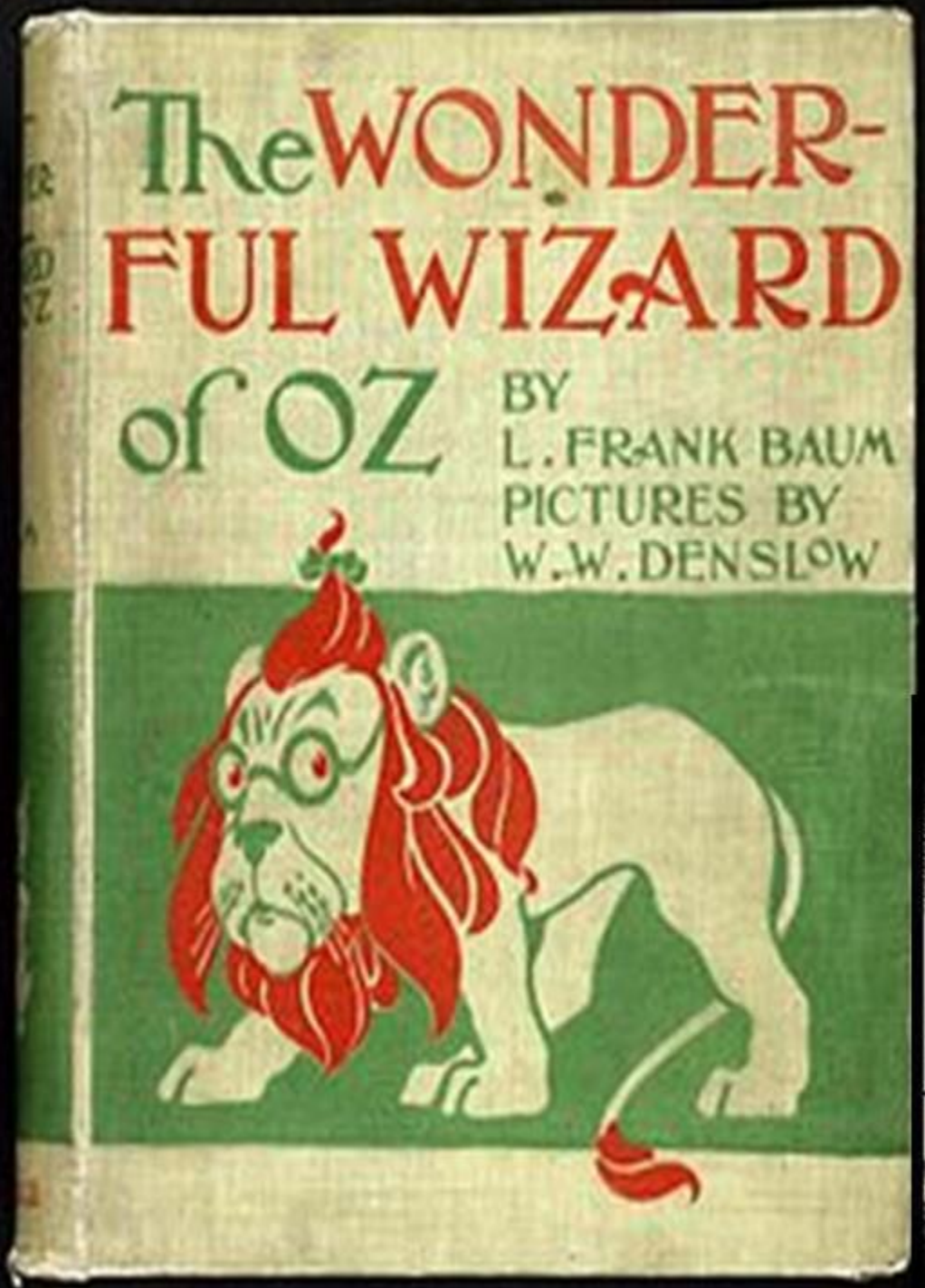
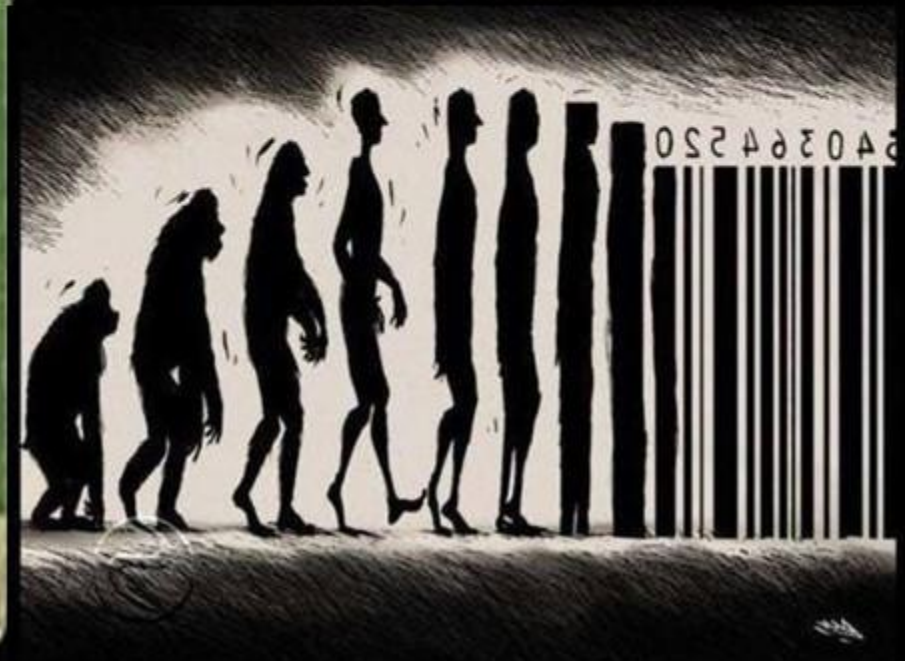
A Third Afrikaner Migration: plans for survival of a people

Das Steyn
University of the Free State
Bloemfontein
South Africa



Introduction: Research is not value free



Calvinist Afrikaner male with a
blue collar background
My ancestor Douw Steijn
landed in 1669 in Cape Town

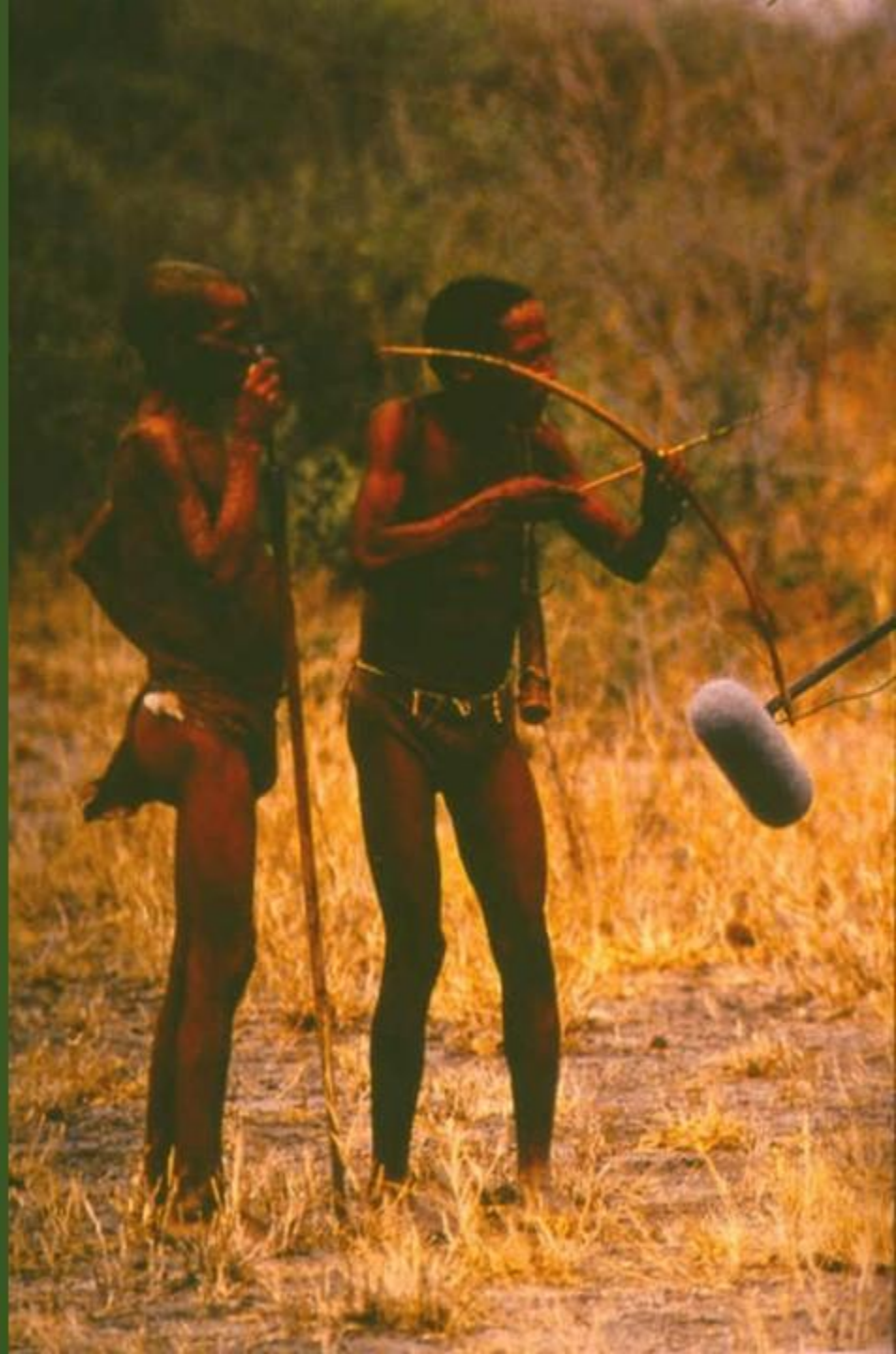
Ideological biases

- The conservative approach: the British are guilty (mostly the Afrikaans critique).
- The liberal approach: the Afrikaners are guilty (mostly the English view).
- The socialist or radical ideology: capitalism is guilty.
- Black ideology: the white people are guilty.

(***Disputed South African Past: History, Ideology and the Historical Guilt Question*** F.A. van Jaarsveld, 1984:7)

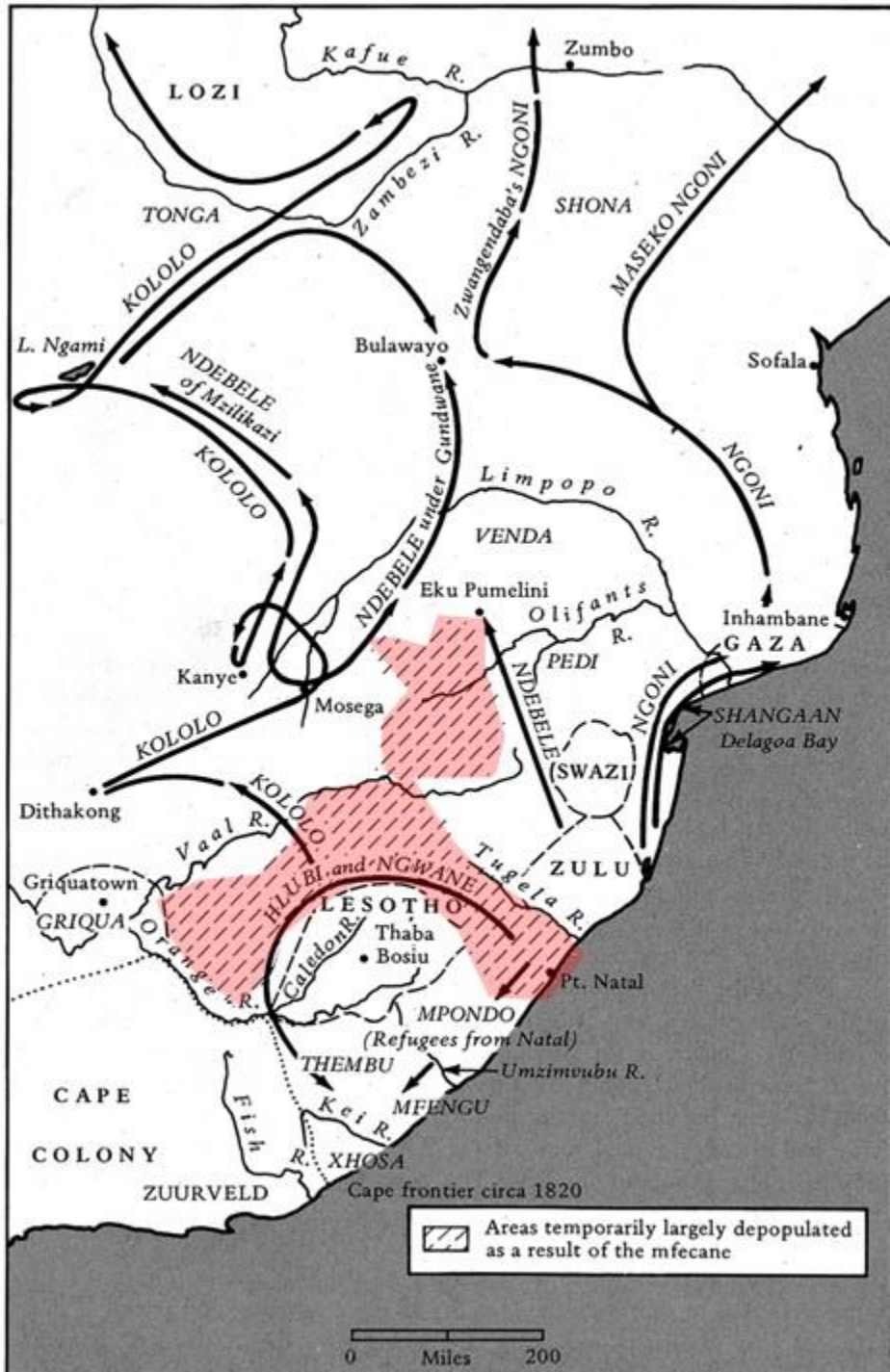
Whites are colonists

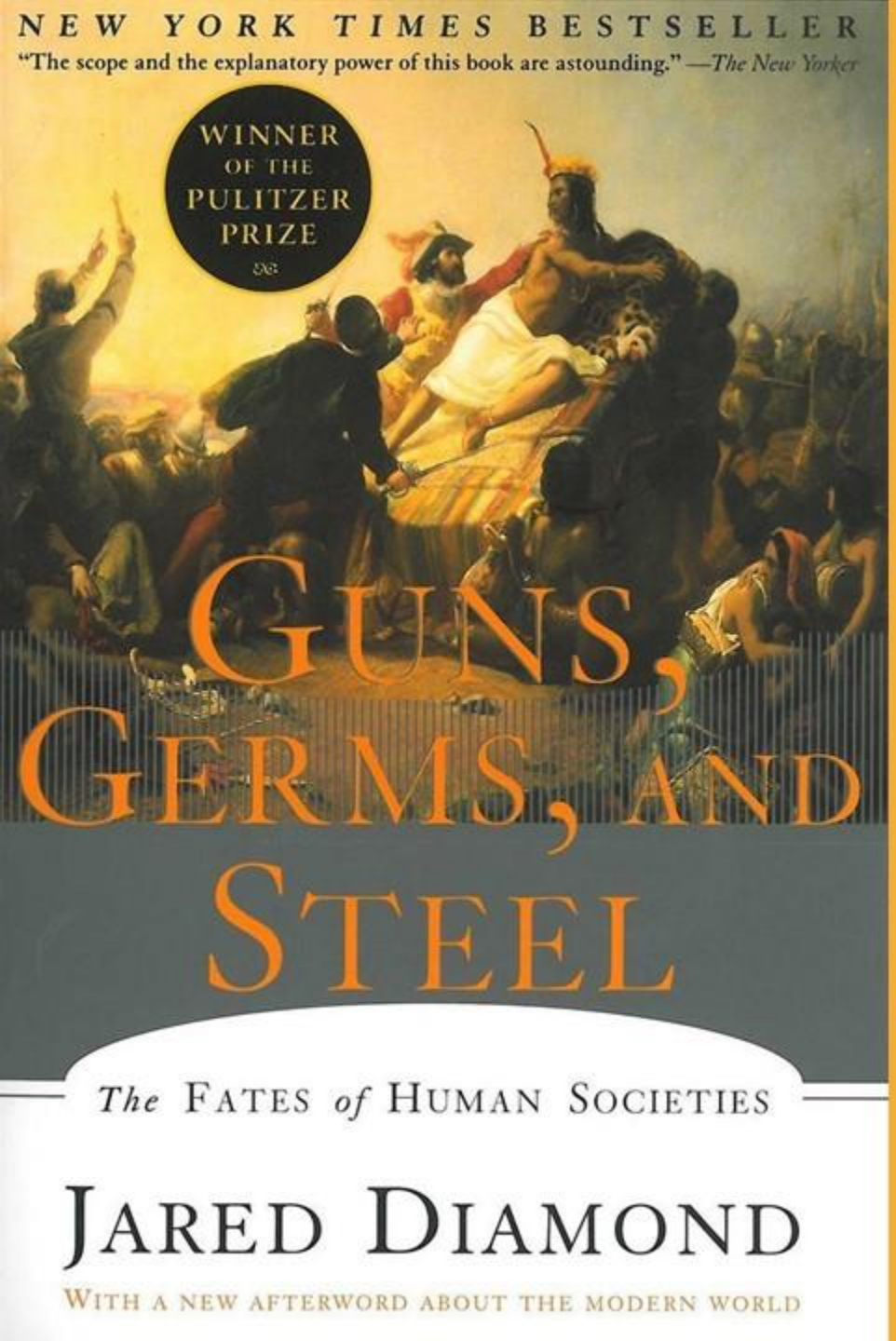
The United Nations has given the San and the Khoikhoi the status of the first indigenous people of South Africa meaning that both the Blacks and the Whites arrived as settlers



Land was stolen from blacks

- During the Mfecane (1818-1828) Shaka attacked tribes around.
- Msilikazi, fled to the west to establish own empire.
- Between them they depopulated large areas of the interior





Land was stolen from blacks

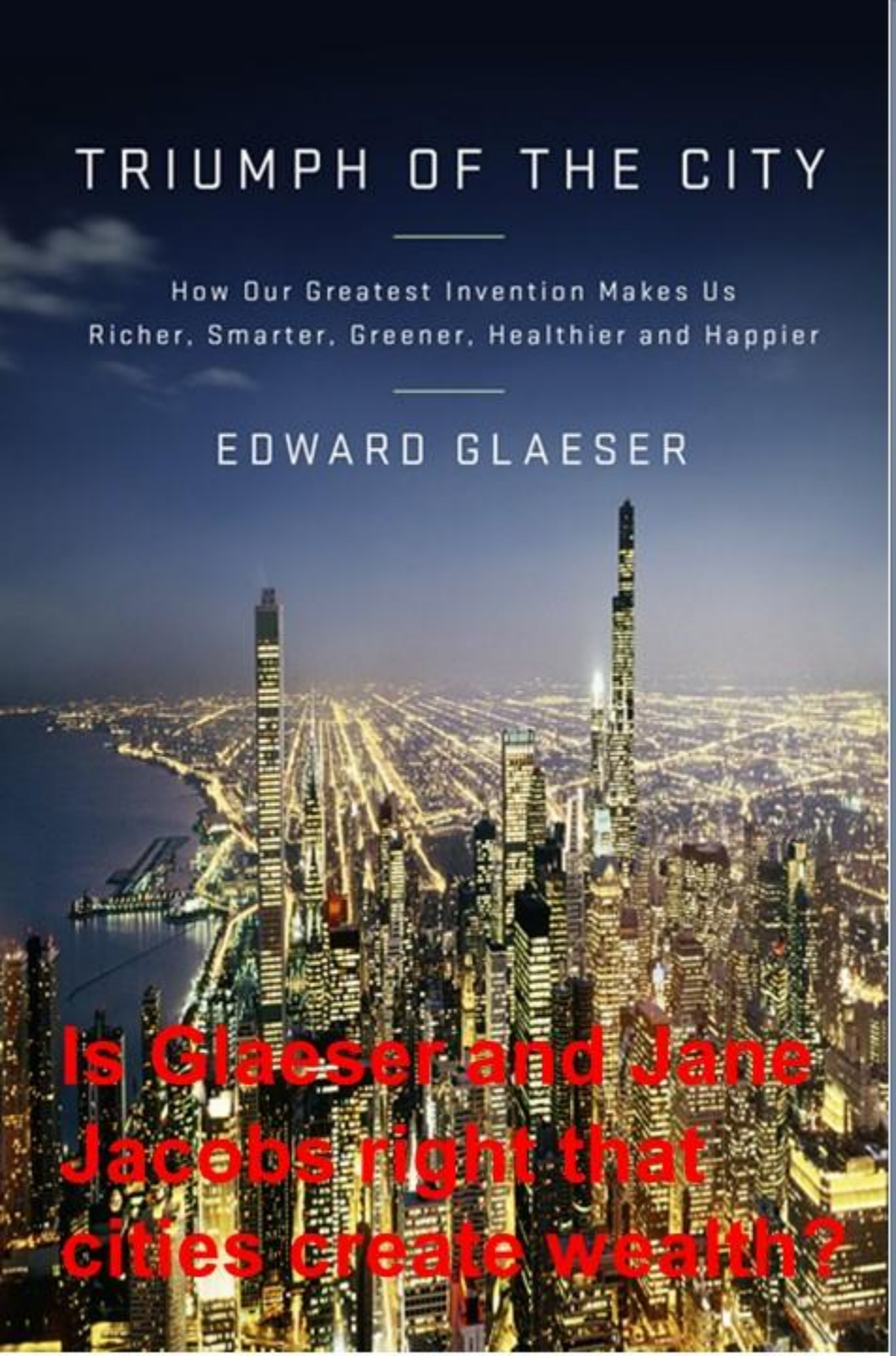
- The southern movement of Blacks pushed the Xhoi (mostly herders) into areas unfit for the traditional Black agriculture.
- Blacks moved south with summer rainfall crops and could not move into the winter rainfall areas of South Africa (Diamond, 2006:391).
- Afrikaner trekboers moving north encountered the Xhosas in 1702 at the Fish River.

South Africa as not a unitary state

- English do not have a word for 'volk' and do not differentiate between 'volk' (ethnic group) or nation (people living in a state) as in the Dutch of German language.
- This might be their imperial background where all people conquered were ruled under British law and in the English language.
- South Africa is not a unitary state and the different people's of South Africa each have their own value system, although a process of Anglicization is taking place in S. Africa

Language is more than just a communication system; it is a carrier of values.

"Language is more than just a medium of expressing thought. Man's perception of the world is programmed by the language he speaks, just as a computer is programmed. It will register and structure external reality only in accordance with the program. Since two languages often programme the same class of events differently, no belief or philosophical system should be considered apart from language" (Hall E.T. (1966:47) The hidden dimension)



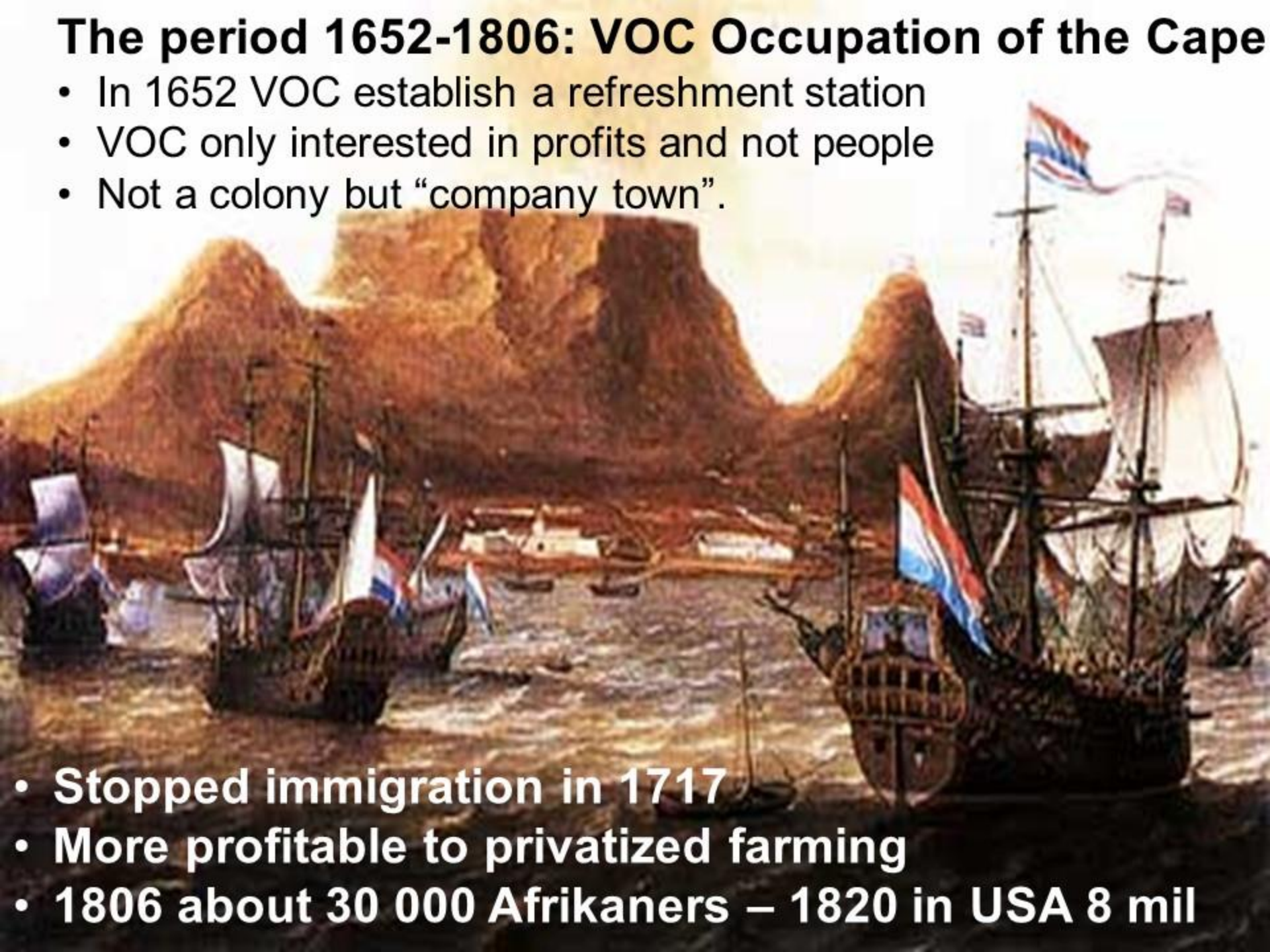
Is Glaeser and Jane Jacobs right that cities create wealth?

South Africa playfield of Capitalism

- Capitalist have used different economic approaches like mercantilism and the free market from the landing of Jan van Riebeeck in South Africa (1652) to dominate the societies and their economic development.
- Whether it was the Dutch East India Company (VOC), the British Government or different white governments before 1994 or the ANC thereafter, all were pressured by the capitalist to do their bidding.

The period 1652-1806: VOC Occupation of the Cape

- In 1652 VOC establish a refreshment station
- VOC only interested in profits and not people
- Not a colony but “company town”.



- **Stopped immigration in 1717**
- **More profitable to privatized farming**
- **1806 about 30 000 Afrikaners – 1820 in USA 8 mil**

The period 1806-1910: British Occupation

- Dutch seven towns in 150 years - British founded 55 towns in 70 years
- British ideals, “3C's” Christianity, Civilization, and Commerce
- Export of wool increased from 5 tons in 1816 to 1 400 ton in1855
- Mercantilism suited Britain in their growing phase
- The British wanted to lay their hands on the gold
- All about profitability of British companies
- (Terreblanche, 2014:58-59).

1910 – 2018: White & Black rule in South Africa as one country

"After the formation of the Union in 1910, South Africa began to industrialise. The mercantilist policies of colonialism became the national socialist policies of a White-dominated British dominion"
(Vorhies, 1990:118)

Most of post-colonial Africa stuck to the idea of a strong centralized government and mercantilism.

In the middle of the twentieth century the colonial powers decided to give independence to their colonies. It can be debated if it was about liberating these colonies or was it cheaper?

The Mineral-Energy Complex (MEC) representing a group of mine- and energy firms who have been in control of the South African economy for most of the 20th century, irrespective which government was in control and who orchestrated the transformation process from 1986 (Terreblanche, 2014:58-59).

Afrikaners and Freedom

- **7 March 1707 Hendrik Bibault**
  "*Ik ben een Afrikaander*"

- **Rift between the free burghers and the Company for 150 years**

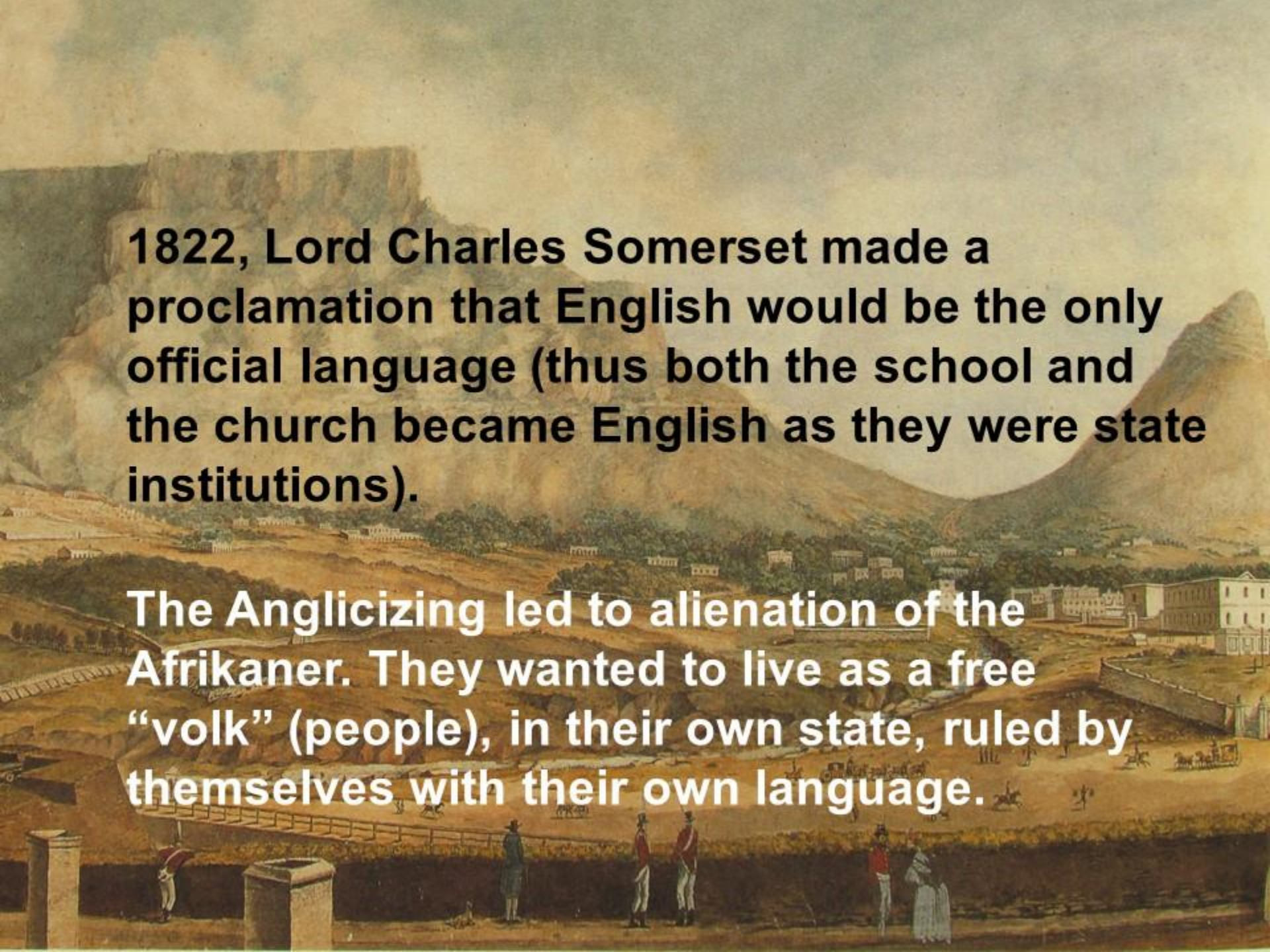
Scattering of Afrikaner farmers resulted in different influences determining their character and which can also be noted in their language

Three groups of people who spoke different variants of Afrikaans-

- Cape Afrikaans (Rich farmers – want to work with government)
- Orange River Afrikaans (Griekwas & others)
- East Cape Afrikaans (migrant farmers struggling with frontier wars)

Liberal ideas originating from the French Revolution, led the citizens in Swellendam and Graaff Reinett establishing their own republics in 1795.

Same year Britain conquered the Cape for first time and all opposition was suppressed. Slowly but surely the Cape became more and more English after the second occupation in 1806.



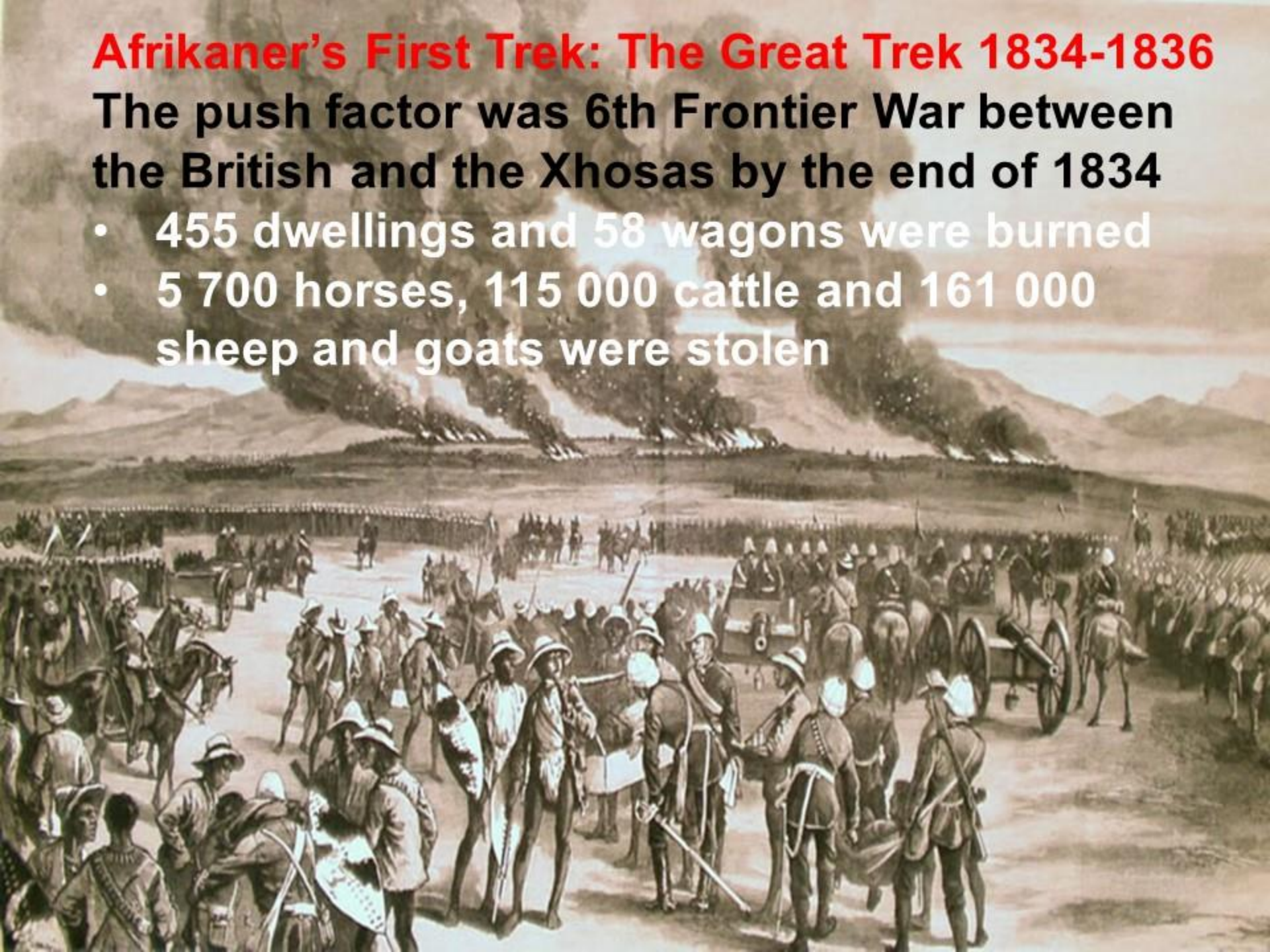
1822, Lord Charles Somerset made a proclamation that English would be the only official language (thus both the school and the church became English as they were state institutions).

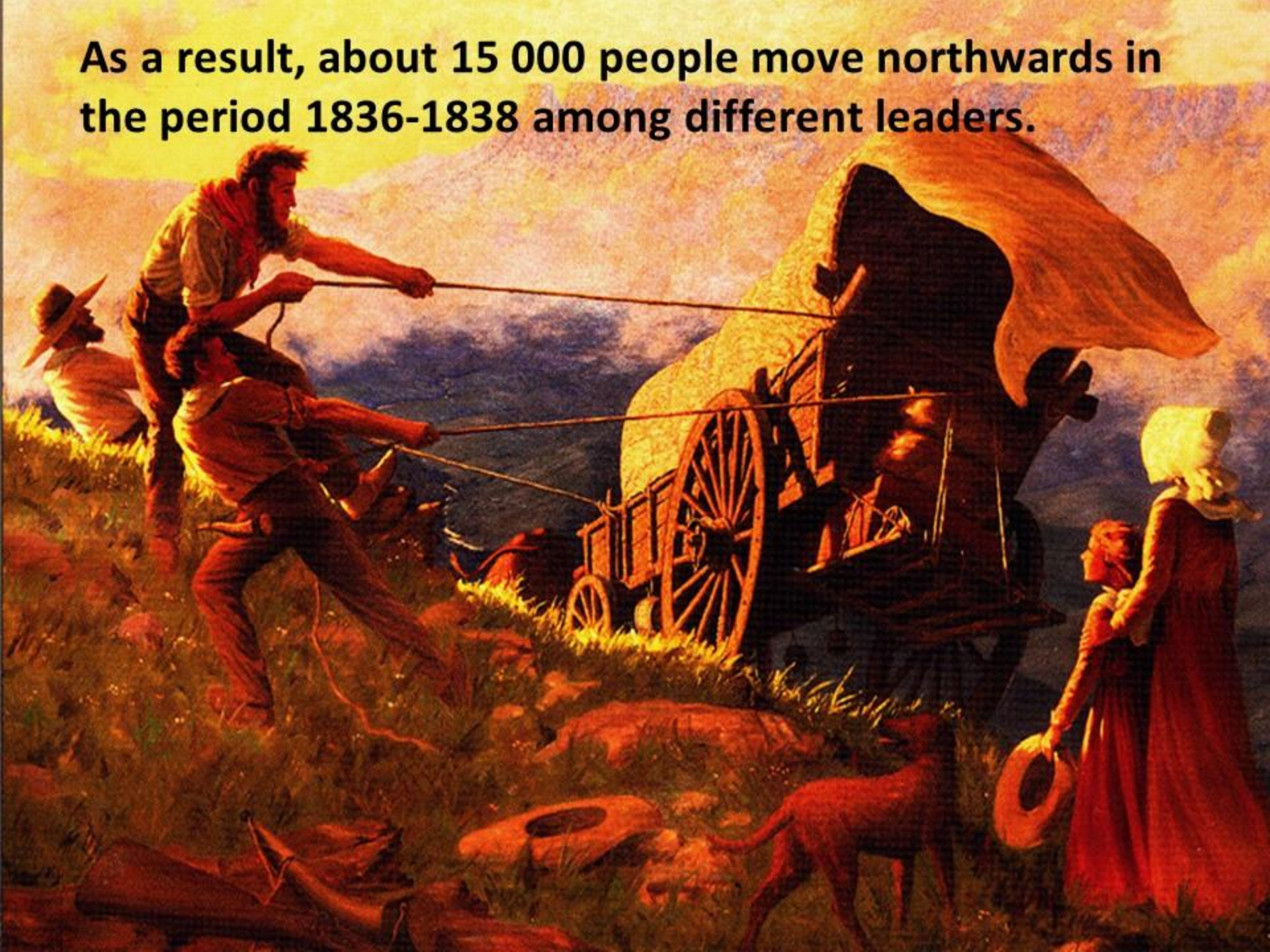
The Anglicizing led to alienation of the Afrikaner. They wanted to live as a free "volk" (people), in their own state, ruled by themselves with their own language.

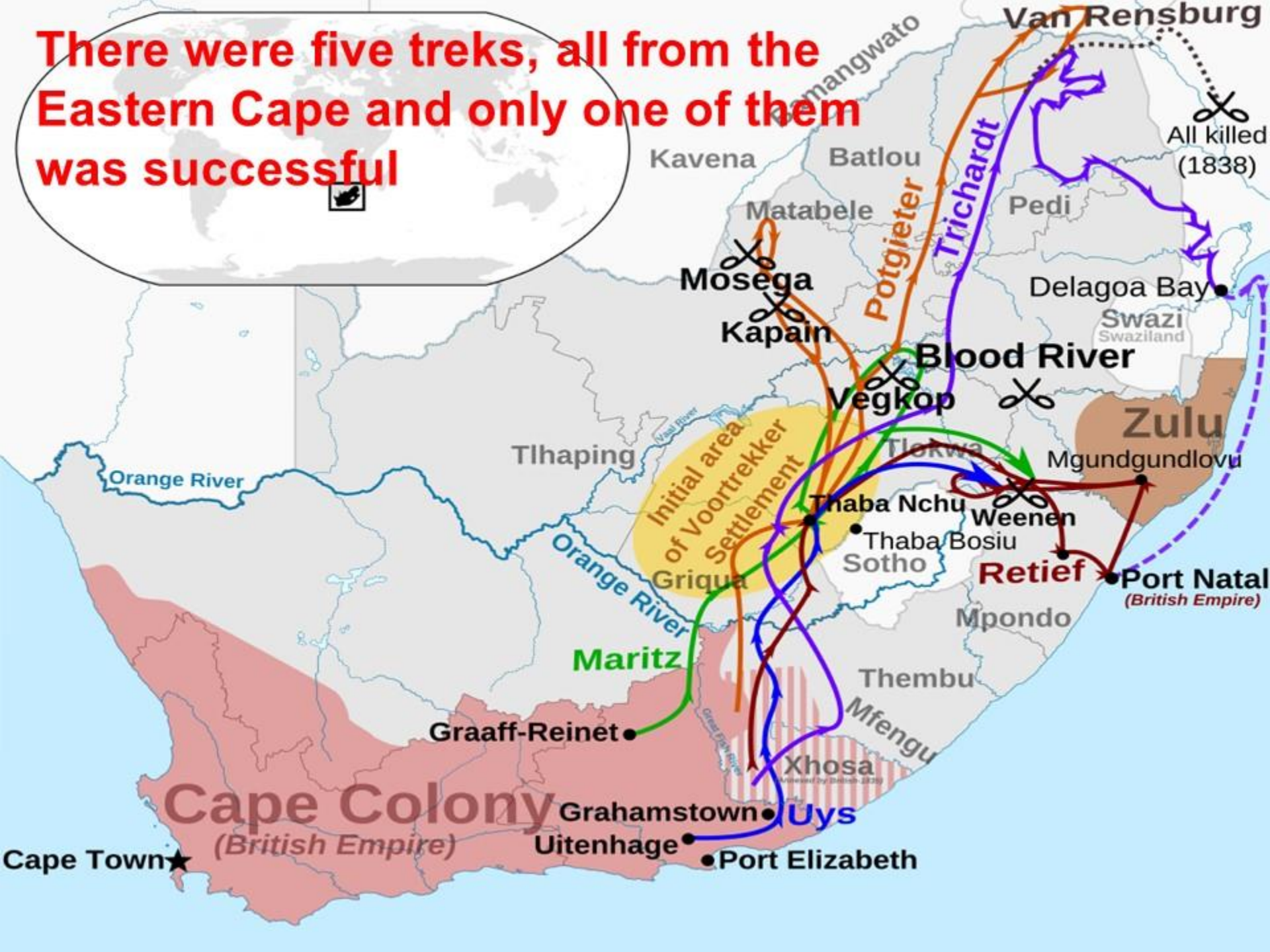
Afrikaner's First Trek: The Great Trek 1834-1836

The push factor was 6th Frontier War between the British and the Xhosas by the end of 1834

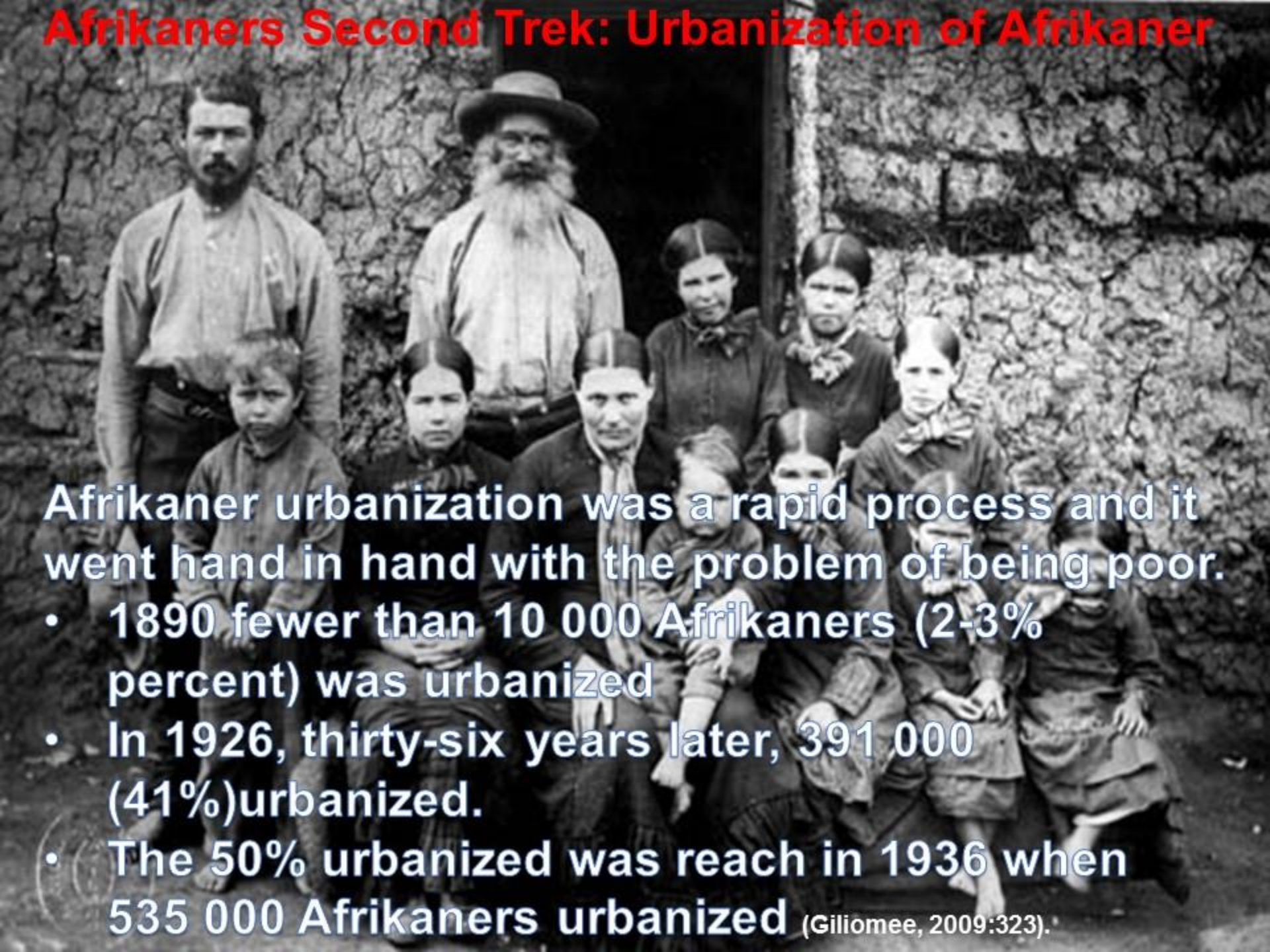
- **455 dwellings and 58 wagons were burned**
- **5 700 horses, 115 000 cattle and 161 000 sheep and goats were stolen**




As a result, about 15 000 people move northwards in the period 1836-1838 among different leaders.

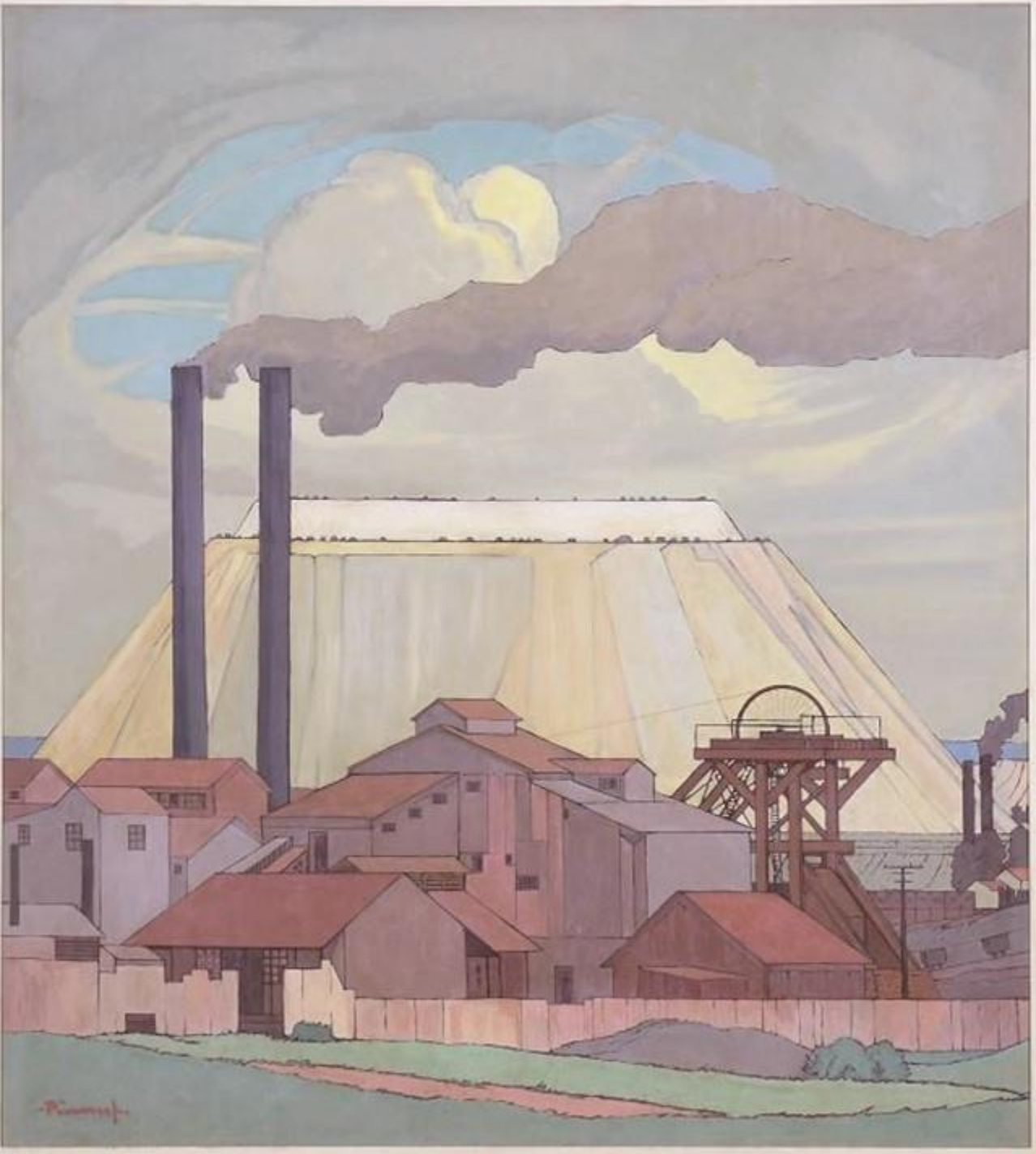

There were five treks, all from the Eastern Cape and only one of them was successful
Van Rensburg
All killed (1838)
Kavena
Batlou
Matabele
Pedi
Potgieter
Trichardt
Mosega
Kapain
Delagoa Bay
Swazi
Swaziland
Blood River
Vegkop
Zulu
Mgundgundlovu
Tlhaping
Tlokwa
Initial area of Voortrekker Settlement
Orange River
Thaba Nchu
Weenen
Thaba Bosiu
Sotho
Griqua
Retief
Port Natal
(British Empire)
Mpondo
Maritz
Thembu
Mfengu
Graaff-Reinet
Xhosa
Cape Colony
(British Empire)
Grahamstown
Uys
Uitenhage
Port Elizabeth
Cape Town

Afrikaners Second Trek: Urbanization of Afrikaner



Afrikaner urbanization was a rapid process and it went hand in hand with the problem of being poor.

- 1890 fewer than 10 000 Afrikaners (2-3% percent) was urbanized
- In 1926, thirty-six years later, 391 000 (41%)urbanized.
- The 50% urbanized was reach in 1936 when 535 000 Afrikaners urbanized (Giliomee, 2009:323).



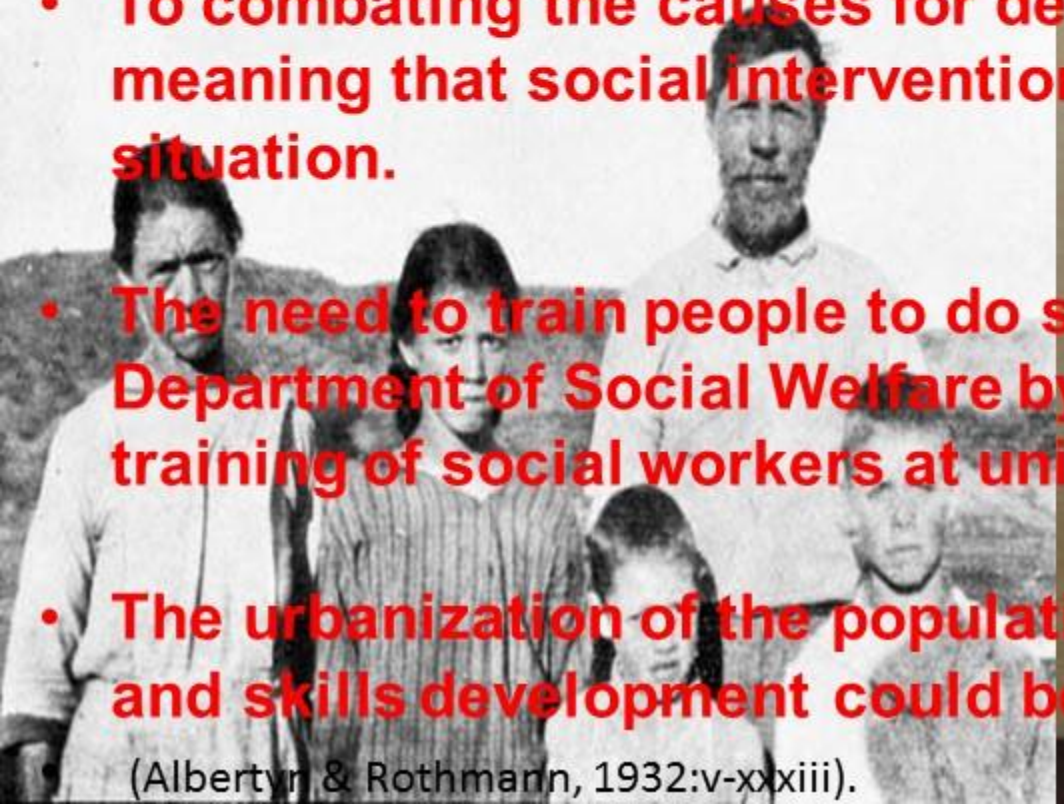
Afrikaners moving to the cities could not get entry to the trades or mines lacked necessary educational qualifications and contacts. "*Unions worked under the closed-shop principle often admitted only people who had been proposed by family members. Until 1907, English-speaking mineworkers on the Witwatersrand excluded Afrikaners from all of the most desirable positions*"
(Giliomee, 2009:323).

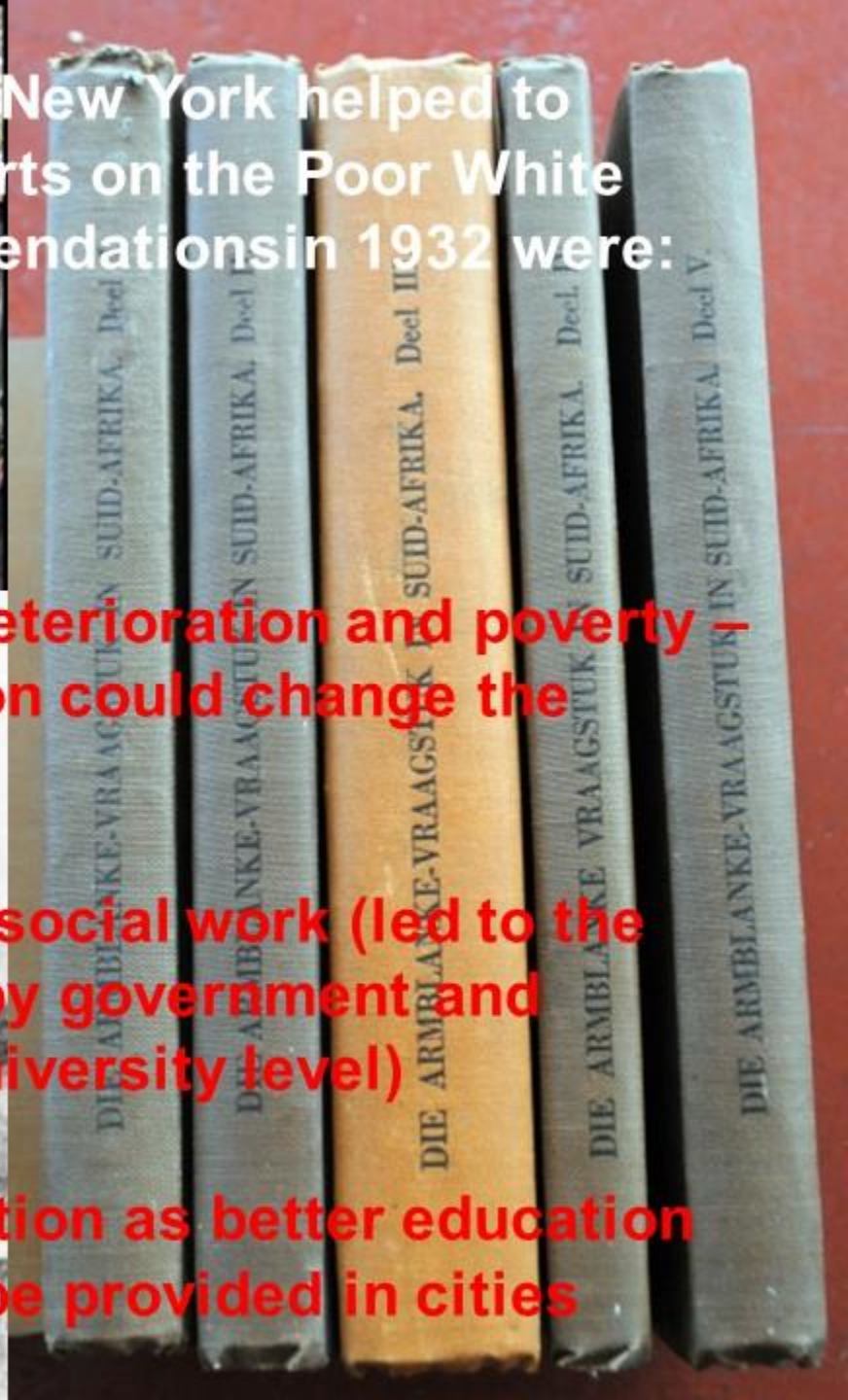
The world economic depression starting in 1929 together with the drought in early 1930's swelled the poor white numbers to an estimated 300 000 (17% of the of whites) with about 250 000 poor Afrikaners (25% of their number)

1929 the Carnegie Foundation of New York helped to provide five comprehensive reports on the Poor White Question and their main recommendationsin 1932 were:

- **To combating the causes for deterioration and poverty – meaning that social intervention could change the situation.**
- **The need to train people to do social work (led to the Department of Social Welfare by government and training of social workers at university level)**
- **The urbanization of the population as better education and skills development could be provided in cities**

(Albertyn & Rothmann, 1932:v-xxxiii).





In 1934 a Dutchman wrote the following about the Afrikaner:

(Van Jaarsveld, 1982:211).

"The effect of this anglicising process is a strange anomaly, of which the Afrikaners are apparently unaware. Their outlook on life, their conception of the world abroad, their methods of Government and business administration, their ideas of sportsmanship, even their manners and forms of social intercourse, bear the trademark Made in England."

The Afrikaner has kept something of his Dietsch value system through his language and church.

Afrikaner's Third Trek: Plans for future survival of Afrikaner

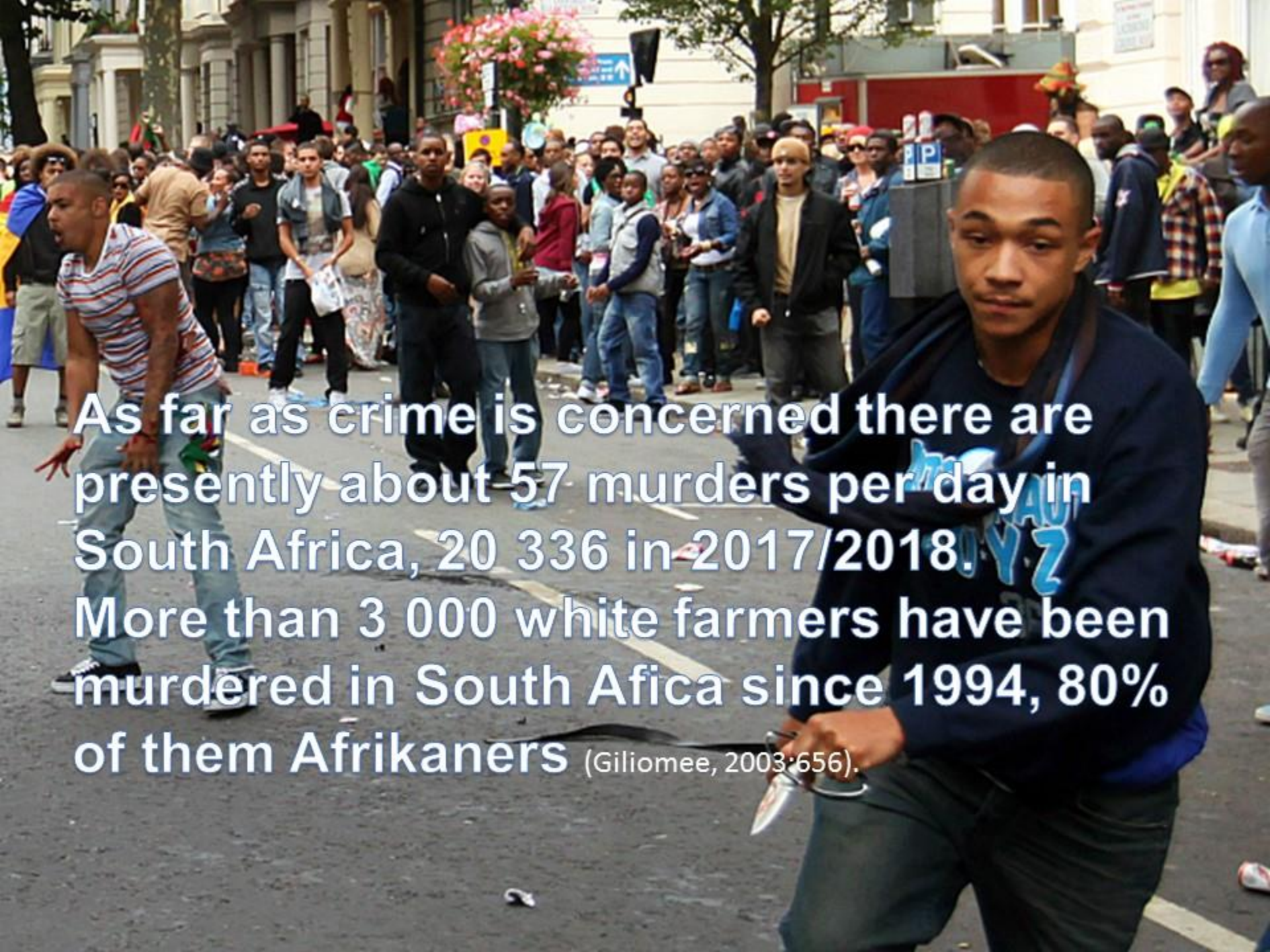
The so-called New South Africa was formed with not one of the promises of De Klerk fulfilled on power sharing or a second referendum once the constitution is negotiated.

The first few years under the Mandela-era went well, with a relative good administration and good economic growth. But crime and corruption escalated to a situation where acute poverty rose from 41% to 49% between 1996 and 2001. Today the poor is in a much worse condition than in 1994.

The threats to Afrikaner survival

The new South Africa was launched on a ticket of a non-racial society. However, as the time passed the new ANC government to appease their constituency made laws and regulations that make it hard or impossible for Afrikaners to make a living in South Africa.

In the previous dispensation there were 53 laws based on race. The ANC has since 1994 put 114 race laws in practice, mainly in terms of the displacement of whites in the field of business (Bosma, 2015).

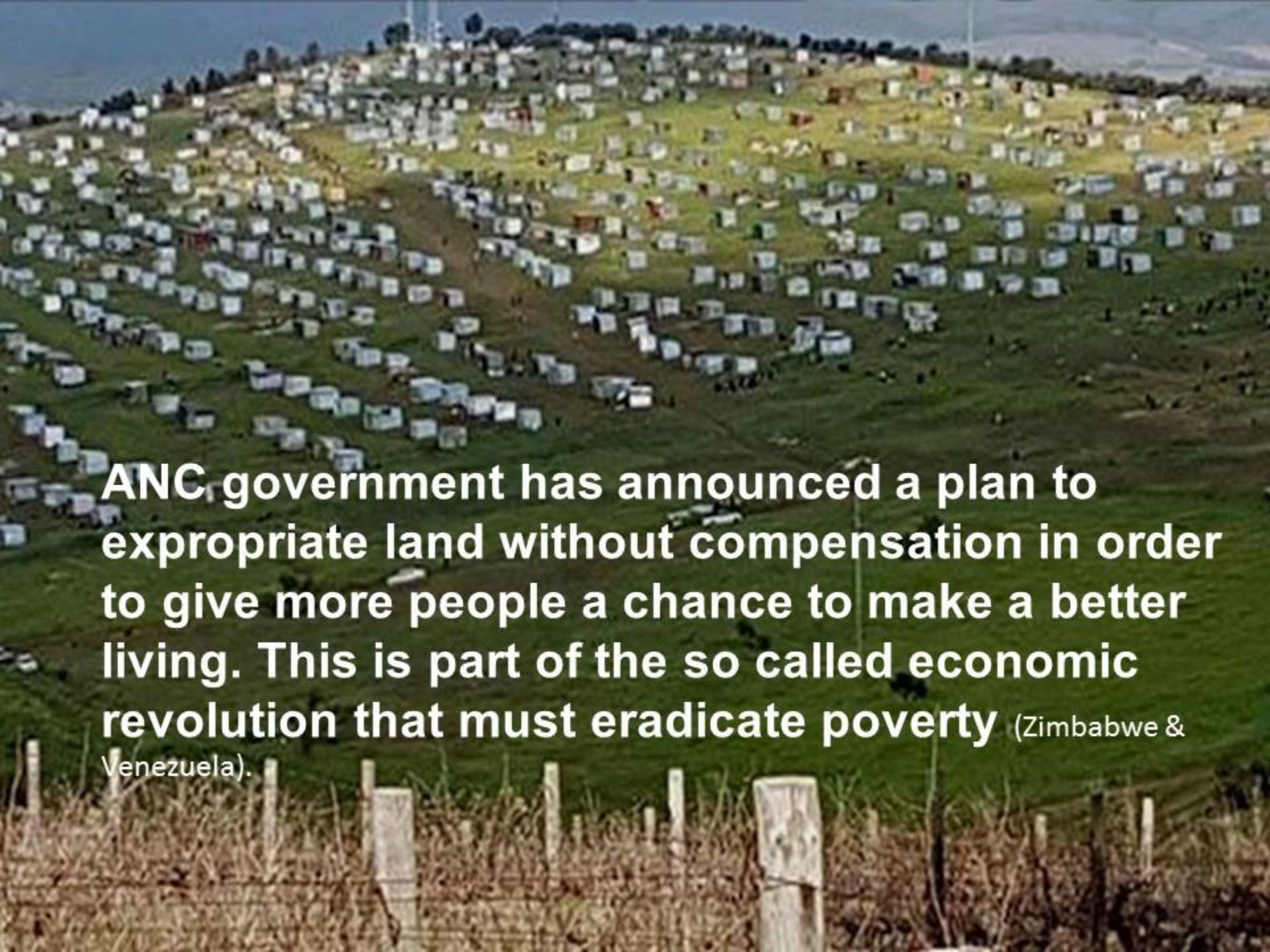


As far as crime is concerned there are presently about 57 murders per day in South Africa, 20 336 in 2017/2018. More than 3 000 white farmers have been murdered in South Afica since 1994, 80% of them Afrikaners (Giliomee, 2003:656).

Single-language Afrikaans schools and universities was between 1920's and 1980's the main institutions for socializing youth with a particular set of cultural values into the Afrikaner community.

- 1990's there were 1,800 schools white and Afrikaans schools
- 2002 only 300 single medium Afrikaans schools (racially inclusive)
- Of five Afrikaans universities only one is still teaching in Afrikaans but the pressure to stop teaching in Afrikaans

It was found that about a quarter of the elite white Afrikaners - who mostly belong to the higher income categories – indicated that they consider it futile to continue the struggle to maintain Afrikaans as a public language and about the same proportion decided to educate their own children in English (Giliomee, 2003:663).

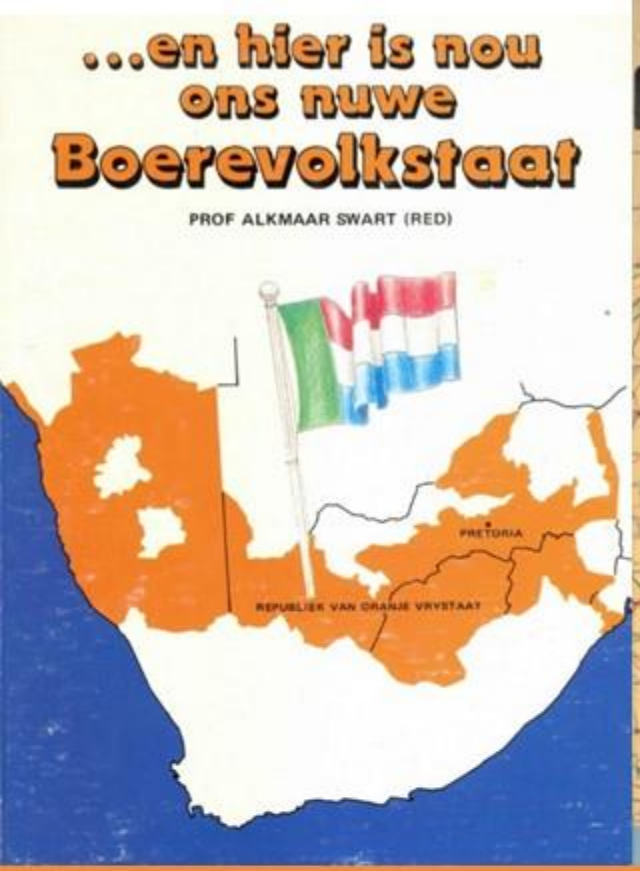

ANC government has announced a plan to expropriate land without compensation in order to give more people a chance to make a better living. This is part of the so called economic revolution that must eradicate poverty (Zimbabwe & Venezuela).

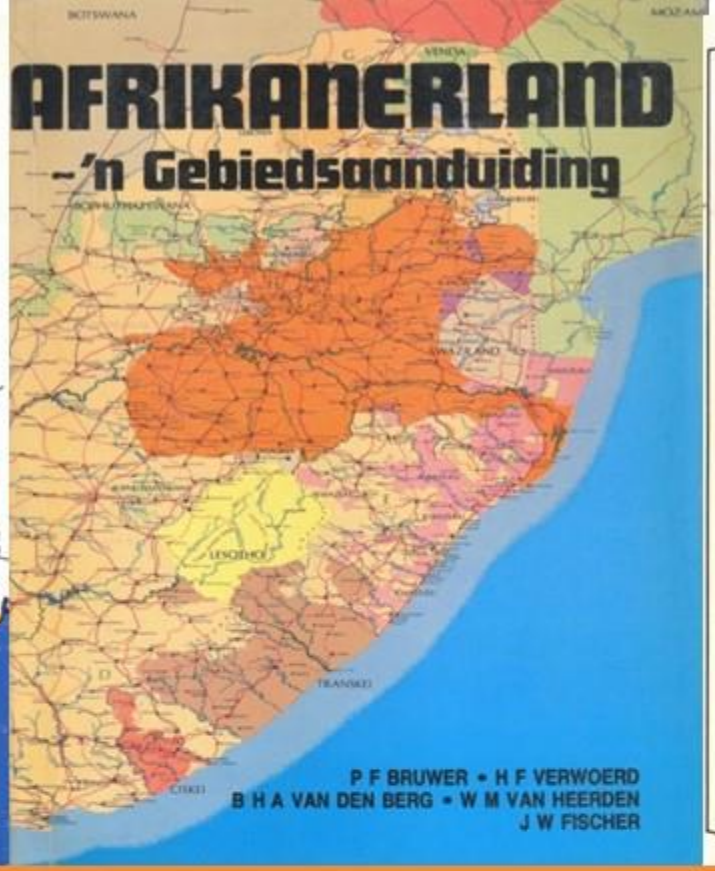
Different plans for survival

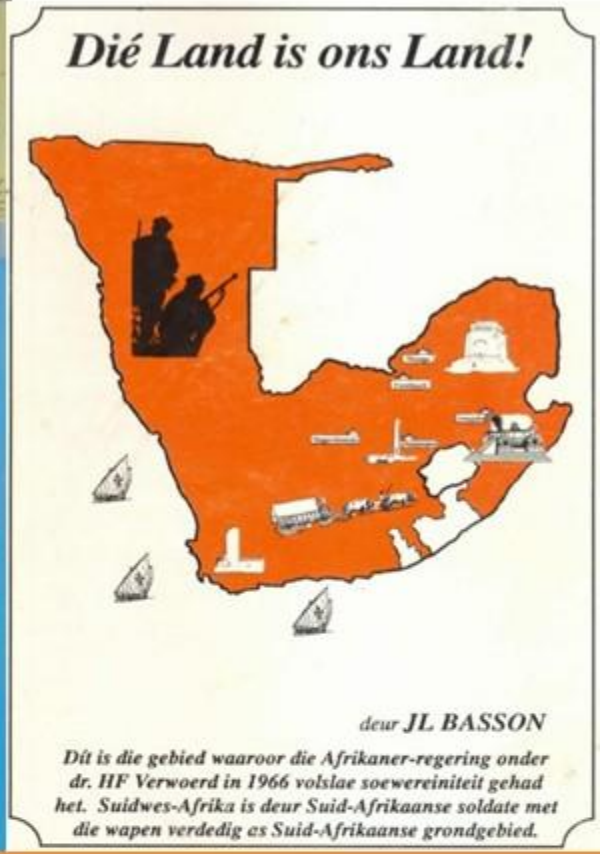
- Afrikaner ideal of liberating themselves
- One of only four languages in the world that in the twentieth century standardized their language
- 40% of Afrikaners identify themselves as ethnic Afrikaners but the more they are unfairly treated the more they identified themselves as Afrikaners (Giliomee, 2003:665).

Do nothing.

- Keep a low profile
- We will survive a collapse of the system
- Then there will be opportunities





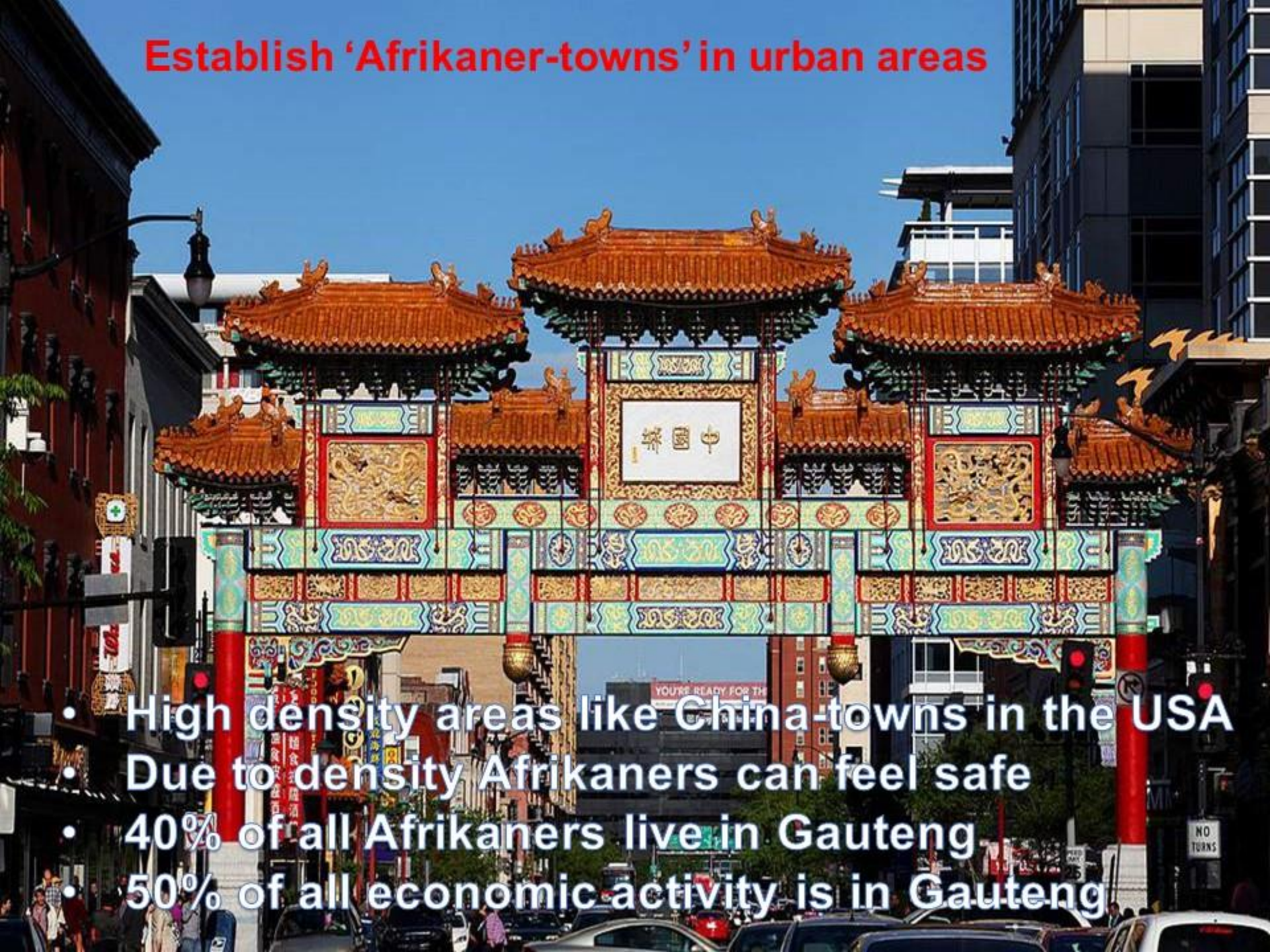


Establish a homeland(s) for Afrikaners.

- Numerous books on possible Afrikaner homeland
- Afrikaners are spread out over South Africa
- In certain urban areas they were a majority but due to the demarcation of voting areas by ANC they are now minorities

Working with government and
make yourself indispensable
Help keep up the public services
Hope that discrimination toward Afrikaners will disappear
Hope other in this country realises what the contribution of
the Afrikaners are to keep this country going.

Establish 'Afrikaner-towns' in urban areas



- High density areas like China-towns in the USA
- Due to density Afrikaners can feel safe
- 40% of all Afrikaners live in Gauteng
- 50% of all economic activity is in Gauteng

Emigrate in large numbers as communities

- As in the past Afrikaners are thinking of emigration in large numbers
- South African farmers are well sought after (Australia, Canada & USA)
- Even relatively large numbers of Afrikaners cannot maintain an Afrikaans community for more than three generations

- Lessons from Angola and Argentina – people had to be brought back

Self-determination of communities

- Afriforum (NGO) with 200 000 members, aim is to help Afrikaner communities lead a meaningful and sustainable existence, in peace with other communities, in the southernmost tip of Africa
- Their research found that a spontaneous movement of Afrikaners is taking place from about 300 towns to only 30 urban areas
- Wants to help provide services and establish special zones that enable growth and prosperity
- Want communities to have self-determination

A combination of most of these ideas

Some think that Afrikaners like Jews can live all over the world - only need a heartland for Afrikaners.

Some think that the Afrikaner can survive with a ‘virtual homeland’ on the internet where Afrikaners can socialize and live within this virtual world.

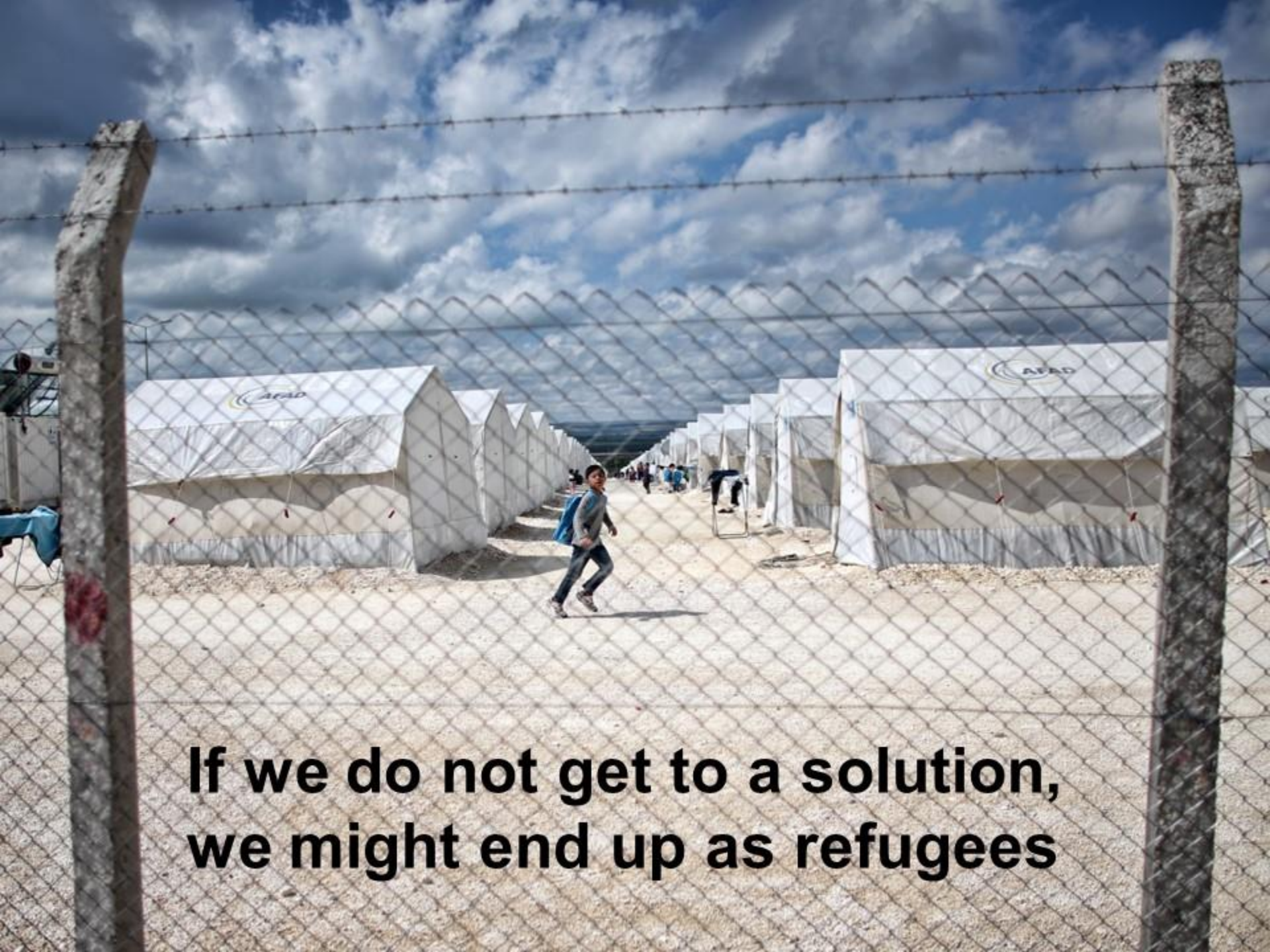
Conclusion

In South Africa we spend our lives in abnormal circumstances:

- gulf between rich and poor
- crime and little government protection
- the super league of corruption

Most of the ingredients for a revolution?

International world will hold conferences and forum on our future but we must sort it out ourselves.


If we do not get to a solution,
we might end up as refugees

The insistence on deploying people on the grounds of race or political considerations has left many institutions powerless.

In numerous cases the outcome was disastrous for communities and also for the environment.

Although it often seems that things are deteriorating Christians have the consoling thought that God is in ultimate control and not the ANC or Rhamaphosa. One must simply do one's bit – every one of us - and accept responsibility for one's own actions. We may pray that things improve but we must also devise plans to change circumstances. Creative thought and creative action are required to achieve new solutions for the future.

As such, some Afrikaners believe that future generations will continue to seek freedom for the Afrikaner as a “volk”, among the diversity of peoples in South Africa where everyone carries his own responsibility and lives according to his own calling.

I thank you.