



STUDY GUIDE

A BLACK SOUTH AFRICAN ON ISRAEL AND APARTHEID

KEY TERMS: apartheid Nelson Mandela de-legitimize
rights slander

NOTE-TAKING COLUMN: Complete this section <u>during</u> the video. Include definitions and key terms.	CUE COLUMN: Complete this section <u>after</u> the video.
<p data-bbox="99 552 943 625">What is the purpose of alleging that Israel is an apartheid state?</p> <p data-bbox="99 1010 943 1083">What did the Palestinians in the hospital say to the black pastor who was injured regarding Israel and apartheid?</p> <p data-bbox="99 1467 943 1541">What does MP Meshoe encourage South Africans who believe the lies about Israel being an apartheid state to do?</p>	<p data-bbox="943 552 1526 625">Who is victimized most by the allegations that Israel is an apartheid state? Why?</p> <p data-bbox="943 1236 1526 1394">What is the major difference between the real apartheid that happened in South Africa and the alleged one supposedly happening in Israel?</p>

DISCUSSION & REVIEW QUESTIONS:

- In the beginning of the video, we learn that, “There is widespread allegation – really a slander – that Israel is an apartheid state,” and that, “Its only purpose is to demonize Israel, and to isolate her in an attempt to de-legitimize Israel’s existence.” Who do you think is making these slanderous allegations? Who do you think wishes to ‘de-legitimize’ Israel’s existence? Why?
- MP Meshoe states that the false allegation that Israel is an apartheid state, “...betrays the memory of those who suffered through a real apartheid;” that those who make this false claim, “...are minimizing the suffering that black South Africans endured. They are taking the sting out of the pain that we suffered in South Africa.” Do you agree with MP Meshoe’s assertion? Why or why not?
- MP Meshoe explains that Nelson Mandela, “...was fighting for the right to vote, for the right to choose the leaders who one believes in, for the right to move and travel freely, to live wherever one wants, to be educated, and to be admitted to the hospital or medical facility of your choice... because black people never enjoyed any of them [rights] in their very own country.” How do these conditions compare to what any Arab person experiences in Israel? Considering that the situation in Israel is so vastly different than the conditions South Africans suffered under actual apartheid, why do you think anyone gives the allegation that Israel is an apartheid state any credibility or validity, or believes the allegation to any degree?
- Towards the end of the video, MP Meshoe issues a call to action by stating, “As a member of the South African parliament, and in the name of millions of my fellow black citizens of that country – we know what apartheid really was – and I therefore ask those in United States, Europe and anywhere else in the world who charge Israel with practicing apartheid to please stop doing so.” Do you think people will heed MP Meshoe’s call to action? Why or why not? Should they? Why or why not? If people do heed his call, do you think it will have any kind of meaningful impact on the situation? Why or why not?
- MP Meshoe ends the video by informing us that, “The charge that Israel is an apartheid state is a lie about the real Israel and it is a lie about the real apartheid,” and that those who propagate such lies, “...are damaging the truth, ... are damaging any chance for peace in the Middle East, and most of all, ... are destroying the memory of the real apartheid.” Considering that the consequences for such an insidious allegation are so serious, what do you think can be done to mitigate and quash such a hateful tactic? What should be done?

EXTEND THE LEARNING:

CASE STUDY: Pass Laws/Sharpeville Massacre

INSTRUCTIONS: Read the articles “Pass laws in South Africa 1800-1994” and “Sharpeville Massacre, 21 March 1960 “ then answer the questions that follow.

- What were the ‘Pass Laws?’ Why were they so bad? What fundamental rights and freedoms did the pass laws limit? What was the real purpose behind them?
- What conditions precipitated the massacre in Sharpeville? Why did it happen? Do you think that such an event was inevitable? Why or why not?
- What happened when South Africans opposed the pass laws? Do you see any correlation between the strict and brutal colonial rule of the British over the South Africans and the Israeli government over Islamists living in Israel? Why or why not? How has the response of the Israeli government over protests in their country differed from the response of the British government over South African protesters?



QUIZ

A BLACK SOUTH AFRICAN ON ISRAEL AND APARTHEID

1. Israel is an apartheid state.

- a. True
- b. False

2. The only purpose in calling Israel an apartheid state is to:

- a. Demonize Israel.
- b. Gain support for Israel.
- c. Properly explain Israel's domestic policy.
- d. Draw legitimate comparisons between apartheid South Africa and Israel.

3. By calling Israel an apartheid state, it minimizes _____.

- a. The suffering that black South Africans endured
- b. The suffering of the Palestinians
- c. The suffering of the Israelis
- d. The suffering of the Bedouins

4. In Israel, non-Jews:

- a. Teach Jewish children.
- b. Become judges in the court system.
- c. Receive the same medical treatment in the same hospitals as everyone else.
- d. All of the above.

5. Kenneth Meshoe, a member of the South African parliament, asks those who believe Israel is an apartheid state to:

- a. Run for parliament.
- b. Become advocates.
- c. Stop doing so because they are damaging the truth.
- d. Move to Israel.



QUIZ - ANSWER KEY

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Pass laws in South Africa 1800-1994

Slaves at the Cape were forced to carry passes. This made it easier for their owners and the local authorities to control their movements.

The first time Pass documents were used to restrict the movement of non-European South Africans was in the early 1800's. However, slaves at the Cape had been forced to carry Passes since 1709. Farmers at the Cape ran short of labour during the first British occupation of the southern tip of Africa in 1795, with its subsequent abolition of slavery in 1808. Until that time Dutch farmers employed by the Dutch East India Company (VOC) supplied fresh food to passing ships using slave labour to stock up the refreshment station. They could still sell slaves within the colony, but were prohibited from importing new slaves. The settlers and government turned to the indigenous Khoikhoi people to fill the labour gap.

Local farmers began employing more local Khoikhoi people when they ran short of labour at the Cape.

The Khoikhoi had lost their land to the colonisers in the late 1700's and were forced to work for European landowners to survive. The colonial government turned a blind eye to the widespread mistreatment of Khoikhoi workers. These workers had to carry 'permission documents' from their employers allowing them to leave the farms they worked on. The arrival of Christian missionaries brought about slight improvements following criticism of the treatment of the Khoikhoi. Eventually, Ordinance 50 was published in 1828 placing the Khoikhoi on equal footing with their White employers and freeing them of having to carry passes.

Passes for Europeans



The 1820 settlers were accommodated in the new town of Bathurst in the Eastern Cape and needed passes to travel to nearby Grahamstown.

In 1820 a group of British settlers arrived at the Cape to make a new life for themselves. They were disillusioned with unemployment and poverty in England, and were willing to defend the eastern frontier of their Cape colony. Approximately 4 000 settlers arrived at Algoa Bay in April 1820 with more following over the next three months. The voyage lasted about 4 months and during this time disagreements and friction arose among the settlers. British authorities at the Cape wanted to keep the group together in their new town of Bathurst and instituted pass laws in May 1820 to control vagrancy. The settlers could not move from Bathurst to Grahamstown without written permission from local authorities. Travelling further than this required a district pass that had to be approved by the Governor. These restrictions caused 60% of the settlers to move to other parts of the country in defiance.

Passes in the Union



Louis Botha was appointed as the first Prime Minister of the Union of South Africa.

On 31 May 1910 the British colonies of the Cape Natal, Orange Free State and Transvaal became the Union of South Africa under Prime Minister Louis Botha. The new dispensation did not make any drastic changes and Black people retained the same inferior status they had under colonial rule.

Labour was a specific area of discrimination and in 1911 the Mines and Works Act reserved certain skilled positions for Whites. The Native Land Regulation Act of the same year made it law for Black people injured in industrial accidents to receive less compensation than Whites. They would also be held criminally responsible for strikes and any breaches of their work contracts and could not join the military. Pass laws also remained in place and in May 1918 Black workers embarked on strike action against low wages, poor housing and Passes. The Bantu Women's League, precursor of the African National Congress Women's League, also led an anti-Pass campaign during this period.



J. B. M. Hertzog became Prime Minister of South Africa in 1924. His greatest ambition was the elevation of the Afrikaner

The Union government experienced internal conflict, specifically between Botha and cabinet member J. B. M. Hertzog. Hertzog, the founder of the National Party (NP) in 1919, was an intense Afrikaner nationalist and promoted the idea of racial segregation of Afrikaners, English, and Black residents of South Africa. In 1924 the NP won the general elections with the assistance of the Labour Party (LP). The new Pact Government under Hertzog held power until 1929. It was a time of economic development and industrialisation with a bias towards White workers. Hertzog's drive to elevate the Afrikaner went hand-in-hand with the subjugation of Black South Africans.

The Industrial and Commercial Workers Union (ICU) and the Communist Party of South Africa (CPSA) joined forces in a Pass burning campaign in 1930.

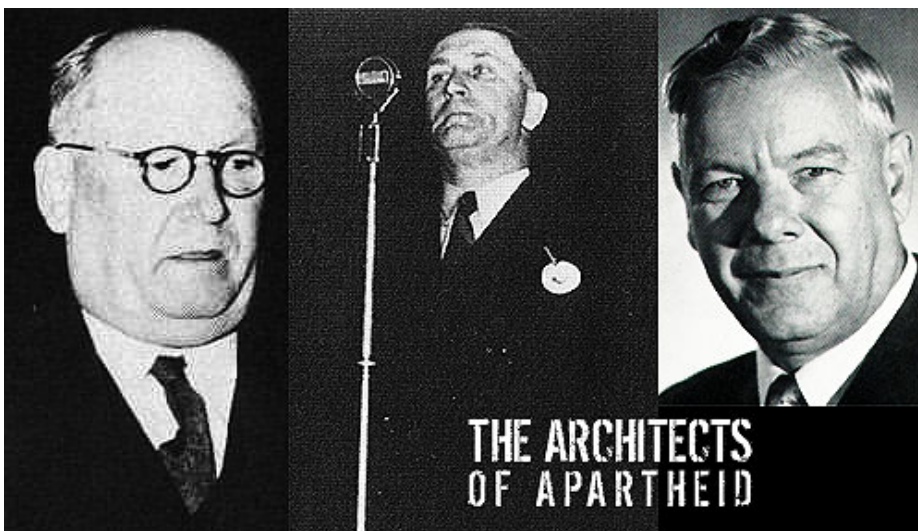
The Great Depression, which lasted from 1929 to 1932, had far reaching impact on the entire country. White and Black were plunged into extreme poverty, but the government focused on alleviating the plight of Whites while ignoring Black suffering. Increasing numbers of Black people moved to urban areas in a bid to survive and Pass laws were strictly enforced. This did not stem the tide of desperate people. In 1930 the Communist Party of South Africa (CPSA) and the Industrial and Commercial Workers Union (ICU) began a Pass-burning campaign for the 16th of December when Black and Indian people all over the country would gather to burn their Pass Books. In Durban police stormed the protesters and ended up killing four people. The Pass burning continued until February 1931 when the campaign was crushed.

In 1929 the issue of colour was overtly used as a campaigning tool in national elections for the first time. Hertzog represented the NP as the champion of White South Africa. Voting for the NP meant voting for a White South Africa. Once he obtained victory Hertzog turned his attention to attaining full independence from Britain. The Pact government remained in power until 1934, when the NP forged a bond with the South African Party under Jan Smuts in order to ensure victory and the Fusion or Coalition government was born. It remained in power until 1939 when it broke apart as a result of disagreements regarding participation and neutrality in the Second World War and Hertzog resigned from his position as Prime Minister, leaving Jan Smuts to take over his responsibilities.



Administering Pass laws was costly and difficult because all Black people in urban areas had to be checked by authorities. The constant humiliation and monitoring caused intense anger in Black communities.

From 1939 to 1948 South Africa participated in the Second World War and benefited from new war economy. Black families began migrating to cities as a result of increased job opportunities and the grinding poverty they were experiencing in rural reserves created for them through the 1913 Land Act. The urban Black population of the country virtually doubled from 1939 to 1946. In 1942 Prime Minister Smuts appointed an Inter-Departmental Committee on the Social, Health and Economic Conditions of Urban Natives to be chaired by the Secretary of Native Affairs, Douglas Smit. In his report, which was presented in the same year, Smit stated that Pass Laws inspired a “burning sense of grievance and injustice” in Black South Africans. He added that it would be better to face the results of the abolition of Passes than continue to enforce them because it was politically and administratively too expensive. Although this seemed like support for the removal of Pass laws, control over the movements of Black people would continue. A network of labour exchanges in urban centres, where all contracted Black employees would be registered and curfewed, would replace them. These measures amounted to Passes with another name.



Malan, Strijdom and Verwoerd all supported and perpetuated apartheid.

The unprecedented labour demand sparked by the Second World War forced the government to slacken entry control laws and to debate the revision of Pass laws. The 1946 Fagan Commission, under Judge Henry Fagan, was appointed to address this issue. Although the Commission recommended that Passes be abolished they remained in place.

On 26 May 1948 the Herenigde, or Reunited, National Party (HNP), under [D. F. Malan](#), won the national general elections ushering in the era of apartheid. Malan was determined to implement his policy of separate development under the backdrop of Afrikaner Nationalism and he did so with great success until his retirement in 1954. He also merged the Afrikaner Party (AP) with the HNP, to once again establish the National Party (NP), consolidating Afrikaner support and eliminating competition for Afrikaner votes. [J. G. Strijdom](#) replaced him as Prime Minister and the NP continued to expand. On Strijdom's death in 1958 [H. F. Verwoerd](#) took over the reigns.



The Separate Amenities Act separated the residents of South Africa through forcing different races to use separate public facilities.

Strijdom's tenure as Prime Minister cemented the apartheid policies that Malan had initiated through legislation. Malan passed the Prohibition of Mixed Marriages Act in 1949 and in 1950 the Immorality Act became law. This year also saw the passing of the Population Registration Act, which established a national registration process to classify people according to their race. At the same time Group Areas Act came into existence which physically and spatially separated White, Black, Coloured and Indian people. The Separate Amenities Act, which was passed in 1953, completed this separation by forcing different race groups, European and Non-European, to use separate facilities and so creating racial inequity through the establishment of services based on what was deemed to be appropriate for each race group.



Passbooks helped authorities to trace the whereabouts of Black, Coloured and Indian people

A hated law passed during this period was the Natives (Abolition of Passes and Co-ordination of Documents) Act of 1952. This forced Black South Africans to carry a range of documents, including a photograph, place of birth, employment records, tax payments and criminal records, and enabled the government to further restrict their movement. It was illegal to be without a Pass the penalty for which was arrest and jail. The Natives (Prohibition of Interdicts) Act of 1956 removed all legal recourse for objecting to the removal of Black people from certain residential areas. The Urban Areas Act limited Black people to 72 hours in an urban area without permission from a specific municipal officeholder.

Dissatisfaction of Black South Africans grew to unprecedented levels. Popular resistance spread and in 1949, after the elections, the ANC launched a militant, armed anti-apartheid campaign through its Youth League for the first time since its birth in 1912. Strikes and marches began in earnest and police retaliation was brutal. Clashes and repression continued through the following 3 decades.

<http://www.sahistory.org.za/article/pass-laws-and-sharpeville-massacre>

Pass laws in South Africa were met with fierce resistance during the 20th century. But earlier forms of passes, had in fact been used in various instances since the 18th century, when slaves in the Cape were forced to carry "permission" documents.

The issuing of passes was one of the cornerstones of the colonial and later racial capitalism in South Africa. Passes were used to control the movement of African, Coloured and Indian people, ensuring the provision of a cheap labour source and enforcing the segregation of South African's along racial lines.

Pass laws have been resisted in several significant instances. Examples of these include the first passive resistance campaign initiated by the Indian community in the Transvaal, led by Mohandas Karamchand Gandhi, in 1906. This campaign was over, amongst other things, the carrying of passes. In 1913 the first mass action by African and Coloured women was initiated in the Free State. In 1918 the workers' strike around the issue of passes took place, and pass-burning campaigns were organised in the 1930s by the Communist Party of South Africa (CPSA) and various trade unions.

The pass and the resistance against the carrying of the pass became an issue around which the liberation movements mounted their campaigns.

More proactive opposition to discrimination became necessary after the [National Party](#) (NP) came to power in 1948, and racial segregation and discrimination was intensified through the implementation of the policy of 'apartheid' or separate development.

Resistance to the pass laws intensified during the 1950s, and various protests took place. These included protests by the [African National Congress Women's League](#) (ANCWL) in 1950, and the [women's march to the Union Buildings in August 1956](#), which is now commemorated each year as Women's Day.

<http://www.sahistory.org.za/topic/sharpeville-massacre-21-march-1960>

Sharpeville Massacre, 21 March 1960

At the annual conference of the [African National Congress](#) (ANC) held in Durban on 16 December 1959, the President General of the ANC, [Chief Albert Luthuli](#), announced that 1960 was going to be the "Year of the Pass." Through a series of mass actions, the ANC planned to launch a nationwide anti-pass campaign on 31 March - the anniversary of the 1919 anti-pass campaign.

A week later, a breakaway group from the ANC, the [Pan Africanist Congress](#) (PAC) held its first conference in Johannesburg. At this conference, it was announced that the PAC would launch its own anti-pass campaign.

Early in 1960 both the ANC and PAC embarked on a feverish drive to prepare their members and Black communities for the proposed nationwide campaigns. The PAC called on its supporters to leave their passes at home on the appointed date and gather at police stations around the country, making themselves available for arrest. The campaign slogan was "NO BAIL! NO DEFENCE! NO FINE!" The PAC argued that if thousands of people were arrested, then the jails would be filled and the economy would come to a standstill.

Although the protests were anticipated, no one could have predicted the consequences and the repercussions this would have for South African and world politics. An article entitled "PAC Campaign will be test," published in the 19 March 1960 issue of *Contact*, the Liberal Party newspaper, described the build up to the campaign:

The Pan Africanist Congress will shortly launch a nationwide campaign for the total abolition of the pass laws. The exact date on which the campaign will start is still unknown. The decision lies with the P.A.C. President, Mr. R.M. Sobukwe. But members say that the campaign will begin 'shortly - within a matter of weeks.'

At a press conference held on Saturday 19th March 1960, PAC President [Robert Sobukwe](#) announced that the PAC was going to embark on an anti-pass campaign on Monday the 21st. According to his "Testimony about the Launch of the Campaign," Sobukwe declared:

The campaign was made known on the 18th of March. Circulars were printed and distributed to the members of the organisation and on the 21st of March, on Monday, in obedience to a resolution they had taken, the members of the Pan Africanist Congress surrendered themselves at various police stations around the Country.

At the press conference Sobukwe emphasized that the campaign should be conducted in a spirit of absolute non-violence and that the PAC saw it as the first step in Black people's bid for total independence and freedom by 1963 (Cape Times, 1960). Sobukwe subsequently announced that:

African people have entrusted their whole future to us. And we have sworn that we are leading them, not to death, but to life abundant. My instructions, therefore, are that our people must be taught now and continuously that in this campaign we are going to observe absolute non-violence.

On the morning of 21 March, PAC members walked around Sharpeville waking people up and urging them to take part in the demonstration. Other PAC members tried to stop bus drivers from going on duty and this resulted in a lack transport for Sharpeville residents who worked in Vereeniging. Many people set out for work on bicycles or on foot, but some were intimidated by PAC members who threatened to burn their passes or "lay hands on them" if they went to work (Reverend Ambrose Reeves, 1966). However, many people joined the procession quite willingly.

Early on the 21st the local PAC leaders first gathered in a field not far from the Sharpeville police station, when a sizable crowd of people had joined them they proceeded to the police station - chanting freedom songs and calling out the campaign slogans "Izwe lethu" (Our land); "Awaphela amapasti" (Down with passes); "Sobukwe Sikhokhele" (Lead us Sobukwe); "Forward to Independence, Tomorrow the United States of Africa."



The day of the Massacre, mourning the dead and getting over the shock of the event. © Baileys African History Archive (BAHA)

When the marchers reached Sharpeville's police station a heavy contingent of policemen were lined up outside, many on top of British-made Saracen armored cars. Mr. Tsolo and other members of the PAC Branch Executive continued to advance - in conformity with the novel PAC motto of "Leaders in Front" - and asked the White policeman in command to let them through so that they could surrender themselves for refusing to carry passes. Initially the police commander refused but much later, approximately 11h00, they were let through; the chanting of freedom songs continued and the slogans were repeated with even greater volume. Journalists who rushed there from other areas, after receiving word that the campaign was a runaway success confirmed "that for all their singing and shouting the crowd's mood was more festive than belligerent" (David M. Sibeko, 1976).

By mid-day approximately 300 armed policemen faced a crowd of approximately 5000 people. At 13h15 a small scuffle began near the entrance of the police station. A policeman was accidentally pushed over and the crowd began to move forward to see what was happening.

According to the police, protesters began to stone them and, without any warning, one of the policemen on the top of an armoured car panicked and opened fire. His colleagues followed suit and opened fire. The firing lasted for approximately two minutes, leaving 69 people dead and, according to the official inquest, 180 people seriously wounded. The policemen were apparently jittery after a recent event in Durban where nine policemen were shot.

Unlike elsewhere on the East Rand where police used baton when charging at resisters, the police at Sharpeville used live ammunition. Eyewitness accounts attest to the fact that the people were given no warning to disperse. Eyewitness accounts and evidence later led to an official inquiry which attested to the fact that large number of people were shot in the back as they were fleeing the scene. The presence of armoured vehicles and air force fighter jets overhead also pointed to unnecessary provocation, especially as the crowd was unarmed and determined to stage a non-violent protest. According to an account from Humphrey Tyler, the assistant editor at [Drum magazine](#):

The police have claimed they were in desperate danger because the crowd was stoning them. Yet only three policemen were reported to have been hit by stones - and more than 200 Africans were shot down. The police also have said that the crowd was armed with 'ferocious weapons', which littered the compound after they fled.

I saw no weapons, although I looked very carefully, and afterwards studied the photographs of the death scene. While I was there I saw only shoes, hats and a few bicycles left among the bodies. The crowd gave me no reason to feel scared, though I moved among them without any distinguishing mark to protect me, quite obvious with my white skin. I think the police were scared though, and I think the crowd knew it.

Within hours the news of the killing at Sharpeville was flashed around the world.

Other protests around the country on 21 March 1960

To read more about the protests in [Cape Town](#).

On the morning of 21 March Robert Sobukwe left his house in Mofolo, a suburb of [Soweto](#), and began walking to the Orlando police station. Along the way small groups of people joined him. In Pretoria a small group of six people presented themselves at the Hercules police station. In addition other small groups of PAC activists presented themselves at police stations in Durban and East London. However, the police simply took down the protesters names and did not arrest anyone.

When the news of the Sharpeville Massacre reached Cape Town a group of between 1000 to 5000 protestors gathered at the Langa Flats bus terminus around 17h00 on 21 March 1960. This was in direct defiance of the government's country-wide ban on public meetings and gatherings of more than ten persons. The police ordered the crowd to disperse within 3 minutes. When protesters reconvened in defiance, the police charged at them with batons, tear gas and guns. Three people were killed and 26 others were injured. Langa Township was gripped by tension and in the turmoil that ensued, In the violence that followed an employee of the *Cape Times* newspaper Richard Lombard was killed by the rioting crowd.