

The Gruesome Reality of Racist South Africa

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For decades, the country of South Africa was the focus of an international rallying cry against the injustices of apartheid. On June 17, 1991, South Africa's Parliament abolished the legal framework for the practice of racial persecution. In 1994, Nelson Mandela and his Marxist African National Congress (ANC) assumed the reins of power. The international community looked away, satisfied that justice had prevailed. They continue to look away, even as South Africa has degenerated into another racist pit, best described by an Afrikaner farm owner: "It's politically correct to kill whites these days."

In July of 2012, Dr. Gregory Stanton, head of the nonprofit group Genocide Watch, conducted a fact-finding mission in South Africa. He concluded that there is a coordinated campaign of genocide being conducted against white farmers, known as Boers. "The farm murders, we have become convinced, are not accidental," Stanton contended. "It was very clear that the massacres were not common crimes," he added — especially because of the absolute barbarity used against the victims. "We don't know exactly who is planning them yet, but what we are calling for is an international investigation," he added.

The number of farm murders, or "plaasmoorde" as it is called in Afrikaans, is staggering. Over the last decade, it is estimated that at least 3000 Boers have been killed. Estimating the number of murders is necessary because the ANC has banned crime statistics from being compiled, claiming they scare off foreign investment. Moreover, the world knows little about the savagery that accompanies those killings. Many victims, including women and infant children, are raped or tortured before they are killed. Some have boiling water poured down their throats, some are burned with hot pokers, and some are hacked to death with machetes, or disemboweled. Several others have been tied to their own cars and dragged for miles.

The ANC, whose leader Jacob Zuma was reelected with over 75 per cent of the total voting delegates at the ANC National Conference held in Bloemfontein last December, denies that genocide is occurring, insisting that such attacks are part of the larger crime problem. Yet a report filed by the South African Institute of Race Relations notes that while crime has ostensibly declined between 1994 and 2011, "substantial numbers" of police stations have manipulated their crime statistics. The report sub-headline underscores the corrupt nature of crime statistics in the country: "Is this a true reflection of the crime statistics in South Africa? Who knows!" it states.

What is known is that the ANC celebrated its 100th year anniversary with a song led by President Zuma himself. "Dubula iBhunu" or "Shoot the Boer" was a line in the lyrics of an apartheid-era song, "Ayesaba Amagwala" ("the cowards are scared") that violates the South Africa constitution prohibiting the "advocacy of hatred that is based on race ... and that constitutes incitement to cause harm." Yet Zuma apparently felt no compunction to refrain from singing it, because the ANC considers it an integral part of the anti-apartheid movement that is part of their heritage.

In 2010, Julius Malema, then leader of the ANC Youth League, revived the practice of singing the song after many years. After the South Africa High Court ruled it was hate speech, the ANC appealed. Last October, the ANC and AfriForum, a lobby group that wanted the song banned from public performance, reached an out-of-court settlement.

Dr. Stanton concluded that Malema's revival of a song advocating murder moved South Africa from the fifth stage on his genocidal scale to stage six. When the South African judiciary ruled it to be unlawful hate speech, Genocide Watch put South Africa back at stage five. When President Zuma was caught on tape January 2012 singing, "We are going to shoot them with the machine gun, they are going to run/You are a Boer, we are going to hit them, and you are going to run/shoot the Boer..." South Africa was raised to stage six once again.

Stage six is known as Preparation: "Victims are identified and separated out because of their ethnic or religious identity. Death lists are drawn up. Members of victim groups are forced to wear identifying

symbols. Their property is expropriated. They are often segregated into ghettos, deported into concentration camps, or confined to a famine-struck region and starved.”

The sixth stage is followed by stage seven: Extermination.

In December, more than 200 protesters of the Afrikaner civil rights group AfriForum, which included families of murdered farmers and survivors of farm attacks, marched in the capital city of Pretoria. They were commemorating the second anniversary of the murders of farm caretaker Attie Potgieter and his family. Potgieter was stabbed and hacked 151 times with a knife, a fork, and a machete, while his wife and two-year-old daughter were forced to watch. They were then executed with shots to the head. “If you kill a rhinoceros in South Africa, you get more time in jail than if you kill a person,” said Susan Nortje, 26, Mrs. Potgieter’s younger sister. “I don’t think people understand. We must show people what’s really happening.”

The group is calling for attacks on South Africa’s mostly white farmers to be designated a crime of national priority. They delivered a memorandum to the country’s police minister, Nathi Mthethwa, urging him to give the murder of farmers the same level of urgency aimed at rhinoceros poachers and copper cable thieves. Mthethwa was not present at the time, but police spokesman Zweli Mnisi accused the protesters of “grandstanding.” “They are only representing people based on their color,” he contended. “For us, racializing crime is problematic. You can’t have a separate category that says, farmers are the special golden boys and girls. You end up saying the life of a white person is more important. You cannot do this,” he added.

Yet according to Johan Burger, a senior researcher with the Pretoria-based Institute for Security Studies’ crime and justice program, white farmers’ concerns are legitimately “special.” He reveals that it is now twice as dangerous to be a farmer in South Africa than a police officer. The overall murder rate in the nation is 31.9 per 100,000 people, 30 times that of Great Britain. For police it’s 51 out of 100,000. For farmers, who are overwhelmingly white, the rate soars to 99 out 100,000. Burger rejects the notion that such a rate constitutes genocide—even as he concedes that many murderers “take out their hatred for all those past wrongs, and show who’s in control now.”

Like so many societies where demonstrating who’s in control becomes a necessity, disarming the population becomes a priority. In 2010, the ANC-led regime changed the Firearms Registration Act, demanding that all legal guns be re-registered by July 31, 2011. In the process of re-registration, more than half the applicants were turned down, and 90 percent were turned down again on appeal. Thus, white farm families were forced to relinquish their last line of defense against the tens of thousands of criminal gangs roaming the countryside—armed with AK47s. and as Genocide Watch noted on its website last July one more step was taken as well. “The government has disbanded the commando units of white farmers that once protected their farms, and has passed laws to confiscate the farmers’ weapons,” it reported. “Disarmament of a targeted group is one of the surest early warning signs of future genocidal killings.”

There is also a movement, much like the one that occurred in Zimbabwe, to confiscate white farmers’ land. Julius Malema led the charge, saying all whites are criminals, and that his ANC Youth League members were going to take all the land back without compensation, unless farmers relinquish 80 percent of it. At a conference in 2011, Malema reiterated his plans, contending that the nation’s “willing buyer, willing seller” program, aimed at redistributing 30 percent of white-owned land to blacks within the first five years of the country’s democracy (a deadline later shifted to 2014, and then to 2025), wasn’t working. “You can never be diplomatic about willing-buyer, willing-seller. It has failed. You have not come with an alternative,” said Mr. Malema at the time. “We are giving you an alternative; we must take the land without payment.”

That is a recipe for famine, as revealed by Rural Development and Land Reform Minister Gugile Nkwinti. In 2009, he told Parliament that more than half of the farms purchased for black farmers, at a cost of \$891 million in government outlays, had either failed or were “declining.”

Yet ANC president Zuma remains undeterred. “The structure of the apartheid economy has remained largely intact,” Mr. Zuma said, in a speech given June 26, 2012 to thousands of delegates at ANC’s policy

conference, held every five years, where the party's pre-presidential election platform is discussed. "The ownership of the economy is still primarily in the hands of white males, as it has always been."

Embedded in that platform is the idea that making peace with white South Africans following the end of apartheid has "hampered" the transfer of wealth to black South Africans. Thus, a "second transition," was proposed, which even the see-no-progressive-evil New York Times was forced to concede represents a "sharp leftward shift for the A.N.C., which despite its roots has largely backed a free-market economy with minimal state intervention."

Stanton sees a bigger picture. In a speech in Pretoria, organized by the Transvaal Agricultural Union, Stanton claimed the ANC was demonizing white farmers, who have been in South Africa since the 1600s, by calling them "settlers." A Genocide Watch reports reveals the strategy behind those efforts. "High-ranking ANC government officials who continuously refer to Whites as 'settlers' and 'colonialists of a special type' are using racial epithets in a campaign of state-sponsored dehumanization of the White population as a whole," it stated. "They sanction gang-organized hate crimes against Whites, with the goal of terrorizing Whites through fear of genocidal annihilation."

ANC President Jacob Zuma continues to fan the flames of racial division. Last December, he admonished black South Africans for being dog owners, saying that doing so amounts to copying white culture. Zuma's office contended the message was aimed at "the need to decolonize the African mind post-liberation."

It is a post-liberation effort that remains alarmingly on track to emulate all the other historically blood-soaked efforts by Marxists, who invariably need an enemy at whom to direct their anger. White African farmers are that enemy. Pieter Mulder, leader of political party FF Plus and South Africa's deputy agriculture minister, who was focused on the excesses of Julius Malema a year and a half ago, nevertheless offered an inadvertently prescient statement about his country's future. After noting that Malema and his ilk were attempting to take the country "back to the period before 1994 when violence and even the possibility of a civil war was part of the South African debate" he revealed why such forces remain seemingly unstoppable. "We don't have a Mandela that stands up and says: 'This is wrong,'" he warned.

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