley 'white refugee' status?

**Does the South African Government exclusively target white South Africans, to deny them White Refugee Status?**

Over six hundred and four South Africans are refugees in foreign countries<sup>9</sup> (170 in Germany, 111 in USA, 46 in Ireland, 33 in Canada, 24 in the UK, 18 in France and 15 in Australia), because they have a well founded fear of being persecuted in South Africa, for reasons of race, religion, nationality or membership of a particular social group or political opinion.

The South African government did not disagree, in the slightest, that such persecution existed in South Africa, and that the South African government was indifferent to their safety and security concerns.

Is any citizen of any race, religion, nationality or social group or political opinion, in South Africa allowed to feel persecuted for such reasons, except white South Africans?

## **African White Refugee Canaries in the International Ethno-Cultural Geopolitical Coalmine**

<sup>6</sup> [http://www.iol.co.za/index.php?set\\_id=1&click\\_id=13&art\\_id=vn20090903035445280C261143](http://www.iol.co.za/index.php?set_id=1&click_id=13&art_id=vn20090903035445280C261143)

<sup>7</sup> <http://why-we-are-white-refugees.blogspot.com/2009/11/imm-4423-09-canada-vs-huntley-affidavit.html>

<sup>8</sup> <http://why-we-are-white-refugees.blogspot.com/2009/09/high-publicity-haunting-huntley-refugee.html>

<sup>9</sup> <http://why-we-are-white-refugees.blogspot.com/2009/09/new-take-on-refugee-question.html>

**Wake Up Whitey! (aka Population Policy Common Sense)**<sup>10</sup>, was twice a Facebook group, which twice got deleted without any notice or warning, for alleged 'Terms of Service Violations'. It provided links to news articles related to the issues referred to on its Info Page, which said:



**Wake Up Whitey! (aka Population Policy Common Sense)**

The symptoms of overpopulation colliding with finite or scarce resources -- i.e. ecological overshoot resource wars -- include: Local, National or International Resource Wars, energy depletion, food shortages, species extinction, politically correct fascism, Immigration and emigration, terrorism, starvation, poverty, disease, crime, economic instability, pain and misery. [Population Common Sense: Exponential Functions & the Laws of Sustainability]

**Overpopulation by whom????**

The massive overpopulation taking place in the non-White world will cause increasing waves of non-White immigration into the former White heartlands of North America, Europe and Australia. [March of the Titans, by Arthur Kemp]

**WORLD (White vs Non White) Population Growth:**

	Total	Non Whites	Whites	W % of Total
1900:	1.625 M	1.140 M	485 M	30
2000:	6.095 M	5.142 M	953 M	15

[Approximate numbers from graph, World Population Growth from 1000 AD to 1200 AD according to Durandt & UN Reports; which show the disparity between White and non-White population growths, based on United Nations figures. White nations is taken from "developed countries", compared to the non-White world of "total world population". [March of the Titans, by Arthur Kemp]

The exponential and explosive growth of the non-White population of the earth - which effectively doubles itself every 34 years (compared with White population which now only doubles itself every 200 years), means that by the year 2100, only three per cent of the earth's population will be White.

From 1900 to 2100 - a period of 200 years, the proportion of Whites on earth will have dropped from 30 per cent to three percent.

**SOUTH AFRICA (White vs Non White) Population Growth:**

	Total	Non Whites	Whites	W % of Total
1868:	800,000	400,000	400,000	50
1948:	11.5 M	8.5 M	2.5 M	21.7
1980:	29.5 M	26 M	3.5 M	11.8
2001:	44 M	40 M	4 M	10

[Approximate numbers taken from Graph: SA Demographics, from 1868 to 2001; from Prospects for the white tribe: the future of the Afrikaner people in South Africa, by Dan Roodt]

**NON WHITE MAJORITY'S IN WESTERN EUROPE, by 2090!!**

By 1994, most European Union member states had an average 10 - 15 per cent non-White population, with this figure effectively doubling every fifteen years.

This will mean that, unless current immigration trends are halted, all of Western Europe will have a non-White majority population by the year 2090 at the latest, and possibly earlier. These statistics are from the EU's own official records, Eurostat, in Belgium. [March of the Titans (PDF), by Arthur Kemp]

<sup>10</sup> <http://why-we-are-white-refugees.blogspot.com/2009/12/wake-up-whitey-aka-population-policy.html>

## NON-WHITE MAJORITY IN AMERICA, BY 2090

USA Population Projections, millions (rounded off)

	Total	Non White	White	W % of Total
1997:	267 M	72 M	195 M	72.8
2010:	298 M	96 M	202 M	68
2030:	347 M	137 M	210 M	60.5
2100:	572 M	353 M	219 M	45.6

Source: U.S. Bureau of the Census, Current Population Reports, Series P25-1130, "Population Projections of the United States by Age, Sex, Race, and Hispanic Origin: 1995 to 2050". [March of the Titans (PDF), by Arthur Kemp]

## HOW DO AFRICANS SAY 'LEBENSRAUM' IN RWANDA?

There is, of course, nothing simple about these problems; those who feel inclined to dismiss the seriousness of this potential should consider the question: "How does one say 'Lebensraum' in Chinese?"

It should also be clear that solutions to the pressures created by population growth and movement, pressures that threaten the security of so many states, are beyond the means of any single state. [US Army War College: People Wars: Ruminations on Population and Security: How Does One Say 'Lebensraum' in Chinese?<sup>11</sup> ]

## THE PLAGUE OF OVERPOPULATION.....

"Unlike plagues of the dark ages or contemporary diseases we do not understand, the modern plague of overpopulation is soluble by means we have discovered and with resources we possess. What is lacking is not sufficient knowledge of the solution but universal consciousness of the gravity of the problem and education of the billions who are its victim."

-- Martin Luther King Jr.

## 2. Europe commits Ethno-Cultural Suicide: Dr. Frank Ellis reviews Dr. Thilo Sarrazin's Germany Consigns itself to Oblivion:

In A Review Essay with Analysis, Commentary and Selected Translations from the German of Thilo Sarrazin's, *Deutschland schafft sich ab: Wie wir unser Land aufs Spiel setzen* (2010)<sup>12</sup>, Dr. Frank Ellis, Former Professor of Russian and Slavonic Studies at Leeds Univ. UK, provides a chapter by chapter review<sup>13</sup> of Dr. Sarrazin's epic *Germany Consigns Itself to Oblivion*. Here follows the short review

*Mut is der Wind, der zu fernen Küsten treibt, der Schlüssel zu allen Schätzen, der Hammer, der große Reiche schmiedet, der Schild, ohne den keine Kultur besteht [...] Zum Teufel mit einer Zeit, die uns den Mut und die Männer nehmen will!*

Ernst Jünger

Concerns over the magnitude and speed of population growth, as well as the racial and cultural changes brought about by mass immigration are nothing new. What is new is the manner in which the political establishments of virtually all Western states have abandoned, with complete disregard for the legitimate fears and well being of their own indigenous populations, any form of immigration controls. In the USA and Western Europe, a very large proportion of

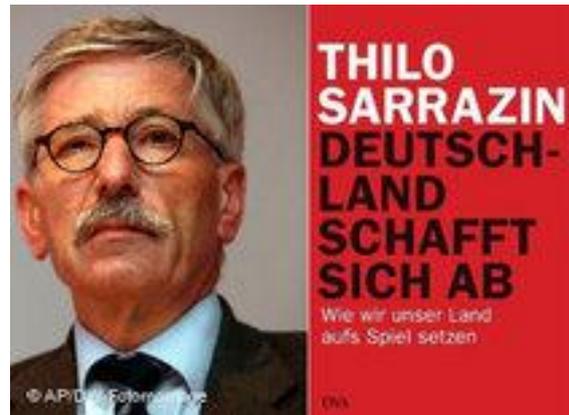
<sup>11</sup> <http://in-gods-name.blogspot.com/2009/04/us-army-war-college-people-wars.html>

<sup>12</sup> Thilo Sarrazin, *Deutschland schafft sich ab: Wie wir unser Land aufs Spiel setzen*, Deutsche Verlags-Anstalt, München, 2010, pp.410 + Notes, Index, Appendices, ISBN 978-3-421-04430-3

<sup>13</sup> <http://why-we-are-white-refugees.blogspot.com/2010/12/review-of-thilo-sarrazins-germany.html>

the political class have tried to justify this mass influx of foreigners with the claim that we need the labour, skilled or otherwise; that the mass movement of people is a necessary part of a globalised economy; that in some vague, sentimental way the prosperous nations of the north have an obligation to throw open their doors to the surplus populations of the Third World. Until quite recently, this mass movement of the unemployed and unemployable from the slums of the Middle East, Africa and the Indian sub-continent, with a fair proportion of actual and would-be terrorists among them, used to be justified by the obviously preposterous claim that the white indigenous populations of northern Europe would somehow benefit from the influx of millions of foreigners into their countries. Indeed, we were told - though not so much these days - that immigrants were bearers of the remarkable gift of diversity; that their presence enriched us.

In common with other Western states, Germany has suffered from the combination of a duplicitous and negligent political class, one which has relentlessly harried its citizens to accept what they instinctively feel and know to be wrong, and from waves of immigrants who, the evidence quite clearly shows, have no intention of integrating. Third World immigrants are attracted to Germany not by abstract concepts of free speech, the rule of law, liberal democracy and personal freedom but by the higher standard of living they can enjoy at the expense of the German taxpayer. In part because of the Nazi period, the pressure on Germans to conform to the United Nations-sponsored ideology of multiculturalism has been immense, much worse than anything we have experienced in the United Kingdom. History matters: the Nazi past will remain an integral part of Germany's history but no other nation has submitted itself to such soul-searching and public flagellation in order to face up to its past and to make amends. However, one of the downsides has been to treat any assertion of national German pride as a manifestation of Neo-Nazi tendencies, as something hideously offensive and shameful when it is, in fact, the normal, emotional *and rational* pride in, and commitment to, one's country of origin, to one's *Vaterland*, to use that beautifully evocative German word.



It is this specifically German historical, social and political background that makes the publication of Thilo Sarrazin's book in Germany so remarkable, and all the more remarkable for its having been written by one of Germany's top technocrats, a person at the very heart of the German administrative establishment, a person, who whatever his misgivings about the state of Germany, I, for one, would have expected to remain silent. Clearly, Herr Sarrazin has had enough. He instinctively grasps the truth of Solzhenitsyn's eleventh commandment: thou shall not live by the Lie. There is something about Sarrazin that bears the stamp of Martin Luther, Pastor Martin Niemöller and the White Rose students who defied the Nazis in Munich. Moral courage is always inspirational and life-enhancing. Indeed, the fact that Sarrazin's book has become a best seller in Germany and attracted enormous support for its author may well have prompted Angela Merkel, the German Chancellor, publicly to admit (October 2010) that multiculturalism had utterly failed in Germany. Indeed, it has: and not just in Germany.

Before turning to the substance of Thilo Sarrazin's book I want to deal with the translation of the German title. The main German title of the book has in some quarters been translated into English as *Germany is Abolishing itself* or *Germany is Doing away with itself*. The German verb *abschaffen* can indeed be translated as to abolish or to get rid of something but these translations do not, in my opinion, do justice to the scope, depth and above all the implications of the book's themes which will become clear below. I suggest, therefore, that a better translation of the main title, one that better reflects the impending German (and Western) catastrophe, would be *Germany Consigns itself to Oblivion* (or even *Germany Commits Suicide* or *Germany's Death Wish*).

Sarrazin is well aware that the title of his book will inevitably cause some readers to ask, in all seriousness, whether his central thesis - that Germany is heading towards self-inflicted oblivion - is an accurate reflection of what is happening. The ensuing avalanche of evidence and professional analyses presented by the author left me in no doubt that the suicide scenario is

fundamentally accurate. Sarrazin underlines the rather obvious but easily forgotten point that Germany is Germany 'by virtue of its inhabitants and their living intellectual as well as their cultural traditions. Without the people it would merely be a geographical term'.<sup>14</sup> The same is true of England, Denmark, France and Russia. As befits a highly trained and experienced member of the German technocracy, Sarrazin presents a thoroughly well researched set of arguments. Each chapter addresses some aspect of the immigrant problem - poverty, fertility, declining mean IQ and educational standards, spiralling welfare payments, left-wing and intellectual cowardice and the relentless Islamification of Germany - providing the reader with a series of brilliantly written mini-monographs. He examines the various socio-economic, intellectual and demographic trends which are inextricably linked with one another and which lead inexorably to his synthesis and the work's devastating conclusions. *Germany Consigns itself to Oblivion* is a masterly display of erudition and logical exposition; yet additional cause to arouse and nourish the hatred of the lazy and sentimental.

To begin with, Germans, especially high-IQ women, are not having enough children and, as a consequence, the population of indigenous Germans - Sarrazin uses autochthonous instead of indigenous - is dropping below replacement rate. Mean IQ is falling. If this trend continues, immigrants will emerge as the dominant population with serious consequences for the German economy and the country currently known as Germany. Sarrazin notes that it has not been possible to talk about this in Germany for decades. As always the left-wing media would denounce any person expressing these fears as a Nazi, racist and xenophobic. Enormous damage has been inflicted on Germany because of this neo-Marxist imposed silence.

Sarrazin destroys this silence. In *Germany Consigns itself to Oblivion* he effectively highlights the dangers posed by uncontrolled, mass immigration and the accompanying mendacious and propagandistic view that mass immigration is a benefit. Politicians know that the slogan - 'diversity is our strength' - is a lie, and, as Sarrazin notes, these major changes and shifts in population are 'seldom bloodless'<sup>15</sup>. Moreover, he argues, correctly, that now that the major living spaces of the world, once under-populated, are occupied uncontrolled migration is no longer possible. He continues: '[...] the natural population decrease in one country or group of countries may not serve as the basis morally and politically to justify immigration or seizure of land. The territorial principle is an inviolable component of state sovereignty and respect for it serves to maintain peace'.<sup>16</sup>

One of the key problems associated with an ageing population and which is related to the influx of immigrants, is the rising cost of healthcare and this can only be financed by increasing the number of gainfully employed. Since this is highly unlikely one consequence will be that 'future allocation and financial problems cannot be solved at the level of the national economy by more growth but only by redistribution'.<sup>17</sup> This is a very serious conclusion and, if accurate, an alarming one for individual freedom, since it means that growth will be finite or only very slow and that economic measures more appropriate for a full-blown socialist economy will be introduced. In fact, it may be the most important finding in the book and one about which governments all over Western Europe will want to remain tight-lipped.

Mass immigration from Third World states, primarily Turkey, the Middle East and Africa will not solve Germany's problems. Germany's economic future lies in its human and above all intellectual capital. These are the keys to the creation of wealth, and are firmly in line with the data and conclusions of Richard Lynn: see, for example, *Dysgenics: Genetic Deterioration in Modern Populations* (1996); *Eugenics: A Reassessment* (2001); *Race Differences in Intelligence: An Evolutionary Analysis* (2006); and *The Global Bell Curve: Race, IQ, and Inequality Worldwide* (2008); and the two studies which Lynn co-authored with Tatu Vanhanen: *IQ and the Wealth of Nations* (2002); and *IQ and Global Inequality* (2006). One compelling finding, one of many revealed in *Germany Consigns itself to Oblivion*, derives from the work of German researcher, Heiner Rindermann, who studied the findings of the Programme for International Student Assessment (PISA). According to Sarrazin, Rindermann demonstrated that:

[...] data of all three competences from PISA 2000 and 2003 - reading, mathematics and natural sciences - correlated not only extremely highly with one another but also with

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<sup>14</sup> Thilo Sarrazin, *Deutschland schafft sich ab*, p.7.

<sup>15</sup> *Deutschland schafft sich ab*, p.257.

<sup>16</sup> *Deutschland schafft sich ab*, p.257.

<sup>17</sup> *Deutschland schafft sich ab*, p.37.

measured intelligence. Rindermann posed the question whether the PISA tests were measuring not merely intelligence. Furthermore he compared the OECD-wide PISA results with the data compiled by Richard Lynn and Tatu Vanhanen of the mean IQs of the corresponding states and likewise established a high correlation: and so Pandora's box was opened.<sup>18</sup>

Sarrazin argues that the MINT disciplines (Mathematics, Information Technology, Natural sciences and Technology) are the drivers of wealth creation. There is now less work for those who traditionally earned a living by manual labour. We see the same problem in the UK. Sarrazin also provides compelling support for the pioneering work of Charles Murray and Richard J. Herrnstein (see *The Bell Curve: Intelligence and Class Structure in American Life*, 1994). Indeed, he shares the conclusions of Murray and Herrnstein that there is a growing gap between the intellectually talented and the less intellectually able.<sup>19</sup> In remarks that will only offend German xenophile-fanatics, Sarrazin asserts that: 'The three immigrant groups with the greatest lack of education and the highest social costs are also those who are reproducing themselves the most'.<sup>20</sup>

Regardless whether it exists among indigenous or immigrant populations, the question of poverty - relative or absolute - is critical. Can people really said to be poor in the welfare states of the West? Despite his many objections to out-of-control welfare statism raised in *Germany Consigns itself to Oblivion*, Sarrazin insists that the weak and helpless, those who cannot feed themselves and their progeny 'should and must be helped'<sup>21</sup>; that the provision of shelter, clothing and food should be guaranteed. Let me play Devil's advocate. What happens when the numbers rise so that the means to clothe and feed these poor and wretched can no longer be found? If the welfare net is too generous it subsidises the procreation of the less intelligent. The poor and lazy, encouraged by unscrupulous politicians who exploit alleged poverty to secure votes and a class of poverty bureaucrats who derive a living from dispensing other people's money to the underclass are engaging in a massive game of blackmail. Confronted with the analyses of people like Sarrazin (and many before him), the poor and feckless, aided and abetted by politicians and poverty bureaucrats, will deploy what they regard as their nuclear option: will you, they ask, allow the poor and needy to starve to death? Now it is completely evasive to say in response that this would never happen; that the question's premise is too extreme; that things would never get that bad. That merely concedes the principle, albeit implicitly, that the poor and needy, at home and abroad, however we define them, can lay a claim on the public purse.

There are two responses that can be offered. First, the question whether the poor and needy should be allowed to die is misleading: the question removes the burden of survival from the feckless and it imposes it on the responsible: why are the poor and needy *poor and needy*? Why should the sexually and demographically responsible and the economically prudent even have to consider an answer to the question, let alone provide material resources? One way to deal with the poor and unemployable would be to provide services and food in government centres under strict supervision (food stamps only and absolutely no, or very little, money). Second, an honest answer is that human beings who engage in reckless and unsustainable personal breeding experiments, who use their breeding habits as a way of extorting money, goods and services from others are indeed *free* to suffer the consequences. I do not kill them or their progeny by not agreeing to permit a transfer of my wealth, goods and services: those responsible are the incompetent and reckless parents who do not grasp or do not care that copulation is only the start of parenthood. That is the honest, morally wholesome and rational answer when targeted by poverty hustler-bureaucrats and politicians using moral blackmail. The same arguments also apply to the demented do-goodery of multimillionaire celebrities, models and pop stars who want *other people's money and other people's taxes* to subsidise the reckless and destructive breeding of the Third World.

Another problem is also evident. Immigrants who live in parallel societies courtesy of German and European taxpayers and who have no intention whatsoever of integrating cannot be considered to be my 'fellow citizens'. They are aliens among us. Do they meet the conditions laid down by Sarrazin for tax-payer charity when they become poor and needy? Furthermore, Sarrazin's justification for welfare provision inside Germany will be used - is being used - as the

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<sup>18</sup> *Deutschland schafft sich ab*, p.213.

<sup>19</sup> *Deutschland schafft sich ab*, p.58.

<sup>20</sup> *Deutschland schafft sich ab*, p.64.

<sup>21</sup> *Deutschland schafft sich ab*, p.103.

moral basis for the massive transfer of German and European wealth to the Third World. According to xenophiles the starving and diseased in Somalia or Haiti - or wherever the latest Third World disaster happens to be - are our fellow citizens of the world and thus *entitled* to our money and support.

In Germany, as Sarrazin points out, the problem of poverty, whether it affects indigenous Germans or immigrants, is emotionally driven not analytically (as in other Western states). Sarrazin argues: 'The poverty risk threshold in Germany today is higher than the average net income of Germans at the high point of the economic miracle at the start of the sixties in the previous century'.<sup>22</sup> Sarrazin tested his theories on the largesse of the German welfare system. He was famously able to demonstrate - for which he shall never be forgiven - that it is possible to eat well and healthily on the money provided by the German welfare system (Sarrazin and his wife put the feeding plan to the test and had no problems). As a consequence of his experiment the results of which were publicly discussed he received hundreds of hate emails. During the course of making a television programme based on Sarrazin's experiment, one of the cameramen of a television station told Sarrazin that he had been instructed not to film the inside of apartments of welfare recipients because they were full of electronic gadgets. Sarrazin also reports that recipients of welfare payments have above average provision of electronic media.<sup>23</sup> It is the same in the United Kingdom: rows of houses in estates full of the unemployable, all sporting satellite dishes. Sarrazin identifies three reasons why so much emotion is aroused by the recipients of welfare and the bureaucrats and lawyers who work in the field when the provision of welfare is challenged. First, the recipients have a vested interest in the system's being continued. Second, politicians and the hordes of researchers and media activists have a vested interest in the system: without it they are out of work. Third, if it is possible to live adequately on the money provided but those who receive this money do not live adequately then the problem of poverty can only be a behavioural problem not some existential catastrophe. It is the last point that triggers the rage and aggression.

Very few Turks who came to Germany as workers ever returned home. Their families then joined them from Turkey. This has created a huge, hostile underclass. The whole guest worker programme was, Sarrazin insists, 'a gigantic error'.<sup>24</sup> Muslims arriving in European states bring many problems. Among them are: (i). below average integration in the employment market; (ii). above average dependence on welfare and handouts; (iii). above average fertility; (iv). spatial segregation with a tendency to create parallel societies; (v). above average religious adherence with an attraction to fundamentalist Islam; (vi). above average criminality (street crime) and participation in terrorism.<sup>25</sup>

Some truly horrendous consequences arising from Germany's generous welfare provision are cited in this book. One observer describes the chaos of life in an immigrant Turkish family: 'And the flat screen television is always on, always'.<sup>26</sup> It seems that one of the classic features of the underclass, be they black, white or Islamic immigrants in Germany is an addiction to television. It is almost as if television, with its relentless diet of soap operas and celebrity trash shows, is deliberately designed to cater overwhelmingly to the underclass of all races in all countries. Television is the narcotic of first choice for the international underclass. Then there is the example of some small German town where the population of 300 Turks is derived from *just two families*: one of them boasts that 'we don't need the Germans'.<sup>27</sup> Statistics for the Berlin district of Neukölln are staggering. The district has about 305,000 inhabitants of whom 120,000 are of immigrant background. It is estimated that the total of illegals is 20,000 - 30,000 out of a total illegal population of 150,000-200,000 in Berlin.<sup>28</sup> There are many such examples of Neukölln in Germany where immigrants are rapidly displacing the indigenous population. Sarrazin's devastating point that - 'A German going through these districts would feel like a foreigner in his own country'<sup>29</sup> - would secure a lengthy standing ovation were it addressed to an indigenous British audience in some of our major cities. Crimes in Germany involving immigrants are often suppressed by the mainstream media for the very obvious reason that reporting these crimes would show that the perpetrators are immigrants. We have the same problem in the United Kingdom concerning the prevalence of gun and knife crime in

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<sup>22</sup> *Deutschland schafft sich ab*, p.105.

<sup>23</sup> *Deutschland schafft sich ab*, p.118.

<sup>24</sup> *Deutschland schafft sich ab*, p.259.

<sup>25</sup> *Deutschland schafft sich ab*, p.264.

<sup>26</sup> *Deutschland schafft sich ab*, p.305.

<sup>27</sup> *Deutschland schafft sich ab*, p.295.

<sup>28</sup> *Deutschland schafft sich ab*, p.299.

<sup>29</sup> *Deutschland schafft sich ab*, p.300.

our cities which is essentially a black problem. Regarding the suppression of the truth or just ignoring it (another form of censorship), Sarrazin asks: 'Who is actually helped when facts in the public domain are suppressed, facts which those who are affected do not deny? Certainly neither the truth nor clear analysis or integration'.<sup>30</sup>

Sarrazin concludes his book with two scenarios: nightmare and salvation. In the nightmare scenario he looks ahead to the end of the twenty-first century. He sees a Germany that by century's end is no longer German. Rampant welfare spending and the failure to control Third World immigration have led to Germany's being effectively turned into a Muslim state. The German-language requirement for immigrants is abolished - it is deemed to be a manifestation of latent fascism and cultural superiority - and Germany's famous churches, among them Cologne Cathedral, are converted into mosques. There are demands for a new German flag, one with a black background, a red crescent and a gold star.

Salvation, if it is not already too late, stems from the growing support for populist right-wing parties all across Europe. Europe's voters are well aware that their living standards had dropped and that the Schengen agreement left Europe wide open to illegal immigrants. Immigration controls are tightened, educational standards raised and the number of children born to high-IQ women starts to rise. In those parts of German cities long known for housing immigrants women in headscarves were far less visible. Immigration restrictions, the reduction in the number of migrants seeking a life on welfare handouts and the continual moving out of the economically successful was clearly having an effect. The migrant quarters in the big cities were shrinking and far less Turkish and Arabic were heard on the streets. Germany has been brought back from the brink.

What makes *Germany Consigns itself to Oblivion* so valuable to any thinking German patriot who has had to endure politically correct lying over so many decades on anything to do with immigration and race is Sarrazin's fearless, rational honesty. Germans reading *Germany Consigns itself to Oblivion* must have experienced something similar to that experienced by a Russian reading a *samizdat* version of Solzhenitsyn's *Gulag Archipelago* during the Cold War: an exhilarating sense of moral and intellectual liberation which only the honest search for, and confrontation with, truth can deliver. I salute Herr Sarrazin for his moral courage and intellectual acumen: and God bless his great nation in the struggle to save itself from oblivion. *Nun aber los!*

### **3. Jus Sanguinis Right of Return: Cultural & Ethno Homogeneity**

#### **University of Tartu Estonia Conference concludes that Ethnicity is the basis for democracy and freedom; not its threat.**

In *Ethnicity a basis for rather than threat to democracy and freedom, Tartu conference concludes*<sup>31</sup>, Paul Goble writes:

Many analysts routinely assume that ethnic identity and the individual rights that are the foundation of a free society are competitive or even contradictory, but a conference at the University of Tartu in Estonia this week argued the reverse and suggested that "ethnic identity [itself] is the main precondition for democracy and freedom."

Without a strong sense of ethnic identification, its participants argued, a society will often lack the social cohesion democracy and individual freedom require. Moreover, when one nation ignores the claims of ethnic communities within its population, that undermines the chances for democracy and individual rights.

Hosted this week by the Institute of the Rights of Peoples and the Oriental Studies Center at the Tartu, the conference featured reports by Estonian researchers Eiki Berg, Mart Rannut and

<sup>30</sup> *Deutschland schafft sich ab*, p.297.

<sup>31</sup> <http://www.eesti.ca/?op=article&articleid=30517&lang=en>

Mart Laanemets as well as speeches by Estonian political figures Mart Laar, Mart Nutt and Andres Herkel. And besides Estonians, it drew guests from Udmurtia, Chechnya and Buryatia.

Sven Grunberg, the director of the Institute of the Rights of Peoples, argued that “it is the suppression of ethnic mentality that creates problems and not ethnic mentality or nationalism in and of itself as some tend to assert,” a view that all other speakers echoed in one way or another.

Andres Herkel, an Estonian MP who is vice president of the Parliamentary Assembly of the Council of Europe, said that Tallinn will continue to support peoples without statehood. He and other speakers said that the situation in the Russian Federation has fundamentally changed and that this change requires a new approach to such peoples there.

At the end of the 20th century, speakers said according to a press release, “peoples in the Russian empire felt optimistic” about their prospects for retaining their national identities and even achieving statehood, “today [these nations] are in considerably harder conditions,” something that requires new approaches.

According to Herkel, Estonian political figures can and will serve as “effective intermediaries” for these peoples to inform the Council of Europe and other international organizations about the situation of these nations. “We have always done this before, and our contacts and meetings allow it to do it better still,” Herkel said.

The meeting was dedicated to the memory of Linnart Mäll, an Estonian scholar who was the founder of the Unrepresented Nations and Peoples Organization, a group that since 1991 has been an advocate for “indigenous peoples, minorities and unrecognized or occupied territories” in national and international forums.

Mäll, who died this past February from cancer, was trained at Tartu State University and the Moscow Institute of Oriental Studies in Soviet times. Between 1969 and 1973, he taught history at Tartu but was dismissed for his anti-Soviet and anti-communist views. Only in 1983 was Mäll partially rehabilitated and allowed to teach again.

An internationally recognized expert on Buddhism, Mäll himself converted to that faith, but he was also an activist not only for Buddhism - he helped to organize both of the Dalai Lama's visits to Estonia (1991 and 2001) - but for his own nationality, the Estonians, and other numerically small peoples. Sadly, Mäll died of cancer last February 14th.

## **With the Failure of Multi-culturalism and Falling Populations, can EU States Beckon their Children Home from the Diaspora?**

In *Economic gloom fuels far-right growth in Europe*<sup>32</sup>, Ian Traynor writes that “European countries need immigrants - but they have yet to come up with a satisfactory way of organising immigration”

The far-right is benefiting from the failures of mainstream politics. The perceived entrenchment of parallel societies in Europe's big cities is seen as the root of the problem as well as the failure to integrate immigrants. Wilder prophesies the “islamification” of the Netherlands. Thilo Sarrazin, whose bestselling book about Germany's self destructive mission on immigration, warns of a Turkish Muslim takeover.

When Recep Tayyip Erdogan, the Turkish prime minister, visited Berlin recently, Merkel complained to him about forced marriages and honour killings among the large Turkish and Kurdish minorities.

The far-right is prospering, taking the votes of traditional working class centre-left supporters while mainstream social democracy struggles.

Many middle-class liberals - horrified by the implications for free speech of the Danish cartoons crisis and the Islamist murder of Theo Van Gogh in Amsterdam - are also divided over

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<sup>32</sup> Guardian, 17 October 2010: <http://www.guardian.co.uk/world/2010/oct/17/far-right-growth-europe>

immigration and its impact in traditionally permissive societies such as the Netherlands, Sweden, or Denmark.

Ageing, shrinking, in decline, and anxious to save its "social model", Europe, of course, needs immigrants to do the jobs, fund the pension schemes, deliver the tax revenues that it is accustomed to enjoying. It knows it cannot do without immigration but it has yet to come up with a satisfactory way of organising it.

**In *Its Population Falling, Russia Beckons its Children Home*<sup>33</sup>, Clifford J. Levy writes:**

VLADIVOSTOK, Russia — Vasily Reutov had never set foot in Russia until a few months ago, but the moment he did, he knew he had finally made it home.

His ancestors, members of an ascetic offshoot of Russian Orthodoxy known as Old Believers, fled this region in the 1920s after the Communist Party violently suppressed religion. They settled in cloistered villages in South America that they turned into Little Russias, as if by preserving the ways of the past, they would somehow, someday, be able to return.

Now, with Russia itself beckoning and sturdier than before, that time has come.

The government is trying to head off the country's severe population decline by luring back Russians who live abroad as well as their descendants. Mr. Reutov and several dozen other members of his religious community from Uruguay have become among the most striking examples of this policy.

Moscow has spent \$300 million in the past two years to get the repatriation program started, and officials estimated that more than 25 million people were eligible, many of them ethnic Russians who found themselves living in former Soviet republics after the Soviet collapse in 1991.

But the government is not limiting itself to Russia's neighbors, sending emissaries around the world to sell the program. One even went to Brazil last month to meet with residents of several countries who, like Mr. Reutov, are Old Believers, whose followers have some similarities in lifestyle to the Amish. Diaspora Old Believer communities exist worldwide, including in Alaska and Oregon.

Mr. Reutov, 36, was not at the meeting in Brazil because he was already here, having decided to enroll in the program and move with his wife and five children from Uruguay. Others from two villages there are to follow soon, he said.

Their story is one of the last unfinished chapters of the Russian Revolution, and it speaks to the changes in Russia in the post-Soviet era. Even with the global financial crisis, Russia is more stable and prosperous than at any other time in its history, and Mr. Reutov said that only now was his community confident enough in the country's future.

And so they are ready to uproot themselves and begin anew, back where it all began — in this windswept coastal area in Russia's Far East.



<sup>33</sup> New York Times: March 21, 2009, [http://www.nytimes.com/2009/03/22/world/europe/22believers.html?\\_r=2&hp](http://www.nytimes.com/2009/03/22/world/europe/22believers.html?_r=2&hp)

“We have always felt like we belonged to Russia,” Mr. Reutov said. “We are Russian, and we need to be here.”

## **Jus & Lex Sanguinis Overview: Cultural and Ethno Homogeneity**

The following overview is an amalgamation from Wikipedia: Jus Sanguinis, *Access to Citizenship: A Comparison of 25 Nationality Laws*<sup>34</sup>, by Patrick Weil; and *Citizenship Today: Global Perspectives and Practices*, by Thomas Alexander Aleinikoff, Douglas B. Klusmeyer, Carnegie Endowment for International Peace:

**Jus sanguinis** (Latin: right of blood) is a social policy by which nationality and/or citizenship is not determined by place of birth, but by having a cultural tie or ancestor(s) who are natives of the nation. It contrasts with jus soli (Latin for "right of soil").

At the end of the 19th century, the French-German debate on nationality saw Ernest Renan oppose the German conception of an "objective nationality", based on blood, race or even, as in Fichte's case, language. Renan's republican conception explains France's early adoption of jus soli. Many nations have a mixture of jus sanguinis and jus soli, including the United States, Canada, Italy, Turkey, Israel, Germany (as of recently), Greece, Ireland and others.

The French Revolution broke from the jus soli feudal tradition. Because jus soli connoted feudal allegiance, it was decided, against Bonaparte's wish, that the new Civil Code of 1804 would grant French nationality at birth only to a child born to a French father, either in France or abroad. It was not ethnically motivated; it only meant that family links transmitted by the pater familias had become more important than subjecthood. This French innovation, i.e. the reintroduction of Roman Law into the modern world, through codification, progressively became the law of continental Europe. The following countries adopted in their civil code, jus sanguinis : Austria (1811), Belgium (1831), Spain (1837), Prussia (1842), Italy (1865), Russia (1864), Netherlands (1888), Norway (1892) and Sweden (1894) .

Apart from France, jus sanguinis still is the preferred means of passing on citizenship in many continental European countries, with benefits of maintaining culture and national identity. Some countries provide almost the same rights as a citizen to people born in the country, without actually giving them citizenship. An example is Indfødsret in Denmark, which provides that upon reaching age 18, non-citizen residents can decide to take a test to gain citizenship.

Unlike France, some European states (in their modern forms) are post-empire creations within the past century. States arising out of the Austro-Hungarian and Ottoman Empires had huge numbers of ethnic populations outside of their new boundaries, as do most of the former Soviet states. Several had long-standing diasporas that did not conform to 20th century European nationalism and state creation. In many cases, jus sanguinis rights were mandated by international treaty, with citizenship definitions imposed by the international community. In other cases, minorities were subject to legal and extra-legal persecution and their only option was immigration to their ancestral home country. States offering jus sanguinis rights to ethnic "citizens" and their descendants include Greece, Turkey, Bulgaria and, from 2009, Romania. Each is obligated by international treaty to extend those rights.

Usually a practical regulation of the acquisition of nationality or citizenship of a state by birth to a parent who is already a citizen of the state is provided by a derivative law called lex sanguinis. Most states provide a specific lex sanguinis, in application of the respective jus sanguinis, but citizenship is not normally automatically inherited. This is to avoid the creation of generations of overseas citizens with no real connection with the state, but still being able to claim rights such as immigration and protection from that state.

**Lex sanguinis:** Many countries provide immigration privileges, but not necessary full citizenship, to people with ethnic ties to their state. These are called leges sanguinis (singular: lex sanguinis) or "blood laws." As examples:

**Bulgaria:** Article 25 of the 1991 constitution specifies that "person[s] of Bulgarian origin shall acquire Bulgarian citizenship through a facilitated procedure." Article 15 of the Law on Bulgarian Citizenship provides that an individual "of Bulgarian origin" may be naturalized

<sup>34</sup> [http://canada.metropolis.net/events/metropolis\\_presents/EU\\_speakers/weil2\\_e.htm](http://canada.metropolis.net/events/metropolis_presents/EU_speakers/weil2_e.htm)

without any waiting period and without having to show a source of income, knowledge of the Bulgarian language or renunciation of his former citizenship. Bulgaria and Greece were subject to a population exchange following the second Balkan war. Conditions of treaty settlement mandated that they accept individuals' claiming respective ethnic origin.

**Belgium:** A former Belgian citizen (other than a person deprived of citizenship) may resume Belgian citizenship by declaration after a 12-month period of residence. Residence abroad can be equated with residence in Belgium if the person can prove genuine ties with Belgium. The conditions under which the person lost his or her Belgian nationality and the reasons for wishing to regain it will be taken into account. Children aged under 18 automatically acquire Belgian citizenship if a responsible parent resumes Belgian citizenship.

**Croatia:** Article 11 of the Law on Croatian Citizenship allows emigrants and their descendants to acquire Croatian nationality upon return, without passing a language examination or renouncing former citizenship. In addition, Article 16 permits "a member of the Croatian people who does not have a place of residence in the Republic of Croatia [to] acquire Croatian citizenship" by making a written declaration and submitting proof of attachment to Croatian culture.

**Estonia:** Article 36 of Estonian constitution states the right of every Estonian to come and live in Estonia.

**Finland:** Finnish law provides a right of return to ethnic Finns from the former Soviet Union, including Ingrians. Applicants must now pass an examination in one of the official languages of the country, Finnish or Swedish. Certain persons of Finnish descent who live outside the former Soviet Union also have the right to establish permanent residency, which would eventually entitle them to qualify for citizenship.

**Germany:** Article 116(1) of the German Basic Law (constitution) confers - within the range of the laws regulating the peculiarities - a right to citizenship upon any person who is admitted to Germany (in its borders of 1937) as "refugee or expellee of German ethnic origin or as the spouse or descendant of such a person." At one time, ethnic Germans living abroad in a country in the former Eastern Bloc (Aussiedler) could obtain citizenship through a virtually automatic procedure.[3] Since 1990 the law has been steadily tightened to limit the number of immigrants each year. It now requires immigrants to prove language skills and cultural affiliation. Article 116(2) entitles persons (and their descendants), who were denaturalised by the Nazi government, to be renaturalised if they wish so. Those among them, who took their residence in Germany after May 8, 1945 are automatically to be considered as Germans. Both regulations, (1) and (2), provided for a considerable group of Poles and Israelis, residing in Poland and Israel, who are simultaneously Germans.

**Greece:** Ethnic Greeks can obtain Greek citizenship by two methods under the Code of Greek Nationality. Pursuant to Article 5, ethnic Greeks who are stateless (which, in practice, includes those who voluntarily renounce their nationality) may obtain citizenship upon application to a Greek consular official. In addition, ethnic Greeks who join the armed forces acquire automatic citizenship by operation of Article 10, with the military oath taking the place of the citizenship oath. This position arises from the fact that approximately 85% of known ethnic Greeks were outside the nation state boundaries when the country was formed. Forty percent remained outside the final boundaries at the beginning of World War I. Most were de jure stripped of their host country citizenship with the outbreak of war if the host country was at war with Greece. In the late 19th century, Greece had a wider diaspora because of poverty and limited opportunities.

**Hungary:** Section 4(3) of the Act on Nationality permits ethnic Hungarians (defined as persons "at least one of whose relatives in ascendant line was a Hungarian citizen") to obtain citizenship on preferential terms after one year of residence. In addition, the "Status Law" of 2001 grants certain privileges to ethnic Hungarians living in territories that were once part of the Austro-Hungarian empire. It permits them to obtain an identification card but does not confer the right to full Hungarian citizenship.

**Ireland:** The Nationality and Citizenship Act allows any person with an Irish grandparent to become an Irish citizen "by registering in the Foreign Births Register at an Irish embassy or consular office, or at the Department of Foreign Affairs in Dublin." Such an individual may also pass his entitlement to Irish nationality on to his children by registering in the Foreign Births Register even if he chooses not to take up citizenship himself, provided he has registered with

the Foreign Births Register before the birth of those children. Section 16 of the Irish citizenship law of 1986 grants the interior minister authority to confer automatic citizenship on any applicant of "Irish origin or affiliation" although this is sparingly used.

**Israel:** In addition to Israeli citizenship being granted to all ethnic groups and religions (a) by virtue of birth in Israel or (b) by naturalisation after 5 years' residency and the acquisition of a basic knowledge of Hebrew, (c) the Law of Return confers an automatic right to citizenship on any immigrant to Israel who is Jewish by birth or conversion, or who has a Jewish parent, grandparent or spouse or who is the spouse of a child of a Jew or the spouse of a grandchild of a Jew.

**Italy:** Possibly alone in this respect, bestows citizenship *jure sanguinis*. There is no limit of generations for the citizenship via blood, but the Italian ancestor born in Italian territories before 1861 had to die after 1861 anywhere (in Italian territory or abroad) but without losing the Italian citizenship before death in order to being able to continue the *jure sanguinis* chain. This is required because 1861 is the year that the Unification of the Italian territory took place. Another constraint is that each descendant of the ancestor through whom citizenship is claimed *jure sanguinis* can pass on citizenship only if they were a citizen at the time of the birth of the person to whom they are passing it. So, if one person in the chain renounces or otherwise loses their Italian citizenship, then has a child, that child is not an Italian citizen *jure sanguinis*. A further constraint is that citizenship could be passed on by women only after January 1, 1948. Those born before that date are not Italian citizens *jure sanguinis* if their line of descent from an Italian citizen depends on a female at some point.

**Russia:** Russia, which feels that many of its citizens are outside its borders in the territories of former soviet republics, is another good example of [*jus sanguinis*]. The provisions on Russian citizenship are contained in the Citizenship Act of November 28, 1991 (in effect from February 6, 1992, amended on June 17, 1993, and February 6, 1995). According to this legislation, any child born to Russian citizens is a Russian citizen regardless of where he or she is born (Art. 14). Thus, *jus sanguinis* is the main way in which Russian citizenship is acquired.

**Spain:** Regardless of place of birth, or how far removed one is from an ancestor born in Spain, those born to an original Spaniard (whether or not your parent still retains Spanish citizenship, or is still living) are entitled to original Spanish nationality. (Original Spaniards are those who were born Spanish, no matter where they were born.) The grandchildren of those who emigrated due to political or economical reasons are also entitled to original Spanish nationality. Citizenship on preferential terms may be obtained after one year's residence for grandchildren of original Spanish citizens, as well as any person who can claim Sephardic Jewish ancestry. For citizens of Andorra, Portugal, Latin America, the Philippines, or Equatorial Guinea, the required residency period is two years, versus ten for all other foreigners.

**Sweden:** Swedish citizenship law [5] says: A newborn child gets Swedish citizenship if: the mother is Swedish citizen; the father is Swedish citizen and the child is born in Sweden; the father is Swedish citizen and married to the mother; the father is dead, then the previous rules apply as if he was alive. Also if a Swedish father and a foreign mother marry, their child (age < 18) gets Swedish citizenship.

## **Right of Return Overview**

The following summary is an amalgamation from Wikipedia: Right of Return, *Access to Citizenship: A Comparison of 25 Nationality Laws*<sup>35</sup>, by Patrick Weil; and *Citizenship Today: Global Perspectives and Practices*, by Thomas Alexander Aleinikoff, Douglas B. Klusmeyer, Carnegie Endowment for International Peace

The term right of return refers to a principle of international law, codified in the Universal Declaration of Human Rights and the International Covenant on Civil and Political Rights, giving any person the right to return and re-enter his country of origin. This principle is sometimes reflected in special consideration in a country's immigration laws (called "repatriation") which facilitate or encourage the reunion of a diaspora or dispersed ethnic population.

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<sup>35</sup> [http://canada.metropolis.net/events/metropolis\\_presents/EU\\_speakers/weil2\\_e.htm](http://canada.metropolis.net/events/metropolis_presents/EU_speakers/weil2_e.htm)

The Universal Declaration of Human Rights (UDHR) article 13 states that "[e]veryone has the right to freedom of movement and residence within the borders of each State. Everyone has the right to leave any country, including his own, and to return to his country." (emphasis added). There is disagreement as to what this actually means in practice as well as whether country refers to a state or a specific area of land. In addition, the change from State to country from the first sentence to the second clouds the issue.

Much of the controversy surrounding such a right, however, derives from disagreement surrounding what in UDHR article 13 is referred to as "his own". Because many countries are nation-states predicated on the right to national self-determination, such countries often identify a special link between them and persons identified with the nation, or people, whose self-determination that country enables. National laws implementing a "right of return" tend to be predicated on that link. Because they give people of a certain background preferential immigration, however, such laws are controversial, especially where they are perceived to be at the expense of other people who want to immigrate.

*What might be historically the first law recognising a Right of Return was enacted in France in 1790, as part of the French Revolution putting a decisive end to the centuries-long persecution and discrimination of Huguenots (French Protestants).*

*Concurrently with making all Protestants resident in France into full-fledged citizens, the law enacted on December 15, 1790 stated that: 'All persons born in a foreign country and descending in any degree of a French man or woman expatriated for religious reason are declared French nationals (naturels français) and will benefit to rights attached to that quality if they come back to France, establish their domicile there and take the civic oath.'*



*As the expulsion of the Huguenots had taken place more than a century earlier and there were extensive Huguenot diasporas in many countries, where they often intermarried with the population of the host country, the law potentially conferred French citizenship on numerous Britons, Germans, South Africans and others - though only a fraction actually took advantage of it.*

*Article 4 of the June 26, 1889 Nationality Law stated that: 'Descendants of families proscribed by the revocation of the Edict of Nantes will continue to benefit from the benefit of the December 15, 1790 Law, but on the condition that a nominal decree [i.e., a decree stating the name of the specific applicant for citizenship] should be issued for every petitioner. That decree will only produce its effects for the future'.*

*Foreign descendants of Huguenots lost the automatic right to French citizenship in 1945 (by force of the ordonnance du 19 octobre 1945, revoking the 1889 Nationality Law). Many German descendants of Huguenots had become assimilated in Nazi Germany; France, just liberated from Nazi occupation, was unwilling to leave them the option of becoming its citizens.*

## Greece

*Various phenomena throughout Greek history (the extensive colonization by classical Greek city states, the vast expansion of Greek culture in Hellenistic times, the large dominions at times held by the Greek-speaking Byzantine Empire, and the energetic trading activity by Greeks under the Ottomans) all tended to create Greek communities far beyond the boundaries of modern Greece.*

*Recognizing this situation, Greece grants citizenship to broad categories of people of ethnic Greek ancestry who are members of the Greek diaspora, including individuals and families whose ancestors have been resident in diaspora communities outside the modern state of*

*Greece for centuries or millennia...[.] Anyone wishing to do so must present a number of documents, including "[a]vailable written records ... proving the Greek origin of the interested person and his ancestors."*

For example, the **Code of Greek Citizenship**<sup>36</sup>, as amended by the **Acquisition of Greek Nationality by Aliens of Greek Origin Law** (Law 2130/1993)

Article 15: (2) People of Greek descent may acquire Greek citizenship provided there are no "restrictive" conditions, as mentioned in sub-paragraph b, paragraph 1, of article 5 of this law, according to a decision issued by the Secretary General of the Prefecture, which must also be published in the Government's Gazette. A three-member committee, composed by the Greek Consul as president and two members, opines on the status of the person of Greek descent. The Ministry of Economy and Finances and the Ministry of Foreign Affairs decides about the members of the committee and their payment. The committee members must be Greek citizens. To establish the status of the person of Greek descent, the above committee interviews the interested party and evaluates the presented evidence proving said status.

(3). The application along with the evidence submitted and the committee's opinion, mentioned in the previous paragraph regarding the status of the applicant - as of Greek descent - are sent by the respective Consulate to the local Secretary General of the Prefecture, for the issuance of Greek citizenship. Before the issuance of said decision, a commentary note is issued by special committees, which are formed by the joint decision of the Ministers of Economy and Finances, Internal Affairs, Public Administration and Decentralization, published in the Government Gazette...[...]. The special committee's role is to provide an additional opinion on the status of the persons of Greek descent who wish to obtain Greek citizenship, based on the evidence transmitted by the Greek Consulate. Said committees form their opinion by evaluating the interview given to the three-member committee of the previous paragraph.

(4). In order to acquire Greek citizenship, persons of Greek descent must take an oath in the presence of a Greek Consul or the Secretary General of the Prefecture within one year after the publishing of the decision of the Secretary General of the Prefecture at the Government's Gazette. The oath is as follows: "I swear to keep faith in the country, abide by the Constitution and the laws, and fulfill conscientiously my duties as a Greek citizen". Minors and unmarried children of said person become Greek citizens immediately after the oath, and they all register with the Records of Males and municipal rolls, of the parent's preference, based on the information contained at the above decision of the Secretary General of the Prefecture. Any information not covered by the above decision is supplemented with the submission of any other suitable proof.

## Spain

Those of Sephardic Jewish origin also have the right to apply for nationality after a year of legal residency in Spain. *Upon the rediscovery of Sephardi Jews during the campaigns of General Juan Prim in Northern Africa, the Spanish governments have taken friendly measures towards the descendants of the Jews expelled from Spain in 1492 under the Alhambra Decree and persecuted by the Spanish Inquisition. The motivation for these measures was a desire to repair a perceived injustice, the need of a collaborative base of natives in Spanish Morocco, and an attempt to attract the sympathy of wealthy European Sephardis like the Pereiras of France. The Alhambra Decree was revoked.*

## United Kingdom

The British Nationality Act 1948 conferred full and equal citizenship and settlement rights in Britain on all 800 million subjects of the worldwide British Empire.[17] The Commonwealth Immigration Act 1968, amending legislation passed in 1962, removed the right of entry from 200,000 south Asians long resident in British East Africa who had become the victims of the Africanization drive in newly independent Kenya and wished to move to Britain.[18] The act required "substantial connection" to Britain, defined as (a) birth or the birth of a parent or grandparent in the United Kingdom, (b) a parent or Grandparent who was Naturalised in the United Kingdom, (c) a parent or grandparent who became a citizen of the United Kingdom or its colonies by adoption (d) had acquired British Nationality under legislation passed in 1948 or

<sup>36</sup> [http://athens.usembassy.gov/uploads/7z/Z4/7zZ4A6EyE4dMjph5dNxFew/citizenship\\_code.pdf](http://athens.usembassy.gov/uploads/7z/Z4/7zZ4A6EyE4dMjph5dNxFew/citizenship_code.pdf)

1964. Further provisions extended rights to stepchildren. The wording of this legislation refers to 'Citizenship', 'Naturalisation' and 'Residence', and at no point refers to any specific ethnicity or ethnic group.[18][19] Announcing his support for right of return legislation in Britain, **MP Quintin Hogg** stated that, "All the great nations of the earth have what the Jews call a **Diaspora**," and affirmed that nations "special and residual obligation(s) toward them," which include recognizing their right to citizenship.[20]

The Immigration Act 1971 affirmed the principles of the 1968 legislation, giving the right of immigration to the grandchildren of British citizens and nationals born in the Commonwealth nations.[20] It was in effect long enough to enable the descendents of ethnic Britons to return to Britain from the former colonies.[20]

The British Nationality Act 1981 differentiated between British Citizenship, British Overseas Citizenship, and British Dependent Territory Citizenship, recognizing the right of settlement only for British citizens.[20] It is notable that it was enacted after the contraction of the Empire was completed, and was offered to all substantial populations of descendents of ethnic Britons in the former colonies.[20]

### **Comparisons: Jus Soli (Right of Soil) & Jus Sanguinis (Right of Blood)**

	Jus soli (date of inclusion)	Jus sanguinis (date of inclusion)
Australia	Yes(one parent citizen or permanent resident, or the child himself if permanent resident for 10 years from his birth)	Yes(one parent citizen and registration in a Consulate within 18 years after birth)
Austria	No	Yes (1811)
Belgium	No	Yes (1831)
Canada	Yes	Yes (loss of citizenship in 3rd generation unless residence or special connection with Canada before 28)
Denmark	No	Yes (1898)
Estonia	No	Yes
Finland	No	Yes (1941)
France	Yes (for the third generation, 1889)	Yes (1803)
Germany	Yes (with condition : dual citizenship : 1999)	Yes (Prussia : 1842)
Greece	No	Yes(1856)
Ireland	Yes (1935)	Yes (1935)
Israel	No	Yes (1950 Law of Return)
Italy	No	Yes (1865)
Latvia	No	Yes
Lithuania	Yes (with condition : dual citizenship)	Yes (1991)
Luxembourg	No	Yes(1804)
Mexico	Yes	Yes (not beyond second generation)
Netherlands	Yes (for the third generation)	Yes(1888)
Portugal	Yes (with condition of residence)	Yes, 1st rank(if alone, obligation for the applicant to declare his will)
Russia	Yes (under condition)	Yes (1864)
Spain	No	Yes(1837)
South Africa	Yes (both parents permanent residents)	Yes (notification of the birth to S.A authorities)
Sweden	No	Yes (1894)
United Kingdom	Yes (with condition of residence)	Yes (No transmission to 3rd generation unless residence established in the UK before the birth of the child)

United States	Yes (by Constitution, 1868)	Yes No transmission to 3rd generation unless residence established in the US before the birth of the child)
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## Naturalization

	Residence	Knowledge of history	Knowledge of language	Loyalty oath	Sufficient income	Good character	Absence conviction	Renunciation citizenship
Australia	Permanent No less 1 out of 2 years before appl. No less 2 out of 5 years before appl.	-	Yes	-	-	Yes	-	-
Austria	10 years	-	Yes	Yes	Yes	-	Yes	Yes
Belgium	3 years	-	-	-	-	-	-	-
Canada	Perm.3 years out of 4 before appl.	Yes	Yes	Yes	-	-	Yes	-
Denmark	7 years	-	Yes	-	Yes	-	Yes	-
Estonia	5 years	Yes	Yes	Yes	Yes	-	-	-
Finland	5 years	-	-	-	Yes	-	Yes	-
France	5 years	-	Yes	-	Yes	Yes	Yes	-
Germany	Permanent 8 years	-	Yes	-	Yes	-	-	Yes
Greece	5 years after appl.Or 10 out of 12 before	-	-	-	-	-	-	-
Ireland	1 year continuous resid. bef. Appl.and 4 out of 8 before appl.	-	-	Yes	-	Yes	-	-
Israel	Permanent ; 3 out of 5 y bef. appl.	-	Yes	-	-	-	-	Yes
Italy	10 years	-	-	-	-	-	-	-
Latvia	5 years before 1990	Yes	Yes	Yes	Yes	-	-	-
Lithuania	Permanent Previous 10 years	-	Yes (test)	Yes	Yes	-	-	Yes
Luxembourg	10 years Continuous resid. for past 5 years	-	Yes	-	Yes	-	Yes	Yes
Netherlands	Perm. or habitual for 5 consecutive years before appl.	-	Yes	-	-	-	-	-
Portugal	10 years	-	Yes	-	Yes	Yes	-	-
Russia	5 years	-	-	-	-	-	-	-
Spain	10 years	-	-	-	-	-	-	-
Sweden	5 years	-	-	-	-	-	Yes	-
UK	Main residence or Crown service5 yrs. Residence	-	Yes	-	-	Yes	-	-
USA	5 yrs. permanent settling	Yes	Yes	Yes	-	Yes	Possibly	Yes*

## Second generation immigrants\*

	Entitlement to citizenship		Existence of a specific provision	Residence	Age	Other information
Australia	Yes		Automatic	None	-	-
Austria	No		Yes	6 or 4 years instead of 10	-	Naturalization
Belgium	Yes		Yes	Parents residents for ten years	Before 12, Between 18 and 30	Registration
Canada	Yes		Automatic	None	-	-
Denmark	Yes		Yes	10 years (continuous residence)	21-23	Declaration
Estonia	Yes (Dec. 1998)		Yes	Birth ?	Before 15	Application by parents
Finland	Yes		Yes	10 years	21-23	Declaration
France	Yes		Yes	5 years( non- continuous)	After 13	With parents' consent at 13 ; by request at 16 ; automatic at 18
Germany	Born in Germany	Yes	Yes	Parents permanent residents	At birth	At 23 : Dual citizenship
	Non Born in Germany	Yes	Yes	8 years, incl. 6 in primary education and 4 in secondary	16-23	Dual citizenship Registration and absence of criminal conviction
Greece	No		No	-	-	-
Ireland	Yes		Automatic	None	-	-
Israel	No		No	-	-	-
Italy	Yes		Yes	Continuous since birth	Majority -	-
Latvia	Yes (June 1998)		Yes	-	-	Birth after 1990 And application by the parents
Lithuania	Yes		Yes	None	-	-
Luxembourg	No		No		-	-
Mexico	Yes		Automatic	None	-	-
Netherlands	Yes		Yes	Continuous since birth	18-25	Declaration
Portugal	Yes		Yes	None	Anytime	Parents residents 10 years or 6 if from Port.-speaking country)
Russia	No		No	-	-	-
Spain	Yes		Yes	1 year	18-20	Declaration
South Africa	Yes		Yes			Parents permanent residents
Sweden	Yes		Yes	10 years	21-23	Declaration
United Kingdom	Yes		Yes	None (1981)	-	Parents permanent residents
United States	Yes		Automatic	None	-	-

\* EU Source: Hansen, Randall, 1998. *A European citizenship or a Europe of citizens ? Third country nationals in the EU*, in Journal of Ethnic and Migration Studies, Vol.24 N° 4 : 751-768. October 1998.

## 4. Multi-culturalism Impossible with Dysfunctional Cultures

If you finish high school and keep a job without having children before marriage, you will almost certainly not be poor. Period. I have repeatedly felt the air go out of the room upon putting this to black audiences. No one of any political stripe can deny it. It is human truth on view. - John McWhorter, in New Republic Review of Prof. Amy Wax's book *Race, Wrongs and Remedies: Group Justice in the 21<sup>st</sup> Century*.

"I don't have to respect anybody who lives off welfare but rejects the state, doesn't do enough for his children's education and constantly produces little girls in headscarves." - Thilo Sarrazin, *Deutschland Schafft Sich Ab*

In SA Student Organisation (SASO), August 1970 edition *I Write What I Like: Black Souls in White Skins*<sup>37</sup>, -- plausibly a play on his hero Frantz Fanon's *Black Skins, White Masks* - Steve Biko clarifies the Africa for Africans view on cultural integration:

Does this mean that I am against integration? If by integration you understand a breakthrough into white society by blacks, an assimilation and acceptance of blacks into an already established set of norms and code of behaviour set up by and maintained by whites, then YES I am against it. I am against the superior-inferior white-black stratification that makes the white a perpetual teacher and the black a perpetual pupil (and a poor one at that). I am against the intellectual arrogance of white people that makes them believe that white leadership is a sine qua non in this country and that whites are the divinely appointed pace-setters in progress. I am against the fact that a settler minority should impose an entire system of values on an indigenous people.

If on the other hand by integration you mean there shall be free participation by all members of a society, catering for the full expression of the self in a freely changing society as determined by the will of the people, then I am with you. For one cannot escape the fact that the culture shared by the majority group in any given society must ultimately determine the broad direction taken by the joint culture of that society. This need not cramp the style of those who feel differently but on the whole, a country in Africa, in which the majority of the people are African must inevitably exhibit African values and be truly African in style.

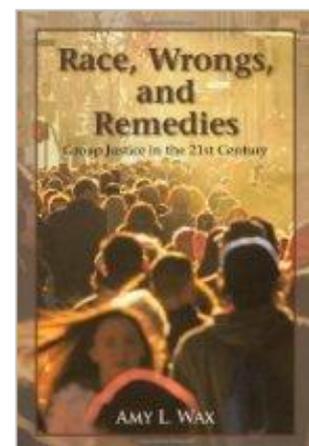
## **Robert Mundheim Prof. of Law: Dysfunctional Culture: What, Why & How**

In a discussion with a Journalist for *The American Prospect*, Amy Wax, Robert Mundheim Professor of Law at University of Pennsylvania Law School, and author of *Race, Wrongs and Remedies: Group Justice in the 21<sup>st</sup> Century* explains what she means by a dysfunctional culture:

What blacks are doing -- the choices they are making educationally, criminally, etc -- is radically dysfunctional, and it requires them to confront that reality; and they are only hurting themselves to continue believing and acting in these ways. And even if some of them have such a realization, they are not translating it into action as a group.

Take the choice to get married. We have data that shows that even when you control for income, job and education; where you have 3 men: 1 white, 1 asian, 1 black. They have the same job, same income, same education. The black man is about half as likely to get married, and is many more times likely to have a child out of wedlock and to have multiple children with multiple women out of wedlock. So poverty is not dictating their behaviour. Their culture, their habits, their upbringing, their attitudes, their values are dictating their behaviour.

The decision to have a baby out of wedlock may be rational individually for a black woman, but for the group it is a disaster.



<sup>37</sup> SASO Newsletter, August 1970, pp.15-20

If people are going to make decisions that are good for them, but complain that the group is lagging behind, they must take a look at themselves, because they are doing it to themselves.

So blacks are surrounded by different norms, they can't get themselves out of it. It requires a conversion experience. It requires the black community to say to themselves that what we are doing is not working, the way they are living is not working. Groups and cultures succeed by building human capital, and blacks are not doing a good job of building the human capital of the next generation. Their is wholesale abandonment of the next generation. To change this reality of choices favouring criminality and under-achievement, they have to change decision-making in a radical way.

White people make better decisions because our culture is superior. Because someone is born into a superior culture, such a person generally makes better decisions. People came from poverty as immigrants, and they leap frog above blacks who have been in America for centuries. The notion to blame everything on poverty is just bunkum. Poverty is not the problem, it is not the determinative factor, because people overcome it everyday.

Superiority of white cultural norms makes the difference. Blacks rates of crime are higher, their marriage rates are lower, so its not money, it's a set of habits, outlook, cultural norms that just keep perpetuating themselves. In part affluence comes out of these superior cultural norms.

## **Danish Psychologist: "Integration of Muslims in Western Societies is not possible"<sup>38</sup>**

"It would suffice if Muslims would respect our laws, stop suppressing their women, do away with forced marriages, keep their youth away from crime, and make sure they support themselves. This is what matters." - Thilo Sarrazin, *Deutschland Schafft Sich Ab*

Attempts to build a multicultural society in Germany have "utterly failed", Chancellor Angela Merkel says.

She said the so-called "multikulti" concept - where people would "live side-by-side" happily - did not work, and immigrants needed to do more to integrate - including learning German.

A recent survey suggested more than 30% of people believed the country was "overrun by foreigners".

The study - by the Friedrich Ebert Foundation think-tank - also showed that roughly the same number thought that some 16 million of Germany's immigrants or people with foreign origins had come to the country for its social benefits.

-- *Merkel says German multicultural society has failed*<sup>39</sup>, BBC 17 October 2010

In, *Harmful myths of immigration*<sup>40</sup>, psychologist Nicolai Sennels, author of *Among Criminal Muslims. Experiences of a psychologist in the municipality of Copenhagen*, details his four myths about immigration:

\* The first myth is that there is are no differences between immigrants. But of course there are: People from different cultures need different kinds of support when they face trouble. There is a world of difference between what, say, a



<sup>38</sup> EuropeNews 31 March 2009, An Interview by Felix Struening <http://europenews.dk/en/node/21789>

<sup>39</sup> <http://www.bbc.co.uk/news/world-europe-11559451>

<sup>40</sup> Nicolai Sennels, psychologist, Copenhagen Danish original in Jyllands-Posten, March 03 2009 <http://europenews.dk/en/node/20695>

Japanese, a Somali and an American will need if they are having or creating trouble. We need to apply cultural sensitivity towards the cultural differences that our immigrants bring along.

My own therapeutic experience with young Muslims is, that they find it extremely difficult to understand traditional Danish pedagogics and therapy. Danish youth is to a much greater extent raised with a tradition of “talking things over” and reflect upon how they personally feel about things.

Muslims, in contrast, are raised in a culture with clear outer authorities (fathers, tradition, Islam), where the consequence is fast and immediate when the family expectations are broken. They have been raised in a firm setting, and Danish pedagogic-speak falls short towards this group.

\* The second myth is that immigrant crime is caused by social problems, and that the cultural background of immigrants have no significance in the context. Also on this one the prejudice does not fit with reality: The conclusion of hundreds of psychological interviews with Muslim immigrants is that the Muslim culture accepts aggression to a very great extent.

While an uncontrollable expression of fury is the fastest way to lose face in Danish culture, it is turned around in the Muslim. The willingness to take revenge is, in Muslim culture, considered an expression of strength, and anger is clearly more socially acceptable in Muslim circles. Aggressive behaviour is considered a social tool, used to obtain 'respect', (not merely fear), and status.

The dramatic and destructive manner that Palestinians use to show their rage over the situation in Gaza, the imams incitements to “Holy anger”, family executions (also called 'Honour killings') and violent demonstrations in response to the Muhammad cartoons are all examples of how aggressive behaviour is, in Muslim culture, considered a socially acceptable means of expression.

The fact that Muslim immigrants and descendants commit two to three times as much violent crime as ethnic Danes is also partially caused by this. So, yes: The culture of immigrants is an important component in immigrant crime.

\* The third myth is that religious extremism is only found in narrow circles. This is a severe mistake. Almost each and every single Muslim I had in therapy took his/her religious tradition quite seriously. In spite of the fact that most do not follow the words of the Quran, their Muslim identity is extremely strong. The Muhammad cartoons the attempts to implement democracy in the Islamic world, and pressure by authorities towards integration into the Danish society have created a strong feeling of resentment against Western values.

In particular 'rootless' young Muslims feel the attraction of extremist circles, because they are being offered a feeling of being significant and to have a purpose, of life as well as of death, that no 'social project' can match. Furthermore, religiousness is a source of status in Muslim circles - and intense religiousness gives high status. A dedicated religious practice and the ability to launch conspiracy theories about Western guilt in the appalling conditions in their Muslim home countries constitute an effective source of social recognition in Muslim parts of the society.

These experiences from my work in the Muslim parts of society are completely in line with similar research outside Denmark: 32 percent of Muslim university students in England consider religious killing justified, and 54 percent of French Muslims believe that Sharia law should be applied worldwide.

In Germany only about 12 percent of Muslims consider themselves 'Germans' and a full 6 percent are categorized as “extremely radical” with “a high degree of acceptance of religious and political violence.” 6 percent may not sound much, but if we transfer the figure to the estimated 220,000 Muslims in Denmark, which is quite reasonable, it translates into some 13,600 Islamic extremists.

\* The fourth myth is that cultural and religious factors have no significance for the frequently poor social and economical situation of immigrants. The theory usually states that immigrants are poor due to causes outside their influence, and that this poverty is the cause of dysfunctional behaviour.

The correlation between poverty and social problems is real, but things are not nearly as black & white as for instance claimed by Social Mayor of Copenhagen Mikkel Warming (Enhedslisten - the Danish hard left political party). For what comes first, the chicken or the egg? Are social problems caused by poverty, or is poverty caused by social problems?

As Jyllands-Posten reported on December 19th 2008, immigrants from Muslim countries and their descendants occupy the top eight spots in the list of countries of origin for criminals - after age and social circumstances have been factored out. Figures like these put Warming and his equals to shame.

But what exactly about the Islamic culture causes humans with this background to fare so poorly economically? After hundreds of psychological interviews concerning the life in their families here in Denmark, it is clear that the primary cause of poverty in these circles is a lack of emphasis on education.



## Moratorium on Muslim Immigration & Voluntary Repatriation

In response to the question from EuropeNews<sup>41</sup> about what to do with the Muslims that are already in Europe, Mr. Sennels suggests a moratorium on all Muslim immigration, and voluntary repatriation:

I see two possibilities. Firstly, we should immediately stop all immigration of people from Muslim countries to Europe until we have proven that integration of Muslims is possible.

Secondly, we should help Muslims who don't want to or are not able to integrate in our Western societies to build a new and meaningful life in a society they understand and that understands them. This means to assist them in starting a new life in a Muslim country. We actually have the economic means to do this. As I mentioned previously, the Danish National Bank calculated, that every immigrant from Muslim countries costs 300,000 euros on average. With this money, we could help these people to live a happy life in a Muslim country without having to integrate in a society they don't understand and therefore cannot accept. Having money enough to support one's family and live in a country where one feels at home with the surrounding culture would be a great step forward in the quality of their lives. And we should help them achieve this. Not only the individual Muslim, but also European societies will benefit. Muslims immigrating from Europe to Muslim countries will function as ambassadors for more free and democratic societies: due to their experience from living in a democracy with real human rights and their knowledge of the social systems in Europe, they will take very important ideas and values with them. In this way they can do what hopefully most of them dream of, i.e. help their Muslim brothers and sisters in their home countries by changing the poor conditions and from which they moved away from initially.

Other articles<sup>42</sup> about Mr. Sennels work and book:

- *The one thing Muslim immigrants fear is being deported*, German Review of Books
- *An interview with Nicolai Sennels*, Finnish Hommaforum
- *Muslims and Westerners: The psychological differences*, New English Review

<sup>41</sup> Danish Psychologist: "Integration of Muslims in Western Societies is not possible", Felix Struening, EuropeNews 31 March 2009

<sup>42</sup> [http://nicolaisennels.dk/?page\\_id=823](http://nicolaisennels.dk/?page_id=823)

- *Islam Means Never Having to say you're sorry*, Gates of Vienna
- *Among Criminal Muslims*, FrontPage
- *Sexual abuse widespread among Muslims*, Europenews.dk
- *"Muslim Inbreeding: Impacts on Intelligence, Sanity, Health and Society*, Europenews.dk

## 5. Peak Oil, Economic Collapse & Friction Theory Cultural Conflict

"Resource scarcity will be a direct cause of confrontation, conflict, and war. The struggle to maintain access to critical resources will spark local and regional conflicts that will evolve into the most frequent conventional wars of the next century. Today, the notion of resource wars leads the Westerner to think immediately of oil, but water will be the fundamental need of some states, anti-states, and peoples. We envision a need to preserve rainforests, but expanding populations will increasingly create regional shortages of food--especially when nature turns fickle. We are entering the century of "not enough," and we will bleed for things we previously could buy.... Basic resources will prove inadequate for populations exploding beyond natural limits, and we may discover truths about ourselves that we do not wish to know. In the end, the greatest challenge may be to our moral order."

-- Major Ralph Peters, *The Culture of Future Conflict*<sup>43</sup>

"The implications for future conflict are ominous, if energy supplies cannot keep up with demand and should states see the need to militarily secure dwindling energy resources. (p.26).... By 2012, surplus oil production capacity could entirely disappear, and as early as 2015, the shortfall in output could reach nearly 10 MBD" - *Joint Operating Environment - 2010*<sup>44</sup>, issued 18 Feb 2010, by United States Joint Forces Command

"It's official: the era of resource wars is upon us. In a major London address, British Defense Secretary John Reid warned that global climate change and dwindling natural resources are combining to increase the likelihood of violent conflict over land, water and energy. Climate change, he indicated, "will make scarce resources, clean water, viable agricultural land even scarcer"—and this will "make the emergence of violent conflict more rather than less likely." Although not unprecedented, Reid's prediction of an upsurge in resource conflict is significant both because of his senior rank and the vehemence of his remarks. "The blunt truth is that the lack of water and agricultural land is a significant contributory factor to the tragic conflict we see unfolding in Darfur," he declared. "We should see this as a warning sign." -- *The Coming Resources Wars*<sup>45</sup>, Michael T. Klare, Tom Paine, 07-03-2006

"In the face of the basic fact that fossil fuel reserves are finite, the exact length of time these reserves will last is important in only one respect: the longer they last, the more time do we have, to invent ways of living off renewable or substitute energy sources and to adjust our economy to the vast changes which we can expect from such a shift.

Fossil fuels resemble capital in the bank. A prudent and responsible parent will use his capital sparingly in order to pass on to his children as much as possible of his inheritance. A selfish and irresponsible parent will squander it in riotous living and care not one whit how his offspring will fare." - Admiral Hyman Rickover Speech, May 1957

### Peak Oil & Political & Economic Collapse:

The Renaissance Party of North America (RPN) acknowledges that the major socio-political driver on the North American continent during the 21st century will be the entry onto the energy depletion slope of the Post-Peak Oil era. The collapse of Industrial Civilization is

<sup>43</sup> US Army War College: Parameters, Winter 1995-96; pp 18-27

<sup>44</sup> [http://www.jfcom.mil/newslink/storyarchive/2010/JOE\\_2010\\_o.pdf](http://www.jfcom.mil/newslink/storyarchive/2010/JOE_2010_o.pdf)

<sup>45</sup> [http://www.tompaine.com/articles/2006/03/07/the\\_coming\\_resource\\_wars.php](http://www.tompaine.com/articles/2006/03/07/the_coming_resource_wars.php)

global in scope and magnitude. Attempting to halt or neutralize such socio-political devolution via reformist methods is a ludicrous impossibility.

-- Preamble to *Renaissance Party (Canada) Constitution*<sup>46</sup>

### As detailed in Matt Savinar's *Life After the Oil Crash*<sup>47</sup>

Civilization as we know it is coming to an end soon. This is not the wacky proclamation of a doomsday cult, apocalypse bible prophecy sect, or conspiracy theory society. Rather, it is the scientific conclusion of the best paid, most widely-respected geologists<sup>48</sup>, physicists<sup>49</sup>, bankers<sup>50</sup>, and investors<sup>51</sup> in the world. These are rational, professional, conservative individuals who are absolutely terrified by a phenomenon known as global "Peak Oil."



Oil will not just "run out" because all oil production follows a bell curve. This is true whether we're talking about an individual field, a country, or on the planet as a whole.

Oil is increasingly plentiful on the upslope of the bell curve, increasingly scarce and expensive on the down slope. The peak of the curve coincides with the point at which the endowment of oil has been 50 percent depleted. Once the peak is passed, oil production begins to go down while cost begins to go up.

In practical and considerably oversimplified terms, this means that if 2005 was the year of global Peak Oil<sup>52</sup>, worldwide oil production in the year 2030 will be the same as it was in 1980. However, the world's population in 2030 will be both much larger (approximately twice) and much more industrialized (oil-dependent) than it was in 1980. Consequently, worldwide demand for oil will outpace worldwide production<sup>53</sup> of oil by a significant margin. As a result, the price will skyrocket, oil dependant economies will crumble, and resource wars will explode<sup>54</sup>.

The issue is not one of "running out" so much as it is not having enough to keep our economy running. In this regard, the ramifications of Peak Oil for our civilization are similar to the ramifications of dehydration for the human body. The human body is 70 percent water. The body of a 200 pound man thus holds 140 pounds of water. Because water is so crucial to everything the human body does, the man doesn't need to lose all 140 pounds of water weight before collapsing due to dehydration. A loss of as little as 10-15 pounds of water may be enough to kill him.

In a similar sense, an oil based economy such as ours doesn't need to deplete its entire reserve of oil before it begins to collapse. A shortfall between demand and supply as little as 10 to 15 percent is enough to wholly shatter an oil-dependent economy and reduce its citizenry to poverty.

The effects of even a small drop in production can be devastating.<sup>55</sup> For instance, during the 1970s oil shocks, shortfalls in production as small as 5% caused the price of oil to nearly quadruple.<sup>56</sup> The same thing happened in California a few years ago with natural gas: a production drop of less than 5% caused prices to skyrocket by 400%.

<sup>46</sup> <http://renaissancevanguard.wordpress.com/constitution/>

<sup>47</sup> <http://www.lifeaftertheoilcrash.net/>

<sup>48</sup> [http://www.fromthewilderness.com/free/ww3/102302\\_campbell.html](http://www.fromthewilderness.com/free/ww3/102302_campbell.html)

<sup>49</sup> [http://www.fromthewilderness.com/free/ww3/111704\\_end\\_oil.shtml](http://www.fromthewilderness.com/free/ww3/111704_end_oil.shtml)

<sup>50</sup> <http://www.texasmonthly.com/2008-02-01/feature2.php>

<sup>51</sup> [http://money.cnn.com/magazines/fortune/fortune\\_archive/2005/12/26/8364646/](http://money.cnn.com/magazines/fortune/fortune_archive/2005/12/26/8364646/)

<sup>52</sup> <http://www.princeton.edu/hubbert/current-events.html>

<sup>53</sup> [http://money.cnn.com/2005/03/21/commentary/column\\_hays/hays/](http://money.cnn.com/2005/03/21/commentary/column_hays/hays/)

<sup>54</sup> <http://www.tomdispatch.com/index.mhtml?pid=1888>

<sup>55</sup> <http://www.washingtonpost.com/wp-dyn/content/article/2005/06/23/AR2005062301896.html>

<sup>56</sup> [http://en.wikipedia.org/wiki/1979\\_energy\\_crisis](http://en.wikipedia.org/wiki/1979_energy_crisis)

Fortunately, those price shocks were only temporary.

The coming oil shocks won't be so short lived. They represent the onset of "a new, permanent condition".<sup>57</sup> Once the decline gets under way, production will drop (conservatively) by 3% per year, every year. War, terrorism, extreme weather and other "above ground" geopolitical factors will likely push the effective decline rate past 10% per year, thus cutting the total supply by 50% in 7 years.<sup>58</sup>

**"Big deal. If gas prices get high, I'll just drive less. Why should I give a damn?"**

Because petrochemicals are key components to much more than just the gas in your car. As of the year 2002, approximately 10 calories of fossil fuels are required to produce every 1 calorie of food eaten in the US.<sup>59</sup> The size of this ratio stems from the fact that every step of modern food production is fossil fuel and petrochemical powered:

Pesticides and agro-chemicals are made from oil;

Commercial fertilizers are made from ammonia, which is made from natural gas, which is also peaking in the near future.<sup>60</sup>

Most farming implements such as tractors and trailers are constructed and powered using oil-derived fuels.

Food storage systems such as refrigerators are manufactured in oil-powered plants, distributed using oil-powered transportation networks and usually run on electricity, which most often comes from natural gas or coal. Like oil and natural gas, coal too is peaking in the near future.<sup>61</sup>

In the US, the average piece of food is transported almost 1,500 miles before it gets to your plate.<sup>62</sup> In Canada, the average piece of food is transported 5,000 miles from where it is produced to where it is consumed.<sup>63</sup>

**"Are all forms of modern technology actually petroleum products?"**

Yes.

It's not just transportation and agriculture that are entirely dependent on abundant, cheap oil. Modern medicine<sup>64</sup>, water distribution<sup>65</sup>, and national defense<sup>66</sup> are each entirely powered by oil and petroleum derived chemicals.

In addition to transportation, food, water, and modern medicine, mass quantities of oil are required for all plastics, all computers and all high-tech devices. Some specific examples may help illustrate the degree to which our technological base is dependent on fossil fuels:

**Automobiles:** The construction of an average car consumes the energy equivalent of approximately 20 barrels (840 gallons) of oil.<sup>67</sup> Ultimately, the construction of a car will consume an amount of fossil fuels equivalent to twice the car's final weight.<sup>68</sup>

It's also worth noting that the construction of an average car consumes almost 120,000 gallons of fresh water.<sup>69</sup> Fresh water is also rapidly depleting and happens to be absolutely essential to



<sup>57</sup> [http://www.rollingstone.com/news/story/7203633/the\\_long\\_emergency](http://www.rollingstone.com/news/story/7203633/the_long_emergency)

<sup>58</sup> <http://www.jeffvail.net/2007/04/five-geopolitical-feedback-loops-in.html>

<sup>59</sup> [http://www.fromthewilderness.com/free/ww3/100303\\_eating\\_oil.html](http://www.fromthewilderness.com/free/ww3/100303_eating_oil.html)

<sup>60</sup> <http://www.theoil Drum.com/story/2006/11/27/61031/618>

<sup>61</sup> <http://www.richardheinberg.com/museletter/179>

<sup>62</sup> <http://www.washingtonfreepress.org/15/Farm.html>

<sup>63</sup> <http://www.japantimes.co.jp/cgi-bin/getarticle.pl5?fe20050421a1.htm>

<sup>64</sup> <http://mysite.verizon.net/vze495hz/id19.html>

<sup>65</sup> <http://www.iags.org/n0813043.htm>

<sup>66</sup> [http://www.boston.com/news/nation/washington/articles/2007/05/01/pentagon\\_study\\_says\\_oil\\_reliance\\_strains\\_military/?page=2](http://www.boston.com/news/nation/washington/articles/2007/05/01/pentagon_study_says_oil_reliance_strains_military/?page=2)

<sup>67</sup> <http://www.lifeaftertheoilcrash.net/Research.html>

<sup>68</sup> <http://www.enviroliteracy.org/article.php/322.html>

<sup>69</sup> [http://www.fromthewilderness.com/free/ww3/091704\\_beyond\\_peak.shtml](http://www.fromthewilderness.com/free/ww3/091704_beyond_peak.shtml)

the petroleum refining process as each gallon of gasoline requires almost two gallons of fresh water for refining.<sup>70</sup>

**Computers:** The construction of the average desktop computer consumes ten times its weight in fossil fuels.<sup>71</sup>

**Microchips:** The production of one gram of microchips consumes 630 grams of fossil fuels. According to the American Chemical Society, the construction of single 32 megabyte DRAM chip requires 3.5 pounds of fossil fuels in addition to 70.5 pounds of water.<sup>72</sup> The Environmental Literacy Council tells us that due to the "purity and sophistication of materials (needed for) a microchip, . . . the energy used in producing nine or ten computers is enough to produce an automobile."<sup>73</sup>

**The Internet:** Contrary to popular belief, the internet consumes tremendous amounts of energy. Author John Michael Greer explains: "*The explosive spread of the internet, finally, was also a product of the era of ultracheap energy. The hardware of the internet, with its worldwide connections, its vast server farms, and its billions of interlinked home and business computers, probably counts as the largest infrastructure project ever created and deployed in a two decade period in history. The sheer amount of energy that's been been invested to create and sustain the internet beggars the imagination.*"<sup>74</sup>

Recent estimates indicate the infrastructure necessary to support the internet consumes 10% of all the electricity produced in the United States.<sup>75</sup> The overwhelming majority of this electricity is produced using coal or natural gas, both of which, as explained momentarily, are also near their global production peaks. Source 1<sup>76</sup>, 2<sup>77</sup>, 3<sup>78</sup>, 4<sup>79</sup>, 5<sup>80</sup>.

#### **Concrete, Asphalt, Highways, and Modern Cities:**

It is hard to precisely quantify how much energy is necessary to construct and maintain a modern city. Some of NASA's recent images of cities, however, hint that the volumes of energy invested in modern cities are almost unfathomably prodigious.

When studying the above image, keep in mind that the manufacturing of one ton of cement requires 4.7 million BTUs of energy, which is the amount contained in about 45 gallons of oil or 420 pounds of coal.<sup>81</sup>

**"What about alternative energy systems like solar panels and wind turbines? Are they also manufactured using petroleum and petroleum derived resources?"**

Yes.

When considering the role of oil in the production of modern technology, remember that most alternative systems of energy — including solar panels/solar-nanotechnology, windmills, hydrogen fuel cells, biodiesel production facilities, nuclear power plants, etc. all rely on sophisticated technology and energy-intensive forms of metallurgy.

In fact, all electrical devices make use of silver, copper, aluminum and platinum, each of which is discovered, extracted, and fashioned using oil or natural gas powered machinery. For instance, in his book, *The Lean Years: Politics of Scarcity*, author Richard J. Barnet writes:

*To produce a ton of copper requires 112 million BTU's or the equal of 17.8 barrels of oil. The energy cost component of aluminum is 20 times higher.*

Author Joel Garreau, in the same chapter of his book "The Nine Nations of North America" that was cited above, explains how energy-intensive the manufacture of aluminum is:

*The manufacturing of aluminum requires inexpensive energy as its most important raw material. It takes twelve times as much power to create a pound of aluminum as it*

<sup>70</sup> <http://www.alternet.org/water/80444/?page=2>

<sup>71</sup> <http://www.un.org/apps/news/story.asp?NewsID=10007&Cr=computer&Cr1=>

<sup>72</sup> [http://www.eurekalert.org/pub\\_releases/2002-11/acs-ttp110502.php](http://www.eurekalert.org/pub_releases/2002-11/acs-ttp110502.php)

<sup>73</sup> <http://www.enviroliteracy.org/article.php/322.html>

<sup>74</sup> <http://thearchdruidreport.blogspot.com/2008/02/back-up-rabbit-hole.html>

<sup>75</sup> <http://www.prweb.com/releases/2007/9/prweb555778.htm>

<sup>76</sup> <http://www.guardian.co.uk/environment/2008/mar/05/fossilfuels.energy>

<sup>77</sup> <http://www.guardian.co.uk/environment/2008/mar/05/fossilfuels.mining>

<sup>78</sup> <http://www.richardheinberg.com/museletter/179>

<sup>79</sup> <http://www.theoilrum.com/story/2006/11/27/61031/618>

<sup>80</sup> <http://www.oftwominds.com/blogapr08/peak-coal.html>

<sup>81</sup> [http://www.cement.org/manufacture/man\\_fuels.asp](http://www.cement.org/manufacture/man_fuels.asp)

does to make a pound of iron. A good sized aluminum plant uses as much power as a city of 175,000 people.<sup>82</sup>

In short, the so called "alternatives" to oil are actually "derivatives" of oil. Analyst John Michael Greer offers the following rather lucid explanation of this often over-looked relationship:

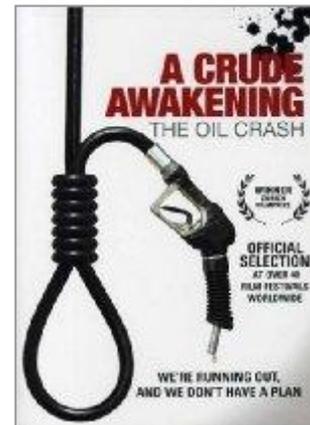
*. . . every other energy source currently used in modern societies gets a substantial "energy subsidy" from oil. The energy used in uranium mining and reactor construction, for example, comes from diesel rather than nuclear power, just as sunlight doesn't make solar panels. What rarely seems to have been noticed is the way these "energy subsidies" intersect with the challenges of declining petroleum production to [preemptively sabotage] the future of alternative energy production in industrial societies.*<sup>83</sup>

Without an affordable supply of oil coupled with healthy and robust financial markets to capitalize the transition, a non-chaotic adaptation phase is unlikely as the raw materials and investment capital necessary to fuel such a large-scale transition will have evaporated.

"Is the financial system entirely dependent on ever-increasing amounts of cheap oil?"

Yes.

The relationship between the supply of oil and natural gas and the workings of the global financial system is arguably **the key issue** to dealing with Peak Oil as robust and smoothly function global capital markets must exist in order to power an orderly (or semi-orderly) transition process. In fact this relationship is far more important than alternative sources of energy, energy conservation, or the development of new energy technologies, all of which are discussed in detail on page two of this site<sup>84</sup>. In short, the global financial system is entirely dependent on a constantly increasing supply of oil and natural gas<sup>85</sup>.



To illustrate, if home and business loans are issued with interest rates in the 7% range, the assumption underlying the loans is that the monetary supply will increase (on average) by 7% per year. But if that 7% yearly increase in the monetary supply is not matched by a 7% yearly increase in the amount of economic activity (goods and services), the result is hyper-inflation. **The key is this:** in order for there to be an increase in the amount of economic activity taking place, there must be an increase in the amount of net-energy (i.e. the net-number of BTUs) available to fuel those activities. As no alternative source or combination of sources comes even remotely close to the energy density of oil (125,000 BTUs per gallon, the equivalent of 150-500 hours of human labor), a decline or even plateau in the supply of oil carries such overwhelming consequences for the financial system. Dr. Colin Campbell presents an understandable model of this complete relationship as follows:

*It is becoming evident that the financial community begins to accept the reality of Peak Oil. They accept that banks created capital during this epoch by lending more than they had on deposit, being confident that tomorrow's expansion, fuelled by cheap oil-based energy, was adequate collateral for today's debt. The decline of oil, the principal driver of economic growth, undermines the validity of that collateral which in turn erodes the valuation of most entities quoted on Stock Exchanges.*<sup>86</sup>

Commentator Robert Wise explains the connection between energy and money as follows:

*It's not physics, but it's true: money equals energy. Real, liquid wealth represents usable energy. It can be exchanged for fuel, for work, or for something built by the work of humans or fuel-powered machines. Real cost reflects the energy cost of doing something; real value reflects the energy expended to build something.*

<sup>82</sup> <http://www.garreau.com/main.cfm?action=chapters&id=44>

<sup>83</sup> <http://thearchdruidreport.blogspot.com/2008/03/paradox-of-production.html>

<sup>84</sup> <http://www.lifeaftertheoilcrash.net/SecondPage.html>

<sup>85</sup> <http://www.museletter.com/archive/149.html>

<sup>86</sup> <http://www.lifeaftertheoilcrash.net/Archives2008/FinancialConsequences.html>

*Nearly all the work done in the world economy, all the manufacturing, construction, and transportation, is done with energy derived from fuel. The actual work done by human muscle power is miniscule by comparison. And, the lion's share of that fuel comes from oil and natural gas, the primary sources of the world's wealth.*<sup>87</sup>

Author Dmitry Orlov offers the following explanation of how the debt-based financial currency used in a modern economy is actually dependent on an increasing supply of energy. Emphasis added:

*Although it is often thought that a [modern] economy produces value, as an empirical matter it can be observed that what it produces is debt. One borrows money in order to provide and to receive goods and services. Loans are extended based on the expectation that, in the future, demand for these services will be even higher, driving further economic growth. However, this economy is not a closed system: the delivery of these goods and services is linked to external energy flows. Greater flows of energy, in the form of increased oil and natural gas imports, increased coal production and so forth are failing to occur, for a variety of geological and geopolitical reasons. There is every reason to expect that the ability to deliver goods and services will suffer as a result of energy shortages, collapsing the debt pyramid.*<sup>88</sup>

In October 2005, the normally conservative London Times acknowledged that the world's wealth may soon evaporate as we enter a technological and economic "Dark Age." In an article entitled "Waiting for the Lights to Go Out" Times columnist Bryan Appleyard reported:

*Oil is running out; the climate is changing at a potentially catastrophic rate; wars over scarce resources are brewing; finally, most shocking of all, we don't seem to be having enough ideas about how to fix any of these things.*

*Almost daily, new evidence is emerging that progress can no longer be taken for granted, that a new Dark Age is lying in wait for ourselves and our children . . . growth may be coming to an end. Since our entire financial order from interest rates, pension funds, insurance, to stock markets is predicated on growth, the social and economic consequences may be cataclysmic.*<sup>89</sup>

**"What does all of this mean for me?"**

What all of this means, in short, is that the aftermath of Peak Oil will extend far beyond how much you will pay for gas. To illustrate: in a July 2006 special report published by the Chicago Tribune, Pulitzer Prize winning journalist Paul Salopek described the consequences of Peak Oil as follows:

*. . . the consequences would be unimaginable. Permanent fuel shortages would tip the world into a generations-long economic depression. Millions would lose their jobs as industry implodes. Farm tractors would be idled for lack of fuel, triggering massive famines. Energy wars would flare. And carless suburbanites would trudge to their nearest big box stores, not to buy Chinese made clothing transported cheaply across the globe, but to scavenge glass and copper wire from abandoned buildings.*<sup>90</sup>

Journalist Jonathan Gatehouse summarized the conclusions of Oxford trained geologist Jeremy Leggett, author of *The Empty Tank: Oil, Gas, Hot Air, and the Coming Financial Catastrophe*, in a 2006 Macleans article as follows, emphasis added:

*. . . when the truth can no longer be obscured, the price will spike, the economy nosedive, and the underpinnings of our civilization will start tumbling like dominos. "The price of houses will collapse. Stock markets will crash. Within a short period, human wealth -- little more than a pile of paper at the best of times, even with the confidence about the future high among traders -- will shrivel." There will be emergency summits, diplomatic initiatives, urgent exploration efforts, but the turmoil will not subside. Thousands of companies will go bankrupt, and millions will be unemployed. "Once affluent cities with street cafés will have queues at soup*

<sup>87</sup> <http://www.democrats.us/editorial/wise041105.shtml>

<sup>88</sup> <http://www.democrats.us/editorial/wise041105.shtml>

<sup>89</sup> [http://www.timesonline.co.uk/tol/life\\_and\\_style/article575370.ece](http://www.timesonline.co.uk/tol/life_and_style/article575370.ece)

<sup>90</sup> <http://www.chicagotribune.com/news/specials/chi-oilsafari2-htmlstory,0,3163462.special>



a New American Security (CNAS). It warns that the US Department of Defense's "massive energy needs" are met by petroleum - and "given projected supply and demand, we cannot assume that oil will remain affordable or that supplies will be available to the United States reliably three decades hence." To remain as an effective fighting force, the entire US military must transition from oil over the coming 30 years. Of the three, the German one is the most blunt, as detailed in *German Military Report: Peak Oil Could Lead to Collapse of Democracy*<sup>95</sup>:

Peak oil has happened or will happen some time around this year, and its consequences could threaten the continued survival of democratic governments, says a secret Germany military report that was leaked online.

According to Der Spiegel, the report from a think-tank inside the German military warns that shrinking global oil supplies will threaten the world's economic foundations and possibly lead to mass-scale upheaval within the next 15 to 30 years.

International trade would suffer as the cost of transporting goods across oceans would soar, resulting in "shortages in the supply of vital goods," the report states, as translated by Der Spiegel.

The result would be the collapse of the industrial supply chain. "In the medium term the global economic system and every market-oriented national economy would collapse," the report states.

On 18 July 2006, PeakOil\_RSA filed a 136 page Peak Oil Briefing Paper<sup>96</sup> to the South African Government, Media and Civic Society organisations, c/o and via the then Minister of Intelligence: Mr. Ronnie Kasrils, which asked: "Is Gross Mismanagement of the nation's energy policy and impeachable offense?" The political secession and economic relocalisation suggestions for mitigating a Post Peak Oil world, included: (i) Limit Population, (ii) Develop Alternative Energies; (iii) Reinvent the Way Money Works, i.e. implement local currencies; (iv) Save Energy; (v) Foster local communities, (vi) Get Out of Debt and (vii) Educate and Raise Awareness. The Briefing Paper was ignored by SA political, media and corporate elite.

In *Caution, White People*<sup>97</sup>, Peak Oil futurist, Dmitry Orlov describes the fragility of multi-ethnic societies, and how quickly they could rupture during Peak Oil Resource Wars:

Ethnicity-based feelings of entitlement and a clan mentality work just as well to divide a multi-ethnic society into warring factions. You might think that intermarriage and a long history together might mitigate against this risk, but there was plenty of intermarriage and a very long history together between Serbs and Croats in Yugoslavia, and between Tutsi and Hutu in Rwanda, and look at where that got them. Multi-ethnic societies are fragile entities, and have a tendency to explode. When they do everyone loses.

## **Military Gospel According to Homer Lea: Friction Theory & Converging Lines of Self Interest**

"Now this, as I say, is designed to eliminate friction between the races in the Union because we believe, and believe strongly, that points of contact - all unnecessary points of contact - between the races must be avoided. If you reduce the number of points of contact to the minimum, you reduce the possibility of friction... The result of putting people of different races together is to cause racial trouble." -- Minister of the Interior, introducing the Group Areas Bill to South African Parliament on 14 June 1950

<sup>95</sup> <http://www.rawstory.com/rs/2010/0901/german-report-peak-oil-collapse-democracy/>

<sup>96</sup> 18 July 2006: Peak Oil RSA Briefing Paper: PDF: [http://issuu.com/js-ror/docs/060718\\_\\_peakoil-rsa-briefingpaper](http://issuu.com/js-ror/docs/060718__peakoil-rsa-briefingpaper)

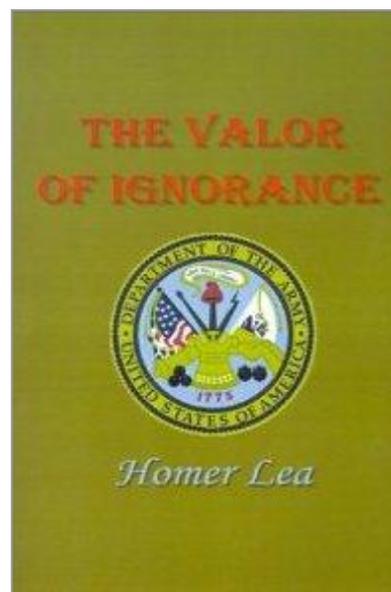
<sup>97</sup> <http://cluborlov.blogspot.com/2009/09/caution-white-people.html>

A central justification for [Apartheid's racial residential segregation] viewpoint, that segregation is in the interest of all, is enshrined in the "friction theory." The belief is simply that any contact between the races inevitably produces conflict. [...] The friction theory has some measure of sense to it, as may be illustrated by once again returning to the work of Robert Sommer (1969, pp 12, 14 and 15), who wrote: "[Animal studies] show that both territoriality and dominance behaviour are ways of maintaining social order, and when one system cannot function, the other takes over... Group territories keep individual groups apart and thereby preserve the integrity of the troop, whereas dominance is the basis for intragroup relationships... Group territoriality is expressed in national and local boundaries, a segregation into defined areas that reduces conflict." -- *Outcast Cape Town*<sup>98</sup>, by social geographer, John Western

"Just quoting military gospel - according to Homer Lea." .. [...] You see," the Colonel said, "thirty-five years ago, a strange young man who called himself 'General' Homer Lea, wrote a book about a war to come between America and Japan. In it he described, in minutest details the Jap campaigns against the Phillipines, Hawaii, Alaska and California." "A sort of American Nostradamus?" The Colonel said, "Not at all. Homer Lea was neither a mystic nor a prophet. He was a scientist. He studied the science of war - the fundamental laws of which are as immutable as those of any other science. He also sought to analyze the causes of war and diagnose the symptoms of an approaching conflict. . [...]The Major said, "I read him at West Point. Damned convincing militarily - if you accepted his political premise - that our democracy wouldn't get ready in time to lick the Japs." -- *Valour of Ignorance*, by Homer Lea

"This book will someday be studied by thousands of people. Lea understood more about world politics than all the cabinet ministers now in office." -- Vladimir Lenin, about *Valour of Ignorance*, by Homer Lea, which became compulsory reading for all Japanese cadets, and General MacArthur tried to make it compulsory reading in West Point as well.

Homer Lea (November 17, 1876–November 1, 1912), was an American author of works on geopolitics who became military advisory and general in the army of Sun Yat-sen, helping to make China a republic. According to Roger Young or Yung Leung Kin, the webmaster and researcher for the Homer Lea website<sup>99</sup>, "Homer Lea was the lone white man who stood in the front row, watching as Dr. Sun, Yat-Sen took the oath as the first Provisional President of the new Republic of China. The last emperor of the monarchy vanished forever from this big old country. From two of Lea's books, *The Valor of Ignorance* and *The Day of The Saxon*, we know that Lea was a world geopolitical thinker and a military genius. He predicted the Japanese Pacific invasion, the Pearl Harbor attack, and the rise of the Nazi party that led to World War II."



Eight years before the outbreak of World War I, twenty-nine years before the Japanese invasion of Manchuria, thirty-three years before the outbreak of World War II, Homer Lea states, as militarily axiomatic, that all these dire events - including the surprise attack on Hawaii - would be in time and space, inevitable, as a direct result of the science of war: the roles played by human nature, population growth, race, survival needs, geographic accessibility, economic expansion, and territorial aggression.

No people are so visionary and none hang more persistently onto the coat-tails of false gods as those who have enough education to read by not enough learning to be able to distinguish between what is false and what is true.

<sup>98</sup> *Outcast Cape Town*, by John Western, University of California Press (June 1, 1997); See also: *The Lie of Apartheid*, by Arthur Kemp, Lulu.com (December 28, 2008): (Chapter 1, of *The Lie of Apartheid and other true stories from Southern Africa*)

<sup>99</sup> <http://www.homerleasite.com/Site/Welcome.html>

It is on account of the prevalency of this smattering of education that every ism has its followers, every form of religious dementia its sanctuary and apostles, every visionary his devotees; and it matters in no way from what depths of absurdity they may come up, they have their adherents.

Usually these delusions are harmful only to the individual, and as such are not worthy of concern, but when the hallucination is apt to become so widespread as to affect the welfare of the nation, then it is time to point out the mockery of their hopes and the quicksands into which their aspirations have led them.

In this class of visionaries we place International Arbitrationists and Disarmamentists, who are so persistently striving through subservient politicians, through feminism, clericalism, sophism and other such toilers to drag this already much deluded Republic into that Brobdingnagian swamp from whose deadly gases there is no escape.

The idea of International Arbitration as a substitute for natural laws that govern the existence of political entities arises not only from a denial of their fiats and an ignorance of their application, but from a total misconception of war, its causes and its meaning.

The source or origin of war must always be searched for, not in disputes between states, but deep down in the bowels of one or all of them. There alone will be heard those bruised noises, political, industrial or revolutionary, sooner or later to end in that eruption of mankind called - war. Disputes or disagreements between nations, instead of being a source or cause of war, are nothing more nor less than the first manifestations of approaching combat, or are the preliminaries thereto. To remove them by arbitration, or any other means, is at best but procrastination.

Investigation shows that whenever two nations have become engaged in warfare they have been advancing on converging lines of self-interest and aggrandizement. When the contact takes place, the struggle for supremacy, or even survival is at hand. This inevitable hour is approximately fixed and determined by the angles of convergence plus the sum of the relative speed by which the nations are moving along their respective lines. Thus it is that, when the angle of convergence of both or even one of the nations is acute and the speed or progress along one or both of the converging lines correspondingly great, war results in a few years or decades.

## **Resources: Converging Lines of Nations Self-Interest Justifications for War**

In the socialist publication, *Montly Review*, Michael Tabb provides a brief history of resource wars in *Resource Wars*<sup>100</sup>. He omits the role of communist countries involvement and motivations for participation in the Cold War as being resource driven, focussing purely on capitalist countries resource addictions. Nevertheless he does provide an overview of how a nation's possession of, or another nations desire for access to, resources, is a strong motivator for what nations call their self interest; and how nations onverging lines of these self interest for resources, and the friction theory consequences of such intense interest, result in civil, national or international resource wars:

The close relation between war and natural resources is of long standing. What else was colonial conquest about? Vast estates held by the Dutch East India Company came under direct control of the Crown as did the lands conquered by the British East India Company. What was in demand in Europe dictated the commodities produced and the natural resources that were ripped from the earth. European violence set the terms on which resource extraction occurred. There was no free trade for mutual benefit based on comparative advantage. There were few constraints on the violence employed in the extraction of resources starting with the "shock and awe" of bombardments and fire storms of wars of conquest and followed by the pitiless

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<sup>100</sup> <http://www.monthlyreview.org/0107tabb.htm>

subjugation of people of color. Having defeated the locals in battle the invaders suborned local elites and customs to extract resources from those they had conquered.

The form of the exploitative relationships with particular colonial and neocolonial overlords depended in large measure on the local traditions and social structures the invaders found. The Spanish used the Inca mita system of requisitioned labor for the mines where the subjugated died by the thousands from brutality and, as in the case of the vast silver mines of Potosi, by mercury poisoning. The crushed ore was mixed with mercury and trodden by the workers with their bare feet and then heated producing poisonous vapors. King Leopold murdered millions in the Congo employing slavery, terror, maiming, and mass killings because it was his view that “the colonies should be exploited, not by the operation of a market economy, but by state intervention and compulsory cultivation of cash crops to be sold to and distributed by the state at controlled prices.”<sup>1</sup>

[.] In the struggles which broke out after independence and frequently under Cold War pressures it was often the most violent and ruthless elements willing to do whatever was necessary to gain control who came out on top—especially where there were easily exploitable resources to be appropriated and make those commanding them rich beyond imagining. The new nation’s economy remained entwined with that of the former colonial power. More democratically inclined indigenous leaders could be coerced and assassinated. Sponsored civil war and military coups could be employed to maintain access on favorable terms to resources.

Resource extraction in the contemporary era continues to spur extremes of violence and war. In a 1997 study Jeffrey Sachs and Andrew Warner examined the economic performance of ninety-five countries between 1970 and 1990.<sup>2</sup> They found the higher a country’s dependence on natural resource exports the slower their economic growth rate. Paul Collier and co-authors analyzed fifty-four large-scale civil wars that occurred between 1965 and 1999 and found that a higher ratio of primary commodity exports to GDP “significantly and substantially” increases the risk of conflict.<sup>3</sup> High levels of oil dependence correlate especially strongly. Timber it turns out is also “technologically suited to rebel predation,” as with the Khmer Rouge. Researchers find the phenomenon of “war booty futures” where outsiders back rebel groups in exchange for a future share of the takings—a prospect which features heavily in Richard K. Morgan’s powerful dystopic novel *Market Forces*.

It should be pointed out that when we speak of wars in the last third of the twentieth century we are talking about civil wars. Between 1965 and 1999 if we look at those wars in which more than a thousand people were killed a year, there were seventy-three civil wars, almost all driven by greed to control resources—oil, diamonds, copper, cacao, coca, and even bananas. Collier and Anke Hoeffler find countries with one or two primary export resources have more than a one-in-five chance of civil war in any given year.<sup>4</sup> In countries with no such dominant products there is a one in a hundred chance. In these civil wars more than 90 percent of casualties are civilians. At the start of the twentieth century war casualties were 90 percent soldiers. Such “traditional” wars are rare today. Resource wars with their devastating impacts on civilians have become the norm.

[.] Ted Koppel, writing in the *New York Times* (February 24, 2006), responded to what he described as the Bush administration’s “touchiness” about the charge that we are in Iraq because of oil by stating the obvious, though often unsaid, truth, “Now that’s curious. Keeping oil flowing out of the Persian Gulf and through the Strait of Hormuz has been bedrock American foreign policy for more than half a century.” Today control over the world’s oil supply is at the forefront of Washington policy makers’ thinking, even if the president and his team deny any such intent and talk publically of reducing dependence on Middle East oil by three-quarters of present levels, an absurdly impossible goal. Two-thirds of the oil in the world is in the Middle East, much of it under Iraq and Iran, the axis of oil, the current targets of the U.S. war on terrorism. Control of oil is integral to Washington’s official goal of world domination, a goal stated this baldly in national security documents.

[.] Control of the world is facilitated through control of essential resources. By controlling the world’s energy, and in the presence of its overwhelming military superiority, the United States is potentially able to deny the lifeblood of any society and intimidate and coerce the world more effectively, a design going back easily to Henry Kissinger, and earlier to the emergence of U.S. global power at the end of the Second World War, but now carried to new heights by the neoconservatives.

Hegemony has always been a bipartisan consensus. With regard specifically to the Middle East we have the Carter Doctrine: “An attempt by any outside force to gain control of the Persian Gulf region will be regarded as an assault on the vital interests of the United States of America, and such an assault will be repelled by any means necessary, including military force.”

[..] Michael Klare, author of **Resource Wars and Blood for Oil**, cites British defense secretary John Reid’s warning that climate change “will make scarce resources, clean water, viable agricultural land even scarcer” and so “make the emergence of violent conflict more likely.”<sup>7</sup> In the United States, too, military planners and the CIA spin out scenarios of wars for desperately needed natural resources and the need to deal with the mass migrations of desperate people as entire societies disintegrate. Climate change, these forecasts suggest, will bring on new and even greater resource wars.

[..] The scarcity of other resources may prove serious as well. For example, today one in four people on the planet do not have access to safe drinking water; 12 percent of the world’s population consumes 86 percent of available fresh water. With global consumption of fresh water doubling in the next twenty years, there are all sorts of water war scenarios. Already five million people die a year from diseases related to contaminated water. China’s rapid industrialization has been accompanied by water contamination affecting 300 million people, that is nearly a third of the population. Kofi Annan’s Millennium Report tells us that if present trends continue two out of three people on the planet will live in countries considered to be “water stressed.” The World Bank projects that 40 percent of the people living in the world of 2050 will face some form of water shortage. In Palestine, Israel’s commandeering of scarce water is a major issue and on many other borders water conflicts are major occurrences.

The resource war against the environment will be better avoided when we stop counting consumption of nature as income, as a free good, while we deplete our natural capital, as Herman Daly and others have long suggested. The past rates of accumulation of capital which are now blithely projected forward were possible because of the unsustainable usage of natural resources. Mainstream economists have a great deal of responsibility for ignoring the distinction between natural capital and humanmade capital. Fortunately many world citizens take conservation and recycling seriously and consider a very different set of policies essential. They are ready to challenge the presumptions of a consumer society which has ignored the limits of the biosphere and resource base of our planet. How we respond to these resource pressures will determine what kind of society we shall have and what sort of planet ours will be.

In Tom Paine, 07-03-2006: *The Coming Resources Wars*<sup>101</sup>, Michael T. Klare writes:

Reid’s speech, delivered at the prestigious Chatham House in London (Britain’s equivalent of the Council on Foreign Relations), is but the most recent expression of a growing trend in strategic circles to view environmental and resource effects—rather than political orientation and ideology—as the most potent source of armed conflict in the decades to come. With the world population rising, global consumption rates soaring, energy supplies rapidly disappearing and climate change eradicating valuable farmland, the stage is being set for persistent and worldwide struggles over vital resources. Religious and political strife will not disappear in this scenario, but rather will be channeled into contests over valuable sources of water, food and energy.

Prior to Reid’s address, the most significant expression of this outlook was a report prepared for the U.S. Department of Defense by a California-based consulting firm in October 2003. Entitled “An Abrupt Climate Change Scenario and Its Implications for United States National Security,” the report warned that global climate change is more likely to result in sudden, cataclysmic environmental events than a gradual (and therefore manageable) rise in average temperatures. Such events could include a substantial increase in global sea levels, intense storms and hurricanes and continent-wide “dust bowl” effects. This would trigger pitched battles between the survivors of these effects for access to food, water, habitable land and energy supplies.

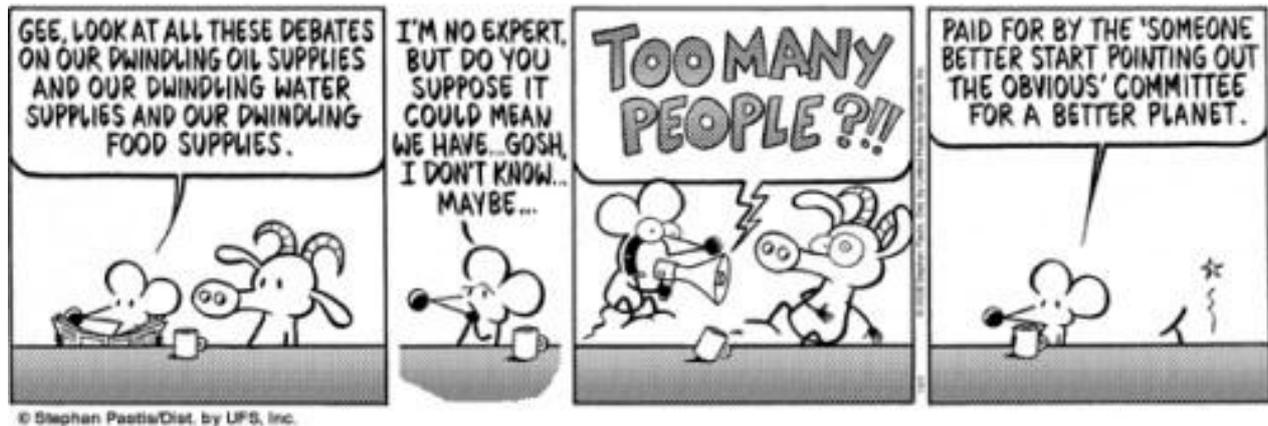
“Violence and disruption stemming from the stresses created by abrupt changes in the climate pose a different type of threat to national security than we are accustomed to today,” the

<sup>101</sup> [http://www.tompaine.com/articles/2006/03/07/the\\_coming\\_resource\\_wars.php](http://www.tompaine.com/articles/2006/03/07/the_coming_resource_wars.php)

2003 report noted. “Military confrontation may be triggered by a desperate need for natural resources such as energy, food and water rather than by conflicts over ideology, religion or national honor.”

Until now, this mode of analysis has failed to command the attention of top American and British policymakers. For the most part, they insist that ideological and religious differences—notably, the clash between values of tolerance and democracy on one hand and extremist forms of Islam on the other—remain the main drivers of international conflict. But Reid’s speech at Chatham House suggests that a major shift in strategic thinking may be under way. Environmental perils may soon dominate the world security agenda.

See also: Worldwatch Paper # 162: *The Anatomy of Resource Wars*<sup>102</sup>, etc.



## 6. ABC's of Ecology: Food Production & Population Growth; Peak Oil and Population DieOff

Increased food production as a causal factor of population growth has been documented in various academic as well as popular culture literature:

- ❖ Hopfenberg, R.<sup>103</sup> (2009) *Genetic feedback and human population regulation*. *Human Ecology* 37: 643-651<sup>104</sup>
- ❖ Hopfenberg, R.<sup>105</sup> (2003) *Human carrying capacity is determined by food availability*. *Population and Environment* 25: 109-117<sup>106</sup>
- ❖ Hopfenberg, R., Pimentel, D.<sup>107</sup> (2001) *Human Population Numbers as a Function of Food Supply*. *Environment, Development and Sustainability* 3: 1-15.<sup>108</sup>
- ❖ Presentation: *World Food and Human Population Growth*<sup>109</sup>, by Russ and Edie Hopfenberg
- ❖ Quinn, Daniel<sup>110</sup>, (1992) *Ishmael*<sup>111</sup>; (1996) *The Story of B*<sup>112</sup>; (1997) *My Ishmael*<sup>113</sup>; (2000) *Beyond Civilisation*<sup>114</sup>.

<sup>102</sup> <http://www.worldwatch.org/node/828>

<sup>103</sup> <http://www.panearth.org/WVPI/Papers/GeneticFeedback.pdf>

<sup>104</sup> <http://www.springerlink.com/content/9150kh45522p1617>

<sup>105</sup> <http://www.panearth.org/CarryingCapacity.pdf>

<sup>106</sup> <http://www.springerlink.com/content/u4x1r416w5671127>

<sup>107</sup> <http://www.panearth.org/HumanPopulationNumbers.pdf>

<sup>108</sup> <http://www.springerlink.com/content/u4x1r416w5671127>

<sup>109</sup> <http://www.panearth.org/world%20food%20&%20human%20population%20growth/player.html>

<sup>110</sup> <http://www.ishmael.org/>

<sup>111</sup> [http://en.wikipedia.org/wiki/Ishmael\\_\(novel\)](http://en.wikipedia.org/wiki/Ishmael_(novel))

- ❖ Diamond, Jared, (1997) *Guns, Germs and Steel: The Fates of Human Societies*<sup>115</sup>; also made into an excellent Discovery documentary<sup>116</sup>.
- ❖ Interviews of Daniel Quinn: *The Facts of World Hunger*<sup>117</sup>; *Food Production and Population Growth*<sup>118</sup>
- ❖ Pfeiffer, Dale Allen, (2003) *Eating Fossil Fuels*<sup>119</sup>, From the Wilderness

Daniel Quinn describes the Food Production to Population Growth relationship simply in *The Story of B*, as the ABC's of Ecology:

The various feeding and feeder populations of the community maintain a dynamic balance, by feeding and being fed upon. Imbalances within the community—caused, for example, by disease or natural disasters—tend to be damped down and eradicated as the various populations of the community go about their usual business of feeding and being fed upon, generation after generation. Viewed in systems terms, the dynamic of population growth and decline in the biological community is a negative feedback system. If you've got too many deer in the forest, they're going to gobble up their food base—and this reduction in their food base will cause their population to decline. And as their population declines, their food base replenishes itself—and since this replenishment makes more food available to the deer, the deer population grows. In turn, the growth of the deer population depletes the availability of food, which in turn causes a decline in the deer population. Within the community, food populations and feeder populations control each other. As food populations increase, feeder populations increase. As feeder populations increase, food populations decrease. As food populations decrease, feeder populations decrease. As feeder populations decrease, food populations increase. And so on. This is the B of the ABCs of ecology.

For systems thinkers, the natural community provides a perfect model of negative feedback. A simpler model is the thermostat that controls your furnace. Conditions at the thermostat convey the information "Too cold," and the thermostat turns the furnace on. After a while, conditions at the thermostat convey the information "Too hot," and the thermostat turns the furnace off. Negative feedback. Great stuff.

The A of the ABCs of ecology is food. The community of life is nothing else. It's flying food, running food, swimming food, crawling food, and of course just sitting-there-and-growing food. The B of the ABCs of ecology is this, that the ebb and flow of all populations is a function of food availability. An increase in food availability for a species means growth. A reduction in food availability means decline. Always. Because it's so important let me say that another way: invariably. An increase in food availability for a species means growth. A reduction means decline. Every time, ever and always. *Semper et ubique*. Without exception. Never otherwise.

More food, growth. Less food, decline. Count on it.

There is no species that dwindles in the midst of abundance, no species that thrives on nothing.

This is the B of the ABCs of ecology.

He asserts that our culture takes food so much for granted that we have a hard time seeing the connection between the availability of food and population growth, and proceeds to describe a laboratory experiment with mice to demonstrate his assertion.

<sup>112</sup> [http://en.wikipedia.org/wiki/The\\_Story\\_of\\_B](http://en.wikipedia.org/wiki/The_Story_of_B)

<sup>113</sup> [http://en.wikipedia.org/wiki/My\\_Ishmael](http://en.wikipedia.org/wiki/My_Ishmael)

<sup>114</sup> [http://en.wikipedia.org/wiki/Beyond\\_Civilization](http://en.wikipedia.org/wiki/Beyond_Civilization)

<sup>115</sup> [http://en.wikipedia.org/wiki/Guns,\\_germs\\_and\\_steel](http://en.wikipedia.org/wiki/Guns,_germs_and_steel)

<sup>116</sup> [http://www.youtube.com/watch?v=bgnmT-Y\\_rGQ](http://www.youtube.com/watch?v=bgnmT-Y_rGQ)

<sup>117</sup> <http://www.youtube.com/watch?v=pPRJQpWhE0o>

<sup>118</sup> <http://video.google.com/videoplay?docid=-7826621532426926190>

<sup>119</sup> [http://www.fromthewilderness.com/free/ww3/100303\\_eating\\_oil.html](http://www.fromthewilderness.com/free/ww3/100303_eating_oil.html)

Imagine if you will a cage with movable sides, so that it can be enlarged to any desired size. We begin by putting ten healthy mice of both sexes into the cage, along with plenty of food and water. In just a few days there will of course be twenty mice, and we accordingly increase the amount of food we're putting in the cage. In a few weeks, as we steadily increase the amount of available food, there will be forty, then fifty, then sixty, and so on, until one day there is a hundred. And let's say that we've decided to stop the growth of the colony at a hundred. I'm sure you realize that we don't need to pass out little condoms or birth-control pills to achieve this effect. All we have to do is stop increasing the amount of food that goes into the cage. Every day we put in an amount that we know is sufficient to sustain a hundred mice—and no more. This is the part that many find hard to believe, but, trust me, it's the truth: The growth of the community stops dead. Not overnight, of course, but in very short order. Putting in an amount of food sufficient for one hundred mice, we will find—every single time—that the population of the cage soon stabilizes at one hundred. Of course I don't mean one hundred precisely. It will fluctuate between ninety and a hundred ten but never go much beyond those limits. On the average, day after day, year after year, decade after decade, the population inside the cage will be one hundred.

Now if we should decide to have a population of two hundred mice instead of one hundred, we won't have to add aphrodisiacs to their diets or play erotic mouse movies for them. We'll just have to increase the amount of food we put in the cage. If we put in enough food for two hundred, we'll soon have two hundred. If we put in enough for three hundred, we'll soon have three hundred: If we put in enough for four hundred, we'll soon have four hundred. If we put in enough for five hundred, we'll soon have five hundred. This isn't a guess, my friends. This isn't a conjecture. This is a certainty.

Of course, you understand that there's nothing special about mice in this regard. The same will happen with crickets or trout or badgers or sparrows. But I fear that many people bridle at the idea that humans might be included in this list. Because as individuals we're able to govern our reproductive capacities, they imagine our growth as a species should be unresponsive to the mere availability of food.

In *Eating Fossil Fuels*<sup>120</sup>, Pfeiffer, Dale Allen clearly spells out the future ramifications for Peak Oil on Food Production, and its impending consequence: Population DieOff:

Between 1950 and 1984, as the Green Revolution transformed agriculture around the globe, world grain production increased by 250%. That is a tremendous increase in the amount of food energy available for human consumption. This additional energy did not come from an increase in incipient sunlight, nor did it result from introducing agriculture to new vistas of land. The energy for the Green Revolution was provided by fossil fuels in the form of fertilizers (natural gas), pesticides (oil), and hydrocarbon fueled irrigation.

The Green Revolution increased the energy flow to agriculture by an average of 50 times the energy input of traditional agriculture. In the most extreme cases, energy consumption by agriculture has increased 100 fold or more.

[..] In a very real sense, we are literally eating fossil fuels. However, due to the laws of thermodynamics, there is not a direct correspondence between energy inflow and outflow in agriculture. Along the way, there is a marked energy loss. Between 1945 and 1994, energy input to agriculture increased 4-fold while crop yields only increased 3-fold. Since then, energy input has continued to increase without a corresponding increase in crop yield. We have reached the point of marginal returns. Yet, due to soil degradation, increased demands of pest management and increasing energy costs for irrigation (all of which is examined below), modern agriculture must continue increasing its energy expenditures simply to maintain current crop yields. The Green Revolution is becoming bankrupt.

[..] In their refined study, Giampietro and Pimentel found that 10 kcal of exosomatic energy are required to produce 1 kcal of food delivered to the consumer in the U.S. food system. This includes packaging and all delivery expenses, but excludes household cooking). The U.S. food system consumes ten times more energy than it produces in food energy. This disparity is made possible by nonrenewable fossil fuel stocks.

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<sup>120</sup> [http://www.fromthewilderness.com/free/ww3/100303\\_eating\\_oil.html](http://www.fromthewilderness.com/free/ww3/100303_eating_oil.html)

[.] Quite plainly, as fossil fuel production begins to decline within the next decade, there will be less energy available for the production of food.

[He proceeds to detail the evidence for the upcoming crisis collision between population growth and peak food production]

None of this research considers the impact of declining fossil fuel production. The authors of all of these studies believe that the mentioned agricultural crisis will only begin to impact us after 2020, and will not become critical until 2050. The current peaking of global oil production (and subsequent decline of production), along with the peak of North American natural gas production will very likely precipitate this agricultural crisis much sooner than expected. Quite possibly, a U.S. population reduction of one-third will not be effective for sustainability; the necessary reduction might be in excess of one-half. And, for sustainability, global population will have to be reduced from the current 6.32 billion people to 2 billion—a reduction of 68% or over two-thirds. The end of this decade could see spiraling food prices without relief. And the coming decade could see massive starvation on a global level such as never experienced before by the human race.

## 7. Parallel Goals: Economic Relocalisation & Political Secession

“[T]o highlight the current historical contradiction: an alleged one-world government is diametrically opposed to hundreds of small, autonomous nations, **although both global constructs require and envision the dissolution of the large industrial nation-state in order to succeed.** This contradiction cannot be stated emphatically enough. The pending crisis entails a showdown of worldviews with the large industrial nation-state caught in the middle and cast in the role of historical albatross for both competing tendencies.” -- *Ethno Nationalist Secession-by-Default: Post-Peak Oil Devolution of the Industrial Nation-State*<sup>121</sup>, Sebastian Ronin, the Chairman of Renaissance Party (Canada)

“We all have to prepare for life without much money, where imported goods are scarce, and where people have to provide for their own needs, and those of their immediate neighbours. I will take as my point of departure the unfolding collapse of the global economy, and discuss what might come next. It started with the collapse of the financial markets last year, and is now resulting in unprecedented decreases in the volumes of international trade. These developments are also starting to affect the political stability of various countries around the world. A few governments have already collapsed, others may be on their way, and before too long we may find our maps redrawn in dramatic ways.” - Dmitry Orlov, *Definancialisation, Deglobalisation, Relocalisation*<sup>122</sup>

In *The Secession Solution*<sup>123</sup>, Kirkpatrick Sale examines the principle of Aristotle’s wisdom on the importance of limiting the size of political units:

“Experience shows that a very populous city can rarely, if ever, be well governed; since all cities which have a reputation for good government have a limit of population. We may argue on grounds of reason, and the same result will follow: for law is order, and good law is good order; but a very great multitude cannot be orderly.”

He proceeds to contemplate “what in today’s world would constitute the ideal, or optimum, size of a political state.”

Let us start by looking at modern nations to give us some clue as to population sizes that actually work.

<sup>121</sup> <http://renaissancevanguard.wordpress.com/three-pillars-2/>

<sup>122</sup> <http://cluborlov.blogspot.com/2009/06/definancialisation-deglobalisation.html>

<sup>123</sup> The Secession Solution, by Kirkpatrick Sale, Chronicles Magazine, January 2, 2011

<http://why-we-are-white-refugees.blogspot.com/2011/01/boer-volkstaat-secession-solution-have.html>

Among the nations that are recognized models of statecraft, eight are below 500,000: Luxembourg, Malta, Iceland, Barbados, Andorra, Liechtenstein, Monaco, and San Marino.

Of the 14 states generally reckoned freest in the world, 9 have populations below Switzerland's, at 7.7 million, and 11 below Sweden's, at 9.3 million; the only sizable states are Canada, the United Kingdom, and Germany (the largest, at 81 million). There are other national rankings. Literacy: Of the 46 countries that claim a literacy rate of 99 or better, 25 are below 7.5 million. Health: Measured by the World Health Organization, 9 of the top 20 are under 7 million. In 2009 rankings of happiness and standard of living, the top countries were Norway, Iceland, Sweden, Netherlands, Australia, Luxembourg, Switzerland, Canada, Ireland, Denmark, Austria, and Finland; all but Canada and Australia have small populations.

Enough of that. The point, I trust, is well and simply made. The figures seem to suggest that there is an optimum size of a successful state, somewhere in the range of 3 million to 5 million people.

[.] And if we measure economic strength by per capita GDP, small countries prove to be decidedly advantageous. Seventy-seven percent of the most prosperous countries are small. And most of them are quite small indeed: under 10,000 square miles.

Administrative, distribution, transportation, and similar transaction costs obviously rise, perhaps exponentially, as geographic size increases. Control and communication also become more difficult to manage over long distances, often to the point where central authority and governance become nearly impossible.

I propose that, out of these figures and even more so out of the history of the world, results a **Law of Government Size**, and it goes like this: **Economic and social misery increase in direct proportion to the size and power of the central government of a nation.**

The consolidation of nations into power-ful empires leads not to shining periods of peace and prosperity and the advance of human betterment, but to increasing restriction, warfare, autocracy, crowding, immiseration, inequality, poverty, and starvation.

[.] The argument for secession need not focus exclusively on population or geographic size—one might factor in cultural cohesion, developed infrastructure, historical identity—but that seems to be the sensible place to start in considering viable states. And since the experience of the world has shown that populations ranging from 3 million to 5 million are optimal for governance and efficiency, that is as good a measure as any to use to begin assessing secessionist potential and chances of success as independent states.

In *When Zombies Attack*<sup>124</sup>, Thomas E. Woods Jr, responds to the knee-jerk hysterical reactions to his book *Nullification: How to Resist Federal Tyranny in the 21st Century*, endorsed in principle by Martha Dean, a candidate for governor general in Connecticut, who repeated the argument that the States have a duty to act on behalf of their citizens, and nullify any clearly unconstitutional federal law. Among others he asks under "what conditions liberty is more likely to flourish: with a multiplicity of competing jurisdictions, or one giant jurisdiction?" He supports his argument with that made by Ralph Raico in *The Theory of Economic Development and the 'European Miracle'*<sup>125</sup> that it was the decentralisation of power, which contributed to the European Miracle of the Renaissance's development of liberty:

Within this [decentralized power] system, it was highly imprudent for any prince to attempt to infringe property rights in the manner customary elsewhere in the world. In constant rivalry with one another, princes found that outright expropriations, confiscatory taxation, and the blocking of trade did not go unpunished. The punishment was to be compelled to witness the relative economic progress of one's rivals, often through the movement of capital, and capitalists, to neighboring realms. The possibility of "exit," facilitated by geographical compactness and, especially, by cultural affinity, acted to transform the state into a "constrained predator" (Anderson 1991, 58).

<sup>124</sup> When Zombies Attack, Thomas E. Woods, LewRockwell.com: <http://www.lewrockwell.com/woods/woods156.html>

<sup>125</sup> The European Miracle, Ralph Raico, 22 Dec 2006: [http://mises.org/daily/2404/t\\_blank](http://mises.org/daily/2404/t_blank)

Decentralization of power also came to mark the domestic arrangements of the various European polities. Here feudalism – which produced a nobility rooted in feudal right rather than in state-service – is thought by a number of scholars to have played an essential role (see, e.g., Baechler 1975, 78). Through the struggle for power within the realms, representative bodies came into being, and princes often found their hands tied by the charters of rights (Magna Carta, for instance) which they were forced to grant their subjects. In the end, even within the relatively small states of Europe, power was dispersed among estates, orders, chartered towns, religious communities, corps, universities, etc., each with its own guaranteed liberties. The rule of law came to be established throughout much of the Continent.

In *Economic Relocalization: A Strategic Response to Peak Oil and Climate Change*<sup>126</sup>, Jason Bradford provide a brief overview of the System's Theory of Ecological Economics, when Ecological Overshoot occurs. In order to avoid or mitigate Mother Nature's harsh consequences of Ecological Overshoot, he argues that Relocalisation is the strategic response to Ecological Overshoot:

Relocalization starts from the premise that the world is a finite place and that humanity is in a state of overshoot. Perpetual growth of the economy and the population is neither possible nor desirable. It is wise to start planning now for a world with less available energy, not more.

[.]Economic and population growth was made possible by the synergies permitted by cheap energy. The limits of productivity in one locality (i.e., Liebig's Law) could be overcome by importing something in excess elsewhere. A global economy advocating that each place seek its comparative advantage and specialize in what it produced for the market place required that money, governance, and even customs be more homogenized worldwide. As free trade agreements became the norm and social barriers to trade were reduced, the power of resource synergies permitting more economic growth became apparent to more and more people in the world. Most only saw its benefits and few worried about the long-term liabilities it imposed.

There are a few flawed assumptions behind globalization, but one in particular is glaring: the assumption that transportation costs will always be low, both in terms of fuel availability and the environmental externalities associated with their use. If that assumption is false—and certainly peak oil and climate change makes it appear false—then localities should not be specializing to trade globally. For example, I live on the edge of premium wine country. There are far more grapes here than the local population can eat, but we lack just about every other kind of food production in sufficient quantity. As long as we can sell our wine to a global market and buy the other stuff we need this situation seems reasonable. But a peak oil perspective makes us feel vulnerable, and a climate change perspective calls this irresponsible.

Because all localities that have bought into the global market place have specialized to some extent, all could face shortages of some set of basic goods. In the past, global trade was for luxury items, like silk or spices, or key resources that permitted basic items to be made at home more efficiently, like organic fertilizer and metals. The loss of a trade partner would be problematic, but probably not catastrophic.

Relocalization advocates rebuilding more balanced local economies that emphasize securing basic needs. Local food, energy and water systems are perhaps the most critical to build. In the absence of reliable trade partners, whether from peak oil, natural disaster or political instability, a local economy that at least produces its essential goods will have a true comparative advantage.

[.] Responding appropriately to the problems of climate change and peak oil and gas requires an understanding based on a systems perspective. From this angle, clear limits exist for the ability of our society to maintain growth in both resource consumption and pollution. However, most of our economic and social norms do not recognize these limits, and therefore find it difficult to respond to current threats.

Relocalization recognizes the liabilities of fossil fuel dependency and promotes greater security through redevelopment of local and regional economies more or less self-reliant in terms of energy, food and water systems. Many social benefits might accrue to a relocalized society, including greater job stability, employment diversity, community cohesion, and public health.

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<sup>126</sup> <http://www.theoil drum.com/node/2598>

So, given the reality of economic collapse, as a result of Peak Oil; it imperative for communities to relocalize their economies. Whether relocalisation becomes a widespread adaptation strategy to Peak Oil out of choice, or whether it is forced upon communities out of necessity, the local community and region will become of increasing importance - “not only because the availability of basic resources needed for human survival differs from place to place, but also because retrograde notions of human rights, governance and education are likely to be reinstated..”

It is consequently obvious that relocalizing economic activity shall result in the decentralisation of national governmental and political power, towards regional and local. Consequently Peak Oil secessionist movements, consider political decentralisation as a close cousin of economic relocalisation -- the increasingly urgent need many of us to feel to create our own local currencies, grow more of our own food, harvest our own energy, and the like.<sup>127</sup>

**In *Ethno Nationalist Secession-by-Default: Post-Peak Oil Devolution of the Industrial Nation-State*<sup>128</sup>, Sebastian Ronin, the Chairman of Renaissance Party (Canada) writes:**

### **The Secessionist Fragmentation and Devolution of the Industrial Nation-State**

RPN (Canada) Constitution Preamble: *“The RPN further acknowledges that the transition to the Post-Peak Oil era will herald the implosion and demise of the industrial nation-state. This socio-economic implosion determines regional secessions-by-default on the North American continent, and the consequent and parallel empowerment of the North American Secessionist Movement. The collapse of the institutional infrastructure will be a consequence of the collapse of the energy infrastructure.”*

The most important thing to be understood about the RPN’s secessionist pillar is its attendant qualifier of “secession-by-default.” This removes to a secondary position the usual motivator for secessionist movements, that of an ethnic identity. The ethnic identity (and as will be shown below, racial identity) is not eliminated; it is merely displaced from its usual primary position. Politically, this translates into promoting the eventual and inescapable demise of the industrial nation-state and, secondly, challenging the public’s predominant national identity.

From an energy perspective, the impetus for national unifications turned a significant historical corner in the Occident in the mid-nineteenth century. The development of the Occidental nation-state from the early Enlightenment to the mid-nineteenth century via mercantile capitalism is outside the scope of this essay. But from the mid-nineteenth century on the rise of the modern nation-state went hand-in-hand with the rise of industrialism. In Europe, the unifications of Germany and Italy are indicative. In North America, the American Civil War as a war of industrial expansionism by the North, and in Canada the national Confederation of 1867, are indicative.

All Occidental national unifications owe their initial success in large part to the control and development of railway systems, beginning during the age of coal. The countries were literally unified, economically and ideologically, by rail. When oil displaced coal as the primary energy source, geographical unification was supplemented by the combustion engine and the highway system. The century of smokestack industrialism, with attendant transport systems to move raw materials to and finished product from factories was in place. The culmination of this transportation infrastructure (road, rail, sea, air) has made possible the creation of globalization with attendant state-capitalist economic systems.

When it is recognized that 75 percent to 90 percent (depending on differing data) of a barrel of oil goes towards transportation, then the fragility of both the globalized economy, and that of its nation-state sub-systems, should become evident. Oil is the oxygen of industrial civilization. If massive flow-through of energy is deprived, the system collapses, it fractures, it implodes, it devolves. If oil has been the primary energy input resulting in the growth of industrial civilization, then the inverse of that energy input results in the inverse of unlimited growth.

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<sup>127</sup> Political Secession and Economic Relocalization Are Parallel Goals, Rob Williams | Vermont Commons  
<http://www.vtcommons.org/blog/2009/04/21/daily-maul-political-secession-and-economic-relocalization-are-parallel-goals>

<sup>128</sup> <http://renaissancevanguard.wordpress.com/three-pillars-2/>

It is true that the whole is greater than the sum of its parts, but only if the parts are functioning. Underlying the RPN's political philosophy is the Second Law of Thermodynamics, i.e. the Entropy Law. In simplest and most direct explanation, the Entropy Law dictates that our world rushes towards a state of maximum disorder. Note that the qualifier is "dictate." Like any other natural law, as opposed to a social studies theory of political philosophy, the Entropy Law does not suggest nor imply. It falls to contemporary political voices to translate the "dictates" of nature through the media of philosophy and related policy.

The Entropy Law is the assassin of the truths of the modern age. In a closed system, which the earth and its natural resources constitute, entropy is a measure of the amount of energy no longer available to be converted into work, i.e. industrial work. If work cannot be generated, then economic value cannot be generated. If economic value cannot be generated, then a symbolic and representative financial system cannot be generated. (Note: If a currency is "owned" by the people or is in the hands of fiat gangsters is a moot point. Minus economic growth and the generation of value, there cannot exist the opportunity for debt usury, manipulation and theft. The parasite perishes with the host.)

The Entropy Law is the banner for the demise of industrial civilization. The Entropy Law stamps the pending Post-Peak Oil era with its dictates. The Entropy Law is not selective; everyone gets to equally eat the bullet: Gentile, Jew, Muslim, White, Negro, Brown, Yellow, male, female.

Scenario: During July, 2008 when the price of crude maxed out at \$147 a barrel, there were reports of independent truck drivers simply pulling their rigs to the side of the road, shutting the unit down, placing the keys on the dashboard, and simply walking away. They could no longer make it work. Now multiply such an isolated event several million fold, with all commercial, economic, social and political tangents, to gain an idea of how the nation-state shuts down.

In such a scenario we are confronted with an almost unimaginable degree of social and economic suffering and political turmoil. We are confronted with an economy shrinking at an annual rate of five to ten percent, as matched to the oil depletion rate, with no option for correction. We are confronted with a world of double-digit unemployment and inflation. We are confronted with the confusion and the horror of a public that has been lied to, kept in the dark, and desperately seeking answers. We are confronted with the physical consequences of civilizational collapse and with the actual effects upon human lives when distanced from the intellectual comfort of cyberspace prattle.

We are confronted with an historical transition the magnitude of which has never been experienced by the human species. We are confronted with the political inter-relationship of crisis and opportunity. We are confronted with the stark severity of the political challenges inherent in this Post-Peak Oil era. We are confronted with a degree of political responsibility and related wisdom, courage and stamina to take on and own the terrible incentive to see clearly and to act accordingly, to harness a revolution of thought and social re-invention.

We are confronted with the historical fact that Post-Peak Oil collapse runs in tandem with the international Ethno Nationalist movement, and that the crises and challenges related to the former entail the opportunity for the re-birth and empowerment of the latter.

[.] The philosophical premises upon which the RPN rests are simple and blunt. Firstly, that the geological condition of Peak Oil, and the resultant era of Post-Peak Oil with all of its dislocations and hardships, is a reality and a given. Secondly, that the inverse of the massive energy flow-through that has created the large industrial nation-state will result in a like inverse implosion, fragmentation, devolution, i.e. regional secessions, of the industrial nation-state.

These premises for proposed political conduct are rooted in scientific dynamic, i.e. the Second Law of Thermodynamics. They are not rooted in casual, ethically-oriented prescriptions nor in value judgments of how society might or should be.

Clearly, two revolutions of differing type are in order. A revolution of perception precedes the revolution of social re-arrangements. Which social demographic is to carry these revolutions? In North America, as in the greater Occidental world, this calling falls upon the shoulders of the Eurpid White race.

The international Ethno Nationalist movement has broken through a major watershed. The recent EN conference held in Japan brought together representatives from several countries. In

that the conference was billed as an “anti-globalist” conference within the political parameters of EN, a common enemy has been identified to be tackled within relative ethnic and racial polities. Globalization, multiculturalism, feminism, political correctness, neo-lib decadence, end of civilization effeminacy, etc. are all problems to be tackled by Whites in North America, no less than they are to be tackled by Ethno Nationalists in Britain, Japan, Germany, India or any other country.

[..] Without the *Götterdämmerung* of a Post-Peak Oil world, the odds of The Occident surviving as the bastion of the White Europid peoples are negligible. A self-imposed, suicidal negative birth rate and globalist-enforced, genocidal multiculturalism will take their tolls. A Post-Peak Oil world is our friend. We know how to farm the land. We know how to persevere and how to innovate. We know how to make do. We are at our best and most honourable when our backs are up against the wall. The Occident is our canvass upon which to re-create our social and political realities. It is our turf and we claim it, as is our prerogative, in equal and direct proportion to other races and ethnicities laying claim to their geographical polities.

## **s. Secession in SA: Volksraad Verkiesing Kommissie (VVK): Electoral Commission for the Election of a Boer-Afrikaner People’s Assembly**

“Give me 20 divisions American soldiers and I will breach Europe. Give me 15 consisting of Englishmen, and I will advance to the borders of Berlin. Give me two divisions of those marvelous fighting Boers, and I will remove Germany from the face of the earth.”

-- Field Marshal Bernard L. Montgomery, Commander of the Allied forces during WWII.

“The Americans fight for a free world, the English mostly for honour and glory and medals, the French and Canadians decide too late that they have to participate. The Italians are too scared to fight; the Russians have no choice. The Germans for the Fatherland. The Boers? Those sons of bitches fight for the hell of it.”

-- American General, George "Guts and Glory" Patton

“Take a community of Dutchmen of the type of those who defended themselves for fifty years against all the power of Spain at a time when Spain was the greatest power in the world. Intermix with them a strain of those inflexible French Huguenots, who gave up their name and left their country forever at the time of the revocation of the Edict of Nantes. The product must obviously be one of the most rugged, virile, unconquerable races ever seen upon the face of the earth. Take these formidable people and train them for seven generations in constant warfare against savage men and ferocious beasts, in circumstances in which no weakling could survive; place them so that they acquire skill with weapons and in horsemanship, give them a country which is eminently suited to the tactics of the huntsman, the marksman and the rider. Then, finally, put a fine temper upon their military qualities by a dour fatalistic Old Testament religion and an ardent and consuming patriotism. Combine all these qualities and all these impulses in one individual and you have the modern Boer.”

-- Sir Arthur Conan Doyle

In Chapter 35: *Minority Rights: Education, Culture, and Language*, of *The Bill of Rights Handbook*, Iain Currie writes:

‘235 Self-Determination

The right of the South African people as a whole to self-determination, as manifested in this Constitution, does not preclude, within the framework of this right, recognition of the notion of the right of self-determination of any community sharing a common cultural and language heritage, within a territorial entity in the Republic or in any other way, determined by national legislation.’

## [.] Self-determination and the Constitution

### (i) *The Interim Constitution and the Constitutional Principles*

Given South Africa's long history of ethnic division and political orchestration of minority fears, it could be expected that self-determination claims would find a receptive constituency here. During the negotiations political groupings claiming to represent the interests of ethnic minorities saw little purpose in entrenching minority rights in a Bill of Rights. In the view of those parties, a better refuge from majority rule would be found through elaboration of the right to self-determination, understood in its external or nationalistic sense.

Self-determination claims came to dominate the MPNP negotiations. Two major political groupings insistently pressed the issue, backing their demands with dire threats of violent secession and civil war. White right-wing parties, grouped in a succession of loose alliances, mobilized around the issue of an independent Afrikaner state, a Volkstaat<sup>129</sup>. Increasingly, as it felt its federalist ambitions to be frustrated in the course of the negotiations, the language of self-determination and secession was to become more attractive to the IFP. The party unveiled a Constitution of the State of KwaZulu/Natal in December 1992, which set out its vision of a federal system and what it termed internal regionalization. Commentators observed that the document approached being a charter for an independent region.<sup>130</sup> This secessionist strain in IFP politics grew louder as the party became estranged from the Kempton Park process, culminating in declarations of a sovereign kingdom of KwaZulu/Natal.

While attempts were made by the negotiators to accommodate IFP demands by increasing the political power of provincial governments, right-wing fears were addressed by two Constitutional Principles dealing with self-determination: CP's XII and XXXIV. The first emerged from consideration of submissions made by right-wing parties shortly after the recommencement of negotiations in 1993. These submissions argued for a right of self-determination in its external sense: secession of an independent Afrikaner Volkstaat from the remainder of South Africa. In the view of the Technical Committee on Constitutional Issues the right of self-determination would be addressed by a package of guarantees corresponding to the internal dimension of the right. These included guarantees of non-discrimination, provisions ensuring meaningful participation in the political process by minority parties, by the acceptance of linguistic and cultural diversity, and by the recognition, in what became CP XII, of collective rights of internal self-determination in establishing linguistic, cultural and religious associations.<sup>131</sup>

CP XXXIV was inserted as a last-minute attempt to entice the right-wing, which had abandoned negotiations and declared its intention to boycott the election, to participate in the transitional process.<sup>132</sup> Read together with Chapter 11A of the interim Constitution which provided for the establishment of a Volkstaat council,<sup>133</sup> it gives qualified recognition to a right of external self-determination, and provided as follows:

‘1. This Schedule and the recognition therein of the right of the South African people as a whole to self-determination, shall not be construed as precluding, within the framework of the said right, constitutional provision for a notion of the right to self-determination by any community sharing a common cultural and language heritage, whether in a territorial entity within the Republic or in any other recognized way.

2. The Constitution may give expression to any particular form of self-determination provided there is substantial proven support within the community concerned for such a form of self-determination.

<sup>129</sup> Once considered the preserve of intellectuals and eccentrics, the Volkstaat strategy entered the mainstream of right-wing politics in the late 1980s. Until then, the right wing had put its faith in parliamentary politics to deliver it from the prospect of majority rule. It was thought that an election victory would enable a right-wing majority in the white Parliament to set about repairing the damage wrought to the Verwoerdian state by two decades of sporadic reform. But stark defeats in the 1989 general election, the 1992 constitutional referendum, and the steady attrition of parliamentary power since February 1990 necessitated the abandoning of this strategy in favour of secessionist politics. See Janis Grobbelaar ‘“Bittereinders”: Dilemmas and Dynamics on the Far Right’ in G Moss & I Obery (eds) *South African Review* 6 (1992) at 103.

<sup>130</sup> Steven Friedman *The Long Journey: South Africa's Quest for a Negotiated Settlement* (1993) at 164; Stephen Ellman ‘Federalism Awry: The Structure of Government in the KwaZulu/Natal Constitution’ (1993) 9 SAJHR 165.

<sup>131</sup> Technical Committee on Constitutional Issues *Fourth Supplementary Report on Constitutional Principles* 26 July 1993 at 7. On the constitutional implementation of CP XII, see further above, § 35.4

<sup>132</sup> The principle was inserted by the Constitution of the Republic of South Africa Amendment Act 2 of 1994. See generally Richard Humphries, Thabo Rapoo & Stephen Friedman ‘The Shape of the Country: Negotiating Local Government’ in Stephen Friedman & Doreen Atkinson (eds) *South African Review* 7 (1994) 148 at 170.

<sup>133</sup> Chapter 11A of the interim Constitution provided for the establishment of a Volkstaat Council, intended to enable proponents of the idea of a Volkstaat constitutionally to pursue the establishment of such a Volkstaat (s 184B(1)). The Council is an advisory body, with powers to gather information and make representations on the Volkstaat issue to the Constitutional Assembly, including the suggested constitutional relationship with government at national and provincial level of a Volkstaat (s 184B(1)(a)).

3. If a territorial entity referred to in paragraph 1 is established in terms of this Constitution before the next constitutional text is adopted, the new Constitution shall entrench the continuation of such territorial entity, including its structures, powers and functions.’

**(ii) Section 235**

Agreement on the interpretation and implementation of CP XXXIV proved elusive during the Constitutional Assembly process. It was most urgently pressed by the Freedom Front, which interpreted it as supporting constitutional recognition of its demand for a territorial Volkstaat. This demand was resisted by the ANC, which justified its resistance by pointing to the failure of the Volkstaat Council to produce anything like a viable blueprint for an independent Volkstaat. In the end, no constitutional provision for external self-determination was made, though the life of CP XXXIV was prolonged by its repetition in s 235.<sup>134</sup>

Considering objections that CP XXXIV had not been complied with, the Constitutional Court held that the basic thrust of the principle was that constitutional provision for the notion of the right to self-determination by any community sharing a common cultural and language heritage within a territorial entity could not be precluded, notwithstanding the fact that CP I required South Africa to be a unitary sovereign state. This was a permissive rather than an obligatory provision. The only mandatory provision in the Constitutional Principles was that if a territorial entity was in fact established in terms of the interim Constitution before the adoption of the final Constitution, then such an entity must be entrenched in the Constitution. Since no such entity had in fact been established no obligatory entrenchment had to be made.<sup>135</sup>

What then is the import of s 235? We have seen that self-determination can be viewed as encompassing only a narrowly construed internal dimension or a wider external dimension. Internal self-determination affects only the relationship between a group and the state and implies neither a right of secession, nor even political rights aimed at ensuring representation and participation of groups in the government of the state. But s 235 requires that the phrase ‘self-determination’ is interpreted so as not to exclude the possibility of vindication of the right of self-determination by external or by internal political means. This wider interpretation of the right of self-determination is intended only to benefit a community sharing a common cultural and language heritage, as opposed to any of the other possible collectives that may claim self-determination.

A community sharing a common cultural and language heritage (a euphemism for an ethnic minority) may claim legislative provision for self-determination in a territorial entity within the Republic or in any other recognized way. Besides decolonisation, there are other possible means of exercising the right of self-determination. The most far-reaching is by means of secession. While the phrasing of the principle appears to favour self-determination by internal means, this does not exclude the possibility that secession may be another recognized way of achieving self-determination. The criteria for recognition are not set out, but may safely be assumed to mean that a recognized way is a form of self-determination sanctioned by international law. While there is no right of secession in international law outside the colonial context, a state may make provision for secession of part of its territory in its constitution.<sup>136</sup> However, recognition of the right of self-determination in international law is inevitably connected to the principle of territorial integrity of states.<sup>137</sup> A secession that disrupts existing territorial arrangements would thus be treated with disfavour and the resulting entity would probably fail to be recognized as a state.

Short of secession, other means of exercising the right of self-determination have been considered in the discussion of internal self-determination above...[...] Note should be taken of a considerable body of literature arguing that realization of the right of self-determination may require a state to adopt a federal structure of government.<sup>138</sup>

<sup>134</sup> The section appeared for the first time in the second Constitution Bill of 6 May 1996

<sup>135</sup> Paragraph 218.

<sup>136</sup> R McCorquodale ‘Self-determination: A Human Rights Approach’ (1994) 10 SAJHR 4 at 21-3.

<sup>137</sup> A point recently affirmed by the Vienna Declaration and Programme of Action of the United Nations World Conference on Human Rights (adopted by acclamation, 25 June 1993) (1993) 32 ILM 1661 at 1665.

<sup>138</sup> Thornberry ‘The Democratic of Internal Aspect of Self-Determination with Some Remarks on Federalism’ in C Tomuschat (ed) *Modern Law of Self-determination* (1993) at 133-7; R McCorquodale ‘Self-determination: A Human Rights Approach’ (1994) 10 SAJHR 4; Y Dinstein ‘The Degree of Self-rule of Minorities in Unitarian and Federal States’ in Brozman et al (eds) *People’s and Minorities in International Law* 221; Bertus de Villiers ‘Federalism in South Africa: Implications for Individual and Minority Protection’ (1993) 9 SAJHR 373.

## VVK: Electoral Commission for Election of a Boer People's Assembly

The Volksraad Verkiesing Kommissie (vvk.co.za), i.e. Volksraad Election Commission, is an administrative organisation setup to register Afrikaners to vote for a Committee to negotiate the establishment of an Afrikaner Volkstaat. The VVK is setup accordance with International Law, and Section 235 of the SA Constitution, which allows for a language and cultural group, who wish to secede in order to practice self-determination, to provide a Volksraad Committee with the required mandate to negotiate the community's own 'volkstaat'.

As detailed in *The Role and the Task of the Volksraad Verkiesing Kommissie (VVK) / Electoral Commission for the Election of a Boer-Afrikaner People's Assembly*<sup>139</sup>:

Land on planet Earth had been created once and it's size stays the same; people on the other hand are being born every second and human numbers continue to multiply ever since Creation. The results, right through world history, is competition among human beings for land and other natural resources. As these resources get more and more depleted

on a plundered; polluted and over-populated planet, economic options and opportunities are in decline accordingly - which, in turn, decrease the prospects for prosperity and peace.

Increasingly, the dwindling opportunities of our Age lead to insecurity and anxiousness - even in "rich" states which are homogeneously populated. All the more so in democratic states with multi-culture populations; where the competition for opportunities and resources reaches yet further intensity under majority-government which obviously rather satisfies it's own specific constituency and necessarily does so at the cost of minorities (already because of the scarcity of resources and opportunities; and even discounting possible malicious intent).

Moreover: The nation-state as we know it, was "designed" as a system of the Legislative, Executive and Judiciary on first (national), second (provincial) and third (local) levels of Government - by Western political philosophers like Rousseau in environments of cultural uniformity. The modern state did not take on it's current shape with multi-cultural societies in mind - and this poses a vital problem to the multi-culture national states of today; since "culture" entails much more than language and determines much more than outward appearances.

Culture ultimately "encodes" different peoples differently in terms of values - what is "acceptable" ("right") and what is not ("wrong"), in terms of norms, standards and, generally, encodes various peoples differently on what the "way of life" should be in all spheres of life. Legislation in a democratic multi-cultural state however, is comprised of a uniform set of laws equally applicable to everyone. Here the individual might be "equal before the law" - that is, before the Judiciary - but the members of different cultures can never be "equal before the Legislative". Because in deciding on any legislation, the Legislator necessarily applies a certain underlying set of norms and values to the exclusion of another. How does "equality before the Law" benefit a member of the excluded culture? The answer is clear - it is at best a meagre consolation to such a person; whose value-system was trampled when the Law had been set down in the first place.

It is true of course, that people politically also behave differently *within* the same culture (as in all other fields of human behaviour) and hence, that some of them are more adaptable to multi-culture societies. The causes for this may vary from individual considerations of self-interest to a true non-commitment or even resentment towards the own cultural descent (for whatever personal reasons) and many other considerations in between - in most cases a



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WWW.VVK.CO.ZA  
012 803 0712

<sup>139</sup> <http://vvk.co.za/8927.html>

multitude of reasons play a part. Fact however is that hundreds of thousands, sometimes millions of people hardly or never adapt to a multi-cultural situation where their beliefs and way of life constantly clash with that of millions of others; clash with the values according to which the state they live in is being ruled; with the way legislation is executed and adjudicated.

This leaves us with the unavoidable fact that governments in multi-culture states simply can not be what it should be for a great number of it's citizens. Not because some people and cultures are "better" than others, but because cultures differ from each other, the needs and requirements of various peoples from government are different. **It is practically impossible for one Government to fulfil the divergent needs of diverse peoples in one state, with scarce resources, by legislation accommodating everyone.**

This is why International Law contains (in Covenants of the United Nations, amongst others) the concept of **self-determination** - for the benefit of ALL peoples and cultures. Even though some people within a culture might accept subordination, the right to self-determination of those who don't is not legally impaired - as proven in case of the Irish, for example. In a world of diminishing resources, self-determination has become a critical legal tool creating real peace and fair prosperity for all; globally leading to the emergence of new states which are not necessarily hostile towards the nations they broke away from, but more often than not continue to cooperate with the latter in regional sense.

Applied to the situation in Southern Africa, we conclude the following:

1. The current borders of South Africa result from the fiercest British colonial war in Africa; fought against the Boer Republics until 1902. That war (and other wars waged by the British in southern Africa) not only destroyed Boer-Afrikaner independence; but also the sovereignty of all traditional Black territories with Black rule hitherto being kept by the Boer Republics.
2. The Boer-Afrikaners is a peoples indigenous to Africa: we can not call any other place "home". Critical elements of our culture were created on this continent, which we already inhabited 136 years prior to any Whites setting foot on Australia. Being people of Africa, we are on the same side as all other Africans in the great economic struggle between the rich Northern hemisphere and the South, as the natural resources of the latter are being plundered by the North since time immemorial.
3. As with all states whose borders had been drawn by colonialism, the current borders of South Africa forces together a multitude of peoples and cultures; and people range from full acceptance of that fact, to a total rejection thereof.
4. A substantial number of people (specifically among the Boer-Afrikaner population, as far as the VVK is concerned) do not accept South Africa's current colonial borders. They are not so much concerned on whether the ANC is governing "good" or "bad" (obviously, the ANC rules it's own constituency as it deems fit). The problem for these Boer-Afrikaners is rather the way borders are drawn which render them a "minority" in the land of their birth, with practically no influence whatsoever on the legislation by which they are governed.
5. The question is: What are the numbers of such Boer-Afrikaners; who would speak on their behalf and what territory do they claim?
6. In order to answer these questions, it must first be noted that the right to self-determination clings to a **people** and not to any organization, political party or any other sub-structure **within** a people. Consequently, no such sub-structure or individual can claim self-determination of it's own accord. ***The right to self-determination can only be claimed and it's practical implementation only be negotiated on behalf of a people by a body they elected and mandated for this purpose in a free, fair and democratic election; to be held within such a people.***
7. Thus the first step to be taken by a people in the process of exercising it's right to self-determination, is to elect representatives and invest them with a mandate to act on it's behalf in this regard.
8. As the Independent Electoral Commission (IEC) only facilitates elections among the broad South African population and no election **within** a people, it was decided on a meeting between members of various pro-independence organizations during August 2007 to set up a Commission with the task to facilitate and organize an election of representatives who will

specifically be mandated to claim territorial self-determination for pro-independence Boer / Afrikaners; and enter into negotiations with any relevant role-players as to all aspects regarding the practical implementation thereof. That includes the location of a territory concerned, its size, and possible transitional arrangements in view of current population composition.

9. Thus the VVK, with its mission to facilitate such an election, came into being and the body to be elected (compiled by individuals who will be directly responsible to the people and not by political parties) will be called the **Volksraad**, all in accordance with Boer-Afrikaner political tradition.

10. Since the VVK started the initiative to compile a Boer-Afrikaner voter's roll, several organizations (like the Afrikaner Front, an umbrella body striving for independence and currently comprising about 25 member-organizations) have proclaimed official support for the VVK-initiative. Voter-registration began at the end of February 2008, and subsequently a substantial number of voters (living in South Africa and abroad) have been registered by approximately 300 Registration Officials. The number of voters and Registration Officers increase daily.

11. Whereas a "minority" does not have to accept a position of permanent subordination in a majority-dominated state, the VVK believes in the principle of firstly endeavoring to settle differences by negotiation and, hence, supports dialogue between the Boer-Afrikaner people; Government; and all other relevant role-players.

12. In the premises, the VVK believes that any form of assistance rendered to it by any role-player including the South African Government, constitutes a contribution to durable peace in southern Africa.

The [VVK] Election for a Boer-Afrikaner People's Assembly is scheduled for 20-21 May 2011; voter registration closes on 27 April 2011.

**Letter from Nelson Mandela to Freedom Front: General  
Constand Viljoen: Mandela endorses the Accord on  
Afrikaner Self-Determination between the Freedom  
Front, the African National Congress and the South  
African Government/National Party**

Shell House,  
51 Plein St.,  
Johannesburg.  
21. 12. 73

General Constand Viljoen,  
Pretoria.

Dear General,

I was keen to meet you and your colleagues on  
Saturday 18 December 1973, and I regret it very  
much that this did not occur. I have now left  
on holiday until January 5 1974, and hope to see  
you on my return.

Meanwhile I wish to let you know that the attached  
Memorandum of Agreement between the African  
National Congress and the Afrikaner Volkfront was  
discussed and approved by the officials of the  
ANC and it enjoys my support.

Sincerely,

Mandela

# **Accord on Afrikaner Self-Determination between the Freedom Front, the African National Congress and the South African Government/National Party**

23 APRIL 1994<sup>1</sup>

## **TAKING NOTE**

Of the Constitution of the Republic of South Africa, Act 200 of 1993 as amended;

And

## **TAKING NOTE**

Of the unsigned Memorandum of Agreement between the African National Congress (ANC) and the Afrikaner Volksfront (AVF), dated December 21, 1993;

And

## **TAKING NOTE**

Of Constitutional Principle XXXIV, dealing with the issue of self-determination;

And

## **SUBSEQUENT**

To the discussions between the delegations of the ANC, the AVF, the South African Government and eventually the Freedom Front (FF) -

The parties represented by these delegations record the following agreement:

1. The parties agree to address, through a process of negotiations, the idea of Afrikaner self-determination, including the concept of a Volkstaat.
2. The parties further agree that in the consideration of these matters, they shall not exclude the possibility of local and/or regional and other forms of expression of such self-determination.
3. They agree that their negotiations shall be guided by the need to be consistent with and shall be governed by the requirement to pay due consideration to Constitutional Principle XXXIV, other provisions of the Constitution of the Republic of South Africa, Act 200 of 1993 as amended, and that the parties take note of the Memorandum of Agreement, as referred to above.

{The Appendix to this Accord contains copies of these documents perused by the delegations.}

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<sup>1</sup> [http://www.vryheidsfront.co.za/a/geskiedenis\\_akkoord.asp](http://www.vryheidsfront.co.za/a/geskiedenis_akkoord.asp)

3.1 Such consideration shall therefore include matters such as:

3.1.1 substantial proven support for the idea of self-determination including the concept of a Volkstaat;

3.1.2 the principles of democracy, non-racialism and fundamental rights; and

3.1.3 the promotion of peace and national reconciliation.

4. The parties further agree that in pursuit of 3.1.1 above, the support for the idea of self-determination in a Volkstaat will be indicated by the electoral support which parties with a specific mandate to pursue the realisation of a Volkstaat, will gain in the forthcoming election.

4.1 The parties also agree that, to facilitate the consideration of the idea of a Volkstaat after the elections, such electoral support should be measured not only nationally, but also by counting the provincial votes at the level of:

4.1.1 the electoral district; and

4.1.2 wherever practical the polling stations as indicated by the parties to, and agreed to, by the Independent Electoral Commission.

5. The parties agree that the task of the Volkstaatraad shall be to investigate and report to the Constitutional Assembly and the Commission on the Provincial Government on measures which can give effect to the idea of Afrikaner self-determination, including the concept of the Volkstaat.

6. The parties further agree that the Volkstaatraad shall form such advisory bodies as it may determine.

7. In addition to the issue of self-determination, the parties also undertake to discuss among themselves and reach agreement on matters relating to matters affecting stability in the agricultural sector and the impact of the process of transition on this sector, and also matters of stability including the issue of indemnity inasmuch as the matter has not been resolved.

8. The parties further agree that they will address all matters of concern to them through negotiations and that this shall not exclude the possibility of international mediation to help resolve such matters as may be in dispute and/or difficult to conclude.

8.1 The parties also agree that paragraph 8.0 shall not be read to mean that any of the deliberations of the Constitutional Assembly are subject to international mediation, unless the Constitutional Assembly duly amends the Constitution to enable this to happen.

8.2 The parties also affirm that, where this Accord refers to the South Africa Government, it refers to the South African Government, which rule South Africa until the April 1994-elections.

SIGNED BY:

Gen. Constand Viljoen: Leader Freedom Front

Mr. Thabo Mbeki: National Chairman: African National Congress

Mr. Roelf Meyer: Minister of Constitutional Development and of Communication of behalf of the Government and the National Party

WITNESSED BY:

Prof. Abraham Viljoen

Mr. Jurgen Kögl

APRIL 23, 1994

## APPENDIX

### Chapter 1

#### Constitutional Principle XXXIV

1. This Schedule and the recognition therein of the right of the South African people as a whole to self-determination, shall not be construed as precluding, within the framework of the said right, constitutional provision for a notion of the right to self-determination by any community sharing a common cultural and language heritage, whether in a territorial entity within the Republic or in any other recognised way.
2. The Constitution may give expression to any particular form of self-determination provided there is substantial proven support within the community concerned for such a form of self-determination.
3. If a territorial entity referred to in paragraph 1 is established in terms of this Constitution before the new constitutional text is adopted, the new Constitution shall entrench the continuation of such territorial entity, including its structures, powers and functions.

### Chapter 2

#### Chapter 11A: Volkstaat Council

##### Provisions for establishment of a Volkstaat Council

184A. (1) The establishment of a Volkstaat Council is hereby authorised.

(2) The Council shall consist of 20 members elected by members of Parliament who support the establishment of a Volkstaat for those who want it.

(3) The Council shall conduct its affairs according to rules made by the Council

##### Functions of Council

184B (1) The Council shall serve, as a constitutional mechanism to enable proponents of the idea of a Volkstaat to constitutionally pursue the establishment of such a Volkstaat, and shall for this purpose be competent -

a) to gather, process and make available information with regard to possible boundaries, powers and functions and legislative, executive and other structures of such a Volkstaat, its suggested constitutional relationship with government at national and provincial level, and any other matter directly relevant to the establishment of such a Volkstaat;

b) to make feasibility and other relevant studies with regard to the matters referred to in paragraph (a);

c) to submit representations and recommendations to the Constitutional Assembly and the Commission on Provincial Government with regard to the possible establishment of a Volkstaat and any matter in connection therewith; and

d) to perform such other functions as may be prescribed by an Act of Parliament.

(2) The procedures to be followed by the Council in the performance of its functions under subsection (1) shall be prescribed by an Act of Parliament.

(3) The procedures provided for in this Constitution with regard to the finalisation of provincial boundaries, shall not be construed as precluding the establishment of such a Volkstaat, and in the event of the acceptance of the concept of a Volkstaat, alternative provision shall be made by an Act of Parliament for the finalisation of the boundaries of any affected province or provinces.

## Chapter 3

(UNSIGNED - 21 DECEMBER 1993)

Memorandum of Agreement between

The African National Congress and the Afrikaner-Volksfront

The delegations of the African National Congress and the Afrikaner-Volksfront have met on numerous occasions to discuss matters arising from the political transition in South Africa.

1. These discussions have resulted in the following agreements of understanding:

1.1 Both parties are committed to the development of a non-racial democracy. They both accept that many Afrikaners also have a commitment to the ideal of self-determination in a Volkstaat and that this ideal should be addressed expeditiously, without delaying the current process of transition.

Both parties reject any political suggestions, which would embody racism and failed apartheid policies.

Proceeding from its perception of the balance of political forces, the AVF has been unambiguous in its rejection of communism as an acceptable political system.

1.2 Both parties believe that the objectives stated above are attainable, and that a suitable political solution can be found through a process of negotiations. The formulation of these solution demands commitment founded on a new vision for the future South Africa supported by its leadership. Both parties seek constructive engagement in the constitutional process. This is a crucial commitment, which will help in addressing the entrenched mistrust and antagonism, which exist between the supporters of the Afrikaner-Volksfront and the African National Congress.

1.3 Both parties recognise the danger of serious conflict between members of their respective constituencies, and the destructive impact such conflict would have on the future development and property of South Africa. Furthermore, both parties have expressed their concern about the unstable social and political environment in the country, the unacceptable levels of political violence in particular regions, and the levels of crime and general crisis in the maintenance of law and order. All these matters, including the continuing spate of murders of farmers in rural areas, must be addressed collectively as a matter of urgency.

1.4 Though the two parties do not share a common position on the proposed schedule for the transitional process they have agreed that a strategic agreement, addressing matters of mutual concern, ought to be entered into. This will facilitate the implementation of the transitional process and the conduct of the elections on 27 April 1994.

2. Therefore, given the above mentioned concerns and considerations, the following agreements are now considered:

2.1 South Africa should be the home to all its inhabitants who share a common future, based on peaceful coexistence, economic interdependence and constitutional governance.

2.2 The two parties are determined to find an acceptable and sustainable accommodation for all in South Africa, bearing in mind the aspirations of the two parties, their constituencies and other political formations in the country.

2.3 Recognising the role both parties can play in restoring peace and stability, they have agreed on the need to establish an inclusive security system as determined by the working group. The purpose of this will be to address all matters of security and stability. They further agree that similar structures could be established for agriculture and other relevant groupings.

2.4 They agree that the aspirations of many Afrikaners to govern themselves in their own territory should be addressed. Accordingly they agreed that a joint working group be established for this purpose, bearing in mind the call made by Mr. Mandela, dr. Hartzenberg and general Viljoen for a solution which entrenches reconciliation, prevents conflict, and facilitates co-operation among all people. This working group should complete its task and report back to its principals by 20 January 1994.

he working group should examine, among others, the following issues:

- financial and economic viability of such a region and its monetary and fiscal relationship to the rest of the country;
- civil rights of Afrikaners outside the Volkstaat;
- civil rights of non-Afrikaners inside the Volkstaat;
- the nature of the relationship between the Volkstaat and other local, regional and central government/administrative structures;
- the timetable and process of establishing such a Volkstaat in the light of the existing transitional process; and
- the method of determining support on a geographical basis for the idea of a Volkstaat.

Matters of mutual concern should be discussed and addressed in detail for the purpose of formulating recommendations and solutions.

2.5 The parties agreed, as part of this process, to send a joint delegation to Switzerland and Belgium to study how the political system of these two countries work, and to determine whether aspects of these systems may be helpful in the resolution of the South African conflict.

2.6 The AVF, having accepted the ANC's good faith, has undertaken to actively discourage any action calculated to destabilise the transitional process. The culmination of this strategic agreement into a final settlement before end January 1994 will enable the AVF and its affiliates to consider participation in the transitional structures and process, as well as in the elections as scheduled to be held on 27 April 1994.

2.7 The ANC, having accepted the bona fides of the AVF, gives its commitment to promote agreements entered into with the AVF, including such constitutional and legislative agreements, which may be required for their implementation.

2.8 Should any party to this agreement at any stage consider the whole of the specifics of the agreement to have been violated, an attempt at mutual conciliation will be made through the facilitators of the process before any unilateral action is taken.

2.9 It was decided that a meeting at leadership level will be convened as soon as possible with the view to:

- ratification of this agreement;
- deciding on the time frame for the above proposed actions, and on a way of achieving legitimacy;
- mandating and monitoring the task of the proposed working committee;
- public release of the strategic agreement; and
- deciding on ways of marketing these agreements, and publicly confirming all undertakings.

## **Chapter 4**

Guidelines for the deliberations of the Volkstaat Council

The following guidelines for the deliberations of the Volkstaat Council were discussed by the delegations:

### ***Self-determination:***

The investigation of the different modes of self-determination and the concept of a Volkstaat. This investigation will be reported to the Constitutional Assembly and the Commission on Provincial Government, including manners in which effect can be given to the different modes of self-determination.

The accommodation of demands for self-determination on a provincial basis, through sub-regional structures within a province as now sanctioned by the amendments to section 160(3) of the constitution, should also be explored.

Proposals for self-determination of local communities through community councils or structures modelled along the lines of similar structures and processes in other parts of the world could be considered.

### ***Citizenship:***

Any form of derived citizenship intended for persons residing in a possible Volkstaat will not be racially based and shall be compatible with internationally accepted norms

### ***Advisory Bodies:***

A national advisory body attached to the Volkstaat Council and constituted by twenty-five representatives elected by local communities in the different provinces, supporting the ideal of self-determination in a Volkstaat, could be established. In the event of realisation of a concept of the Volkstaat, this body will represent the respective communities within the Volksraad of such a Volkstaat.

## **Chapter 5**

Unmandated defining statement on the principle of self-determination

With reference to the central concept of self-determination used in the Memorandum of Agreements, Constitutional Principle XXXIV, and the Accord the delegations at this stage suffice with the following defining statement, although unmandated:

1. The concept shall in no way be construed as to give support to those fatal racist ideologies of the twentieth century that was based on chauvinistic excessive escalation of identities or even ethnocentrism which bred discrimination, racism and prejudices which on their part brought war, misery and death to many.

Legitimate self-determination instead should be consonant with and indeed flows from the concept of fundamental rights and the constitutional state.

2. The concept of self-determination we therefore could endorse is the universally accepted one that has been expressed in the Charter of the United Nations which serves the purpose of peaceful co-operation between peoples on the basis of mutual respect and recognition of fundamental freedom and basic human rights for all.

3. The legitimate concept of self-determination to us relates to the expressed desire of a substantial community or a people, who has attained through the prolonged experience of a common history, language, culture and often also of land, a sense of cohesion and belonging that universally constitutes the sense of nationhood.

The concept therefore relates to the need expressed by such a community or people to determine its own destiny and to exercise the right to decide policy and practise with regard to political, constitutional, economic, social, religious and educational matters in a way that is consistent with the peculiar expectations and value systems of such a people.

4. We have assumed that the desire for the exercise of self-determination with such a people must be a popular demand beyond reasonable doubt, a fact which may require substantial proven support through an agreed democratic process.

5. Self-determination within a complex pluralistic society based on inclusive democracy has to be negotiated and implemented with due regard to the rights of other citizens sharing the same territory on a permanent basis. Wider democratic processes must also be recognised.

A balance should be negotiated between the desire of such a people for self-determination and the ideal of peaceful well being of the larger whole of society.

Self-determination will serve the purpose of building the state and not cause the dislocation of the state. It should facilitate peace and not cause conflict.

6. At the same time self-determination for a people constituting a minority should be considered with due regard to and in full recognition of the legitimate expressed expectations of such a people so as to avoid a type of majority domination that may in itself cause conflict or even the disintegration of the state.

7. In our considerations we have recognised various modes of self-determination. It may involve the negotiation of a territorial entity, which may have various degrees of autonomy. This may be augmented by constitutional devices securing various degrees of autonomy over the specific affairs of that community at one or more of the levels of government. We have agreed that the principle of self-determination could be negotiated and applied to suit the demands of each unique situation.

8. The introduction of any form of self-determination through negotiations will need to be accompanied by extensive public information and a raised level of trust.

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## **Online Annexures:**

[c] ONLINE: List of Signatories<sup>2</sup> to the Why We Are White Refugees Petition<sup>3</sup>

[d] ONLINE: Updated List of Names<sup>4</sup> of Farmers/Small Holders Murdered since 1994, as compiled by Adriana Stuijt<sup>5</sup>, former journalist for the Sunday Times, currently resident in the Netherlands.

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<sup>2</sup> <http://www.thepetitionsite.com/1/minister-of-citizenship-immigration-canada>

<sup>3</sup> <http://www-why-we-are-white-refugees.co.nr>

<sup>4</sup> [http://www.jussanguinis.com/BP/E\\_Farm-Murders.htm](http://www.jussanguinis.com/BP/E_Farm-Murders.htm)

<sup>5</sup> <http://censorbugbear-reports.blogspot.com/>