

Die ring van Louis Trichardt is een van die gebiede wat onder plaasaanvalle onderhewig is. Die ring het in 2006 leiding geneem om 'n eerste teologiese verantwoording op te stel oor die etiese karakter van die tipe geweld wat hom in plaasaanvalle voordoën. Ons het die SDR (Sinodale Diensraad van die Noordelike sinode) versoek om die vrug van die ring se arbeid met al die gemeentes in die sinode te deel. Met hierdie godsdienstige besinning het die ring 'n wesenlike bydrae in die besinning van landbou organisasies oor plaasaanvalle gemaak. Graag deel ons dit met alle belangstellendes.

STRUKTURELE VERONTMENSLIKING EN PLAASAANVALLE.

1. Die aard en omvang van plaasaanvalle op ons lidmate is meer as net gewone misdaad.
2. Die brutaliteit en verminking waarmee hierdie misdaad gepaard gaan, is bedoel om ons lidmate in hulle ontmagtiging te vertoon.
3. Ons lidmate vorm deel van die wetsgehoorsame, produktiewe landsburgers, is verbonde aan 'n wye verskeidenheid werkerterreine, besighede en professies werkskeppers, leweraars van 'n onmisbare bydrae tot die welsyn van die land en al sy mense; hulle is oorwegend Afrikaanssprekend.
4. Hierdie bedoeling om te verneder word gedoen vanuit 'n magsgevoel wat voorgehou en bekragtig word deur die strukturele ontmagtiging van ons lidmate deur die owerheid, maatskappye, geestes- en sosiale instellings en kerke.
5. Hierdie ontmagtiging vind plaas deur wetgewing en korporatiewe besluite waardeur een groep bemagtig word ten koste van ons lidmate wat veronreg word. Hulle word as groep geteiken om die skuld moet dra en die oorsaak te wees van hulle ontmagtiging.
6. Die opheffing van een groep mense kan en mag nooit plaasvind deur die ontmagtiging van ander mense nie.
7. Ons lidmate word deur hierdie instansies verontmenslik deurdat hulle die teiken is teenoor wie bemagtiging plaasvind as strukturele en georganiseerde proses: hulle reg op werksgeleentheid, veiligheid, staatshulp, billikheid en regverdigheid volgens die grondwet word ondergeskik gestel aan 'n proses van bemagtiging wat hulle hul regte ontnem. Aan hierdie proses moet hulle hul teenoor die owerheid, gemeenskap en kerke onderwerp as plig
8. Ontmagtiging word verontmensliking deurdat die openbare doelbewus georganiseerde ontmagtiging van een groep lei tot die persepsie en feitelike posisie dat die ontmagtigdes nie meer effektief kan aanspraak maak op basiese menseregte nie en dat geweld op hierdie wyse teenoor hulle geregverdig is.
9. Dit stel ons lidmate as ontmagtigdes in die openbare gemeenskap: in hierdie insidente

of prosesse van ontmagtiging, mag en kan hulle hul nie op staatsbeskerming, regsbeskerming, sosiale ondersteuning of geestelike beskerming aanspraak maak in 'n klimaat waar die klem val op die bemagtiging van ander sektore in die samelewing nie.

10. Hierdie strukture vertoon en bekragtig die openbare ontmagtiging van ons lidmate: hulle moet byvoorbeeld harder werk sonder die verwagtings van bevordering of verhogings, hulle word afgedank al is hulle bekwaam en nodig, hulle word onteien al is hulle produktief en onvervangbaar.
11. Hierin skep en vertoon hierdie strukture die ontmagtiging en daardeur die verontmensliking van ons lidmate.
12. Binne hierdie strukturele geweld word ons lidmate vertoon as mense waarteen geweld geregverdig is.
13. Hierdie bedoeling van ontmagtiging is die gemene deler tussen die gemeenskapsinstansies en die individuele misdadigers (soos moordenaars van boere) wat in hulle persoonlike geweld die gees van hierdie strukturele ontmagtiging vertoon. Hulle voel geweld teen ons lidmate is geregverdig. Individuele boosdoeners word bekragtig deur gemeenskapsinstansies wat ons lidmate sistematies benadeel.
14. Daarom is elke owerheidsinstansie, maatskappy, sosiale- en geestesinstelling wat met strukturele geweld ons lidmate verontmenslik, kollektief aanspreeklik vir elke plaasaanval op en plaasmoord van ons lidmate.
15. Ons is van oortuiging dat dit die kerk se plig is om hierdie kollektiewe aanspreeklikheid uit te wys en die gemeenskap se kollektiewe gewete hiervolgens aan te spreek.
16. Ons is van oortuiging dat elke instansie wat met hierdie strukturele geweld ons lidmate verontmenslik, verantwoordelik gehou moet word vir hulle kollektiewe aanspreeklikheid vir die aanvalle op en moor van ons lidmate.
17. Dit is tekenend van die strukturele geweld teen ons lidmate dat waar hulle deur individuele kriminele in hierdie gees aangeval of gemoor word, die owerheid, sosiale instellings en kerke hierdie geweld so verklaar as sou dit ons lidmate se gesindhede, verhoudings met hulle arbeiders of hulle verlede wees wat hierdie tipe geweld teenoor hulle sou veroorsaak het.
18. Dit is ons oortuiging dat die openbare instellings hulle kollektiewe aanspreeklikheid vir die geweld waarin ons lidmate as ontmagtigdes vertoon word, probeer ontwyk.
19. Ons kan en sal nie langer as kerk hierdie kollektiewe aanspreeklikheid in die verontmensliking, en daardeur die bekragtiging van geweld teen ons lidmate deur openbare instellings, onaangespreek laat verbygaan nie.

20. Die verontmensliking is nie heimlik of verskuil nie. Dit is die openlik verklaarde bedoeling en openbaar geregverdigde georganiseerde ontmagtiging van ons lidmate. Hiervoor dra almal wat daaraan deelneem openbare kollektiewe aanspreeklikheid.
21. Geen openbare instelling wat deel in hierdie kollektiewe skuld mag daarvan verskoon word nie, allermens deur 'n gesiglose en gewaande sameswering waarin niemand meer hulle kollektiewe aanspreeklikheid hoef te aanvaar nie. Só 'n sameswerings teorie verskoon openbare instellings van hulle openlike kollektiewe skuld.
22. Die Ring van Louis Trichardt is daarvan oortuig dat die owerheid deur die spesifieke wetgewing waardeur hulle een groep bemagtig, 'n kultuur skep wat ons lidmate ontmagtig en verontmenslik. Hulle is kollektief aanspreeklik vir alle vorme van geweld deur bemagtigdes teenoor die ontmagtigdes, met besondere verwysing na die hoë voorkoms van plaasmoorde

TOELIGTING

Hoekom sal mense in Nazi-Duitsland 'n Jood van die sypaadjie af stamp, hom beledig of sy besigheid openlik beskuldig en benadeel?

Wie sal vandag waag om te sê dat dit net 'n uitdrukking van 'n woede is wat uit die Joodse verlede gekom het en wat die Jode moes hanteer deur beter verhoudings met hulle Duitse bure?!

Dit was nie dade wat deur die staat in geheime groepe in die nag beplan is en dan in die dag op straat deur heimlike agente uitgevoer was nie. Dit was individue wat hulle self bemagtig gevoel het om teenoor die Jode so te mag op tree.

Wie het hulle só bemagtig?

Die owerheid, maatskappye, sosiale instellings en kerke!

In hierdie instellings is hulle verontmenslik en hierdie verontmensliking was die krag waaruit individue hulle self geregverdig en bekrachtig gevoel het in hulle persoonlike geweld.

Hulle het in hulle persoonlike optrede die gees van die strukturele geweld teen die Jode gedemonstreer.

Dit het ook met die apartheidsbestel gebeur.

Waar het mense die krag gekry om in die openbaar mense te beledig, hulle aan te rand en te verkleineer?

Wie sal vandag waag om dit toe te skryf aan die mense wat vernederd was?

Dit kom uit die strukturele geweld van die gemeenskapsinstellings!

Sonder hierdie strukturele geweld sou die gees van persoonlike geweld nooit tot uiting gekom het op die brutale en vernederende wyse waarop dit in die openbaar tot uiting gekom het nie.

Dit is die posisie waarin ons lidmate nou is.

Die strukturele verontmensliking skep 'n gees wat tot uiting kom in individuele geweld – 'n gees van brutaliteit en magtigheid wat iets anders is as net gewone misdaad.

Dit is nou onverskoonbaar. Dit is nou ongeregverdig. Dit is nou ondenkbaar om dit aan toe te skryf aan die verlede of optrede van ons lidmate.

Amptelike standpunt: strukturele verontmensliking en plaasaanvalle.

Die NG Kerk Ring van Louis Trichardt.

Skriba: ds. Bertus Badenhorst 015 575 1215 / 084 984 1742

Voorsitter: ds. Petrus Kriel 015 583 0020 / 082 898 2081

Ondervoorsitter: ds. Willem Boshoff 015 516 0349 / 084 699 2809

2006-03-06

STRUCTURAL INHUMAN BEHAVIOUR AND FARM ATTACKS.

1. The character and extent of farm attacks on our members are more than just mere crime.
2. The brutality and mutilation with which this crime is accompanied, is intending to exploit our members in their decommissioning.
3. Our members are law abiding, productive citizens, representing a vast variety of work ability, giving opportunity in business and profession. They create work opportunities and give social benefit for the community as a whole. They are predominantly Afrikaans speaking.
4. This intention to humiliate are performed from a sensation of influence which is presented and confirmed by way of the structural decommissioning of our members through the authorities, companies, humanities and social institutions, as well as churches.
5. This decommissioning occurs with legislation and corporate decisions whereby one community is empowered to the detriment of our members. They are targeted to carry the guilt and to be the cause of their own decommissioning.

6. The elevation of one group of people can and may never take place through the decommissioning of other people.
7. Our members are dealt with in an inhuman way due to the fact that they are the target against whom this securing of authority takes place within a structured and organized process: their right to work opportunities, safety, state assistance, fairness and justice according to the constitution are subjected to a process of taking possession of might through which they will be deprived of their powers. Towards this process they should – as duty – subject themselves to the authority, the community, as well as to the churches.
8. Decommissioning becomes inhuman behaviour when public decommissioning of one group of people creates the perception and becomes the reality of those targeted, not to have access to basic human rights. In this way violence against them becomes justified.
9. This sets our members as decommissioned entities within the civil public community: within these incidents or processes of decommissioning they are not allowed to claim protection from the state, the law, from social support or for spiritual protection within a climate where the emphasis is placed on securing authenticity on behalf of other sectors within the society.
10. These structures display and within a confirming way, support the public decommissioning of our members: they are for example expected to work harder without the expectation of promotion or increases, they are retrenched, even though they are capable and necessary, they are expropriated, even though they are productive and irreplaceable.
11. Within this context these structures create and display the decommissioning and by way of this the inhuman treatment of our members.
12. Within this structural violence our members are presented as people against whom violence is justified
13. This intention of decommissioning is the common denominator between the community institutions and the individual criminals (like the murderers of farmers) which through their personal violence display the spirit of this structural decommissioning. Their impression is that violence against our members is justified. Individual evildoers (criminals) are empowered by community institutions which causes a systematic injustice to our members.
14. Therefore every governmental institution, company, social – and humanities institution which through structural violence treat our members in an inhuman way, is collectively responsible for every farm murder on our members.
15. We are convinced that it is the responsible duty of the church to explore this collective accountability and at the same time address the collective responsibility of the community.

16. We are convinced that every institution which treats our members in an inhuman way by way of this structural violence, should be held responsible for their collective accountability for the attacks on and the murdering of our members.

17. It is signifying of the structural violence against our members that wherever they are murdered by the individual criminals in this spirit, the authorities, social institutions and churches explains this violence in such a way as though it might have caused the attitudes, relationships with their workers or their past which caused this kind of violence as opposed to them.

18. It is our conviction that the public services are endeavouring to bypass their collective accountability on behalf of the violence through which our members are exploited as the decommissioned.

19. As church we can and will no longer allow this collective accountability through the dehumanization of our members and through that the confirmation and support of violence against our members by the public institutions.

20. This dehumanization is not clandestine or concealed. It is however the openly clarified intention and public unjustified organized decommissioning of our members. For this everyone participating in this, carries a collective accountability.

21. No the public institution that partakes in this collective accountability may be excused. To fabricate a fictitious conspiracy, exonerate public institutions from their collective accountability and guilt.

22. It is the conviction of the Ring of Louis Trichardt that the government, through specific legislation whereby they empower only one group, creates a culture which dehumanize and decommission our members. The government is collectively accountable for all forms of violence by those that are empowered against those who are decommissioned. Especially so with farm attacks and farm murders!

ELUCIDATION

Why might people in Nazi-Germany bump a Jew off the pavement, insult him or openly damage and cause detriment towards his business?

Who will today risk to state that it is merely an expression of wrath that came emerged from the Jewish past, which the Jews had to handle by way of better relations with their German neighbours?!

These were not deeds having been planned by the state during the night by way of secret groups, which have consequently been performed in the street by clandestine agents. These were individuals who themselves felt that their authority was secured to such an extent as to act against the Jews.

Who secured them with authority to as such an extent?

The government, companies, social institutions and churches!

Within these institutions they were dehumanized and this dehumanization was the power from which the individuals justified themselves and felt empowered within their personal violence.

Through their personal acts they demonstrated a spirit of structural violence against the Jews.

This also took place within the apartheid system.

Where have men found the power to insult other people, to assault a person and to belittle them – this all in public?

Who will in our day risk to attribute this to people who have been humiliated?

This proceeds from the structural violence of community institutions.

Without this structural violence the spirit of personal violence would never have come to be expressed through individual violence – a spirit of brutality and power which is something different than mere crime.

This is now unpardonable. This is currently unjustified. It is currently unthinkable to attribute this to the past or to the behaviour of our members.

Official Statement: Structural Inhuman Behaviour and Farm Attacks.

The Dutch Reformed Ring of Louis Trichardt.

Scribe: Rev. Bertus Badenhorst (015) 575 1215 \ 084 984 1742

Chairman: Rev. Petrus Kriel (015) 583 0020 \ 082 898 2081

Vice-Chairman: rev. Willem Boshoff (015) 516 0349 \ 084 699 2809

2006-03-06