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Lessons from the birth of the Afrikaner and their urbanisation

Commentary by Das Steÿn, 15 May 2025

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1. INTRODUCTION

World history is characterised by two great powers, namely nationalism and imperialism.[1] In nationalism, peoples want to protect their own culture and forms of society. A people (volk[2]) is not the sum of individuals, but the sum of families, clans, and tribes. Imperialism is about a policy or ideology of expanding a nation's rule over foreign countries, often through military force or by gaining political and economic control over other areas. The power can also be exercised by large companies such as the Dutch East India Company (VOC), which operated in the seventeenth and eighteenth centuries. They were the first large business to do business internationally and were bigger than any current company such as Google or Tesla or Apple. It was independent of the Dutch government and its navy once surpassed that of England. Against this background, the emergence of the Afrikaner people and their striving to live freely in their own territory can be understood. This is the story of the birth of a people who, for 250 years, were farmers, struggled with different governments, and only urbanised in the twentieth century in a very short period of time. They were uneducated and poor when they came to the city, but as people they survived, irrespective of the pressure from imperialist powers.

2. THE VOC AND THE BIRTH OF A PEOPLE: 1652-1806

The Cape was not colonised by Jan van Riebeeck in 1652 on behalf of the Dutch nation; rather, it was established as a refreshment station for the Dutch East India Company (VOC) to supply fresh food and provisions to ships *en route* to the East (Scholtz, 1967: 84). It functioned as a company town, much like Pomfret in the Northern Cape, which developed around mining. All property, businesses, and labour in the Cape were under the control of the VOC, which operated according to the Roman-Dutch law of the North Holland province (Giliomee, 2004: 6). The officials stationed there were mostly Dutch and German.

Since these officials worked for wages, Jan van Riebeeck soon realised their unsuitability for agricultural tasks. For example, they were often unwilling to wake up in the night to assist a cow in labour. It was much easier the next morning to record that 'a cow died during calving last night'. Thus, five years after the first landing, and to improve farming, nine free burghers (*vryburgers*) were allowed to farm independently, although still within a tightly controlled capitalist system known as mercantilism. From 1687 onwards, roughly 225 French Huguenots came to join and strengthen the farming population and exerted a strong Calvinist influence (Steyn, 2016: 30).

In 1699, Willem Adriaan van der Stel, the son of Simon van der Stel, was appointed Governor of the Cape. He was determined to enrich himself and the officials cooperated. Some officials' farms were larger than those of the farmers, who were mostly limited to 60 morgen (51 ha) of land. The governor soon owned 18,800 sheep and 1,000 cattle, enough to supply the entire VOC fleet with meat. In addition, he had hundreds of thousands of vines on his farm, where 60 paid White Company servants worked and another 200 slaves of his own, as well as 100 from the VOC (Steyn, 2016: 34). All slaves in the Cape were brought from the East and Madagascar; no local indigenous people were ever used as slaves (Giliomee, 2004: 12).

1 In his book, Imperialism en Nasionalisme: Kerngeskiedenis van Suid-Afrika, Duvenhage (1978: 17-19) explains the main differences of how these two world views differ in what should happen in South Africa.

2 Afrikaans, like Dutch and German, distinguishes between 'volk' and 'nasie'. The former is a cultural entity, while the latter is a governing description of people living in a country. In the English language, there is no word for 'volk'; it is translated by the Bilingual Afrikaans-English Dictionary as 'people' (volk) or 'nation' (nasie), which have both meanings. The term 'gesin' is translated as 'family', the same as for the Afrikaans 'familie'. (See Steÿn,2015).

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Opposition to the governor and the corruption (Steÿn, 2020: 71-92) emerged among the free burghers, who addressed a petition to the Heren XVII, the executive council of the VOC. In 1706, Adam Tas and several others were imprisoned in the Castle's notorious 'dark hole' for protesting against the officials' misconduct and corruption (Giliomee, 2004: 21). The following year, an official letter from the Heren XVII arrived in the Cape. The detained burghers were released and the governor and other officials involved in corruption were dismissed and summoned to The Netherlands (Giliomee, 2004: 21). On 7 March 1707, Hendrik Biebouw, a free burgher who had been punished by the VOC, shouted that he was no longer a Dutchman, but "*Ik'ben een Africaander*" ("I am an Afrikaner") (Schoeman, 2002: 48). This marked the first uprising of the free burghers against the VOC authorities.

In 1713, a ship arriving at the Cape brought smallpox, triggering a devastating outbreak (Giliomee, 2004: 22). Approximately 25% of the Dutch population in Cape Town died, with only those who had developed some immunity in Europe surviving. The death rate was much lower among the free burghers who lived fairly widely. The Khoi attempted to protect themselves by shooting infected individuals who approached their kraals. However, this proved ineffective, as only roughly 10% of the Khoi in the south-western Cape survived the epidemic (Steyn, 2016: 39).

In the aftermath, the free burghers, many of whom were cattle farmers, moved further inland, eventually reaching the Fish River by 1770 (Steyn, 2016: 45). However, further expansion eastward was halted by resistance from the Xhosa tribes.

Meanwhile, the influence of liberal ideas about freedom originating from the French Revolution began to spread to the Cape. Inspired by these ideals, burghers in Swellendam and Graaff-Reinet rebelled against VOC authority and declared independent republics (Potgieter, 1972: 293; Potgieter, 1974: 385). These revolts were ultimately suppressed during the First British Occupation in 1795.

On 26 October 1706, the Heren XVII decided to discourage further migration to the Cape (Steyn, 2016: 42). As a result, settlers increasingly relied on slave labour and the local population to meet their labour needs. By 1716, the Cape Colony had roughly 2,000 free burghers, 744 officials, and approximately 2,700 slaves (Steyn, 2016: 42). By 1798, the numbers had grown to roughly 20,000 burghers, 25,754 slaves, and 1,700 free Blacks, although the Khoi population was not recorded (Giliomee, 2004: 120).

In contrast, the region that would become the United States of America was colonised in the seventeenth century by the French, Spanish, and English (Major, 1967: 266-281). By the end of the eighteenth century, it had an estimated 5.3 million immigrants, while the indigenous population had declined to approximately 600,000, down from an estimated 1 to 10 million prior to European contact (Smelser, Wilson & Mitchell, 2001: 135). Currently, South Africa's indigenous Black population (excluding people of Indian descent) constitutes approximately 90% of the national population (Statistics SA, 2022), whereas in the USA, indigenous peoples make up only roughly 2% (IWGIA, 2022).

Differences in language and views on freedom began to emerge between the free burghers who organised themselves as the Cape Patriots and the trekboers (Bruwer 1988: 100-106; Van Aswegen, 1991: 107-108). At the time, they spoke different variants of Afrikaans (Bruwer, 1988: 90). The Cape Patriots did not seek to overthrow the government but rather aimed for political inclusion and a share in governance and economic opportunities. In contrast, the trekboers, who were primarily livestock farmers, were generally less prosperous. They were burdened with compulsory military service and constantly had to fight for survival on the frontier, leading to deep mistrust of the government. Up to this point, there had been no significant urbanisation among Afrikaners.

3. SECOND BRITISH OCCUPATION AND THE DISPERSION OF A PEOPLE: 1806-1902

In 1806, the British reoccupied the Cape – this time with the intention of permanent control. They found approximately 30,000 Afrikaners living in the colony, most of whom resided outside the towns. Floyd (1960: 20) notes that, between 1652 and 1806 – nearly 150 years – the VOC had established only seven towns. By contrast, the British founded 55 new towns between 1806 and 1876, within merely 70 years.

Despite promoting the noble ideals of the three 'Cs' (christianity, civilisation, and commerce), commerce ultimately drove British policy (Major, 1967: 274-278). Colonies were not established for philanthropic purposes, but to generate wealth for the mother country. Consequently, the British continued the VOC's mercantilist system, maintaining strict control over the colonial economy.

High tariffs, especially on manufactured goods, are a universal feature of mercantilist policy, benefiting Britain during its industrial expansion (Vorhies, 1990: 114). This was done by importing raw materials from the colonies and exporting manufactured goods back to them. In the Cape, this approach led to the importation of the merino sheep to supply wool for Britain's growing textile industry. The export of wool increased from 5 tons in 1816 to 1,400 tons by 1855. By 1863, wool constituted 75% of the exports from Cape harbours and, by 1874, the trade was valued at over three million pounds (Muller, 1979: 63).

By the early nineteenth century, the urban population (town dweller) in the Cape predominantly consisted of British officials and settlers, who had been brought in large numbers, while the free burghers remained mainly rural, engaged in farming. Under British administration, Afrikaners were increasingly

excluded from key sectors such as trade and banking. The anglicisation of schools, churches, and the legal system – institutions controlled by the colonial government – further deepened Afrikaner alienation.

During the second quarter of the nineteenth century, two distinct groups of emigrants left the Cape Colony (Giliomee, 2004: 108). The first group consisted of trekboers, who moved primarily in search of grazing land and often still regarded themselves as loyal subjects of the Cape government. The second group, the Voortrekkers, left for political reasons, seeking greater autonomy. In 1838, Voortrekker leader Hendrik Potgieter (Bruwer, 1988: 163) wrote to the Cape Governor: "We consider ourselves free citizens to go where we choose without harming anyone, as all nations are free to go where they please." Between 1836 and 1838, approximately 15,000 people moved northward under various leaders in what became known as the Great Trek (Giliomee, 2004: 120). This migration led to the establishment of three Boer republics: Natalia (1839-1842), the Orange Free State (1854-1902), and the Zuid-Afrikaansche Republiek (ZAR, later known as the Transvaal) (1852-1877 and 1881-1902) (Steÿn, 2020: 101).

Britain responded by annexing Natal in 1843, compelling the Voortrekkers to abandon the territory (Giliomee, 2004: 129). In 1848, Sir Harry Smith proclaimed British authority over the region between the Orange, Vaal, and Drakensberg rivers, naming it the Orange River Sovereignty (Giliomee, 2004: 134). After the proclamation, he appointed Henry Warden as the British resident to administer the area. Together with soldiers and officials, Warden established a formal administration. In 1846, he purchased the farm Bloem Fontein, which became the seat of government and was developed into the town of Bloemfontein.

A significant number of British settlers subsequently moved into the sovereignty, particularly into Bloemfontein and surrounding towns, where they took up roles as professionals and farmers, especially in the south-eastern region (Giliomee, 2004: 135). However, the British government soon grew weary of investing money in interior territories that offered hardly any economic return or into regions that generated hardly any revenue and proved to be a continual financial burden.

As a result, Britain formally recognised the independence of the Zuid-Afrikaansche Republiek (ZAR) in 1852 and the Orange Free State in 1854 (Van Aswegen, 1991: 303). In April 1877, Theophilus Shepstone unilaterally annexed the Transvaal for Britain (Bruwer, 1988: 253). This move was met with strong opposition from Boer leaders such as Paul Kruger, leading to the outbreak of the First Anglo-Boer War (1880-1881), which ended in a Boer victory (Theal, 1910: 443-444). Once again, the limited financial benefits of controlling the Transvaal deterred Britain from further military engagement at that time.

The situation changed drastically after the discovery of gold in Johannesburg. Wealthy capitalists from Kimberley made substantial investments in the gold mines, attracting significant foreign capital from 1886 onwards, along with a growing White population. Within a few years, Johannesburg's White population surpassed 50,000, while the Zuid-Afrikaansche Republiek (ZAR) had only approximately 6,000 citizens, alongside a number of English residents already living in the Transvaal (Giliomee, 2004: 194). During this period, the Jewish community also grew stronger, strengthened by capitalists of German and British origin, as well as poorer immigrants from Eastern Europe who settled in the area (Steÿn, 2016: 162). Many of these newcomers engaged in retail trade, becoming a vital part of the local economy, while others moved to towns as traders and speculators.

The British government aimed to seize control of the Transvaal's gold and enjoyed the backing of powerful mining magnates such as Beit, Wernher, and Fritzpatrick. The only way to achieve this was through war against the Zuid-Afrikaansche Republiek (Transvaal). Capitalism and imperialism thus became allies in the struggle for gold (Steyn, 2016: 188). The Second Anglo-Boer War (1899-1902) was the costliest conflict Britain had fought since 1815, both in terms of money and lives (Steyn, 2016: 240). However, the Afrikaners paid an even heavier price. Approximately 20% of the Afrikaner population in the Free State and Transvaal died during the war. This included 6,189 men killed in combat and 34,051 women and children who died in British concentration camps (Reynolds, 2013: 121-122). Over 30,000 farms were destroyed, and massive livestock losses followed: 800,000 cattle (with only 200,000 surviving), 150,000 horses (50,000 surviving), and 1,100,000 sheep and goats (400,000 surviving) were killed (Steyn, 2016: 240). In the aftermath, the Afrikaners emerged impoverished, living in a country dominated and controlled by foreigners.

During this period, the Afrikaners primarily focused on farming by choice. They dominated the political landscape in the Orange Free State and Transvaal, and left trade and mining largely to people of English, German, Dutch, and French descent. For instance, although Bloemfontein was founded in 1846 and Afrikaners controlled provincial and national politics in the Free State, the city council remained under the control of the pro-English faction until 1945 (Schoeman, 1980: 299). In fact, Bloemfontein was an English stronghold for nearly a century (99 years).

4. UNITY STATE: 1902-2025

The Afrikaners in the former Boer republics lost their independence and were impoverished in the aftermath of British conquest. To consolidate British dominance, Lord Milner sought to unify the English-speaking population, divide the Afrikaners by co-opting a collaborating elite, and accelerate economic growth. Within the emerging unitary state, successive governments either aligned with the

imperialist ambitions of the British Empire or attempted to prioritise South Africa's national interests. After the Second World War, the British imperial vision gave way to a broader global capitalist agenda.

Lekota (2014) stated that the alienation between the Afrikaners and the Blacks in South Africa was due to British manipulation. "With Unification (1910) they gave the political power to the Afrikaners while the Anglo-Americans took the wealth of the country for themselves. In this way the blame for the political dispensation was not theirs but they could exploit the riches of the land and the labour of the inhabitants". The South Africa Act of 1909 was passed by both houses of the British Parliament in London and granted self-government to this newly formed colony, with political power mostly in White hands and Blacks excluded.

Afrikaner urbanisation proceeded rapidly in the early twentieth century, accompanied by widespread poverty (Steÿn, 2020). In 1890, fewer than 10,000 Afrikaners (approximately 2%-3%) lived in urban areas. By 1926, this number had risen to 391,000 (41%), reaching 50% by 1936, with 535,000 Afrikaners living in towns and cities (Giliomee, 2004: 323). In 1970, historian F.A. van Jaarsveld (1982: 174) reported that 80% of Afrikaners had become urbanised.

The pro-British government of Louis Botha prioritised British interests over those of South Africa. When the First World War broke out in 1914, Botha's administration pledged military support to Britain. This decision provoked strong opposition among Afrikaners who valued independence and viewed the war as a foreign conflict. In response, a group of freedom-minded Afrikaners launched a rebellion against the government. The ensuing conflict saw Afrikaners fighting against fellow Afrikaners. The rebellion was swiftly suppressed, and most of the insurgents were captured and imprisoned.

In 1924, the Afrikaner-led government of J.B.M. Hertzog, supported by the Labour Party, came to power, replacing the British-aligned administration of Jan Smuts (Giliomee, 2004: 285-287). One of the new government's key cultural policies was the elevation of Afrikaans, which replaced Dutch as an official language and was promoted as the medium of instruction across all spheres of life. Universities played a crucial role in expanding the Afrikaans vocabulary, enabling students to study and practise science and other academic disciplines in their mother tongue.

Between 1928 and 1932, the Carnegie Commission conducted an extensive investigation into the conditions of poverty among White South Africans (Steyn, 2016: 311; Giliomee, 2004: 294-299). The Commission published five reports, which recommended several social and economic reforms: the improvement and compulsory provision of education, the establishment of a dedicated Department of Public Welfare, and the promotion of industrial development to generate employment opportunities in towns and cities.

This shift in Afrikaner socio-economic policy was followed by the convening of the Economic People's Congress (*Ekonomiese Volkskongres*),[3] organised by the Federation of Afrikaans Cultural Associations (FAK), under the slogan "*'n Volk red homself*" ("*A people saves itself*") (Steyn, 2016: 330; Giliomee, 2004: 384-390). The congress aimed to address widespread poverty among Afrikaners and laid the foundation for several key institutions. Among these were the *Reddingsdaadbond* (RDB), a socio-economic upliftment initiative, and two financial entities, namely *Federale Volksbeleggings* (FVB) and the Economic Institute, the latter playing a foundational role in establishing the *Afrikaanse Handelsinstituut* (AHI). These developments marked the Afrikaners' acceptance of capitalism – adapted to suit their national character – by establishing their own banks and insurance companies.

The Dutch Reformed Church also played a critical role in maintaining social cohesion and promoting the family as the core unit of Afrikaner society (Giliomee, 2003). Ministers and teachers emphasised moral discipline and the father's responsibility as head of the household. Education was upheld as the key to overcoming poverty, and a strict, discipline-oriented school system reinforced this belief, including the use of corporal punishment. In this context, impoverished Afrikaners came to view education as the primary path toward economic upliftment.

At the national level, General J.B.M. Hertzog, under his 'South Africa First' policy, enacted legislation that led to the establishment of Iscor (the Iron and Steel Corporation) that would later produce some of the cheapest steel in the world (Steyn, 2016: 302). Alongside Eskom, South Africa's state-run electricity utility, these institutions helped lay the groundwork for national industrialisation.

However, this trajectory was disrupted by the outbreak of the Second World War in 1939. The British-aligned Jan Smuts returned to power and committed South Africa to the allied war effort (Giliomee, 2004: 390). Many Afrikaners opposed this decision, refusing to support the war against Germany. The result was another wave of Afrikaner resistance, during which many were arrested and detained in prisons or internment camps (Steyn, 2016: 334-335).

In 1948, Dr D.F. Malan's National Party (NP) returned to power, marking the beginning of a new era of Afrikaner nationalist governance (Duvenhage, 1978: 172-173). In 1961, under Prime Minister Hendrik Verwoerd, South Africa declared itself a republic and withdrew from the British Commonwealth. This shift, combined with the apartheid policies of the NP, led to increasing international isolation and economic sanctions. In response, South Africa focused on producing more goods at home and reducing its reliance on imports to keep the economy going. Despite the political climate, the country experienced notable economic growth. Between 1960 and 1966, the average annual

3 A people (volk) is not the sum of individuals but the sum of families, clans, and tribes.

growth rate was approximately 6%, and unemployment remained low – reported at under 7% – with widespread job availability (Giliomee, 2004: 493). Supporters of Verwoerd viewed this period as one of economic stability and self-sufficiency. Some Afrikaners believe that Verwoerd had to be removed, in order to change the government's policy.

In the 1960s and 1970s, many Afrikaners enjoyed growing prosperity, which marked a clear break from the past. Historian Van Jaarsveld described the rise of a 'third-class' Afrikaner as "well-to-do, pleased with himself, egocentric, worldly wise and very much aware of his status" (Van Jaarsveld, 1982: 190). Dr M.S. Louw called this group 'Mammon-worshippers', noting that snobbery and displays of wealth such as flashy cars, large houses, tennis courts, and swimming pools became common symbols of success (Van Jaarsveld, 1982: 213).

Afrikaner society was no longer simply divided between those loyal to traditional Afrikaner values and those aligned with English culture. A new group emerged: Afrikaners with a global outlook, more focused on worldly success than on their cultural roots (Meades, 2019: xiv). In 1975, the executive board of the Broederbond, a powerful Afrikaner organisation, expressed concern that the younger generation of Afrikaans businessmen valued "growth and material wealth more than the freedom and sovereignty of the Afrikaner people" (Giliomee, 2004: 497).

However, two major problems arose. As the NP and the Broederbond grew stronger, they became more controlling and authoritarian, ignoring the Calvinist ideal of sphere sovereignty (Steÿn, 2015: 104), even within their own community, by trying to control all aspects of Afrikaner life. This led to a suppression of independent and free thinking across many parts of Afrikaner society, including the church, cultural institutions, and schools.

Up to the late 1960s, the vast majority of Afrikaners supported the NP because its policy of separate development, commonly known as apartheid, was viewed as a way to secure the freedom and self-determination they desired. This policy aimed to give various ethnic groups such as the Xhosa, Tswana, Venda, Zulu, and others a degree of autonomy within separate territories. It was framed as an anti-colonialist[4] approach, somewhat similar to how Yugoslavia later broke into eight independent countries or how the Baltic states of Estonia, Latvia, and Lithuania[5] gained independence from Russia in 1991 (Steÿn, 2015: 178).

However, apartheid was not supported by the Black majority and faced opposition from many capitalists in South Africa. These business leaders preferred a unified state without internal borders to maintain a large consumer market and access to cheap labour. The uncontrolled migration of Black workers into 'White South Africa' led to demographic changes that contributed to labour unrest and strikes. These ultimately pushed the economy into recession.

In the mid-twentieth century, the colonial powers decided to grant their colonies independence. It is debatable whether this was about liberating these colonies or whether it was simply cheaper. In his book, *New unhappy lords: An exposure or power politics*, Chesterton (1965) concludes that the communist countries alone did not help the freedom movements in Africa, but that mining houses helped finance the struggle. In his book, *The ugly face of Neo-colonialism in Africa*, Rowland (1993) confirms this about Lonrho's role in Africa, while Bond (2006: 74), in his book *Looting Africa*, points out that "mining houses have been central to looting Africa for at least a century and a half…".

The battle for South Africa was not won in the bush war, but it was Anglo American and De Beers who, at the beginning of the 1980s, concluded a treaty with the African National Congress (ANC) that they would hand over power to the ANC if they allowed the companies to move their money to London, according to Roodt (2004) in his book *The scourge of the ANC*. The move of the companies' assets took place in 1994.

Approximately one third of the White voters (875,619) voted 'no' in a 1992 referendum on the question "Do you support the continuation of the negotiation process?" (Steyn, 2016: 386). Because the White population consisted of more than one language group, with Afrikaners making up roughly 60%, this means that more than half of Afrikaners voted 'no'. Negotiations then continued and former minister Hernus Kriel stated about the NP that "[w]e sent children" to negotiate with more experienced people and they were no match for the ANC negotiator. They ultimately conceded on everything (Steyn, 2016: 386).

Together with the role of big business, this led to the end of a drive to freedom for the different peoples of South Africa and introduced majority rule in 1994. One of the first things the ANC did after taking control of the government was to sign the General Agreement on Tariffs and Trade (GATT), opening up the South African market to globalist economy. Furthermore, they also implemented the globalist Agenda 21 and Agenda 2030[6] drive for social justice, by using the idea for sustainable development as a lever to reorganise society concealed as environmental protection. No wonder that, in 2001, at the Davos World Economic Forum, George Soros confirmed that "South Africa is in the hands of the international capital" (Bond, 2003: vii).

In his book, *Verdeelde land* (*Divided land*), Terreblanche (2014: 58-59), the late Stellenbosch professor of economics, found that the Mineral-Energy Complex (MEC), representing a group of mining and energy firms, have been in control of the South African economy

4 See Chapter 6 in Steÿn, 2015.

5 Lithuania has a population of roughly 3.7 million, Estonia, 1.5 million and Latvia, 2.5 million, while the Afrikaner population is between 2.7 to 3.5 million (Heritage, 1998: 215).

6 President Trump and his government, with their policy of 'Make America Great Again', withdrew in March 2025 from the Agenda 2030 so as not to be controlled by globalist forces.

for most of the twentieth century, irrespective of which government was in control and that they orchestrated the transformation process from 1986. Minerals were one of the first things the ANC nationalised. This group no longer has to bargain with landowners.

In her lesser-known book, *The question of separatism*, Jacobs (1980) found that cultures need cities that fully support their language and way of life, but it must also be used in the higher functions of language such as universities, courts of law, and all levels of government. Nothing came of the NP's promises to the 'yes' voters in 1992, like that of having their own residential areas and their own schools. The Afrikaner was thus forced to try to supplement municipal services, repair roads, and pay for their own schools and other institutions through community organisations, while as a group they received hardly anything in return for their tax contributions. In the economic field, a number of Afrikaners had to learn to create work for themselves. Jacobs describes that Afrikaners still maintain the cultural life in some cities.

Nowadays, Afrikaners find themselves in the midst of neo-colonialism and a third British occupation, this time enforced by the ANC government. Roodt (2002: 6) found that the ANC was formed by many Blacks who fought with the British against the Boers and that is why "it must be unique in world history that a so-called freedom movement always supported the colonial power and its language and still does". Thus, English became the preferred language in the new South Africa at the expense of Afrikaans and other indigenous languages. The ANC is not a nationalist movement, but an imperialist movement marked by a deeply entrenched history of government corruption.

5. LESSONS LEARNED FROM AFRIKANER URBANISATION

The Afrikaner people emerged as a rural community with a strong Calvinist heritage, developing their own language and distinct way of life. Traditionally, they were farmers who valued independence and resisted external control, particularly regarding language and cultural practices. However, over time, some individuals, motivated by financial gain or the pursuit of power, chose to align themselves with dominant authorities, whether it was the Dutch East India Company (VOC), British colonial rulers, successive Afrikaner governments, or more recently, globalist influences.

As the Afrikaner community urbanised during the twentieth century, its survival as a distinct people was largely due to the preservation of its language and religion. Recognising the importance of cultural continuity, Afrikaner leaders took deliberate steps to organise as an independent community. They emphasised education in their own language, understanding that language conveys not only communication, but also a system of values and identity. To support this cultural foundation, they established a network of institutions such as cultural organisations, political parties, businesses, banks, and insurance companies, many of which have since come under foreign control or ownership.

Calvinism helped people not to become discouraged when disasters or setbacks befell them. They knew that, as victors in Christ, they had nothing to fear. Some still believe that a place was created in time and space for each people (*volk*), where that specific people should live to the honour of God. Furthermore, specific people have no rights, but only privileges and these are linked to obligations. For example, work is not a punishment but a privilege; man is only a steward of what he has received and must, therefore, deal with it sparingly. One day, man will have to answer to God for his actions.

Some Afrikaners still believe that a people (*volk*) consists of more than individuals. The foundation starts with a healthy family, where a father and a mother realise that children are only given to them by grace and that they must be raised with love and responsibility. Love for children means that they must be taught and disciplined to fulfil their place in life. Furthermore, families (*gesinne*) live within a family group (*familie*) and have broader community ties. Nowadays, the fight is not only against a government that is hostile to the Afrikaner, but also against a globalist attack by the mass media on the traditional family and value systems, affecting not only Afrikaners but also many communities globally.

Like all nationalist peoples throughout the centuries, Afrikaners are constantly in conflict to fight for their own freedom. To be free from the VOC, the vryburgers established the republics of Swellendam and Graaff-Reinet. For the sake of freedom, a group of Afrikaner farmers (*boers*) from the Cape Colony formed the Great Trek to get away from the British yoke. For freedom, the Afrikaners of the Orange Free State and the Zuid-Afrikaansche Republiek (the latter renamed Transvaal) fought in two wars of liberation against England's colonialism. For freedom, Afrikaners rebelled in 1914, established their own republic in 1961, and embarked on a policy designed to lead other peoples in South Africa to sovereign independence (Steÿn, 2020: 177-188). For freedom, there is still a group of Afrikaners who believe that South Africa as a unitary state is not sustainable (see Steÿn, 2020: 177-188).

There must be room for people like the traditional Afrikaners, the traditional Zulus, and other tradition-bound groups who view themselves as stewards of their people and their land. There can be capitalist areas such as 'free cities' or 'city states' or even areas where socialism or communism may be practised if people so choose. A future in which South Africa breaks up[7] into different ethnic or nation states and other autonomous states as well as city-states.

7 Like the Soviet Union, which could not remain in existence after the fall of communism and which broke up into fifteen different states, South Africa will also break up into different units.

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