



API: The History of South Africa part 2

South Africa, the current predicament with Arend from South Africa. So please explain to us, Arend, what is going on there, what led up to it within a recent historical memory, and what perhaps predictions or warnings you would issue to people listening. Well, thank you for having me back on your show.

Yes, it's indeed an honour to talk with a similarly minded man. You don't have many of us around these days, so it is a privilege. So, in our previous interview, we were talking about the history, which the earlier history of South Africa, but we never really got to the AWB.

And there all in South Africa. That's the AWB. Yeah, AWB.

It's the Afrikaner Weerstandsbeweging, which means the Afrikaner resistance movement. And the thing is that it plays somewhat into some of these subjects, well, it plays directly into those subjects. So I'm just quickly going to re-address some aspects of that show, so that there is context to what the Afrikaner Weerstandsbeweging was trying to accomplish, and Eugene de Blas, their leader, was trying to accomplish.

So, obviously, we had been talking about this racist, Afrikaans Christianity. Right, sort of like a Christian identity. I guess there's a book called FWC Nasser from South Africa, who's a pastor there, sort of like a Christian identity pastor.

I don't know about him, but yeah, he's probably tapped into that, along with probably the international flavour of it. But it was, like I said, it was like that basically from the beginning. That's why we have the term Kafir, and even when they converted to Christianity, they were still called Kafirs.

So there was this racial element to Christianity, and during World War II, and like I said, during World War I as well, we wanted to fight with the Germans against the British. But DeLaroy was assassinated as well, and the Reds were stopped from joining, and there was a rebellion, and it was put down by Boota, the traitor, one of the three traitors. That's P.W. Boota? No, that's a later Boota.

This is Louis Boota. Okay, so his name is spelled like B-O-T-H-A, right? Yes, Boota. So they were assassinated, or at least DeLaroy was assassinated, so they couldn't join the Germans in World War I. And to put this into perspective once again, this was directly, this was about 14 years after the Boer War, where we had lost a sizable chunk of our population, and over 50%, slightly more than 50% of all the Boer children in the concentration camps.

That's where most of the casualties on our side came from, whereas all their casualties were of course soldiers. And I went over the statistics and how many of them there were

at that time, so I'm not going to go over it again, but it was very one, it was, you know, they had twice the number of soldiers, almost twice the number of soldiers as we had people. And obviously most of those people were older men or children or women and weren't actively fighting.

So during World War I, we couldn't join, and we sent a few hundred thousand men to join, or like more, about a hundred thousand men to join the British effort unfortunately, but there were, like I said, like Fritz, who we discussed on another episode, and there were other characters too who fought with the Ottomans as well against the British. There were many people who rebelled against this. Then after World War I came World War II, and we had these, we were talking about the three groups, these three groups in South Africa.

There was the New Orden, led by Pirro, who, they weren't national socialists, they claimed to be fascist, and at least the members were, but as I described, Pirro was a fraud, as we went on he was a fraud, so he was fake. Then there were the other groups, and one of these groups was the Ossobrandfach, and the other was the South African Christian National Socialist Party, or not party, movement. So the South African Christian National Socialist Movement slash Gentile National Socialist Movement.

It's interesting, if I can mention just briefly, there's a book written by Arthur Kemp of Austropublications.com called Victory or Violence? The Story of the AWB of South Africa. Oh yeah, I don't know that, but it should be a good read if he's objective. I don't know Kemp that well, but it should be a good read because his surname is German.

Yeah, it appears he was pro-white anyway. Yeah, that would make sense. Okay, in 1904, so this was after the Boer War, there were 1,116,000 people, white people in South Africa.

And in Transvaal there was almost 300,000, and in the Orange River Colony there was 142,000. So there were many, there were about, this would be about 440,000 people by now. And in 1960 there was 3,000,000 people, so the population had 2,000,000 people.

So I'm just pointing out, pointing this out because, and unfortunately there's not a census about the population at the time of World War II that I could find, and this plays into the AWB and the fact that, and how Christianity has affected my people from becoming, having that heroic aspect to them as Hitler mentioned. Yeah. Let me just close this door.

So the AWB, that is not a Christian organization, but I guess you'll be getting into that as we go forward. Yes, I will get into that. So there'd been an extra 2,000,000 people, right? But during World War II there was the Osservaar Brandwag and the estimates were, they had, and they were the big one, they were much bigger than the other National Socialist group, and they were the militant one with their stormyars.

The storm chasers or storm troopers would be the translation, as I mentioned. And these stormyars, so yeah, they had two to 400,000 people, but I'd probably say 400,000 people. They always want to downplay it to seem that there was more British support, and that's actually more people.

So if we see, so between 1904 and 1960 there'd been an increase of 2,000,000 people. So if we assume that about by 1930 there was 2,000,000 people, right, because there was not this extra million. So by 1930s there was now probably a population of 2,000,000.

Unfortunately there's not a census at the time, so we're not sure, but it's an estimate. So out of 2,000,000 people, 400,000 people, and obviously this is the combined total, which includes the English, the Afrikaans, the Transvaal people would be, would have been, you know, the Transvaal population more than doubled. It basically multiplied by five times.

So if we take that the British population was probably a little more than half. Yeah, so basically half of the Afrikaans people, almost half, probably like 40% of the entire Afrikaans population at that time were Ossava Brandwacht members. And we had discussed how they were national socialists, they believed in the Führer principle or the father principle, and they recognized Hitler as their leader.

And we talked about how the Abwehr, the German intelligence service, sent Robi Leibrandt to coordinate with them, but Leibrandt and van Rensburg, their leader, butted heads. Because they both wanted to lead, and they both continued their warfare against the state, and just differed just separately. But, so yeah, this is just an example, because I'm trying to exemplify how my people were, so that people can draw a picture or construct an image of how we were, how patriotic we were.

And militantly opposed to the British, and for the Germans at that time, and by Germans our own folk, because we are a Germanic folk, and this is their people. So that later on you could see how Christianity degraded us into what we became today. Yeah, it has a disintegrative influence.

Yeah, we perverted, and the Abwehr plays into this, so this is why I'm re-addressing this information. So, if you assume that at that time there were about a million Afrikaans people, or maybe 1.2 million Afrikaans people, there were about, that would be 40 or 30% of them were national socialists. And the rest of them, some of them, like a small percentage, like the traitors I mentioned, would have been British, but the rest of the majority of Afrikaans would have been part of the National Party, which I mentioned.

And I also mentioned that Jan Lampart for some reason said that they were a South African version of National Socialism, which is incorrect. So, either he doesn't read Afrikaans, which I doubt, or he didn't read that book because he's Rhodesian, so there

might be a case that he doesn't speak Afrikaans. But I just think he didn't read that book and he doesn't, on that subject he's completely wrong, because they weren't Afrikaans national socialists, they were Christian ethno-nationalists with this racial, like I said, this racial Christianity as an underpinning too.

And they were very pro-German, but they wanted to remain neutral, because, of course, we didn't want the British gun and the Americans and stuff. But he spoke, in his defense, in Malan, the guy who started, who had formed the National Party, the renewed National Party, he spoke, there was a stage where the British shills from the original National Party, which he spread off on from Herzog, because they were fake. They wanted to silence and arrest all the Ooservaar-Brandwacht members, and he said, no, well, then you can might as well arrest me too.

So you could see that there was this, even those who weren't part of that were pro-German, they just then wanted to remain neutral in the war. But a large portion of them, like 30 to 40 percent, were Ooservaar-Brandwacht members trying to undermine the British rule in South Africa and trying to work with the Germans. So you could see this kind of mentality.

Everyone was militant and they had a noble character to them, even though they had this Christian disease in them and becoming a core. And as I addressed, and I also mentioned William Luther Pierce having an episode, a talk on this, yeah, a star of publication, I'll look it up. But, so he had a talk on it about how these churches fucked us up and it did.

Right. And like I said, these churches became more, they became the real power structure in South Africa because churches decided when you could move in with people and stuff like that, if you were living in sin. So Christianity was very, very prevalent here.

And somehow, some way, this Dutch Reformed Church started to water down the racial Christianity, which had created this identity for my people in South Africa. That lecture by William Pierce is called The Lesson of Africa or The Lesson of South Africa. Yeah.

And that's a good, it's a good lecture. I remember listening to it many years ago and it stuck with me because it's so true. Because this church, because this racial Christianity kept us together, but eventually because these other, and I mentioned, and I mentioned there was the, there were the Christians who were Afrikaners first and Christians second and those who were Christians first and Christians second.

And I mentioned how the Afrikaners, the British had created a plot to call us, call the Boer and the Cape Dutch people, who were different people, to call them both Afrikaners to make the Boer people more docile and compliant and obedient. And this worked. Yeah, that's definitely the influence of Christianity as a sort of weakening, soporific influence.

The opium of the people. When you open up a Bible, it's like smoking a crack pipe, basically. It is, definitely.

And they, so this church, so now we have this combined identity which the British constructed, the Afrikaner, and this is why we refer to ourselves as Afrikaners, but we weren't originally Afrikaners, we were Boer people. And they were, the others were Cape Dutch people, who were for the most part our enemy, but some not. And I'll address that when I refer to the foreign volunteers.

Because I think it's only fair to mention their names as well. Yeah, it's a bit entertaining because, like I said, the Afrikaner Broederbond themselves, that secret society, they had this idea that Afrikaners were a chosen people of their own, and that it was God's will that they be in South Africa and so on. So this started to fade among the people and they started converting the blacks and the coloreds, well the coloreds were already Christian or Muslim, but they started converting the blacks.

And now it became harder and harder to kill our enemies. And we didn't do that because, once again, we were too soft on them, the same nobility, which is actually stupidity. Yeah, it's probably the influence of Christianity itself, being merciful and so forth beyond any sort of karmic necessity.

Turn the other cheek, judge thee not, love thy enemy. Yeah, but it also slowly, and so this racial element was disappearing, slowly made my people more docile. Now when we get to Eugene Terblanche, right, the thing about Eugene Terblanche is in, he, I'm going to send you, so try to get some nice pics of him, Eugene.

Yeah, there's a few good documentaries on Eugene Terblanche. You can get them on YouTube, but also Bitshoot has probably better ones. Yeah, definitely, because it's always going to be according to the British narrative.

And Eugene Terblanche, he, in the 1970s, I think it was, let me check, here's another image, I'm just going to send you a few links to his party and so on. And he was brutally killed, obviously, later on in life when he was old. But Eugene Terblanche, let me get to... Maybe you should get into discussing the assassination when you come to that point.

Yeah, I will. So, the Avia Bia was founded by Eugene Terblanche and three other guys in 1970, after, it was formed in the 1970s, but after Eugene Terblanche became disenfranchised and stopped believing in the National Party, because he ran for the National Party. And, unfortunately, he could see that the Nationalist Party was not nationalist and that they were deceptive about who they were and what they stood for and betraying the people.

And, basically, what happened is, as we were speaking previously, as we mentioned earlier, the Afrikaans people at the time, they were voting for members of former Ossava

Brandwacht divisions. So, you had a couple of presidents, even the one before the Klerk, Pierre de Boerta, was part of the Ossava Brandwacht. So, they were national socialists back in the day, but the NPA eventually brought them into the party.

And, you have a lot of national socialists in the Nationale Partei, which ruled South Africa until, you know, Effier de Klerk's co-peer, the Conservative Party, came and gave it away. But, when they came into the NPA, they adopted the NPA values. So, they became more nationalist and less national socialist, and they weren't as radical.

And, this was a form of deception because people were voting for them because they knew they were former Ossava Brandwacht people, you know, Volkswagen sentinel people, but they didn't know that they weren't as radical or weren't necessarily national socialists anymore and were more conservative type nationalists, ethno-nationalists, and not national socialists. And, this plays into the deception that Ter Blanche was opposed to. So, this is an interesting part of history.

The Afrikaner Weerstandsbeweging was... The men who would form it met in Heidelberg in 1973, and Ter Blanche and a couple of other guys found it. No, it wasn't... Well, this is wrong. No, it is 1973.

They found it and they were going to... They tried to run initially in the political arena, but they didn't have the appeal because, of course, Ter Blanche was a younger man at the time, and he wasn't a member of the Ossava Brandwacht, you know, so he wasn't one of these heroic figures. But, in reality, he was probably the greatest, if not one of the greatest men that my people ever produced, and people don't understand this. This was when, I think, we lost our war after the Weerstandsbeweging fell apart and nobody calls.

So, they grew and there were several hundred thousand people in the 1970s. Some would say, like, Jan Lampa said it's 900,000 people. I don't think it's 900,000 people.

I think they were about 200,000 people, but this is just another exemplification, like an example of the difference between my people back then and now. Because this was the 1970s, so by then we had over 3 million people, probably close to 4 million white people, probably about 2.5 million of them Afrikaans. The estimates range between 70,000 to 200,000.

I would say they probably had 200,000. So, now we had a population who during the war, about 30,000 or 40,000, were openly National Socialists. Now we have a population where about 10,000 of them are militantly active.

And, of course, the government at the time played into that because, like I said, the people believed they were in their best interest. And they probably were, but they became, like I said, they became de-radicalized and they became the Malanite type, and that's what I call the Malan type white nationalists. These Christian Afrikaans

nationalists.

They became more like that and less National Socialists and they changed and it wasn't what the people really wanted, but they were voting based on their past as National Socialists. So, this probably played into it, but it's just, like I said, gone from 30,000 to 40,000 or from 30,000 to 40,000 percent of the population fighting for what they believe in to 10 percent. And this is already a massive problem because, remember, this is the 70s and 80s.

We have the border wars. We were involved in the Bush Wars in Rhodesia. We had the border war in Namibia, Southwest Africa, which was a German colony and became part of South Africa.

So, this was a very tumultuous time and the international people, the Soviets and the UN, were funding people, the blacks, to make war on our borders to someday kill us. Yeah, this was during the time of Mandela, wasn't it? Yeah, Mandela, but he wasn't, like I said, he wasn't that big a thing at this stage. The ANC, like I said, only became big in the 80s, really big in the 80s.

Until then, like I mentioned in the other one, it was the Zulu Freedom Party, the Ikanla Freedom Party. And they weren't militant until the ANC came back from Vietnam and started killing them off and also learning from these Vietcongs to use communist tactics to convince people that they were victims and so on. Right.

So, they were killing the IFP and the IFP then became militant in killing the ANC and that's where the majority of deaths in South Africa came from, black-on-black violence. So, here they said they opposed the reform of apartheid laws during the 1980s, harassing liberal politicians and holding large and often quite rowdy political rallies. Treblanche used his flamboyant oratorical skills, much like Hitler, and forceful personality to win converse.

He rallied against the lifting of so-called petty apartheid laws, such as the law banning interracial sex and marriage, the Race Relations Act, mixing of the races, group area acts. In other words, he didn't want them to be able to live in our areas, as well as the allowance of limited political rights to Indians and colors, colors of the mixed-race individuals. Yeah.

During the state of emergency in 1984, there were many reports of R.V.A.B.A. violence and even murders against unarmed non-whites. The R.V.A.B.A. was especially in opposition to the then-banned African National Congress because they could see what was happening. They even mentioned the Jews involved in the ANC using the R.V.A.B.A. as a shield.

Yeah. And puppets. Yeah, puppets.

Yeah, and that guy wasn't assassinated or something? Or no, that was someone else that Jan Lamprak was talking about in one of his presentations. Yeah. But Joe Slobo, they even sing about him in their song, Kill the Boer.

They sing to Joe Slobo that they're going to kill the Boers because the Jew came here and told them, well, go kill the Boers. So that's why they were against the ANC. But the ANC, they knew that these were the real enemies, not the IFP because these were peaceful blacks.

But the ANC was going to rise eventually with communism. The R.V.A.B.A., the AWB, they were very anti-communist, obviously. And so they started, they were very publicly against the ANC and allowing them in South Africa and so on.

And the ruling National Party considered the AWB.A. to be little more than a fringe group. So while not officially endorsed, they were able to operate relatively unhindered. However, in 1986, white police officers took the unprecedented step of using tear gas against the R.V.A.B.A., the AWB, when they disrupted a National Party rally.

The organization was estimated to have had support amongst five to seven percent of the white South African population in 1988. And when I get to my experience going out to Afrikaans, I'll show how this is bullshit. Because in the Transvaal at least, it was probably the vast majority of people.

But when they say support, they probably mean like active, who were active in the AWB.A. But like I said, that's a far cry from 30, 40 years ago when it was 30 to 40 percent of the population in the Oslo AWB.A. And here in the Nick Broomfield film, His White Self, he claimed that the organization reached the peak of half a million supporters in the heyday. So yeah, 500,000 people. So that's still less than a quarter of the... So if we had 2.5 million people, that's still very few people.

It's like 20 percent of the people, still a smaller amount. But I would say it would probably be between that and 200,000 people. In the mid-1980s, the AWB instituted a fooding scheme, a feeding program later called the Folks Help Scheme, a people's help scheme to help the very poorest Afrikaner families.

So you see, he had these fascist leanings. The scheme delivered a meal every day to 14,000 poor Afrikaner children in Pretoria, where I am from. And like I said, I come from this kind of background where people are very... But it's not only in Pretoria, and I'll talk about that.

Yeah. Certain farmers also donated vegetables on an almost weekly basis. And in the final three months of 1986 alone, 300 tons of food was donated.

In the winter, bedding was also donated as well. Sympathetic mine owners and farmers arranged jobs for unemployed Afrikaners on the farms and mines. Afrikaner singer Blase

Bridges, I mean, this is like an English guy, held a concert on 3 March 1987 in Pretoria and gave the 10,000 rand raised to the project.

During the end of Apartheid, during the negotiations that led to South Africa's first multilateral elections, the RIVB threatened an all-out war. During the Battle of Ventersdorp in 1991, the RIVB confronted police in front of the town hall where President Effie de Klerk was speaking and a number of people were killed or injured in the conflict. But I have more information regarding this.

Let me see. So they had a bunch of terrorist bombs as well. So, yes.

Yeah, I'm looking at here about South Africa that there's, you know, Negroes reverting back to cannibalism and so forth. There's quite a lot of instances of that ever since Apartheid was dismantled. Well, the one that I know about is there was this black Sangoma, which is like a witch doctor, who took this farmer, this white farmer, killed him and then they found the farmer partially eaten in his village and another part was still being heated up in like a pot.

So I don't think that's as widespread, but it definitely does happen. But it's not like I look into it, so you could be absolutely right and it's probably more widespread than I believe. And it was very common among blacks.

For example, you had these pygmy people in the Congo and they were eaten out of existence by the other blacks because they didn't consider them human. Obviously, they aren't human, but whatever. Neither are blacks.

They're a distinct bunch of beings. That's all you can say, really. Yeah.

Let me just drink some water, my friend. Yeah, you're definitely wearing yourself out with all the discussion there. Yes, I just need some fuel for the fire.

So they said... Like I said, the central Transvaal, where we live, Pretoria. That's right, Pretoria. Yeah.

Although the largest number of fatalities occurred in the Orange Free State and Natal. The Human Rights Commission also noted the number of attacks in the 1990s carried out by the right-wing in western Transvaal, that would be the northwest today, western Transvaal, which began as an epicenter of their armed operations. These started as random assaults motivated primarily by racism.

Well done. But gradually became more coordinated attacks, especially around issues of land ownership. One such coordinated attack in the western Transvaal was a prelude to using planted bombs as a method of attack, when a non-racial private school in Klagstorp was bombed with no fatalities and only building damage.

The R.V.B.A. member responsible, Johan de Wet, later applied and received amnesty for it from the Truth and Reconciliation Commission. And interestingly enough, the Truth and Reconciliation Commission had a lot of these kinds of things. In fact, Mandela and his wife also applied and received amnesty for their killings during apartheid, because of course Mandela was docked up for a large part of it.

But he had told his wife and his wife had told people to burn people to death. That's why she has a famous speech where she says, we will purify this country with our matches and gasoline, because they were burning the other blacks to death. But that's the necklacing of Winnie Mandela.

Yeah, necklacing. Later, the World Center in Kempton Park, where the CODESA negotiations were taking place, was violently occupied by armed members of the right-wing Afrikaner Freedom Front and the AVF, the Afrikaner Friades Front, and the R.V.B.A. on the 23rd of June 1993. Fortunately, with no fatalities and injuries.

The invasion started with an AVF peaceful protest outside, even festive with families in attendance and a prize set up. However, the mood changed for the worse when members of Eugène Treblanche's personal bodyguard wing, the Eestergarde, which is the Iron Guard, began rocking cars and many were carrying firearms and other weapons. A Viper armored vehicle was then used to crash through the glass windows of the World Trade Center, allowing supporters carrying firearms and chanting R.V.B.A. to invade the premises.

The R.V.B.A. and other right-wing political groupings occupied the building, listing demands and courting media interviews and then peacefully left it. However, this action was foreboding of more violent things to come. On the 12th of December 1993, nine R.V.B.A. members murdered six black people and assaulted more when they set up a false roadblock allegedly to search vehicles at Radora crossing on the Kriersdorp, which is like the western part of the southern part of Garteng, it's to the western side of Johannesburg, Johannesburg or Joburg, whichever you prefer to call it in English, Fentersdorp road.

The people murdered admitted they were ANC members when questioned under duress and then they were shot and left in a ditch, which is good work. Then on the 11th of March 1994, the Batutu Swana crisis erupted and the R.V.B.A. saw an opportunity for a coalition with Lucas Mangope. You sent me an interview with Max Deprees and it was regarding this situation, this incident.

That's Max Deprees who is related to Ley Oxley-Deprees of the South African Family Relief Project, I guess. Yeah, yeah. Apparently, just a little aside that she basically is a Christian and sort of represents that mentality of the backstabbing white race traitor.

Yes, she's scammed people that I'm aware of, of money for and violated their business

contracts with them. So, definitely a lot of these charities, we can't really be sure which ones to trust, but the South African Family Relief Project obviously can't be trusted. I think they're also bound up with Simon Roche, maybe.

Yeah, I don't think they're bound up with Roche, but they're definitely the same kind of... The people who stick with Roche, even though they now know he's a Jew, they definitely have the same kind of mentality as she does. Yeah, sort of backstabbing sneak. Yeah, and people shouldn't trust anybody with the surname Deprees, because at least what I know from them, most of their family... Well, there's many people called Deprees, but people from Pretoria, from Gauteng and from Pretoria called Deprees are mostly the same family, and they're communists.

So, it's well established, so you shouldn't trust them with any of your money ever. But yeah, they agreed with this Mungope guy to help them keep that Bafut Swana Bantustan Kingdom independent of South Africa. Yeah.

And yeah, violent protests immediately broke out following President Mungope's announcement on 7th March that Bafut Swana would boycott the South African general elections. And to put this into perspective, like I said, they were Bantustans. In other words, they were black self-governed areas during apartheid.

So, it's not like they had just slums. They had slums because they couldn't do anything with it. But they also had some places like that in the northwest, which is the western Transvaal.

And they had places like this where they had good leadership, well, not good, as good as niggers can get. And they were kind of independent from the government. And like I said in the previous segment, they had their own police forces and stuff like that.

Right. It's the same in Canada here. They have red-skinned police on their reserves.

Yeah, like that, like the reserves. But it wasn't a small portion. They had a lot of land.

Yeah, they have a lot of land here too, actually, in Canada, the red-skinned. Some of their reserves are very affluent. And the ones that are not affluent, they still receive probably around the same amount of money.

But they just, you know, waste it, basically. I guess somewhat the same with the negroes in Africa, in South Africa. Yeah, they just burn shit down.

I gave you the Zulu king's quote with regards to how shitty they are in the previous section. So they were trying to, they had made an agreement with this guy to go help them out in case the South African military was going to interfere and force them. So, like I said, violent protests immediately broke out following President Mangabe's announcement on 7th March that Bofutswana would boycott the South African general

elections.

These escalated into a civil service strike and a mutiny in the local armed forces, the Bofutswana Defence Force, which was led and reinforced by 4,500 Volksfront members. Now, the Volksfront were also like a nationalist group. And, of course, this is West Ansfal where I originally came from.

So, you can see there was not only the Aviabia, but the Aviabia was the rallying point and the most important and most significant group. And I'll get into that later. And, which was led, yeah, the Bofutswana Defence Force, which was led and reinforced by 4,500 Volksfront members, which were mostly white people or probably only white people.

A mutiny which was further complicated by the arrival of armed columns of 600 Aviabia members arriving in Bofutswana, ostensibly seeking to preserve the Mangabe government and support the Volksfront commando members in leading the Bofutswana Defence Force coup d'etat. So, they were trying to separate from South Africa, like you see. And, like I say, the Volksfront were Afrikaner people from that region.

And, basically, when they say commando, like most of the... We had a very strong sense of community back in the days, and I felt it when I was growing up, too, even though it was after apartheid. But there were various... You grew up in more like an urban environment, or I'm sorry, a rural environment? A rural town, yeah. Yeah, likewise, a place like that also has a lot of community feeling, and you took that for normal.

And, I guess, I assume that's somewhat more natural, obviously, than this atomized urban environment that people are forced to live in now. Yes, definitely. Let me just check something.

And, that's obviously what the powers that be want. They want fragmentation of the population so that they can replace a society of peoples with a society of individuals, as Kalergi said in his Kalergi plan. Yeah.

And, with regards to the Volksfront, because we're on that subject, the Afrikaner Volksfront, formed by General Konstantin Voljunin, was a general, a very popular general. And, this is an interesting subject, because this Volksfront at that time was trying to stage a coup, but they actually have... The Volksfront could later become the Freiheitsfront Plus, the Freedom Front Plus, instead of the Afrikaner Volksfront. And, they're still moving for independence, but in a much nicer, more conservative way.

But, Konstantin Voljunin was the guy who started the Volksfront. So, these 4,500 guys, they were military men and former military men who had left the military because they were disenfranchised by the military. So, these were very heavily armed guys, well trained.

And, I'm not being pretentious or facetious when I'm saying that the South African military at that time, the members, the soldiers were the best trained military in the world at the time. And, this is why you could see after the end of the apartheid, you have this huge mercenary thing going on, because all of these big companies wanted these South African soldiers. And, man for man, they were the best in the world.

So, these 4,500 of these guys were helping the coup d'etat type, the Assad Defense Force, which was staging a coup and wanted to join from the normal SADF and wanted to maintain Botswana or whatever the fuck it's called. Stupid fucking name. But, yeah, whatever the fuck it's called, they wanted to help them out.

So, these guys and the RVB went to help them because of independence and they sought independence. The AVF was formed by General Constant van Uenen and three other generals from the South African Defense Force and launched on May 1993. The other three generals were Major General Tini Grunewald, a woman, a former chief of military intelligence, Lieutenant General Kuus Bischoff, former chief of operations of the SADF, and Lieutenant General Kubus Visser, a former member, a former head of investigations of the South African police.

The AVF president was Dr. Verdi Hartzenberg, leader of the Conservative Party, which was the Klaers Party, and the chief secretary was Colonel Piet Boota. The AVF existed as an umbrella group. Let me just send you the flag.

This is the Freiheitsflag and it's their take on the Boerflag, which they rallied under. And the AVF existed as an umbrella group for right-wing groups rather than a party in itself. The other groups involved include the Boerstaart Party, which still exists today.

Also, like the VF Plus of today, they still seek independence. But unlike the VF Plus, they don't take place in the Boerstaart Party, which is the Boer State Party. They don't take part in democratic elections for the current government, only their own elections and inner stuff like that.

Other groups, which included the Boerstaart Party, the Herstuchte Nationale Party, which was the NPA, which we knew of Milan, and which was the ruling party before the KP came into power under the Klaer. The AVF aimed to disrupt the 1994 elections. The AVF established a Volksrepublikerkomitee, People's Republic Working Committee, to gather information and put the ideal of Afrikaner self-determination into practice.

In September 1993, this committee recommended a Volksstaat solution. And this is very much a Volksstaat solution incorporating Pretoria, parts of the Transvaal, and Northern Kimberley and the Northern Natal. Which would exist as a state with the right to secede from a federal South Africa.

In November 1994, a new proposal was suggested for a smaller state with just

autonomy. The negotiations held with the ANC displeased hardliners within the AVF, with Hartzenberg demanding nothing less than an independent Afrikaner homeland. And after negotiations failed, Fuljoen's position in the AVF was undermined by the hardliners.

Fuljoen left and subsequently formed the Freedom Front, which is today Freedom Front Plus. The AVF rejected the interim constitution of South Africa, which was passed in November 1993. In 1994, the AVF sought to have the Boers recognized as an indigenous people by the United Nations, but were unsuccessful after 82 other indigenous people signed a petition against AVF's participation.

The AVF also participated in the Bofootswana crisis, in which several members of the Afrikaner Weerstandsbeweging were killed. And they disbanded in 1996. But the Boers are still around and you have various right-wing groups, but the AVF is still the main one, but I'll get to that.

And here are some pictures I want to present. This is Feidtsfond Plus, or this is Feidtsfond before it was Freedom Front Plus. This is Constant Fuljoen.

Do you think that what they did with South Africa, they had the rugby, them winning the rugby in 1994, didn't they? Or is that the World Cup for soccer too, I think maybe? No, that's the Rugby World Cup, they won it in South Africa, yeah. Do you think that they did that, that that was deliberately orchestrated so that they could portray, you know, how they often create victors and those who are defeated in sporting events? Do you think that they deliberately created that so that they could portray South Africa as if it were like unified and sort of like supported Mandela's victory at that time or his being elected? Yeah, I definitely think so, yes. They sort of orchestrated that.

Even the 2010 Football World Cup year, that was also a form of corruption because the president of South Africa bribed FIFA at the time, Jacob Zuma bribed Sepp Blatter, I think that's his name, Sepp Blatter, the FIFA president at the time, and it came out. It's interesting too how there's, I think, in recent years, there was, I don't know if it's a UFC or boxing, there was some South African boxer who was put on a pedestal, like a victor. And to me, that's what Jews use black magic for, they put the ones that they want to lose on a pedestal before they destroy them.

That way they could sort of portray them as if somehow they had all sorts of options or whatever the case and then it was their fault that those options didn't work for them or something of that sort. Seems like some type of black magic manipulation on their part where they set people up. Yeah, we really need to decode the way they use things.

There's also, I think, I don't know if it's Mr. Olympia or one of the bodybuilding guys, there's apparently a very high level bodybuilder from South Africa also in the last year or two who was put on a pedestal. Yeah, they try to do that with all kinds of blacks and tomatoes and stuff, yeah, definitely. Well, I'm saying that he was a white South African

that they do that for the purpose of establishing the person or group, like a representative of a group.

Yeah, like I said about Jan Smit, they did the same thing with Jan Smit, one of those fighters that I mentioned in the previous video. They put him on a pedestal to make him kind of the embodiment of what Afrikaner should strive for, even though he was a British agent. And then they tear them down afterwards and that's what they're doing with Donald Trump right now too, obviously.

They're basically just portraying him as a representative or as the embodiment of white people per se, and then they're serving him up as a sacrifice and saying, oh, look what the white people did, when obviously Donald Trump, his father is probably Jewish and he is probably a Jew also. His grandfather was Jewish too. And that's the black magic of the Jew.

What they do is they set up some sort of leader that they control, and then that represents that group that they're an enemy of and that they wish to destroy so that they can associate this leader with them. And then when they, you know, kill the king, kill the kingdom, I guess is the phrase. What they did with Kennedy, and then they did with the Romanovs during the assassination of the Tsar at the turn of the last century.

Well, yeah, I think you're right on that. They have these phonies and they empower them through their magic so that people can focus on them as their heroes, even though they're not. Like I said, with Jan Smet as a great example and these people you mentioned.

I'm not particularly into boxing or into bodybuilding, so I wouldn't know about those figures you mentioned. But, yeah, we got to the part where 4,500 Volkswand members, the Botswana, Bofutswana Defense Force, and 600 Awebe members sought to maintain the government of Mongolia. The mutineers were not happy with the arrival, but the Bofutswana Defense Force, who were mostly niggers though, were not happy with the arrival of the Awebe and Eugene Toblantz specifically as it was going to complicate their cause and insisted that the Awebe leave.

Whilst negotiating their departure, several civilians were injured by Awebe forces, led upon looters taking advantage of the chaos and pacify alike. The predominantly black Bofutswana Defense Force, agitated by their superiors' inability to control the white gunmen, threatened to attack both the Afrikaner militias. So that was the Volksfront, the 4,500 ex-military members under Konstantin Volyn and the 600 Awebe members.

In a filthy move, the Awebe pulled out of Bofutswana and, driving recklessly through Mafikeng and downtown Mombathu, some Awebe fighters continued to shoot black citizens in the streets, killing at least two. Because of angry Bofutswana, residents eventually moved to block the convoy's way. The Awebe member, with an automatic

weapon, fired several rounds over their heads to disperse the human roadblock.

The single most memorable and publicized event of the conflict was the killing of three wounded Awebe members, who were shot dead at point-blank range in front of journalists by a Bofutswana police constable. Yeah, that's the one you sent me. This is why I said, yeah, this is the one that Max de Prie was interviewing about.

Awebe Colonel-Colonel Alwain Wolfsraat, Awebe General Nicolas Puri and Awebe Faltkornet Jacobus Stefanus Ace were driving a blue Mercedes at the end of the convoy of Awebe vehicles that had been firing into roadside houses. Members of the Bofutswana Defence Force returned fire, injuring all the occupants. They surrendered and pleaded for their lives in front of the world's media and cameramen, when suddenly Menjatsu, in a bitter rage, shot the three wounded men dead at point-blank range with a R4 assault rifle.

The chaos lasted for about four days and the South African Defence Force responded by deposing President Mangope and restoring order in Mafikeng on the 12th of March, it should read, so the person who made this. Yeah, that's a good video. I'll put that video link into this discussion so people can have a look at it.

In all, the Volkswagen lost one man killed, the Awebe suffered four killed and three wounded and the BDF lost 50 killed and 285 wounded. The killing of the three Awebe men, execution style in front of the media and the violent attempted mutiny was significant. In the Awebe case it drove home to members just what a hard road resisting the 1994 elections was going to be.

And in the case of Bofutswana, which now makes up most of the North West province, this mutiny and power struggle in 1994 is very much still the underpinning reason behind all the current violence in South Africa. As the election campaign was ending on Sunday the 24th of April 1994, an Awebe insurgent cell placed a very large car bomb which was planted in the Johannesburg city centre. The Brie Street bomb was built into an Audi driven into place with the intention of targeting Shell House, the building which then housed the ANC's head office.

The car had been borrowed from a friend, an innocent Fenter store president who had in fact attempted to get his car back from the bombers on the day it was used for the bombing. The thunderous blast of 150 pounds of explosives set off at 9.50am left a waste deep crater in the street about midway between the national and regional headquarters of the African National Congress. It was the deadliest blast of its kind in South Africa since 1983.

So here is some aftermath of the Brie Street bombing. A total of seven people were dead in Brie Street, mostly bystanders and civilians from all racial ethnic groups including Susan Keane, an ANC candidate for the provincial legislature and in the Johannesburg

region. You know what's interesting, we never got a chance to speak, was it Heinrich Verwoerd who was killed, who was assassinated? Yeah, Heinrich Verwoerd.

Yeah, we never discussed that on the last show but I guess that's sort of a totally different topic somewhat. Although it underscores the general principle here of the race war and how political figures are obviously prime targets for assassination. Yeah, and it's funny, today I was listening to a young Jan Lampracht interview and he said he was also going to cover that.

Because he's probably going to refer to the same theories that I mentioned to you, that there was these theories regarding Verwoerd that he was going to separate South Africa into smaller pieces. Like for example, give some land to the blacks and move them there and make it kind of like our ancestors wanted but with more territory. But like I said, there's no evidence that I'm aware of of that, but that would make sense why they would attempt to assassinate him multiple times.

And of course they succeeded, finally, but there were multiple attempts on his life. Basically, anybody who wants to prevent the Jews from having their empire, you know, the Jews want more like a federalized or imperialistic total control dominion, whereas people who propose solutions that would be harmonious in the form of apartheid or separation in the southern states of the US and so forth. Then they're the ones who are targeted with most extreme force, propaganda and violence against them.

Because that's the greatest threat to the Jews, tyranny, because the Jew wants total power. They want a world of their own, as it says in I think Maurice Samuel's Jew Gentiles. Yeah, that makes sense.

I know that book. I also know Kill All the Germans. I think it's Kill All the Germans if I remember correctly.

Germans Must Perish is one of them. Yeah, Germans Must Perish, that's the one. Anyway, in this bombing 7 people were killed and 92 people were injured.

Yeah, but the only reason behind the low death toll is that the bomb went off for a Sunday when, it should be on a Sunday, when the streets were relatively empty. So it's kind of confusing because there's a lot of errors in this text. Even though it was a Sunday, members of the army, SAP, South African Police Force and especially SADF, South African Defence Force, medics quickly moved in to secure the bomb blast area and treat the wounded.

The Avibia bombing campaign continued at pace the very next day on April 25th. So the other one was on Sunday the 24th of April. So the next one was the 25th of April.

A bomb was placed in a trailer allegedly belonging to Eugene Terblanche. The Avibia later claimed it had lost the trailer during its disastrous Bofutswana campaign. The trailer

was towed to Jermiston, which is east of Johannesburg, where it was left and then detonated in Urundal Street near the taxi rank at 8.45am. Again, civilian bystanders took the toll.

10 people were killed and over 100 injured. Later in the day, 25 April, 11.45am, a pipe bomb detonated at a taxi rank on the Westenaria-Caltonville Road. Westenaria is also to the west, but it's more to the southwest and much further up.

Westenaria-Caltonville is where there are a lot of mines. Right. Are you still there or did you cut out? Seems like there's some sort of problem with this connection here.

Well, it looks like there's been interference again, so I'll have to cut this off and then we can re-record if we can get a rend back. So that at least takes us up to somewhat recent history around the mid-90s of the history of South Africa, of race war, bringing it up to the present moment.