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ZIONISM AND APARTHEID: THE NEGATION OF HUMAN RIGHTS
by Alfred T. Moleah Ph.D

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ZIONISM AND APARTHEID: THE NEGATION OF HUMAN RIGHTS
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All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Universal Declaration of Human Rights

The views expressed in this paper are those of the author and do not necessarily represent the views of EAPORD.
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by Alfred T. Moleah Ph.D.*

The issue of human rights is basic to human existence. All the elements that describe man's eternal struggle can be reduced to the issue of human rights. The most basic and, therefore, the most fundamental of human rights is the right to self-determination. The right to self-determination is the necessary precondition for the attainment of all other human rights because all other human rights are attainable and derive meaning only within the context of a sovereign peoplehood with its own territorial base or state. Therefore, denial of the right to self-determination, with its attendant subjection to alien and discriminatory rule, is the most fundamental violation of human rights. This denial is, unfortunately, the lot of Palestinians and Africans in South Africa.

Central to this human tragedy is racism embodied in the ideologies of Zionism and Apartheid. Israel, as a Zionist entity, and South Africa, as an Apartheid entity, constitute the most complete denial and negation of the human rights of their subject peoples. The Zionist entity and the Apartheid entity are an idea—an idea that has become a material force. They are an idea that is racist, an idea that is anti-human, an idea that is the total negation of the humanity of its victims so that the question of their human rights hardly arises. This constitutes not only a tragedy to the victim peoples, but also constitutes a danger to the world at large and to all humanity, whose only antecedent was the danger posed by Hitlerite Nazism.

The tragedy of the Palestinians and that of Africans in South Africa is the same, but with a difference in manifestation and, therefore, also in world perception. Apartheid is clearly racist in its postulates and premises; whereas, Zionism has no such clear racist postulates and premises. The problem with the perception of Zionist racism is due, first, to adroit dissimulation and obfuscation of its true nature and ends and, second, to the awesome power and influence of Zionism. Zionism has, through skilful manipulation, managed to parlay the tragedy of Jews, particularly the holocaust, into a position of unassailability and immunity for its world-view.

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Consequently, the world knows the Palestinians through the Zionists, even more tragically, any other differing information is received through a Zionist filter—a result of unprecendented and unparalleled world brainwashing.

To overcome this blockade, it might be useful to arrive at a true understanding of Zionism through its Apartheid analogies, i.e., examine whether there are any similarities, if not identity, between the two. This, of course, cannot be fruitfully done by merely examining theoretical postulates, it has to go beyond that to be fruitful, and examine the situation on the ground, in pose the question of whether there are any similarities, or even an identity, between Palestinian treatment and condition under Zionistism and that of the Africans under Apartheid.

Apartheid

In South Africa, racial discrimination has official Statutory sanction, thereby making it legal to discriminate and illegal not to discriminate. Apartheid literally means separation of the races or racial segregation to curtail racial discrimination. Apartheid is a logical consequence of white settler colonialism which was initiated by the Dutch East India Company in 1652. The white settlers went out by the Dutch East India Company were the first whites to settle in the Southern tip of Africa. These Dutch settlers were later augmented by Germans and Huguenots (French) settlers, and together, they came to constitute a white tribe which developed its own identity of language and culture, and appropriated the identity of the land by calling itself the Afrikaners, i.e., Africans in Dutch. African possessions and land were appropriated through unequal exchanges, chicanery and force. To rationalize and justify this wholesale plunder and debasementization, the ideology of Apartheid was incrementally developed. Apartheid, as an ideology, postulates the inherent superiority of whites by reason of their Christianity and Western European culture. Since others could also acquire Christianity and even Western European culture, this difficulty was obviated by simply declaring a white skin to be comendous with Christianity and Western European culture. The equation of a white skin with Christian Western European civilization was made possible, in fact made inevitable, by Calvinism so which the white settlers adhered.

The tenets of the orthodox Calvinism of the settlers were in the main "a belief in the sovereign God, sole creator and rules through his Providence of the universe; the solemn sinfulness of both man and the world as a result of the Fall; the election by predestination of the few through grace to glorify God in building his kingdom on earth; and the damnation of the rest of mankind, also to the glory of God." Another significant characteristic of Calvinism is the central place it gives to the Bible. This induces "a thoroughgoing fundamentalism, a literal interpretation of the Bible, not only as the revealed Word but also as the final source of all knowledge." These tenets have social implications that uncerably led to Apartheid in the
South African context.

First, the two-class distinction between the 'black' and the 'damned' gave to the elect a special responsibility to implement the will of God in the world and as such, a right to rule.2 Second, in situations where Calvinists were confronted with a large population of different cultural background and different physical attributes, defined as less civilized, there was a strong tendency to categorize these peoples as belonging to the non-elect.3 The dichotomy referred to individuals but in the South African context it was translated into racial categories, whereby all whites belonged to the elect and all Africans and non-whites belonged to the damned. Third, a fundamentalist and literal acceptance of the Bible resulted in the Afrikanners' definition of their situation, their conceptions of themselves, of others, and of the world being derived from the symbolism and mythology of the Bible, especially the Old Testament.

The meaning of their being in the new land found expression in the symbols of the Chosen People, the Promised Land, the Children of Ham and the Philistines. They were called and led by Jehovah, their King, Ruler, and Judge, to glory him by establishing his kingdom on the dark continent among the heathen. The Calvinists doctrines of predestination and election provided justification of their position as defined by these constitutive symbols.4

Fourth, the Afrikanners' Calvinist cosmopolitanism of God as sovereign and intensely active, busy at every turning point in the affairs of nations and men, allows them to shirk responsibility for their acts. All is pre-ordained and they are mere agents of a Divine will. This has pernicious and dangerous possibilities.

Afrikanners see themselves as faithful to their faith in promulgating and upholding apartheid. The authority of the Bible is constantly invoked, such as Psalm 105 which tells them that "He brought forth his people with joy, and his chosen with gladness: and gave them the lands of the heathen; and they inherited the labour of the people", to justify African exploitation. Segregation and discrimination find their justification in the advice given to the Corinthians which read: "Be ye not unequally yoked together with the unbelievers: for what fellowship hath righteousness with unrighteousness? Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you."

Within the realities of South Africa, skin colour increasingly became the index and with time, the only index. D. F. Malan, who became Prime Minister when the Afrikander Nationalist Party came to power in 1948 and, therefore, the principal bello-mano of Apartheid, brought out the meaning and significance of colour thereby.

Difference in colour indicates a simple but highly significant fact, i.e.
that Whites and Non-whites are not of the same kind. They are different... The difference in colour is merely the physical manifestation of the contrast between two irreconcilable ways of life, between barbarism and civilization, between heathenism and Christianity, and finally between overwhelming numerical odds on the one hand and insignificant numbers on the other."

Malan, who was also a minister of the Dutch Reformed Church—the spiritual guide of Afrikanerdom, was in full accord with the teachings of the Afrikaner Church on this score. Similar views are expressed in a report, *Human Relations in South Africa*, adopted by the General Synod of the Dutch Reformed Church (1966). The report stated, among others, that:

God created everything including the different races, peoples and nations on the earth. Has He not done so... God mercifully decreed that man should have many languages and that he should be diversified and spread to all parts of the earth. This resulted in the formation of many different races, peoples, languages and nations. This can be seen from His anger at the sinful attempt at unity, manifest in the attempted construction of the Tower of Babel."

Afrikaners see themselves, Apartheid, their state as well as all their acts as all a part of the fulfillment of a Divine scheme. To them, God is the architect of all history, and imbues it with ultimate meaning. The Afrikaners' settlement in South Africa was divinely ordained and their history of survival and triumph a miracle. D. F. Malan spoke for Afrikanerdom when he observed:

"Our history is the greatest masterpiece of the centuries. We hold this nationhood as our due for it was given us by the Architect of the Universe. His aim was the formation of a new nation among the nations of the world... The last hundred years have witnessed a miracle behind which must lie a divine plan. Indeed, the history of the Afrikaner reveals a will and a determination which makes one feel that Afrikanerdan is not the work of men but the creation of God."

and further elaborated on this theme:

"It is through the will of God that the Afrikaner People exist at all. In his wisdom He determined that on the southern point of Africa, the dark continent, a People should be born who would be the bearer of Christian culture and civilization. In his wisdom He surrounded this People by great dangers. He sent the People down upon unfruitful soil so that they had to toil and sweat to exist upon the soil. From time to time he visited them with droughts and other plagues. But this was only one of the problems. God also willed that the South Africa receives general opprobrium and is fast becoming a pariah in the community of nations, Israel continues to bask in international respectability and is touted as an outpost of civilization and democracy. The International power and influence of Zionism remains undiminished allowing Begin to blackmail the world with the absurd assertion that "there is no difference between anti-Semitism and Zionism and anti-Semitism."

Central to the denial and negation of the human rights of Palestinians and Africans in South Africa are the ideologies of Zionism and Apartheid. These ideologies postulate an inherent inferiority of their victims which invites and justifies their inferior treatment. As ideologies of settler colonialism, they justify discrimination, expropriation and repression. The logic of these racist ideologies extends to the possibility, if not the probability, of extermination and annihilation. It is this logic which allows Israel and South Africa to place themselves above all citizens and laws and to declare primitiveness of their self-defined survival. It is this psychotic mind-set that renders these two entities ultimately a danger to world peace and a threat to humanity.

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FOOTNOTES
4. Ibid.
5. Ibid., p.364.
6. Ibid., p.369.
7. Ibid., p.369.
8. Ibid., p.369.
9. Ibid., p.369.
Regulation 119(1) permits the destruction of buildings not used to commit acts prohibited by the Regulations; the building only has to be located in the same general area where a prohibited act has been committed. This draconian law has been used as a license to terror, its provisions are used extensively and indiscriminately. Decision to blow-up or board-up a building is made absolutely without any judicial determination of guilt or innocence. Many who are later acquitted had their houses blown-up. The latest incident was the destruction of buildings adjacent to the May killing of 6 Jews and the wounding of 17 in Lebanon. Some of the houses blown-up in retaliation by the army turned out to belong to the family of Idris Hibri, an Arab whose grandfather saved more than 20 Jewish families from being butchered in 1929 by giving them shelter in his house. The buildings, containing eight stores, were destroyed within hours of the terrorist attack. Nobody decided to ask who they belong to an army officer said that the grandson.

Collective punishment is another Israeli popular device. This is meant to be a deterrent by terrorizing the whole neighbourhood or community. Imposition of curfew is another prevalent form of collective punishment. Another form is the closing down of social institutions such as schools. Politically active Palestinians are routinely expelled from the occupied territories. These expulsions are arbitrary and cruel since no formal warning is offered and one is simply suddenly separated from home, family and friends. Administrative detention is another prevalent device whereby suspects are held, sometimes for years, without any charges being brought. Palestinian political prisoners are held in inhuman jail conditions and by all accounts, torture is systematic and routine to induce confessions. This past July, there were news reports of the deaths of two Palestinian prisoners who were a part of a group that went on a hunger strike to protest prison conditions at the infamous Nafha prison. They were force-fed and died as a result. This is a general outline of violations of Palestinian human rights.

Conclusion

Whilst there is nothing wholesome about comparing oppression, exploitation and denial or violations of human rights, a casual acquaintance with the South African situation will suggest close parallels, if one sees an actual identity of condition, between Palestinians under Zionist rule and Africans under Afrikaner Nationalist rule. Both peoples are victims of racial discrimination; both peoples have been robbed of their land; both peoples have their labor ruthlessly exploited and both peoples have been deprived of the most fundamental of all human rights – the right to self-determination.

Whereas South Africa has laws clearly identifiable as racist, Zionist racism is informal, de facto and deceptive. Whereas, the victims of Apartheid enjoy international sympathy and support, the victims of Zionism are viewed with suspicion, if not outright condemnation. Whereas, Afrikaners People should be continually threatened by other Peoples. There was the ferocious barbarian who resisted the invading Christian civilization and caused the Afrikaner’s blood to flow in streams. There were times when as a result of this the Afrikaner was deeply despairing, but God at the same time prevented the swamping of the young Afrikaner People in the sea of barbarism.

This, in turn, is the ideological foundation of Apartheid. In the name of their Calvinist God are crimes against Africans daily committed and this is the rationalization and justification for the gross and blasphemous violations of human rights that Apartheid has come to represent. This is what justifies white privilege and expels away African dispossession, exploitation, repression and discrimination. Laws have been passed to accord with this Divine scheme and to fulfill this Divine plan. To maintain a falsely and proudly protect the purity of Elect of God, there is the Population Registration Act of 1950 which, with absurd megalomania, classifies each person into the racial pigeon-hole of white, coloured, Asiatic and black. This Act, undaunted by the failure of the geneticist and the anthropologist to compose a complete and perfect grouping of people along racial lines, has constructed a racial classification scheme based on the criteria of descent, appearance and general acceptance. In spite of this serious difficulty, this Act remains the cornerstone of the whole system of Apartheid. Further guarantees of white purity are offered by the Immorality Act of 1927, which prohibits any carnal intercourse outside marriage between Europeans (whites) and Africans. In 1959, an Amendment to this Act extended this prohibition to all classes of non-Europeans, namely, Africans, Asians and Coloureds. There is also the Prohibition of Mix Marriages Act of 1949, which forbids marriage of a European and a non-European and provides that any union entered into in contravention of this law “shall be void and of no effect.”

Territorial segregation of whites from non-whites is effected through a legal fiction which accommodates the ruthless exploitation of African labour and dispossession of their land and possessions to ensure their beloity. The Baatara Land Act of 1913 and the Bantustan Trust and Land Act of 1936 together set aside some thirteen per cent of the total area of South Africa for the exclusive occupation of Africans. The 1913 Act demarcated certain areas, known as “reserves” for Africans and forbade the transfer to, or lease of land by, other races within these reserves. At the same time, Africans were prohibited from acquiring land elsewhere. As of late, under the Bantustan scheme, these are also areas within which Africans will be able to exercise sovereignty and reclaim their rights of citizenship. Conversely, eighty seven per cent of South Africa (with the best land, mineral resources and all major urban and industrial centers) is designated “white South Africa”. So, officially all Africans in “white South Africa”
are temporary sojourners, there only to sell their labour in accordance with its needs and requirements. There were already Africans in “white South Africa” (about 50% of the African population) whose presence could not be simply wished away. The Group Areas Act with its latest amendment of 1966 was brought in to solve this problem – its cumulative effect is to deny Africans all citizenship rights in “white South Africa” and to carefully regulate their presence on a racially segregated basis. Africans are, therefore, migrants in labour in eight seven per cent of their country with no rights; in fact, no basis to have rights since they are officially foreigners. It is from this anomaly that all their disadvantages and disabilities derive.

As should be expected, South Africa has many laws aimed at curtailing or nullifying any political activity on the part of blacks. Of these, the most important and most notorious was the “90-day detention law” (section 17 of the General Law Amendment Act 17 of 1950). This act empowered the police officer to arrest without warrant and detain any person whom he suspected upon reasonable grounds of having committed or having information about the commission of the crime of sabotage or offences under the Suppression of Communism Act or the Unlawful Organizations Act. A detainee was held for the purpose of interrogation until he be had, in the opinion of the Commissioner of Police, been interrogated satisfactorily to all questions or for “ninety days on any particular occasion.”

This ninety day detention period was renewable. This Act was withdrawn in 1965 and replaced with a 180-day detention law. In 1976, the 180-day detention provision was transferred to the Criminal Procedure Act to the Internal Security Act in respect of political crimes. This 180-day law has been superseded by the Terrorism Act of 1967 which permits indefinite detention without trial of political suspects. The 1965 amendment to the Criminal Procedure Act added a new provision dealing with bail which seriously undermined the power of the judiciary to release an accused person on bail. Until 1961, this power was essentially a judicial one, but in that year, the attorney-general was empowered to refuse bail for twelve weeks after arrest. It was then amended that public safety was threatened. In 1965, the Criminal Procedure Act was amended to permit denial of bail without a time limit until sentence or discharge. In 1967, there was the Terrorism Act whose Section 6, introduced indefinite detention in solitary confinement. In 1976, the Internal Security Amendment Act made sweeping changes to the Suppression of Communism, 1950, and renamed this law the Internal Security Act. Section 10 of the Internal Security Act now empowers the Minister of Justice to order the detention in prison of any person “if he is satisfied” that such person “engages in activities which endanger or are calculated to endanger the security of the State or the maintenance of public order.”

There are many other laws which complement those stated to ensure complete racial segregation and discrimination, African inability and the from Israel, where the government provides farmers with a 15 to 30 per cent subsidy plus credit advantages to facilitate modernization. Thousands of former Palestinian farmers are now day labourers on Israeli farms where they are underpaid and generally abused. The worst case of exploitation and abuse involves Palestinian children as young as 8 and 10 years old who rise at 2 and 3 a.m. for hire on Israeli farms. One of the first things done by Israel after occupation was to open up employment agencies to recruit Palestinian workers for new jobs in Israel. This was necessitated by a trend in all developed capitalist countries where the local workers are becoming or have become an "aristocracy of labor." As such, there are many unskilled positions considered below their dignity thus necessitating the importation of migrant labor to do the dirty and underpaid work. The Israeli Economist (October 1971) commented thus on this trend: "The Israeli government is channeling Palestinian workers into the lowest ranks of the Israeli proletariat by denying work permits to persons from the occupied territories for any job deemed appropriate for unemployed Israelis and by referring workers from occupied territories only to unskilled or semi-skilled jobs." All occupied territories workers are underpaid and variously exploited but particularly, underpaid and super-exploited are the women and children. In 1969, Israeli Occupation Authority permitted women to participate in "illegal" labor exchanges, gathering "every morning in a series of agreed upon junctions and meeting places . . . These are part of the thirty thousand unorganized workers, women, under the age of 18, who find work each day in Israel. Since 1969, this number has doubled. Many of these workers sleep in warehouses or other such structures where they work, being locked in every night. Added to this exploitation are state deductions of 40 per cent for insurance funds. They pay but are entitled to no benefits and do not receive any between 1969-1974, Israel deducted $350 million. A telling indictment of these labor practices is offered by Danny Rubenstein of Davar in a May 18, 1976 article: "... an Arab worker is extremely movable, one can fire him at one moment and transfer him from one place to another; he does not strike and he behaves in all this as if he should not be here. In many economic respects, the workers of the territories are a treasure for the Israeli economy." Violations of Palestinian human rights are a constant and all pervasive feature of Israeli rule. Civilian assaults are common and humiliation is part of the order. Under the guise of searching for weapons, Palestinian women and Communism Act of have been undressed in the streets and left naked by Israeli security personnel. Palestinian social institutions are forced into a dependent relationship with those Israel military command to order the demolition or sealing up of a building if there are reasonable grounds to believe that the building has been fired from or where an inhabitant has committed or abetted the commission of a violent act prohibited under the Defense Regulations. In addition,
largest settlement movement with very close ties to the government. "As
reverent Jews and devoted Zionists, they believe that the West Bank which
they call by the biblical names of Judea and Samaria was given by God to the
Jews of the Torah." These are not just settlements on unoccupied Arab
lands, they often entail expropriation of Arab land and properties and the
displacement of Arabs by Jewish settlers. Between a quarter and a third of
Arab land has thus been expropriated. The official government position is
to deny expropriation with the assertion that it is Jewish lands to begin
with. Likud Cabinet Secretary Ayelet Shaked asserted that "it would be an act
of anti-Semitism to say that a Jew could not settle in Judea and Samaria." All
indications are that the government has not only disregarded, but they are the hub
and beating heart of a creeping annexation that Israel obviously intends. All this is
done in the name of God of which Jacob L. Talmon, the late Israeli historian,
observe in a March (1980) issue of Ha'aretz: "There is nothing more perverted and
inadequate than the related use of religious sanction in conflicts between peoples
and countries. There is no compromise of a bit more or a bit less when it
comes to religious disputations." East Jerusalem was formally annexed
July 1980 as Israel's eternal capital. Massive removals of Palestinians from
Gaza are ongoing.

A colonial relationship clearly exists between Israel and the occupied
territories, this is especially pronounced in the economic field. The
occupied territories serve as a source of cheap and tractable labor. There is
a clear plan to attach the inhabitants of the occupied territories to the Israeli
economy. The occupied territories also provide Israel with a market for its
goods. The occupied territories obtain over 90 percent of their imports
from Israel. Since the occupation, Israel has increased six-fold its exports to
the occupied territories making these territories Israel's second largest
market, second only to the United States. The trade surplus in Israel's favor
is tremendous, $513 million from 1967-1974. In new classical colonial
fashion, the economies of the occupied areas are distorted to serve Israeli
interests. Even the modest industry existing in the occupied territories is
hostage to the Israeli economy. The Jerusalem Post of January 29, 1978
observed: "... the dependence of the territories on the Israeli economy goes
much further. ... A substantial part of the modest industry existing in the
territories is working on jobbing orders placed by Israeli manufacturers
and merchants, and would be unable to find alternative markets." Palestinian
agriculture has also been distorted to serve Israeli interest, this in addition
to the devastation caused by massive land expropriations, expulsions and
displacements. Add to this the rampant destruction of Palestinian crops
such as the "Green Parole", an arm of the agriculture Ministry which has
sprayed poison on fields thereby destroying many acres of wheat, barley,
and olive groves. Israel has also imposed a dependent specialization; the
also prohibits the raising of agricultural products that will compete with
those of Israel. Palestinian agriculture has also been hurt by competition
eternal denial of their right to self-determination. Untold misery results
from this policy but whites in South Africa, burdened by their recriminations
and righteousness, remain undeserved and undesired. Theirs is a higher calling
which exempts them from normal human compassion and accountability.
They are answerable only to God.

Zionism

Zionism presents a much more difficult scenario because it lacks the
cadre and forthrightness of Apartheid. Indicative of the problem is a qualification
that needs to be made from the outset, i.e. we are here referring exclusively
to political Zionism and not to its religious or cultural variants. This problem
is compounded by the skillful manipulation of the religious and
Cultural variants by political Zionists. This skillful manipulation even
succeeds to confuse Jews, not to mention the utter confusion, if not
bewildering, of non-Jews. To unravel this scandalously culminated
confusion let us turn to the elucidation of Rabbi Berger:

Undeniably, 'Zion' (and not necessarily Zionism) is one of the sancta
of traditional or orthodox Judaism. This Zion, in its authentic,
conviction, is a theological - not a political/nationalistic - concept: In
God's wisdom, when 'the people' morally merited it, God would usher
in the millennium by sending the messiah to lead 'the children of Israel'
suck to Zion. Distilling this 'future hope' out of a correct interpretation
of relevant Old Testament texts, these orthodox Jews understood the
ancient Israelites and Judeans lost the Holy Land because they had
sinned. They 'had gone 'whoring' after other gods and engaged in a long
list of injustices towards fellow humans. Judaism is a 'covenant' religion.
The covenant changed from age to age, but it was always a contract
between 'the people' and God. God 'promised' them the land and would
prosper them in it if 'the people' rigorously fulfilled the precise moral
and ethical stipulations of the covenant as it was interpreted by 'God's
courts' in any particular age. Mizrach spoke for all the prophets when he
warned (II.1:9-10:12): 'Zion will be plowed' and 'Jerusalem shall become
a heap' because the people 'abhor justice and pervert all equity'. Only God
- not men or any combination of men - could make the judgement of
whether or not the conduct of the people had reached the point of moral
excellence to repair the covenant and so clear the way for God to restore
them to the land.

Interpreted in this accurate sense, not even the enormous tragedy of
the holocaust could authenticate 'the return'. The Zionist exploitation of
the tragedy perpetrated by Nazis is a better-than-average expedient to
explain the establishment of the Zionist state. But it is a human
explanation, not the fulfillment of Divine purpose. And the established
state is anything but 'a house of prayer for all people'. (Isaiah LXVI:7.)
It is crucial to recognize that the decisive, definite factor distinguish-
and arrogantly asserts the primacy on her own contentions to the contrary. This posture is routinely coupled with vilifications of the United Nations in language that can best be described as contemptuous. Ironically, again, these conventions were motivated by the plight and tragedy of Jews during World War II. 

Let us now take a closer look at these Israeli practices which stand in violation of the human rights of Palestinians and other Arabs in the occupied territories.2 This will be done in the light of United Nations Charter, International Conventions on Human Rights and more specifically, the International law of military occupation. That law is found primarily in the Geneva Convention Relative to the Protection of Civilian Persons in Time of War of August 12, 1949 (popularly referred to as the Fourth Geneva Convention). The convention grants the occupier the right to take measures to maintain its security, however, the underlying assumption of the convention is that even military necessity cannot be allowed to deprive human beings certain legal protections. As already stated, Israel adamantly holds that the Fourth Geneva Convention does not apply to the occupied territories, a contention disputed by legal authorities; the United States and other nations; the United Nations General Assembly and Security Council and other international bodies. Israel, thus, stands very much alone with her contention. Any other nation would be deterred, or at least be uncomfortable, by this isolation but Israel which can answer to a higher calling. By her own lights, the Fourth Geneva Convention (article 49) which clearly states “The occupying power shall not deport or transfer parts of its own civilian population into the territory it occupies” is superceded and, therefore, nullified by “Now the Lord has said unto Abraham, get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will show thee: and I will make thee a great nation and I will bless thee, and make thy name great. . . and Abraham passed through the land unto the place of Sechem, unto the plain of Moreh . . . and the Lord appeared unto Abraham, and said, Unto thy seed will I give this land.” (Genesis 12) 

Since June 1967, over 60,000 Israeli citizens have settled in some 100 locations, including East Jerusalem in clear violation of the Fourth Geneva Convention. These settlements continue. The World Zionist Organization has, last year, offered a plan calling for expenditure of $4 billion to expand existing settlements and create new ones. It suggests creation of 70 new settlements that would increase the Jewish population to 100,000.28 Much higher population figures have been mentioned by other Zionist outlets. Jewish settler organizations have become a law unto themselves. They create irreversible facts. Two organizations are in the vanguard of the settlement movement; the Kach movement led by the American-born Rabbi Kahane who openly calls for the expulsion of all Arabs from Israel, i.e. Eretz Israel; Gush Emunim is the

Another element of Judaism, which has been skillfully manipulated by Zionists, is the idea of chosenness. Jewish religious tradition has a rich vocabulary referring the Jewish people variously as the Chosen People, the Holy People, the Spiritual People — a people set apart from the rest of mankind by having a special relationship with a transcendent God. That derives from the Bible which, as a Holy Book, is linked in a supernatural way with the people of Israel who produced it, and with the land of Israel which nurtured it.27

Political Zionism, which claims to be a nationalistic movement, masquerades in religious garb. It freely misuses names and symbols sacred to Judaism. A prime example is the name Israel for the Zionist state. The Zionist land-acquisition fund’s name in Hebrew is Kerem Kayemeth LeIsrael and Kerem Kayemeth, meaning permanent fund or lasting reward, is taken from the Jewish daily morning prayers. Even more cynically, this term traditionally implies the reward for piety, good deeds, and charitable work. The state symbol of Israel is the menorah (candelabrum). This is extremely cynical. The Israeli army fights under an emblem that means “not with armed force and not with power, but in My spirit says the Lord of Hosts.”28 Even the special relation of God and children of Israel, so abundant in the Old Testament, has been cynically transmuted. The idea of chosenness as regards Jewish People in Judaism is a religious one signifying a community of true believers who put faith in One True God, and whose membership in that community is conditional on their obeying God’s commands. Zionist leaders reject this, except in its totally prostituted form. For instance, Micol Benidichievich, the Russian Zionist writer, declared emphatically that the Jews should “cease to be Jews by virtue of an abstract Judaism and become Jews in their own right, as a living and developing nationality”.29 Max Nordau, the Zionist leader and close friend of Herzl, declared that “we do not want to be a mere religious community; we want to be a nation like all other nations.”30 But these same Zionist leaders had no qualms, whatsoever, of inventing a secular phenomenon with a religious idiom. The sanctity attached to the Jewish people in the religious sense is transferred to the Jewish people in the ethnic sense and, accordingly, to the people’s history, to their land and finally and more importantly, to their state. A Jew, therefore, can only arrest his/her Jewishness by being a nationalist, i.e. an unconvincing and incorrect supporter of the State of Israel. The Lord and the Voda have joined forces.

This Zionist transmutation of religion into the political has rightly invited
properties and land were expropriated. The "law outlawed" them. Palestinians became pariahs in the land of their birth and for the vast majority, their Diaspora had begun. All this happened with a deafening silence from the world communities, especially in Western countries, which had not gone to war against Israel. 

The June 1967 war extended Israeli military rule to the occupied areas of the Golan Heights, Gaza and the West Bank. Again, the fundamental human rights of Palestinians and other Arabs under Israeli occupation were violated in spite of their guarantee under international law. Thousands of Arabs, mostly Palestinians were again displaced. For thousands of Palestinians this was a second displacement. Following that of 1948. 

On the 74th anniversary, United Nations concern was immediate; on July 4, 1967, the Security Council unanimously adopted a resolution calling upon Israel to facilitate the return of persons who had fled the war. 

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The transition of the religious into the political is a momentous change in attitudes and expectations that the settler-colonialist set up, with all its attendant problems, as Arnold Toynbee so rightly observes. 

The prevalence of this worship of collective human power is a calamity. It is a bad religion because it is the worship of a false god. In a form of idolatry which has led its adherents to commit innumerable crimes and follies. Unhappily, the prevalence of this idolatrous religion is one of the tragic facts of contemporary life. 

Leaders of religious Judaism have been rightly alive to this danger, so much so that the venue of the First Zionist Congress (1897) was changed from Munich to Basel, Switzerland, mainly due to the strong anti-Zionist reaction from the German Khedivial Executive and local Jewish community leaders. Exemplifying this position was the attitude of Rabbi Joseph Hayyim Sonnenfeld, of the Jerusalem separatist community, as expressed in a letter to a friend in Hungary (February, 1898): 

With regard to the Zionists what shall I say and what am I to speak there? There is great disdain also in the Holy Land that these evil men who deny the Unique One of the world and His Holy Torah have proclaimed their power to hasten redemption for the people of Israel and gather the dispersed from all the ends of the earth. They have also asserted the view that the whole difference and distinction between Israel and the nations lies in nationalism, blood and race, and that the faith and the religion are superfluous ... For us in the Holy Land it is a sure sign that Dr Herzl comes not from the Lord but from 'the side of politics' ... 

Zionist Settler Colonialism

Therefore, political Zionism is a nineteenth century colonial movement of some European Jews to found an exclusive Jewish colony, preferably in Palestine. This was to be European settler colonialism with the outlook and objectives reflective of other European colonial and imperialist ventures of the period. Zionist founders were quite unashamed in spelling out their settler colonial scheme and intentions. Jabotinsky, for example, wrote of ...
this in an essay entitled *The Iron Law* (1925):

If you wish to colonize a land in which people are already living, you must provide a garrison for the land, or find a benefactor who will maintain the garrison on your behalf. ... Zionism is colonizing adventure and, therefore, it stands or falls on the question of armed force. 29

All colonialists have a racist predilection but settler colonialism has a virulent racist predicator. The fact that they don't look upon the native as a threat to their society is a matter of self-interest. The natives, to enable their ruthless exploitation, must be kept down physically or mentally. The native does not exist.

"This is the mindset that prompted Levi Eshkol, a former Israeli Prime Minister, to ask: "What are Palestinians?" and for Golda Meir, another former Israeli Prime Minister, to declare: "There is no such thing as Palestinians ... they do not exist," and for the first Israeli Prime Minister, Ben Gurion, to elaborate: "It is a historical and moral sense" Palestine, the Holy Land, is a country "without inhabitants." 30 Neither do Africans exist in South Africa. Denying the humanity of the natives is the sine qua non of settler colonialism. Yet, an equally important aspect is the assertion of a special superiority over the native. The most pernicious claim to specialness is the one that invokes God. This invocation is the total and ultimate justification. People become agents of God's will: human acts are transmuted into a divine calling and the acts of the colonists are justified by the laws of God. The legitimacy of those actions become unquestionable and unassailable. This is the claim of Zionists and that of Africanist Nationalists: they claim to be chosen peoples, the elect of God put in this world to fulfill a divine mission. These claims also have a virulent racist component.

Let us, briefly, look at how Zionism affects and afflicts the Palestinians. The issue of Palestinian human rights cannot be properly dealt with by the simple act of cataloguing an endless series of violations, a deeper understanding is necessary. This understanding can only derive from an understanding of what the existence of the state of Israel means to the world. The fact that there is a settler colonial entity produced by some European Jews whose dream was to found an exclusive Jewish colony in Palestine. According to Israel Zangwill, one of the founders of political Zionism, it was a movement begun by "a people without land" in search of "a land without a people." 31 The problem was that Palestine was already populated by over half a million people. This is the reason why Zionists of Israel were underestimates these realizations and proceeded to realize the impossible dream of an exclusive Jewish state.

Let us take a closer look at these realities. According to a 1923 census, approximately 750,000 people lived in Palestine, about 80,000 of whom were Jews. According to a second official census of 1931 there were one million people in Palestine, including approximately 175,000 Jews. No official census was taken after that date but estimates indicate that approximately two million people lived in Palestine before the outbreak of the 1947-1948 war, including approximately 600,000 Jews who owned 1.5 million dunams of land, equivalent to 7 per cent of the total area. After the fighting ended in late 1948, only 156,000 Arabs, out of a total of 900,000 who had lived there before the breakout, remained in the land occupied by Israel, which constituted 80 per cent of the area of Palestine. A further 500,000 Palestinians were driven out after the 1967 war. This tragic process of displacement and colonization continued in the realization of the Zionist dream of an exclusive Jewish state as mandated by God in the Bible.

The treatment and fate of Palestinians in the occupied territories after 1967 is a reprise of what happened after 1948. It is, in fact, a continuation of the same basic policy and the same policy objectives whose realization is only possible through military means. Palestinians in Israel came under military rule after the 1948 war and remained so until 1966. Palestinians in the occupied areas came under military rule after the 1967 war and remain so to this day. Military rule in Israel has its legal foundations in the British Mandatory Defence (Emergency) Regulations, 1945 and the Israeli Emergency (Security Zones) Regulations 5709 of 1949. Being military regulations, they inherently have no respect for the human rights of the subject people and their only regard is for security, i.e. security of the colonial power. Ironically, Defense (Emergency) Regulations, 1945, though initially an outgrowth of military efforts to suppress the Arab revolt in Palestine, 1936-39, were later used against Jews in Palestine. At that time, Zionists leaders ruthfully confined these military regulations as, among others, a violation of the "basic principles of law, justice, and juridical" 32 and that these laws "rob every settler of his basic rights, in violation of law, order, and justice" 33 and correctly that: "It is too much to ask a citizen to respect a law that outlaws himself," if not prosperous charge against these laws: "They try to reassure us by saying that these laws apply only to offenders and not to the whole of the population, but the Nazi government of Germany acknowledged that no harm would come to those who minded their own business . . . " and "No government has the right to draw up such laws . . . " This irony is symptomatic of an exclusive Jewish state, i.e., how a people could be made to live under laws that are designed to exclude them.

During the 1948 war, Palestinians were simply driven out through terror. Those remaining were relegated to an inferior status by reason of their non-Jewishness in a Jewish state. Their human rights were denied; their
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All colonialists have a racist predilection but settler colonialism has a virulent racist predilection. This is the fighting bond that was the very foundation of the land occupied by Israel, and one that persists. The document under discussion, *The Iron Law*, is a virulent racist predilection that was used to justify the occupation and displacement of Palestinians. This essay discusses the implications of settler colonialism and the role of colonialism in the displacement of Palestinians.

The text continues:

The occupation of Palestine by Israel has been a constant theme of colonialism. The dispossession of Palestinians and the establishment of Israel as a Jewish state have been central to the history of the region. The occupation has been justified by various means, including the argument that the land of Israel was exclusively Jewish and that the Palestinians were not entitled to live there.

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By the same time, the world took some note. United Nations concern was immediate; on July 4, 1967, the Security Council unanimously adopted a resolution calling upon Israel to facilitate the return of persons who had fled the war. The United Nations General Assembly affirmed the Security Council Resolution one month later. It soon became apparent that deportation was not the only issue, thus, United Nations concern extended to ill treatment of Palestinians and violations of their human rights. December 19, 1968, the United Nations General Assembly established a Special Committee to Investigate Israeli Practices Affecting the Human Rights of the Population of the Occupied Territories. The United Nations Commission on Human Rights, March 4, 1969, established a Special Working Group of Experts to investigate allegations of violations of the Fourth Geneva Convention of 1949. On February 11, 1970, this group issued a report that found substantial Israeli violations of the 1949 convention and this report was approved by the Commission on Human Rights. Israel has repeatedly refused to permit the General Assembly's Special Committee to visit the occupied territories to investigate the allegations made against it. Israel also argues against the applicability of the 1949 Geneva Convention to the Arab territory it occupies.

Unlike the pre-World War II period, the spurious excuse of the Nazis about the absence of texts of penal law or international conventions protecting civilian population, hardly holds. The United Nations Charter in articles 55 and 56 already recognizes and protects individual human rights. The human rights charter provisions have been supplemented by an "international bill of rights" consisting of the Universal Declaration of Human Rights (1948). The human rights conventions carry into treaty form most of the provisions of the Universal Declaration. These are the International Covenant on Civil and Political Rights, the International Convention on the Elimination of All Forms of Racial Discrimination and the Convention on the Prevention and Punishment of the Crime of Genocide. Israeli practices in the occupied territories have repeatedly been adjudged in violation of the United Nations Charter, the International Conventions cited and the Fourth Geneva Convention. Israel refused to heed these condemnations.

rebuke and even attacks from representatives of religious Judaism because it leads to the worship of the state or the worship of collective human power. It has led to a religio-national pantheism which made it possible for Vladimir Jabotinsky, the mentor of Menachem Begin, to speak of himself as "one of the masons building a new temple for my God — whose name is Jewish People." And for General Ariel Sharon to declare "the first and the most supreme value is the good of the State. The State is the supreme value." And for the substitution of the state for God as in the case of Rabbi Isaac Kook, who described nationalism or religion "as merely elements of the spirit of Israel" and stated that "a Jewish nationalistic, no matter how sectarian his intention may be, must, despite himself, affirm the divine."

This transmutation of the religious into the political is a most dangerous attitude in a settler-colonialist set up, with all its attendant problems, as Arnold Toynbee so rightly observed:

The prevalence of this worship of collective human power is a calamity. It is a bad religion because it is the worship of a false god. It is a form of idolatry which has led its adherents to commit innumerable crimes and follies. Unhappily, the prevalence of this idolatrous religion is one of the tragic facts of contemporary life. Leaders of religious Judaism have been rightly alive to this danger, so much so that the venue of the First Zionist Congress (1897) was changed from Munich to Basel, Switzerland, mainly due to the strong anti-Zionist reaction from the German kabbalistic Executive and local Jewish community leaders. Exemplifying this position was the attitude of Rabbi Joseph Hayyim Sonnenfeld, of the Jerusalem separatist community, as expressed in a letter to a friend in Hungary (February, 1898):

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ing this religious/messianic Zionism from the political/territorial Zionism which built the Israeli state is the suzerain, stringent morality which is embraced in the unquestionable authority of God. God - not men - will determine the time and appoint the leader for 'the return' as it is conceived as a sacrament for some Jews.22

Another element of Judaism, which has been skillfully manipulated by Zionists, is the idea of chosen-ness. Jewish religious tradition has a rich vocabulary referring the Jewish people variously as the Chosen People, the Holy People, the Spiritual People - a people set apart from the rest of mankind by having a special relationship with a transcendent God. That derives from the Bible which, as a Holy Book, is linked in a supernatural way with the people of Israel who produced it, and with the land of Israel which nurtured it.27

Political Zionism, which claims to be a nationalist movement, masquerades in religious garb. It freely misuses names and symbols sacred to Judaism. A prime example is the name Israel for the Zionist state. The Zionist land-acquisition fund's name in Hebrew is Keren Kayemeth LeIsrael and Keren Kayemeth, meaning permanent fund or lasting reward, is taken from the Jewish daily morning prayers. Even more cynically, this term traditionally implies the reward for piety, good deeds, and charitable work. The state symbol of Israel is the menorah (candelabrum). This is extremely cynical. The Israeli army fights under an emblem that means "not with armed force and not with power, but in My spirit says the Lord of Hosts."25 Even the special relation of God and children of Israel, so abundant in the Old Testament, has been cynically transmuted. The idea of chosen-ness as regards Jewish People in Judaism is a religious one signifying a community of true believers who put faith in One True God, and whose membership in that community is conditional on their obeying God's commands. Zionist leaders reject this, except in its totally prostituted form. For instance, Mical Benitezhevsky, the Russian Zionist writer, declared emphatically that the Jews should "cease to be Jews by virtue of an abstract Judaism and become Jews in their own right, as a living and developing nationality."26 Max Nordau, the Zionist leader and close friend of Herzl, declared that "we do not want to be a mere religious community; we want to be a nation like all other nations."27 But these same Zionist leaders had no qualms, whatsoever, of inventing a secular phenomenon with a religious idiom. The sanctity attached to the Jewish people in the religious sense is transferred to the Jewish people in the ethnic sense and, accordingly, to the people's historicity, to their land and finally and most importantly, to their state. A Jew, therefore, can only assert to his/her Jewiness by being a nationalist, i.e., an uncovering and incitrical supporter of the State of Israel. The Lord and the Voda have become identified.

This Zionist transmutation of religion into the political has rightly invited and arrogantly asserts the primacy on her own contentions to the contrary. This posture is routinely coupled with vilifications of the United Nations in language that can best be described as contemptuous. Ironically, again, these conventions were motivated by the plight and tragedy of Jews during World War II. Let us now take a closer look at these Israeli practices which stand in violation of the human rights of Palestinians and other Arabs in the occupied territories.28 This will be done in the light of United Nations Charter, International Conventions on Human Rights and more specifically, the international law of military occupation. That law is found primarily in the Geneva Convention Relative to the Protection of Civilian Persons in Time of War of August 12, 1949 (popularly referred to as the Fourth Geneva Convention). The convention grants the occupier the right to take measures to maintain its security, however, the underlying assumption of the convention is that even military necessity cannot be allowed to deprive human beings certain elementary protections. As already stated, Israel adamantly holds that the Fourth Geneva Convention does not apply to the occupied territories, a contention disputed by legal authorities; the United States and other nations; the United Nations General Assembly and Security Council and other international bodies. Israel, thus, stands very much alone with her contention. Any other nation would be deterred, or at least be uncomfortable, by this isolation but Israel, which always answers to a higher calling. By her own lights, the Fourth Geneva Convention (article 49) which clearly states "The occupying power shall not deport or transfer parts of its own civilian population into the territory it occupies" is superceded and, therefore, nullified by "Now the Lord has said unto Abraham, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make thee a great nation and I will bless thee, and make thy name great ... and Abraham passed through the land unto the place of Sechem, unto the plain of Moreh ... and the Lord appeared unto Abraham, and said, Unto thy seed will I give this land." (Genesis 12)

Since June 1967, over 60,000 Israeli citizens have settled in some 100 locations, including East Jerusalem in clear violations of the Fourth Geneva Convention. These settlements continue. The World Zionist Organization has, last year, offered a plan calling for expenditure of $15 million to expand existing settlements and create new ones. It suggests creation of 70 new settlements that would increase the Jewish population to 100,000.29 Much higher population figures have been mentioned by other Zionist sources. Jewish settler organizations have become a law unto themselves. They create irreversible facts. Two organizations are in the vanguard of the settlement movement; the Kach movement led by the American-born Rabbi Kahane which openly calls for the expulsion of all Arabs from Israel, i.e., Eretz Israel; Gush Emunim is the
largest settlement movement with very close ties to the government. “As 
reverent Jews and devoted Zionists, they believe that the West Bank which 
they call by the biblical names of Judea and Samaria was given by God to the 
Jews of the Torah.” These are not just settlements on unoccupied Arab 
lands, they often entail expropriation of Arab land and properties and the 
displacement of Arabs by Jewish settlers. Between a quarter and a third of 
Arab land has thus been expropriated. The official government position is 
to deny expropriation with the assertion that the Jews have a right to live in 
the West Bank. Likud Cabinet Secretary Ayelet Shaked asserted that “it would be an act 
of anti-Semitism to say that a Jew could not settle in Judea and Samaria.”
All indications are that the settlement movement is not about to go away. They are the hub of 
the creeping annexation that Israel obviously intends. All this is done in the 
name of God of which Jacob L. Talmon, the late Israeli historian, observed in 
a March (1986) issue of Ha’aretz: “There is nothing more pervasive and 
unnerving than the use of religious sanctity in conflicts between peoples 
and countries. There is no compromise of a bit more or a bit less when it 
comes to religious disputations.” East Jerusalem was formally annexed 
July 1980 as Israel’s eternal capital. Massacre removals of Palestinians from 
Gaza are ongoing.

A colonial relationship clearly exists between Israel and the occupied 
territories, this is especially pronounced in the economic field. The 
occupied territories serve as a source of cheap and tractable labor. There is 
a clear and evident link to the tax-inhabitants of the occupied territories to the Israeli 
economy. The occupied territories also provide Israel with a market for its 
goods. The occupied territories obtain over 90 percent of their imports 
from Israel. Since the occupation, Israel has increased six-fold its exports to 
the occupied territories making these territories Israel’s second largest 
market, second only to the United States. The trade surplus in Israel’s favor 
is tremendous, $513 million from 1967-1974. In heavy colonial 
fashion, the economies of the occupied areas are distorted to serve Israeli 
interests. Even the modest industry existing in the occupied territories is 
hijacked to the Israeli economy. The Jerusalem Post of January 29, 1977, 
observed: “... the dependence of the territories on the Israeli economy goes 
much further... A substantial part of the modest industry existing in the 
territories is working on jobbing orders placed by Israeli manufacturers and 
merchants, and would be unable to find alternative markets.” Palestinian 
agriculture has also been distorted to serve Israeli interests, this is in addition to 
the devastation caused by massive land expropriations, expulsions and 
displacements. Add to this the rampant destruction of Palestinian crops 
such as the “Green Parole”, an arm of the agriculture Ministry which has 
sprayed poisons on fields thereby destroying many acres of wheat, barley, 
olive groves. Israel has also imposed a dependent specialization; the 
also prohibits the raising of agricultural products that will compete with others of Israel. Palestinian agriculture has also been hurt by competition 
external denial of their right to self-determination. Untold misery results 
from this policy but whites in South Africa, appalled by their recidivism and 
righteousness, remain undaunted and undeterred. There is a higher calling 
which exempts them from normal human compassion and accountability. 
They are answerable only to God.

Zionism

Zionism presents a much more difficult scenario because it lacks the 
codex and forthrightness of Apartheid. Indicative of the problem is a qualification 
that needs to be made from the outset, i.e. we are here referring exclusively 
to political Zionism and not to its religious or cultural variants. This problem is compounded by the skilful manipulation of the religious and 
cultural variants by political Zionists. This skilful manipulation even 
succeeds to confuse Jews, not to mention the utter confusion, if not 
bewilderment, of non-Jews. To unravel this sedulously culminated 
confusion let us turn to the elucidation of Rabbi Berger:

Undeniably, ‘Zion’ (and not necessarily Zionism) is one of the sancta of 
traditional or orthodox Judaism. This Zion, in its authentic, orthodox 
meaning, is a theological - not a political/nationalistic - concept. In 
God’s wisdom, when ‘the people’ morally merited it, God would usher in 
the millenium by sending the messiah to lead ‘the children of Israel’ back to 
Zion. Distilling this ‘future hope’ out of a correct interpretation of 
relevant Old Testament texts, these orthodox Jews understood the ancient 
Israelites and Judeans lost the Holy Land because they had sinned. They had gone ‘whoring’ after other gods and engaged in a long 
list of injustices towards fellow humans. Judaism is a ‘covenant’ religion. 
The covenant changed from age to age, but it was always a contract between ‘the people’ and God. God ‘promised’ them the land and would 
prosper them in it if ‘the people’ rigorously fulfilled the precise moral 
and ethical stipulations of the covenant as it was interpreted by ‘God’s 
prophets’ in any particular age. Micah spoke for all the prophets when he 
warned (III: 9-10:12) ‘Zion will be plowed and Jerusalem shall become a 
heap’ because the people ‘abhor justice and pervert all equity’. Only God 
- not men or any combination of men - could make the judgement of 
whether or not the conduct of the people had reached the point of moral 
excellence to repair the covenant and so clear the way for God to restore 
them to the land.

Interpreted in this accurate sense, not even the enormous tragedy of 
the holocaust could authenticate ‘the return’. The Zionist exploitation of 
the tragedy perpetrated by Nazis is a better-than-average expedient to 
explain the establishment of the Zionist state. But it is a human 
explanation, not the fulfillment of Divine purpose. And the established 
state is anything but ‘a house of prayer for all people’. (Isaiah LXVI:17)

It is crucial to recognise that the decisive, definite factor distinguish-
are temporary sojourners, there only to sell their labour in accordance with its needs and requirements. There were already Africans in "white South Africa" (about 50% of the African population) whose presence could not be simply wished away. The Group Areas Act with its latest amendment of 1966 was brought in to solve this problem - its cumulative effect is to deny Africans all citizenship rights in "white South Africa" and to carefully regulate their presence on a racially segregated basis. Africans are, therefore, migrants in labour market terms, but not in terms of citizenship; in fact, no basis to have rights since they are officially foreigners. It is from this anomaly that all their disadvantages and disabilities derive.

As should be expected, South Africa has many laws aimed at curtailing or nullifying any political activity on the part of blacks. Of these, the most important and most notorious is the "90-day detention law" (section 17 of the 'Official Secrets Act'). This law empowered a South African police officer to arrest without warrant and detain any person whom he suspected on reasonable grounds of having committed or having information about the commission of the crime of sabotage or offences under the Suppression of Communism Act or the Unlawful Organizations Act. A detainee was held for the purpose of interrogation until he had, in the opinion of the Commissioner, answered satisfactorily to all questions or for "ninety days on any particular occasion." This ninety-day detention period was renewable. This Act was withdrawn in 1965 and replaced with a 180-day detention law. In 1976, the 180-day detention provision was transferred to the Criminal Procedure Act to the Internal Security Act in respect of political crimes. This 180-day law has been superseded by the Terrorism Act of 1967 which permits indefinite detention without trial of political suspects. The 1965 amendment to the Criminal Procedure Act added a new provision dealing with bail which seriously undermined the power of the judiciary to release an accused person on bail. Until 1961, this power was essentially a judicial one, but in that year, the attorney-general was empowered to refuse bail for twelve days after arrest on the ground that public safety was threatened. In 1965, the Criminal Procedure Act was amended to permit denial of bail without a time limit until sentence or discharge. In 1967, there was the Terrorism Act whose Section 6, introduced indefinite detention in solitary confinement. In 1976, the Internal Security Amended Act made sweeping changes to the Suppression of Communism Act, 1950, and renamed this law the Internal Security Act. Section 10 of the Internal Security Act now empowers the Minister of Justice to order the detention in prison of any person "if he is satisfied that such person "engages in activities which endanger or are calculated to endanger the security of the State or the maintenance of public order." There are many other laws which complement those stated to ensure complete racial segregation and discrimination, African belostry and the from Israel, where the government provides farmers with a 15 to 30 per cent subsidy plus credit advantages to facilitate modernization. Thousands of former Palestinian farmers are now day labourers on Israeli farms where they are underpaid and generally abused. The worst case of exploitation and abuse involves Palestinian children as young as 8 and 10 years old who rise at 2 and 3 a.m. for hire on Israeli farms.

One of the first things done by Israel after occupation was to open up employment agencies to recruit Palestinian women (for about $10 per day) to work as maids, cooks, and cleaners. In 1968, mrs. Hannah K. began the fight against this exploitation. She was successful in securing some improvements for the workers, and in 1977, she was able to negotiate better wages and working conditions. However, the fight continued, and today, thousands of Palestinians still work on Israeli farms under poor conditions.
Regulation 119(1) permits the destruction of buildings not used to commit acts prohibited by the Regulations; the building only has to be located in the same general area where a prohibited act has been committed. This draconian law has been used as a license to terror, its provisions are used extensively and indiscriminately. Decision to blow-up or board-up a building is made arbitrarily without any judicial determination of guilt or innocence. Many who are later acquitted have had their houses blown-up. The latest incident was the destruction of buildings allegedly implicated in the May killing of 6 Jews and the wounding of 17 in the Lebanon. Some of the houses blown-up in retaliation by the army turned out to “belong to the family of Idris Hizravi, an Arab whose grandfather used more than 20 Jewish families from 1929 by giving them shelter in his house. The buildings, containing eight stores, were destroyed within hours of the terrorist attack. Nobody decided to ask who they belong to” an army officer said shortly.12

Collective punishment is another Israeli popular device. This is meant to be a deterrent by terrorizing the whole neighbourhood or community. Imposition of curfew is another prevalent form of collective punishment. Another form is the closing down of social institutions such as schools. Politically active Palestinians are routinely expelled from the occupied territories. These measures are systematically cruel since no warning is offered and one is simply suddenly separated from home, family and friends. Administrative detention is another prevalent device whereby suspects are held, sometimes for years, without any charges being brought. Palestinian political prisoners are held in inhuman jail conditions and by all accounts, torture is systematic and routine to induce confessions. This past July, there were news reports of the deaths of two Palestinian prisoners who were a part of a group that went on a hunger strike to protest prison conditions at the infamous Natta prison. They were force-fed and died as a result.13 This is a general outline of violations of Palestinian human rights.

Conclusion

Whilst there is something nauseating about comparing oppression, exploitation and denial or violations of human rights, a casual acquaintance with the South African situation will suggest: close parallels, if not an actual identity of condition, between Palestinians under Zionist rule and Africans under Afrikaner Nationalist rule. Both peoples are victims of racial discrimination; both peoples have been robbed of their land; both peoples have their labor ruthlessly exploited and both peoples have been deprived the most fundamental of all human rights: the right to self-determination. Whereas South Africa has laws clearly identifiable as racist, Zionist racism is informal, de facto and deceptive. Whereas, the victims of Apartheid enjoy international sympathy and support, the victims of Zionism are viewed with suspicion, if not outright condemnation. Whereas, Afrikaners People should be continually threatened by other Peoples. There was the ferocious barbarism who resisted the invading Christian civilization and caused the Afrikaner’s blood to flow in streams. There were times when as a result of this the Afrikaner was deeply despairing, but God at the same time prevented the swelling of the young Afrikaner People in the sea of barbarism.14

This, in turn, is the ideological foundation of Apartheid. In the name of their Calvinist God are crimes against Africans daily committed and this is the rationalization and justification for the gross and blatant violations of human rights that Apartheid has come to represent. This is what justifies white privilege and expels away African dispossession, exploitation, repression and discrimination. Laws have been passed to accord with this Divine scheme and to fulfill this Divine plan. To maintain and perpetually protect the purity of Elect of God, there is the Population Registration Act of 1950 which, with absurd megalolatry, classes each person into the racial pigeon-hole of white, coloured, Asiatic and black. This Act, undaunted by the failure of the genocidist and the anthropologist to compile a complete and perfect grouping of people along racial lines, has constructed a racial classification scheme based on the criteria of descent, appearance and general acceptance.15 In spite of this serious difficulty, this Act remains the cornerstone of the whole system of Apartheid. Further guarantees of white purity are offered by the Immorality Act of 1927, which prohibits any carnal intercourse outside marriage between Europeans (whites) and Africans. In 1959, an Amendment to this Act extended this prohibition to all classes of non-Europeans, namely, Africans, Asians and Coloureds.16 There is also the Prohibition of Mix Marriages Act of 1949, which forbids marriage of a European and a non-European and provides that any union entered into is contrary to this law “shall be void and of no effect.”

Territorial segregation of whites from non-whites is effected through a legal fiction which accommodates the ruthless exploitation of African labour and dispossession of them of their land and possessions to ensure their helotry. The Baatik* Land Act of 1913 and the Baatik Trust and Land Act of 1936 together set aside some thirteen per cent of the total area of South Africa for the exclusive occupation of Africans. The 1913 Act demarcated certain areas, known as “reserves” for Africans and forbade the transfer to, or lease of land by, other races within these reserves. At the same time, Africans were prohibited from acquiring land elsewhere. As of late, under the Bantu Trust scheme, these are also areas within which Africans will be able to exercise sovereignty and reclaim their rights of citizenship. Conversely, eighty seven per cent of South Africa (with the best land, mineral resources and all major urban and industrial centers) is designated “white South Africa”. So, officially all Africans in "white South Africa"
that Whites and Non-Whites are not of the same kind. They are different . . . The difference in colour is merely the physical manifestation of the contrast between two irreconcilable ways of life, between barbarism and civilization, between heathenism and Christianity, and finally between overwhelming numerical odds on the one hand and insignificant numbers on the other.\(^2\)

Malan, who was also a minister of the Dutch Reformed Church - the spiritual guide of Afrikanerdom, was in full accord with the teachings of the Afrikaner Church on this score. Similar views are expressed in a report, *Human Relations in South Africa*, adopted by the General Synod of the Dutch Reformed Church (1966). The report stated, among others, that:

God created everything including the different races, peoples and nations on the earth. Has He done so . . . . God mercifully decreed that man should have many languages and that he should be diversified and spread to all parts of the earth. This resulted in the formation of many different races, peoples, languages and nations. This can be seen from His anger at the sinful attempt at unity, manifest in the attempted construction of the Tower of Babel.\(^3\)

Africans see themselves, Apartheid, their state as well as all their acts as all a part of the fulfillment of a Divine scheme. To them, God is the architect of all history, and imbues it with ultimate meaning. The Afrikaners' settlement in South Africa was divinely ordained and their history of survival and triumph a miracle. D. F. Malan spoke for Afrikanerdom when he observed:

Our history is the greatest masterpiece of the centuries. We hold this national idea in our due for it was given us by the Architect of the Universe. His aim was the formation of a new nation among the nations of the world . . . . The last hundred years have witnessed a miracle behind which must lie a divine plan. Indeed, the history of the Afrikaner reveals a will and a determination which makes one feel that Afrikanerdom is not the work of men but the creation of God.\(^4\) and further elaborated on this theme:

It is through the will of God that the Afrikaner People exist and all. In his wisdom He determined that on the southern point of Africa, the dark continent, a People should be born who would be the bearer of Christian culture and civilization. In His wisdom He surrounded this People by great dangers. He sent the People down upon unfruitful soil so that they had to toil and sweat to exist upon the soil. From time to time He visited them with droughts and other plagues.

But this was only one of the problems. God also willed that the South Africa receives general opprobrium and is fast becoming a pariah in the community of nations, Israel continues to bask in international respectability and is touted as an outpost of civilization and democracy. The International power and influence of Zionism remains undiminished allowing Begin to blackmail the world with the absurd assertion that "there is no difference between anti-Semitism, anti-Zionism and anti-Semitism." Central to the denial and negation of the human rights of Palestinians and Africans in South Africa are the ideologies of Zionism and Apartheid. These ideologies postulate an inherent inferiority of their victims which invites and justifies their inferior treatment. As ideologies of settler colonialism, they justify discrimination, expropriation and repression. The logic of these racial ideologies extends to the possibility, if not the probability, of extermination and annihilation. It is this logic which allows Israel and South Africa to place themselves above all customs and laws and to declare primacy of their self-defined survival. It is this psychotic mindset that renders these two entities ultimately a danger to world peace and a threat to humanity.

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FOOTNOTES
2. Ibid.
3. Ibid., p. 364.
4. Ibid., p. 369.
5. Ibid.

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South African context. First, the two-class distinction between the eku and the dammed gave to the elect a special responsibility to implement the will of God in the world and as such, a right to rule. Second, in situations where Calvinists were confronted with a large population of different cultural background and different physical attributes, defined as less civilized, there was a strong tendency to categorize these people as belonging to the non-elect. The dichotomy referred to individuals but in the South African context it was translated into racial categories, whereby all whites belonged to the elect and all Africans and non-whites belonged to the damned. Third, a fundamentalist and literal acceptance of the Bible resulted in the Afrikaner definition of their situation, their conceptions of themselves, of others, and of the world being derived from the symbolism and mythology of the Bible, especially the Old Testament.

The meaning of their being in the new land found expression in the symbols of the Chosen People, the Promised Land, the Children of Ham and the Philistines. They were called and led by Jehovah, their King, Ruler, and Judge, to glorify him by establishing his kingdom on the dark continent among the heathen. The Calvinists doctrines of predestination and election provided justification of their position as defined by these constitutive symbols.

Fourth, the Afrikaner/Calvinist conception of God as sovereign and intensely active, busy as every turning point in the affairs of nations and men, allows them to shirk responsibility for their acts. All is pre-ordained and they are mere agents of a Divine will. This has permitted and dangerous possibilities. Afrikaners see themselves as faithful to their faith in pronouncing and upholding Apartheid. The authority of the Bible is constantly invoked, such as Psalm 105 which tells them that "He brought forth his peoples with joy, and his chosen with gladness: and gave them the lands of the heathen; and they inherited the labour of the people", to justify African expatriation. Segregation and discrimination find their justification in the advice given to the Corinthians which read: “Be ye not unequally yoked together with the unbelievers: for what fellowship hath righteousness with unrighteousness? Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you.”

Within the realities of South Africa, skin colour increasingly became the index and with time, the only index. D. F. Malan, who became Prime Minister when the Afrikaner Nationalist Party came to power in 1948 and therefore, the principal belo-lait of Apartheid, brought out the meaning and significance of colour racially.

Difference in colour indicates a simple but highly significant fact, i.e.
Consequently, the world knows the Palestinians through the Zionists, even more tragically, any other differing information is received through a Zionist filter—a result of unproportioned and unparalleled world brainwashing.

To overcome this blockage, it might be useful to arrive at a true understanding of Zionism through its Apartheid analogy, i.e. examine whether there are any similarities or, if not, between the two. This, of course, cannot be fruitfully done by merely examining theoretical postulates; it has to go beyond that to be fruitful, and examine the situation on the ground, i.e. pose the question of whether there are any similarities, or even an identity, between Palestinian treatment and condition under Zionism and that of the Africans under Apartheid.

Apartheid

In South Africa, racial discrimination has official Statutory sanction, thereby making it legal to discriminate and illegal not to discriminate. Apartheid literally means separateness of the races or racial segregation to ensure racial discrimination. Apartheid is a logical consequence of white settler colonialism which was initiated by the Dutch East India Company in 1652. The white settlers sent out by the Dutch East India Company were the first whites to settle in the Southern tip of Africa. These Dutch settlers were later augmented by German and Huguenot (French) settlers, and together, they came to constitute a white tribe which developed its own identity of language and culture, and appropriated the identity of the land by calling itself the Afrikaners, i.e. Africans in Dutch. African possessions and land were expropriated through unequal exchanges, chicanery and force. To rationalize and justify this wholesale plunder and dehumanization, the ideology of Apartheid was incrementally developed. Apartheid, as an ideology, postulates the inherent superiority of whites by reason of their Christianity and Western European culture. Since others could also acquire Christianity and even Western European culture, this difficulty was obviated by simply declaring a white skin to be coterminous with Christianity and Western European culture. The equation of a white skin with Christian/Western European civilization was made possible, in fact made inevitable, by Calvinism to which the white settlers adhered.

The tenets of the orthodoxy Calvinism of the settlers were in the main “a belief in the sovereign God, sole creator and ruler through His Providence of the universe; the absolute sinfulness of both man and the world as a result of the Fall; the election by predestination of the few through grace to glorify God in building His kingdom on earth; and the damnation of the rest of mankind, also to the glory of God.” Another significant characteristic of Calvinism is the central place it gives to the Bible. This induces “a thoroughgoing fundamentalism, a literal interpretation of the Bible, not only as the revealed Word but also as the final source of all knowledge.” These tenets have social implications that inexorably led to Apartheid in the
All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Universal Declaration of Human Rights

The views expressed in this paper are those of the author and do not necessarily represent the views of EAPORD.
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1 Basic Documents of the International Organisation for the Elimination of All Forms of Racial Discrimination (EAFORD) free
2 Zionism and Racism (Proceedings of International Forum 1976) £1.50
3 South Africa & Israel - R. P. Stevens & A. H. Elmenzri £1.50
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THE INTERNATIONAL ORGANISATION FOR THE ELIMINATION OF ALL FORMS OF RACIAL DISCRIMINATION (EAFORD)

ZIONISM AND APARTHEID: THE NEGATION OF HUMAN RIGHTS

by Alfred T. Moleah Ph.D