

Claim 10: Appropriate Moral Standards

That white-ruled South Africa belongs to the 'Christian democratic West' which therefore owes it loyal support, but that because its problems are 'Third World problems' it should be judged as a Third World country in moral terms.

The Facts By all the orthodox definitions South Africa is neither Christian nor a Western democracy. Its claim to democracy has been dealt with. As to religion, the sect of most Afrikaner whites, the Nederduitse Gereformeerde Kerk, has been expelled from the international Reformed Church community because of apartheid, after having long been isolated from the rest of the world Christian community and only after the international reformed churches had attempted 'constructive engagement' with the Afrikaner church for more than 20 years.

South Africa claims at the same time to suffer 'Third World problems' (i.e. poverty and lack of infrastructural development), and so asks the international investing community to apply to it lower standards in wages, job security, personal freedom and political rights. The Carnegie Report of March 1984* confirmed several earlier studies when it demonstrated, on evidence over a two-year period, that poverty, ill-health and inequity in South Africa are the result not of lack of resources or lack of development but of apartheid's laws and policies which concentrate the goods of society in the hands of the white minority.

Conclusion **South Africa should be judged not as a Third World country but according to its government's claim to adhere to Christian and Western values — the basis of its appeal for Western support.**

An Additional Claim

In conclusion, much is made of the claim — constantly promoted by apologists of the South African government in justification of white minority rule — that the Afrikaner 'has nowhere else to go'. Afrikaners are, however, no different from other South African whites in this respect. Non-Afrikaner whites have no more rights of immigration or settlement elsewhere in the world than Afrikaners do.

If the claim is based on the greater assimilability of the latter because of their familiarity with the English language, the fact is that most Afrikaners speak English, and knowledge of Afrikaans additionally facilitates a comprehension of all the Germanic languages.

In propaganda terms the real purpose of the plaint that Afrikaners have 'nowhere else to go' is promotion of the myth that the Afrikaners are significantly different from other whites who have lost the power to rule as minorities in countries such as Kenya, Zambia, Algeria, Malawi and Zimbabwe, and that the difference is motivation.

However, there is no evidence to suggest that Afrikaner whites have any special capacity to succeed where other minority groups have failed to halt the tide of black majority rule in Africa, and there exists a population with even stronger motivation in the South African context — that country's black majority.

Ultimately, however, the myth of the Afrikaner being unique in having 'nowhere else to go' is irrelevant, because no-one requires the Afrikaner to go anywhere. No black group or programme of any significance issues any demand for the expulsion of whites in general, or Afrikaners in particular, from South Africa. On the contrary, it is the policy of the liberation movements to accept whites as fellow citizens — but only on the basis of equal rights. What blacks require Afrikaners and other whites to do in South Africa is to acknowledge their identity as Africans, and to stop trying to create a synthetic corner of Europe in Africa.