



ORGANIZATION OF AFRICAN UNITY



MUNIST '17

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I. Letter from Secretary-General

It is such an exquisite honour for me to welcome you all as the Secretary-General of Model United Nations Istanbul Conference 2017. I'm a proud member of Yeditepe Model United Nations club for the last three years and I'm grateful that I've learned so much from the people who had glorified the former editions of MUNIST. Inspired by the legacy of eight years, the family meets again where the continents meet.

Aroused by the passion to rewrite history, influence the future and bring solutions to today's problems of security, justice, human rights, and development, the MUNIST 2017 will simulate twelve committees, composed of crisis cabinets, special bodies and intergovernmental organizations. This year, we have challenged ourselves to excel the academic and organizational quality and we dare you to join us in this journey.

Representatives of the Organization for African Unity will be dealing with the updates regarding the crisis in South Africa. Since the main focus of the committee is to develop the continent and fight against the colonization, the representatives will save the indigenous Africans from being treated as second raters in their own lands, and the human rights violations conducted against them. I would like to thank lovely Under Secretary-General Ms. Nihan Üçer and her assistant Mr. Ercan Emre Çelik for their efforts in the study guide.

I would like to conclude my letter by expressing my deepest gratitude to the people whom I feel lucky to call my team and particularly, a very special lady that is my companion in this journey, Ms. Ege Sürek. I also would like thank the dedicated operations team led by Director-General Mr. Onuralp Acar and his deputy Mr. Kadir Şentürk. We wish that you will have a unique experience.

For one more time, let's meet where the continents meet!

Sincerely,

Merve Noyan
Secretary-General of MUNIST 2017

II. Letter from Under Secretary-General

Esteemed participants,

With my great pleasure, I welcome you all to this year's MUNIST Conference. I am Nihan Üçer a junior student at Bilkent University, Faculty of Law. On behalf of the Academic Team, I will be serving as the Under Secretary-General responsible for the Organization of African Unity hereinafter referred to as OAU.

OAU was established on 25 May 1963 at a conference in Addis Ababa with thirty two signatory governments for empowering far reaching historical currents and political trends particularly on the African continent as well as the abroad. It became operational on 13 September 1963, when the OAU Charter entered into force. Afterwards, the membership of OAU eventually encompassed fifty three states of African continent.

In MUNIST, this year the critical points will be discussed by the delegates of this committee that's why, each of the participants in this committee are obliged to consider to read all of the further readings and key documents in order to have more information regarding the topic.

Lastly, I would like to thank the Secretary-General Ms. Merve Noyan and the Deputy Secretary-General Ms. Ege Sürek for giving me the opportunity of being a part of this Academic Team and I would like to thank my Academic Assistant Mr. Ercan Emre Çelik for his hard work and great effort before the conference process. I hope that this annual session of MUNIST will be a great experience for the participants as the previous sessions.

Sincerely,

Nihan Üçer

Under-Secretary-General responsible for the Organization of African Unity

III. Introduction

A. Introduction to the Committee

The Organization of African Unity hereinafter referred to as OAU was established on 25 May 1963 at a conference which held in Addis Ababa with thirty two signatory governments for empowering far reaching historical currents and political trends particularly on the African continent as well as the territories which is instead of the African continent. OAU became operational on 13 September 1963, when the OAU Charter entered into force. Afterwards, the membership of OAU eventually encompassed within the fifty three states of African continent.¹

Article 2 of the OAU Charter primary aims to promote unity and solidarity of African states in terms of coordinating and intensifying the co-operation of African states for the purpose of achieving a better life for the African people and to defend the sovereignty, territorial integrity and independence of African states and eliminating colonialism in Africa continent.² Member states were harmonizing their policies in areas of politics, diplomacy, economics, transportation, communications, education, health, defense and security. OAU later enhanced its targets to encompass economic cooperation and to protect the human rights in accordance with the Charter of the United Nations and the Universal Declaration of Human Rights.³



Image I: Organization of African Unity

¹ Au.int. (2017). AU in a Nutshell | African Union. [online] Available at: <https://www.au.int/web/en/history/oau-and-au> [Accessed 1 Jul. 2017].

² Ibid.

³ Ibid.

B. Introduction to the Topic

Apartheid portrays an arrangement of supremacist laws and strategies of aggregate isolation in South Africa that started in 1948, when the National Party reached control, and finished in 1994 through the principal popularity based races. ⁴This unit quickly outlines the pre-provincial past of locales and its associations with world history. It depicts South Africa's differences and highlights how African social orders experienced essential changes before the entry of European colonizers in 1652. ⁵

The fight against apartheid prompted a standout amongst the most essential majority rule changes of the twentieth century. That the arranged move of energy in South Africa in the mid-1990s did not unleash a racial bloodbath is particularly striking considering the vicious idea of apartheid and the pivotal part of the furnished fight in the historical backdrop of the freedom developments.⁶ The triumph over apartheid was an African example of overcoming adversity as South Africans gave their own answer for standardized prejudice and bigotry, making a pluralistic state out of ethnic, phonetic, religious, and social differing qualities. ⁷

Today, South Africa has a standout amongst the most dynamic constitutions on the world since it ensures the human and social liberties of all of its people. Of the 48 million individuals living in South Africa, an expected seventy nine percent is Black African, approximately ten percent is white, almost nine percent called Colored and two and a half percent is Indian. ⁸There are eleven authority dialects: isiZulu, isiXhosa, English, Afrikaans, Sesotho, SePedi, Setswana, Tshivenda, isiNdebele, SiSwati, and Xitsonga. Around sixty percent of the population lives in urban regions, including substantial, current urban communities, for example, Cape Town, Johannesburg, and Durban, yet a sizable minority of the populace lives in rustic zones. In spite of being the most industrialized nation in Africa, South Africa still confronts complex wellbeing, lodging, and work issues, and the area all in all experiences occasional dry spells.⁹

⁴ tribunedigital-chicagotribune. (2017). Apartheid. [online] Available at: http://articles.chicagotribune.com/1987-01-02/news/8701010259_1_south-africa-apartheid-critical-areas [Accessed 2 Jul. 2017].

⁵ Ibid.

⁶ Sahistory.org.za. (2017). A history of Apartheid in South Africa | South African History Online. [online] Available at: <http://www.sahistory.org.za/article/history-apartheid-south-africa> [Accessed 1 Jul. 2017].

⁷ Ibid.

⁸ Ibid.

⁹ Ibid.

IV. Apartheid

A. History of the Apartheid

Apartheid was the philosophy bolstered by the National Party government and was presented in South Africa in 1948 and required the different improvement of the distinctive racial gatherings in South Africa. ¹⁰On paper it seemed to call for parallel improvement and flexibility of social articulation; however, the way it was actualized made this incomprehensible. Therefore, Apartheid made laws constrained the diverse racial gatherings to live independently and grow independently, and terribly unequally as well. It attempted to stop all between marriage and social coordination between racial gatherings. ¹¹ Amid politically-sanctioned racial segregation, to have a fellowship with somebody of an alternate race by and large brought doubt upon you, or more regrettable. Apartheid was also a social framework which extremely impeded most of the populace, just on the grounds that could not have been shared the skin color of the rulers since many were kept recently above desperation since they were 'non-white'. ¹²



Image II: Division of the Areas

In fundamental standards, apartheid did not vary that much from the strategy of isolation of the South African governments existing before the Afrikaner Nationalist Party came to control in 1948. ¹³The fundamental difference regarding the apartheid was to make isolation part of the law. Apartheid brutally and coercively isolated individuals, and had a fearsome state device to rebuff the individuals who oppose this idea. Another motivation behind why politically-sanctioned racial segregation was

¹⁰ Overcomingapartheid.msu.edu. (2017). South Africa: Overcoming Apartheid. [online] Available at: <http://overcomingapartheid.msu.edu/unit.php?id=65-24E-1> [Accessed 2 Jul. 2017].

¹¹ Ibid.

¹² Ibid.

¹³ @k_nodjimbadem, F. (2017). A Look Back at South Africa Under Apartheid, Twenty-Five Years After Its Repeal. [online] Smithsonian. Available at: <http://www.smithsonianmag.com/history/what-did-apartheid-south-africa-look-180956945/> [Accessed 3 Jul. 2017].

viewed as much more regrettable than isolation, was that politically-sanctioned racial segregation was presented in a period when different nations were moving far from bigot approaches.¹⁴ Before World War Two the Western world was not as reproachful of racial segregation, and Africa was colonized in this period. The Second World War highlighted the issues of prejudice, making the world move in the opposite direction of such approaches and empowering requests for decolonization. It was amid this period that South Africa presented the more inflexible racial strategy of apartheid.¹⁵

Individuals frequently ask why such a strategy was presented and why it had so much help. Different reasons can be given for apartheid; in spite of the fact that, they are for the most part firmly connected. The principle reasons lie in thoughts of racial prevalence and dread. Over the world, prejudice is affected by the possibility that one race must be better than another. Such thoughts are found in all populace gatherings. The other fundamental explanation behind apartheid was fear, as in South Africa the white individuals are in the minority, and many were concerned they would lose their employments, culture and dialect. Since, this is clearly not a legitimization for apartheid, but rather clarifies how individuals were considering.¹⁶

B. Apartheid Becomes Law

During the creation of the apartheid state, numerous laws were passed such as Population Registration Act, Group Areas Act and Promotion of Bantu Self-Government Act, Prohibition of Mixed Marriages Act, Immorality Amendment Act and Separate Representation of Voters Act.¹⁷

Firstly, Population Registration Act in 1950 had a fundamental clauses in which people were registered in accordance with their racial groups that provides to the Department of Home Affairs was able to have a record of people whether they were white, colored, black, Indian or Asian so that the individuals would then be dealt with distinctively as indicated by their populace gathering, thus this law framed the premise of apartheid. It was however not generally that simple to choose what racial gathering a man was a piece of, and this caused a few issues.¹⁸

Secondly, Group Areas Act, 1950 was an act which was based on the separation between races in terms of physical particularly in the urban areas. Therefore, the Act likewise required the expulsion of a few gatherings of individuals into ranges put aside for their racial gathering.¹⁹

¹⁴ Ibid.

¹⁵ Ibid.

¹⁶ Ibid.

¹⁷ Sahistory.org.za. (2017). A history of Apartheid in South Africa | South African History Online. [online] Available at: <http://www.sahistory.org.za/article/history-apartheid-south-africa> [Accessed 1 Jul. 2017]

¹⁸ Ibid.

¹⁹ Ibid.

Lastly, Promotion of Bantu Self-Government Act, 1959 was fundamentally considered different racial groups had to live in different parts of the territory. Merely a little rate of South Africa was left for black people who contained by far most to shape their 'homelands'. Additionally, disposed of 'black spots' inside white ranges, by moving all black people out of the city. Surely understood evacuations were those in District 6, Sophiatown and Lady Selborne. These people were then put in townships outside of the town since they could not claim property here, just lease it, as the land must be white possessed. Therefore, this Act caused much hardship and disdain as the individuals lost their homes, were gotten off land they had possessed for a long time and were moved to undeveloped ranges far from their work environment.²⁰

C. Women under Apartheid

Black women in South Africa suffer from the disability of apartheid since it is often remarked that South African women suffer a triple yoke of oppression in terms of gender, race, and class as well as the disabilities in terms of law and in custom as well, in comparison to black men. Some of these are established before; some are like those endured through women in many nations around the globe, identifying with second rate openings for work, segregation under the law and numerous out of line types of separation at all levels. In light of this separation, it is urgent that the lawful status and limit of women be tended to in present and future exchanges in regards to South Africa and Women Rights.²¹

Employment is one pack path that women could affirm and enable themselves. In South Africa, nonetheless, women wind up in the most minimal gifted, least paid, and slightest ensured employments. Since WWII, more black women have been consumed into South Africa's economy. Subsequently, the issue of work assumes a key part for ladies living under the Apartheid.²²

Apartheid truly implies the partition of individuals as indicated by race or standing. In the course of the last one hundred years, the South African Government sanctioned enactment. That has made an absolutely disruptive society, one in which the accentuation is dependably on the contrasts between individuals. Life parts are made during childbirth by skin shading and sex. In this manner, training, accomplishment, status and occupations are foreordained. This applies most coercively to black women, who are thrown in a part so subservient and ailing in any desires or chances of accomplishment, progression or freedom that is troublesome for them to create past the capacity of generation and residential work²³

²⁰ Ibid.

²¹ African National Congress, *Apartheid, You Shall Be Crushed: Women's Fight Against Apartheid* 10 n.d.)

²² Ibid.

²³ *Third World Legal Studies, Woman Commons*, Judith Nolde, p. 206.

The key exercises in which ladies turned out to be completely required in the 1950s incorporated the Insubordination Crusade of 1952 and the Counter Pass Crusade of 1956. In the 1952 Crusade, ladies faced the Verwoerd Government with the Ladies' Sanction. The Counter Pass Crusade brought almost twenty thousand ladies of all races together in a mass exhibit. On August 1956, ladies originated from everywhere throughout the nation to unite at the Union Structures in Pretoria to exhibit hostile to pass petitions to the Leader. This showing occurred after the pass law was reached out to all ladies in the nation.²⁵

D. Sport under Apartheid

There is a nearby relationship amongst politics and sports than apartheid South Africa. Not exclusively were governmental issues and game naturally weaved in the nation, yet wear was additionally utilized as a vehicle to free the nation of the apartheid approach.²⁶

For a long time, notwithstanding the presence of apartheid, South Africa taken an interest in global game, and a few South African competitors accomplished magnificent outcomes. The majority of that changed, however, in 1960 when the then-English Leader Harold Macmillan, made his renowned discourse called Winds of Progress in South Africa. There had been dissent both inside and remotely against the supremacist sports strategies of the South African government before 1960, yet as more African states picked up autonomy from their recent pilgrim experts in the 1960s, this weight expanded drastically.²⁷

South Africa was formally removed from the International Olympic Committee of trustees in 1970 following ten years last contending at the show-stopper of global game. The state was suspended from world assemblage of football called Fédération Internationale de Football Association hereinafter alluded to as FIFA in 1961. After a visit to the nation by the English leader of FIFA, Stanley Rous; the suspension was lifted and South African football authorities proposed they send an all-white group to the 1966 World Container in Britain, and an all-dark one to Mexico four years after the fact. As anyone might expect, this thought was rejected coming about with the expansion of suspension. In 1976, after a police shot and slaughtered unarmed school students challenging the utilization of Afrikaans in schools, FIFA ousted the White Football Relationship of South Africa.²⁸

²⁴ Ibid.

²⁵ Ibid.

²⁶ Apartheid: The Political Influence of Sport, 2007

²⁷ Ibid.

²⁸ Ibid.

Thereafter, the pressure on the South African government increased at all levels, sport was just one of them. Internally, the protest was led by the non-racial South African Council on Sport hereinafter referred to as SACOS, while externally it was the exiled South African Non-Racial Olympic Committee hereinafter referred to as SAN-ROC that was in the forefront of organizing resistance to the racist sports policies of the apartheid government.²⁹

The fundamental type of resistance utilized was a universal games blacklist, which turned into a revitalizing point for hostile to politically-sanctioned racial segregation activists around the world. Inside, the dissent comprised of shows and the refusal to have any contact with those included in supremacist wear. Together, these measures involved the games battle. To counter this weight, the South African government presented various shallow changes, which permitted donning contacts between races inside strict parameters set around the legislature.³⁰

Due to increased pressure for change on South Africa, sport was “normalized” to an extent under the banner of a racially divided state. SACOS followed a pursue policy by taking this sentence as its motto: “No normal sport in an abnormal society”.³¹ SACOS President J. Ebrahim recognized the role of sports boycotts during an interview with the German press. “It was one of the areas that was auxiliary to the political struggle.” He said.³²

Sport contributed towards the complete isolation of South Africa, which then in turn contributed towards the unbanning of black political organizations and ultimately towards the first democratic elections in 1994.³³

E. Asians during Apartheid

The Asians were caught between the struggles against racial institutionalism. Unlike other nationalities, they did not fit to any of the three designated non-white groups. Therefore it was a big problem for the government which reacted with flexible approaches. For interests of its foreign policy ties, the title “Honorary White” was given to immigrants arriving from Japan, Republic of Korea and Taiwan, noting that these three states hold well maintained diplomatic relations with South Africa.³⁴

²⁹ Ibid.

³⁰ Ibid.

³¹ Merrett, C. (2005). Sport and apartheid. *History Compass*, 3(1).

³² Ibid.

³³ Ibid.

³⁴ In South Africa Chinese is the New Black, Jun 2008, WSJ, Sky Canaves

Unlike the immigrants from Far East, the classification of Indian South Africans varied differently. Although sometimes they were recorded as the mono-ethnic category of “Indian”, in most cases they were classified as either “Black” or “Colored”. Basically throughout history, the group was subject to the very same systematic discriminations and racial policies by the apartheid regime as non-whites.³⁵

The arrival of people with Chinese descent dates back to the 19th century. The Chinese came to South Africa as migrant workers in gold mines around Johannesburg. From the very beginning of their arrival, they were classified as “Colored” or “Other Asian”. This groups was also subject to many forms of discrimination and prohibition until the 1980s when a large portion of Chinese people were granted the same rights as the Japanese. Under the Group Areas Act, Japanese were considered as white but this legislative action did not prevent the Japanese from facing racism and failed to meet their promised privileges such as electoral voting rights.³⁶

Most ethnic groups originating from Asia were subject to numerous forms of discrimination. Although there seem to be similarities among these, the case of Indonesians were a little bit difference since they were brought to South Africa as slaves during the beginning of 19th century. They maintained their status as slaves until the abolishment of slavery. For the majority of Indonesians, being a Muslim was helpful for them to practice their freedom of religion. Another predominantly muslim groups was the Malaysians who were classified within the “Colored” racial group among with the Indonesians. However people from Philippines were classified as “black” by the distinct difference they hold due to having a relevantly more “colored” skin.³⁷

V. Conservatism

Apart from taking actions of legitimized systematic discrimination, the NP government followed a policy of social conservatism. Pornography and gambling were prohibited. Cinemas, shops selling alcohol and most other businesses were prohibited from operating on Sundays. Abortion, homosexuality and sexual education were also strictly restricted; abortion was legal only in cases of sexual abuse or if the mother's life was in medical danger.³⁸

³⁵ Ibid.

³⁶ Ibid.

³⁷ Cape Slavery Heritage, Intro, <http://www.archive.is/20120707062952/http://cape-slavery-heritage.iblog.co.za/intro>

³⁸ Cros, Bernard (1997).

Television was not introduced until 1976 because the government viewed English programming as a threat to the Afrikaans language. Why South Africa's Television is only Twenty Years Old: Debating Civilization, 1958-1969. Television was run on apartheid lines:

- TV1 broadcast in Afrikaans and English (geared to a white audience)
- TV2 in Zulu and Xhosa
- TV3 in Sotho, Tswana and Pedi (both geared to a black audience)
- TV4 mostly showed programs for an urban-black audience.³⁹

VI. Internal Resistance

Apartheid sparked significant internal resistance. The government reaction to series of popular uprisings and protests was police brutality and mass arrests, which in turn increased local support for the armed resistance struggle. The domestic uprising against the apartheid regime in South Africa rose from several sectors of the society and witnessed the creation of organizations dedicated to various roles and objectives such as peaceful protests, passive resistance and armed insurgency.⁴⁰

The youth wing of the African National Congress hereinafter referred to as ANC took control of the organization and started to pursue a radical pro-Black Nationalist program in 1949. New young leaders realized the fact that white men regime could only be overthrown through mass campaigns. In 1950 that approach saw the launch of the Programme of Action, a series of strikes, boycotts and civil disobedience actions that led to local-centric violent clashes between the activists and police forces. In 1959, a group of disavowed ANC members formed the Pan Africanist Congress hereinafter referred to as PAC, which organized a demonstration against pass books on 21 March 1960. Sharpeville Massacre is perhaps the most remarkable one where more than sixty people were killed by the police.⁴¹

After the Sharpeville Massacre, the government enforced a state of emergency. More than eighteen thousand people were detained, including the figureheads of the ANC and PAC. Both organizations were declared illegal. As a result, the resistance went underground. Some of its leaders were exiled abroad and others were engaged in actions of sabotage and terror.⁴²

³⁹ Ibid.

⁴⁰ Southafricaunderapartheid.blogspot.com.tr. (2017). Internal resistance. [online] Available at: <http://southafricaunderapartheid.blogspot.com.tr/2009/03/system-of-apartheid-sparked-significant.html> [Accessed 10 Jul. 2017].

⁴¹ Ibid.

⁴² Ibid.

In May 1961, Just before the declaration of the republic in South Africa, a council representing the illegal ANC, called for cooperation between different ethnic groups of the society. They have threatened the authorities with demonstrations and strikes during the inauguration of the Republic if their calls were to be ignored. When the government overlooked them, the strikers led by Nelson Mandela carried out their threats. The government responded swiftly by giving police the authority to detain people for up to twelve days and took many strike leaders into custody amid numerous cases of police abuse. The defeated protestors decided to end their strike. Then the ANC bodies have decided to launch an insurgency campaign through a newly formed paramilitary organization known as the Umkhonto we Sizwe hereinafter referred to as MK, which would perform acts of sabotage on state structures that hold strategic value. Its first sabotage plans were carried out on 16 December 1961, the anniversary of the Battle of Blood River.⁴³

During the 1970s, a group of university students, under the influence of American Black Power Movement, have created the Black Consciousness Movement. It promoted black pride and African customs. It had a positive effect on altering the feelings of inadequacy injected to Black people by the regime. The leader of the movement, Steve Biko, was arrested on 18 August 1977 and was beaten to death when under detention.⁴⁴

In 1976, high school students in the town of Soweto fled to the streets during Soweto uprising to protest against the adoption of Afrikaans as the only language used in education. On 16 June, police opened fire on students who were protesting peacefully. According to official reports, twenty-three people were killed, but the number of people who died is usually given as one hundred seventy-six, with estimates of up to seven hundred.⁴⁵ Several student unions were formed to take action against apartheid. These organizations were at the center of urban school boycotts in 1980 and 1983 and rural boycotts in 1985 and 1986.⁴⁶

Between 1973 and 1974, similar to student protests, labor unions also started their protests. After 1976, unions and workers are considered to be an essential part of the struggle against apartheid. They have successfully filled the gap left by the banning of political parties.⁴⁷ Strikes were still illegal when the black trade unions were legalized on a combined basis in 1979. Economist Thomas Sowell wrote that basic supply and demand led to violations of Apartheid throughout the nation, because of the lack of African business owners to meet the demand for various goods and services on a large scale. Certain sectors of the working class were owned by Black people such as construction and garment

⁴³ Ibid.

⁴⁴ Ibid.

⁴⁵ The White Tribe of Africa Harrison, David (1987).

⁴⁶ Ibid.

⁴⁷ Ibid.

industry. But of course this was done under a cover by bypassing the laws through having a white figurehead supervisor.⁴⁸

In 1983, Anti-apartheid leaders were determined to uprising against the tricameral parliament formed to create the United Democratic Front (UDF) to coordinate anti-apartheid actions throughout South Africa effectively. The first presidents of the UDF were Archie Gumede, Oscar Mpetha and Albertina Sisulu; patrons were Archbishop Desmond Tutu, Dr. Allan Boesak, Helen Joseph, and Nelson Mandela.⁴⁹ This movement was based on abolishing apartheid and creating a nonracial democratic state in South Africa. A legal path was created for local human rights groups and individuals of all races to organize demonstrations and campaign against apartheid through UDF. Churches and religious groups also emerged as forward points of resistance. Church leaders were subject to prosecution, and also certain faith-based organizations were declared illegal, but the clergy had more freedom than the armed groups when it came to criticize the government. The UDF, with the protection of the church, accordingly permitted a major role for Archbishop Desmond Tutu, who served both as a prominent domestic voice and international spokesperson denouncing apartheid and urging the creation of a shared nonracial state.⁵⁰

Although the majority of white people were in favor of apartheid, twenty percent of them are reported to be against the apartheid regime. Parliamentary opposition was galvanized by Helen Suzman, Colin Eglin and Harry Schwarz, who formed the Progressive Federal Party. Additional resistance in the parliament was mostly centered within the South African Communist Party and, an organization led by women, Black Sash. Women were also notable in their involvement in trade union organizations and banned political parties.⁵¹

VII. International Response for the Apartheid

On February 3, 1960, in order to address the South African Parliament, Harold Macmillan who is the British Prime Minister said that:

"The wind of change is blowing through this continent and, whether we like it or not, this growth of national consciousness is a political fact. We must all accept it as a fact, and our national policies must

⁴⁸(Sowell, Thomas (2004). *Applied Economics: Thinking Beyond Stage One*. Ed 2, Ch. 7 Economics of Discrimination)

⁴⁹ Ibid.

⁵⁰ United Democratic Front, NMF.

⁵¹ Ibid.

take account of it... As I see it, the great issue in this second half of the twentieth century is whether the uncommitted peoples of Asia and Africa will swing to the East or to the West. Will they be drawn into the Communist camp? Or will the great experiments of self-government that are now being made in Asia and Africa, especially within the Commonwealth, prove so successful, and by their example so compelling, that the balance will come down in favor of freedom and order and justice?"⁵²

The text above is a part of the famous "Wind of Change" speech made by MacMillan during his tour of African Commonwealth. It was a very significant moment on the path for Black Nationalism in Africa and the independence movement across the continent. It had also signaled a change in attitude towards the Apartheid regime in South Africa.⁵³

One can not disagree with the fact that the international reactions against the South African government were an essential instrument against racism that did not only attract foreign governments but also it sparked and mobilized people all over the World. In general, the international response against Apartheid was phenomenal. Influential world leaders expressed their vocal disagreement regarding the issue and regularly encouraged South Africans as well as people around the globe to fight Apartheid. Perhaps one of the most notable of these was those happened across the United States that includes the participation of the celebrity African American athlete Paul Robeson who is known as an American pioneer for the struggle against Apartheid.⁵⁴

On the other hand the issue was placed on the agenda of United Nations back in the 1946 by India. In 1952 it was raised again, this time in connection with the wider question of race conflict in the country in reaction to ANC Defiance Campaign.⁵⁵

Initially the South African government responded to accusations and comments on its policy by playing the card that any oppressive regime used; the government said that apartheid was part of the internal affairs of South Africa which was somehow expected to be out of UN jurisdiction. Although many Western countries agreed with this claim, they continued to hold discussions and appealed to South Africa to change its policies.⁵⁶

⁵² Sahistory.org.za. (2017). A history of Apartheid in South Africa | South African History Online. [online] Available at: <http://www.sahistory.org.za/article/history-apartheid-south-africa> [Accessed 1 Jul. 2017]

⁵³ Ibid.

⁵⁴ Dickinson College, International Response to Apartheid, http://wiki.dickinson.edu/index.php/INTERNATIONAL_RESPONSES_TO_APARTHEID

⁵⁵ Ibid.

⁵⁶ Ibid.

A. Organization of African Unity

When the Organization of African Unity was formed, it followed a policy of increased criticism towards apartheid. The OAU immediately called for sanctions against South Africa and Portuguese goods. One percent contribution to the OAU budget by each member state to finance the liberation movement was another critical decision taken. OAU even promised to provide volunteer freedom fighters and set up a Liberation Committee to give aid to the liberation movements throughout the continent. However, at late 1960s, this support seemed unrealistic. It was only Tanzania, Zambia and the Congo that gave constant support, and then in 1969 after the signing of the Lusaka Manifesto, even this support seemed uncertain.⁵⁷

In April 1969 fourteen independent black states from Central and East Africa met in Zambia to discuss African issues. The meeting resulted in the declaration of the Lusaka Manifesto, in which the thirteen of the participating member states were signatories, except for Malawi, on 13 April. The Lusaka Manifesto was later also recognized and adopted by both the OAU and the United Nations.⁵⁸ The Lusaka Manifesto, drafted by a group of states led by Tanzanian and Zambian leaders, was a policy statement outlining the diplomatic position of independent African states. It called for black majority rule for all states in Africa and human equality and dignity throughout Africa, and it blatantly condemned racism. However, it has also taken a conciliatory approach towards South Africa.⁵⁹

The member states decided that South Africa should be accepted as an independent country. Although they still wanted an independent South Africa, they wanted to achieve this through peaceful means, dialogue and negotiation rather than through asymmetric warfare. It also offered compromises regarding the time period for change as long as South Africa accepted the principle of human equality and dignity. The signatory parties of the Manifesto were themselves concerned about a possible South African military retaliation and for this and economic reasons, they did not really want to involve themselves in an armed conflict.⁶⁰

The Lusaka Manifesto was drafted without consulting to ANC and PAC. Therefore, they did not welcome it. They believed that support for their operations would decrease. The manifesto also did not give an enough recognition for the freedom of movement in Africa. They even stated that they would give up the armed conflict in case South African government had agreed to meet certain conditions. The ANC discussed these problems at the 1969 Morogoro Conference along with its new role. This

⁵⁷ Au.int. (2017). AU in a Nutshell | African Union. [online] Available at: <https://www.au.int/web/en/history/oau-and-au> [Accessed 1 Jul. 2017].

⁵⁸ Ibid.

⁵⁹ Ibid.

⁶⁰ (African National Congress First National Consultative Conference Morogoro, Tanzania, 25 April - 1 May 1969)

was the first National Consultative Conference of the ANC. The ANC and PAC, however, felt unable to criticize the Manifesto openly as they relied on support from the signatories of the Manifesto.⁶¹

The South African government welcomed the policy of dialogue and détente, which Vorster believed that it would reduce South Africa's isolation in his outward-looking policy. The government also insisted that separate development focused on human equality and dignity and that this was a form of decolonization. The government however still denied to recognize the Lusaka Manifesto, largely because the Manifesto did still cite that if there was no other choice, the African states would support the struggle for freedom by whatever methods they deem necessary.⁶²

Another declaration was inevitable in 1971 when the South African government denied the Lusaka Manifesto, and the increase on the need of political changes in South Africa led to another declaration in 1971. The Mogadishu Declaration of the OAU stated that, if South Africa fails to comply with the terms of this Manifesto, the member states of the OAU are justified in rejecting dialogue. It was also indicated that South Africa could only be liberated by the means of force, refraining from entering into dialogue with South Africa. As a result, this declaration strengthened South Africa's struggle for independence, and to an extent Angola and Mozambique as well. From this time on it was up to South Africa to try and keep what contact she could with African states.⁶³

B. United Nations

In 1960 the global view changed after the Sharpeville Massacre. From this point on, many Western countries could no longer perceive apartheid as a matter of internal affairs. So they began to criticize South Africa openly. On 1 April 1960, the Security Council also discussed the issue and recognized it as a threat to world peace. They addressed the government of South Africa to follow a policy of racial harmony. Instead of complying, the government response was declaring the ANC and PAC as illegal. This resulted with UN decision to enforce the UN Charter inside South Africa.⁶⁴

In 1961, United Nations Secretary-General Dag Hammarskjöld visited South Africa, but he reported back since he believed that the agreement was not acceptable. In the same year, Verwoerd announced the withdrawal of South Africa from the Commonwealth of Nations as a result of criticism from this very organization, and the Foreign Minister was criticized for his speech in the General Assembly.⁶⁵

⁶¹ Ibid.

⁶² Ibid.

⁶³ South Africa's Foreign Relations during Apartheid, 1948, Ibidem

⁶⁴ Au.int. (2017). AU in a Nutshell | African Union. [online] Available at: <https://www.au.int/web/en/history/oau-and-au> [Accessed 1 Jul. 2017].

⁶⁵ Ibid.

The first UN seminar on the issue was held in Brazil in 1966. At the same year, the United Nations General Assembly (UNGA) declared 21st March as the International Day for the Elimination of Racial Discrimination in honor of the Sharpeville Massacre. Another UNGA resolution that was submitted a couple years later had condemned the establishment of homelands.. In 1974, a draft resolution was introduced to expel South Africa from the United Nations due to systematic violations of human rights, but it was subject to opposition by France, United Kingdom and the United States.⁶⁶

The introduction of sanctions against South Africa was deemed as a possible form of swift response. Enforcing an economic embargo through sanctions were discussed, supported by the UN and many member states agreed that it would be an effective and peaceful solution.⁶⁷

The problem was that the South African government had the full backing of its powerful economic partners. Therefore, many draft resolutions by the Security Council in order to put sanctions in effect were vetoed. So the General Assembly demanded that all its member states shall suspend all diplomatic and trade relations with South Africa to gradually force the country to abandon racial discrimination. This request was augmented by the suspension of cultural and educational exchanges. UN Security Council had also called upon to stop the sale of arms to Africa many times. France, UK and the USA had abstained from voting during those times.⁶⁸

In 1977, an arms embargo was put into effect. Additionally, the year of 1982 was declared as the International Year of Mobilization for Sanctions against South Africa, by the UNGA respectively. A new plan of action was inducted the next year. In 1985 the Security Council called on members to introduce more far-reaching economic measures against South Africa, but a draft resolution of selective sanctions was vetoed by the UK and USA in 1988.⁶⁹

Another possibility of assistance within the United Nations framework focused on assisting the victims of apartheid. In 1963 the General Assembly passed a resolution calling on states to contribute to funds providing assistance to victims of apartheid. The Special Committee Against Apartheid was set up in the same year, with a Centre Against Apartheid being established in 1976 and 1979 being declared International Anti-Apartheid Year. Many countries did adhere to this call, and some private contributions had even been provided before the United Nations call. In 1972 the Security Council made a similar call for contributions and recognized the legitimacy of the struggle against apartheid. The next year they recognized the freedom movements as the true representatives of the majority of

⁶⁶ Ibid.

⁶⁷ Ibid.

⁶⁸ Ibid.

⁶⁹ Ibid.

the South African people. In 1989 the General Assembly adopted the "Declaration on Apartheid and its Destructive Consequences in Southern Africa," calling for negotiations to end apartheid.⁷⁰

We can assume that the United Nations, to an extent, has failed to take serious and effective actions to stop racial segregation in South Africa. Despite repeated statements that condemned and criticized the South African regime, mandatory sanctions and embargoes never passed through UN bodies because of working mechanisms of the Security Council in which the USA and UK enjoyed their privileges as so by using their veto rights behind the curtain of Cold War in order to keep their national interests on South Africa in secure hands.⁷¹

VIII. Apartheid Comes to an End

The Apartheid came to an end in the early 1990s in a series of steps that led to the formation of a democratic government in 1994. Years of violent internal protest, weakening white commitment, international economic and cultural sanctions, economic struggles, and the end of the Cold War brought down white minority rule in Pretoria. U.S. policy towards the regime underwent a gradual but complete transformation that played an important role in Apartheid's initial survival and eventual downfall.⁷²

Although many of the segregationist policies dated back to the early decades of the twentieth century, it was the election of the Nationalist Party in 1948 that marked the beginning of legalized racism's cruel features called Apartheid. The Cold War then was in its early stages. U.S. President Harry Truman's foremost foreign policy goal was to limit Soviet expansion.⁷³

Inside South Africa, riots, boycotts, and protests by black South Africans against white rule under the banner of civil disobedience had occurred since the inception of an independent white rule in 1910. Opposition intensified when the Nationalist Party took power in 1948, effectively blocked all legal and non-violent means of political protest by non-whites. The African National Congress and its subdivision Pan-Africanist Congress who were sharing different perceptions on governance by the means of majority-rule were declared illegal in 1960 and many of its leaders including Nelson Mandela, the leader of ANC, were arrested. When many of these leading activists were arrested, others fled the country and established safe heavens to continue their activities in countries that support their struggle against racism. Among these countries were Tanzania, Zambia, Mozambique and Guinea to

⁷⁰ Ibid.

⁷¹ Ibid.

⁷² (United States Department of State Archives, 2001-2009)

⁷³ Ibid.

name a few. This state of turmoil had severe costs on South African national security, its economy and its reputation throughout the region and the world.⁷⁴

The Sharpeville Massacre was a point of no-return for the international community when the police opened fire on unarmed black protestors, resulting with the death of 69 civilians and wounding 186 others. The UN had called for sanctions against South Africa. The country also started to become isolated as decolonization process succeeded in continental Africa. In late 1970s, many local protests occurred throughout Europe and the United States. This turned down and pressured the position of Western countries on the issue of segregation and forced them to impose economic and cultural sanctions on South Africa. In 1986, the United States Congress passed the Comprehensive Anti-Apartheid Act which resulted with the withdrawal of many large multinational companies from South Africa. By late 1980s, the fragile South African economy was struggling with the effects of the internal and external sanctions as well as the burden of its military commitment in occupying Namibia.
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Defenders of the Apartheid regime, in and outside South Africa, had praised it as a shield against the threat of communism. However, the end of the Cold War rendered this argument obsolete. South African military presence in the neighboring Namibia at the end of World War II was illegal. Also since the early 1970s, Pretoria took use of this occupation as a forwards base to fight the communist party in Angola. This action prompted the US backing of the South African Defense Force's efforts in Angola. In the 1980s, hardline anti-communists in Washington continued to promote relations with the Apartheid government despite economic sanctions levied by the U.S. Congress.⁷⁶ However, the ease of tensions during the Cold War led to the starting of negotiations to settle the conflict in Angola. Pretoria's economic struggles gave the Apartheid leaders strong incentive to participate. When South Africa reached a multilateral agreement in 1988 to end its occupation of Namibia in return for a Cuban withdrawal from Angola; even the most ardent anti-communists in the United States lost their justification for support of the Apartheid regime.⁷⁷

The implications of the internal turmoil and international condemnation led to drastic changes beginning in 1989. After failing to restore order in the country, South African Prime Minister P.W. Botha had lost the trust of the ruling National Party. This resulted in his resignation. His successor, F W de Klerk, stated that he was lifting the ban on the ANC and other black liberation parties in his speech in the Parliament back in February 1990. He had surprised many people by allowing freedom

⁷⁴ Ibid.

⁷⁵ Ibid.

⁷⁶ Ibid.

⁷⁷ Ibid.

of the press and pardoning political prisoners. The country waited in anticipation for the release of Nelson Mandela who walked out of prison after 27 years on February 11, 1990.⁷⁸

The consequences of Mandela's release had reflections throughout Africa and the world. After speaking to throngs of supporters in Cape Town where he pledged to continue the struggle, but advocated peaceful change, Mandela took his message to the international media. He embarked on a world tour culminating in a visit to the United States where he spoke before a joint session of Congress.⁷⁹

After Prime Minister de Klerk had agreed to hold democratic elections for the country, the United States lifted sanctions and increased foreign aid, and many of the U.S. companies who disinvested in the 1980s returned with new investments and joint ventures. In April 1994, Nelson Mandela was elected as South Africa's first black president.⁸⁰

IX. Conclusion

The continental Africa has a long history of colonization. The colonial era has brought many changes to Africa and its people regarding apartheid. Although, the majority of these changes were circled around natural economic resources, the sociopolitical implications of this shift brought an even more sophisticated change that would later be the hall of shame for the history of civilizations which was legitimizing racial discrimination of people where the native people of South Africa was subject to systematic segregations.

Moreover, the enforcement of Apartheid and the reactions given to it from an international perspective, the international community has failed to respond due to pressure from P5 member states whose huge political and economic interests lie in South Africa. Therefore, many efforts made by states such as India ended up being obsolete. Although many African states took action within the OAU framework which is a remarkable effort. But also, the most impressive milestone in combatting Apartheid was the speech made by the British Prime Minister MacMillan back in 1960. The stance of Soviet Russia on the issue was not much different than that of the stance of MacMillan either yet during those times the world was engaged in a Cold War which also constituted as one of the primary reasons why the Anti-Apartheid movements did not receive the audience that has been deserved. The era of Apartheid was a clear example for the World that no matter what is at stake, regardless of our political stances and economic interests; human rights would remain as a fundamental part of politics at any region in the world.

⁷⁸ Ibid.

⁷⁹ Ibid.

⁸⁰ Ibid.

X. Questions that a Resolution Paper Should Address

- What was the colonization role on apartheid?
- What should have been done for the destruction of the effects of apartheid in the South Africa region in terms of economic, social, and cultural before the 1990s?
- What were the main challenges for apartheid?
- How could the challenges influence the apartheid?
- What are the current circumstances of the women under apartheid and what should have been done for reducing the worse effects of the apartheid under women?
- How was sport influenced under apartheid and what should have been done for minimizing the effects?
- How was the international response to apartheid?
- Are there any difference between current and past situation in terms of international response to apartheid?

XI. Further Readings

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<http://www.unric.org/en/nelson-mandela-day/26991-un-and-apartheid-from-1946-to-mandela-day->

<http://hist276group6.academic.wlu.edu/sports-under-the-apartheid-system/>

<http://www.sahistory.org.za/archive/international-boycott-apartheid-sport-mary-corrigall>

<https://www.au.int/web/en/history/oau-and-au>

<http://www.history.com/topics/apartheid>

<http://www.blackpast.org/gah/apartheid-1948-1994>

<http://www.bbc.co.uk/archive/apartheid/>

<https://www.theguardian.com/cities/2014/apr/30/cape-town-apartheid-ended-still-paradise-few-south-africa>

<http://www.aljazeera.com/indepth/opinion/2011/09/20119512464643225.html>

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<https://mg.co.za/article/2007-01-16-apartheid-the-political-influence-of-sport>

<http://scholar.valpo.edu/cgi/viewcontent.cgi?article=1074&context=twls>