



06 April 2011

President Jacob Zuma, Leader
African National Congress (ANC)

Ref: Boer Volkstaat 10/31/16 Theses Petition &
Briefing Paper submission to EU Stamvader /
Progenitor Nations, NATO and UN Members.

Ms. Helen Zille, Leader
Democratic Alliance (DA)

Mr. Mosioa Patrick Lekota, President
Congress of the People (COPE)

Mr. Mangosuthu Buthelezi
Inkatha Freedom Party (IFP)

Dr. Pieter Willem Mulder
Freedom Front Plus

Mr. Kenneth Meshoe
African Christian Democratic Party (ACDP)

Mr Bantu Holomisa
United Democratic Movement (UDM)

Mr. Hlabirwa Mathume
African People's Convention (APC)

Mr. Lucas Mangope
United Christian Democratic Party (UCDP)

Mr. Amichand Rajbansi
Minority Front (MF)

Mr. Jacob Dikobo
Azanian People's Organisation (AZAPO)

Archbishop Desmond Tutu
Truth & Reconciliation Commission

Letlapa Mpha-hlele
Pan Africanist Congress (PAC)

Mr. F.W. de Klerk
F.W. de Klerk Foundation

Mr. Nelson Mandela
Nelson Mandela Foundation

Mr. Raj Daya, CEO
Law Society of SA (LSSA)

Chief Justice Ngcobo & Concourt Justices
SA Constitutional Court

Alasdair Sholto-Douglas (SC), Chairperson
Cape Bar Association

Mr. R Bedhesi SC, Silks Chairman
Johannesburg Society of Advocates

Mr. Mondli Makhanya
SA National Editors Forum

Jan Bosman
Afrikanerbond

General Secretariat
SA Council of Churches

Algemene Sekretaris
NG Kerk

Transparency Update: NL-FR-DE-UK-CH 'Boer/Settler' Applic. filed in 'Kill Boers/Settlers
Hate Speech' Trial: [07-2010 EQ JHB] Afriforum v Malema: For Your Records:

Dear President Zuma, SA TRC Political, Academic, Religious etc Elite,

Herewith an update to the notice of 08 March 2011, wherein I informed you of the hardcopy Petition/Briefing Paper's that had been printed and submitted to aforementioned Progenitor nations and NATO.

Radical Honesty Application to Proceed as an Amicus Curiae in Afriforum v. Malema:

- ❖ Notice of Motion: Application to Proceed as an Amicus Curiae: Lara Johnstone, Member Radical Honesty Culture and Religion (PDF¹)
- ❖ Founding Affidavit of Lara Johnstone (PDF²)
- ❖ Heads of Argument of Lara Johnstone, Radical Honesty Culture; 'Boer/Settler' descendant of Dutch, French Huguenot and British 'Settlers': Hermanus Bosman, Andreus Lutgerus Kolver; Jacques de Villiers and James Augustus Johnstone; In Support of 'Political Necessity French Riddle of the Kaffir Lily Pond' Application of the Radical Honesty Population Policy Common Sense Interpretation of ANC's 'TRC Social Contract Fraud'; Recommendation to Constitutional Court to Resolve 'Kill Boer/Settler Hate Speech' Cartesian v. Ubuntu Conformist Cultural Friction by Implementing: (A) 23 April 1994 Accord on Afrikaner Self-Determination to provide Boers with a 'Kaffir' Free Speech Volkstaat; and/or (B) Jus Sanguinis Repatriation of 'Settlers' to European Progenitor Nations. (PDF³)

Honourable Notification Copies of Documents Provided to:

- ❖ Amb. de Vos/Mr. Jurgens, NL Amb⁴: [NL 'Boer/Settler'] documents filed in 'Kill Boers / Hate Speech' Trial: [07-2010 EQ JHB] AFRIFORUM V. MALEMA: For Your Records
- ❖ Amb. Lapouge, FR Embassy⁵: [FR 'Boer/Settler'] documents filed in 'Kill Boers / Hate Speech' Trial: [07-2010 EQ JHB] AFRIFORUM V. MALEMA: For Your Records:
- ❖ HC Dr. Brewer, UK HC⁶: [UK 'Boer/Settler'] documents filed in 'Kill Boers / Hate Speech' Trial: [07-2010 EQ JHB] AFRIFORUM V. MALEMA: For Your Records:
- ❖ Amb. Haller, DE Embassy⁷: [DE Boer/Settlers] documents filed in 'Kill Boer/Settler' Hate Speech Trial: #07-2010 EQ JHB: AFRIFORUM V. MALEMA: For Your Records
- ❖ Amb. Baerfuss, CH Embassy: [CH 'Boer/Settler'] documents filed in 'Kill Boers / Hate Speech' Trial: [07-2010 EQ JHB] AFRIFORUM V. MALEMA: For Your Records:
- ❖ Amb. Mutton, BE Embassy⁸: ['EU Boer/Settler'] documents filed in 'Kill Boer/Settler Hate Speech' Trial: [07-2010 EQ JHB] AFRIFORUM V. MALEMA: For Your Records:

Respectfully Submitted,



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¹ http://issuu.com/js-ror/docs/110419__eq-07-10?mode=a_p

² http://issuu.com/js-ror/docs/110419__eq-07-10?mode=a_p

³ http://issuu.com/js-ror/docs/110419__eq-07-10?mode=a_p

⁴ http://www.jussanguinis.com/JS-RoR/eu_netherlands.htm

⁵ http://www.jussanguinis.com/JS-RoR/eu_france.htm

⁶ http://www.jussanguinis.com/JS-RoR/eu_uk.htm

⁷ http://www.jussanguinis.com/JS-RoR/eu_germany.htm

⁸ http://www.jussanguinis.com/JS-RoR/eu_belgium.htm

IN THE HIGH COURT - SOUTH GAUTENG

Case: 07-2010 EQ JHB

In the matter between:

AFRIFORUM	First Complainant
TRANSVAAL AGRICULTURAL UNION (TAU)	Second Complainant
And	
JULIUS MALEMA	First Respondent
AFRICAN NATIONAL CONGRESS	Second Respondent
And	
VERENIGING VAN REGSLUI VIR AFRIKAANS	Amicus Curiae

FOUNDING AFFIDAVIT

I the undersigned,

LARA JOHNSTONE

do hereby make oath and say:

1. I am the only member - to my knowledge - of the Radical Honesty¹ culture and religion currently living in South Africa. The Radical Honesty culture and religion is open to anyone from any culture or religion, nationality or ideology; the only pre-requisite being a commitment to Radical Honesty: Being Specific About Anger and Forgiveness processes, i.e. the Truth and Forgiveness Social Contract, as excerpted from Dr. Brad Blanton's book, Practicing Radical Honesty: How to Complete the Past, Stay in the Present and Build a Future with a Little Help from Your Friends.
2. The facts set out herein fall within the Applicants personal knowledge, unless otherwise indicated by the context, and are to the best of my belief true and correct.
3. When dealing with legal questions, I rely on:

¹ As founded by Dr. Brad Blanton, bestselling author, psychologist and 'Honesty in Politics' Congressional Candidate. See: www.radicalhonesty.com

- A A Paralegal Certificate, and Paralegal Diploma, both with Distinction, from the South African Institute of Legal Training and Damelin Correspondence Career Development College.
- B My Radical Honesty culture and religion's Truth and Forgiveness Social Contract² practices of resolving disagreements as adults, namely face-to-face in person, with a commitment to remaining in such conversation until sincere sensate forgiveness occurs.
4. The Applicant:
5. I am the daughter of a former Kwa-Zulu Natal farmer (Farm: Gerizim near Utrecht). On 11 October 1997, I married African-American Demian Emile Johnson in Folsom Prison, California, where he has been serving a sentence of 15 to life since 1982 (separated, filed for amicable divorce). My original commitment to South Africa's Truth and Reconciliation process may be found in my Submission to 'Register of Reconciliation' and donation to Presidents Fund for Reparations to assist victims of gross violations of human rights dated 18 January 1999; which detailed my willingness to donate my entire Inheritance to facilitate sincere Truth and Forgiveness.
6. I joined the Radical Honesty culture and religion in 1999, after reading Dr. Blanton's book Radical Honesty: How To Transform Your Life By Telling the Truth, going to one of his workshops; and learning how to be specific about my anger, and to share it honourably face-to-face to the individual I was angry with; with the commitment of remaining in the conversation until sincere sensate forgiveness had occurred.
7. I am 44 years old. With the help of an IUD, inserted at age 19, Common Sense and a love for children, I have never been pregnant, nor had an abortion; nor brought any unwanted children onto the planet; nor contributed to local, national or international overpopulation or resource wars; nor advocated on behalf of population or economic growth; or materialist consumerism.
8. While living in California I mentored under Professor Richard Korn who was also the mentor for John Maher, the original founder of Delancey Street Foundation (www.delanceystreetfoundation.org) the most successful rehabilitation program in the world. Delancey Street's rehabilitation success is believed to be a result of its tough love personal responsibility approach to rehabilitation.

² http://issuu.com/js-ror/docs/090611_sqworms_prh-social-contract?mode=a_p

9. I am also a former employee of Dr. Brad Blanton: (1) President and CEO of Radical Honesty Enterprises Sparrowhawk Book Publishing and The Center for Radical Honesty, both dedicated to promoting honesty in the world; (2) former candidate for Congress in 2004 and 2006, on the platform of 'Honesty in Politics'³; (3) Pope of the Radical Honesty Futilitarian Church; i.e. "Dr. Truth"⁴; (4) author of (i) Radical Honesty: How To Transform your Life by Telling the Truth; (ii) Practicing Radical Honesty: How to Complete the Past, Stay in the Present and Build a Future with a Little Help from Your Friends, (iii) Honest to God: A Change of Heart that Can Change the World, with Neale Donald Walsh, author of the Conversations with God books; (iv) Radical Parenting: Seven Steps to a Functional Family in a Dysfunctional World; (v) The Truthtellers: Stories of Success by Radically Honest People and (vi) Beyond Good and Evil: The Eternal Split-Second-Sound-Light-Being; (vii) Some New Kind of Trailer Trash.
10. SA Court Convictions for Radical Honesty Calling three people 'Kaffirs':
11. My Radical Honesty culture definitions for the word Kaffir are:
- A 'Kaffir Behaviour': Cultural Beliefs and Procreation Behaviour Definition: Individuals who either independently or as a result of their cultural value systems, are incapable of, or unwilling to, practice sexual restraint and procreation responsibility; who consequently breed cockroach-prolifically without personal financial or psychological responsibility to, or emotional concern for, their offspring; and/or who abuse women and children as sexual or economic slaves procreated for such purpose; and/or whose cultural ideal of manhood endorses non-consensual sex (rape) as their sexual slavery entitlement, etc.
- B 'Kaffir Etymology': Original Etymological Definition for 'Kaffir': The word kāfir is the active participle of the Semitic root K-F-R "to cover". As a pre-Islamic term it described farmers burying seeds in the ground, covering them with soil while planting; as they till the earth and "cover up" the seeds; which is why earth tillers are referred to as "Kuffar." Thus, the word kāfir implies the meaning "a person who hides or covers"; To conceal, deny, hide or cover the truth.
- C 'Kaffir Legislation' = Inalienable Right to Breed' Poverty, Misery and War legislation; pretending it advocates for 'peace' and 'human rights': Kaffir Law/Legislation provides citizens with the Inalienable 'Right to Breed' and Vote,

³ See Video Documentaries at: <http://why-we-are-white-refugees.blogspot.com/p/honesty-in-politics.html>

⁴ See Center for Radical Honesty at: <http://www.radicalhonesty.com>

but demands that Citizens need a Licence to Own a Gun, a Licence to Drive a Car, a Licence to Practice Law, a television licence, a credit licence, a licence to earn a living, a university exemption licence, a licence to fish, a licence to hunt, a liquor licence, a business licence, a marriage licence, etc, etc. (Kaffir Legislation covers up that an 'Inalienable Right to Breed/laissez-faire birth control policy + No Social Welfare policies or practices provides for an equilibrium carrying capacity; whereas laissez-faire birth control within a welfare state, results in Runaway Population Growth, and ultimately greater misery, poverty and war⁵.)

12. 'Kaffir' Contempt in Facie Curiae: Prison Sentence: One Year:
13. On 31 January 2003 I was convicted of 'contempt in facie curiae' for calling a black prosecutor (Sipoyo), and a white magistrate (ADS Meyer) respectively black and white 'kaffirs'. The Prosecutor wanted to have me certified as insane, but she knew absolutely nothing about psychology. She did not know who Sigmund Freud is, let alone Karl Jung or Thomas Szasz. She also had not the foggiest clue what a Forensic Psychologist is, or does; but she wanted to use her official authority as a prosecutor to have me certified as insane. I filed complaints⁶ with the NPA asking for her to be removed from my case; but instead I was arrested without the required arrest warrant paperwork and transferred to Lentegeur in the middle of the night. I escaped and hitch-hiked to Pretoria, to go and see the American Embassy. A US Embassy USAID Official called the Forensic Psychologist to enquire her reasons for my admission to Lentegeur. When I returned to George court, the same Prosecutor was still on my case. I told the Magistrate during court proceedings, that I did not want the corrupt black kaffir (deceiver) prosecutor on my case. He ordered me to apologize to her. I refused. He demanded I apologize, or he would convict me of Contempt of Court. I responded with 'Fuck You, white Kaffir (deceiver)' and your Two-Faced Gatkruiping Rainbow Hypocrisy and showed him the middle finger. He convicted me of three counts of contempt (2 x 3 months, and 6 months, served consecutively). I was denied parole, and served every single day of that prison term.
14. The NPA and Chief Justice Hlope refused to place the Appeal (HC-WC: A 696-04, leave granted on 16 February 2004, by Regional Magistrate VA Botha⁷), on the roll for hearing in the High Court, Western Cape.⁸

⁵ From Shortage to Longage: Forty Years in the Population Vineyards, by Garrett Hardin, Population and Environment, Vol. 12, No. 3. Spring 1991
http://www.garretthardinsociety.org/articles/art_from_shortage_to_longage.html

⁶ Questionable Qualifications and Understanding of Fundamental Legal Concepts displayed by George Prosecutor Ms. Sipoyo, in Case # C-572-2002: Lara Johnstone (Johnson), dated 22 July 2002; and RE: Complaint dated 22 July 2002, Re: George Prosecutor's Office in Case # C 572-2002: Lara Johnstone (Johnson)

⁷ 06-06-17 HC-CPD A 696-04: HoA: S.4.1 (A) Chronology of Facts

⁸ HC-WC: Appeal A 696-04: Heads of Argument:

15. While serving time at George Correctional Services Prison, I was daily referred to as a 'Boer', such as 'Jou AWB Boer Hoermeid'. I am not easily insulted by honesty and never insulted whenever I consider there to be more than one interpretation for any statement. If so, I always ask to make sure whether my interpretation is correct or not. I was unclear why they would call me an 'AWB Boer HoerMeid'. How can a woman with four kids from four different men, three of the kids fathers she is not even sure about, honourably call me a 'whore'? There is a serious problem with such a persons logical or moral reasoning. In response to my questions as to what they meant by 'Boer' they would respond by saying to them it meant 'White' or 'White Settler'. When I said that the only indigenous people to Western Cape were the Koi-San, so Blacks were also Settlers, and asked if Blacks were also 'Boere/Settlers'; they said no, only whites can be Boere (Settlers). The only people who are non-white whom they refer to as 'Boere' are prison guards or police. It struck me that 'Boere' represented - to them - someone who demanded they act within certain cultural or legal boundaries.
16. I was fascinated with some of the underlying subconscious issues related to their antagonism towards 'Boere'; whether 'White Settlers' or 'Prison Guards/Police'. In Radical Honesty, our definition of 'freedom' to us means the 'freedom' to choose to be personally responsible for our thoughts, actions and statements. Consequently the more personal responsibility we took, the greater our freedom from supervision by a policeman. In our Radical Honesty community in Virginia, we did not have keys to our homes. Cars were left outside with the keys in the ignition at all times; doors and windows wide open, even when people went on holiday. There was simply no crime, because everyone took personal responsibility for their own conduct. This to us - was the definition and concept of freedom, which was rooted in commitment by every member of our community choosing to take personal responsibility for our behaviour.
17. In contrast a conversation with most South Africans who admire the ANC or the 'liberation struggle', and particularly the 'freedom charter' asking them what 'freedom' meant to them, returned a response which essentially means 'freedom from responsibility'. They have no responsibility to abstain from prolific breeding of unwanted children, no responsibility to save their money so they can buy their own house, or to keep a job, so they can pay for their own water bills. They want the right to 'free water' 'free houses', etc. They want the 'right' to breed six children, but to complain about their poverty! Personal Responsibility is absolutely non-existent in their 'freedom charter'. Whereas Radical Honesty represents the freedom, as the conscious choice to be personally responsible; the ANC's 'freedom charter' represents the total opposite: freedom represents the absence of personal responsibility. I concluded one of the subconscious reasons for their hatred of 'Boere' were that Boere (white settlers or Prison guards)

restricted their freedom to avoid responsibility and accountability. Freedom to them represents anarchy.

18. After many months of complaints and hungerstrikes; I finally managed to get another Magistrate (Buhr) to order the Dept. of Correctional Services to place me in a single cell. In the prison cell next to me, was a young woman who was the leader of the 27 gang. She was a juvenile who stabbed a correctional officer to death with a broken bottle for refusing to give her a cigarette. She was sentenced to 10 months in prison, for murder.
19. On 29 September 2003 - while in a dormitory cell, prior to being moved to solitary -- she was the gang leader of seven other juvenile female prisoners high on marijuana and mandrax who spent hours torturing and assaulting a fellow juvenile woman prisoner by among other things: stuffing her mouth with floor polish, forcing her to undress and dance naked for them, burning her with a hot iron, repeatedly beating, assaulting and sodomizing her with metal objects and a broken sharp aluminium broom handle, sodomizing her and sexually assaulting (fist-fucking) her, until the dormitory cell was covered with blood. They justified this because she had informed the 'Boere' that they had smuggled in drugs.
20. Any association with 'Boere' whether it was 'Boere' Prison guards' or 'Boere White people' was considered as 'collaboration with the enemy'.
21. Subsequent to the event of 29 September 2003, the gang leader was moved into the single cell next door to me. In the evenings she would proceed to inform the prisoners in the other single cells what fun it was to torture the other prisoner. She was ecstatic that she would now be charged with additional serious crimes, because it would mean she would finally get more respect as a 'maximum' prisoner. Her 10 month sentence for murder unfortunately did not get her 'maximum' status, she so desperately desired. To be a 'maximum' was to be admired, to attain 'prison credibility'; to be perceived as a 'mean motherfucker'.
22. I wrote down her confessions to the other prisoners, where she described her ecstasy about blood and torture, desire for maximum respect; love of prison. I then honourably informed her privately to her face, that I thought she was really fucked in the head, that she was fucking up her life; and while many others may admire her for her gang status and addiction to violence; I did not. If she ever wanted to change her lifestyle, I'd be happy to help her, but until then I would do all I could to hold her accountable for her psychopathic addiction to violence; and that I had informed the Senior Prosecutor of her confessions (I gave her a copy). She said that was the most honest any person had ever been with her; nobody had ever cared enough for her to be so honest with her. The transcript of her

conversations detailing her participation in rape and torture were submitted to the Senior Prosecutor via the Office of George Major Mr. Marius Swart.

23. According to Johnny Steinberg, in his book *The Number*⁹, those who act on the ANC's cultural heritage of 'Kill Farmers' are accorded with automatic membership 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. This is true. When a new prisoner comes into a cell; they want to know what your crime is. The next question is 'Was your victim a boer?' If yes, your prison status immediately goes up to the top notches, depending on the amount of violence you inflicted on the 'boer'. Compare it to the status for a hunter who shot a rabbit vs. a lion. You are also accorded status depending on the level of violence used against your victims; the greater the violence, the higher your status.
24. After my release from prison, I wrote a long report -- An Essay on Proudly South African Parasite Hypocrisy: Fraudulent 'Rehabilitation' Boomerang: Correctional Services Prison Policies As A Major Intentional Source of New South Africa's 'Kaffirs' AKA 'Criminals'¹⁰ -- which I submitted to the South African Government, via the Judge Inspectorate of Prisons: Judge JJ Fagan, wherein I detailed how South Africa's prison system was actually acting as a massive University of Criminality; it was feeding and breeding criminality and criminals as if it was being paid by taxpayers to do so. I included information therein about my work with Delancey Street Foundation, and their tough love form of rehabilitation to enable those who suffer from insecurities and rely on victimization stories for their identities to express their anger non-violently so as to get over it, and stop being victims, and take responsibility for their lives. DA MP of Parliament Mr. Selke wrote to thank me for the 'provocative' report, stating his agreement; but that he did not believe that the ANC was remotely sincerely interested in seriously confronting South Africa's crime problem, nor in listening to anyone's suggestions or advice on rehabilitation programs that actually have been not only proven to work, but to work spectacularly. He was right. None of the other people to whom the report was submitted were remotely interested: (i) Minister of Corrections: Mr. Balfour; (ii) Insp. Judge of Prisons: Judge JJ Fagan; (iii) Dir. Public Prosecutions: Mr. B. Ngcuka; (iv) Public Protector: Mr. Mushwana; (v) Lawyers for Human Rights: Dr. V Gaiwand; (vi) Nat. Assoc of Dem. Lawyers: Adv S Nkanunu; (vii) Const. Court: Chief Justice A. Chaskalson.
25. A few years ago, I also contacted the Center for the Study of Violence and Reconciliation (CSV) to share the report with them, including thoughts on the gang-hierarchy of

⁹ *The Number*: One man's search for identity in the Cape underworld and prison gangs, Jonny Steinberg, Jonathan ball, 2004

¹⁰ http://issuu.com/js-ror/docs/040711_rsa-hypocrisy_rehab-boomerang?mode=a_p

violence socio-psychological prison-credibility issues. They were not interested in the least, about any information about gang-hierarchy victim-race preferences towards white Boers particularly, or how such socio-status peer pressure contributed to a culture of glorification of violence and criminality; it appeared the only information they wanted about the causes of crime, were if they could blame it on apartheid.

26. 'Kaffir' Crimen Injuria: Prison Sentence: Six Months, Suspended 3 years:
27. I am currently serving a six month prison term, suspended for three years, on a conviction and sentence of 'crimen injuria' for calling a politician (Mrs. Patricia de Lille) a 'kaffir' in a private SMS. The Magistrate ruled that my Radical Honesty culture definitions of 'kaffir' were irrelevant; my sincere motivations for sharing my anger honestly face-to-face in order to focus on attaining sincere forgiveness were irrelevant. It was irrelevant if the Radical Honesty culture's definitions and meanings for the word are different to the politicians, even if the politician knew the definitions of 'kaffir' were not the same. The only thing that was important and relevant was that the politician decided to interpret my use of the word 'kaffir' according to her definition of 'kaffir', not mine; and consequently to feel hurt and insulted. The Magistrate had no interest whatsoever in hearing the expert witness testimony of the leader - Brad Blanton -- of my culture: Radical Honesty, about how it was impossible for me to create the intention to insult, when my intention of sharing my anger honestly is the official Radical Honesty practice to share transparently and reach sincere forgiveness.
28. Although the Registrar approved my In Forma Pauperis application¹¹ to appeal the conviction and sentence, the appointed In Forma Pauperis attorneys Braam Swart & Partners declined to represent me for alleged reasons of 'complexity of legal argument'¹².
29. Truth and Reconciliation Fraud:
30. When you have lived in a community which does not practice any form of political correctness, only 100% honesty, you quickly realize why such a community is capable of solving their problems, because there are no taboos against addressing the actual root causes of the problems. Once the root causes of the problems are addressed, they can be fixed, if people are serious enough taking personal responsibility.
31. My activist and problem solving experiences in South Africa since my return from America in 2002 required me to confront the unfortunate conclusion that South Africa's Truth and

¹¹ 09-10-13: HC-WC: In Forma Pauperis Proceedings Referral to Braam Swart Partners

¹² 10-02-10: Braam Swart & Partners: In Forma Pauperis Proceedings: L Johnstone

Reconciliation was a political, ecological and cultural fraud committed on South African citizens. Since problems - whether cultural, racial, political or a combination thereof - can only be solved when people are willing to confront reality and tell the truth, enquire into the root causes of our problems, and take personal responsibility for making the required changes; I have attempted to confront South Africa's political, legal and religious elite with my TRC Fraud constructive criticism feedback, in the hope of engaging an enquiry into the issues.

32. The response from ANC and TRC Officials: Definitely Not Interested. (Politely speaking)
33. There was a nagging problem I have always had, which nobody has ever been able to give me an answer to; regarding the ANC's alleged 'tragedy of being forced to turn to a violent liberation struggle'.
34. "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," was the 'Just War defence' response by Former Judge Jason G. Brent, to an individual who disputed my statement that the National Party could rationally conclude that white South Africans would face extinction as a result of the 'swart gevaar'; in the absence of implementing apartheid (the competitive exclusion principle).
35. I have so far submitted official requests to the European¹³, Netherlands¹⁴, Swiss¹⁵, UK¹⁶ Anti-Apartheid Movements: Could the ANC have won their struggle against Apartheid non-violently, by demonstrating their honourable Just War Just Cause Population Policy Intentions to end their Breeding War?
 - A Prior to the ANC's M-Plan declaration of War against Apartheid: Did any EU Anti-Apartheid Organisation advise the ANC or any SA Anti-Apartheid Organisation to avoid/suspend the violent 'liberation struggle' campaign against the Apartheid Government, and to launch a non-violent cultural and political campaign to stop the African 'swart gevaar' breeding-war population explosion, to demonstrate the ANC's honourable Just War Just Cause Intentions?
 - B If (a) it was abundantly clear that the major fundamental motive for establishing Apartheid was fear of the 'swart gevaar'; (2) Apartheid Officials and citizens 'swart gevaar' population policy fears are not only legally and ecologically justifiable, but common sense; (3) the ANC and Anti-Apartheid movement were culturally honourably concerned with Just War practices; (4) why did the ANC not

¹³ http://www.jussanguinis.com/JS-RoR/za/AAM_EU_Ashton.htm

¹⁴ http://www.jussanguinis.com/JS-RoR/za/AAM_NL_IISG.htm

¹⁵ http://www.jussanguinis.com/JS-RoR/za/AAM_CH_Badler.htm

¹⁶ http://www.jussanguinis.com/JS-RoR/za/AAM_EU_Ashton.htm

consider launching a non-violent cultural and political campaign to stop their African 'swart gevaar' breeding-war population explosion, to demonstrate their honourable Just War Just Cause Intentions to 'swart gevaar' Apartheid Officials and citizens?

36. I have asked the following South African Anti-Apartheid Movement Organisations the same question: Nelson Mandela Foundation¹⁷; Archbishop Desmond Tutu¹⁸; President Jacob Zuma and African National Congress¹⁹; Ms. Helen Zille and Democratic Alliance²⁰; Mr. Bantu Holomisa & UDM²¹; Mr. Amichand Rajbansi and Minority Front²²; Chief Mangosuthu Buthelezi and Inkatha Freedom Party (IFP)²³; Ms. Patricia de Lille and Independent Democrats (ID)²⁴; Letlapa Mpha-hlele, Pan Africanist Congress (PAC)²⁵; Mr. Lekota, Congress of the People (COPE)²⁶; Mr. Hlabirwa Mathume, African People's Convention (APC)²⁷; Mr. Lucas Mangope, United Democratic Christian Party (UCDM)²⁸; Mr. Jacob Dikobo, Azanian People's Organisation²⁹; Mr. Kenneth Meshoe, African Christian Democratic Party³⁰; the religious signatories to the Kairos Black Liberation Theology document justifying the violent liberation struggle as a just war: General Secretariat, SA Council of Churches³¹; Methodist Church³²; Catholic Bishops Conference³³; Anglican Church of SA³⁴, etc; Mr. Raj Daja, Law Society of SA³⁵; Ms. Janet Love, Legal Resources Center³⁶; Adv. Jacob van Garderen, Lawyers for Human Rights³⁷; Hugo van der Merwe, Center for Study of Violence and Reconciliation³⁸; Frans Cronje, SA Institute of Race Relations³⁹; Zwelinzima Vavi, COSATU⁴⁰; all editor members of SANEF who for the past 16 years have told SA's directly and indirectly that the ANC's resort to a violent liberation struggle was a last resort.
37. Not one of these organisations has yet provided me with an answer for whether any member of the Anti-Apartheid Movement suggested that the ANC adopt a non-violent cultural and religions campaign to demonstrate their honourable Just War Just Cause Population Policy Intentions to end their Breeding War! And if not; why not? And if Not;

¹⁷ http://www.jussanguinis.com/JS-RoR/za/NMF_Mandela-Nelson.htm

¹⁸ http://www.jussanguinis.com/JS-RoR/za/AVP_Varkevisser-Danie.htm

¹⁹ http://www.jussanguinis.com/JS-RoR/za/ANC_Zuma-Jacob.htm

²⁰ http://www.jussanguinis.com/JS-RoR/za/DA_Zille-Helen.htm

²¹ http://www.jussanguinis.com/JS-RoR/za/UDM_Holomisa-Bantu.htm

²² http://www.jussanguinis.com/JS-RoR/za/MF_Rajbansi-Amichand.htm

²³ http://www.jussanguinis.com/JS-RoR/za/IFP_Buthelezi-Mangosuthu.htm

²⁴ http://www.jussanguinis.com/JS-RoR/za/ID_De-Lille-Patricia.htm

²⁵ http://www.jussanguinis.com/JS-RoR/za/PAC_Mpha-hlele-Letlapa.htm

²⁶ http://www.jussanguinis.com/JS-RoR/za/COPE_Lekota-MP.htm

²⁷ http://www.jussanguinis.com/JS-RoR/za/APC_Mathume-Hlabirwa.htm

²⁸ http://www.jussanguinis.com/JS-RoR/za/UCDP_Mangope-Lucas.htm

²⁹ http://www.jussanguinis.com/JS-RoR/za/AZAPO_Dikobo-Jacob.htm

³⁰ http://www.jussanguinis.com/JS-RoR/za/ACDP_Meshoe-Kenneth.htm

³¹ http://www.jussanguinis.com/JS-RoR/za/SACC_SA-Cnc-Churches.htm

³² <http://www.jussanguinis.com/JS-RoR/za/Methodist-Ch-in-SA.htm>

³³ <http://www.jussanguinis.com/JS-RoR/za/Catholics-Bishops-Conf.htm>

³⁴ <http://www.jussanguinis.com/JS-RoR/za/Anglican-Ch-in-SA.htm>

³⁵ http://www.jussanguinis.com/JS-RoR/za/LSSA_Daya-Raj.htm

³⁶ http://www.jussanguinis.com/JS-RoR/za/LegalResCtre_Love-Janet.htm

³⁷ http://www.jussanguinis.com/JS-RoR/za/LHR_vanGarderen-Jacob.htm

³⁸ http://www.jussanguinis.com/JS-RoR/za/CSVR_Kirsten-A.htm

³⁹ <http://www.jussanguinis.com/JS-RoR/za/sairr.htm>

⁴⁰ http://www.jussanguinis.com/JS-RoR/za/COSATU_Vavi-Z.htm

how on earth they can justify the ANC's adoption of violence as a last resort, when it is clear the ANC could have adopted a non-violent strategy which would have addressed the concerns of Apartheid politicians and citizens, and demonstrated their Just War Just Cause sincerity intentions.

38. Perhaps I am simply stupid, or Don Quixote naïve; but its as obvious to me as $2 + 2 = 4$. The issue that concerned whites and Afrikaners were Africans breeding war (swart gevaar) and cultural refusal to take familial and personal responsibility. Hence if I had been Nelson Mandela; I ask myself: If I am serious about non-violence and honour, and wish to help my people to attain economic 'liberation' and liberation from 'prejudice' for my cultures breeding war behaviour; I must seriously consider whether any of the reasons we are discriminated against by Afrikaners/Boers are justified, and if so, address those factors and eliminate them; and if Afrikaners are honourable, then I shall have eliminated the need for their discrimination; and shall have honourably and non-violently liberated my people.
39. Nobody has been able to point out to me where my logic is in error; but still they consider Mandela, Tutu and the ANC's violent liberation struggle as a 'just war', and an absolutely last resort to violence!
40. In March 2010, I decided to approach the Constitutional Court, (CCT 23-10), supported by expert witness affidavit and statements from Dr. Brad Blanton, world expert in sincere forgiveness conflict resolution; and Dr. Michael Maher author of the study: How and Why Journalists Avoid the Population Environment Connection; in the matter of The Citizen v. Robert McBride regarding the Concourt's Interpretation of the Promotion of National Unity and Reconciliation Act (TRC Act):
- A Application to Chief Justice to proceed as In Forma Pauperis Amicus Curiae, by Lara Johnstone, Member of the Radical Honesty culture and religion (PDF⁴¹)
 - B 03 May 2010: Concourt Directions dated 03 May 2010: "Ms. Lara Johnstone, Member of Radical Honesty Culture and Religion, is admitted as an Amicus Curiae." (PDF⁴²)
 - C 18 July 2010: Heads of Argument: Radical Honesty SA Amicus Curiae in Support of a Population Policy Common Sense Interpretation of the Promotion of National Unity and Reconciliation Act (PDF⁴³)

⁴¹ http://issuu.com/js-ror/docs/100326_rhapplic2concourt-amicus?mode=a_p

⁴² http://issuu.com/js-ror/docs/100718_rhwr-concourt-amicus?mode=a_p

⁴³ http://issuu.com/js-ror/docs/100718_rhwr-concourt-amicus?mode=a_p

- D Written Statement by Consent of Brad Blanton, Ph.D, to testify as expert witness to: Practicing Radical Honesty and Futilitarianism; i.e. Radical Honesty about Anger and Forgiveness; and Paradigms and Contexts: The Revolution of Consciousness (PDF⁴⁴); and Affidavit of Brad Blanton, Ph.D, evidencing the legal, psychological, and socio-political ‘citizens privilege’, Nuremberg Principles skills and competencies of Individual Responsibility, required for acts of civil disobedience to perceived illegitimate authority; and their application to the common law ‘reasonableness test’; in terms of Criminal Procedure Act 51, of 1977: § 213: Proof of Written Statement by Consent; & § 171 & 172: Evidence on Commission (PDF⁴⁵)].
- E Written Statement of Consent by T. Michael Maher, Ph.D, to testify as expert witness for How and Why Journalists Avoid the Population-Environment Connection and Media Framing and Salience of the Population Issue (PDF⁴⁶) and Study: How and Why Journalists Avoid the Population-Environment Connection (PDF⁴⁷)
- F I also honourably served the documentation on Former Presidents Mandela, de Klerk and Archbishop Desmond Tutu and TRC Officials. Less than 24 hours later, Archbishop Tutu abruptly announced his retirement: Archbishop Tutu Announces Retirement After TRC Fraud Allegations⁴⁸.
- G Neither the Applicants (The Citizen), the Respondent (McBride), the other Amicus Curiae’s (Freedom of Expression Institute, SANEF, etc); nor the Constitutional Court Justices had the Cartesian Integrity to Honourably address any of the facts or arguments raised in the Radical Honesty Population Policy Common Sense Interpretation of the Promotion of National Unity and Reconciliation Act Amicus.
41. The South African media totally censored the contents of the TRC Fraud argument before the Constitutional Court from South Africa’s public discourse.
42. Nobody in the African National Congress National Executive Committee (NEC) who allegedly passionately desire to create the conditions for peace in South Africa are or were remotely interested in addressing the population policy and psychological causal factors for South Africa’s violence, raised in the application had any objections. To the contrary, the ANC legislative, executive and judiciary have been most enthusiastic to approve the censorship of any problem solving that deals with the root causes of South Africa’s youth bulge and TRC Fraud racial friction theory hatred violence.
43. The Press Ombudsman approved of the SA media’s censorship of the TRC fraud arguments and allegations before the SA Constitutional Court, from the SA people. I subsequently filed an application for Direct Access to the SA Constitutional Court for Review of the Press Ombudsman’s rulings: Radical Honesty SA v. SANEF and Others. The application also requested the Constitutional Court to confirm the Radical Honesty culture’s definitions and meanings of ‘Kaffir’, and to address the root causes of South Africa’s TRC Fraud.

⁴⁴ http://issuu.com/js-ror/docs/100518_cc2310_affid-bblanton?mode=a_p

⁴⁵ http://issuu.com/js-ror/docs/091202_affid-bblanton-reasonableness?mode=a_p

⁴⁶ http://issuu.com/js-ror/docs/100522_cct2310_affid-dr-t-m-maher?mode=a_p

⁴⁷ http://issuu.com/js-ror/docs/mahertm_journo-env-pop-connection?mode=a_p

⁴⁸ http://beforeitsnews.com/story/112/406/Archbishop_Tutu_announces_retirement_after_TRC_fraud_allegations.html

- A Notice of Motion: Application for Direct Access for a Writ of Habeus Mentem and Certiorari/Review (PDF⁴⁹)
- B Founding Affidavit of Lara Johnstone(PDF⁵⁰)
44. In less than 8 hours after filing the application, the entire bench of the Constitutional Court dismissed the application as ‘not in the interests of justice’.
45. Consequently I have been told by SA Courts right up to the highest court in the land that in regards to the word ‘Kaffir’:
- A The Radical Honesty culture’s definitions and meanings are irrelevant;
- B A Radical Honesty individuals intentions in calling another person a ‘kaffir’ to their face, no matter how justified and accurate in accordance to the Radical Honesty definition; the intentions are irrelevant;
- C Any expert witnesses to testify to Radical Honesty cultural definitions and meanings are irrelevant;
- D The only issue of relevance before the court, is how the receiver interpreted the word; and how they felt about it; irrespective of whether the receive made no attempt whatsoever to verify whether her/his interpretation was correct or not.
- E An application to the Constitutional Court to confirm the Radical Honesty culture’s definitions and meanings for the term ‘Kaffir’ was dismissed as ‘not in the interests of justice’.
46. Now I am told by ANC NEC official: Mr. Hanekom testifying under oath that the ANC are ‘committed to creating the conditions for peace’, how they are interested in ‘engaging’ minorities for their opinions.
47. Pardon my honesty Your Honour; but my response to that testimony from Mr. Derek Hanekom, I am unfortunately banned from honestly sharing with him.
48. Nor is Mr. Derek Hanekom remotely interested in testifying before any court of law, how he supports minority culture’s such as Radical Honesty rights to freedom of expression, which don’t even include any words that advocate killing anyone, or any group of people. Nor is Mr. Hanekom rushing to endorse the Radical Honesty culture’s right to express their definitions and meanings of ‘Kaffir’; so that those groups of people who feel insulted or

⁴⁹ http://issuu.com/js-ror/docs/110201_cct_nom-hmentem?mode=a_p

⁵⁰ http://issuu.com/js-ror/docs/110201_cct_f-affid_hmentem?mode=a_p

upset by hearing the word ‘Kaffir’ can better understand the Radical Honesty’s intentions and definitions.

49. Mr. Hanekom waxes lyrically on about how the ANC gave us a wonderful Constitution; but he fails to mention the Bill of Rights means no more than verbal diarrhea on toilet paper, if Constitutional Court judges don’t have intellectual, psychological, moral and spiritual constitutions to resist the ANC and/or the media’s political manipulations of judicial process and procedure, to silence those who expose the political and media elite naked Emperors fraud and corruption.
50. The Present Application
51. This application arises out of the action launched by the Plaintiffs: Afriforum and Transvaal Agricultural Union (TAU) against Mr. Julius Malema, leader of the African National Congress Youth League (ANCYL), for publicly singing ‘Kill the Boer’. The African National Congress subsequently applied to intervene on behalf of Malema.
52. The Plaintiffs argue among others, that the words communicated are constitutionally prohibited for inciting harm and hatred against whites and farmers; that a reasonable person would consider the words to be intended to hurt, harm or incite hatred; and that Mr. Malema is an influential public figure whose utterances are widely reported.
53. The Defendants argue among others that there are many meanings for the words ‘Kill the Boer’, that the Plaintiffs are inaccurately interpreting the words including misinterpreting Mr. Malema’s intentions when he sings the words ‘Kill the Boer’. The words do not encourage farm murders, or hatred towards farmers; that their freedom of speech to sing ‘Kill the Boer’ should not be infringed and that there should be a national dialogue about the song "awudubhule ibhunu" or "shoot the boer", given that some people had been offended by it.⁵¹
54. The Applicant seeks to be admitted as an amicus curiae in respect of the main application in terms of Rule 16 A⁵² of Uniform Rules of the High Court; the Constitutional Entitlement

⁵¹ <http://www.timeslive.co.za/local/article1024068.ece/Lets-talk-about-shoot-the-boer--Hanekom>

⁵² 16A Submissions by an amicus curiae: (1) (a) Any person raising a constitutional issue in an application or action shall give notice thereof to the registrar at the time of filing the relevant affidavit or pleading.; (b) Such notice shall contain a clear and succinct description of the constitutional issue concerned.; (c) The registrar shall, upon receipt of such notice, forthwith place it on a notice board designated for that purpose; (d) The notice shall be stamped by the registrar to indicate the date upon; which it was placed on the notice board and shall remain on the notice board for a period of 20 days; (2) Subject to the provisions of national legislation enacted in accordance with section 171 of the Constitution of the Republic of South Africa, 1996 (Act 108 of 1996), and these Rules, any interested party in a constitutional issue raised in proceedings before a court may, with the written consent of all the parties to the proceedings, given not later than 20 days after the filing of the affidavit or pleading in which the constitutional issue was first raised, be admitted therein as amicus curiae upon such terms and conditions as may be agreed upon in writing by the parties.

to invoking⁵³ cultural law⁵⁴ in S. 15⁵⁵, 30⁵⁶, 31⁵⁷, and 185⁵⁸; and Psychological Integrity in Section 12⁵⁹; the former which may require the application of choice of law rules. The purpose of this affidavit is to set out the basis of the application in terms of Rule 16A of the Uniform Rules of this Court.

55. I will herewith deal with the five main issues:
- A The interest of the Applicant in the main application;
 - B Submissions which will be advanced by the Applicant if admitted as an Amicus Curiae;
 - C Attitude of the parties in the main application to the Applicants admission; and
 - D The relief that ought to be granted to the Applicant in this application.
56. The Interest of the Applicant in the Main Application:
57. The Applicant is of the view that the main application raises novel questions which are crucial for the rule of law and the principle of legality.
58. Consequently the Applicants In Forma Pauperis Amicus Curiae submission shall argue among others that:
- A ANC's 'liberation struggle' violated Just War (Military Honour) Theory Principles of International Law
 - B The TRC negligently or intentionally avoided enquiring into evidence showing the ANC's liberation struggle to have violated Just War Principles

⁵³ Ex parte Minister of Native Affairs: In re Yako v Beyi 1948 (1) SA 388 (A) at 397: Appellate Division held that neither common nor customary law was prima facie applicable. Courts had to consider all the circumstances of a case, and, without any preconceived view about the applicability of one or other legal system, select the appropriate law on the basis of its inquiry.

⁵⁴ SALC, Sept 1999: Report on Conflicts of law: P.22: '1.58. The Constitution now provides an entitlement for invoking customary law in legal suits. Because ss 30 and 31 specifically guarantee an individual and a group's right to pursue a culture of choice, it could be argued that application of customary law has become a constitutional right. Previously, the state had assumed complete discretion in deciding whether and to what extent customary law should be recognized, an attitude typical of colonial thinking, for Africans were subject to whatever policies the conquering state chose to impose on them. Now, however, the state has a duty to allow people to participate in the culture they choose, implicit in this duty is a responsibility to uphold the institutions on which that culture is based.'

⁵⁵ 15. Freedom of religion, belief and opinion: (1) Everyone has the right to freedom of conscience, religion, thought, belief and opinion.; (3) This section does not prevent legislation recognising - (a) marriages concluded under any tradition, or a system of religious, personal or family law; or (b) systems of personal and family law under any tradition, or adhered to by persons professing a particular religion.

⁵⁶ 30. Language and culture: Everyone has the right to use the language and to participate in the cultural life of their choice, but no one exercising these rights may do so in a manner inconsistent with any provision of the Bill of Rights.

⁵⁷ 31. Cultural, religious and linguistic communities: (1) Persons belonging to a cultural, religious or linguistic community may not be denied the right, with other members of that community - (a) to enjoy their culture, practise their religion and use their language; and (b) to form, join and maintain cultural, religious and linguistic associations and other organs of civil society.

⁵⁸ 185. Functions of Commission: (1) The primary objects of the Commission for the Promotion and Protection of the Rights of Cultural, Religious and Linguistic Communities are - (a) to promote respect for the rights of cultural, religious and linguistic communities; (b) to promote and develop peace, friendship, humanity, tolerance and national unity among cultural, religious and linguistic communities, on the basis of equality, non-discrimination and free association; and (c) to recommend the establishment or recognition, in accordance with national legislation, of a cultural or other council or councils for a community or communities in South Africa.

⁵⁹ 12. Freedom and security of the person: Everyone has the right to bodily and psychological integrity, which includes the right - (a) to make decisions concerning reproduction; (b) to security in and control over their body; and (c) not to be subjected to medical or scientific experiments without their informed consent.

- C The ANC's TRC was a falsification of history, and is the source of SA's political and ecological systemic collapse braintumour; of which 'Kill the Boer Hate Speech' is simply one of many symptoms.
 - D The ANC's actions of poverty pimping population production breeding-war acts of war; speak far louder than their verbal diarrhoea platitudes of 'commitment to non-violence and peace'.
 - E Their psychological admiration for 'liberation struggle violence' is found in their masculine insecurity breeding war poverty pimping, and the psychological theories of Frantz Fanon (the native's colonized mind can only be liberated through violence, he can only regain his self respect, on the rotting corpse of the settler) and Black Liberation Theology (Black Power advocacy of violent Marxist Elimination of Whiteness as the road to Salvation/Reconciliation)
 - F Because Fundamentalist Black Liberation Theology 'Anti-Whiteness' Marxist Revolutionaries shall not rest until they achieve their Violent Marxist Cleansing Liberation / Reconciliation / Salvation on the Rotting Corpses of Boer/Settlers; the only way to enable Boer/Settlers to protect themselves is to:
 - i. Implement 23 April 1994 Accord on Afrikaner Self-Determination, by endorsing and supporting the work of the Volksraad Verkiesing Kommissie to establish a Boer Volkstaat; and/or
 - ii. Initiate a Program of Jus Sanguinis Voluntary Repatriation of 'Settlers' to European Progenitor Nations, for Persecuted Settlers/African White Refugees who prefer to return to their Settler motherlands.
59. The Submissions which will be Advanced by the Applicant if she is admitted as an Amicus Curiae
60. The Applicant seeks admission as amicus curiae for the purpose of advancing certain legal and factual submissions and interpretations, as a common citizen, from the Radical Honesty culture and religion.
61. As one of the few citizens whose primary allegiance is not to either the 'Boer' or 'African' culture/tribe; but to Honesty, Sincere Forgiveness and root cause problem solving, the applicant is capable of greater objectivity, and less tainted by tribal allegiances, than members whose primary allegiance is to being African or a Boer.

62. Additionally in accordance with the psychological theory that human minds are distorted and only see a partly conscious map of the world, due to our repressed anger and resentment; the greater the anger and resentment, the greater the distortion; applicant has a less distorted map of the world and South African apartheid history, than those South Africans who have and continue to repress their anger and resentments. Consequently applicant is capable of greater individuality, integrity, and objective reasonableness, which could provide the court with some helpful insights and perspectives.
63. The Plaintiffs and Respondents arguments - understandably - focus on the narrow legal arguments of who is 'right' and who is 'wrong'. But this issue of 'Kill Boere Hate Speech' would not be before this court today, and Mr. Malema would not be singing about Killing Boere in front of large impressionable young cannon fodder crowds of poverty pimped angry Africans; and Afriforum would not be hoping to restrict Mr. Malema's right to freedom of speech, if ANC's Truth and Reconciliation Commission had done its job.
64. The Truth and Reconciliation Commission was a negligent or intentional political fraud.
65. If the Plaintiffs or Respondents disagree; I allege their Arguments are founded upon inaccurate presumptions and interpretations of the Promotion of National Unity and Reconciliation Act 34, 1995 that presume (a) the TRC was sincerely and seriously impartially committed to accomplishing its mandate to expose the historical truth about Apartheid reality; and (b) sincere in its representation that the TRC's Truth and Amnesty process would provide the opportunity for closure, and sincere reconciliation and reconstruction of society.
66. In the absence of addressing the root TRC Fraud causes of the 'Kill Boers Hate Speech' problem before the court; any attempted solution of the problem before the court is simply synonymous to applying a bandaid to South Africa's TRC fraud braintumour. It only places the patients under a temporary illusion that the source of their headache has been removed, when they have simply been anaesthetized from the pain, which will continue to get worse, until it is either removed at its root, or it consumes the entire body politic.
67. Just War and SA's Tragedy of the ANC's Breeding War Commons TRC Fraud
68. It is doubtful whether there are any ANC members who value personal responsibility and confronting how their suppressed anger and resentments distort their worldview and particularly their narrative about their own grandiose roles as 'freedom fighters' against 'evil apartheid'. They appear to have totally consumed themselves with Black Liberation Theology thinking doctrines that demands they perceive one side as 'victims' and the

other side as ‘oppressors’. Their resentments and suppressed anger appear to blind them from the ability to step out of their own victim story and desperate desire to perceive themselves as noble ‘freedom fighters’, to take a walk in the shoes of those who fought on the side of Apartheid.

69. They are unable to “accept that, irrespective of the methods used, both sides performed their duties bona fide, in what they perceived to be service to their respective political masters,”⁶⁰ that “no single side in the conflict of the past has a monopoly of virtue or should bear responsibility for all the abuses that occurred”⁶¹.
70. They appear unable to confront the reality that “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.”
71. The applicant shall submit arguments in regard to Just War principles of honourable war: (i) having just cause, (ii) being a last resort, (iii) being declared by a proper authority, (iv) possessing right intention, (v) having a reasonable chance of success, and (vi) the end being proportional to the means used.
72. Radical Honesty do not believe that the ANC had a ‘Just Cause’ to initiate acts of aggression, i.e. to launch their violent liberation struggle, against the system of Apartheid, when among others: (i) The ANC had an honourable non-violent option for liberating its own people by ending its poverty pimping breeding war; (ii) The ANC had no right intention: Apartheid had raised black living standards to the highest in Africa; ANC true motives were, and continue to be, reasons of self-interest, greed, corruption, abuse of power and personal aggrandizement; as well as Black Liberation Theology racial black power hegemony: and the elimination of ‘whiteness’; (iii) The ANC had no proper

⁶⁰ Submission to the Truth and Reconciliation Comm. by SADF General Magnus Malan

⁶¹ Submission to the Truth and Reconciliation Comm. by Mr. F.W de Klerk, National Party

authority: Black Africans did not want Black rule, nor did they voluntarily support the liberation struggle (Mandela's decision to launch the violent liberation struggle, was not because it was a tragic 'last resort' of a peaceful non-violent campaign. The militarization of the struggle, was a result of the spectacular failure of the 1952 Defiance Campaign⁶² 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.); (iv) The ANC had no reasonable chance of success in eliminating whiteness and white rule, for the majority of blacks favoured white rule, who were aware they were better off under white rule, than any of their black brethren in the rest of black Africa ruled by despotic black liberation movements. They consequently decided the African people would need to be terrorized to support the ANC; (v) The ANC did not use proportional force: It decided to adopt the People's War of necklacing, street committees, to terrorize its own people to support its fraudulent 'liberation struggle'; where any 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 labelled as 'an enemy conspirator'; and worthy of the necklace; (vi) The ANC did not use proportional force on its own soldiers at its Mbokodo Quatro Torture Camps; (vii) The ANC did not use proportional force in its decision to target illegitimate targets: Its own people; by choosing 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; (viii) The ANC did not adopt violence as a last resort; but as a first resort to liberate the African's colonized mind of 'whiteness', because 'violence was a cleansing liberating force to restore the Africans self-respect on the rotting corpse of the settler'.

73. Just Post Bellum: 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

⁶² 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 300th 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.

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.

74. Radical Honesty believe if the ANC had been led by Impartial International individuals committed to seriously enquiring into all the ecological, psychological, political, demographic, spiritual and emotional causes of Apartheid violence, much of the information shared in the Applicants Heads of Argument would have been revealed; and a far more balanced report would have resulted, that perceived not only the perspectives of the ANC and Apartheid, but also those of the IFP, and others. Instead the TRC told us the ANC's truth, and nothing but the ANC's truth. It is dangerous for those who believe the ANC's truth, but have made no personal effort to educate themselves about all the other rainbow tribes truths and perspectives towards apartheid, to believe their ANC truth, as the one and only absolute truth.
75. For many of those who have spent the past 16 years drinking the ANC truth coolaid discarding all other perspectives, in order to believe their desperate fantasies and illusions about how they are and were 'noble freedom fighters'; taking a look in the mirror and admitting that they were young, impressionable, suffered from many psychological and masculine insecurity complexes and desperately wanted to impress others with their 'young lion' macho bravado, and still do; would essentially require them to kill the identity of whom they believe themselves to have been. It would take an extraordinary amount of courage. It would require them to confront the origin of their addiction to these fantasies; their masculine insecurity complexes.
76. Whether they have the courage to do so, remains to be seen.
77. If they do, they can find the path towards living a life committed to honouring yourself enough to tell yourself the truth, to confront your own BS, to refuse to lie to yourself and deceive yourself. To refuse to live a fake public relations image, hiding your secrets and skeletons. The reward? No more masculine/feminine and psychological inferiority insecurity complexes! No more self-imposed neurotic stress from attempting to conform to a sick system, and the beginning of a joyful shared social discomfort with a mission--to enroll others in learning how to fall in love with reality too! More and more people who develop a strong preference for reality and a short tolerance for bullshit. From that psychological evolution springs a consciousness revolution: the joy and freedom of personal responsibility!
78. The Attitude of the Parties to the Main Application:

79. On 18 April 2011, the Applicant filed a Notice of Intention: Request for Parties Consent. The applicant has not received any responses of consent or objections.
80. Relief Requested in the Present Application:
81. To admit the attached Heads of Argument as the Radical Honesty Culture and Religion's Official For the Court Record Objective Reasonable⁶³ Perspective in this matter:
82. Heads of Argument of Lara Johnstone, Radical Honesty Culture; 'Boer/Settler' descendant of Dutch, French Huguenot and British 'Settlers': Hermanus Bosman, Andreus Lutgerus Kolver; Jacques de Villiers and James Augustus Johnstone; In Support of 'Political Necessity French Riddle of the Kaffir Lily Pond' Application of the Radical Honesty Population Policy Common Sense Interpretation of ANC's 'TRC Social Contract Fraud'; Recommendation to Constitutional Court to Resolve 'Kill Boer/Settler Hate Speech' Descartian v. Ubuntu Conformist Cultural Friction by Implementing: (A) 23 April 1994 Accord on Afrikaner Self-Determination to provide Boers with a 'Kaffir' Free Speech Volkstaat; and/or (B) Jus Sanguinis Repatriation of 'Settlers' to European Progenitor Nations.

Dated at George, this 19th day of April, 2011.

Signed and Sworn to at George on this the 19th day of April 2011, the Deponent acknowledging that she knows and understands the contents of this Affidavit, and that she has no objection to taking the prescribed oath and that the oath is binding on her conscience.



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⁶³ Affidavit of Brad Blanton, Ph.D, evidencing the legal, psychological, and socio-political 'citizens privilege', Nuremberg Principles skills and competencies of Individual Responsibility, required for acts of civil disobedience to perceived illegitimate authority; and their application to the common law 'reasonableness test'; in terms of Criminal Procedure Act 51, of 1977: § 213: Proof of Written Statement by Consent; & § 171 & 172: Evidence on Commission http://issuu.com/js-ror/docs/091202_affid-bblanton-reasonablenessstest?mode=a_p

IN THE HIGH COURT - SOUTH GAUTENG

Case: 07-2010 EQ JHB

In the matter between:

AFRIFORUM	First Complainant
TRANSVAAL AGRICULTURAL UNION (TAU)	Second Complainant
And	
JULIUS MALEMA	First Respondent
AFRICAN NATIONAL CONGRESS	Second Respondent
And	
VERENIGING VAN REGSLUI VIR AFRIKAANS	Amicus Curiae

HEADS OF ARGUMENT OF LARA JOHNSTONE, RADICAL HONESTY CULTURE;

A REASONABLE 'BOER/SETTLER' DESCENDANT OF DUTCH, FRENCH HUGUENOT AND BRITISH 'SETTLERS': HERMANUS BOSMAN, ANDREUS LUTGERUS KOLVER; JACQUES DE VILLIERS & JAMES AUGUSTUS JOHNSTONE;

IN SUPPORT OF 'POLITICAL NECESSITY FRENCH RIDDLE OF THE KAFFIR LILY POND' APPLICATION OF THE RADICAL HONESTY POPULATION POLICY COMMON SENSE INTERPRETATION OF ANC'S 'TRC SOCIAL CONTRACT' FRAUD;

RECOMMENDATION TO CONSTITUTIONAL COURT TO RESOLVE 'KILL BOER/SETTLER HATE SPEECH' DESCARTIAN V UBUNTU CONFORMIST CULTURAL FRICTION BY IMPLEMENTING: (A) 23 APRIL 1994 ACCORD ON AFRIKANER SELF-DETERMINATION FOR A BOER 'KAFFIR' FREE SPEECH VOLKSTAAT; AND/OR (B) JUS SANGUINIS REPATRIATION OF 'SETTLERS' TO EU PROGENITOR NATIONS.

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INTEREST OF RADICAL HONESTY AMICUS:

1. This Radical Honesty Amicus brief (a) addresses alternative legal arguments to those of both the Complainants and Respondents, i.e. from a Radical Honesty culture/religion perspective; (b) ‘argues points deemed too far reaching for emphasis by parties intent on winning their particular case’¹; (c) ‘apprises the court of broad-based legal, social, economic, ecological and cultural enquiry implications for its consideration to avoid unintended consequences for groups not before the court’²; (d) informs the court of information to base its decision on a larger, more comprehensive, and more accurate reality based natural law legal framework, so that the court’s final judgment shall include a fully-informed refined legal analysis, which provides equal protection to all SA’s tribes³; and (e) provides the official perspective in this matter from the Radical Honesty culture and religion which is founded on the practice of truth-telling and a commitment to sincere sensate forgiveness.

2. The Truth and Reconciliation Social Contract refers to: the Promotion of National Unity and Reconciliation Act, 34 of 1995 (“TRC Act”), which was mandated to ‘provide for the investigation and establishment of as complete a picture as possible of the nature, causes’ of Apartheid violence ‘to establish the truth in relations to past events as well as the motives for and circumstances in which” violence occurred during Apartheid. This mandate ‘to search for the truth about the motives and causes of Apartheid violence’ was provided for in The Constitution of the Republic of South Africa Act, 200 of 1993 (“Interim Constitution”), both which collectively set the ‘social contract’ foundation for the Constitution of the Republic of South Africa, Act 108 of 1996 (“SA Constitution”); all collectively herein after referred to as ‘TRC Social Contract’.

3. Radical Honesty Applicant Lara Johnstone is a ‘Boer/Settler’ descendant of:
 1. 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.⁴

¹ Luther T. Munford, When Does the Curiae Need an Amicus?, 1 J. App. Prac. & Process 279, 280 (1999).

² Paul M. Sandler & Andrew D. Levy, Appellate Practice for the Maryland Lawyer: State and Federal: Amicus Briefs 331 (1994).

³ Paul M. Smith, The Sometimes Troubled Relationship Between Courts and Their “Friends”, note 2, at 26 (1998).

⁴ See: http://www.jussanguinis.com/PS/LIB/NL_Bosman_Hermanus.htm

2. 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 Krooswyk. 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 HEZELER. They had two children: Wilhelmus (1769) and Johanna Elizabeth (1786) [married Andries CRONJE in 1805]⁵
 3. 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.⁶
 4. 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.⁷
4. Applicant Lara Johnstone joined the Radical Honesty culture in 1999, and is the only member of the Radical Honesty⁸ culture and religion, in South Africa. The Radical Honesty culture and religion are founded upon the Truth and Forgiveness Social Contract: Being Specific About Anger and Forgiveness⁹; as excerpted from: Practicing Radical Honesty¹⁰. Radical Honesty is a powerful process by which people can make corrections in the minds distorted and only partly conscious map of the world. Our maps of the world are distorted by our repressed anger and resentment; the greater the amount of repressed anger and resentment, the greater the distortion. The key to individuality, integrity, individual freedom, and free societies, lies in providing people

⁵ See: http://www.jussanguinis.com/PS/LIB/NL_Kolver_AndreasLutgerus.htm

⁶ See: http://www.jussanguinis.com/PS/LIB/FR_DeVilliers_Jacques-Jacob.htm

⁷ See: http://www.jussanguinis.com/PS/LIB/UK_Johnstone_AugustusJames.htm

⁸ Founded by Dr. Brad Blanton, author, psychologist and 'Honesty in Politics' Congressional Candidate: www.radicalhonesty.com

⁹ Practicing Radical Honesty, by Brad Blanton: Chapter 9: Radical Honesty About Anger: http://issuu.com/js-ror/docs/blantonb__prh?mode=a_p

¹⁰ Practicing Radical Honesty, by Brad Blanton, Ph.D. http://issuu.com/js-ror/docs/blantonb__prh?mode=a_p

with the skills and capabilities to get over their anger, and experience sincere forgiveness. It is the way the statistics from Stanley Milgram's experiments on blind obedience to authority¹¹ get changed.¹²

5. Radical Honesty culture and religion was founded by Dr. Brad Blanton, who is: (1) President and CEO of Radical Honesty Enterprises Sparrowhawk Book Publishing and The Center for Radical Honesty, both dedicated to promoting honesty in the world; (2) former candidate for United States Congress in 2004 and 2006, on the platform of 'Honesty in Politics'¹³; (3) Pope of the Radical Honesty Futilitarian Church; i.e. "Dr. Truth"¹⁴; and (4) author of (a) Radical Honesty: How To Transform your Life by Telling the Truth; (b) Practicing Radical Honesty: How to Complete the Past, Stay in the Present and Build a Future with a Little Help from Your Friends, (c) Honest to God: A Change of Heart that Can Change the World, with Neale Donald Walsh (Conversations with God series); (d) Radical Parenting: Seven Steps to a Functional Family in a Dysfunctional World; (e) The Truth-tellers: Stories of Success by Radically Honest People and (f) Beyond Good and Evil: The Eternal Split-Second-Sound-Light-Being; (g) Some New Kind of Trailer Trash. Dr. Blanton is willing to testify via video conference in regards to any of the Radical Honesty / Futilitarian Church statements in this Amicus.¹⁵
6. Rainbow Rule-of-Law Freedom of Speech and Personal Responsibility Culture¹⁶ Credibility: Applicant is a rule-of-law political activist, who endorses the rule-of-law for all, rich, poor, white, black, left and right, religious or atheist. She filed her submission to the TRC¹⁷ on 18 January 1999, wherein she detailed her willingness to donate her entire inheritance to facilitate sincere Truth and Forgiveness. She is separated (filed for divorce) from African-American Demian Emile Johnson, who is, and has been, incarcerated in California Dept. of Corrections, for the entire duration of their marriage¹⁸. In addition to Radical Honesty she has been involved in non-violent

¹¹ Great World Trials; The Adolph Eichmann Trial, 1961. pages 332-337; 1997.: Eichmann, speaking in his own defense, said he did not dispute the Holocaust facts. During the whole trial, Eichmann insisted that he was only "following orders"—the same Nuremberg Defense used by some of the Nazi war criminals during the 1945-1946 Nuremberg Trials. He explicitly declared that he had abdicated his conscience in order to follow the Führerprinzip. Eichmann claimed that he was merely a "transmitter" with very little power. He testified that: "I never did anything, great or small, without obtaining in advance express instructions from Adolf Hitler or any of my superiors."

¹² Ibid. Ch. 8: Community and Compassion: Work of Stanley Milgram; (p81)

¹³ See Video Documentaries at: www.why-we-are-white-refugees.blogspot.com/p/honesty-in-politics.html

¹⁴ See Center for Radical Honesty at: www.radicalhonesty.com

¹⁵ Written Statement of Consent by Brad Blanton, Ph.D, to testify as expert witness to: Practicing Radical Honesty, Futilitarianism; i.e. Radical Honesty about Anger & Forgiveness; Paradigms & Contexts: Revolution of Consciousness

¹⁶ In Ex Parte Minister of Native Affairs in re: Yako v Beyi 1948 (1) SA 388 (A) Schreiner J.A. said lifestyle of is a choice of law factor. "Aside from an express choice of laws all connecting factors with conflict of personal laws are designed to determine, in an objective manner, the cultural orientation of the parties. Because the laws involved are conceived in terms of culture the connecting factors must be conceived in like terms. The most direct access to a person's cultural leanings would clearly be his or her lifestyle."

¹⁷ Submission to 'Register of Reconciliation' and donation to Presidents Fund for Reparations to assist victims of gross violations of human rights dated 18 January 1999¹⁷

¹⁸ 98-05-31: Sun Times: US convict wins love and support in SA town; 98-09-24: YOU & Huisgenoot: Volkruist FarmGirl Doomed Love for Black Convict, by Frans Kemp

civil disobedience actions on behalf of her former husband¹⁹, Greenpeace²⁰, Amnesty Int'l, Pacific Inst. for Criminal Justice²¹, Jericho 98²², Crack the CIA²³, The Disclosure Project²⁴, New Abolitionist²⁵, Justice for Timothy McVeigh²⁶, Alliance for Democracy²⁷, Boycott 2010 World Cup²⁸, Right of Return for African White Refugees²⁹, et al³⁰. She is 44 years old, has never been on welfare, has used an IUD as contraception since the age of 19, and hence has never been pregnant, nor had an abortion. She has lived an ecological small footprint life; to avoid aggravating overpopulation, resource wars; materialist consumerism and resource depletion.³¹

7. Radical Honesty Population Policy Common Sense Social Contract Beliefs: A healthy ecological environment, with due regard for carrying capacity laws of sustainability is a sine qua non³² for all other constitutional rights; similarly a psychological integrity environment of philosophical courageous truth-searching honesty and sincere forgiveness is a sine qua non³³ for healthy, transparent relationships that result in the co-creation of a code of conduct that enables non-violent honest sincere resolutions to disagreements.
8. Put differently, legislators or tribal leaders whose person to person, and tribe to nature tribal code of conduct relationships incorporate these two fundamental sine qua non precepts, can be said to have eliminated the difference between what the laws of human nature, and natural laws say and mean, and applied such knowledge in a clear code of conduct for their tribe to live in accordance to. They are social engineers who

¹⁹ RSA OVERSEAS: South African on hunger strike in California, by Ilda Jacobs

²⁰ In Easter 1993, she was arrested with a few dozen Greenpeace activists in a Save Our Seas anti-nuclear demonstration at Sellafield, Nuclear Power station, in Scotland, for trespassing. She was neither charged nor prosecuted. See: Greenpeace's Campaign Against Ocean Dumping of Radio-Active Waste, 1978 - 1998 (www.greenpeace.org).

²¹ 98-07-04 Miami Herald: Police action harms image as protectors

²² Jericho 98 is the movement to Free America's Political Prisoners. She participated in Jericho 98, wrote to President Mandela to request his support for the many Anti-Apartheid Activists whom the ANC conveniently forgot, rotting away in America's prisons: Marilyn Buck, Jaan Laaman, Tom Manning, etc. She visited Marilyn Buck in prison a few times, helped where she could.

²³ 99-03-16: San Francisco Chronicle: CIA Class Action Suit For Not Reporting Drug Trade

²⁴ Presidential UFO: George W. Bush's UFO Mail: Are You Ready for the Revolution?

²⁵ New Abolitionist: Race Traitor: Zero Tolerance

²⁶ April 2001: New Abolitionist: Tim McVeigh and Me

²⁷ In 2000, she was arrested & detained for 3 hours, with Brad Blanton, Ronny Dugger (founding editor of Texas Observer and Alliance for Democracy), & others in the Wash, DC, Capital of the Rotunda. Issue: Campaign Finance Reform. District Attorney declined to Prosecute.

²⁸ www.boycott-2010-world-cup.co.nr

²⁹ 10-04-23: Algemeene Dagblad: Zuid Afrikanen Smeken Om Wilders Hulp; 10-04-25: Sunday Argus: SA family seeks repatriation to Netherlands; 10-04-30: Mail & Guardian: Persecuted Afrikaners Talk of Returning Home; 10-05-17: Christian Science Monitor: White South Africans use Facebook in Campaign to Return to Holland

³⁰ On 17 Dec 1998, she was arrested at Oakland Federal Building, with anti-war protestors, who shut down the Federal Building for two hours. She was detained by Oakland Police for an hour, before being released. Alameda Co. District Attorney declined to prosecute. 1998-12-19 Beeld: SA 'plaasmeisie' vas in VSA oor Golf-protes

³¹ The ecological footprint is a measure of human demand on the Earth's ecosystems. It compares human demand with planet Earth's ecological capacity to regenerate. It represents the amount of biologically productive land and sea area needed to regenerate the resources a human population consumes and to absorb and render harmless the corresponding waste. Using this assessment, it is possible to estimate how much of the Earth (or # of Earths) it would take to support humanity if everybody lived a given lifestyle. All we do, buy and breed has ecological consequences. Ecological Footprint, excluding 'Child-Free' factor (www.myfootprint.org/en/) is 13.16 gha.

³² Opinion of Weeramantry J in the Case Concerning the Gabcikovo-Nagymaros Project (Hungary v Slovakia) (1998) 37 International Legal Materials 162 206.

³³ Practicing Radical Honesty, by Brad Blanton

search for the truth about human nature and natural laws, and clarify and simplify them for application³⁴.

9. Consequently the Radical Honesty Population Policy Common Sense Social Contract Argument contends that: (A) Only a sincere and serious specific, clear and unambiguous Truth and Forgiveness Social Contract³⁵, i.e. a code of conduct unequivocally understood and practiced by the common man can ever contribute to sincere and serious reconciliation and the reconstruction of any violent and conflict ridden family, community, or society; (B) any legislation or jurisprudence such as the TRC Social Contract, which professes to advocate on behalf of human rights, peace and social justice, 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 deliberately indifferent to the laws of sustainability, advocating misery.

³⁴ 'Lawyers are either social engineers, or they are parasites. Social Engineer Lawyers aim to eliminate the difference between what the laws say and mean, and how they are applied; whereas legal parasites aim to entrench their parasitism from the difference between what the laws say and mean, and the application of such differences to their parasitic benefit.' - Prof. Charlie Houston, Howard Law School mentor of Justice Thurgood Marshall, Simple Justice: The History of Brown v. Board of Education, the epochal Supreme Court decision that outlawed segregation, and of black America's century-long struggle for equality under law, by Richard Kluger; (1975) (pp126-129)

³⁵ Radical Honesty Population Policy Common Sense Social Contract: Practicing Radical Honesty, by Brad Blanton, Ph.D

I. LEGAL PRINCIPLES ADDRESSED AND RELIED UPON:

“All law is interpretation. A lawyer uses words, which are inherently imprecise, and when a law is applied to the fact of a new situation what lawyers do is interpret the code words to deem them appropriately or inappropriately applied to the case at hand. To view the law means to understand interpretation. Law has more to do with critical literacy studies than it probably has to do with anything else.” -- Professor David Skover, Professor of Law at Seattle University³⁶

‘Lawyers are either social engineers, or they are parasites. Social Engineer Lawyers aim to eliminate the difference between what the laws say and mean, and how they are applied; whereas legal parasites aim to entrench their parasitism from the difference between what the laws say and mean, and the application of such differences to their parasitic benefit.’ - Prof. Charlie Houston, Howard Law School mentor of Justice Thurgood Marshall, *Simple Justice: The History of Brown v. Board of Education*³⁷

A. Multi-Cultural Conflict of Laws Substantive Due Process: Clarity & Impartiality:

10. Multi-cultural Law Must (a) avoid Mono-cultural legal Hegemony, (b) draw on legal cultural diversity: **Opinion of Weeramantry J in Case Concerning the Gabcikovo-Nagymaros Project (Hungary v Slovakia)**³⁸, clarifies multi-culti lawmaking:

The need for International law to draw upon Worlds Diversity of Cultures in Harmonizing Development and Environmental Protection

In drawing into international law the benefits of the insights available from other cultures, and in looking to the past for inspiration, international environmental law would not be departing from traditional methods of international law, but would, in fact, be following in the path charted out by Grotius. Rather than laying down a set of principles a priori for the new discipline of international law, he sought them also a posteriori from the experience of the past, searching through a whole range of cultures available to him for this purpose³⁹. From them he drew the durable principles which had weathered the ages, on which to build the new international order of the future. Environmental law is now in a formative stage, not unlike international law in its early stages. A wealth of past experience from a variety of cultures is available to it. It would be pity indeed if it were left untapped merely because of attitudes of formalism which see such approaches as not being entirely de rigueur.

I cite in this connection an observation of Sir Robert Jennings that, in taking note of different legal traditions and cultures, the International Court (as it did in the Western Sahara) case:

“was asserting, not negating, the Grotian subjection of the totality of international relations to international law. It seems to the writer, indeed, that at the present juncture in the development of the international legal system it may be more

³⁶ Echoes of a Precarious Freedom: The Legal Persecution of Lenny Bruce: <http://www.jamescampion.com/cheklenny2.html>

³⁷ *Simple Justice: The History of Brown v. Board of Education*, the epochal Supreme Court decision that outlawed segregation, and of black America's century-long struggle for equality under law, by Richard Kluger; Random House (1975) (pp126-129)

³⁸ *Opinion of Weeramantry J in the Case Concerning the Gabcikovo-Nagymaros Project (Hungary v Slovakia)* (1998) 37 *International Legal Materials* 162 206. See also: *Smit NO and Others v King Goodwill Zwelithini Kabhekuzulu and Others* (10237/2009) [2009] ZAKZPHC 75 (4 December 2009); Article 27 of the International Covenant on Civil and Political Rights; *Sandra Lovelace v. Canada*, Communication No. R.6/24 (29 December 1977), U.N. Doc. Supp. No. 40 (A/36/40) at 166 (1981)

³⁹ Julius Stone, *Human Law and Human Justice*, 1965, p.66: “It was for this reason that Grotius added to his theoretical deductions such a mass of concrete examples from history.”

important to stress the imperative need to develop international law to comprehend within itself the rich diversity of cultures, civilizations and legal traditions....”⁴⁰

Moreover, especially at the frontiers of the discipline of international law, it needs to be multi-disciplinary, drawing from other disciplines such as history, sociology, anthropology, and psychology such wisdom as may be relevant for its purpose. On the need for the international law of the future to be disciplinary, I refer to another recent extra-judicial observation of distinguished former President of the Court that:

“there should be a much greater, and a practical, recognition by international lawyers that the rule of law in international affairs, and the establishment of international justice, are inter-disciplinary subjects⁴¹.

Especially where this Court is concerned, “the essence of true universality” of the institution is captured in the language of Article 9 of the Statute of the International Court of Justice which requires the “representation of the main forms of civilization and of the principle legal systems of the world.” (emphasis added)... I see the Court as being charged with a duty to draw upon the wisdom of the worlds several civilizations, where such a course can enrich its insights into the matter before it. The Court cannot afford to be monocultural, especially where it is entering newly developing areas of law.

11. The Constitution provides an entitlement for invoking cultural law in S. 15⁴², 30⁴³, 31⁴⁴, and 185⁴⁵, which require the application of choice of law rules.

“The Constitution now provides an entitlement for invoking customary law in legal suits. Because ss 30 and 31 specifically guarantee an individual and a group’s right to pursue a culture of choice, it could be argued that application of customary law has become a constitutional right. Previously, the state had assumed complete discretion in deciding whether and to what extent customary law should be recognized, an attitude typical of colonial thinking, for Africans were subject to whatever policies the conquering state chose to impose on them. Now, however, the state has a duty to allow people to participate in the culture they choose, implicit in this duty is a responsibility to uphold the institutions on which that culture is based.” -- SALC, Sept 1999: Report on Conflicts of law: P.22 at 1.58.

“Appellate Division held that neither common nor customary law was prima facie applicable. Courts had to consider all the circumstances of a case, and, without any preconceived view about the applicability of one or other legal system, select the appropriate law on the basis of its inquiry.” -- Ex parte Minister of Native Affairs: In re Yako v Beyi 1948 (1) SA 388 (A) at 397:

12. The right to Psychological Integrity falls under Section 12: Freedom and Security of the Person⁴⁶. Psychological Integrity is not defined; my preference being for Habeus Mentem: the right to your own mind:

⁴⁰ Sir Robert Y. Jennings, Universal International Law in a Multicultural World, in International Law and the Grotian Heritage: A Commemorative Colloquium on the Occasion of the Fourth Centenary of the Birth of Hugo Grotius, edited and published by the T.M.C. Asser Institute, The Hague, 1985, p. 195.

⁴¹ International Lawyers and the Progressive Development of International Law, Theory of International Law at the Threshold of the 21st Century, Jerzy Makarczyk (ed), 1996, p 423.

⁴² 15. Freedom of religion, belief and opinion: (1) Everyone has the right to freedom of conscience, religion, thought, belief and opinion.; (3) This section does not prevent legislation recognising - (a) marriages concluded under any tradition, or a system of religious, personal or family law; or (b) systems of personal and family law under any tradition, or adhered to by persons professing a particular religion.

⁴³ 30. Language and culture: Everyone has the right to use the language and to participate in the cultural life of their choice, but no one exercising these rights may do so in a manner inconsistent with any provision of the Bill of Rights.

⁴⁴ 31. Cultural, religious and linguistic communities: (1) Persons belonging to a cultural, religious or linguistic community may not be denied the right, with other members of that community - (a) to enjoy their culture, practise their religion and use their language; and (b) to form, join and maintain cultural, religious and linguistic associations and other organs of civil society.

⁴⁵ 185. Functions of Commission: (1) The primary objects of the Commission for the Promotion and Protection of the Rights of Cultural, Religious and Linguistic Communities are - (a) to promote respect for the rights of cultural, religious and linguistic communities; (b) to promote and develop peace, friendship, humanity, tolerance and national unity among cultural, religious and linguistic communities, on the basis of equality, non-discrimination and free association; and (c) to recommend the establishment or recognition, in accordance with national legislation, of a cultural or other council or councils for a community or communities in South Africa.

“It is perfectly possible for a man to be out of prison, and yet not free -- to be under no physical constraint and yet to be a psychological captive, compelled to think, feel and act as the representatives of the national State, or of some private interest within the nation, want him to think, feel and act. There will never be such a thing as a writ of habeas mentem; for no sheriff or jailer can bring an illegally imprisoned mind into court, and no person whose mind had been made captive by the methods outlined in earlier articles would be in a position to complain of his captivity. The nature of psychological compulsion is such that those who act under constraint remain under the impression that they are acting on their own initiative. The victim of mind-manipulation does not know that he is a victim. To him, the walls of his prison are invisible, and he believes himself to be free. That he is not free is apparent only to other people. His servitude is strictly objective.” - Aldous Huxley, *A Brave New World Revisited*

13. Substantive Due Process: If ‘Kill the Boer’ is Free Speech; why not ‘Kaffir’?: The doctrine of Substantive Due Process⁴⁷ requires that “due process,” that is, basic procedural rights be applied, but it also protects basic substantive rights. “Substantive” rights are those general rights that reserve to the individual the power to possess or to do certain things, despite the government’s desire to the contrary: eg: freedom of speech and religion. “Procedural” rights are special rights that, instead, dictate how the government can lawfully go about taking away a person’s freedom or property or life, when the law gives them such power. But the State has to use sufficiently fair and just legal ‘due process’ procedures to lawfully deny any right. Substantive due process guarantee not only due process (just procedures), but also that these rights cannot be taken away without reasonable governmental justification, regardless of the procedures used to do the taking.

14. TRC Social Contract Maintains Legal Oppression by Avoiding Key Definitions: In *Lithgow & others v. United Kingdom*⁴⁸, 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).”

15. TRC Not Done; Nor Seen to Be Done: *R v Sussex Justices, Ex parte McCarthy*⁴⁹ 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,

⁴⁶ I Currie & S. Woolman, *Freedom and Security of the Person*, in M Chaskalson et al (eds) *Constitutional Law of SA* (1998)

⁴⁷ See: ‘Judicial Activism... Search for Truth’: The substantive due process right to (a) free speech; and (b) the rights of “discrete and insular minorities” originated in *United States v. Carolene Products Co.*, 304 U.S. 144 (1938), footnote 4. If the court establishes that the right being violated is a fundamental right, it applies strict scrutiny. This test inquires into whether there is a compelling state interest being furthered by the violation of the right, and whether the law in question is narrowly tailored to address the state interest.

⁴⁸ *Lithgow & others v. United Kingdom* (1986) * EHR 329 § 110

⁴⁹ *R v Sussex Justices, Ex parte McCarthy* ([1924] 1 KB 256, [1923] All ER 233)

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.

B. Bolam Test: Common Law Reasonableness Test: Skill & Competencies:

16. Applicant alleges that the common law principle of the ordinary (Clapham Omnibus⁵⁰), reasonable⁵¹, fair-minded citizen is an illusion⁵², an approximate 9.2% miniscule minority in all cultures⁵³. The majority common and elite citizens are ignorant, prejudiced, unreasonable⁵⁴ citizens, frequently psychologically insecure⁵⁵, and desperate for anyone with an 'air of authority/credibility⁵⁶ to provide them with the public relations⁵⁷ certainty -- although an illusion⁵⁸ -- their herd mentality / politically correct⁵⁹ beliefs are 'absolutely right/superior'⁶⁰.
17. Radical Honesty Expert: 'Kaffir' Statement were Reasonable: According to the Common law Reasonable Man Test, if the experts actions served a socially useful purpose then he may be justified in taking greater risks; and if she acted in accordance

⁵⁰The man on the Clapham omnibus', is in legal speak, 'the reasonable person'. This is a phrase that was first used by Sir Charles Bowen, QC (later Lord Bowen). (Brewer's Dictionary of Phrase & Fable, 16th Edition, 1995) The man on the Clapham omnibus / the man in the street means the average ordinary English person (Oxford Guide to British & American Culture, 1999)

⁵¹ Zimbardo, P. G. (2007). The Lucifer Effect: Understanding How Good People Turn Evil. New York: Random House.

⁵² Milgram, Stanley (1963). "Behavioral Study of Obedience". Journal of Abnormal and Social Psychology 67: 371-378. Blass, Thomas. (2002), "The Man Who Shocked the World, "Psychology Today, 35:(2), Mar/Apr 2002.; The Milgram Paradigm after 35 Years: Some Things We Now Know about Obedience to Authority, Thomas Blass, Univ. of Maryland, Baltimore County: "If a system of death camps were set up in the United States of the sort we had seen in Nazi Germany, one would be able to find sufficient personnel for those camps in any medium-sized American town." Stanley Milgram

⁵³ Blanton, Brad Ph.D: Reasonableness Test Radical Honesty Skills & Competencies Affidavit

⁵⁴ Solomon Asch, Opinions and Social Pressure (1955): "In the 1950s the social psychologist Solomon Asch conducted a famous experiment that highlighted the fragility of the person in a mass society when he is confronted with the contrary opinion of a majority, and the tendency to conform even if this means to go against the person's basic perceptions. This is a chilling text that should be carefully read and remembered whenever we think we are swayed by the mass, against our deepest feelings and convictions. At that moment we should be on the alert, re-examining all positions and then taking decisions as free, mature and fully responsible human beings, whatever the direction taken by the mass or by a majority."

⁵⁵ McElvaine, R: Eve's Seed: Masculine Insecurity, Metaphor and the Shaping of History

⁵⁶ Hundreds of Federal Agents Fall Victim to Ponzi Scheme, AOLNews, July 8, 2010.

⁵⁷ Propaganda by Edward Bernays

⁵⁸ Non-Descartian/Radical Honesty (I am, therefore I think) Worldview: See: Practicing Radical Honesty : Chapter 2: What is a Mind and How Does It Work?, Chapter 3. Dysfunctional Family University, The World-Famous School Within Which We Grew Our Minds; Chapter 8. Community and Compassion;; Waking from the Meme Dream: Who Am I? Do I Exist?; by Susan Blackmore; Paper presented: The Psychology of Awakening: International Conference on Buddhism, Science & Psychotherapy Dartington 7-10 November 1996; also The Psychology of Awakening: Buddhism, Science & Our Day-to-day Lives. Ed. G.Watson, S.Batchelor and G.Claxton; London, Rider, 2000, 112-122; The Origin of Consciousness in the Breakdown of the Bicameral Mind, by Julian Jaynes (1976); The Computational Brain, Churchland,P.S. and Sejnowski,T.J. (1992); Cambridge, Mass. MIT Press; To Have or to Be, by Erich Fromm, World Perspective Series, by Harper & Row; et al;

⁵⁹ Asch, S. E. (1951). Effects of group pressure upon the modification and distortion of judgment. In H. Guetzkow (ed.) Groups, leadership and men. Pittsburgh, PA: Carnegie Press; Asch, S. E. (1956). Studies of independence and conformity: A minority of one against a unanimous majority. Psychological Monographs, 70 (Whole no. 416); Bond, R., & Smith, P. (1996). Culture and conformity: A meta-analysis of studies using Asch's (1952b, 1956) line judgment task. Psychological Bulletin, 119, 111-137.

⁶⁰ Charleston v News Group Newspapers Ltd 1995] 2 AC 65, [1995] UKHL 6, [1995] 2 WLR 450, [1995] 2 All ER 313: "Everyone outside a court of law recognises that words are imprecise instruments for communicating the thoughts of one man to another. The same words may be understood by one man in a different meaning from that in which they are understood by another and both meanings may be different from that which the author of the words intended to convey. But the notion that the same words should bear different meanings to different men and that more than one meaning should be 'right' conflicts with the whole training of a lawyer. Words are the tools of his trade. He uses them to define legal rights and duties. They do not achieve that purpose unless there can be attributed to them a single meaning as the 'right' meaning. And so the argument between lawyers as to the meaning of words starts with the unexpressed major premise that any particular combination of words has one meaning which is not necessarily the same as that intended by him who published them or understood by any of those who read them but is capable of ascertainment as being the 'right' meaning by the adjudicator to whom the law confides the responsibility of determining it. ...

with the common practice of others, this is considered strong evidence, with special standards being appropriate to professionals⁶¹. In *Bolam v. Friern Hospital Management Committee*⁶², Judge McNair's judgement dealt with the application of the common law reasonableness test in regards to negligence, where the 'reasonableness test' circumstance involved a special skill or competence.

But, where you get a situation which involves the use of some special skill or competence, then the test whether there has been negligence or not is not the test of the man on the top of a Clapham omnibus, because he has not got this special skill. The test is the standard of the ordinary skilled man exercising and professing to have that special skill. A man need not possess the highest skill at the risk of being found negligent. It is well established law that it is sufficient if he exercises the ordinary skill of an ordinary competent man exercising that particular art.

18. Similarly, the common law reasonableness test has cultural applications, similar to that of a professional skill application. Where the 'reasonableness' of an act is questioned that involves the skills or common practices within a particular culture/tribe, then the skills and practices of that particular tribe needs to be applied to determine the cultural/tribal 'reasonableness' of the individual's circumstances⁶³.

C. Political Necessity: Freedom of Speech and Civil Disobedience

19. In *Civil Disobedience and the Necessity Defence*⁶⁴, John Alan Cohan describes the Civil Disobedience Free Speech Necessity Defence as follows:

Freedom of expression in a free society includes freewheeling public dissent on controversial political issues of the day. Civil disobedience is a form of protest that, while usually peaceful, involves violating the law—usually by trespassing on government property, blocking access to buildings, or engaging in disorderly conduct. Civil disobedience has been called “the deliberate violation of law for a vital social purpose.”⁶⁵ In their day in court, civil disobedients have at times sought to interpose the necessity defense to justify their conduct. The necessity defense asserts that breaking the law was justified in order to avert a greater harm that would occur as a result of the government policy the offender was protesting.

Protestors will seek to invoke the necessity defense not so much to gain acquittal from the relatively minor charges, but to advance the more important objective of publicly airing the moral and political issues that inspired their act of civil disobedience. There is the hope of gaining notoriety for a cause by discussing it in court, and “educating” the jury about political grievances or other social harms. The strategy is meant to appeal to a higher principle than the law being violated—the necessity of stopping objectionable government policies—and to let the jury have an opportunity to weigh their technically

⁶¹ *Daborn v. Bath Tramways* [1946] 2 All ER 333; and *Watt v Hertfordshire County Council* [1954] 2 All ER 368; *Gray v Stead* [1999] 2 Lloyd's Rep 559; *Philips v William Whiteley* [1938] 1 All ER 566

⁶² *Bolam v. Friern Hospital Management Committee* [1957] 1 WLR 582; [1957] 2 All ER 118

⁶³ *Smit NO and Others v King Goodwill Zwelithini Kabhekuzulu and Others* (10237/2009) [2009] ZAKZPHC 75 (4 December 2009); *S v Zuma* (JPV325/05, JPV325/05) [2006] ZAGPHC 45; 2006 (2) SACR 191 (W); 2006 (7) BCLR 790 (W) (8 May 2006), at: p.98; *Sandra Lovelace v. Canada*, Communication No. R.6/24 (29 December 1977), U.N. Doc. Supp. No. 40 (A/36/40) at 166 (1981).

⁶⁴ *Civil Disobedience and the Necessity Defense*, by John Alan Cohan, J.D. Loyola Law School; B.A. University of Southern California; *Pierce Law Review*.

⁶⁵ Howard Zinn, *Disobedience and Democracy: Nine Falacies on Law and Order* 39 (1968)

illegal actions on the scales of justice. Acquittal is of course hoped for in the end but may be quite low on the protestors' list of priorities.

The necessity defense is attractive to reformers who practice civil disobedience because it allows them to deny guilt without renouncing their socially driven acts. It offers a means to discuss political issues in the courtroom, a forum in which reformers can demand equal time and, perhaps, respect. Moreover, its elements allow civil disobedients to describe their political motivations. In proving the imminence of the harm, they can demonstrate the urgency of the social problem. In showing the relative severity of the harms, they can show the seriousness of the social evil they seek to avert. In establishing the lack of reasonable alternatives, they can assault the unresponsiveness of those in power in dealing with the problem and prod them to action. And in presenting evidence of a causal relationship, they can argue the importance of individual action in reforming society. Thus, the elements of the necessity defense provide an excellent structure for publicizing and debating political issues in the judicial forum.⁶⁶

The goal of describing their political motivations to the jury, and implicitly to the media, is subject to numerous hurdles inherent in the necessity defense. In most instances, as we will see, courts will rule as a matter of law that the actors have failed in the offer of proof regarding the elements of the necessity defense so that the jury rarely is given the chance to weigh in on the matter. On the other hand, if the defense is allowed, the jury is called upon to weigh controversial political issues and to function as the "conscience of the community." "Reflected in the jury's decision is a judgment of whether, under all the circumstances of the event and in the light of all known about the defendant, the prohibited act, if committed, deserves condemnation by the law." In cases where judges have been persuaded to allow the necessity defense, juries have, often enough, delivered not guilty verdicts

Definition of Civil Disobedience

John Rawls defines civil disobedience as "a public, nonviolent, conscientious yet political act contrary to law usually done with the aim of bringing about a change in the law or policies of the government."⁶⁷ A more comprehensive definition of civil disobedience is:

Civil disobedience is an act of protest, deliberately unlawful, conscientiously and publicly performed. It may have as its object the laws or policies of some governmental body, or those of some private corporate body whose decisions have serious public consequences; but in either case the disobedient protest is almost invariably nonviolent in character.⁶⁸

Broadly construed, civil disobedience may be directed toward a law or policy of the government, or toward a corporate entity whose policy is the subject of protest. Civil disobedients hope that their conduct makes a dramatic appeal to the conscience of the community, affects public awareness of a particular social issue, and motivates citizens to demand change in certain policies.

Civil disobedience is a singular hallmark of a free country:

We must recognize that civil disobedience in various forms, used without violent acts against others, is engrained in our society and the moral correctness of political protestors' views has on occasion served to change and better our society. Civil disobedience has been prevalent throughout this nation's history extending from the Boston Tea Party and the signing of the Declaration of Independence, to the freeing of the slaves by operation of the Underground Railroad in the mid-1880's....

Civil disobedience differs from other forms of peaceful protest in that there is a technical violation of the law such as trespass, blocking of public access, or disorderly conduct; and the violation is part of the effort to garner public attention to the cause.

⁶⁶ Steven M. Bauer & Peter J. Eckerstrom, *The State Made Me Do It: The Applicability of the Necessity Defense to Civil Disobedience*, 39 STAN. L. REV. 1173, 1176 (1987).

⁶⁷ John Rawls, *A Theory of Justice* 364 (1971)

⁶⁸ Carl Cohen, *Civil Disobedience: Conscience, Tactics, and the Law* 39-40 (1971) (emphasis omitted); see *Blacks Law Dictionary* 223 (5th ed. 1979) (defining civil disobedience as "a form of lawbreaking employed to demonstrate the injustice or unfairness of a particular law and indulged in deliberately to focus attention on the allegedly undesirable law").

Historic Instances of Civil Disobedience

Of course, civil disobedience is something of a democratic tradition. As early as 1635, American colonists were persecuted for direct civil disobedience in refusing to obey certain laws by reason of conscience.⁶⁹.... In 1846, Henry David Thoreau wrote his famous and influential essay, *On the Duty of Civil Disobedience*, in which he gave a cogent argument on the necessity of direct civil disobedience.

D. Judicial Activism: A More Searching Judicial Enquiry⁷⁰: Search for Truth

20. Judicial Activism in Defense of Vulnerable Minorities: In *The Living U.S. Constitution*⁷¹, Padover and Landynski write:

How to reconcile judicial review with majority rule has been a basic issue, at times a critical one, in our polity. In 1938 Justice Stone, in the famous footnote 4 to *U.S. v. Carolene Products*⁷², articulated a justification for judicial activism in the field of individual rights when he suggested that, unlike challenges to “ordinary commercial transactions,” “there may be narrower scopes for operation of the presumption of constitutionality when legislation appears on its face to be within specific prohibition of the Constitution... The same were true with regard to “legislation which restricts [the] political processes” or is directed at “discrete and insular” (i.e. vulnerable) minority groups; these situations might call for a “more searching judicial enquiry.”

In other words, ordinarily the political system is adequate to defend individual liberties. When it is not, the Courts role must be redefined to allow for broader judicial review as a substitute for the political review, which these groups are unable to effectively obtain. In effect the court, should appoint itself as a surrogate legislature, judicially awarding the legislative bargains it believes these groups would themselves have struck were they politically influential.

In such circumstances, judicial activism becomes defensible as a safeguard for democratic principles, for the Court can be seen as aiding democracy rather than blocking it, as giving expression to the political process rather than negating it.

21. In *Judicial Activism in South Africa’s Constitutional Court: Minority Protection or Judicial Illegitimacy?*, Anthony Chima Diala⁷³ writes:

In South Africa, the ANC enjoys an overwhelming political dominance which has practically neutralized significant parliamentary opposition. In the absence of strong opposition, the duty of protecting ‘discrete and insular minorities’⁷⁴ falls on the Constitutional Court. To do otherwise in a country with a remarkable history of injustice might make such minorities not only ‘perpetual losers,’ but also ‘scapegoats in political struggles’.⁷⁵

⁶⁹ William P. Quigley, *The Necessity Defense in Civil Disobedience Cases: Bring in the Jury*, 38 NEW ENG. L. REV. 3, 18 (2003) Quigley, supra note 10, at 21; see, e.g., *Power of the People: Active Nonviolence in the United States* 15 (Robert Cooney & Helen Michalowski eds., 1977). In 1635, the General Court of Massachusetts banished Roger Williams for criticizing the Puritan clergy’s persecution of people of conscience and for insisting that the land still belonged to Native Americans. See id. Anne Hutchinson was banished in 1638 for publicly insisting that conscience was a higher authority than law. See id. At 15-16. The Society of Friends, a pacifist group, was banned from Massachusetts from 1654 to 1661; a law in 1657 imposed a fine of 100 pounds on anyone who brought a Quaker into the territory. See id. In 1658, a Quaker named Richard Keene was fined and beaten for refusing to be trained as a soldier. See id. at 18.

⁷⁰ Ubuntu Amicus (“UA”) : Ubuntu Brief of Amicus Curiae Lara Johnstone, Bushido Dischordian Futilitarian In Support Of: Radical Honesty Common Sense Population Policy Social Contract Interpretations of Promotion of National Unity & Reconciliation Act, 34 of 1995: [A.12] Judicial Enquiry: Simple Justice Tribal Consciousness [PDF: www.scribd.com/doc/32739370]

⁷¹ *The Living U.S. Constitution*, by Saul K. Padover; Revised by Jacob W. Landynski; Third Revised Edition (Pg 64)

⁷² *United States v. Carolene Products Co.*, 304 U.S. 144 (1938)

⁷³ Submitted in partial fulfilment of requirements for an LL.M. (Human Rights and Democratisation in Africa) degree of the Centre for Human rights, University of Pretoria, 29 October 2007

⁷⁴ *United States v. Carolene Products Co.* 304 U.S. 144, 152-53 (1938), FN 4 para 4

⁷⁵ R.M. Cover, *The Origins of Judicial Activism in the Protection of Minorities*, (1982), Yale Law School, vol 91, No 7, p 1287. It has been noted that: ‘(w)ith little meaningful institutional separation of powers between the executive and legislative branches, South Africa’s judiciary is central to prospects for accountable government.’ See R. Alence, ‘South Africa after Apartheid: The First Decade’ (2004), *Journal for Democracy*, vol 15, No 3, p 87-89.

22. A National Debate for 'Kill the Boer'; but Censorship of 'Kaffir': In the context of a religious⁷⁶ enquiry (search for truth) of the relationship between: (i) freedom of speech, (ii) Habeus Mentem results of sincere forgiveness, (iii) Stanley Milgrams studies on obedience, and (iv) the common law reasonableness test; First Amicus reiterates:

"...freedom of expression is an essential process for advancing knowledge and discovering truth. An individual who seeks knowledge and truth must hear all sides of the question, consider all alternatives, test his judgment by exposing it to opposition, and make full use of different minds. Discussion must be kept open no matter how certainly true an accepted opinion may seem to be; many of the most widely acknowledged truths have turned out to be erroneous. Conversely, the same principles applies no matter how false or pernicious the new opinion appears to be; for the unaccepted opinion may be true or partially true and, even if wholly false, its presentation and open discussion compel a re-thinking and re-testing of the accepted opinion. The reasons which make open discussion essential for an intelligent individual judgment likewise make it imperative for rational social judgment."

T Emerson, *The System of Freedom of Expression* at 6-7 (1970)

'If you have no doubt of your premises or your power and want a certain result with all your heart, you naturally express your wishes in law and sweep away all opposition. But when men have realised that time has upset many fighting faiths, they may come to believe even more than they believe the very foundations of their own conduct that the ultimate good desired is better reached by free trade in ideas - that the best test of truth is the power of the thought to get itself accepted in the competition of the market; and that truth is the only ground upon which their wishes safely can be carried out.'

Abrams v United States 250 US 616 (1919) at 630

E. EcoLaw 101: Laws of Sustainability: Ecological Social Contract

23. Sustainability, i.e. environmental or ecological rights and responsibilities are the sine qua non⁷⁷ foundation for all other rights⁷⁸. However adding "sustainable" to our legal vocabulary, is not sufficient to ensure that our society becomes sustainable, unless the definition of sustainable is sufficiently precise⁷⁹ to enable sustainable living.
24. In *Socio-Economic Rights in South Africa: International and Constitutional Law*⁸⁰: Environmental Rights, Feris and Tladi, detail three main approaches to the environment. The first, as a right in of itself as represented in the Proposed Legal Principles for Environment Protection and Sustainable Development, adopted by the World Commission on Environment and Development (WCED) Experts Group on Environmental Law⁸¹. The second, under existing recognized rights, as a violation of

⁷⁶ Fromm, Erich, *To Have or To Be* (Continuum 2000: p135-136) [See: Radical Honesty: Religion & Culture; or Refugee Status?]

⁷⁷ *Opinion of Weeramantry J in the Case Concerning the Gabcikovo-Nagymaros Project* (Hungary v Slovakia) (1998) 37 *International Legal Materials* 162 206.

⁷⁸ *Democracy Cannot Survive Overpopulation*, Al Bartlett, Ph.D., *Population & Environment*, Vol. 22, No. 1, Sep 2000, pgs. 63-71

⁷⁹ *Lithgow & others v. United Kingdom* (1986) * EHR 329 § 110

⁸⁰ *Socio-Economic Rights in South Africa: International and Constitutional Law*, by Danie Brand & Christof Heyns (eds), CHR

⁸¹ Principle 1: 'All human beings have the fundamental right to an environment adequate for their health and well-being.; Principle 2 (adopted by the UN Commission on Human Rights), provides that all persons 'have the right to a secure, healthy and ecologically sound environment.' See Proposed Legal Principles for Environmental Protection and Sustainable Development, adopted by the WCED Experts Group on Environmental Law, reproduced in *WCED Our Common Future* (1987) 348. See also Principle 1, *Draft Principles on Human Rights and the Environment* in UN Sub-Commission on

life, health and dignity. An example is found in Principle 1 of the Declaration of the United Nations Conference on Human Environment (Stockholm Declaration), which provides that humans have ‘the fundamental right to freedom... in an environment of a quality that permits a life of dignity’. This approach is supported by the European Court of Human Rights⁸² and the opinion of Weeramantry J in Case Concerning the Gabcikovo-Nagymaros Project (Hungary v Slovakia), where the Judge ruled that the protection of the environment is a ‘sine qua non for numerous human rights’⁸³:

Environmental Protection as a Principle of International Law

The protection of the environment is likewise a vital part of contemporary human rights doctrine, for it is a sine qua non for numerous human rights such as the right to health and the right to life itself. It is scarcely necessary to elaborate on this, as damage to the environment can impair and undermine all the human rights spoken of in the Universal Declaration and other human rights instruments. ... [...]

Thus Arthur C. Clarke, the noted futurist, with that vision which has enabled him to bring high science to the service of humanity, put his finger on the precise legal problem we are considering when he observed: “the small Indian ocean island.. provides textbook examples of many modern dilemmas: development versus environment⁸⁴, and proceeds immediately to recapitulate the famous sermon... relating to the trusteeship of the land, observing, “For as King Devanampiya Tissa was told three centuries before the birth of Christ, we are its guardians - not its owners.”

The task of the law is to convert such wisdom into practical terms - and the law has often lagged behind other disciplines in so doing.

25. The third approach involves the use of procedural rights, such as access to information, as ruled in *Van Huyssteen NO v Minister of Environmental Affairs and Tourism*⁸⁵ where the court held that opponents to a proposed development had both locus standi and the right to access to information. This approach is ‘said to be the key to environmental rights’, since the “idea is that if principles of democratic governance such as openness, accountability and civic participation are adhered to, then environmental standards will be maintained, or at least improved.”
26. Additional international instruments on sustainability include the principles of intergenerational equity and integration, as made famous by Edith Brown Weiss. It imposes an obligation to conserve natural and cultural resource base for future generations⁸⁶, in binding⁸⁷ and nonbinding modern international instruments.

Prevention of Discrimination and Protection of Minorities Human Rights and the Environment, Final Report of the Special Rapporteur, UN Doc E/CN.4.Sub2/1994 19

⁸² See eg *Lopez Ostra v Spain* (1995) ECHR Ser A 303-C.

⁸³ Opinion of Weeramantry J in the Case Concerning the Gabcikovo-Nagymaros Project (Hungary v Slovakia) (1998) 37 International Legal Materials 162 206.

⁸⁴ Arthur C. Clarke, Sri Lankas Wildlife Heritage, National Geographic, August 1983, No. 2, p 254; emphasis added

⁸⁵ *Van Huyssteen NNO v Minister of Environmental Affairs and Tourism* 1995 9 BCLR 1191 (C). For a discussion, see A. Eide et al (eds) Economic, social and cultural rights: A textbook (1995) 261 et seq. The authors discuss Communication 429/1990, *EW & Others v The Netherlands* as an example of how this is achieved.

⁸⁶ (i) EB Weiss In fairness to future generations: International law, common patrimony and intergenerational equity, in P Hayden (ed) The Philosophy of human rights (2001) 618; (ii) EB Weiss The planetary trust: Conservation and intergenerational equity (1984) Ecology Law Quarterly 495; (iii) EB Weiss Our rights and obligations to future generations for the environment (1990) 84 American Journal of International Law 198; (iv) L Gundling, Our responsibility to future generations (1990) 84 American Journal of International Law 207; (v) Judgement of Davide J in *Minors Oposa v Secretary*

27. SA's environmental rights are guaranteed in Section 24 of the Constitution, leaving no question whatsoever as to the existence of this distinct environmental right.

28. In Constitutional Law of SA: Environmental Law and Rights⁸⁸, Gutto, writes:

In three main cases dealing directly with environmental law in light of the interim Constitution civil cases have been successful against 'environmentally harmful activities' of private persons and corporations.⁸⁹ 'Environment rights' are also not new; the Environment Conservation Act, 73 of 1989, was considered by the Department and Ministry of Environmental Affairs⁹⁰ as 'the most important environmental statute in SA'⁹¹ Many acts preceded it⁹², as identified by the Department of Environmental Affairs, as forming part of the major legislation on the environment⁹³.

The common-law source of environmental rights is well established in several branches of delict... The development of environmental norms and principles through the tort/delict of nuisance is a general feature of common-law legal systems and is not unique to South Africa The origin of the constitutional provision in environmental rights is partly rooted in these 'sources' and not in some abstract notions of rights without history or relevance to reality of life in society.' [Finally the] right or freedom to engage in economic activities (s 26) is limited, to ensure that such ensure conformity to environmental rights requirements.

29. The 18 Laws of Sustainability were authored by Dr. Albert Bartlett⁹⁴, in Reflections on Sustainability, Population Growth and the Environment⁹⁵, republished in The Essential Exponential! For the Future of our Planet⁹⁶, which documents his assertion that, "[T]he greatest shortcoming of the human race is our inability to understand the exponential function." The laws detailed descriptions, and the Hypothesis, Observations and Predictions to define the term 'sustainability'. The 18 laws are believed to hold rigorously, with few exceptions:

of Department of Environment and Natural Resources Supreme Court of Philippines (reproduced in (1994) 83 International Legal Materials 173) in which the Court granted the petitioners claim to a right to a balanced ecology, for themselves, and also for future Filipino's.

⁸⁷ (i) Art 3(1) of the 1992 United Nations Framework Convention on Climate Change, reprinted in (1992) 31 International Legal Materials 851, which provides that 'parties should protect the climate system for the benefit of the present and future generations of humankind'. (ii) Preamble of the 1992 Biodiversity Convention, reprinted in (1992) 31 International Legal Materials 822, makes use of intergenerational equity. For earlier instruments see the Preambles of the 1968 Convention on African Nature Conservation, and the 1972 World Heritage Convention.

⁸⁸ SBO Gutto 'Environmental law and Rights' in M Chaskalson et al (eds) Constitutional Law of South Africa (1998)

⁸⁹ Van Huyssteen & others NNO v Minister of Environmental Affairs and Tourism and others 1996 (1) SA 283 (C); Wildlife Society of Southern Africa & others v. Minister of Environmental Affairs and Tourism of the Republic of South Africa & others 1996 (3) SA 1096 (Tk); Minister of Health and Wealth v. Woodcarb (Pty) & another 1996 (3) SA 155 (N).

⁹⁰ Dept. of Environmental Affairs General Environment Policy (Jan 1994); 'Mission Statement 1992' in (Mar/Apr 1992) SA Panorama 4.

⁹¹ Andre Rabie 'The Environment Conservation Act and its Implementation (Jan 1994) 1 SA Journal of Environmental Law and Policy 113

⁹² The Atmospheric Pollution Prevention Act 45 of 1965, the Water Act 54 of 1956, the Minerals Act 50 of 1991, the Conservation of Agricultural Resources Act 43 of 1983, and the Health Act 63 of 1977.

⁹³ Department of Environmental Affairs Statutory Obligations and Responsibilities (January 1994) 16-17. Other statutes identified as major environmental legislation by the Department include the Agricultural Pests Act 36 of 1983, the Animal Diseases Act 35 of 1984, the Animal Protection Act 71 of 1962 (now repealed by act 139 of 1992), the Common Pasture Management Act 82 of 1977, the Forest Act 122 of 1984, the Medicines and Related Substances Control Act 101 of 1965, the Mountain Catchments Areas Act 63 of 1970, the National Parks Act 57 of 1976, the Sea Fishery Act 12 of 1998, the Physical Planning Act 125 of 1991, the Sea-Shore Act 21 of 1935, the Territorial Waters Act 87 of 1963, the Housing Act of 1966, the Dumping at Sea Control Act 73 of 1980, the Hazardous Substances Act 52 of 1951, the Slums Act 76 of 1979, the Less Formal Township Establishment Act 113 of 1991, and the State Land Disposal Act 48 of 1961. See also Department of Environmental Affairs (Teuring's (ed) Guide to Legislation Concerning: (1) Natural Environment; (2) Pollution; (3) Built Environment; (4) Cultural Environment (February 1993).

⁹⁴ 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 Associations 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.

⁹⁵ 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)

⁹⁶ 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.

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.
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.

F. Law of Ecological Stability: State of System at Time the Act is Performed

30. In Cybernetics of Competition⁹⁷, Garrett Harden writes:

How are we to keep a social system on its homeostatic plateau? By laws? Not in any simple way, for the effect of an action depends on the state of the system at the time it is applied -- a fact which is, I believe, not systematically recognized in the theory of law. An act which is harmless when a system is well within its homeostatic boundaries may be quite destructive when the system is already stressed near one of its limits. To promote the

⁹⁷ Stalking the Wild Taboo, by Garrett Hardin: Part 4: The Cybernetics of Competition: pg 203

goal of stability, a law must take cognisance not only of the act but also of the state of the system at the time the act was performed. In his effort to obtain the maximum individual freedom, it is to be expected, of course, that “economic man” will try to defend his actions in terms of some tradition-hallowed “absolute” principles that take no cognisance of the state of the system. Absolutists of all sorts may, in fact, be defined as men who reject systematic thinking.

Indeed the recognition of the relevance of the whole system in judging the desirability of an individual act can be traced back to antiquity. One of the greatest technical social inventions of ancient Athens was that of ostracism, which was invented by Cleisthenes. We are told:

“Once a year the popular Assembly deliberated on whether any citizen should be required to go into exile for ten years on the grounds that his presence in Athens was a threat to the Constitution. If the Assembly voted to hold an ostracism, a second vote was taken. Then, if six thousand citizens wrote the same name on an ostrakon, or potsherd, the man named must leave Athens for ten years. But he did not lose his citizenship, his goods were not confiscated, he did not even suffer disgrace.. yet the possibility of ostracism was a constant deterrent to overweening political ambition.”

In other words, ostracism was a device aimed at stopping the positive feedback of power, a tool designed to maintain the political system on homeostatic plateau.

II. RADICAL HONESTY TRUTH & FORGIVENESS SOCIAL CONTRACT PRINCIPLES

“The struggle to establish a human rights culture in Africa cannot be won unless Africans address the causes of massive human rights violations⁹⁸ ... Africa must re-examine its priorities if it has to come out of the culture of conflict and poverty.⁹⁹”

‘No real thinking or problem solving happens amongst great pretenders including during Ecological Overshoot Denial: There is no possibility for a real resolution of resource war conflicts between the “clique of the ignorant” ‘right wing’ versus the “clique of cowardice” ‘left wing’; while ignoring the masculine insecurity demographic slave and cannon fodder breeding-war root causes of these Poverty Pimping ecological conflicts: Real Conflict Resolution is Hard Enough: Taboos Against Self-Expression and Root Cause Problem Solving Make It Damned Near Impossible’ - Brad Blanton, Ph.D.; Founder Radical Honesty culture

A. Radical Honesty Overview: Being Specific About Anger and Forgiveness

31. In Practicing Radical Honesty¹⁰⁰, Dr. Blanton qualifies the conflict between intellectual fairness and sensate forgiveness:

Many of us are concerned about fairness and use the principle of fairness as our primary rationalization for withholding anger. Advanced instruction in this principle creates lawyers who are miserable people. Divorces handled by lawyers often result in children shot back and forth like missiles between hostile camps. If you force yourself to be fair while still angry, you are a fool, and any agreements you make in such a state won't work for you. Judges and lawyers ignore this fact. Judges and lawyers exist for people who can't handle their anger. A judge tells you what to do, based on what he or she thinks is fair, whether you like it or not, because you haven't been able to work things out on your own.

⁹⁸ Nelson Mandela Foundation, SAHRC and Office of the High Comm. for Human Rights, Dignity and Justice for All of Us, Reflecting on Human Rights in Africa Today, Human Rights Lecture and Roundtable Discussion, 10 Dec 2007 (p.12)

⁹⁹ N. Mandela Foundation, SAHRC & UNHCHR, Ibid (p.13)

¹⁰⁰ Practicing Radical Honesty, by Brad Blanton

32. The Radical Honesty Methodology or Process/definition of Sincere Sensate Forgiveness is explained in depth in Practicing Radical Honesty¹⁰¹, also referred to as the Truth and Forgiveness Social Contract¹⁰², with the six minimal requirements, none of which may be skipped, being:
1. You have to tell the truth about the specific behavior you resent, to the person, face-to-face;
 2. You have to be verbally and vocally unrestrained with regard to volume and propriety;
 3. You have to pay attention to the feelings and sensations in your body and to the other person as you speak;
 4. You have to express any appreciations for the person that come up in the process, with the same attention to your feelings and to the other person as when you are expressing resentments;
 5. You have to stay with any feelings that emerge in the process, like tears or laughter, regardless of any evaluations you may have about how it makes you look; and let the tears or laughter or pain or anger not be interrupted by your mind until they go naturally to completion;
 6. You have to stay with the discussion until you no longer feel resentful of the other person.
33. Dr. Blanton -- the worlds expert on sincere sensate forgiveness -- concludes, with great emphasis, that is not to be contradicted by any lawyer, priest, psychotherapist, diplomat, bureaucrat, democrat, labour leader, company executive, head of government or any other patrolman, that: “Then, and only then, are you ready to talk about the future, make arrangements for the future, or make any agreements.”

B. Stanley Milgram Studies on Obedience: Legal, Socio-Political Implications

34. In Affidavit of Brad Blanton, Ph.D, evidencing the legal, psychological, and socio-political ‘citizens privilege’, Nuremberg Principles skills and competencies of Individual Responsibility, required for acts of civil disobedience to perceived illegitimate authority; and their application to the common law ‘reasonableness test’¹⁰³ filed as Expert Witness Affidavit in High Court, W.C. # 19963-09; Dr. Blanton explains what happens in cultures of obedience; how and why studies show that 92% of citizens lack the psychological and emotional skills for non-violent disobedience.

Brief Description of the Milgram Experiment:

[19.] The Milgram experiment was a series of social psychology experiments conducted by Yale University psychologist Stanley Milgram, which measured the willingness of study participants to obey an authority figure who instructed them to perform acts that conflicted with their personal conscience.

¹⁰¹ Practicing Radical Honesty: Chapter 9: Radical Honesty About Anger

¹⁰² Being Specific About Anger and Methodology of Forgiveness ; Excerpt: Practicing Radical Honesty

¹⁰³ Blanton, Brad Ph.D: Reasonableness Test Radical Honesty Skills & Competencies Affidavit

[20.] Milgram devised the experiments in response to the question raised by Hannah Arendt, in her coverage of the war crimes trial of Adolf Eichmann. Eichmann's defence was that he should not be held personally responsible for a crime against mankind because he was doing his duty in the social system of which he was a part. His lawyers said a court might judge the social system as criminal, but not the person doing their duty within that social system. This argument was rejected. Eichmann's adjudicators concluded that he was individually responsible for the crimes he committed, regardless of the social system of which he was a part, and he was executed.

[21.] Arendt then raised the question which fascinated Milgram: Was Adolf Eichmann some unusual deviant, some sadistic exception to common humanity, or was he just a bureaucrat? What he actually did was shuffle papers in an office and make phone calls and give orders. Was he normal?

[22.] The Milgram experiment was designed to simulate the conditions in which Eichmann operated, and to determine how many individuals would - like Eichmann - follow orders and be obedient to the system in which they operated; and how many would practice civil disobedience and refuse to be obedient to perceived illegal authority. Milgram's experiment revealed that a significant majority of the population - 65%, like Eichmann's millions of accomplices - merely follow orders, irrespective whether the orders violate their deepest moral beliefs; only 35 % possessed the skills and competencies for civil disobedience.

[23.] Furthermore, when individuals could share the responsibility or blame, with just one other person, 92% of individuals would, like Eichmann, cooperate with authority; and refrain from civil disobedience; and only 8% possessed the skills and competencies for civil disobedience.

[25.] The relevant questions then become, what are the resources: the emotional, psychological, and socio-political skills and competencies, that:

- A. the 37% possess, when individually confronting perceived illegal authority; and
- B. the 8% possess, refusing the given opportunity, from an ideological or social peer, to share the blame, with them; and individually confront perceived illegal authority.

[27] The results of the Stanley Milgram Tests on Obedience (which have since been replicated by other social-scientists with the same results) clearly show that acts of civil disobedience are acts that the man on the Clapham omnibus are emotionally, psychologically and socio-politically incapable of. Put differently they are acts that require the use of special emotional, psychological and socio-political skills and competencies.

[28] To apply the man on the Clapham omnibus reasonableness test, to someone consciously and deliberately committing an act of civil disobedience to perceived illegal authority; would be the same as applying the man on the Clapham omnibus reasonableness test, to determine whether a heart surgeon's decisions and actions made during open-heart surgery, were negligent or unreasonable; or asking a clown, whether an astronaut's decisions during lift-off, were 'reasonable' or not.

[29] Consequently, the reasonableness test that should be applied to cases of civil disobedience, are not those of the man on the Clapham omnibus; because he does not have these special skills and competencies. The reasonableness test that should be applied, is the standard of the ordinary skilled person, exercising and professing to have that special skill.

C. Common Law Reasonableness Test: Skills and Competencies

35. Radical Honesty Expert: 'Kaffir' Reasonable Affidavit: In Dr. Blanton's Radical Honesty skills and capabilities forgiveness expert witness affidavit¹⁰⁴ he confirms that "[Johnstone] is being ridiculously prosecuted, and her defence is justified and accurate

¹⁰⁴ Blanton, Brad Ph.D: Reasonableness Test Radical Honesty Skills & Competencies Affidavit

and her opinion that there is a significant difference between posed forgiveness and real forgiveness is entirely accurate and, so far, almost always avoided by politicians.”

[D] There is a difference between posed, fake intellectual forgiveness, and sincere, sensate being forgiveness:

Forgiveness occurs through telling the truth and then staying there to experience the sensations in the body and the emotional response of the person speaking the truth. Staying present to the experience requires a broadening of attention, a widening of focus from the narrower focus on right and wrong, admitting lies, admitting crimes, reporting what really happened in the past. The shift from primary attention to the intellectual domain of judging right and wrong, to giving primary attention to the bodily experience that comes with telling the truth, is so that the person can feel their way through, rather than think their way around, the experience triggered by the report about the past.

Forgiveness is required for reconciliation. And the process of reconciliation is forgiveness squared. Because, as the one who initiates telling the truth, whether it is confessing what you have done or reporting on what others have done, you have to stay present to the persons who responds to your words, and to your feeling response and verbal response to them, and they must do the same in response to you...and this must go on for however long it takes for all the parties to be moved in their emotions, in their bodies and at the level of sensations experienced in the body, so that the sensations can increase, persist for a while, decrease, and then recede and go away. It is this bodily sensation of a change of heart that is the criterion for forgiveness that creates the possibility of reconciliation. If this process goes on honestly and is supported by those who give the invitation to reconciliation, sometimes former enemies become allies and friends out of mutual respect for each other's willingness to go through the process of telling the truth and experiencing and sharing their honest heartfelt, bodyfelt response. Sometimes, many times, the truth never gets told.

Sometimes, many times, even if the truth is told, reconciliation does not occur. Sometimes truth and reconciliation happens. When it does, new people make a new beginning.”

D. Rule of Law and Forgiveness: Individuality, Independence, Integrity

36. In *Practicing Radical Honesty*, Dr. Blanton describes the importance of sincere forgiveness to changing the statistics of the Stanley Milgram studies of Obedience, which proved that 92% of humans from all cultures, races, and religions are as culturally, racially, ideologically or religiously obedient, and unquestioning to their beliefs as Adolf Eichmann was to Nazism:

The key to individuality, integrity, and individual freedom has something to do with forgiveness, which involves getting over anger. That is done in the public domain, in community, and it is the pathway to freedom for individuals and the key to free societies. It is the way the statistics from Stanley Milgram's experiments get changed. Learning forgiveness, as an individual skill, by practice in getting over anger in the context of a community of friends, is an absolutely necessary prerequisite to creating a world that works for everyone. To be an individual who operates independently of authority and according to compassion, you need to learn the fundamental skills of getting mad and getting over it. Once you gain experience of getting mad and sincere forgiveness, you learn skills of noticing. You learn to notice even your mind. You notice that ‘I think, therefore I am’ is erroneous; and you begin to know “I am, therefore I think”. You notice yourself thinking. Your thoughts are just thoughts, not ‘me’. You become a being with a mind (I am, therefore I think) rather than a mind with a being (I think, therefore I am) as your culture has taught you all your life.

37. In *Obedience to Authority*, Stanley Milgram describes the perils of blind obedience to authority, as described in *An Essay on Proudly South African Hypocrisy*¹⁰⁵:

Nothing unites a community or builds national-unity easier than a common enemy, where the 'unity' is often of superiority. Usually systematic intense devaluation of the enemy prior to action against him provides a measure of psychological justification for his brutal treatment. Once having acted against the enemy, these individuals often find it necessary to view the enemy as an unworthy individual, whose punishment was made inevitable by his own deficiencies of intellect and character.

Building national unity by drawing people together in a common unified posture of anger and indignation (at the 'criminal' enemy), is the use of political policy to redefine the meaning of the situation. Control the manner in which a man -- in South Africa, America or wherever -- interprets his world, and you go a long way toward controlling his behaviour, because there is a propensity for people to accept definitions and interpretations of action, situations and behaviour provided to them by individuals whom they consider to be legitimate authority. That is why governments invest heavily in ideological propaganda, which constitutes the official manner of interpreting events.

Additionally every situation also possesses a kind of ideology, which is called the "definition of the situation," and which is the interpretation of the meaning of the particular social occasion. It provides the perspective through which the elements of a situation gain coherence and clarity. An act viewed in one perspective may seem heinous; the same action viewed in another perspective seems fully warranted.

When people accept definitions of action provided by legitimate authority, although the individual performs the action, he allows authority to define its meaning. It is this ideological abrogation to the authority that constitutes the principal cognitive basis of obedience. If, after all, the world, event, job, or the particular situation is as the authority defines and describes it, a certain set of actions follows logically. Because the individual conforms and without critical analysis accepts the authority's definition of the situation, obedient action follows willingly, often enthusiastically.

38. In *Perils of Obedience*, Dr. Stanley Milgram summarised 'Eichmann' Obedience as:

The legal and philosophic aspects of obedience are of enormous importance, but they say very little about how most people behave in concrete situations. I set up a simple experiment at Yale University to test how much pain an ordinary citizen would inflict on another person simply because he was ordered to by an experimental scientist. Stark authority was pitted against the subjects [participants] strongest moral imperatives against hurting others, and, with the subjects [participants] ears ringing with the screams of the victims, authority won more often than not. The extreme willingness of adults to go to almost any lengths on the command of an authority constitutes the chief finding of the study and the fact most urgently demanding explanation. Ordinary people, simply doing their jobs, and without any particular hostility on their part, can become agents in a terrible destructive process. Moreover, even when the destructive effects of their work become patently clear and they are asked to carry out actions incompatible with fundamental standards of morality, relatively few people have the resources needed to resist authority.

III. POPULATION POLICY COMMON SENSE PRINCIPLES

“Unfolding today among humankind is the most colossal self-inflicted tragedy in the history of the world. During the course of human history, there have been two fundamental shocks to humanity’s prevailing worldview. The first occurred when

¹⁰⁵ 04-06-11: Proudly SA Parasite Hypocrisy: Fraudulent Rehabilitation Boomerang

Pythagoras discovered that the earth is not flat; the second occurred when Copernicus discovered that the earth is not the center of the universe.

The third and potentially fatal fundamental shock to humanity's worldview is about to occur. We will soon discover that we can no longer provide continuously improving material living standards for ever-increasing numbers of our ever-expanding global human population. The earth no longer contains "enough" nonrenewable natural resources.

"Scarcity" is a comprehensive, multidisciplinary assessment of the realities, choices, and likely outcomes associated with ever-increasing nonrenewable natural resource scarcity.

"Scarcity" is also the story of a species, *Homo sapiens*, whose superior intellect should have caused it to eschew natural resource utilization behavior through which lower order species often experience population "irruptions" followed by "die-offs". No such luck..." -- Chris Clugston, *Scarcity: Humanity's Last Chapter*

A. French Riddle of the Lily Pond: State of the Eco-Cultural System:

39. As detailed in *Is Humanity Suicidal?*¹⁰⁶ By Edward O. Wilson, in *New York Times Magazine*, on May 30 1993, "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 descendant's doubles. The pond completely fills with lily pads in 30 days. When is the pond exactly half full? Answer: on the 29th day."
40. In *Revisiting The Limits to Growth: Could The Club of Rome Have Been Correct, After All?*¹⁰⁷, by Matthew R. Simmons: "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

¹⁰⁶ <http://www.cosmosmagazine.com/features/print/1298/is-humanity-suicidal?page=0%2C2>

¹⁰⁷ <http://www.energybulletin.net/node/1512>

agree that waiting until the proverbial 29th day is a classic and unrepentable blunder of the first order.”

41. World Population Balance: Understanding Exponential Growth¹⁰⁸: “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 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.” It asks the questions: “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?”
42. Ecological Overshoot and the Importance of Waking Up to the Reality of Understanding Exponential Growth are dealt with in detail in Dr. Al Bartlett’s¹⁰⁹ celebrated one-hour Lecture: Arithmetic, Population and Energy: Sustainability 101¹¹⁰ and Dr. Chris Martinson’s Crash Course¹¹¹: Chapter 3 focuses on Exponential Growth¹¹².
43. What shall be the Consequences of Refusing to Confront and Plan for Mitigating Ecological Overshoot?: Anarchy and Resource Wars: Military Predictors: According to Major Ralph Peters, The Culture of Future Conflict, US Army War College, Parameters, Winter 1995-96, pp. 18-27.

“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. [..] Gross overpopulation will destroy fragile possibilities for progress in much of the non-Western world, and much of this problem is the West’s fault. Our well intentioned introduction of relatively crude concepts of sanitation and disease control, combined with our determination to respond generously to local famines, has allowed populations to explode. [..] Basic resources will prove inadequate for populations exploding beyond natural limits, and we may

¹⁰⁸ <http://www.worldpopulationbalance.org/exponential-growth-tutorial/bacteria-exponential-growth.html>

¹⁰⁹ http://www.albartlett.org/presentations/arithmetric_population_energy.html

¹¹⁰ <http://www.youtube.com/watch?v=9znsuCphHUU>

¹¹¹ <http://www.chrismartenson.com/crashcourse> or <http://www.youtube.com/watch?v=XnXZzx9pAmQ>

¹¹² <http://www.chrismartenson.com/crashcourse/chapter-3-exponential-growth> and <http://www.youtube.com/watch?v=W2rTQpdyCFQ>

discover truths about ourselves that we do not wish to know. In the end, the greatest challenge may be to our moral order.”

B. Thou Shalt Not Transgress Carrying Capacity Prophets:

“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, 2006¹¹³

44. One of the most commonly used words in the Bible, Tsedeq¹¹⁴ -- 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.

45. In the *The Ostrich Factor: Our Population Myopia*¹¹⁵, Garrett Hardin writes that Tertullian, a Father of the Christian church shocked many traditionalists over the centuries, by asking why 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....

46. 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 King¹¹⁶, 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*¹¹⁷, they argue the relationship between ‘Thou shalt not steal’ to ‘Thou shalt not breed’¹¹⁸.

47. 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:

¹¹³ 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

¹¹⁴ *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.”

¹¹⁵ Hardin, Garrett: *The Ostrich Factor: Our Population Myopia*

¹¹⁶ “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

¹¹⁷ *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

¹¹⁸ *Thou Shalt Not Breed: Anglicans*, by Josh Gordon, *The Age*, Australia, May 9, 2010

“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.”¹¹⁹

48. 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 Scientists¹²⁰; 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.

C. Eco-Numeracy: Exponential Functions and Carrying Capacity

49. In various Arithmetic of Growth and Living within Limits articles¹²¹ 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.
50. 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 developmental resources on increasing food production to ensure survival for a larger population, rather than on improving living conditions for smaller total numbers.¹²²

¹¹⁹ 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

¹²⁰ 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.

¹²¹ * Arithmetic of Growth: Methods of Calculation I, by 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

¹²² National Security Council, NSSM 200: Implications of Worldwide Population Growth for U.S. Security and Overseas Interests, Washington, DC December 10, 1974

51. In *Ethical Implications of Carrying Capacity*¹²³, 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*¹²⁴, 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).
52. Carrying Capacity is an absolute necessity for honest bottom line of ecological accounting.¹²⁵ 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 breed¹²⁶.

D. Tragedy of the Commons: Limited World, Limited Rights

53. In *Tragedy of the Commons*¹²⁷ Garrett Hardin refers to a Limited World, Limited Rights¹²⁸ 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

¹²³ *Ethical Implications of Carrying Capacity*, by Garrett Hardin, 1977

¹²⁴ *From Shortage to Longage: Forty Years in the Population Vineyards*, by Garrett Hardin, *Population and Environment*, Vol. 12, No. 3. Spring 1991

¹²⁵ *Perpetual Growth: The Next Dragon Facing Biology Teachers*, by Garrett Hardin, *National Association of Biology Teachers Address* on 10 November, 1990

¹²⁶ *From Shortage to Longage: Forty Years in the Population Vineyards*, by Garrett Hardin, *Population and Environment*, Vol. 12, No. 3. Spring 1991 [

¹²⁷ *Tragedy of the Commons*, by Garret Hardin, *Science*, 1968

¹²⁸ *Limited World, Limited Rights*, by Garrett Hardin, 17 May/June 1980

refers to Lifeboat Ethics¹²⁹ as another metaphor for the application of the logic of the commons.¹³⁰ 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.”¹³¹

E. Overpopulation: Resources Scarcity and Resource War Violence:

54. In *Environmental Change and Violent Conflict*¹³² 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...”

55. Other studies on Overpopulation, Resource Scarcity and Violence include:

1. *The Demography of Armed Conflict*, edited by CSCW researcher Henrik Urdal
2. *The Devil in the Demographics: The Effect of Youth Bulges on Domestic Armed Conflict, 1950-2000*; Urdal, Henrik, 2004
3. *Population Dynamics and Local Conflict: A Cross National Study of Population and War*, by Nazli Choucri, Massachusetts Institute of Technology¹³³
4. *Population and Conflict: New Dimensions of Population Dynamics*, by Nazli Choucri, United Nations Fund for Population Activities¹³⁴
5. *The Security Demographic - Population and Civil Conflict After the Cold War*, by Cincotta, Engelman and Anastasion, Population Action International, 2003

F. Demographics and Violence: Youth Bulges

56. Numerous reports provide details how population age structures have significant impacts on a countries stability, governance, economic development and social well-

¹²⁹ Lifeboat Ethics: the Case Against Helping the Poor, by Garrett Hardin

¹³⁰ Carrying Capacity: As an Ethical Concept, by Garrett Hardin

¹³¹ Ethical Implications of Carrying Capacity, by Garrett Hardin, 1977

¹³² *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*

¹³³ Choucri, Nazli: *Population Dynamics and Local Conflict*

¹³⁴ Choucri, Nazli: *Population and Conflict: New Dimensions of Population Dynamics*

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 World¹³⁵, by Population Action International
2. YouthQuake: Population, fertility and environment in the 21st Century¹³⁶, by Optimum Population Trust

G. Population Pressures, Resource Wars, Terrorism and National Security

57. The Kissinger Report, also known as National Security Study Memorandum 200: Implications for Worldwide Population Growth for U.S. Security and Overseas Interests¹³⁷, commissioned by President Nixon, and undertaken by the National Security Council, the CIA, the Defense, Agriculture and State Departments, and the Agency for International Development. It was authorized into law by President Gerald Ford, in NSC, National Security Decision Memorandum 314¹³⁸ 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].¹³⁹

...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].

¹³⁵ 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

¹³⁶ YouthQuake: Population, fertility and environment in the 21st Century, by John Guillebaud, Optimum Population Trust, 2007

¹³⁷ National Security Study Memorandum 200: Implications for Worldwide Population Growth for U.S. Security and Overseas Interests, and Pres. Nixon's Cover Letter

¹³⁸ National Security Council, National Security Decision Memorandum 314, Washington, DC, November 26, 1975. 4 pp. [Ch. 4: The Life and Death of NSSM 200, by S. Mumford]

¹³⁹ National Security Study Memorandum 200: World Population Growth and U.S. Security, by SD. Mumford; The Social Contract, Winter 1992 - 93

58. Other executive actions by President Nixon included Public Law 91-213: An Act to establish a Commission on Population Growth and the American Future¹⁴⁰; 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 Future¹⁴¹; 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 Policy¹⁴², 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 Action¹⁴³ adopted at the UN World Population Conference at Bucharest in Aug, 1974.
59. The Public Report of the Vice Presidents Task Force on Combatting Terrorism¹⁴⁴ 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.
60. According to the Central Intelligence Agency and Pentagon Officials in Nightline, 2000 documentary¹⁴⁵ with Ted Koppel; politicians refusal to confront reality, and the lack of political will, to act on exponential population growth colliding with declining resources, are the root causes of current resource wars over oil; which shall soon be manifested as resource wars over water, soil, arable land, etc.

H. How and Why Journalists Avoid the Population - Environment Connection

61. In How and Why Journalists Avoid the Population-Environment Connection¹⁴⁶ 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

¹⁴⁰ Act to Establish a Commission on Population Growth and American Future

¹⁴¹ US Rockefeller Report: The Report Of The Commission On Population Growth

¹⁴² 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

¹⁴³ World Population Plan of Action was adopted at the UN World Population Conference at Bucharest in August, 1974; Appendix 1 to Life and Death of NSSM 200

¹⁴⁴ Public Report of the Vice-President's Task Force on Combatting Terrorism, February 1986.

¹⁴⁵ Nightline Documentary Embedded Video available at: Boer Volkstaat 10/31/16 Theses: Briefing Paper: Executive Summary: TRC Just War Fraud: Population Policy Common Sense: [1] Population Policy Common Sense: Eco-Numeracy, Exponential Functions & Carrying Capacity, Youth Bulges Population Pressure Conflicts and Competitive Exclusion Principle: <http://www.jussanguinis.com/BP/exec-sum.htm>

¹⁴⁶ 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.

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 "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".

62. In Written Statement by Consent of T. Michael Maher, Ph.D, to testify as expert witness to SA Concourt for How and Why Journalists Avoid the Population-

Environment Connection¹⁴⁷ and Media Framing and Saliency of the Population Issue¹⁴⁸, Dr. Maher writes:

“Population growth has been implicated in promoting water shortages, urban sprawl, global climate change, and most importantly for this court case, massive migration, social stress and resource scarcities that can lead to violence (cf Thomas Homer-Dixon, *Environment, Scarcity and Violence*).”

“The evidence clearly suggests that population growth is bad policy. But in most countries pressure to change pronatalist or pro-immigration policies is light, which is explained by my next point.

2. In covering population-driven environmental problems, media seldom link the problem to its source in population growth.

My own research with three population-driven environmental problems (urban sprawl, water shortages, endangered species) has shown that media coverage of these issues seldom connects the problem with its source in population growth. For example, water shortages are typically ‘framed’ as the result of too little rain rather than too many people. Population is implicated as a cause of these problems only in about 10 percent of media stories, and population stability is almost never mentioned among the range of possible solutions.

IV: JUST WAR & TRAGEDY OF ANC’S BREEDING WAR COMMONS

A. Apartheid: Crime Against Humanity; or Just War for Demographic Survival?

63. Applying ‘Just War’ Principles to Apartheid v. Liberation Struggle Conflict: In *Just War Theory*¹⁴⁹, Alexander Moseley, explains that the doctrine of just war only holds for cultures who practice cultural equivalent codes of military honour¹⁵⁰:

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.

64. However, the ANC and TRC ignored the huge differences in cultural concepts of military honour. Instead the TRC insisted the ANC’s liberation struggle was a ‘Just War’ against the ‘crime of apartheid’. Has apartheid ever been convicted in a court of law as a ‘crime’? In 1962 Liberia and Ethiopia brought ‘crimes of apartheid’ charges against S.

¹⁴⁷ http://issuu.com/js-ror/docs/mahertm_journo-env-pop-connection?mode=a_p

¹⁴⁸ http://issuu.com/js-ror/docs/100522_cct2310_affid-dr-t-m-maher?mode=a_p

¹⁴⁹ *Just War Theory*, by Alexander Moseley

¹⁵⁰ 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: “If we strip chivalry of its romantic overtones and literary hyperbole, we find a code of conduct that held currency among the military elite of the era. 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.’ Thus, to speak of chivalry is to speak of a military code of honour.... Honour, moreover, has played a key role in military thinking over millennia, 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, the Brussels Declaration in 1874, the Oxford Manual in 1880, and the Hague Regulations in 1899. ... 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.”

Africa for practicing the crime of apartheid in South West Africa¹⁵¹. South Africa delivered a written presentation of 3000 pages, called 15 expert witnesses who testified that fifty countries practiced a form of apartheid between groups, classes or races forty of them members of the UN at the time, including Ethiopia and Liberia. The petitioners refused to appear in person to testify and be cross examined, even though S. Africa offered to pay all their expenses. S. Africa was found not guilty of practicing the 'crime of apartheid' in Namibia.

"It was specified in Article 22 of the Covenant that the "best method of giving practical effect to [the] principle" that the "well-being and development" of those peoples in former enemy colonies "not yet able to stand by themselves"... was that "the tutelage of such peoples should be entrusted to advanced nations . . . who are willing to accept it."¹⁵²

65. Irrespective ten years to the day of the ICJ ruling, the UN issued their Convention on the Suppression and Punishment of the Crime of Apartheid¹⁵³:

The Apartheid Convention was the ultimate step in the condemnation of apartheid as it not only declared that apartheid was unlawful because it violated the Charter of the United Nations, but in addition it declared apartheid to be criminal. The Apartheid Convention was adopted by the General Assembly on 30 November 1973, by 91 votes in favour, four against (Portugal, South Africa, the United Kingdom and the United States) and 26 abstentions. It came into force on 18 July 1976.

As of August 2008, it has been ratified by 107 States. Although consideration was given in 1980 to the establishment of a special international criminal court to try persons for the crime of apartheid (E/CN.4/1426 (1981)), no such court was established.

No one was prosecuted for the crime of apartheid while apartheid lasted in South Africa. And no one has since been prosecuted for the crime.

66. No Apartheid Official has ever been convicted of the 'crime of apartheid'¹⁵⁴, a fact ignored by the falsify-facts 'point at a deer and call it a horse'¹⁵⁵ United Nations.
67. Radical Honesty submit that 'Crime of Apartheid' TRC Commissioners lacked a Descartian Individualist cultural code of military honour¹⁵⁶ or philosophical courage¹⁵⁷, to impartially enquire into demographic motives and causes of Apartheid and Anti-Apartheid political violence; unable to "accept that, irrespective of the methods used,

¹⁵¹ 1964-01-10: ICJ: Ibid (www.icj-cij.org): Application Instituting Proceedings, 4 November 1960

¹⁵² 1964-01-10: ICJ: Ibid (www.icj-cij.org): Summary of the Summary of the Judgment of 18 July 1966

¹⁵³ Dugard, John: Convention on the Suppression and Punishment of the Crime of Apartheid, Professor of International Law, Department of Public Law, Faculty of Law, University of Leiden

¹⁵⁴ Dugard, John, Ibid

¹⁵⁵ The Asch conformity experiments are also known as the "Asch Paradigm". The Asch experiments may provide some vivid empirical evidence relevant to some of the ideas raised in George Orwell's Nineteen Eighty-Four (see 2 + 2 = 5). This also helps illustrate the concept of "point at a deer and call it a horse".

¹⁵⁶ Rain Liivoja. 2010. Chivalry without a Horse: Military Honour & Modern Law of Armed Conflict Ibid

¹⁵⁷ The Role of Philosophical Courage in Philosophical Counseling, by Hakam Al-Shawi: "...I suggest that this transformational process requires at least one necessary ingredient without which philosophical counseling would not be possible. Whether implicitly or explicitly, both counselor and client need the virtue of courage in its form as "philosophical courage" in order for the counseling to be successful. Moreover, the degree of such courage in both client and counselor will determine the extent to which issues are brought into question..... there is another form of courage—philosophical courage—required of individuals in dealing with their most fundamental beliefs and values. I believe the best way to demarcate roughly the different forms of courage, is through an analysis of the cost involved with each form of the virtue.... First, with physical courage, the possible cost involved, at the extreme, is the physical loss of life.... Second, with moral courage, the possible cost is social rejection and isolation and/or a loss of "ethical integrity or authenticity. Third, with "psychological courage," the possible cost perceived by the individual is "psychic death." And fourth, with "philosophical courage" the possible cost is philosophical instability where one's most fundamental beliefs and values are brought into doubt. ... it demands of the individual a confrontation with fundamental beliefs and values"

both sides performed their duties bona fide, in what they perceived to be service to their respective political masters,”¹⁵⁸ that “no single side in the conflict of the past has a monopoly of virtue or should bear responsibility for all the abuses that occurred”¹⁵⁹.

B. ANC’s ‘Liberation Struggle’ violated Just War (Honour) Theory Principles:

68. Just War Theory¹⁶⁰ 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 military strategists and 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.
69. In Chivalry without a Horse: Military Honour and the Modern Law of Armed Conflict¹⁶¹ Rain Liivoja 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’.¹⁶² 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,¹⁶³ so it does not seem out of place to talk about it with reference to modern warfare... [..¹⁶⁴] 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.¹⁶⁵”
70. TRC avoid Just War/Honour Enquiry whether Boers & Africans are Culturally Similar Enemies: Clearly Boer and African cultures are anything but culturally similar, for they

¹⁵⁸ Submission to the Truth and Reconciliation Comm. by SADF General Magnus Malan

¹⁵⁹ Submission to the Truth and Reconciliation Comm. by Mr. F.W de Klerk, National Party

¹⁶⁰ Just War Theory, by Alexander Moseley, Internet Encyclopaedia of Philosophy <http://www.iep.utm.edu/justwar/>

¹⁶¹ 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 Research Fellow, of the Center of Excellence in Global Governance Research, University of Helsinki, and Visiting Lecturer in International Law, Estonian National Defence College.

¹⁶² 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.

¹⁶³ *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).

¹⁶⁴ "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, the Brussels Declaration in 1874, the Oxford Manual in 1880, and the Hague Regulations in 1899. 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. Certainly, like in any other codification process, the opportunity presented itself to clarify existing practices and to introduce new 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."

¹⁶⁵ 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.'

do not subscribe to same rules of combat¹⁶⁶. For example: Africans endorse breeding wars; Boers do not. The TRC avoided any enquiry into the cultural similarity, or not, of Boer and African cultures to determine whether their application of the ANC's 'liberation struggle' as a 'Just War' was accurate and true. However, assuming that Boer and African cultures are similar; was the ANC's liberation struggle a 'Just War'?

71. The principles of the just (honourable) war are (i) having just cause, (ii) being a last resort, (iii) being declared by a proper authority, (iv) possessing right intention, (v) having a reasonable chance of success, and (vi) the end being proportional to the means used.
72. Radical Honesty do not believe that the ANC's liberation struggle was a Just War. (i) The ANC had No Just Cause; No Right Intention; No Proper Authority; Did not Declare War as a Last Resort; No Reasonable Chances of Success, and Did Not Use Proportional Force. Just Post Bellum: 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. 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.

C. No Just Cause: ANC could have non-violently ended their Breeding War:

"The wombs of our women will give us victory." -- Houari Boumediene, President of Algeria, at the United Nations, 1974

"One day, millions of men will leave the Southern Hemisphere to go to the Northern Hemisphere. And they will not go there as friends. Because they will go there to conquer it. And they will conquer it with their sons. The wombs of our women will give us victory." (Boumediene was an ardent supporter of the ANC and SWAPO)

"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," was the 'Just War defence' response by Former Judge Jason G. Brent, to an individual who disputed that the National Party could rationally conclude that white South Africans were facing extinction as a result of the 'swart gevaar' (ANC and Africans

¹⁶⁶ "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." -- Just War Theory, by Alexander Moseley, Internet Encyclopedia of Philosophy: <http://www.iep.utm.edu/justwar/>

breeding war decisions and actions); and as a result needed to implement Apartheid for the survival of whites.

73. ANC's Penis and Womb 'Operation Production' Act of War Breeding War:
74. Operation Production is a Revolutionary Thing: In We Want 60% of Anglo American, says Malema¹⁶⁷, City Press write:
- “To prevent the revolution from losing steam, Malema urged a full hall in the Ehlanzeni District Municipality building to have as many babies as possible. “Having babies is a revolutionary thing. You must reproduce!”
75. Operation Production: In Witchcraft and the State in South Africa¹⁶⁸ Johannes Harnischfeger writes:
- 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.
- All [young girls or women] opposing the wishes of the [ANC young cadres] 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.”
76. Opposing the Wishes of the ANC Cadres Operation Production: In Racist, Sexist, Violent-Peddling, Malema Hate-Talk dangerous for the future¹⁶⁹, Mphutlane wa Bofelo writes:
- 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.
77. In Rape victim Zuma obtains asylum in the Netherlands, Femke van Zeijl, a Dutch blog quote Fezeka Kuswayo:
- ‘I have been raped by comrades before. They force women to sleep with them, even now, because they have the power to do so. And no one dares to speak out. The culture of violence has never ceased to exist in the South-African ANC, even after the end of apartheid.’ - Ms. Fezeka Kuswayo
78. ANC' Cadre's Right to Sleep with ANC Women: In Women in the ANC and Swapo: Sexual Abuse of Young Women in the ANC Camps¹⁷⁰ Sam Mngqibisa shares his poem

¹⁶⁷ We want 60% of Anglo American, says Malema, CityPress, 05 March 2011

¹⁶⁸ Johannes Harnischfeger, Witchcraft and the State in South Africa *German version of published in Anthropos, 95/ 2000, S. 99-112. See also Women in the ANC and SWAPO: sexual abuse of young women in the ANC camps, by Olefile Samuel Mngqibisa

¹⁶⁹ Racist, Sexist, Violent-Peddling, Malema Hate-Talk dangerous for the future, by Mphutlane wa Bofelo

¹⁷⁰ Women in the ANC and Swapo: Sexual Abuse of Young Women in the ANC Camps, Olefile Samuel Mngqibisa, Searchlight SA, Number 11 October 1993 (p.11-16)

about his education to be an Mbokodo Officer, including the ‘right to sleep with all these women’:

Give a young boy – 16 years old – from the ghetto of Soweto, an opportunity to drive a car for the first time in his life.

This boy is from a poor working class family.

Give him money to buy any type of liquor and good, expensive clothes.

This boy left South Africa during the Soweto schools uprising in 1976.

He doesn't know what is an employer.

He never tasted employer-exploitation.

Give him the right to sleep with all these women.

Give him the opportunity to study in Party Schools and well-off military academies in Eastern Europe.

Teach him Marxism-Leninism and tell him to defend the revolution against counter-revolutionaries.

Send him to the Stasi to train him to extract information by force from enemy agents. He turns to be a torturer and executioner by firing squad.

All these are the luxuries and the dream-come-true he never thought of for his lifetime...

This Security becomes the law unto itself.

79. Could the ANC have won their liberation struggle non-violently; by demonstrating their honourable Just War Just Cause Population Policy Intentions to end their Breeding War?: In Boer Volkstaat 10/31/16 Theses: Executive Summary¹⁷¹: TRC Fraud Population Policy Common Sense, Jus Sanguinis Petitioners write:

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 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 Review¹⁷² of Professor of Law Amy Wax's book: Race, Wrongs, and Remedies: Group Justice in the 21st Century

80. In an Audi Alteram Partem Request for Information to European Union¹⁷³, Netherlands¹⁷⁴, Swiss¹⁷⁵, UK¹⁷⁶ et al Anti-Apartheid Movement Org's: Audi Alteram

¹⁷¹ <http://www.jussanguinis.com/BP/exec-summ.htm>

¹⁷² <http://why-we-are-white-refugees.blogspot.com/2010/10/liberal-law-professor-with-common-sense.html>

¹⁷³ http://www.jussanguinis.com/JS-RoR/za/AAM_EU_Ashton.htm

¹⁷⁴ http://www.jussanguinis.com/JS-RoR/za/AAM_NL_ILIG.htm

¹⁷⁵ http://www.jussanguinis.com/JS-RoR/za/AAM_CH_Badler.htm

¹⁷⁶ http://www.jussanguinis.com/JS-RoR/za/AAM_EU_Ashton.htm

Partem Notice: Boer Volkstaat 10/31/16 Theses Petition & Briefing Paper submission to EU Stamvader/Progenitor Nations, NATO and UN Members¹⁷⁷; Johnstone wrote:

Request for Information from European Union Anti-Apartheid Organisations/Archives:

Prior to the ANC's M-Plan declaration of War against Apartheid: Did any EU Anti-Apartheid Organisation advise the ANC or any SA Anti-Apartheid Organisation to avoid/suspend the violent 'liberation struggle' campaign against the Apartheid Government, and to launch a non-violent cultural and political campaign to stop the African 'swart gevaar' breeding-war population explosion, to demonstrate the ANC's honourable Just War Just Cause Intentions?

If (a) it was abundantly clear that the major fundamental motive for establishing Apartheid was fear of the 'swart gevaar'; (2) Apartheid Officials and citizens 'swart gevaar' population policy fears are not only legally and ecologically justifiable, but common sense; (3) the ANC and Anti-Apartheid movement were culturally honourably concerned with Just War practices; (4) why did the ANC not consider launching a non-violent cultural and political campaign to stop their African 'swart gevaar' breeding-war population explosion, to demonstrate their honourable Just War Just Cause Intentions to 'swart gevaar' Apartheid Officials and citizens?

D. No Right Intention: Apartheid raised black living standards to Highest in Africa:

"Most people overseas were still under the impression that the policy of separate development was aimed at keeping the Bantu down. They did not realise that the policy was aimed at uplifting them." - R.J. Stratford, Former Opposition MP, ¹⁷⁸

"Until I have found an alternative policy which would do greater justice to all concerned - and I cannot - I do not propose to criticise South Africa's policy." - Sir Carl Berendson, New Zealand Ambassador, after a two months tour of South Africa¹⁷⁹

"Apartheid is conceived of by the government of South Africa as a 'separate and parallel' development, and to implement it the government is creating Bantu states, where complete self-government will be not only permitted but encouraged, after a period of transition. The ultimate objective will be a dual commonwealth in which the Bantustans will be constituent units... Self government is to be developed on the basis of tribal traditions, the objective being full democracy, but in the form most readily assimilated by the African..." - Clarence B. Randall, advisor to President Kennedy¹⁸⁰

81. Yosef Lapid, a journalist for the Tel Aviv newspaper Ma'Ariv's wrote:

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

¹⁷⁷ http://www.jussanguinis.com/JS-RoR/za/AAM_EU_Ashton.htm

¹⁷⁸ 1964-01-10: ICJ: Counter-Memorial of Gov. of SA (Book I-IV), p 493: The Pretoria News, 1963, p.1; from: SOUTH-WEST AFRICA (Ethiopia v. South Africa; Liberia v. South Africa) [ICJ: www.icj-cij.org/docket/index.php?p1=3&p2=3&k=f2&case=46]

¹⁷⁹ 1964-01-10: ICJ: (Book I-IV), p. 494: The Evening Post (New Zealand), 4 Dec 1962; *ibid* (www.icj-cij.org)

¹⁸⁰ 1964-01-10: ICJ: (Book I-IV), p. 494: South Africa Needs Time, Atlantic Monthly, May 1963 *ibid* (www.icj-cij.org)

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.¹⁸¹

82. Although Verwoerd’s Apartheid “launched the greatest programme of socio-economic upliftment for non-whites that South Africa had ever seen,”¹⁸² which raised poor blacks living standards to the highest in Africa¹⁸³, granting them greater self-determination under Afrikaners¹⁸⁴, 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.”¹⁸⁵ 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”¹⁸⁶, and the Sahrawi people’s right to self determination¹⁸⁷. 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” .”¹⁸⁸ (own emphasis)

83. 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 opportunities¹⁸⁹, far superior medical and social services and altogether a higher standard of living than anywhere in Africa. In response, the OAU engineered a motion

¹⁸¹ 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)

¹⁸² 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”.”

¹⁸³ 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?”

¹⁸⁴ 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.”

¹⁸⁵ Cervenka, Z; The unfinished quest for unity: Africa and the OAU , New York, Africana Publishing Company (1977) p.45

¹⁸⁶ 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.

¹⁸⁷ Naldi, GJ, The Organisation of African Unity and the Saharan Arab Democratic Republic; 26 Journal of African Law (1982) p 152-157

¹⁸⁸ 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

¹⁸⁹ 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%, Ghana52%, Tanzania50% 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)

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.”

84. 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.”¹⁹⁰
85. 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.

Mr Mandela is human. He cannot admit that in African terms White rule was an economic success..... If a school is ill-equipped, a housing estate without sewerage, a mob unemployed, it will be ‘the legacy of apartheid.’ Every inequality of income, every injustice detected by trade unionist or ... journalist will be put down to apartheid.

Apartheid was horrible. It acknowledged, albeit crudely, the racial distinctions ordinary people acknowledge. It made the implicit explicit. There was no pretence at a melting pot. Now the explicit must be suppressed, but the legacy of racial frankness will not disappear just because legal apartheid is dead. The new SA is not a raceless community, any more than Britain is a classless one. It will still be run mostly by Whites, and Blacks will still be at the bottom of the ladder. Democracy will give a new tilt to the conflict. But all South Africans will be glad to have in their knapsack the Great Excuse. Apartheid will be a marvellous friend in need.”

E. 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,

¹⁹⁰ 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.” (www.mspoliticalcommentary.blogspot.com)

because they would have already won them.” -- Rev. John Gogotya, in ANC: VIP’s of Violence documentary by Nicholas Partridge

86. The black youths who want a white president, Cheche Selepe, 16-04-1999, Mail & Guardian, p.12:

... Nicholas Ngoma (17) says whites are honest and straightforward. "I believe whites have more knowledge on almost everything than blacks. Look at countries governed by whites and contrast them with African countries. I believe that African countries were better run under colonialism. ... whites are more brainy than us."...

Referring to the Johannesburg Art Foundation where he is studying, Ngoma says: "I am here because of white people. I will also be attending tennis lessons at Ellis Park stadium, take extra English lessons at Barnato High and I am attending church. And all these I do because of whites. ... [Blacks] are selfish and self-centred." ... The person at the organisation most responsible for finding him a home and sending him to school is white.

"Look at the things that are produced by whites, such as cellphones and computers. We blacks always follow whites. Even the Bible is written by whites and we blacks just follow. You will never see a white person following our culture and traditions. I will not have any problem with a white president for South Africa."

From Bennet Mpehle (19): "I think whites are sort of strict. Our teachers are whites and students respect them. Whites like order and know how to rule and lead. I will be very happy if we have a white president. People tend to respect the white colour. Not to say blacks cannot lead, but we take advantage of blacks.

"Whites keep promises. Do you think this school will be like this if we had a black principal? We are just new in this building but see what the whites have done. We have new computer classes and extra classes being built, not because the whites have money but because they can fund-raise and have a vision. Go to a black school with a black principal and you will see the difference."

87. 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 Continent¹⁹¹, Jared Taylor in 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 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,

¹⁹¹ <http://why-we-are-white-refugees.blogspot.com/2010/08/best-of-gedaliah-brauns-hard-headed.html>

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.

88. 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*¹⁹², 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.

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.

¹⁹² <http://why-we-are-white-refugees.blogspot.com/2010/08/best-of-gedaliah-brauns-hard-headed.html>

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.

F. No Proportional Force: People's War Terror for 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 War¹⁹³, Africanist News & Views, January 1973

89. A Freedom Can Be Won: Call to the South African People¹⁹⁴, From the Augmented Meeting of the Central Committee of the SACP, as reproduced in The African Communist¹⁹⁵ states clarifies People's War, as follows:

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.

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.

¹⁹³ Africanist News and Views, January 1973, pp.02-05

¹⁹⁴ <http://www.sacp.org.za/main.php?include=docs/history/1970/canbewon.html>

¹⁹⁵ The African Communist, No. 43, Second Quarter, 1970

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.

90. 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. Her previous books include *The Natal Story: Sixteen years of conflict* and *The Truth about the Truth Commission*. Both books have been acclaimed for their meticulous and objective approach, and for breaking new ground on important and contentious issues. At the launch of *People's War: New Light on the Struggle*¹⁹⁶, she introduced *People's War* as follows:

'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

¹⁹⁶ <http://why-we-are-white-refugees.blogspot.com/2009/11/ancs-peoples-war-struggle-for-power.html>

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 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.

91. In South Africa: The War of Blacks on Blacks¹⁹⁷, 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.

92. In Witchcraft and the State in South Africa¹⁹⁸, 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:

¹⁹⁷ Sunday June 24, 2001: <http://www.time.com/time/magazine/article/0,9171,145854,00.html>

¹⁹⁸ 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>

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 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, where 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)

[..] 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 19992:50) The militancy of the young activists opened the ANC functionaries' path to power.

93. ANC: VIP's of Violence¹⁹⁹ 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

¹⁹⁹ 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>

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 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."

94. In The Conflict of the Past: A Factual Review²⁰⁰, 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 26th 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:

²⁰⁰ <http://why-we-are-white-refugees.blogspot.com/2010/06/conflict-of-past-factual-review-die.html>

“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.

G. No Proportional Force: ANC’s Mbokodo Quatro Torture Camps:

95. Anti-Apartheid Movement: Most Successful Popular Front Lobby for Stalinism Anywhere in the World: In Mutinies in the Liberation Armies: Inside Quatro²⁰¹, Paul Trehwela 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.

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.

96. To examine the History of Quatro is to Uncover the Concealed Forces that Operate in the ANC: In Inside Quatro: Uncovering the Exile History of the ANC and SWAPO²⁰², Mr. Trehwela writes:

In this edited extract from his book, Inside Quatro: Uncovering the Exile history of the ANC and Swapo, Paul Trehwela 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.

²⁰¹ 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>

²⁰² TimesLive, 6 December 2009: <http://crime-of-apartheid.blogspot.com/2010/09/trc-fraud-excerpts-inside-quatro.html>

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.

97. In Mbokodo: Inside MK: Mwezi Twala - A Soldier's Story²⁰³, 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)

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)

²⁰³ <http://crime-of-apartheid.blogspot.com/2010/09/trc-fraud-excerpts-mbokodo-inside-mk.html>

98. Horrors, Tortures and Executions by Mbokodo²⁰⁴, at Camp Quatro include:

1. Stuart Commission Report: Commission of Enquiry into Recent Developments in the People's Republic of Angola, March 14, 1984, Lusaka, Angola
2. Mutinies in the Liberation Armies: Inside Quadro, July 1990: Paul Trehwela, Searchlight South Africa, Vol 2, No 1: p.30-35
3. 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)
4. An Open Letter to Nelson Mandela from Ex-Detainees, July 1990: Ex-ANC Detainees, Searchlight South Africa: Vol.2 No.1: (p.35-68)
5. The ANC Conference: From Kabwe to Johannesburg, Jan 1991: Letter to the Editors, Searchlight South Africa, Vol 2, No 2: (p.91-94)
6. The Case of Samuel Mngqibisa (Elty Mhlekezi), July 1991: Elty Mhlekezi, Searchlight South Africa, Vol 2, No 3: (p.49-53)
7. Skewiya Commission Report: 1992: Report of the Commission of Enquiry into Complaints by Former African National Congress Prisoners and Detainees
8. Amnesty International: South Africa: Torture, Ill-treatment and Executions in African National Congress Camps (Dec 92)
9. The ANC Prison Camps: An Audit of Three Years, 1990-1993, Apr 1993: Paul Trehwela, Searchlight South Africa, Vol 3, No 2: April 1993 (p.8-30)
10. ANC - Commission of Enquiry into Certain Allegations of Cruelty and Human Rights Abuse Against ANC Prisoners and Detainees by ANC Members (Motsuenyane Commission), 20 Aug 1993: ANC Mostuenyane Commission Report
11. NEC Repose to Mostuenyane Commission Report: African National Congress National Executive Committee's Response to the Motsuenyane Commission's Report, 29 Aug 1993
12. Sexual Abuse of Young Women in the ANC Camps, Oct 1993: Olefile Samuel Mngqibisa, Searchlight South Africa, Vol 3, No. 3, (p.11-16)
13. Mbokodo: Inside MK: Mwezi Twala - A Soldier's Story, 1994: Mwezie Twala & Ed Benard, Jonathan Ball Publishers
14. A Death in South Africa: The Killing of Siphon Phungulwa and the Mandela Monarchy 'M Plan', April 1993: Paul Trehwela, Searchlight South Africa, Vol 3, No 2: (p.08-30)
15. Women and Swapo: Institutionalized Rape in Swapo's Prisons, April 1993: Paul Trehwela, Searchlight South Africa, Vol 3, No 2
16. The Dillemma of Albie Sachs: ANC Constitutionalism and the Death of Thami Zulu, Oct 1993: Paul Trehwela, Searchlight South Africa, Vol 3, No 3: (p.34-52)
17. Inside Quatro: Uncovering the Exile History of the ANC and SWAPO, 6 Dec 2009: Paul Trehwela, Sun Times

H. War No Last Resort: Violence a Liberating Force on Rotting Corpse of Settler:

“Killing whites is an action that gives hope to blacks and makes white South Africans used to bleeding... such deaths can be beneficial. When blacks have learnt that a white has died in the violence, that kind of thing comes like the drop of rain after a long drought.” - Oliver Tambo to Trevor Huddleston, New York Times, 24 Jan 1987

²⁰⁴ <http://mbokodo-quatro-uncensored.co.nr/>

“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*

99. Nelson Mandela and Frantz Fanon’s *Handbook for Black Liberation: Cleansing the Colonized Natives Mind to Restore his Self-Respect with Violence on the Rotting Corpse of the Settler*: In Nelson Mandela, Elleke Boehmer writes:

The chapter will end by considering [Mandela’s] growing susceptibility to arguments in favor of active or armed resistance, as eloquently articulated in 1950s Africa by Martinique-born, Algeria based anticolonialist Frantz Fanon -- as well as by revolutionary elements within the SACP. ...

[..] To guide his organisation in making its difficult decision Mandela read widely in the literature on war and revolution available to him, including Mao Tse-tung, Louis Taruc, and Clausewitz. Yet in the various biographical accounts of this time there is one glaring omission from the reading list: the name of the Paris-trained Martiniquan Frantz Fanon, easily the most important post-1950 theorist of anti-colonial violence, who had already drawn wide attention in francophone Africa.

For the ANC, the Algerian freedom struggle against the local white settler regime had for some time been perceived to exhibit strong parallels with South Africa’s. On Mandela’s African travels he came into contact with Front de Liberation Nationale officials who had fought for the independence of Algeria, recently won, for whose left-wing Fanon had served as an angry spokesperson. At Oujda in Morocco, an Algerian military base close to the border, he heard Ahmed Ben Bella the guerrilla leader, soon to be first President of an independent Algeria, rally his troops and call for the fight against imperialism to be extended across Africa.

In this context, though Mandela never mentions Fanon by name, it is difficult to believe that he did not feel in some capacity the transformative force of his ideas. ... Fanon’s approach to the overthrow of imperial power, based on his time working as a psychiatrist in revolutionary Algeria, was bracingly combative: the colonized, he believed, should resist the coloniser to the death, with violence; their entire sensibility should be focused on this rejection.... There is no doubt that, some ten years on from the ANC’s move to arms, Steve Biko’s BCM, with its outright rejection of white values, demonstrated a clear debt to Fanon’s fiercely nationalist and anti-colonial manifesto *The Wretched of the Earth* (1961).

[..] In his first international speech, *A Land Ruled by the Gun*, given at the January 1962 PAFMECA (later OAU) conference in Addis Ababa, Mandela sought to justify the ANC’s controversial turn to violence, its “sharpening” of its “less effective” political weapons. Like Fanon in his polemical address in support of anti-colonial violence given to the 1958 All-Africa People’s Conference, Mandela gives a careful exposition of the stages of increasing violence the African majority has suffered. As part of this exposition he suggests, as famously does Fanon, that the colonized system’s pervasive “atmosphere of violence” is the creation of the colonizer alone, and that in this situation the colonized has no choice but to reject the system absolutely. Any compromise or attempt to come to terms will simply reinforce oppression: “only violence pays.” Mandela’s summary of South Africa’s anti-

imperialist struggle builds gradually toward a short, uncompromising paragraph encapsulating the injunction that "hard and swift blows" need now to be delivered. Strategically framed as a response to Mark Antony-- like rhetorical question concerning what role freedom movements should take against the state's "multiple onslaughts" -- "Can anyone, therefore, doubt the role that the freedom movements should play in view of this hideous conspiracy?" -- Mandela's charged language is at this point distinctly reminiscent of Fanon. Fanon's own 1958 conference speech, given as a riposte to Kwame Nkrumah's influential advocacy of Positive Action stopping short of violence, had been unequivocal in making its central point: the natives violence was not merely necessary but self-transforming. (The speech, which cited Sharpeville as a reminder of colonialism's overkill, was developed into the chapter "Concerning Violence" that forms the core of *The Wretched of the Earth*).

Published in French, a language Mandela could not read, *The Wretched of the Earth* did not appear in English translation till 1965, by which time he was already in prison. Yet, as these parallels suggest, it seems likely that he would on more than one occasion on his African tour, most probably in Addis Ababa as well as Morocco, have been exposed to Fanon's ideas, even if at several removes. He explicitly refers both to the 1958 Conference and to Nkrumah's defensive 1960 Positive Action conference in *A Land Ruled by the Gun*: he would have known about the debates that had taken place at both venues. In this context it seems fitting that MK with Mandela at its head was established in 1961, the year of *The Wretched of the Earth*.

100. In 'Frantz Fanon': The Doctor Prescribed Violence²⁰⁵, 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.

101. 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.

²⁰⁵ <http://www.racematters.org/doctorwhoprescribedviolence.htm>

[..] 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 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.

102. In Fanon and the Concept of Colonial Violence²⁰⁶, 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 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.

²⁰⁶ Black World • May 1973 • Vol. XXII No. 7 • Chicago, IL 60605 <http://www.nathanielturner.com/blackworldandfrantzfanon.htm>

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. For Marx, violence served no such purpose; and here, Fanon is probably more Sorelian than Marxist. 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).

103. Black Liberation Theology and Frantz Fanon's role in Black Consciousness: In The Essential Steve Biko²⁰⁷, 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.

104. 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

²⁰⁷ http://www.southafrica.info/ess_info/sa_glance/history/essentialbiko.htm

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.

105. 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, Mtintso and Nhlapo,

[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?'²⁰⁸

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

²⁰⁸ Keith Mokoape, Thenjiwe Mtintso and Welile Nhlapo: 'Towards the Armed Struggle' in Pityana, Ramphela, Mpumwana and Wilson (eds) op.cit., p.138

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"

106. In *May the Black God Stand Please! Biko's Challenge to Religion*²⁰⁹, 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 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.

107. In *SA Students Organisation (SASO) September 1970 edition*, in *I Write What I Like: "We Blacks"*²¹⁰, 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.

108. The August 1971 edition published the findings of The Commission on Black Theology²¹¹, 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.

109. The September 1971 edition included *Black Theology: A Re-Assessment of the Christ*, by Vic Mafungo²¹², which once again focussed on the importance of "solving the

²⁰⁹ <http://www.sacc.org.za/news07/biko.html>

²¹⁰ SASO Newsletter, September 1970, pp.15-19

²¹¹ SASO Newsletter, August 1971, pp.14

²¹² SASO Newsletter, September 1971, pp.07-09

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 Humanity²¹³, 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.

110. In the May 1972 edition Jayaprakashen Terwaran provides a Review of Essays on Black Theology²¹⁴, 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.”
111. 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 Church²¹⁵
112. In the March 1973 edition, Black Theology Conference: An Assessment²¹⁶ 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 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. Johns’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 Josie²¹⁷.

²¹³ SASO Newsletter, September 1971, pp.17-21

²¹⁴ 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

²¹⁵ SASO Newsletter, November 1972, pp.15-18

²¹⁶ SASO Newsletter, March/April 1973, pp.01-03

²¹⁷ SASO Newsletter, March/April 1973, pp.12-15

113. 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:
114. 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.

V: TRC FRAUD: CRIME OF APARTHEID WAS FALSIFICATION OF SA HISTORY

“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

A. TRC Social Contract Maintains Legal Oppression by Avoiding Key Definitions

115. Conflict of Laws Definitions: Fundamental Concepts Not Defined: The TRC, perhaps intentionally²¹⁸, 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 ambiguous²¹⁹. Yet the TRC Social Contract Acts proceed to provide NO definition whatsoever for ‘ubuntu’, ‘closure’, ‘reconciliation’ and ‘national unity’: which are socially, culturally, religiously, psychologically, and racially important terms; which have multiple different meanings for different cultures, religions, etc.

116. 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.²²⁰ In a country which claims to practice legal multi-culturalism, the importance of legal clarity of cultural definitions is even more important for cultures to regulate their affairs in accordance with the law. Whose concept of ‘Forgiveness’ and ‘Reconciliation were being practiced by the TRC: Black Liberation Theology; or Calvinist Christian?

B. Black Liberation Theology v. Calvinist Christian Concepts of Reconciliation

“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)

²¹⁸ 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.”

²¹⁹ 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

²²⁰ 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) * ECHR 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). “

“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)

117. In Liberation Theology on the Move in the United States²²¹, 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.

.... 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

²²¹ <http://www.knology.net/~bilrum/libtheo.htm>

salvation is seen only in acts of “reconciliation,” the forgiveness of sins, and rebirth in Christ.

118. 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.
119. 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.
120. 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.
121. 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.
122. In *Vatican Assassins: Wounded in the House of my Friends: The Diabolical History of the Society of Jesus*²²², Eric Jon Phelps says the following, quoting Murder in the

²²² *Vatican Assassins*, by Eric Jon Phelps [www.vaticanassassins.org]

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.”

123. In *The Jesuits - The Society of Jesus and the Betrayal of the Roman Catholic Church*²²³, 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

²²³ Simon & Schuster, NY: ISBN: 0-671-54505-1, p.56-62

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, 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.

124. 'Liberation Struggle' Victimhood Handbook: Replacing Spiritual 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 Power²²⁴, 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.

125. The Journal of Black Theology in South Africa was published by the Black Theology Project in Pretoria, from 1987 - 1994. 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

²²⁴ <http://why-we-are-white-refugees.blogspot.com/2010/10/know-your-trc-reconciliation-fraud.html>

Liberation, and Black Theology and Black Power; and (ii) Cornel West, Professor of Philosophy and Religion, Yale Divinity School, Conn.

126. As stated by Prof. S.S. Maimela in What do the Churches want and expect from Religious Education in Schools²²⁵, 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 do 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?

[..] 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.

127. 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.
128. The newly instituted International Institute for Race, Reconciliation²²⁶ at the University of the Orange Free State, setup subsequent to the Reitz Four's alleged satire 'racist' video drama is headed by none other than one of the ANC's foremost Black Liberation Theologians: Dr. Alan Boesak, former author of Farewell to Innocence: A Socio-Ethical Study on Black Theology and Black Power.

C. Was Truth & Reconciliation Seen to Be Done by Black Liberation Theology TRC?

"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

²²⁵ Journal of Black Theology in SA, Vol 1, No.1, May 1987; pp 43-49

²²⁶ <http://www.ufs.ac.za/templates/archive.aspx?news=1955&cat=1>

its criteria for the role of truth in promoting reconciliation, it has failed to meet them.” - John Kane-Berman, Head of the SA Institute of Race Relations (SAIRR), Foreword to The Truth About the Truth Commission, by Anthea Jeffery

‘No real thinking or problem solving happens amongst great pretenders including during Ecological Overshoot Denial: There is no possibility for a real resolution of resource war conflicts between the "clique of the ignorant" ‘right wing’ versus the "clique of cowardice" ‘left wing’; while ignoring the masculine insecurity demographic slave and cannon fodder breeding-war root causes of these Poverty Pimping ecological conflicts: Real Conflict Resolution is Hard Enough: Taboos Against Self-Expression and Root Cause Problem Solving Make It Damned Near Impossible’ - Brad Blanton, Ph.D

129. In Complaints to Public Protector of TRC Handling of SADF²²⁷, 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 SADF²²⁸, 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.

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.

130. The composite of the complaint reads:

²²⁷ 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

²²⁸ 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

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.”

131. The Generals proceed to refer to Dr. Boraine and the TRC’s ideological perspective founded on among others Black Liberation Theology²²⁹, 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’:

“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.”

132. 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.”

133. 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?”

134. The Generals accuse the TRC of Avoiding Enquiry into Black Liberation Theology and Marxist Preference for Violence as ‘liberation’, over Negotiations and Dialogue:

²²⁹ (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)

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).

135. 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.

136. 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.

137. 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"

138. The Generals also allege refer to the TRC's lack of enquiry into among others the: The Stuart Commission's Report²³⁰; The Douglas Commission's Report²³¹; The Motsuenyane Commission²³²; The Skweyiya Commission²³³; Amnesty International Report²³⁴; Mbokodo: Inside the MK: A soldiers Story, by Mwezi Twala²³⁵; the book: Marching to Slavery: SA's Descent into Communism; and The Denton Hearings, by Jeremiah Denton, Chairman of the Subcommittee on Security and Terrorism of the Committee on the Judiciary²³⁶. They also filed a further submission to the TRC: Assessment of the Probable Results of Activities of the Truth and Reconciliation Commission (TRC) as perceived by Former Chiefs of the SADF IRO the SADF²³⁷.
139. 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 transitionary 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

²³⁰ Stuart Comm. Report: of Inquiry into Recent Developments in People's Rep. of Angola, 14-03-1984: "Despite the report of the Stuart Comm. by Hermanus Loots (aka James Stuart) after being appointed by the ANC's NEC to inquire into the Pongo mutiny among ANC combatants : "Some of those punished have been maimed for the life and there have been deaths... The aim of the punishment seems to be to destroy, demoralise and humiliate comrades and not correct and build." He listed gruesome punishments and the "shocking corruption of fear" in the camps, listed the names of people who died as a result of these punishments and noted that others had committed suicide or had deserted. It added that the ANC/SACP security department had done things that would "shock our people against the movement". Although presented to Oliver Tambo, Alfred Nzo and others, the Stuart Comm. Report sank without trace. This was apparently not the stuff the politicians behind fighters wanted the world to know about."

²³¹ "The Douglas Commission's Report. Based on the evidence from some 100 witnesses and depositions from some 60, including some 40 survivors of ANC camps in Angola, Uganda, Mozambique, Tanzania and Zambia, it found that the cruelties amounted to a "litany of unbridled and sustained horror". This Durban based State's council mentioned various prominent SACP/ANC leaders as being directly or indirectly responsible for serious human rights abuses."

²³² ANC - Commission of Enquiry into Certain Allegations of Cruelty and Human Rights Abuse Against ANC Prisoners and Detainees by ANC Members (Motsuenyane Commission) - August 20, 1993: "This Commission, the ANC's own, recommended that those responsible for the atrocities should be identified and banned from holding high positions of authority."

²³³ Skweyiya Comm Report, Report of the Commission of Enquiry into Complaints by Former African National Congress Prisoners and Detainees, 1992

²³⁴ South Africa: Torture, ill-treatment and executions in African National Congress Camps, Amnesty International, 2 Dec 1992, AI AFR 53/27/92

²³⁵ See also: (i) What Happened in the ANC Camps?, Focus: ANC Camps, WIP, No. 82, Page 14-18; June 1992.; (ii) Women in the ANC and SWAPO: sexual abuse of young women in the ANC camps, by Olefile Samuel Mngqibisa, October 1993, Searchlight South Africa, No 11, Pages 11-16 (ISSN 0954-3384); (iii) A Miscarriage of Democracy: The ANC Security Department in the 1984 Mutiny in Umkhonto We Sizwe, Bandile Ketelo, Amos Maxongo, Zamxolo Tshona, Ronnie Massango and Luvo Mbengo; Searchlight South Africa, Vol. 2. No.1, July 1990, Pages: 35-41.; (iv) An Open Letter to Nelson Mandela from Ex-ANC Detainees, Searchlight South Africa Number 5 July 1990 , pages 66 to 68; (v) The ANC Conference: From Kabwe to Johannesburg, Letter to the Editors, Searchlight South Africa, Vol 2, No.2 January 1991; (vi) A Death in South Africa: The Killing of Siphon Phungulwa, by Paul Trwhela, The Killing Fields of South Africa, Searchlight South Africa, Vol 2, No 2, 6 January 1991; Pg 11 - 25; ISSN 0954-3384; (vii) The Case of Samuel Mngzibisa (Elty Mhlekazi); Resignation from ANC, 07/02/1991; (viii) Inside Quadro: End of an Era, by Paul Trwhela, Searchlight South Africa, No. 5 in July 1990.; (ix) The ANC Prison Camps: An Audit of Three Years, 1990 - 1993, by Paul Trwhela, Searchlight South Africa; (x) The Dilemma of Albie Sachs: ANC Constitutionalism and the Death of Thami Zulu, by Paul Trwhela, Searchlight South Africa

²³⁶ (i) The Denton Hearings. This report by Jeremiah Denton, Chairman of the Subcommittee on Security and Terrorism of the Committee on the Judiciary, U.S. Senate, states in the Letter of Transmittal : "I feel that a review and analysis of the material which has been compiled will be of substantial assistance to those who desire to have a fuller understanding of the part that the Soviet Union and its proxy states play in international terrorism and national liberation movements such as SWAPO and the ANC."; (ii) The Aida Parker Newsletter: Issue No. 200: October 1996: "Prisoners dealt with the 1982 hearings scheduled in Washington by one-time Republican Senator Jeremiah Denton of Alabama. Testimony heard before the Denton Committee on security and terrorism in SA disclosed the existence of a strategy to seize power by force and terror. The first tactic, of course, was to kill Black South Africans who disagreed with the ANC strategy of revolution."

²³⁷ 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 SA Defence Force Contact Bureau

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.

140. In *The Truth about the Truth Commission*²³⁸, Dr. Anthea Jeffery²³⁹ 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, 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.

D. Nature & Causes of Apartheid: A Just War for Demographic Survival?:

141. In response to questions from the TRC about the motives for apartheid, FW de Klerk²⁴⁰ 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)

142. Verwoerd described the motives, practices and policies for apartheid, aka separate development, or Harmonious Multi-Community Development²⁴¹, and Live and Let

²³⁸ *The Truth About The Truth Commission*, by Anthea Jeffery, South African Institute of Race Relations (SAIRR), 1999

²³⁹ 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.

²⁴⁰ Second Submission of the National Party to the Truth and Reconciliation Commission

²⁴¹ 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.

Live²⁴² in depth, in the submissions to the ICJ on S.W. Africa, about the ‘superiority of numbers of the Natives’²⁴³. As declared by Dr. Malan’s National Party in 1947²⁴⁴:

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.

143. 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 Report²⁴⁵, 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 Survey²⁴⁶ 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.²⁴⁷

144. Strategic Demographic ‘Swart Gevaar’ & ‘Friction Theory’ Motivations for Apartheid: In *Outcast Cape Town*²⁴⁸, 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)

²⁴² 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

²⁴³ 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

²⁴⁴ 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

²⁴⁵ Cooper C, et.al, Race Relations Survey 1989/90, (Jhb: SAIRR) 1990.

²⁴⁶ Cooper, C et. al., Race Relations Survey 1992/93, (Jhb: SAIRR) 1993.

²⁴⁷ UA: F.1. Population Explosion Concerns during Apartheid

²⁴⁸ *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*)

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 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 soc-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.

145. 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 violence²⁴⁹, 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.

²⁴⁹ 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

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.

146. In *Stalking the Wild Taboo*²⁵⁰, 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.

147. Even SAHistory.org in *Grade 12: Africa in the Twentieth Century: Economic*²⁵¹, 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)²⁵²

²⁵⁰ *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)

²⁵¹ SAHistory.org: *Grade 12: Africa in 20th Century: Economic: Overpopulation Problems*

²⁵² Johannes Harnischfeger, *Witchcraft and the State in South Africa* * German version of published in *Anthropos*, 95/ 2000, S. 99-112. See also *Women in the ANC and SWAPO: sexual abuse of young women in the ANC camps*, by Olefile Samuel Mngqibisa

E. Farm Murders: A Rainbow-TRC-Peace, or Racial-Hatred-War Reality?

148. Political Climate of Farm Murders: According to (2.5 x 52 x 16)²⁵³ 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 32²⁵⁴, of which a dozen were said to be farmers.
2. During the 15 year Rhodesian war, 260 white farmers were murdered²⁵⁵.
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.

149. The July 2003 Report of the Committee of Enquiry into Farm Attacks²⁵⁶, 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.²⁵⁷

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.²⁵⁸

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'.²⁵⁹

150. According to Johnny Steinberg, in his book *The Number*²⁶⁰, 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.

151. 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

²⁵³ 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."

²⁵⁴ Anderson, David (2005). *Histories of the Hanged: The Dirty War in Kenya & the End of Empire*. London: Weidenfeld and Nicolson. (p.4)

²⁵⁵ *The Farmer At War*, Trevor Grundy and Bernard Miller, Modern Farming Publ., Salisbury 1979 [

²⁵⁶ Great SA Land Scandal and Farm Attack Report:

²⁵⁷ Farm Attack Report: Chapter 8: Investigating Officers and Prosecutors (p19)

²⁵⁸ Farm Attack Report: Chapter 18: Conclusions and Recommendations (p 406)

²⁵⁹ Farm Attack Report: Chapter 18: Conclusions and Recommendations (p 408-409)

²⁶⁰ *The Number: One man's search for identity in the Cape underworld and prison gangs*, Jonny Steinberg, Jonathan ball, 2004

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' and reconciliation is to eliminate whiteness and liberate their colonized minds by the cleansing liberation of murder, rape and torture; on the rotting corpse of the settler.

152. When Archbishop Tutu said the Truth and Reconciliation Commission had failed²⁶¹ (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, writing 'Kill the Boer' in their blood on the walls of their home²⁶²; while the English media obsessed about the 'racist' behaviour of the Reitz Four, for making a satire video?

F. ANC's Masculine Insecurity Poverty Pimping Population Production Breeding War

"The wombs of our women will give us victory."

"One day, millions of men will leave the Southern Hemisphere to go to the Northern Hemisphere. And they will not go there as friends. Because they will go there to conquer it. And they will conquer it with their sons. The wombs of our women will give us victory." Houari Boumediene, President of Algeria, at the United Nations, 1974 (Boumediene was an ardent supporter of the ANC and SWAPO)

"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." - Robert McElvaine, author: *Eve's Seed: Masculine Insecurity, Metaphor and the Shaping of History and Eve's Seed, Biology, the Sexes and the Course of History*

153. Masculine Insecurity & Poverty Pimping Operation Production Breeding Wars: In *Eve's Seed: Masculine Insecurity, Metaphor, and the Shaping of History*²⁶³; and *Eve's Seed: Biology, the Sexes and the Course of History*²⁶⁴, Robert McElvaine writes:

"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.

²⁶¹ 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

²⁶² 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

²⁶³ http://www.fotim.ac.za/fotim_conferences/genderconf/papers/mcelvaine_paper.pdf

²⁶⁴ <http://www.eveseed.moonfruit.com/>

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 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.

154. South Africa's Galileo, Meshack Mabogoane believes that the ANC is sponsoring SA's moral holocaust by means of its - population production control of its women's wombs reproduction - "abnormal government sponsored population explosion of Malthusian poverty aggravation, moral degeneration and social disintegration":

155. How the ANC is sponsoring SA's Moral Holocaust²⁶⁵, All Africa, 10-02-2010:

THE private escapades of President Jacob Zuma make him a suitable representative of our licentious constitution, and of our morally indifferent and prostrate society. His behaviour reflects the tattered state of the nation and marks the collapse of its moral fabric.

The moral destruction began with a ruling by the Human Rights Commission under Barney Pitsoa Moseneke that was based on the "right to education" and the usual blinding claptrap about the legacies of apartheid. The commission ruled that pregnant schoolgirls should be allowed to remain at school, thus endorsing, encouraging and accelerating teenage and extramarital pregnancies.

Though there were strong objections when the commission held its mock public hearings, it granted these "rights" as predetermined. This decision was to become the beginning of the moral holocaust now afflicting our society, from pupil to president.

This matter - of such grave consequence for individuals, families, morality and culture, as well as for healthcare and the economy - did not reach Parliament, which now approves a bloated and ballooning "social development" budget.

This policy, along with what now appears to be the official revitalisation of polygamy, is meant to stoke black naissence (camouflaged as the African renaissance, or "human rights") so as to spawn a decadent and dependent rabble and, perhaps, for the resulting black flood to drown or flush whites out. It's primitive racialism without the benefit of positive racial self-determination or developmental patriotism.

Former president Thabo Mbeki cunningly bypassed Parliament and passed this insidious task on to the commission, which was pliable, cabalistic and chaired by a fellow tribesman who was later rewarded with a university sinecure - and who lately sought, fittingly, an Anglican archbishopric.

So now the education department makes queens of pregnant school pupils while female teachers are enjoined to serve as comforting mid-maids. The Department of Health then delivers the scum laude results (the regime's outstanding delivery), placing an ever-increasing burden on our health systems. The Department of Social Development, through the South African Social Security Agency, pays for the deliveries of mainly repeating teen moms.

²⁶⁵ <http://allafrica.com/stories/201002100307.html>

All legal, social and moral restraints, including sports, cultural, recreational and religious activities, have been curtailed at schools. Statutory rape charges are disregarded; parents and teachers are restrained, and even jailed, should they dare to exercise discipline. Yet the young are protected or leniently treated for delinquency.

Now once vibrant schools and communities are forlorn victims of a moral scorched-earth policy, a planned devastation to suppress their spirit lest they confront a destructive and irresponsible regime.

Struggling and promising school pupils get insufficient attention, but the maternity girls receive the royal treatment. Legitimate educational issues and interests are downgraded, generating a failing education system.

The culture, gender and youth commissions, all chaired by Mbeki's tribal cognates at moments of crucial policy formulation, are silent, despite the carnage in their constituencies. Clerical voices, who invoked "morality" to justify "struggle", are too, too silent in this Sodom and Gomorrah-like scenario.

The rot is very costly. The Department of Social Development gets more than R100bn a year. This merely assists the black population to explode, with the byproducts of extramarital parenthood, family and social disintegration, AIDS, poverty, unemployment and crime.

It also helps entrench the African National Congress. From liberation to looting is a logical progression for movements that exhibit such poverty of thought and paucity of action.

The government promotes extramarital child production. Being the foremost naissance man - 20 children, with more coming through wives and friends' offspring? - and being indifferent to or perhaps stoking AIDS, Zuma deserves the Thabo Mbeki Award and the regime's terminal life presidency.

156. Mbeki's Legacy Not His Alone²⁶⁶, 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.

157. Welfare State gives rise to Xenophobic Violence²⁶⁷, 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.

²⁶⁶ <http://www.mg.co.za/article/2008-10-08-mbekis-legacy-not-his-alone>

²⁶⁷ <http://www.businessday.co.za/articles/Content.aspx?id=114645>

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.

158. Welfare Laws Amendment Bill, 1997: Social Assistance Act²⁶⁸ ANC:

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.

159. SA world's biggest welfare state²⁶⁹, Svetlana Doneva, Finance 24, 21 February 2010

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.

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.

1. Taxpayers: SA boosts numbers²⁷⁰, Hennie Duvenhage, 14 Dec 2009, Fin24
2. More welfare recipients than workers - Schussler²⁷¹, Sapa/Politicsweb, 01 July 2010;
3. SA biggest welfare state in world: economist²⁷², Mail & Guardian, 2010-02-18;
4. Welfare recipients outnumber workers²⁷³, Fin24, 1 July 2010;
5. South Africa has highest unemployment ratio in Africa²⁷⁴ 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.
6. ANC regarded as employment agency²⁷⁵, News 24, 21 September 2010: People join ANC to gain access to resources & amass wealth - Mantashe.
7. SA has world's largest cabinet²⁷⁶, 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.
8. SA becoming welfare state - SAIRR²⁷⁷, 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-

²⁶⁸ <http://www.anc.org.za/show.php?doc=ancdocs/pubs/whip/whip25.html>

²⁶⁹ <http://www.fin24.com/Economy/SA-worlds-biggest-welfare-state-20100221>

²⁷⁰ <http://www.fin24.com/Economy/Taxpayers-SA-boosts-numbers-20091214>

²⁷¹ <http://www.politicsweb.co.za/politicsweb/view/politicsweb/en/page71619?oid=184286&sn=Marketingweb+detail>

²⁷² <http://www.mg.co.za/article/2010-02-18-sa-the-biggest-welfare-state-in-world-says-economist>

²⁷³ <http://www.fin24.com/Economy/Welfare-recipients-outnumber-workers-20100701>

²⁷⁴ <http://www.ibtimes.com/articles/32139/20100701/economist-south-africa-has-highest-unemployment-ratio-in-africa.htm>

²⁷⁵ <http://www.news24.com/SouthAfrica/Politics/ANC-regarded-as-employment-agency-20100920>

²⁷⁶ <http://censorbugbear-reports.blogspot.com/2010/11/safrica-has-worlds-largest-cabinet.html>

²⁷⁷ <http://www.news24.com/SouthAfrica/News/SA-becoming-welfare-state-SAIRR-20110131>

age grant was second highest, with over two million beneficiaries. By 2012 the national treasury predicted there would be 16 million beneficiaries.

160. Masculine Insecurity & the Control of Operation Production Means of Reproduction:

“One of the main reasons why interracial porn is so popular with white men, which is the main consumer base, is if pornography is about the dehumanization of women, what better way to dehumanize a white woman in the eyes of white men than to see her being penetrated over and over by something they view as depraved, the black male body? The truth is we’ve never brought up a generation of males with hardcore pornography. No one can really say what’s going to happen. What we do know, from how images and media affect people, is that it’s going to increasingly shape the way men think about sex, sexuality, and relationships.” -- Gail Dines: How “Pornland” destroys intimacy and hijacks sexuality²⁷⁸

“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 Soweto²⁷⁹, by Steve Mokwena, former CEO of the Youth Commission, 30 October 1991, CSVR

“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 children’, with the aim of weakening the integrity of the opposing ethnic group.” -- How did rape become a weapon of war, Laura Smith-Spark, BBC²⁸⁰

“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

²⁷⁸ <http://www.xyonline.net/content/gail-dines-how-“pornland”-destroys-intimacy-and-hijacks-sexuality>

²⁷⁹ <http://why-we-are-white-refugees.blogspot.com/2010/12/era-of-jackrollers-contextualising-rise.html>

²⁸⁰ <http://news.bbc.co.uk/2/hi/4078677.stm>

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)

161. In Gang-Rape: A Study of Inner City Jhb²⁸¹, 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.²⁸² 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.²⁸³ 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.²⁸⁴

[..] 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.²⁸⁵

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.²⁸⁶ Other writers have suggested that it may be used to put ‘unattainable’ women in their place.²⁸⁷ In the Western Cape, participation in gang rape may function as a means of initiating young men into gangs.²⁸⁸ It has also been alleged that some young women’s entry into gang-controlled prostitution follows their rape by gang members.²⁸⁹

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.

²⁸¹ <http://www.iss.org.za/uploads/VETTEN.PDF>

²⁸² 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.

²⁸³ R Hirschowitz, S Worku and M Orkin, *Quantitative research findings on rape in South Africa*, Statistics South Africa, Pretoria, 2000.

²⁸⁴ 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.

²⁸⁵ 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.

²⁸⁶ 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.

²⁸⁷ 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.

²⁸⁸ M Merten, *What makes boys rape like this?*, *Weekly Mail and Guardian*, 2 July 1999.

²⁸⁹ H Robertson, *Girls in gangland*, *Elle*, June 1996.

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.²⁹⁰ 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.²⁹¹

A number of writers have suggested that gang rape is closely related to heightened masculinity and masculine aggression.²⁹² Benedict contends that the motivation for men who rape in groups is somewhat different from that of the man who rapes on his own.²⁹³ 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.

- ❖ 1/4 SA's black men admit to rape²⁹⁴, 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)²⁹⁵: 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 Report²⁹⁶: 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, 12/09/2007²⁹⁷: A woman was gang-raped in the veld near Balfour for five-and-a-half hours by eight teenagers.
- ❖ Gang-rape teens still at large²⁹⁸, 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'²⁹⁹, 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' rapists³⁰⁰, 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".
- ❖ Woman gang-raped by 7 men³⁰¹, 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 rape³⁰², 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-raped³⁰³, 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, 14³⁰⁴, 25/05/2010: A 14-year-old girl was raped, allegedly by her school friends, in Uitenhage, Eastern Cape police said on Tuesday.

²⁹⁰ 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.

²⁹¹ S Mokwena, *The era of the jackrollers: Contextualizing the rise of youth gangs in Soweto*, CSVr, Jhb, 1991.

²⁹² L Vogelmann, *The Sexual Face of Violence: Rapists on Rape*, Raven 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.

²⁹³ 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.

²⁹⁴ <http://why-we-are-white-refugees.blogspot.com/2009/10/refugee-integration-rape-does-it-matter.html>

²⁹⁵ http://www.health24.com/medical/Condition_centres/777-792-814-1768,22157.asp

²⁹⁶ <http://www.csvr.org.za/wits/papers/paplvsl.htm>

²⁹⁷ <http://www.news24.com/SouthAfrica/News/8-teens-rape-woman-for-5-hours-20070911>

²⁹⁸ <http://www.news24.com/SouthAfrica/News/Gang-rape-teens-still-at-large-20070913>

²⁹⁹ <http://www.news24.com/SouthAfrica/News/Cops-in-uniform-gang-raped-me-20091027>

³⁰⁰ <http://why-we-are-white-refugees.blogspot.com/2010/03/ghetto-life-3-gang-rape-white-bitch-for.html>

³⁰¹ <http://www.news24.com/SouthAfrica/News/Woman-gang-raped-by-7-men-20100419>

³⁰² <http://www.news24.com/SouthAfrica/News/Girl-3-fights-for-life-after-rape-20100503>

³⁰³ <http://www.news24.com/SouthAfrica/News/Deaf-mute-teen-gang-raped-20100510>

³⁰⁴ <http://www.news24.com/SouthAfrica/News/Schoolboys-rape-fellow-pupil-14-20100525>

- ❖ 1 child raped every 3 minutes in SA³⁰⁵, 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'³⁰⁶, 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 days³⁰⁷, 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 rape³⁰⁸, 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'³⁰⁹, 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 head³¹⁰, 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 gang³¹¹, 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: doctor³¹², 20/10/2010: Men who gang-raped a woman at Booyen Park Community Centre, wrote the number 28 on the front and back of her leg.
- ❖ Doctors rape indicates 'moral decay'³¹³, 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 Jhb³¹⁴06/11/2010: 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 women³¹⁵, 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 wrong³¹⁶, 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.
- ❖ Study shows war on women begins at home³¹⁷, 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 finds³¹⁸, 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.

³⁰⁵ <http://why-we-are-white-refugees.blogspot.com/2009/10/refugee-integration-rape-does-it-matter.html>

³⁰⁶ <http://www.news24.com/SouthAfrica/News/Man-in-court-for-correctional-rape-20100630>

³⁰⁷ <http://www.news24.com/SouthAfrica/News/Women-kidnapped-raped-for-3-days-20100705>

³⁰⁸ <http://www.news24.com/SouthAfrica/News/11-arrested-for-gang-rape-20100706>

³⁰⁹ <http://www.news24.com/SouthAfrica/News/E-Cape-tourist-rapes-shocking-20100726>

³¹⁰ <http://www.news24.com/SouthAfrica/News/Rape-ordeal-Mom-tells-boy-to-cover-his-head-20100808>

³¹¹ <http://www.news24.com/SouthAfrica/News/Cops-hunt-for-rapist-gang-20100928>

³¹² <http://www.theherald.co.za/article.aspx?id=616230>

³¹³ <http://www.news24.com/SouthAfrica/News/Doctors-rape-indicates-moral-decay-20101102>

³¹⁴ <http://www.news24.com/SouthAfrica/News/Schoolgirl-gang-raped-in-Johannesburg-20101105>

³¹⁵ <http://www.mg.co.za/article/2010-11-12-disgraceful-war-against-women>

³¹⁶ <http://www.mg.co.za/article/2010-11-25-sex-or-rape-something-is-terribly-wrong>

³¹⁷ <http://www.mg.co.za/article/2010-11-25-study-shows-war-on-women-begins-at-home>

³¹⁸ <http://www.mg.co.za/article/2010-11-26-one-in-three-sa-men-admit-to-rape-survey-finds>

- ❖ Girl, 7, raped by dad and mom looks on³¹⁹, 04-01-2011, Chris Ndaliso, Witness: Girl, and older sister, repeatedly raped by father, in some instances mother asked how the sex was.

162. Infanticide: Consequences of Government-Sponsored Population Explosion of Moral Degeneration and Social Disintegration:

163. Abandoned babies in South Africa³²⁰, 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 found with a plastic bag over his head, indicating that he was suffocated before being placed in the bin. No arrests have been made.

164. Shocking increase in Joburg infant murders³²¹, 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."

165. De Lille tackles dumping of babies³²², 08 November 2010, IOL:

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

³¹⁹ <http://www.news24.com/SouthAfrica/News/Girl-7-raped-by-dad-as-mom-looks-on-20110204>

³²⁰ http://www.ikhayalibababa.co.za/index.php?option=com_content&task=view&id=47&Itemid=35

³²¹ http://www.infant-trust.org.uk/archive/Joburg_infant_murders_StarOct09.pdf

³²² <http://www.iol.co.za/news/south-africa/de-lille-tackles-dumping-of-babies-1.731365>

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)

- ❖ 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 Pretoria³²³, Natasha Landman, Times Live, 15/03/2010: Three babies a week left for dead at Pretoria Onderstepoort rubbish dump by waste recyclers, who are confronted by sight of bones of many other infants, crushed by waste-compacting machines.
- ❖ Dumped baby found³²⁴, Mercury, 08/06/2010: Domestic worker dumped her baby in rubbish bin in Umhlanga.
- ❖ Another newborn baby dumped³²⁵, 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 bin³²⁶, Bongani Fuzile, Dispatch, 25/06/2010: East London businessman finds newborn baby dumped alive in rubbish bin.
- ❖ Baby burned, dumped in field³²⁷, 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 waste³²⁸, TimesLive, 21/07/2010: 2 babies dumped at waste removal company in Airport Industria, Capetown.
- ❖ Mom takes baby on death plunge³²⁹, News 24, 30/07/2010: Woman with 7 month old baby jumps off building with baby strapped to her back.
- ❖ Baby shot dead³³⁰, News 24, 04/08/2010: 3 people, including 1 yr old boy shot dead in Freedom Sq. Bloemfontein.
- ❖ Teen leaves baby in bushes³³¹, News 24, 15/08/2010: 18 year old leaves stillborn baby in bushes in Sokapse village, E. Cape.
- ❖ Soweto police probe dead baby³³², News 24, 21/08/2010: Newborn baby body found in field in Orlando, Sowetho.
- ❖ Dumped baby found on railway line³³³, News 24, 29/08/2010: Baby girl dumped on railway track in Jabulani, Sowetho.
- ❖ Parents of dead baby arrested³³⁴, News 24, 31/08/2010: Free State couple murder their 7 month old baby by pouring boiling porridge over infant.
- ❖ Baby dies in boiling water³³⁵, News 24, 09/09/2010: Sowetho 1 yr old baby girl dies after falling in bucket of boiling water.
- ❖ Baby dumped in dustbin³³⁶, News 24, 01/10/2010: Dead baby found by beggar in dustbin in Florida Rd., W. Rand.
- ❖ Baby found dead, mother arrested³³⁷, 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 17'³³⁸, 07/10/2010: Mother reported baby stolen, but dumped it under corrugated iron sheets at Green Point informal settlement.
- ❖ 500 babies dumped in Cape Town³³⁹, Leighton Koopman, Die Burger/News 24, 08/10/2010: Mostly young mothers who abandon their babies.

³²³ <http://www.timeslive.co.za/local/article357993.ece>

³²⁴ <http://www.themercury.co.za/index.php?fArticleId=4003138>

³²⁵ <http://www.news24.com/SouthAfrica/News/Another-newborn-baby-dumped-20100624>

³²⁶ <http://blogs.dispatch.co.za/dispatchnow/2010/06/25/newborn-baby-found-in-bin/>

³²⁷ <http://www.timeslive.co.za/local/article561147.ece/Baby-burned-dumped-in-field>

³²⁸ <http://www.timeslive.co.za/local/article563510.ece/Tiny-boy-and-girl-dumped-with-medical-waste>

³²⁹ <http://www.news24.com/SouthAfrica/News/Mom-takes-baby-on-death-plunge-20100730>

³³⁰ <http://www.news24.com/SouthAfrica/News/Baby-shot-dead-20100804>

³³¹ <http://www.news24.com/SouthAfrica/News/Teen-leaves-baby-in-bushes-20100815>

³³² <http://www.news24.com/SouthAfrica/News/Soweto-police-probe-dead-baby-20100721>

³³³ <http://www.news24.com/SouthAfrica/News/Dumped-baby-found-on-railway-line-20100829>

³³⁴ <http://www.news24.com/SouthAfrica/News/Parents-of-dead-baby-arrested-20100831>

³³⁵ <http://www.news24.com/SouthAfrica/News/Baby-dies-in-boiling-water-20100709>

³³⁶ <http://www.news24.com/SouthAfrica/News/Baby-dumped-in-dustbin-20101001>

³³⁷ <http://www.news24.com/SouthAfrica/News/Baby-found-dead-mother-arrested-20101005>

³³⁸ <http://www.news24.com/SouthAfrica/News/Khayelitsha-mother-was-17-20101007>

³³⁹ <http://www.news24.com/SouthAfrica/News/500-babies-dumped-in-Cape-Town-20101008>

- ❖ Saved - baby dumped to die³⁴⁰, Leila Samodien, IOL, 10/10/2010: Truck driver finds baby dumped in 1,5m deep manhole.
- ❖ Babies in the Bin³⁴¹, 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 murder³⁴², News 24, 20/10/2010: Mother found with dead baby in her bag at work.
- ❖ 'I've never seen a baby look like that'³⁴³, Aziz Hartley, IOL, 20/10/ 2010: Khayelitsha newborn baby dumped in stormwater drain.
- ❖ Dumping of babies increasing³⁴⁴, 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 drain³⁴⁵, News 24, 09/11/2010: Foetus found blocking drain, by municipal workers in Aliwal North.
- ❖ Abandoned baby found in Capetown³⁴⁶, 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 daughter³⁴⁷, 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 freezer³⁴⁸, 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".

VI. A DESCARTIAN DIALOGUE: INTENTIONS & MEANINGS OF 'KAFFIR'?

"To clarify, "religion" as I use it here does not refer to a system that has necessarily to do with a concept of God or with idols or even to a system of perceived religion, but to any group-shared system of thought and action that offers the individual a frame of orientation and an object of devotion. A religion may be conducive to the development of destructiveness or of love, of domination or of solidarity; it may further their power to reason or paralyze it. The question is not one of religion or not? but of which kind of religion? - whether it is one that furthers human development, the unfolding of specifically human powers, or one that paralyzes human growth. Thus, our religious attitude is an aspect of our character structure, for we are what we are devoted to, and what we are devoted to is what motivates our conduct."³⁴⁹

"In communities where a witchcraft paradigm informs understandings about other peoples' motives and capacities, life must be lived in terms of a presumption of malice." -- AIDS, Witchcraft, and the Problem of Power in Post-Apartheid South Africa, by Adam Ashforth

A. Existential Friction Theory Identities: Boer Cartesian vs. Ubuntu Conformist

"A man is but the product of his thoughts what he thinks, he becomes." --

Mohandas Gandhi

³⁴⁰ <http://www.iol.co.za/news/south-africa/western-cape/saved-baby-dumped-to-die-1.684900>

³⁴¹ <http://www.health24.com/news/Columnists/1-4618-4619,58836.asp>

³⁴² <http://www.news24.com/SouthAfrica/News/Mother-arrested-for-baby-murder-20101020-3>

³⁴³ <http://www.iol.co.za/news/crime-courts/i-ve-never-seen-a-baby-look-like-that-1.687503>

³⁴⁴ <http://www.news24.com/SouthAfrica/News/Dumping-of-babies-increasing-20101104>

³⁴⁵ <http://www.news24.com/SouthAfrica/News/Foetus-found-in-drain-20101109>

³⁴⁶ <http://www.iol.co.za/abandoned-baby-found-in-cape-town-1.832219>

³⁴⁷ <http://www.iol.co.za/news/south-africa/kwazulu-natal/dad-jailed-after-sacrifice-of-daughter-1.875533>

³⁴⁸ <http://www.iol.co.za/news/crime-courts/newborn-choked-then-kept-in-freezer-1.999404>

³⁴⁹ Fromm, Erich, To Have or To Be (Continuum 2000: p135-136)

166. 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 a result of his ‘thinking’, his cognitive conscious awareness to recognize his cognitive biases, and to educate himself to overcome them, so as to improve his critical thinking faculties, his conscience. The socio-cultural consequences of such a paradigm produced western civilisation’s critical thinking giants, whose ‘critical thinking faculties’ drove them to take the road less travelled. Individuals such as Galileo Galilei, Martin Luther, Albert Einstein, Francois Marie Arouet (Voltaire), Socrates, Mark Twain, Leonardo Da Vinci, Friederich Nietzsche, Aristotle, Soren Kierkegaard, etc. etc. etc. All were courageous enough to discard appeal to conventional ‘earth is flat’ metaphorical ideological, political or religious authority, by the courage to doubt. The essence of their identities and discoveries, being a result of their own critical thinking faculties; their “Cogito, ergo sum,” or “I think, therefore I am,” worldview.
167. 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. 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 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.
168. 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.
169. For example: In Ubuntu and the Challenges of Multiculturalism in post-apartheid South Africa³⁵⁰, themes also repeated in Ubuntu an African Assessment of the Religious Other³⁵¹, Dirk Louw, of Dept of Philosophy, University of the North writes:

³⁵⁰ 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

[..] 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.

[..] 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).”

170. A simplistic, yet accurate religious metaphor to compare the difference between the former and the latter; would be that the former built their ego-identity-house on a solid rock (“An unexamined life is not worth living” - Socrates; ‘Know thyself’ - Solon); whereas the latter’s ego-identity-house would be built on quicksand (“If I don’t know I don’t know, I think I know. If I don’t know I know I know, I think I don’t know.” R. D. Laing’s description of schizophrenia). Clearly the former would greatly enhance an individuals psychological security; while the latter would feed the individuals psychological insecurity.
171. Another fundamental difference between the Cartesian Individualist vs the African Ubuntu worldview is their approach to the concept of personal responsibility.

³⁵¹ Ubuntu: An African Assessment of the Religious Other, Louw Dirk J, Philosophy in Africa, University of the North

172. The Cartesian considers the capability of taking personal responsibility to be one of the key foundations for achieving psychological, political and financial freedom. A Cartesian's freedom is a result of their conscious capability to freely choose to be personally responsible for their thoughts, beliefs, actions and choices; the consequence of which is the freedom of higher consciousness, understanding, wisdom, spiritual security. Consequently the Cartesian greatly appreciates constructive feedback, knowing constructive feedback enables them to take responsibility for their blinds spots, improving their capability to enhance their practice to be in greater alignment with their preaching.
173. Conversely the Ubuntuist considers the absence of personal responsibility to be the key foundation for achieving psychological, political and financial freedom. An Ubuntuist's freedom is a result of their capability to avoid being held responsible, for their thoughts, actions, beliefs and choices; the consequence of which is total freedom from any and all responsibility to anyone, including themselves. Consequently the Ubuntuist demands sychophancy and Ubuntuification conformity; for they reinforce the Ubuntuist false illusion in his fake sense of security; whereas constructive criticism is experienced as a direct attack on their insecure fragile ego-identity.
174. Consequently when the Cartesian is confronted with any problem, the solution lies in taking responsibility for psychologically, ideologically, politically and/or spiritually confronting the root causes of the problem; and having the courage, discipline and will to apply the required healing measures.
175. When the Ubuntuist is confronted with any problem, the solution lies in avoiding any and all psychological, ideological, political and/or spiritual responsibility for the problem; and finding an external agent to blame for the problem; which only increases his sense of powerlessness to fix the problem, he has decided is beyond his control; and consequently aggravates his psychological insecurity.
176. In *AIDS, Witchcraft, and the Problem of Power in Post-Apartheid South Africa*³⁵², Adam Ashforth examines the dynamics of socio-economic and psycho-spiritual insecurity in the everyday life of Soweto residents. He proposes that African occult violence be understood as a form of psycho-spiritual insecurity. Among others he concludes: "In communities where a witchcraft paradigm informs understandings about other peoples' motives and capacities, life must be lived in terms of a presumption of malice."

³⁵² <http://www.sss.ias.edu/publications/occasional>

177. Psychologically, heuristics are simple, efficient rules, which are hard-coded by evolutionary and cultural learned processes, which explain how people make decisions, come to judgement, solve problems. Heuristic rules can work well; or lead to systematic errors or cognitive biases. It is not rocket science to observe how the Cartesian Individualist Pro-Responsibility worldview, psychologically enabled and strengthened the problem solving skills of the Cartesian geniuses; whereas the Ubuntuist conformist Anti-Responsibility worldview, is easily observed in:

1. Badly performing schools blame witchcraft³⁵³

ES Malele and Ben Matlhosa were amongst the poorest performing schools in 2010. They blame witchcraft. Their principals claimed to the MEC the reason for their under-performance was "witchcraft", department spokesman Joseph Mabuza said. "The principals said that the learners did not trust each other, and they believed that there are learners within the schools who are bewitching them.

2. 'Witchcraft' made me do it, says judge³⁵⁴

A senior military judge who doused herself with petrol and then set herself alight has told medical staff she believed "witchcraft" was behind her actions.

Colonel Yvonne Nomoyi, the military's first black senior judge, is understood to have expressed bewilderment at why she had set herself alight in the garage of her home on June 26, saying she had no idea what had prompted her behaviour. Neither did she know who would want to bewitch her into committing the suicidal act.

3. Military judge escapes prosecution: SANDF official still at work despite suicide attempt³⁵⁵

A Senior military judge has escaped prosecution for attempting suicide because some of the SA National Defence Force's top brass allegedly believed her claim that she had been bewitched. The defence force's first black female judge, Colonel Phildah Nomoyi, 41, doused herself with petrol and set herself alight in her garage in June.

4. Witchcraft and Statecraft: Liberal Democracy in Africa, by Nelson Tebbe

[..] Prominent politicians and intellectuals are moving away from a philosophy of non-racialism understood as governmental blindness toward differences of culture. They are demanding African solutions to what they see as uniquely African problems.

Witchcraft tops the list of those unique problems. In colonial times, witchcraft was thought to be "the outstanding problem of the lawgiver in Africa." Today it remains

³⁵³ Sunday Times/Times Live/SAPA: 14 January 2011:
<http://www.timeslive.co.za/local/article851368.ece/Badly-performing-schools-blame-witchcraft>

³⁵⁴ IOL: Karyn Maughan: 14 July 2008:
<http://www.iol.co.za/news/south-africa/witchcraft-made-me-do-it-says-judge-1.408201>

³⁵⁵ <http://www.thetimes.co.za/PrintEdition/Article.aspx?id=880386>

central to statecraft. Fear of the occult⁶ has not faded with apartheid but, surprisingly to many, has only intensified during the transition to democracy.

[..] A large majority of the citizenry believes in witchcraft. Belief in the occult is widespread. Africans comprise some seventy-five or eighty percent of the population of South Africa, and among them fear of the occult is commonplace. This is true even among people who also observe Christianity. The Ralushai Commission reported that “belief in witchcraft is as prevalent as ever” and it “form[s] part of a basic cultural, traditional, and customary principle of Africans in South Africa and Africa as a whole.” That report has been criticized for faulty scholarship, but here its conclusion is not particularly controversial. Witchcraft beliefs are not limited to a particular economic class, to rural areas, to non-professionals, or to older generations, but instead are widely (although perhaps not evenly) held across contemporary Africa. Recognition of these beliefs therefore may well impact the legitimacy of democratic experiments in southern Africa.

178. Notably, individuals actively practicing psychological heuristic problem solving rules as Cartesian individualists would experience each successive heuristic problem solving practice, to have improved their critical thinking capabilities, which would have involved a greater willingness to accept responsibility for prior errors and hence an improvement in their sense of self-worth and psychological security. Conversely individuals practicing psychological heuristic problem solving rules as Ubuntuist conformists would find that each successive problem solving practice of avoiding taking responsibility, exacerbate their addiction to sycophancy conformist agreement (to shut down any little voices of the conscience) hence escalating their psychological, ideological and spiritual insecurity.
179. Simplistically a Cartesian Individualist heuristic prosecution, court and justice system would focus on finding the evidentiary truth, in the matter, no matter how politically or ideologically incorrect or offensive to the ‘earth is flat’ masses; it encourages individual responsibility, accountability and root cause problem solving. Conversely an Ubuntuist Conformist heuristic prosecution, court and justice system focuses on enforcing the designated politically correct truth, encouraging the absence of responsibility and freedom from accountability to generate the necessary ‘evidence’ to manufacture the politically correct designated ‘ubuntuist truth’.
180. Ubuntuist Conformism values the suppression of non-conformist ideas. The punishment for refusing to conform to Ubuntuist Conformism is censorship, isolation and non-recognition, as an individual unworthy of personhood.

181. Conversely Cartesian Individualists highly value the principles of Freedom of Expression as an essential and important principle in the Search for Truth. This is very well described by T Emerson, in *The System of Freedom of Expression* at 6-7 (1970):

“...freedom of expression is an essential process for advancing knowledge and discovering truth. An individual who seeks knowledge and truth must hear all sides of the question, consider all alternatives, test his judgment by exposing it to opposition, and make full use of different minds. Discussion must be kept open no matter how certainly true an accepted opinion may seem to be; many of the most widely acknowledged truths have turned out to be erroneous. Conversely, the same principles applies no matter how false or pernicious the new opinion appears to be; for the unaccepted opinion may be true or partially true and, even if wholly false, its presentation and open discussion compel a re-thinking and re-testing of the accepted opinion. The reasons which make open discussion essential for an intelligent individual judgment likewise make it imperative for rational social judgment.”

B. Radical Honesty Habeus Mentem Eco-Psycho-Cultural Definitions of ‘Kaffir’

182. In *Radical Honesty SA v. SANEF and 87 Others*, the Application for a Writ of Habeus Mentem requests the Constitutional Court to confirm - for the record - in this matter: Radical Honesty SA definitions of the word ‘Kaffir’:

[i] ‘Kaffir Behaviour’: Cultural Beliefs and Procreation Behaviour Definition:

Individuals who either independently or as a result of their cultural value systems, are incapable of, or unwilling to, practice sexual restraint and procreation responsibility; who consequently breed cockroach-prolifically without personal financial or psychological responsibility to, or emotional concern for, their offspring; and/or who abuse women and children as sexual or economic slaves procreated for such purpose; and/or whose cultural ideal of manhood endorses non-consensual sex (rape) as their sexual slavery entitlement, etc.

[ii] ‘Kaffir Etymology’: Original Etymological Definition for ‘Kaffir’:

The word kāfir is the active participle of the Semitic root K-F-R “to cover”. As a pre-Islamic term it described farmers burying seeds in the ground, covering them with soil while planting; as they till the earth and “cover up” the seeds; which is why earth tillers are referred to as “Kuffar.” Thus, the word kāfir implies the meaning “a person who hides or covers”; To conceal, deny, hide or cover the truth.

[iii] ‘Kaffir Legislation’ = Inalienable Right to Breed’ Poverty, Misery and War legislation; pretending it advocates for ‘peace’ and ‘human rights’.

Kaffir Law/Legislation provides citizens with the Inalienable 'Right to Breed', but demands that Citizens need a Licence to Own a Gun, a Licence to Drive a Car, a Licence to Practice Law, a television licence, a credit licence, a licence to earn a living, a university exemption licence, a licence to fish, a licence to hunt, a liquor licence, a business licence, a marriage licence, etc, etc.

Kaffir Legislation covers up that an 'Inalienable Right to Breed/laissez-faire birth control policy + No Social Welfare policies or practices provides for an equilibrium carrying capacity; whereas Inalienable Right to Breed/laissez-faire birth control within a welfare state, results in Runaway Population Growth, and ultimately greater misery, poverty and war³⁵⁶.

C. SA Courts: Radical Honesty Intention & Definition of 'Kaffir' Irrelevant:

183. On 31 January 2003 Applicant was convicted of 'contempt in facie curiae' for calling a black prosecutor (Sipoyo), and a white magistrate (ADS Meyer) respectively black and white 'kaffirs', and sentenced to one year in prison. Johnstone was denied parole, and served her full 12 months sentence. Both the NPA and Chief Justice Hlope refused to place the Appeal (HC-WC: A 696-04, leave granted on 16 February 2004, by Regional Magistrate VA Botha³⁵⁷), on the roll for hearing in the Cape High Court.³⁵⁸
184. In 2009 Applicant was convicted of 'crimen injuria' for calling a coloured politician (De Lille) a 'kaffir' in a private SMS, and sentenced to three months in prison, suspended for 3 years.
185. Neither Magistrates were remotely interested in the relevancy of Johnstone's intentions; nor in her Radical Honesty cultural definitions for 'Kaffir'. Irrelevant.
186. Neither Magistrate was remotely interested in the relevance of Johnstone's expert witness³⁵⁹ to clarification of Radical Honesty practices³⁶⁰ and the applicability of Bolam test to the reasonableness of 'Kaffir' free speech, with regard to Johnstone's cultural intentions and definitions. Irrelevant.

³⁵⁶ From Shortage to Longage: Forty Years in the Population Vineyards, by Garrett Hardin, Population and Environment, Vol. 12, No. 3. Spring 1991 http://www.garretthardinsociety.org/articles/art_from_shortage_to_longage.html

³⁵⁷ 06-06-17 HC-CPD A 696-04: HoA: S.4.1 (A) Chronology of Facts

³⁵⁸ HC-WC: Appeal A 696-04: Heads of Argument:

³⁵⁹ Blanton, Brad Ph.D: Reasonableness Test Radical Honesty Skills & Competencies Affidavit

³⁶⁰ Gray v Stead [1999] 2 Lloyd's Rep 559

187. The only issue of legal relevance was the victims feelings and interpretations of the word; even if the victim made no effort whatsoever to verify her interpretation as correct.
188. SA Multi-Culti courts accord the Zulu tribe's expert witnesses the right to be heard, as occurred by Judge Nic van Reyden in the Kwa-Zulu Natal High Court case of Smit NO and Others v King Goodwill Zwelithini Kabhekuzulu and Others³⁶¹, where he ruled in favour of the revived Zulu cultural practice of barehanded killing of a bull at the Ukweshwama festival, satisfied with the evidence of cultural expert Professor Jabulani Mapalala³⁶².

D. CCT: Radical Honesty Intention & Definition of 'Kaffir': Not In Interests of Justice:

"The Concourt have decided that exposing the evidence of Media Corruption and censorship of (i) TRC fraud; (ii) the relationship between Ecological Overshoot and Socio-Economic and political events they report upon; and (iii) endorsement of African White Refugees persecution; is not in the interests of justice. I guess Martin Luther is not welcome in the South African Legal, Media and Religious elite's Poverty Pimping TRC Indulgence Circus! Mentem Non Fornam plus Pollere."

189. SA's TRC Fraud & Ecolaw Concourt Corruption; to be a Guinness World Record?³⁶³:

In the late afternoon of 28 January 2011, I filed a written application to the SA Constitutional Court, for direct access; for a writ of (1) Habeus Mentem; and (2) Certiorari/Review. The respondents were 88 media publications and their editors. The court reference number issued by the Registrar was: CCT 06-11.

[..] Generally, an application for direct access, or for approval to proceed as an Amicus or such issues, -- understandably -- takes the Justices a few weeks, sometimes over a month to enquire into. They need to read the application, its affidavit, and consider all the legal arguments, and their stare decisis precedent, etc. Applying one's mind to reading legal applications and documents is a time consuming process.

Nevertheless, the Justices - in their wisdom?? - took less than 8 hours, on their first day back to the Constitutional Court, to deny the application as being 'not in the interests of justice'.

190. SAPA news contacted Johnstone for comment, but refused to print it:

"The Concourt have decided that exposing the evidence of Media Corruption and censorship of (i) TRC fraud; (ii) the relationship between Ecological Overshoot and Socio-Economic and political events the media report upon; and (iii) endorsement of African White Refugees persecution; is not in the interests of justice. I guess Martin Luther is not welcome in the South African Legal, Media and Religious elite's Poverty Pimping TRC Indulgence Circus! Mentem Non Fornam plus Pollere."

³⁶¹ Smit NO and Others v King Goodwill Zwelithini Kabhekuzulu and Others (10237/2009) [2009] ZAKZPHC 75 (4 December 2009)

³⁶² Mkhize: Bull-killing ruling promotes cultural tolerance, *Mail and Guardian*, 04 December 2009; Court Clears Ritual, Bare Handed Killing of a Bull - Does the Judgement Threaten Wider Environmental Problems?, by Dave Harcourt, *Eco-Localizer*, 6 Dec 2009; S. African Judge Compares Zulu Bull-Killing to Holy Communion, by C Szabo, 2 Dec 2009, *Digital Journal*;

³⁶³ <http://why-we-are-white-refugees.blogspot.com/2011/02/sas-trc-fraud-ecolaw-concourt.html>

VII. STATE OF TRC FRAUD'S SYSTEM: SYSTEMIC ECO-CULTURAL COLLAPSE

A. 74% of White South Africans: We Are African White Refugees:

191. 74% of White SA's Agree with Huntley; ANC & Liberals Deliberate Malicious Indifference Legitimize Huntley's 'White Refugee' status³⁶⁴: 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.”

192. 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.

193. Was the IRB's Ruling Justified?: (i) 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? (ii) Is the South African Government unwilling or unable to acknowledge that this group of South Africans feel the way that they do?

194. White South African's Feelings of Alienation and Persecution: Media Surveys: 74% Agree with Huntley:

195. Beeld Newspaper³⁶⁵ (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)

196. Die Burger Newspaper³⁶⁶ (1 September 2009): “A White South African was granted refugee status after Canada's immigration board found that the South African

³⁶⁴ <http://why-we-are-white-refugees.blogspot.com/2010/01/74-of-white-sas-agree-with-huntley-anc.html>

³⁶⁵ <http://why-we-are-white-refugees.blogspot.com/2009/09/how-south-african-whites-really-feel.html>

³⁶⁶ <http://why-we-are-white-refugees.blogspot.com/2009/09/how-south-african-whites-really-feel.html>

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)

197. Independent Online Survey³⁶⁷ (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)

198. Rapport Newspaper³⁶⁸ (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)

199. Is it possible that the South African governments response of unwillingness to enquire into the details of Huntley’s (and 74% of white South Africans) grievances; lack of concern for Huntley (and 74% of white South Africans) 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?

B. Ethno-Nationalism is Foundation for Democracy, not its threat

200. In Ethnicity a basis for rather than threat to democracy and freedom, Tartu conference concludes³⁶⁹, 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.”

³⁶⁷ <http://why-we-are-white-refugees.blogspot.com/2009/09/how-south-african-whites-really-feel.html>

³⁶⁸ <http://why-we-are-white-refugees.blogspot.com/2009/09/how-south-african-whites-really-feel.html>

³⁶⁹ <http://www.eesti.ca/?op=article&articleid=30517&lang=en>

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 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.

C. Multi-culturalism is Impossible with Dysfunctional Cultures

201. 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 21st Century* explains why she describes African American culture as 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.

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 underachievement, 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.

D. Peak Oil, Economic Collapse & Friction Theory Cultural Conflicts

"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 - 2010³⁷⁰, 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 Wars³⁷¹, Michael T. Klare, Tom Paine, 07-03-2006

202. The socio-political and economic consequences of Peak Oil will be severe, as detailed in [German] Military Study Warns of Potentially Drastic Oil Crisis, by Stefan Schultz, Der Spiegel³⁷², 01 September 2010:

A study by a German military think tank has analyzed how "peak oil" might change the global economy. The internal draft document -- leaked on the Internet -- shows for the first time how carefully the German government has considered a potential energy crisis.

The term "peak oil" is used by energy experts to refer to a point in time when global oil reserves pass their zenith and production gradually begins to decline. This would result in

³⁷⁰ http://www.jfcom.mil/newslink/storyarchive/2010/JOE_2010_o.pdf

³⁷¹ http://www.tompaine.com/articles/2006/03/07/the_coming_resource_wars.php

³⁷² <http://www.spiegel.de/international/germany/0,1518,715138,00.html>

a permanent supply crisis -- and fear of it can trigger turbulence in commodity markets and on stock exchanges.

The issue is so politically explosive that it's remarkable when an institution like the Bundeswehr, the German military, uses the term "peak oil" at all. But a military study currently circulating on the German blogosphere goes even further.

The study is a product of the Future Analysis department of the Bundeswehr Transformation Center, a think tank tasked with fixing a direction for the German military. The team of authors, led by Lieutenant Colonel Thomas Will, uses sometimes-dramatic language to depict the consequences of an irreversible depletion of raw materials. It warns of shifts in the global balance of power, of the formation of new relationships based on interdependency, of a decline in importance of the western industrial nations, of the "total collapse of the markets" and of serious political and economic crises.

203. In US Military warns oil output may dip causing massive shortages by 2015³⁷³, Terry MacAlister warns that the military report states that the "shortfall could reach 10 m barrels a day, and that the cost of crude oil is predicted to top \$100 per barrel., which would have significant economic and political impacts
204. In the third military Peak Oil report of 2010 Fueling the Future Force: Preparing the Department of Defense for a Post-Petroleum Environment³⁷⁴ was published on 27 September by the Washington, DC "national security and defence" think tank, Center for 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 Democracy³⁷⁵:

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.

³⁷³ Guardian: 11 April 2010: <http://www.guardian.co.uk/business/2010/apr/11/peak-oil-production-supply>

³⁷⁴ http://www.cnas.org/files/documents/publications/CNAS_Fueling%20the%20Future%20Force_NaglParthemore.pdf

³⁷⁵ <http://www.rawstory.com/rs/2010/0901/german-report-peak-oil-collapse-democracy/>

205. In *Caution, White People*³⁷⁶, Peak Oil futurist, Dmitry Orlov describes the fragility of multi-ethnic societies, 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.

206. In *Eating Fossil Fuels*³⁷⁷, 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.

[..] 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.

³⁷⁶ <http://cluborlov.blogspot.com/2009/09/caution-white-people.html>

³⁷⁷ http://www.fromthewilderness.com/free/ww3/100303_eating_oil.html

E. Parallel Goals: Economic Relocalisation and Political Secession

207. In *Economic Relocalization: A Strategic Response to Peak Oil and Climate Change*³⁷⁸, 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.

³⁷⁸ <http://www.theoildrum.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.³⁷⁹

F. Boer Volkstaat in SA: Volksraad Verkiesing Kommissie (VVK):

208. 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.’

209. 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 Assembly³⁸⁰:

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

³⁷⁹ 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>

³⁸⁰ <http://vvk.co.za/8927.html>

resources reaches yet further intensity under majority-government which obviously rather satisfies its 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 its 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 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 its 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, it's size, and possible transitional arrangements in view of current population composition.

9. Thus the VVK, with it's 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.

VIII. REASONABLE RECOMMENDATION: 'KAFFIR' FREE SPEECH VOLKSTAAT; AND/OR JUS SANGUINIS REPATRIATION'?

210. Recommendation to Constitutional Court:

211. In the absence of a Truly Impartial Truth and Reconciliation Commission run by International Independents such as Dr. Blanton and Pastor James Manning to lobotomize SA's TRC Fraud Political Tumour; the Eco-Cultural State of the Body Political System shall collapse from the pressure cooker masculine insecurity rage of perceived insults if 'Kill the Boer' and 'Kaffir' are both designated as Freedom of Speech.

212. Unless they find the honourable courage to prove me wrong: Fundamentalist Black Liberation Theology 'Anti-Whiteness' Marxist Revolutionaries shall not rest until they achieve their Violent Marxist Cleansing Liberation / Reconciliation / Salvation on the Rotting Corpses of Boer/Settlers. 'Kill the Boer' is their Mascot, towards that ultimate 'Settler Free Utopia'. Consequently, to enable Boer/Settlers to protect themselves:

1. Implement 23 April 1994 Accord on Afrikaner Self-Determination for a Boer 'Kaffir' Free Speech Volkstaat, by endorsing and supporting the work of the Volksraad Verkiesing Kommissie, for a Boer Volkstaat; and/or
2. Initiate a Program of Jus Sanguinis Voluntary Repatriation of 'Settlers' to European Progenitor Nations, for Persecuted Settlers/African White Refugees who prefer to return to their Settler motherlands.



George, Southern Cape
19 April 2011

LARA JOHNSTONE, Pro Se
Propria Persona / Litigant in Person

Expert Witness Affidavits & Written Statements of Consent:

- » Brad Blanton, Ph.D: Practicing Radical Honesty, Futilitarianism; i.e. Radical Honesty about Anger and Forgiveness; Paradigms and Contexts³⁸¹
- » T. Michael Maher, Ph.D: How and Why Journalists Avoid the Population-Environment Connection and Media Framing and Salience of the Population Issue³⁸²
- » Brad Blanton, Ph.D: The legal, psych. & socio-political 'citizens privilege', Nuremberg Principles skills & competencies of Individual Responsibility, required for acts of civil disobedience, and their application to common law 'reasonableness test'³⁸³

³⁸¹ [PDF: www.scribd.com/doc/31989814]

³⁸² [PDF: www.scribd.com/doc/31373074]

³⁸³ [PDF: www.scribd.com/doc/337906711]

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