



NARRATIVE REPORT

UNIVERSITY OF CAPE TOWN'S KAPLAN CENTRE FOR JEWISH STUDIES AND RESEARCH

Attitudes and Perceptions of Black South Africans towards Jewish People in Cape Town, Durban and Johannesburg

18 November 2016



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1. Executive Summary

Mthente Research and Consulting Services (Pty) was appointed by the University of Cape Town's (UCT) Kaplan Centre in Jewish Studies and Research to undertake research, by way of a survey, to measure the attitudes and perceptions of Black (African) South Africans towards the Jewish community in three metropolitan cities namely Cape Town, eThekweni (Durban) and Johannesburg.

The methodology employed for this study was exclusively quantitative and took the form of a survey. The survey sought to measure the attitudes and perceptions of a sample of 800 Black (African) South Africans towards the Jewish community in three metropolitan cities.

Accordingly, the survey questionnaire contained indicators (questions) which aimed to collect data across five thematic (content) areas. The five thematic areas were:

- Demographics,
- Respondents' behaviour patterns in terms of contact with Jewish people as well as media consumption and political engagement,
- Respondents' levels of awareness and knowledge of the Jewish community in South Africa and of some of the socio-political current and historical events related to the Jewish community,
- Respondents' attitudes and beliefs of the Jewish community , and
- Respondents' perceptions and understanding of the Jewish community

The pilot study was conducted among 40 households in 10 enumerator areas in Cape Town on 6th and 7th August 2016 while the main survey fieldwork in Cape Town, eThekweni and Johannesburg took place between 12 and 22 August 2016.

Various quality control measures were utilised/put in place for the duration of the study. Mthente ensured the involvement of the Kaplan Centre in all phases of the study's implementation, from inception to data analysis and report writing. Additionally, data quality control checks and data cleaning activities were undertaken as part of the data finalisation process.

As is the case with all research undertakings, there were a few methodological limitations to this study that are detailed in the body of this report. In summary, these limitations overall relate to the ability to generalize results to the broader population of Black (African) South Africans.

1.1. Key Findings

Demographic Profile

- The demographic profile of respondents aligns with the demographic profile of Black South African citizens in urban metros.
 - All the respondents interviewed were Black (African) South African citizens.
 - Slightly more than half (50.1%) were female
 - Most (66%) were between the ages of 18 and 40 years old.
 - Less than half (44%) had completed grade 12, while almost all (99%) some form of schooling.
 - Slightly more than half (55%) were in some form of employment, but less than half (40%) earned R5000 or less per month.
 - The majority (85%) lived in some form of formal dwelling.
 - The majority (86%) described themselves as Christian.
 - Of the total number of respondents, 49% were from Johannesburg, 31% were from eThekweni and 20% were from Cape Town.
- The majority of respondents (80%) indicated that they access their news by way of television on a daily basis
- Respondents displayed low levels of civic engagement. The majority of respondents (83%) indicated that they were not actively involved in any societal or political organisation. Of those who were involved, 6% indicated that they were actively involved in a political party, 4% in religious/faith-based organisations, 2% in community-based organisations, 1% in other non-governmental organisations, 1% in trade union organisations, 1% in student political organisations, and less than 1% in activist groups.
- Although only 6% of respondents were actively involved in political party activities, almost half (46%) of respondents indicated that they had a strong affiliation to a particular political party. More specifically, 80% expressed a strong affiliation with the ANC, 9% with the EFF and 7% with the DA. When disaggregated across the three metropolitan cities, higher than average proportions of respondents in Durban (91%) expressed a strong affiliation with the ANC (91%), and those in Cape Town expressed higher than average affiliations with the DA (10%) and the EFF (12%).
- Just over half of the respondents were very or somewhat interested in local / national news (53%) and less than half in international news (44%). Only 24% of respondents engaged in frequent discussions on politics with family and friends.

Awareness and Knowledge

- Only 37% (262 respondents) were able to categorically state that they had interacted with a Jewish person at some point.
- Only 19% (140 respondents) indicated that they associated the Jewish community with Apartheid in any way.
- Of the 29% of respondents (223 respondents) who had *“heard of”* the conflict between Israel and Palestine, only 17% (30 people) were able to give an explanation of relative applicability i.e. that the conflict was a form of Apartheid/struggle for power.
- Of the 26% of respondents who had indicated that they were *“familiar with”* the term “Zionism”, only 3% (7 respondents) were able to accurately associate the term with the Jewish community

Attitudes, Beliefs and Perceptions

- More than half of those respondents who had met or interacted with a Jewish person (59% or 154 respondents) said that they had known that the person was Jewish because of the way the person was dressed.
- When similarly asked *“how they would know that a person they met for the first time was Jewish”*, just over half of all respondents (51% or 372 respondents) indicated that they would make use of the person’s *“dress”* to make this identification.
- When asked what word they most associated with the word “Jew”, respondents largely made belief, cultural or religious associations (24%) e.g. *“religious”*, *“Hebrew”*, *“Judaism”*. Thereafter, respondents either made neutral word associations (20%) e.g. *“people”*, *“don’t know”*, *“none”* or negative word associations (20%) e.g. *“greedy”*, *“selfish”*, *“racist”*. Smaller proportions made positive word associations (12%), business-related word associations (10%) and money-related word associations (9%).
- Higher proportions of respondents gave favourable ratings to Whites (78%) and White foreigners (59%), whilst higher proportions gave unfavourable ratings to Indians (45%) as well as Jews (38%) and Muslims (38%). Nevertheless, Jews, as a racial/religious group, received the highest proportion of respondents who indicated that they were unsure of how to rate them (24%).
- Of all the indicators included in the survey, very small proportions of respondents associated any of the positive or negative stereotypes to Jews.
- When asked whether they associate the Jewish community in South African with the state of Israel in any way, 42% of respondents indicated that they did not, and 33% indicated that they did not know. Only 26% of respondents (193 respondents) indicated that they associated the Jewish community in South Africa with the state of Israel.

- Respondents did not differentiate between the rights of Palestinians to a 'homeland' with those of Israelis; 53% of respondents indicated that Palestinians have the right to a 'homeland' whilst 54% indicated the same for Israelis.
- When probed about whether the actions of Israel have influenced their perceptions of Jewish South Africans, only 12% indicated that it did.
- Compared to the populations of Whites, Indians, and Muslims, higher proportions of respondents (27%) perceived Jewish South Africans to constitute less than 100,000 of South Africa's population of 55 million.
- When compared to Whites, Indians, and Muslims, members of the Jewish community were perceived to be the least important players in business (7%), media (3%), political affairs (4%), and civil society (4%).
- The Jewish community was also perceived to have the least power and influence in business (10%), media (4%), political affairs (3%), and civil society (3%)
- Only 3% were of the opinion that Jewish South Africans were the most responsible for South Africa's socio-economic problems.
- When asked which group was doing the most to alleviate South Africa's socio-economic problems, Jews received one of the lowest ratings, after Coloureds.



2. Background to the Perception Study

Mthente Research and Consulting Services (Pty) was appointed by the University of Cape Town's (UCT) Kaplan Centre in Jewish Studies and Research to undertake research, by way of a survey, to measure the attitudes and perceptions of Black (African) South Africans towards the Jewish community in three metropolitan cities namely Cape Town, eThekweni (Durban) and Johannesburg.

One of the aims of the report was to generate empirical data that the Kaplan Centre could use to more accurately consider the current position, and implications for the future, of the Jewish community in South Africa. In so doing, the Kaplan Centre and the reader are however urged to interpret the results from this study within the studies' methodological limitations, which are discussed in detail in Section 3 below.

3. Methodology

The methodology employed for this study was exclusively quantitative and took the form of a survey. The survey sought to measure the attitudes and perceptions of a sample of 800 Black (African) South Africans towards the Jewish community in three metropolitan cities.

3.1. The Process of Methodological Design

The methodology described below, was developed in close consultation with, and in response to the specific requirements of, the Kaplan Centre. In this regard, the sampling strategy (inclusive of the criteria for participant selection and geographic locations for data collection) as well as the conceptual framework upon which the survey was designed were discussed at a project inception meeting and captured in a project inception report in May and June 2016.

3.2. Sampling Strategy

Stratified multistage random sampling was used to select 800 Black (African) South Africans from three metropolitan cities. The three cities were Cape Town, eThekweni (Durban) and Johannesburg. These three metropolitan areas were used as the explicit stratification variable whilst Enumerator Area (EA)-Type (formal residential, informal residential, etc.), main place, and sub-place were the implicit stratification variables used to improve the overall representativeness of the sample. EAs therefore served as primary sampling units (PSUs) whilst households served as secondary sampling units (SSUs).

Using Statistics South Africa's 2015 mid-year population estimates for Black South Africans in Cape Town, eThekweni and Johannesburg, the distribution of the total sample of 800 across these three cities was determined using the 0.4

disproportionate power allocation sampling technique. As a result, the total sample size of 800 was distributed across the three metropolitan areas as follows:

Metropolitan Area	Estimated Black South African population size at 2015	Allocated Sample Size
Cape Town	1 617 427	220
eThekweni	3 814 571	270
Johannesburg	2 705 090	310
Total	8 137 088	800

Table 1: Allocated Sample Size in Each Metropolitan Area (Source: Mthente Research and Consulting Services, 2016)

Most South African Jews live in Johannesburg (50,000) and Cape Town (16,000), while the other main centres are Durban (2,700) and Pretoria (1,500)¹. As such, the selection of Cape Town, eThekweni and Johannesburg was strategic with the aim of generating interesting comparative data as to whether the level of probable interaction between sampled Black South Africans and Jews in these metropolitan cities were correlated to differences in measured perceptions and attitudes. A detailed discussion on the sampling methodology employed in this study can be found in Annexure A.

3.3. Survey Questionnaire

Mthente Research and Consulting Services developed the survey questionnaires in consultation with the Kaplan Centre. The questions contained within the survey questionnaire were derived from the survey's conceptual framework (detailed in Table 2 below and also see Annexure B). The conceptual framework was also developed in consultation with the Kaplan Centre.

Some of the agreed requirements or objectives on which the survey design was based included:

- That the questionnaire will be constructed in such a way so as to allow the research to contrast Black South Africans' attitudes and perceptions towards members of the Jewish community with their attitudes and perceptions towards other racial (e.g. White South Africans) and religious groups (e.g. Muslim South Africans). Attitudes towards White South Africans will serve as a platform upon which to test whether Black South Africans hold similar attitudes towards anyone that they perceive as socio-economically powerful; whilst attitudes towards South Africans of the Islamic faith will serve as a platform upon which to test whether Black South Africans hold similar attitudes towards religious minorities.

¹ <http://www.jewishsa.co.za/about-sajbd/sa-jewish-history/>

- That the questionnaire will be constructed to create a narrative on Black South Africans' attitudes and perceptions towards persons they perceive to be members of the Jewish community within three metropolitan cities. Questions were therefore constructed to allow respondents to provide their own interpretations of some issues identified as particularly relevant to the Jewish community. This was achieved through the use of open-ended questions.
- That the questionnaire will be as short and concise as possible.

Accordingly, the survey questionnaire contained indicators (questions) which aimed to collect data across five thematic (content) areas. The five thematic areas were:

- Demographics,
- Respondents' behaviour patterns in terms of contact with Jews as well as media consumption and political engagement,
- Respondents' levels of awareness and knowledge of the Jewish community in South Africa and of some of the socio-political current and historical events related to the Jewish community,
- Respondents' attitudes and beliefs of the Jewish community and of some of the socio-political current and historical events related to the Jewish community, and
- Respondents' perceptions and understanding of the Jewish community and of some of the socio-political current and historical events related to the Jewish community.

Table 2 below outlines these 5 thematic areas as well as details the reasons for their inclusion and the indicators used for their measurement.

Thematic Area	Purpose	Indicators
Demographic and Household Characteristics	<ul style="list-style-type: none"> • To define and differentiate survey responses • To define group behaviour, knowledge, attitudes, and perceptions 	<ul style="list-style-type: none"> • Gender • Age • Level of Education • Level of Education of Father & Mother • Employment Status • Individual Income • Home Language • Dwelling Type

		<ul style="list-style-type: none"> Length of time living in city of interview Village, City or Town of Birth Religion
Behaviours	<ul style="list-style-type: none"> To understand and identify key influences of attitudes and perceptions To understand the habits and behaviours of the respondent group and how these possibly influence attitudes and perceptions To understand 'living practices' of the respondent groups. 	<ul style="list-style-type: none"> Level of spirituality/religiousness Sources of news & information, & frequency of access Forms of societal and political engagement Levels of interest in domestic & international politics
Awareness and Knowledge	<ul style="list-style-type: none"> To gauge awareness and knowledge of Jewish South Africans To gauge awareness and knowledge of the Israel-Palestine Conflict 	<ul style="list-style-type: none"> Knowledge & interactions with Jewish people Knowledge of Jews involvement in the anti-Apartheid struggle Knowledge of the dispute between Israel & Palestine Knowledge of South African based organisations that further the cause of Palestine Knowledge of South African based organisations that further the cause of Israel Knowledge of the term Zionism
Attitudes and Beliefs	<ul style="list-style-type: none"> To assess the attitudes towards and beliefs about the Jewish community 	<ul style="list-style-type: none"> Identifying perceived group characteristics or stereotypes of Jews Insights & understanding of attitudes towards Jews vs. other groups in South Africa (Anti-Semitic Index) Association & loyalty of Jews to SA vs. Israel Attitude towards the 'right of a homeland' for Jews and Palestinians

		<ul style="list-style-type: none"> Impact of the dispute of the conflict between Israel & Palestine on the perception of Jews
Perceptions	<ul style="list-style-type: none"> To gain an understanding of respondents' perceptions of the Jewish community in South Africa. To gain an understanding of respondents' perceptions of the Israel-Palestine conflict 	<ul style="list-style-type: none"> Understanding & nature of the dispute between Israel & Palestine Perceived sympathies & cause in the dispute between Israel & Palestine Understanding of the terms "Zionism" Perception of size of Jews in South Africa vs. Whites, Indians & Muslims Perceptions of significance & levels of influence amongst sectors of Jews in South Africa vs. whites Indians & Muslims Perceptions of who is responsible for the socio-economic problems in South Africa Perception on who is doing the most to alleviate the socio-economic problems in South Africa

Table 2: Survey Conceptual Framework (Source: Mthente Research and Consulting Services, 2016)

As a result, the survey questionnaire consisted of 66 question items. The initial survey questionnaire was tested during a pilot survey conducted in Cape Town and was amended following the findings of the pilot study. It was furthermore designed to exclude all non-citizens, as well as, all South African citizens who did not identify themselves as Black African. Additionally, consent was obtained prior to the administration of the survey.

3.4. Implementation

Pilot Fieldwork

The pilot study was conducted among 40 households in ten enumerator areas in Cape Town on 6th and 7th August 2016. As previously mentioned, the aim of the pilot study was to test the survey questionnaire. However, another aim of the pilot study was to test the practical implementation of sampling protocols.

Whilst the pilot study was successful and minimal changes were made to the survey questionnaire, it did, however, reveal some key challenges with Black South Africans' conceptual understandings of the subject matter. More specifically:

- The subject matter covered in the survey questionnaire was so alien to respondents *"that each question had to be explained in detail"* by interviewers.
- Respondents were often unable to distinguish between individuals belonging to the Islamic faith (i.e. Muslims) and members of the Jewish community.

Following the pilot study, additional questions were introduced to mitigate the impact specifically of the second issue that was encountered by asking respondents whether they believed that there was *"any difference between a Jewish person and a Muslim person"* (Q38) and if so, to explain how they would *"know whether a person was Jewish and not Muslim"* (Q39)

Main Fieldwork

The main survey fieldwork in Cape Town, eThekweni and Johannesburg took place between 12 and 22 August 2016. Table 3 below details the number of actual survey interviews that were conducted. The totals are inclusive of the interviews completed during the pilot study.

In total, 796 interviews were completed as there were 4 declined interviews in Johannesburg. The response targets for Cape Town (218 of 220) and Johannesburg (306 of 310) were mostly achieved, whilst slightly exceeded for eThekweni (272 of 270).

	Cape Town	Durban	Johannesburg	Total
Desired Sample Size	220	270	310	800
Total Number of Interviews (Pilot Survey)	38	0	0	38
Total Number of Successful Interviews (Main Survey)	180	272	306	758
Total Number of Unsuccessful Interviews (Main Survey)	0	0	4	4
Total Successful + Unsuccessful Interviews (Main Survey)	218	272	310	800

Table 3: Actual Survey Interviews Conducted (Source: Mthente Research and Consulting Services, 2016)

Only randomly selected prospective respondents who were '*Black*', '*South African Citizens*' and '*over 18 years of age*' were interviewed. If a randomly selected prospective respondent did not meet any one of these criteria, the interview was terminated. Additionally, participation was voluntary and prospective respondents had the option to end participation at any point. Once a prospective respondent was established as an eligible respondent, the questionnaire was administered face-to-face by the fieldworker. Administration of the survey questionnaire took 20-30 minutes.

Across the three metropolitan cities, the main survey fieldwork was undertaken by twelve fieldworkers across the three cities. In other words, a team of four fieldworkers conducted interviews in each metropolitan area. Each fieldwork team consisted of three females and one male, who were aged between 25-45 years. Moreover, all twelve fieldworkers were in possession of a post-matric diploma and were experienced survey research fieldworkers.

Few challenges were encountered during the main survey fieldwork. However, some anecdotal observations, not all of which are supported by the empirical data collected, were made by fieldworkers and are included here as they may be of interest to the reader:

- Respondents in all 3 metropolitan cities were hesitant to answer questions relating to their political party affiliation. Many respondents in Johannesburg were of the opinion that the study was politically motivated. This could be a result of the close proximity of the data collection process to the local government elections (that were particularly contested in Gauteng).
- Some respondents in Cape Town were concerned about the fact that the study only included Black South Africans. This could be a result of the legacy of racial and political relations in the Western Cape, which differs somewhat from the rest of the country.
- Respondents were generally uncomfortable about answering questions related to their personal income. Fieldworkers felt that respondents from Johannesburg were more uncomfortable with answering this question than respondents from the other 2 metropolitan cities.
- The fieldwork team in Johannesburg had to request permission from relevant traditional authorities to gain access to certain areas in order to administer the survey. This is not an unusual occurrence in South Africa.
- Within the context of the study, many respondents in Cape Town were unable to differentiate between "Jews" and "Muslims", whilst many respondents in Durban were unable to differentiate between "Jews" and "Indians".

3.5. Quality Control

Various quality control measures were utilised / put in place for the duration of the study. For one, the Kaplan Centre consulted with a 'reference group' during the conceptualisation of the study and the design of the survey questionnaire. And following a participatory approach, Mthente moreover ensured the involvement of the Kaplan Centre in all phases of the study's implementation, from inception to data analysis and report writing.

Additionally, data quality control checks and data cleaning activities were undertaken as part of the data finalisation process. More specifically, 25% of respondents in each metropolitan city were telephoned in order to confirm that the interview had in fact been conducted with them. During these data quality telephone calls, the respondent's home address as well as the name of the fieldworker who administered the survey to them was also confirmed.

3.6. Data Analysis

Prior to data analysis, weights were assigned to make weighted sample records more representative of the population of Black South Africans in each metropolitan city. More specifically, design weights were developed to compensate for unequal inclusion probabilities, non-response, non-coverage, and skewness resulting from sample design and fieldwork error.

Design weights were benchmarked against the 2016 Statistics South Africa Community Survey estimated population totals. The benchmark variables that were used for the development of these design weights were area, gender and age group [18-34 (Youth), 35-60 (Adults), 61+ (Elderly)].

The results that have been included within this report are therefore based on the weighted data. It is furthermore worth noting here that as a result of how the sample was distributed across the three metropolitan cities, and as result of the post-survey weighting process, the data from respondents in Johannesburg weigh close to 50% (49%) whilst that of respondents from the other two metropolitan cities combined weigh just over 50% (Cape Town = 20% and Durban = 31%).

3.7. Methodological Limitations

The following factors should be considered when interpreting and applying the results presented in this report.

- The findings of this study are not representative of all Black Africans in South Africa in general but are indicative of the perceptions of the sampled group of Black South Africans and generalizable with 95% confidence and an average error rate of 6.0 to the population of Black South Africans in Cape Town, eThekweni and Johannesburg respectively. In other words, a finding of 66%, for example, would mean that one can be

95% certain that true finding is within the range of 60% to 72%. The error rates per metro are 6.6 for Cape Town, 5.9 for eThekweni, and 5.6 for Johannesburg.

- Moreover, whilst the survey questionnaire used indicators for five key thematic areas to generate a broad conceptual understanding, the size of the various subpopulations (depending on the variable) differed and therefore had to be taken into consideration when conducting bivariate analysis (crosstabulations). As such, the reader should remain cognisant of the fact that the smaller the subpopulation that formed part of a bivariate analysis (crosstabulation), the less generalizable the finding will become. Nevertheless, findings can always be considered **valid and representative of the sampled group** of Black South Africans.
- Furthermore, because standardised translations of the survey questionnaire were not undertaken and fieldworkers had to, in some instance, translate questions and explain complex concepts in field; the element of interviewer bias was likely introduced into the study which in turn may have negatively affected the uniformity in which the survey questionnaire was administered as well as potentially compromised the validity of the data..
- Additionally, because the pilot study revealed that respondents were often unable to distinguish between individuals belonging to the Islamic faith (i.e. Muslims) and members of the Jewish community, one cannot with certainty ascertain precisely who respondents had pictured in their mind whilst undertaking the survey.



4. Findings

4.1. Demographic Profile of Respondents

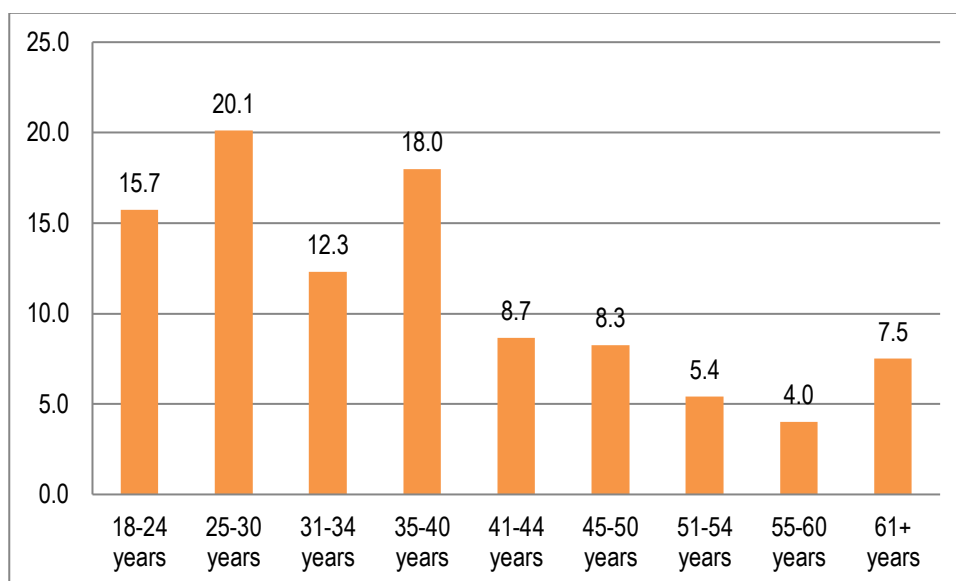
All the respondents interviewed were Black (African) South African citizens. Slightly more than half (50.1%) were female, and most (66%) were between the ages of 18 and 40 years old. Less than half (44%) had completed grade 12, while almost all (99%) some form of schooling. Slightly more than half (55%) were in some form of employment, but less than half (40%) earned R5000 or less per month. The majority (85%) lived in some form of formal dwelling, and the majority (86%) described themselves as Christian. The demographic profile of respondents aligns with the demographic profile of Black South African citizens in urban metros.

Of the total number of respondents, 49% were from Johannesburg, 31% were from eThekweni and 20% were from Cape Town². What follows is a short description of the demographic indicators across the sample as well as each of the three metropolitan cities.

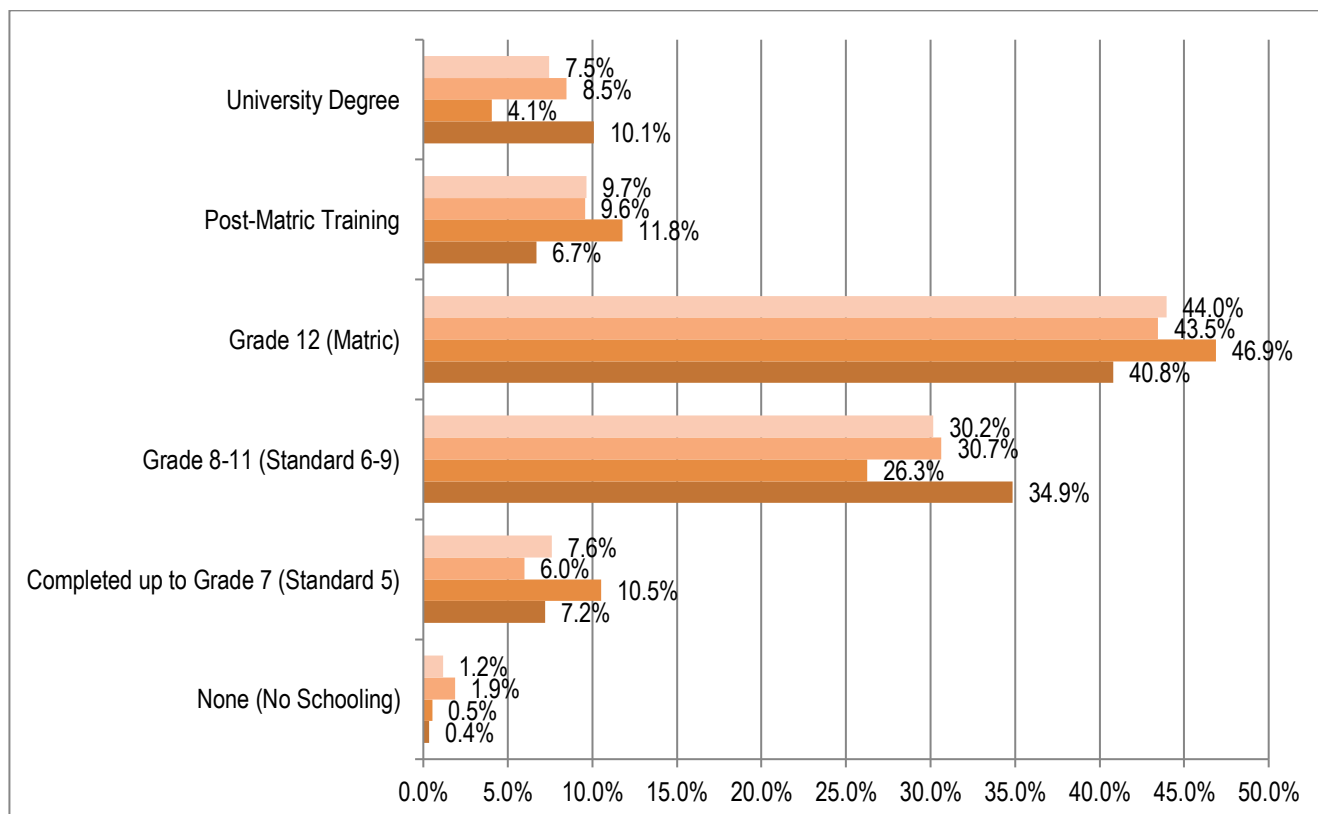
Gender: Females constituted 50.1% of the overall sample. The data disaggregated by metropolitan city is similarly representative – 52% of respondents in Cape Town, 51% in eThekweni, and 49% in Johannesburg were female.

Age: The graph below illustrates the age distribution of the sample. Of the total sample, 48% of respondents were youth (aged 18 to 34 years), a further 44% fall in the remainder of the economically active population (ages 35 to 60 years), and 8% were aged 60 years and above. The sample was similarly distributed by age across each of the three metropolitan cities.

² See discussion on weighting in section 3.6

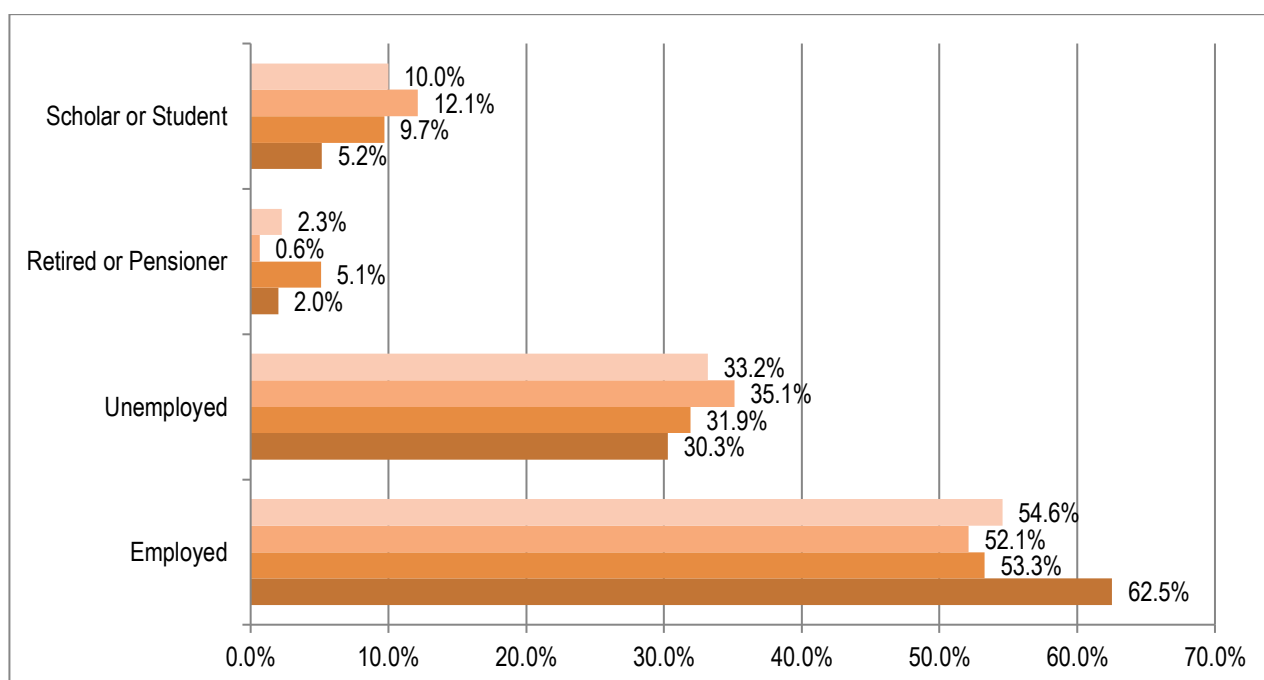


Level of Education: 1% of the sample had no schooling, 8% had completed some primary schooling, 30% had completed some secondary schooling, 44% completed secondary school (i.e. passed matric), and 17% had some post-school training or education (of which 8% reported having a university degree). As can be seen in the graph below, there are some variations in levels of education across the three metropolitan cities.



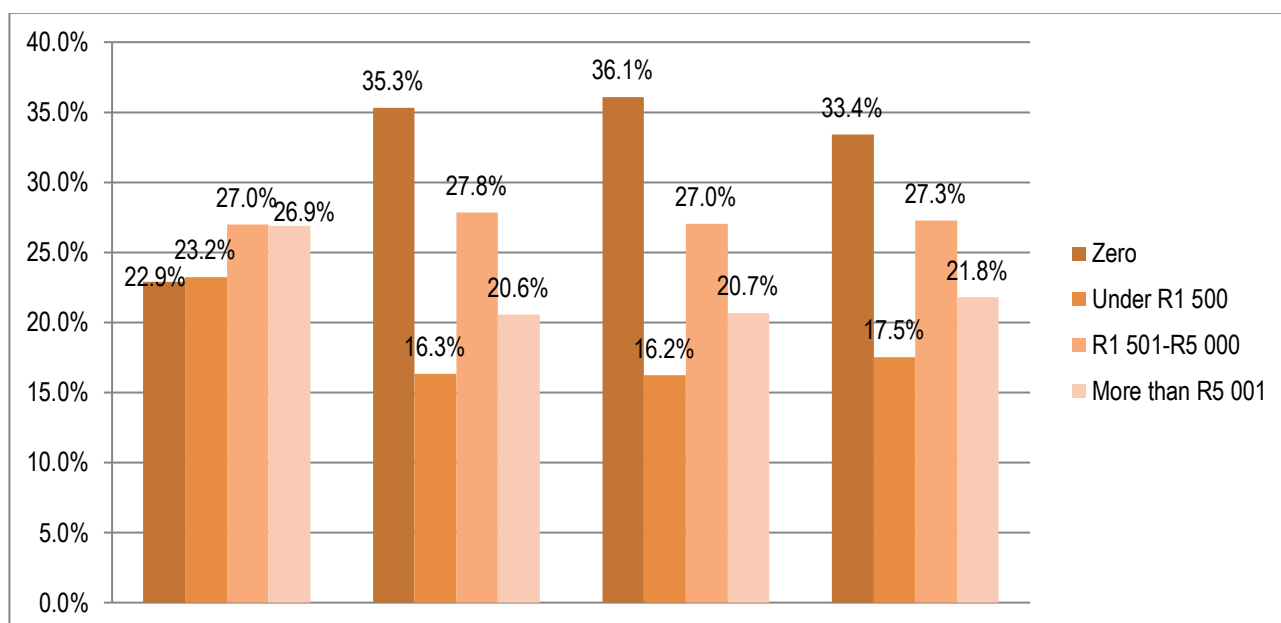
*Legend (bottom to top): Cape Town, eThekweni, Johannesburg and Total (sample)

Employment Status: Just over half of respondents (55%) indicated that they were in some form of employment (inclusive of full or part time, formal or informal employment). Of those who indicated that they were employed, only 36% were employed full-time. Of those that were not employed (45%), 33% indicated that they were unemployed, 10% were students or scholars, and 2% were retired. As can be seen in the graph below, there are some variations in employment status across the three metropolitan cities.



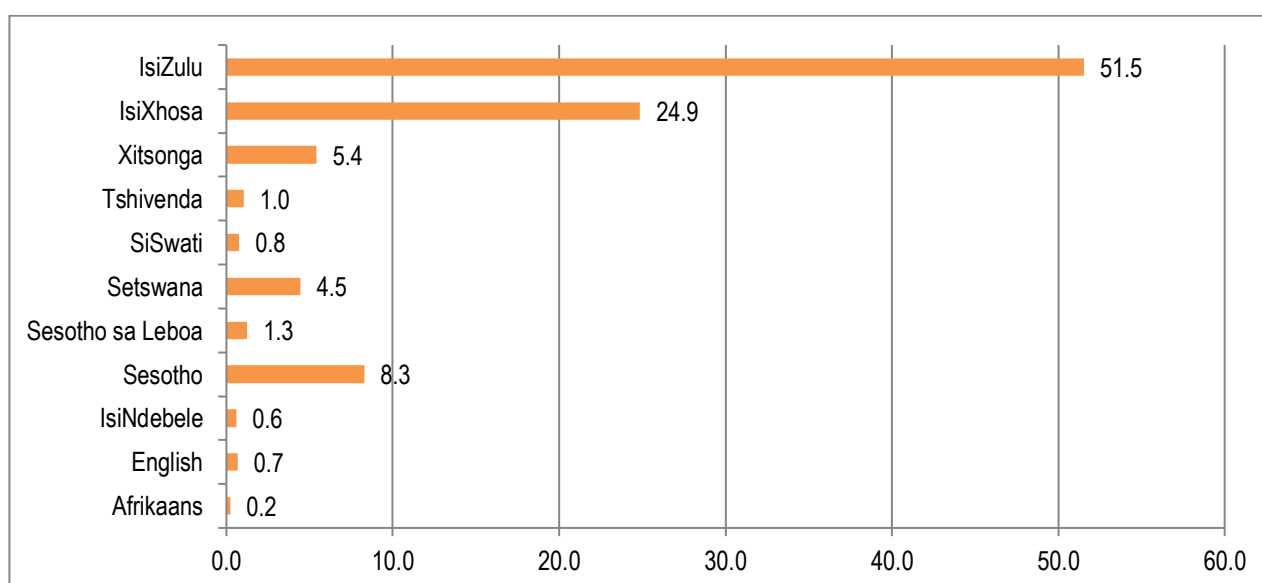
*Legend (bottom to top): Cape Town, eThekweni, Johannesburg and Total (sample)

Net Personal Income: The sample of respondents is largely poor. Most reported income levels below the poverty line; with 33% reporting that they received no income whatsoever and a further 18% reporting that they receive less than R1 500 per month. A further 27% reported that they earned between R1 500 and R5 000 per month, and only 22% reported earning more than R5 000 per month. As can be seen in the graph below, Cape Town appears to display less variation in reported net personal income compared to the other two metropolitan cities where the proportions of respondents who reported not earning any income are much higher than those who reported earning some form of income.



*Legend (left to right): Cape Town, eThekweni, Johannesburg and Total (sample)

Home Language: Following national and provincial figures on language prevalence, 52% of respondents indicated that their first language is isiZulu, followed by isiXhosa (25%), and Sesotho (9%). In Cape Town, 72% of respondents indicated that their first language is isiXhosa, while in eThekweni, 88% indicated that this is isiZulu. Johannesburg displayed a greater diversity in home language preferences, with 41% indicating that their home language is isiZulu and 31% indicating a variety of different languages as their home language (categorised as “other”). The breakdown of respondents’ first language preferences for the entire sample is presented in the graph below.

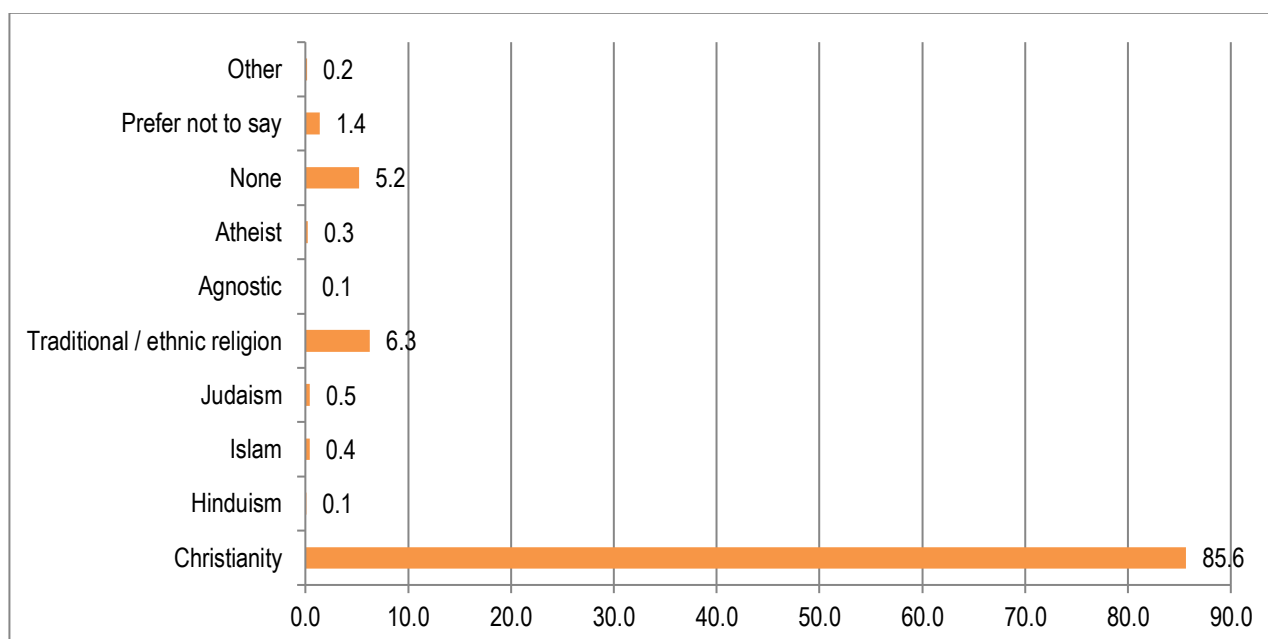


Dwelling Type: The majority of respondents (85%) live in some type of formal dwelling, while 15% live in some type of informal dwelling. This distribution was largely replicated in Cape Town and Johannesburg, but some variation was observed in eThekweni with 96% living in some form of formal dwelling and only 4% living in some form of informal dwelling.

Length of Stay in the City: Residency in each respective metropolitan city appears uninterrupted with 65% of respondents indicating that they had lived in their respective city for more than 10 years. A further 15% indicated that they had lived in their respective city for less than 10 years but more than 6 years while 17% indicated that they had lived in their respective cities for less than 5 years but more than a year. Only 4% indicated that they had lived in their respective city for less than a year. Compared to Cape Town and eThekweni, there appears to be higher levels of population mobility in Johannesburg with only 57% indicating that they had lived in the city for more than 10 years and 6% indicating that they had lived in the city for less than a year.

Religiosity: The majority of respondents (86%) identified themselves as Christians, whilst 6% indicated that they observed “traditional African/Ethnic” religions/ practices. It is also worth noting that approximately 1% of the sample indicated that they practice Judaism (0.5%), Islam (0.4%) and Hinduism (0.1%). This suggests a very high level of religiosity amongst the sample of Black South Africans. Moreover, this high level of religiosity amongst respondents correlates to national statistics on reported religiosity. Across the three metropolitan cities, more respondents identified themselves as Christian in Cape Town (94%) and eThekweni (91%) compared to respondents in Johannesburg (81%).

Secular communities and individuals generally tend to be more tolerant of cultural and religious diversity, amongst others. It is therefore worth noting that only 6% of the sample indicated that they did not belong to or practice any religion. Across the three metropolitan cities, there was some variability in the levels of non-religiosity with Cape Town (2%) displaying somewhat lower levels compared to eThekweni (5%) and Johannesburg (8%).



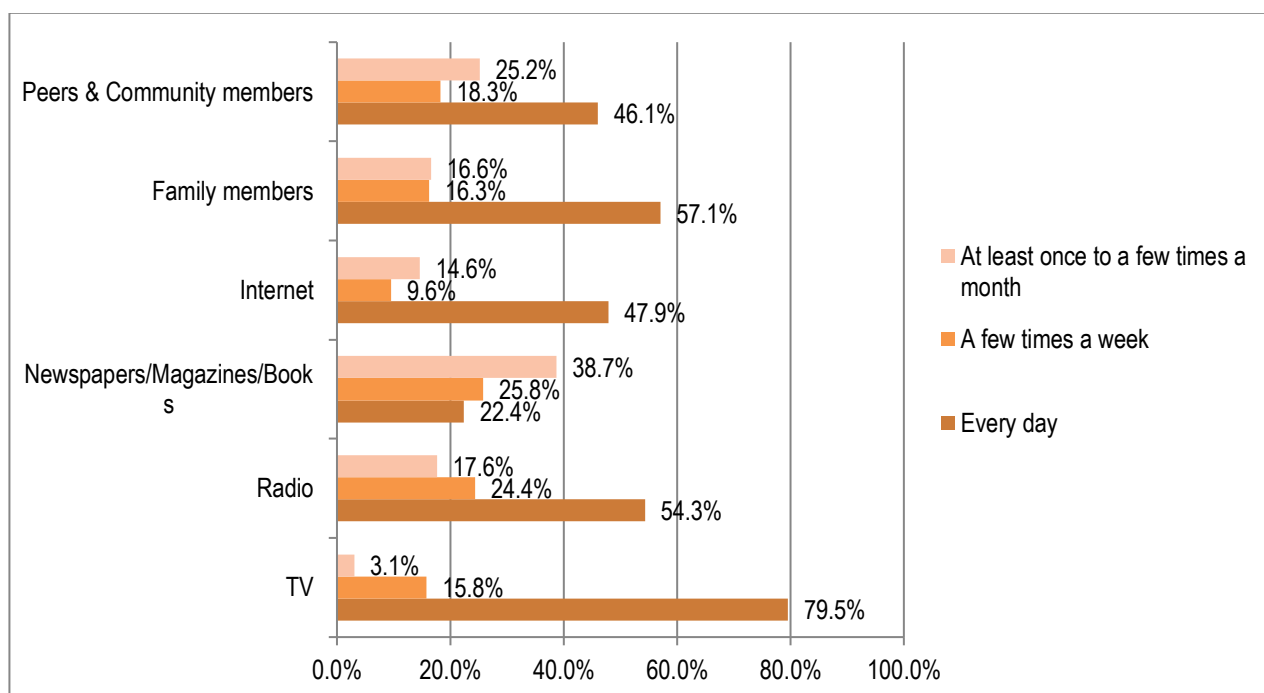
It is often argued that levels of religiosity are over-reported in survey research as respondents tend to conform to perceived expectations. Two additional questions (indicators) were therefore used in this study to mitigate against any possible social desirability biases in responses. For one, respondents were asked to rate the importance of religion in their lives and 76% indicated that religion was ‘very important’ in their lives while a further 14% indicated that it was ‘somewhat important’.

However, when asked how frequently they attend their respective religious institutions – the second question – only 48% reported that they attend their respective religious institutions on a weekly basis, while a further 30% indicated that they only did so occasionally and 14% on a monthly basis. As such, regular religious institution attendance is lower than reported levels of religiosity

4.2 News Consumption and Levels of Civic Engagement

Sources and Frequency of News Consumption

The majority of respondents (80%) indicated that they access their news by way of television on a daily basis and a further 16% indicated that they do so at least a few times per week. As such, 95% of the sample can be considered very frequent consumers of television news. The graph below displays the sample’s news consumption per media source.



Respondents do not appear to obtain their news by reading newspapers, books or magazines, nor do they appear to engage much with Internet news sources. As such, Black South Africans in the three metropolitan cities appear to consume most of their news by way of television and radio.

When disaggregated across the three metropolitan cities, some important variations in the data emerge with regards to news consumption (every day to a few times a week):

- eThekweni had the highest proportion of respondents who indicated that they receive their news from television (99%) and from radio (85%).
- Johannesburg had the highest proportion of respondents who indicated that they receive their news from family members (89%), peers & community members (87%), the Internet (67%) and newspapers/magazines/books (57%)

Civic Engagement

The majority of respondents (83%) indicated that they were not actively involved in any societal or political organisation. Of those who were involved, 6% indicated that they were actively involved in a political party, 4% in religious/fait-based organisations, 2% in community-based organisations, 1% in other non-governmental organisations, 1% in trade union organisations, 1% in student political organisations, and less than 1% in activist groups. Overall, this suggests very low levels of civic engagement amongst Black South Africans in the three metropolitan cities.

Those who indicated that they were actively involved in NGOs and activist groups were specifically from Johannesburg, while those who had indicated that they were actively involved in trade union organisations were specifically from Durban and Johannesburg. Those who indicated that they were actively involved in student political organisations were specifically from Cape Town and Johannesburg.

Although only 6% of respondents were actively involved in political party activities, almost half (46%) of these respondents indicated that they had a strong affiliation to a particular political party. More specifically, 80% expressed a strong affiliation with the ANC, 9% for the EFF and 7% for the DA. When disaggregated across the 3 metropolitan cities, higher than average proportions of respondents in Durban (91%) expressed a strong affiliation with the ANC (91%), and those in Cape Town expressed higher than average affiliations with the DA (10%) and the EFF (12%).

Interest in National and International Politics

Just over half (53%) of respondents indicated that they were 'very' or 'somewhat' interested in national and local politics, of which 33% indicated that they were 'very' interested. Overall levels of interest in international politics were lower with 44% indicating that they were 'very' or 'somewhat' interested, of which only 22% indicated that they were 'very' interested. Only 24% of respondents furthermore indicated that they discussed politics with friends or family 'frequently'. When disaggregated across the three metropolitan cities, the distribution of responses were largely similar to those of the overall sample with the exception of respondents from Johannesburg, who were more likely to be interested in international politics (47%) compared to respondents from Cape Town (34%) as well as families in Cape Town, who were the least likely to discuss politics (15%).

However, these findings need to be moderated by the findings reported above on news consumption. Lower than expected proportions of respondents who consume their news on the television and radio daily indicated that they are 'very' interested in national and local politics – 33% and 38% respectively. However, 51% of respondents who consume their news through newspapers, magazines or books indicated that they are 'very' interested in national and local politics. A similar trend is observed when one considers respondents' interest in international politics although at much lower levels. As such, respondents may be watching or listening to news on a daily basis, but doing so does not appear to be having an impact on their interest in national and international political issues.

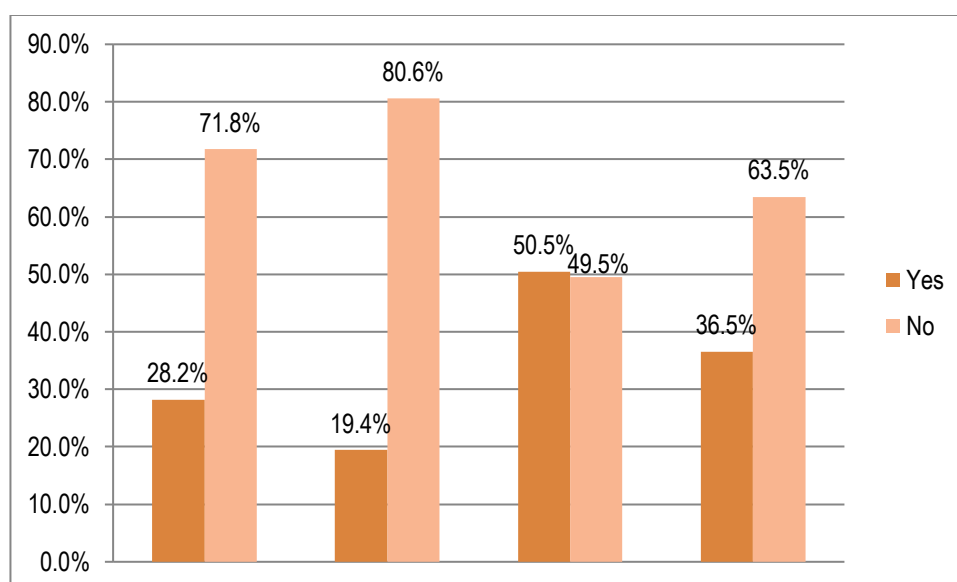
4.3 Respondents' Awareness and Knowledge of the Jewish Community (in South Africa)

The survey questionnaire sought to measure respondents' awareness and knowledge of the Jewish Community. Awareness was measured through reported levels of interaction with the Jewish community in each of the three metropolitan cities, which the results show are very limited. The knowledge dimension took a more socio-political focus by exploring respondents' understanding of the perceived role of the South African Jewish community during apartheid; the Israel-Palestine conflict; and the term Zionism.

Known Interactions with Members of the South African Jewish community

The majority of respondents (64%) said that they have never met, or interacted with a Jewish person. This, of course, does not mean that these respondents have never met, or interacted with, a Jewish person, but rather, they were not aware of having done so. Only 37% (262 respondents) were able to categorically state that they had interacted with a Jewish person at some point. Of this 37%, 42% (111 respondents) said that such interaction took place rarely.

The data thus suggests relatively limited known contact between Black South Africans in the three metropolitan cities and the Jewish community in these respective cities. However, as can be seen in the graph below, respondents from Gauteng were far more likely to report interacting with a Jewish person (51%), than those in Cape Town (28%) and eThekweni (19%).



**Legend (left to right): Cape Town, eThekweni, Johannesburg and Total (sample)*

Of the 37% who had indicated that they had interacted with members of the Jewish community, 47% (111 respondents) had done so through the professional services of, for example, medical doctors, lawyers, and accountants and 40% (110 respondents) through their place of work (of these 61% as employees of a Jewish person and 32% as colleagues).

Furthermore, 30% (72 respondents) had indicated that they had interacted with a Jewish person at their place of study, 25% (57 respondents) at a business establishment in their community, 13% (31 respondents) at public forums/seminars, 13% (31 respondents) through friendships, 13% (28 respondents) through their children's school, and 10% (19 respondents) through general interactions in their communities. Out of the entire sample of 796, it appears as though only 31 respondents have established close relationships, by way of friendships, with individuals from the Jewish community in South Africa.

When disaggregated across the three metropolitan cities and the 'don't recall' responses are excluded, higher than average proportions of respondents in Johannesburg met/engaged with Jewish people through professional services (52%) and through their place of study (36%). Similarly, higher than average proportions of respondents in Cape Town met/engaged with Jewish people through their place of work (53%). Additionally, higher than average proportions of respondents in Johannesburg said that they have met/engaged with members of the Jewish community through businesses operating in their community (31%), through public forums/seminars that they have attended (17%), through friendships (17%), through their children's school (16%), and through their neighbourhood (13%). Whilst the numbers of respondents who actually fall within these sub-samples are small enough to raise the question of the generalizability of these results to Black South Africans in the three metropolitan cities; the results noted here do provide the reader with a broad understanding of where Black South Africans are likely to encounter members of the Jewish community.

Knowledge and Understanding of Jews Involvement in the Anti-Apartheid Struggle

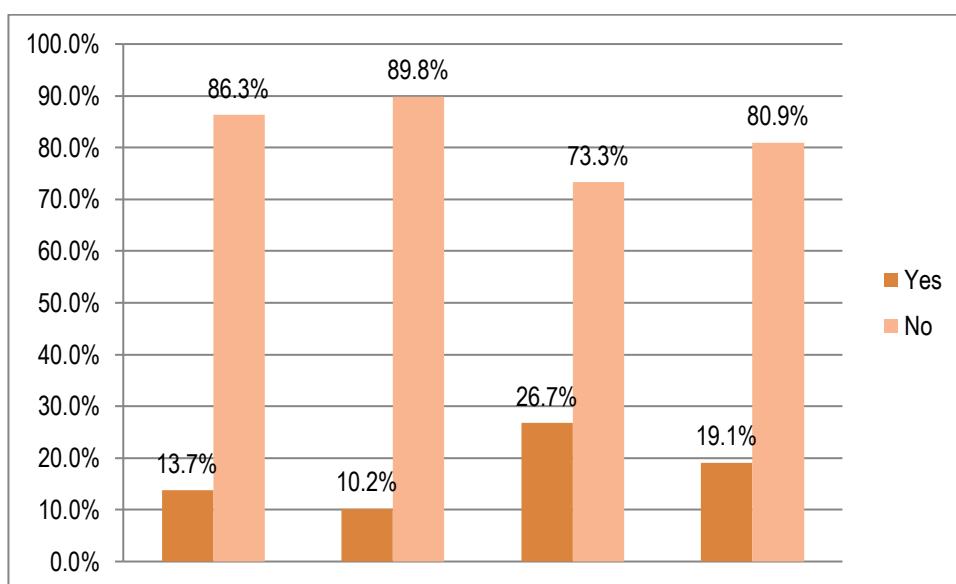
Respondents were asked whether they associated Jewish South Africans with Apartheid "in any way". Only 19% (140 respondents) indicated that they did. More specifically, 87% (111 respondents) associated the Jewish community as supportive of Apartheid, whilst only 13% (18 people) associated the Jewish community as in opposition to Apartheid. On the one hand, these results more broadly suggest a very low level of awareness of the role that the South African Jewish community played in the anti-Apartheid struggle. On the other hand, these results also suggest an even lower level of understanding of the specific role that individuals from the Jewish community played in the anti-Apartheid struggle.

When the responses of those who indicated that they associate the Jewish community as supportive of Apartheid (87% = 111 respondents) are crosstabulated with core demographic data, the following observations were made:

- **Age:** Notably higher than average proportions (28%) of respondents who were over the age of 60 years had indicated that they associate the Jewish community with Apartheid.

- *Level of Education:* Notably higher than average proportions of respondents with post-Grade 12/Matric training (27%) had indicated that they associate the Jewish community with Apartheid
- *Length of Stay in City of Interview:* Somewhat higher than average proportions of respondents who have been living in the city where the interview was conducted for more than 10 years (21%) had indicated that they associate the Jewish community with Apartheid.
- *Importance of Religion:* Notably higher than average proportions of respondents for whom religion is 'not very or not at all' important (27%) indicated that they associate the Jewish community with Apartheid.
- *News Sources:* Notably higher than average proportions of respondents who obtain their news 'every day' from newspapers/books/magazines (29%) and of those who obtain their news with the same frequency from peers & community members (27%) indicated that they associate the Jewish community with Apartheid.
- *Political Party Affiliation:* Only slightly higher than average proportions of respondents who are strongly affiliated to a political party (22%) indicated that they associate the Jewish community with Apartheid.
- *Interest in National & International Politics:* Slightly higher than average proportions of respondents who are interested in national politics (22%) and of those who are interested in international politics (21%) indicated that they associate the Jewish community with Apartheid.

As can be seen in the graph below, respondents from Johannesburg were almost twice as likely (27%) to associate the Jewish community with Apartheid in any way, compared to respondents from Cape Town (14%) and eThekweni (10%).



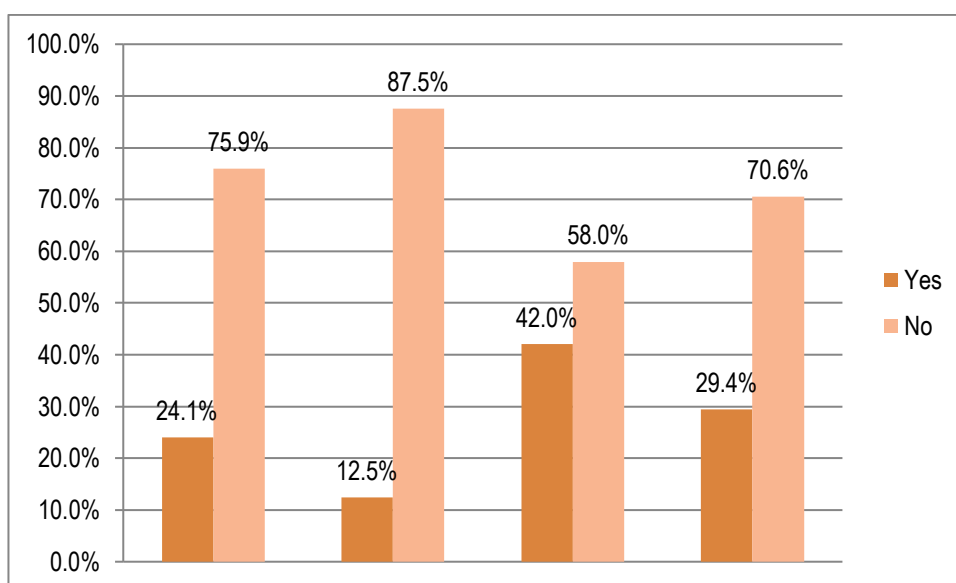
*Legend (left to right): Cape Town, eThekweni, Johannesburg and Total (sample)

Additionally, whilst the percentages of respondents who associated the South African Jewish community as supportive of Apartheid were more or less consistent across the three metropolitan cities, respondents from Cape Town were slightly less likely (81%) to associate the South African Jewish community as supportive of Apartheid compared to their counterparts in eThekweni (89%) and Johannesburg (88%).

These results noted above provide the reader with a broad understanding of the profile of Black South Africans who associated Jews as supportive of Apartheid.

Knowledge and Understanding of the Israel-Palestine Conflict

Overall, awareness levels of the Israel-Palestine conflict were low. Only 29% of all respondents (223 respondents) had “heard of” the conflict between Israel and Palestine. Respondents from Johannesburg (42%) were more likely to have heard of the conflict compared to respondents from Cape Town (24%) and eThekweni (13%).



**Legend (left to right): Cape Town, eThekweni, Johannesburg and Total (sample)*

When the responses of those who indicated that they have heard of the Israel-Palestine conflict are crosstabulated with core demographic data, the following observations were made:

- *Age:* Somewhat higher than average proportions of respondents who were aged 31-40 years (37%) and of those who are aged 25-30 years (33%) had indicated that they had heard of the conflict.
- *Level of Education:* Notably higher than average proportions of respondents with a Grade 12/Matric (42%) and of those with post-Grade 12/Matric training (41%) had indicated that they had heard of the conflict

- *Length of Stay in City of Interview:* Somewhat higher than average proportions of respondents who have been living in the city where the interview was conducted between 6-10 years (35%) had indicated that they had heard of the conflict.
- *Importance of Religion:* Notably higher than average proportions of respondents for whom religion is 'not very or not at all' important (42%) indicated that they had heard of the conflict.
- *News Sources:* Notably higher than average proportions of respondents who obtain their news 'every day' from peers & community members (41%) and of those who obtain their news with the same frequency from newspapers/books/magazines (40%) indicated that they had heard of the conflict.
- *Political Party Affiliation:* Only slightly higher than average proportions of respondents who are strongly affiliated to a political party (31%) indicated that they had heard of the conflict.
- *Interest in National & International Politics:* Somewhat higher than average proportions of respondents who are interested in national politics (34%) and of those who are interested in international politics (36%) indicated that they had heard of the conflict.

Of the 29% of respondents who had heard of the conflict, only 17% (30 people) were able to give an explanation of relative applicability i.e. that the conflict is some a form of Apartheid or struggle for power. For the rest of these respondents, the conflict was understood to be about land (40%), religion (22%), and resources (19%) amongst others. Overall, the results therefore show on the one hand a lack of awareness and on the other hand, a lack of understanding of the Israel-Palestine conflict.

Additional questions were asked of those who indicated that they had heard of the conflict in order to understand their opinions on the conflict. However, when asked which side, Israel or Palestine, they most sympathise with, 38% indicated that they supported neither side while 23% indicated that they supported both sides. For those who had decided to choose sides, 17% indicated that they sympathise most with Palestine while 15% sympathised most with Israel. Similarly, when respondents were probed on who they thought was "*mostly responsible for the conflict*", again, 34% indicated that they "*did not know*", whilst 22% indicated Israel and 18% indicated Palestine. Interestingly, 15% were of the opinion that the USA was mostly responsible for the conflict.

Moreover, only 4% (of the 29% of respondents) had ever heard of any movements/organisations that work to support the Palestinian cause within South Africa, whilst only 2% had heard of movements/organisations that work to support the Israeli cause within South Africa.

Given that the numbers of respondents who actually fall within these sub-samples are small enough to raise the question of the generalizability of these results to Black South Africans in the three metropolitan cities; the results noted above do provide the reader with some interesting insights into the opinions of Black South Africans on the Israel-Palestine conflict. .

Knowledge of the term “Zionism”

Of the 26% of respondents who had indicated that they were “*familiar with*” the term “Zionism”, only 3% (7 respondents) were able to accurately associate the term with the Jewish community. For the remainder of respondents, the term was associated with various elements of Christianity/the Church. Respondents from Johannesburg (30%) and Cape Town (29%) were more likely to indicate that they were familiar with the term compared to their counterparts in eThekweni (12%). The overall sample of knowledgeable respondents (7) is unfortunately too small to crosstabulate with key demographic variables.

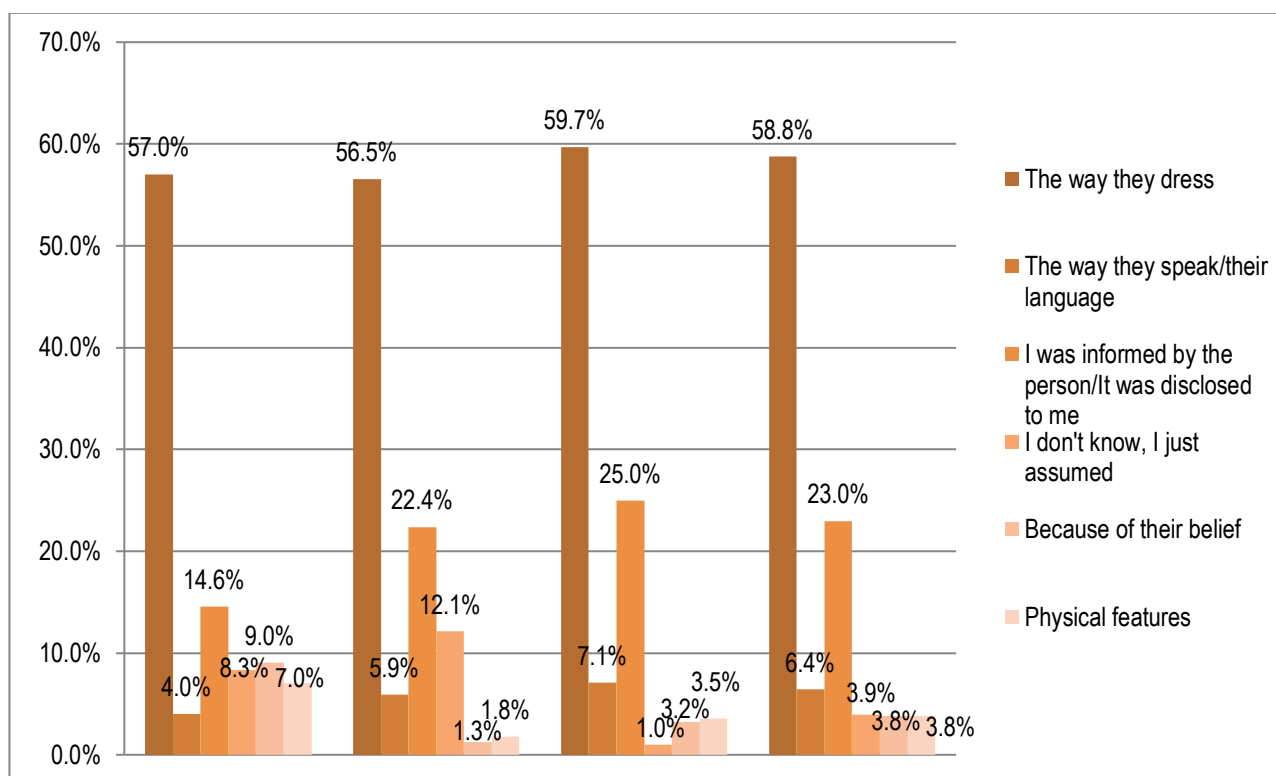
4.4 Attitudes and Beliefs

A number of indicators were developed to measure respondents’ attitudes towards, and beliefs pertaining to, the Jewish community in South Africa.

Identification of Members of the Jewish Community

As previously noted, 37% of respondents (262 respondents) were able to categorically state that they had met or interacted with a Jewish person. Since most of the interactions reported occurred at a level that required considerable engagement, these respondents were likely accurate in their assessments of persons with whom they interacted.

However, when asked how they knew that the person with whom they had interacted was Jewish, more than half of those respondents who had met or interacted with a Jewish person (59% or 154 respondents) said that they had known that the person was Jewish because of the way the person was dressed. A further 23% (57 respondents) had indicated that they had known the person was Jewish because they were informed by the person accordingly. The remaining respondents had indicated that they knew that the person was Jewish because of “*the way they spoke*” (6% or 17 respondents) or because of their “*physical features*” (4% or 12 respondents). Some respondents indicated that they had “*just assumed*” (4% or 10 respondents). These response patterns were observed across each of the three metropolitan areas although respondents from Cape Town and eThekweni were more likely to have assumed that the person they had met or interacted with was Jewish compared to their counterparts in Johannesburg (see graph below). Respondents from Cape Town were also more likely to say that they had known the person was Jewish because of their beliefs or their physical features compared to their counterparts in eThekweni and Johannesburg (see graph below).



*Legend (left to right): Cape Town, eThekweni, Johannesburg and Total (sample)

When similarly asked “how they would know that a person they met for the first time was Jewish”, just over half of all respondents (51% or 372 respondents) indicated that they would make use of the person’s “dress” to make this identification. A further 24% (223 respondents) indicated that they would just assume, 7% (61 respondents) indicated “speech”, 7% (49 respondents) indicated “because of their belief system”, and 5% (46 respondents) indicated “physical features”. Only 4% (31 respondents) indicated that they would need to be informed by the person.

In light of the fact that close to half of Black South Africans in the three metropolitan cities (44% = 316 respondents) were of the opinion that there is no differences between a Jewish person and a Muslim person, one cannot say with any certainty which group stereotypes were applied (for those who already met or interacted with a Jewish person) or would be applied to identify a Jewish person.

Stereotypical Word Associations

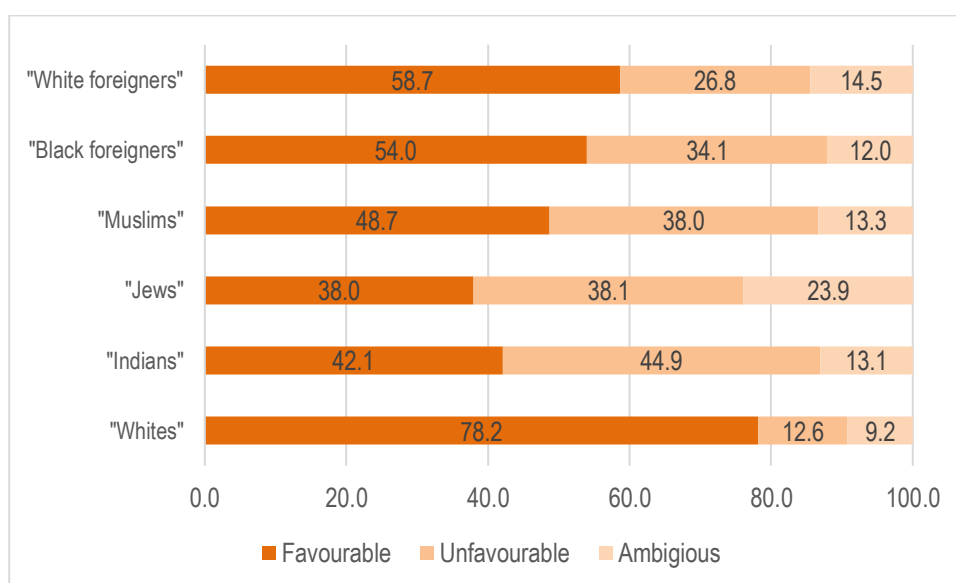
When asked what word they most associated with the word “Jew”, respondents largely made belief, cultural or religious associations (24%) e.g. “religious”, “Hebrew”, “Judaism”. Thereafter, respondents either made neutral word associations (20%) e.g. “people”, “don’t know”, “none” or negative word associations (20%) e.g. “greedy”, “selfish”, “racist”. Smaller proportions made positive word associations (12%), business-related word associations (10%) and

money-related word associations (9%). Even smaller proportions made word associations related to appearance or dress (3%) and Jerusalem or Israel (1%). So, in spite of most Black South Africans in the three metropolitan cities having not met or interacted with a Jewish person (64%), some of the word associations that were made, particularly the negative associations as well as the business- and money-related associations (which in combination constitute 39%), nevertheless suggest exposure to stereotypical constructs of Jewish people.

When disaggregated across the three metropolitan cities, respondents from Johannesburg (31%) were more likely to make belief, cultural or religious word associations, while respondents from Cape Town (30%) were more likely to make negative word associations. Respondents from eThekweni (37%) were more likely to make neutral word associations.

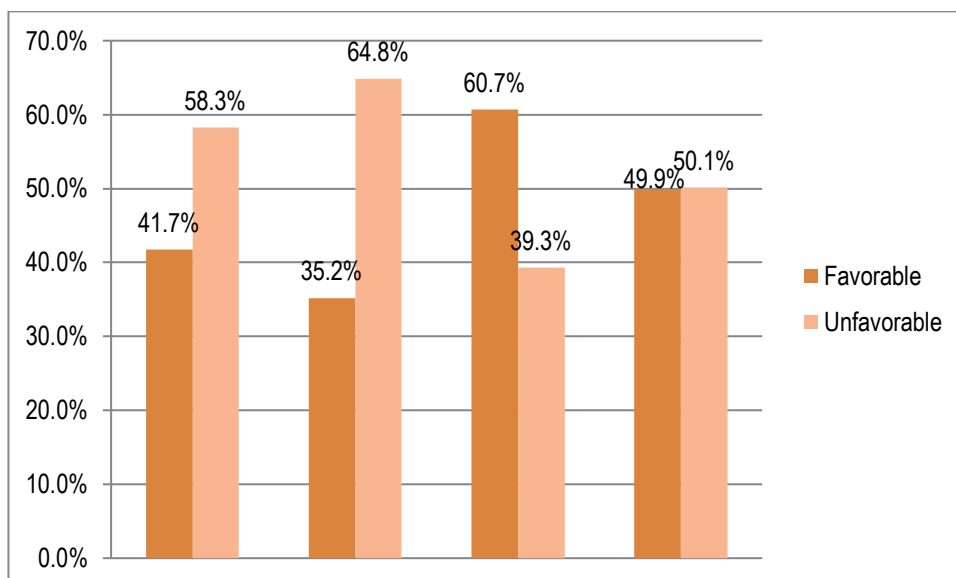
Comparative Attitudes towards Racial and Religious Minorities

Respondents were asked to rate the following racial and/or religious minority groups – Whites, Jews, Indians, Muslims, Black foreigners, White foreigners – as either “favourable” or “unfavourable”. The results show that higher proportions of respondents gave favourable ratings to Whites (78%) and White foreigners (59%), whilst higher proportions gave unfavourable ratings to Indians (45%) as well as Jews (38%) and Muslims (38%). Nevertheless, Jews, as a racial / religious group, received the highest proportion of respondents who indicated that they were unsure of how to rate them (24%). This uncertainty on how to rate Jews may be indicative of the low levels of interactions with members of the Jewish community.



When the data is disaggregated across the three metropolitan cities and the ‘not sure’ responses are eliminated for the “Jews” racial/religious group more specifically, higher than average proportions of respondents in Johannesburg (61%)

rated Jews favourably compared to their counterparts in Cape Town and eThekweni (see graph below) whilst higher than average proportions of respondents in eThekweni (65%) rated Jews unfavourably compared to their counterparts in Cape Town and Johannesburg (see graph below).



**Legend (left to right): Cape Town, eThekweni, Johannesburg and Total (sample)*

Respondents were furthermore probed on their levels of stereotypical associations with each of the racial/religious minority groups listed about. The responses to each indicator are captured in rank order below (with the “don’t know” and “prefer not to say” options excluded). With the exception of two indicators (see below), respondents associate a variety of group stereotypes, both positive and negative, to Whites, although to varying degrees. However, for all the indicators listed below, very small proportions of respondents associate any of the positive or negative stereotypes to Jews. Again, this may be attributable to the low levels of interactions with members of the Jewish community and the resultant low levels of consciousness of this minority group amongst Black South Africans:

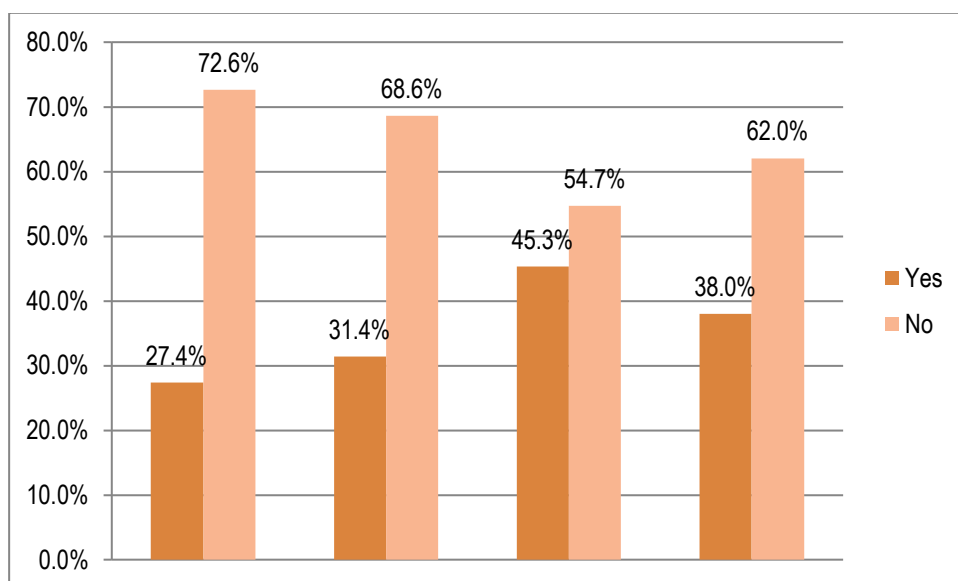
- **Who cares the most for their own kind? (Positive or negative)** 46% indicated Whites, 25% indicated Indians, 21% indicated Muslims, and 7% indicated Jews.
- **Who is the least loyal to South Africa? (Negative)** 45% indicated Whites, 28% indicated Muslims, 16% indicated Jews and 11% indicated Indians.
- **Who is the most loyal to South Africa? (Positive)** 75% indicated Whites, 12% indicated Muslims, 7% indicated Jews and 6% indicated “Indians”.
- **Who has too much power in the business world? (Negative)** 49% indicated Whites, 24% indicated Muslims, 14% indicated Jews, and 14% indicated Indians.
- **Who is the most likely to use shady practices to get what they want? (Negative)** 31% indicated Muslims, 31% indicated Indians, 26% indicated Whites, and 12% indicated Jews.

- **Who is the most irritating? (Negative)** 49% indicated Indians, 23% indicated Muslims, 16% indicated Whites, and 12% indicated Jews.
- **Who makes the largest contribution to society? (Positive)** 72% indicated Whites, 15% indicated Muslims, 7% indicated Jews, and 6% indicated Indians.
- **Who is the most likely to help others? (Positive)** 60% indicated Whites, 21% indicated Muslims, 11% indicated Indians, and 8% indicated Jews.
- **Who is the most likely to help the poor? (Positive)** 52% indicated Whites, 29% indicated Muslims, 13% indicated Indians, and 7% indicated Jews.
- **Who treats those who work for them with the most respect? (Positive)** 80% indicated Whites, 9% indicated Muslims, 6% indicated Jews, and 6% indicated Indians.
- **Who is most likely to succeed? (Positive)** 70% indicated Whites, 12% indicated Indians, 10% indicated Muslims, and 8% indicated Jews.
- **Who is the cleverest? (Positive)** 74% indicated Whites, 13% indicated Indians, 7% indicated Muslims, and 7% indicated Jews.
- **Who has the most money? (Positive or negative)** 56% indicated Whites, 18% indicated Muslims, 15% indicated Jews, and 11% indicated Indians.

Association and Loyalty of Jews to South Africa

When asked whether they associate the Jewish community in South African with the state of Israel in any way, 42% of respondents indicated that they did not, and 33% indicated that they did not know. Only 26% of respondents (193 respondents) indicated that they associated the Jewish community in South Africa with the state of Israel.

When disaggregated across the three metropolitan cities and the 'unsure' responses are excluded, higher than average proportions of respondents in Johannesburg (45%) indicated that they associate the Jewish community in South Africa with the state of Israel (see graph below). Moreover, higher than average proportions of respondents who have met or interacted with a Jewish person (48%) indicated that they associate the Jewish community in South Africa with the state of Israel (as opposed to 31% of respondents who have never met or engaged with a Jewish person).



*Legend (left to right): Cape Town, eThekweni, Johannesburg and Total (sample)

When the 26% of respondents who indicated that they associate the Jewish community in South Africa with the state of Israel were further asked whether they thought Jewish South Africans were more loyal to Israel or South Africa, just more than half of the respondents (51%) did not know whilst 36% perceived Jewish South Africans to be more loyal to Israel and 12% perceived them to be more loyal to South Africa. When disaggregated across the three metropolitan cities and the 'unsure' responses are excluded, higher than average proportions of respondents in Cape Town (34%) perceive members of the Jewish community to be more loyal to South Africa whilst higher proportions in eThekweni (86%) perceive members of the Jewish community to be more loyal to Israel. Interestingly, higher than average proportions of respondents who indicated that they had met or interacted with a Jewish person perceive Jewish South Africans to be more loyal to South Africa (34%) while higher proportions who indicated that they had not met or interacted with a Jewish person perceive Jewish South Africans to be more loyal to Israel (82%).

Attitudes towards the Right to a "Homeland"

Respondents did not differentiate between the rights of Palestinians to a 'homeland' with those of Israelis; 53% of respondents indicated that Palestinians have the right to a 'homeland' whilst 54% indicated the same for Israelis.

Impact of Israel-Palestine Conflict on Perceptions of Jews

When probed about whether the actions of Israel have influenced their perceptions of Jewish South Africans, only 12% indicated that it did. Of this 12%, 77% further indicated that the actions of Israel have resulted in them viewing Jewish South Africans less favourably.

4.5 Perceptions

Perceptions of Size of the Jewish community in South Africa

Compared to the populations of Whites, Indians, and Muslims, higher proportions of respondents (27%) perceived Jewish South Africans to constitute less than 100,000 of South Africa's population of 55 million. Similarly, higher proportions of respondents (16%) were unable to estimate the size of the Jewish population in South Africa compared to those respondents who were unable to estimate the sizes of the White (7%), Indian (10%), and Muslim (13%) populations in South Africa respectively. Additionally, 33% thought that the population of Jewish South Africans is between 100 000 and 1 million and 25% thought that the size of the Jewish population in South Africa is more than 1 million, compared to the 66% who thought the same of the White population, 56% of the Indian population and 41% of the Muslim in South Africa.

Perceptions of the influence of the Jewish community in South Africa

When asked which racial/religious minority group they perceive to be the most important player within South Africa, over half of respondents identified White South Africans as the most significant player in business (56%), media (65%), political affairs (51%), and civil society (51%). When compared to Whites, Indians, and Muslims, members of the Jewish community were perceived to be the least important players in business (7%), media (3%), political affairs (4%), and civil society (4%).

Similarly, when asked which racial/religious minority group they perceived to be the most powerful and influential across the four sectors listed above, White South Africans were rated the highest in all four sectors – business (55%), media (66%), political affairs (53%), and civil society (51%). The Jewish community was, once again, perceived to have the least power and influence in business (10%), media (4%), political affairs (3%), and civil society (3%).

When additionally asked which group was the “most responsible for South Africa’s socio-economic problems”, 29% indicated Black South Africans and 24% indicated Black foreigners (i.e. non-citizens). Only 3% were of the opinion that Jewish South Africans were the most responsible for South Africa’s socio-economic problems. Moreover, Jews received the third lowest rating after Indians and Coloureds respectively. When asked which group was doing the most to alleviate South Africa’s socio-economic problems, 41% indicated White South Africans and 28% indicated Black South Africans. Once again, Jews received one of the lowest ratings, but this time only after Coloureds.

5. Conclusion

The key conclusion from this study is that there is a low level of awareness and understanding of the Jewish community amongst Black South Africans in Cape Town, eThekweni, and Johannesburg. In fact, the data suggests low levels of

consciousness of Jewish people as an “other” within South African society amongst Black South Africans in these three metropolitan cities.

5.1. Key Findings

Demographic Profile

- The demographic profile of respondents aligns with the demographic profile of Black South African citizens in urban metros.
 - All the respondents interviewed were Black (African) South African citizens.
 - Slightly more than half (50.1%) were female, and most (66%) were between the ages of 18 and 40 years old.
 - Less than half (44%) had completed grade 12, while almost all (99%) some form of schooling.
 - Slightly more than half (55%) were in some form of employment, but less than half (40%) earned R5000 or less per month.
 - The majority (85%) lived in some form of formal dwelling.
 - The majority (86%) described themselves as Christian.
 - Of the total number of respondents, 49% were from Johannesburg, 31% were from eThekweni and 20% were from Cape Town.
- The majority of respondents (80%) indicated that they access their news by way of television on a daily basis
- Respondents displayed low levels of civic engagement. The majority of respondents (83%) indicated that they were not actively involved in any societal or political organisation. Of those who were involved, 6% indicated that they were actively involved in a political party, 4% in religious/faith-based organisations, 2% in community-based organisations, 1% in other non-governmental organisations, 1% in trade union organisations, 1% in student political organisations, and less than 1% in activist groups.
- Although only 6% of respondents were actively involved in political party activities, almost half (46%) of respondents indicated that they had a strong affiliation to a particular political party. More specifically, 80% expressed a strong affiliation with the ANC, 9% with the EFF and 7% with the DA. When disaggregated across the three metropolitan cities, higher than average proportions of respondents in Durban (91%) expressed a strong affiliation with the ANC (91%), and those in Cape Town expressed higher than average affiliations with the DA (10%) and the EFF (12%).
- Just over half of the respondents were ‘very’ or ‘somewhat interested’ in local / national news (53%) and less than half in international news (44%). Only 24% of respondents engaged in frequent discussions on politics with family and friends.

Awareness and Knowledge

Overall, respondents displayed low levels of awareness and knowledge of the Jewish community in South Africa. The question items included in the survey that sought to explore this thematic area highlighted the lack of consciousness of the Jewish community amongst Black South Africans, particularly in Cape Town and eThekweni. Cape Town proved to be an outlier in this regard especially considering that it is the metropolitan city with the second largest Jewish community in South Africa. Respondents from Johannesburg however consistently displayed higher levels of awareness and knowledge which may be the result of the size of the Jewish community in this metropolitan city.

- Only 37% (262 respondents) were able to categorically state that they had interacted with a Jewish person at some point.
- Only 19% (140 respondents) indicated that they associated the Jewish community with Apartheid in any way.
- Of the 29% of respondents (223 respondents) who had “heard of” the conflict between Israel and Palestine, only 17% (30 people) were able to give an explanation of relative applicability i.e. that the conflict was a form of Apartheid/struggle for power.
- Of the 26% of respondents who had indicated that they were “familiar with” the term “Zionism”, only 3% (7 respondents) were able to accurately associate the term with the Jewish community

Attitudes, Beliefs and Perceptions

Respondents’ attitudes towards and beliefs about the Jewish community in South Africa were largely weak (in other words, they are neither ‘here nor there’), and where attitudes and beliefs were pronounced; one could argue that they were bound in stereotypical group constructs of Jewish people and thus shallow.

- More than half of those respondents who had met or interacted with a Jewish person (59% or 154 respondents) said that they had known that the person was Jewish because of the way the person was dressed.
- When similarly asked “*how they would know that a person they met for the first time was Jewish*”, just over half of all respondents (51% or 372 respondents) indicated that they would make use of the person’s “dress” to make this identification.
- When asked what word they most associated with the word “Jew”, respondents largely made belief, cultural or religious associations (24%) e.g. “religious”, “Hebrew”, “Judaism”. Thereafter, respondents either made neutral word associations (20%) e.g. “people”, “don’t know”, “none” or negative word associations (20%) e.g. “greedy”, “selfish”, “racist”. Smaller proportions made positive word associations (12%), business-related word associations (10%) and money-related word associations (9%).
- Higher proportions of respondents gave favourable ratings to Whites (78%) and White foreigners (59%), whilst higher proportions gave unfavourable ratings to Indians (45%) as well as Jews (38%) and Muslims (38%).

Nevertheless, Jews, as a racial / religious group, received the highest proportion of respondents who indicated that they were unsure of how to rate them (24%).

- For all the indicators included in the survey, very small proportions of respondents associated any of the positive or negative stereotypes to Jews.
- When asked whether they associate the Jewish community in South African with the state of Israel in any way, 42% of respondents indicated that they did not, and 33% indicated that they did not know. Only 26% of respondents (193 respondents) indicated that they associated the Jewish community in South Africa with the state of Israel.
- Respondents did not differentiate between the rights of Palestinians to a 'homeland' with those of Israelis; 53% of respondents indicated that Palestinians have the right to a 'homeland' whilst 54% indicated the same for Israelis.
- When probed about whether the actions of Israel have influenced their perceptions of Jewish South Africans, only 12% indicated that it did.
- Compared to the populations of Whites, Indians, and Muslims, higher proportions of respondents (27%) perceived Jewish South Africans to constitute less than 100,000 of South Africa's population of 55 million.
- When compared to Whites, Indians, and Muslims, members of the Jewish community were perceived to be the least important players in business (7%), media (3%), political affairs (4%), and civil society (4%).
- The Jewish community was also perceived to have the least power and influence in business (10%), media (4%), political affairs (3%), and civil society (3%)
- Only 3% were of the opinion that Jewish South Africans were the most responsible for South Africa's socio-economic problems.
- When asked which group was doing the most to alleviate South Africa's socio-economic problems, Jews received one of the lowest ratings, after Coloureds.

Annexure A: Sampling strategy

Sampling Frame: Statistics South Africa did not release an EA (Enumerator Area) sampling frame based on the 2011 population census. A new, 2011 EA sampling frame was thus constructed by a team of specialists consisting of Dr. Ariane Neethling, AfricaScope, and GTI (GeoTerralimage (Pty) Ltd).

StatsSA's Census 2011 information on Small Area Layer data, main place and sub-place, were superimposed on the 2011 set of EA's through GIS techniques. This information was further combined with the newest available imagery and aerial photography dwelling unit counts of GTI, to form the basis of the EA sampling frame based on the 2011 EA boundaries.

The sampling frame was then checked and benchmarked to the Census 2011 population figures regarding number of households, gender, race, age group etc. This EA sampling frame was further adjusted by benchmarking the totals to the 2015 mid-year estimates of StatsSA on district council level.

For each EA, the sampling frame consisted of its demographic information and estimated population counts of number of households, number of people, and numbers per population group, gender and per five-year age interval, etc.

Sampling Methodology: Simple random sampling is a form of probability sampling where the units in the sample have a known chance of being selected. In theory, simple random sampling produces a sample that is highly representative of the population. However, in order to achieve this, a complete list of the population is required. As such, for the study at hand, simple random sampling could not be used.

This study therefore made use of a stratified multistage random sample design to extract a sample of 200 EAs from the metro cities of Cape Town, Johannesburg and eThekweni. The three metro areas were taken as the explicit stratification variable whilst EA-Type (including formal residential, informal residential, etc.), main place and sub-place was used as the implicit stratification variable to improve the representativeness in the sample. The EAs were considered as the primary sampling units (PSUs) and households as secondary sampling units (SSUs). The black African population in an EA was used as the measure of size.

Sample Size: Because of the differences in the population sizes between the strata, it was meaningful to deviate from proportional allocation. The power allocation rule, a disproportional allocation technique that is applied internationally, was used to determine the number of EAs to be drawn per strata. The power allocation rule was used to somewhat decrease the allocation of EAs to the larger strata, and to somewhat increase the allocation to the smaller strata. This

technique ensured that, as far as the overall sample size allows, the sample sizes were large enough in each metro to make meaningful indicative statements.

Power allocation results in an allocation between equal allocation and proportional allocation. A power between 0 and 1 has to be used – power=1 is equal to proportional allocation and power=0 is equal to an equal distribution of the sample size among the strata. The best power to choose depends on the deviation of the stratum population sizes. Hence different powers were useful for different populations with different stratum sizes. A sample size of at least 200 per stratum was desired, to ensure that the two power allocations were statistically correct and of use. For this study, the 0.4 disproportionate power allocation was used.

		Allocation		
Metro	Black African South African population estimate at 2015	Proportional	Power 0.5	Power 0.4
Cape Town	1617427	159	209	220
Johannesburg	3814571	375	321	310
eThekweni	2705090	266	270	270
Total	8137088	800	800	800

Selection of EAs: The EAs in each of the above explicit strata were ordered according to EA-Type, main place, sub-place and EA number, upon which the predetermined numbers of EAs were drawn, using PPS (i.e. probability proportional to size) systematic sampling with the number of black African South Africans per EA as a measure of size. All institutional, recreational and industrial EAs were excluded from the survey design. EAs were substituted when convenience dictated (i.e. when access was problematic or response rates low).

Selection of Households and Respondents: In each of the selected EAs, four households were randomly selected. In each selected, one adult was randomly selected to participate in the research. Random selection at this level means that at each selected household, all adults 18 years and older are listed on a kish grid, from which one respondent is randomly selected (<http://www.encyclopedia.com/doc/1O88-Kishgrid.html>). This method was the desired method to use since it was developed to result in percentage split of gender and age in the population.

Annexure B: Conceptual Framework

Thematic Area 1: Demographics and Household Characteristics	
Purpose: <ul style="list-style-type: none"> To define and differentiate survey responses. To define group behaviour, knowledge, attitudes & perceptions 	
Key variables of analysis	Related questions in questionnaire
Gender	Q2
Age	Q3
Level of Education	Q4
Level of Education of Father & Mother	Q5-6
Employment Status	Q7
Individual Income	Q8
Home Language	Q9
Dwelling Type	Q10
Length of time living in city of interview	Q11
Village, City or Town of Birth	Q12
Religion	Q13

Thematic Area 2: Behaviours	
Purpose: <ul style="list-style-type: none"> To understand & identify key influences of attitudes & perceptions. To understand the habits & behaviours of the target group that possibly influences attitudes & perceptions. To understand 'living practices' of the target group. 	
Key variables of analysis	Related questions in questionnaire
Level of spirituality/religiousness	Q14-15
Sources of news & information, & frequency of access	Q16
Forms of societal and political engagement	Q17-20
Levels of interest in domestic & international politics	Q21-23

Thematic Area 3: Awareness & Knowledge (Information/understanding gained through experience and/or education)	
Purpose: <ul style="list-style-type: none"> To gauge awareness & knowledge of Jewish South Africans. To gauge awareness & knowledge of the Israeli-Palestine Conflict. 	
Key variables of analysis	Related questions in questionnaire
Knowledge & interactions with Jewish people	Q31-34
Knowledge of Jews involvement in the anti-Apartheid struggle	Q44-45
Knowledge of the dispute between Israel & Palestine	Q49
Knowledge of South African based organisations that further the cause of Palestine	Q53-54

Knowledge of South African based organisations that further the cause of Israel	Q56-57
Knowledge of the term Zionism	Q59
Knowledge & awareness of anti-Semitism in the community	Q46-48

Thematic Area 4: Attitudes & Beliefs

(Internal mind-set: feelings and emotions – actual feelings)

Purpose:

- To assess the attitudes & beliefs towards Jews.

Key variables of analysis	Related questions in questionnaire
Identifying perceived group characteristics or stereotypes of Jews	Q35-39
Insights & understanding of attitudes towards Jews vs. other groups in South Africa (Anti-Semitic Index)	Q24-26
Association & loyalty of Jews to SA vs. Israel	Q61-62
Attitude towards the 'right of a homeland' for Jews and Palestinians	Q63-64
Impact of the dispute of the conflict between Israel & Palestine on the perception of Jews	Q65-66

Thematic Area 5: Perceptions

(The use of the mind to interpret and understand the environment)

Purpose:

- To gain an understanding & perception of Jews
- To gain an understanding & perception of the Israeli-Palestine conflict

Key variables of analysis	Related questions in questionnaire
Understanding & nature of the dispute between Israel & Palestine	Q50
Perceived sympathies & cause in the dispute between Israel & Palestine	Q51-52; Q55 & Q58
Understanding of the terms "Zionism"	Q60
Perception of size of Jews in South Africa vs. Whites, Indians & Muslims	Q40-43
Perceptions of significance & levels of influence amongst sectors of Jews in South Africa vs. whites Indians & Muslims	Q27-28
Perceptions of who is responsible for the socio-economic problems in South Africa	Q29
Perception on who is doing the most to alleviate the socio-economic problems in South Africa	Q30

Annexure C: Survey Questionnaire

University of Cape Town (UCT)

Black South Africans in three metros' Attitudes and Perceptions towards Jewish People

Respondent name	
Respondent contact number	
City Conducting Survey	
Fieldwork EA	
Fieldworker Code	
Checked by Supervisor	
Edited by	

QUESTIONNAIRE NUMBER

Screening Questions:

	YES	NO
Black African		
South African Citizen		
Over 18 years of age		
		Any no answer, do not interview

Respondent Name	
Telephone Number	
Area/Location	
EA	

Are you willing to participate in the Survey?	CIRCLE ONE ONLY
Yes	1
No	2 (Discontinue)

SECTION 1

Record gender (BY OBSERVATION)	CIRCLE ONE ONLY
Male	1
Female	2

How old are you?	CIRCLE ONE ONLY
18-24 years	1
25-30 years	2
31-34 years	3
35-40 years	4
41-44 years	5
45-50 years	6
51-54 years	7
55-60 years	8
61+ years	9

What is the highest level of education you have completed?	CIRCLE ONE ONLY
None (No Schooling)	1
Completed up to Grade 3 (Standard 1)	2
Grade 4 to Grade 7 (Standard 2 to 5)	3

Grade 8 to Grade 11 (Standard 6 to 9)	4
Grade 12 (Matric)	5
Post Matric Certificate/Diploma/Trade Qualification	6
University Degree/Diploma	7
Post Graduate Degree	8
Other	9
Other (please specify):	

What is the highest level of education your FATHER completed?	CIRCLE ONE ONLY
None (No Schooling)	1
Completed up to Grade 3 (Standard 1)	2
Grade 4 to Grade 7 (Standard 2 to 5)	3
Grade 8 to Grade 11 (Standard 6 to 9)	4
Grade 12 (Matric)	5
Post Matric Certificate/Diploma/Trade Qualification	6
University Degree/Diploma	7
Post Graduate Degree	8
Don't know/Not sure	9
Other	10
Other (please specify):	

What is the highest level of education your MOTHER completed?	CIRCLE ONE ONLY
None (No Schooling)	1
Completed up to Grade 3 (Standard 1)	2
Grade 4 to Grade 7 (Standard 2 to 5)	3
Grade 8 to Grade 11 (Standard 6 to 9)	4
Grade 12 (Matric)	5
Post Matric Certificate/Diploma/Trade Qualification	6
University Degree/Diploma	7
Post-Graduate Degree	8

Don't know/Not sure	9
Other	10
Other (please specify):	

Which of the following best describes your job status?	CIRCLE ONE ONLY
Employed – Full time	1
Employed – Part time / Seasonal worker	2
Self-employed (Own business)	3
Unemployed and looking for work	4
Unemployed and not looking for work	5
Retired or Pensioner/Too old to work	6
Scholar or Student	7
Home-maker or Housewife	8
Other	9
Other (please specify)	

What is your net personal income per month?	CIRCLE ONE ONLY
Zero	1
Under R1500	2
R1 501 – R5 000	3
R5 001 – R10 000	4
R10 001 – R15 000	5
R15 001 – R20 000	6
More than R20 001	7
Don't know	8
Prefer not to answer	9

What is your home language	CIRCLE ONE ONLY
Afrikaans	1
English	2
IsiNdebele	3

Sesotho	4
Sesotho sa Leboa	5
Setswana	6
SiSwati	7
Tshivenda	8
Xitsonga	9
IsiXhosa	10
IsiZulu	11
Other	12
Other (please specify):	

(NOTE: The fieldworker should make a note of the type of dwelling in which the person being interviewed lives i.e. house, flat, backyard structure, informal settlement etc.)

What type of dwelling does the respondent live in? (BY OBSERVATION)	CIRCLE ONE ONLY
House or brick structure on separate land	1
Separate entrance or structure on another plot	2
Informal dwelling/shack in backyard	3
Informal dwelling/shack not in backyard	4
Renting a room in a house	5
Caravan or tent	6
Other	7
Other (please specify)	

How long have you been living in this city	CIRCLE ONE ONLY
Less than 1 year	1
1 – 5 years	2
6 – 10 years	3
More than 10 years	4

In which village, city or town in South Africa were you born? (name of South African village, city or town)	CIRCLE ONE ONLY
Enter name of village, city or town	1
Prefer not to say	2
Don't know	3

To which religion (if any) do you belong?	CIRCLE ONE ONLY
Christianity	1
Hinduism	2
Islam	3
Judaism	4
Traditional / ethnic religion	5
Agnostic (Do not know if there is a God)	6
Atheist (Do not believe in a God)	7
None	8
Prefer not to answer	9
Other	10
Other (please specify)	

SECTION 2

How important is religion in your life?	CIRCLE ONE ONLY
Not at all important	1
Not very important	2
Somewhat important	3
Very Important	4
Prefer not to say	5

How often do you attend a church, mosque, temple or other religious institutions?	CIRCLE ONE ONLY
Once a week or more	1

Once a month	2
Occasionally	3
Never	4

How often do you get your news from the following sources: (SELECT ONE OPTION PER ROW)	Every Day	A few times a week	A few times a month	At least once a month	Never
Radio	1	2	3	4	5
Television	1	2	3	4	5
Newspaper/Magazines/Books	1	2	3	4	5
Internet	1	2	3	4	5
Family members	1	2	3	4	5
Peers & community members	1	2	3	4	5
Other	1	2	3	4	5
Other (please specify)					

Are you actively involved in any of the following organisations?	MULTIPLE RESPONSE
Community-based organisation	1
NGO	2
Trade Union	3
Student political organisation	4
Political party	5
Activist group	6
Religious or Faith-based organisation	7
None of the above	8
Other	9
Other (please specify)	

If yes, to which organisation do you belong? What does it do?

Do you have any strong political party affiliation?	CIRCLE ONE ONLY	
Yes	1	Continue with Q20
No	2	Skip to Q21
Prefer not to answer	3	

If yes, which political party do you feel closest to?	CIRCLE ONE ONLY
African Christian Democratic Party (ACDP)	1
African Muslim Party (AMP)	2
African National Congress (ANC)	3
Azanian People's Organization (AZAPO)	4
Congress of the People (COPE)	5
Democratic Alliance (DA)	6
Freedom Front Plus/ Vryheidsfront Plus (VF Plus)	7
Independent Democrats (ID)	8
Inkatha Freedom Party (IFP)	9
Minority Front (MF)	10
National Democratic Convention (NADECO)	11
New National Party / Nuwe Nasionale Party (NNP)	12
Pan Africanist Congress (PAC)	13
United Christian Democratic Party (UCDP)	14
United Democratic Movement (UDM)	15
United Independent Front (UIF)	16
Economic Freedom Fighters (EFF)	17
African Independent Congress	18
Agang SA	19
Al Jama-ah	20
Bushbuckridge Residents Association	21
First Nation Liberation Alliance	22
Front Nasionaal	23
Independent Civic Organisation of South Africa (ICOSA)	24
Keep It Straight and Simple (KISS)	25

Kingdom Governance Movement	26
National Freedom Party (NFP)	27
Pan Africanist Movement (PAM)	28
Patriotic Alliance	29
Peoples Alliance	30
Ubuntu Party	31
United Congress	32
Workers and Socialist Party (WASP)	33
Prefer not to answer	34
Other	35
Other (please specify)	

How interested are you in news about national and local politics?	CIRCLE ONE ONLY
Very Interested	1
Somewhat interested	2
Not very interested	3
Not at all interested	4
Don't know	5

How interested are you in news about politics in other countries?	CIRCLE ONE ONLY
Very Interested	1
Somewhat interested	2
Not very interested	3
Not at all interested	4
Don't know	5
When you get together with your friends or family, would you say you discuss political matters?	CIRCLE ONE ONLY
Frequently	1
Occasionally	2
Never	3

What is your opinion of the following groups of people? (SELECT ONE OPTION PER ROW)	Favourable	Unfavourable	Not sure
Whites	1	2	3
Jews	1	2	3
Indians	1	2	3
Muslims	1	2	3
Black foreigners (non-citizens)	1	2	3
White foreigners (non-citizens)	1	2	3

SECTION 3

In your opinion: (SELECT ONE OPTION PER ROW)	Whites	Indians	Jews	Muslims	Don't Know	Prefer Not to Say
Who cares the most for their own kind?	1	2	3	4	5	6
Who is the least loyal to South Africa?	1	2	3	4	5	6
Who has too much power in the business world?	1	2	3	4	5	6
Who is the most likely to use shady practices to get what they want?	1	2	3	4	5	6
Who are the most irritating?	1	2	3	4	5	6

In your opinion: (SELECT ONE OPTION PER ROW)	Whites	Indians	Jews	Muslims	Don't Know	Prefer Not to Say
Who makes the largest contribution to society?	1	2	3	4	5	6

Who is the most likely to help others?	1	2	3	4	5	6
Who is most likely to help the poor?	1	2	3	4	5	6
Who is the most loyal to South Africa?	1	2	3	4	5	6
Who treats those who work for them with the most respect?	1	2	3	4	5	6
Who is most likely to succeed?	1	2	3	4	5	6
Who is the cleverest?	1	2	3	4	5	6
Who has the most money?	1	2	3	4	5	6

Which group of South African is the MOST significant player in the following sectors? (SELECT ONE OPTION PER ROW)					
	Whites	Indians	Jews	Muslims	Don't Know
Business	1	2	3	4	5
Media	1	2	3	4	5
Political Affairs	1	2	3	4	5
Civil Society	1	2	3	4	5

Which group of South African has the MOST powerful and influence in the following sectors? (SELECT ONE OPTION PER ROW)					
	Whites	Indians	Jews	Muslims	Don't Know
Business	1	2	3	4	5
Media	1	2	3	4	5
Political Affairs	1	2	3	4	5
Civil Society	1	2	3	4	5

(NOTE: The fieldworker should not read the categories, but circle the answer given by the respondent)

Which group is most responsible for South Africa's socio-economic problems? (DO NOT READ OPTIONS OUT ALOUD)	CIRCLE ONE ONLY
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Whites	1
Jews	2
Muslims	3
Indians	4
Coloureds	5
Blacks	6
Black foreigners (non-citizens)	7
White foreigners (non-citizens)	8
Don't know	9
Prefer not to answer	10
Other	11
Other (please specify)	

(NOTE: The fieldworker should not read the categories, but circle the answer given by the respondent)

Which group is doing the most to alleviate South Africa's socio-economic problems? (DO NOT READ OPTIONS OUT ALOUD)	CIRCLE ONE ONLY
Whites	1
Jews	2
Muslims	3
Indians	4
Coloureds	5
Blacks	6
Black foreigners (non-citizens)	7
White foreigners (non-citizens)	8
Don't know	9
Prefer not to answer	10
Other	11
Other (please specify)	

Have you ever met a Jewish person?	CIRCLE ONE ONLY
------------------------------------	-----------------

Yes	1	Continue with Q32
No	2	Skip to Q36

Have you met (engaged with) Jewish people: (SELECT ONE RESPONSE PER ROW)	Yes	No	Don't Recall
Through your place of work	1	2	3
If YES, what is or was the nature of your relationship?			

Have you met (engaged with) Jewish people in the following areas: (SELECT ONE RESPONSE PER ROW)	Yes	No	Don't Recall
Through your place of study	1	2	3
Through professional services (doctor, lawyer, accountant, etc.)	1	2	3
Through businesses operating in your community	1	2	3
Through public interest debates/forums/ seminars that you have attended	1	2	3
Through your neighbourhood (neighbours)	1	2	3
Through being an employee to a Jewish person	1	2	3
Through being an employer of a Jewish person	1	2	3
Through friendships	1	2	3
Through your children's school	1	2	3
Other (please specify)			

How frequent is your contact with Jews?	CIRCLE ONE ONLY
Often	1
Sometimes	2
Rarely	3
Don't know	4

(NOTE: The fieldworker should not read the categories, but circle the answer given by the respondent)

How did you know that the person/people you met (engaged with) were Jewish?(DO NOT READ OPTIONS OUT ALOUD)	CIRCLE ONE ONLY
The way they dress (items of clothing, e.g. small hat)	1
The way they speak/their language (i.e. Hebrew)	2
I was informed by the person/it was disclosed to me	3
I don't know, I just assumed	4
Because of their belief	5
Physical features (e.g. skin colour, nose)	6
Other	7
Other (Please specify)	

(NOTE: The fieldworker should not read the categories, but circle the answer given by the respondent)

If you were to meet a person, how would you know they were Jewish? (DO NOT READ OPTIONS OUT ALOUD)	CIRCLE ONE ONLY
The way they dress (items of clothing, e.g. small hat)	1
The way they speak/their language (i.e. Hebrew)	2
I was informed by the person/it was disclosed to me	3
I don't know, I just assumed	4
Because of their belief	5
Physical features (e.g. skin colour, nose)	6
Other	7
Other (please specify)	

Which one word do you most associate with the word "Jew"?

Is there a difference between a Jewish person and a Muslim person?

If YES, how would you know whether a person is Jewish and not Muslim?

SECTION 4

(NOTE: The fieldworker should not read the categories, but circle the category closest to the answer given by the respondent)

In your opinion, of the 55 million South Africans, how many do you think are Jewish? (DO NOT READ OPTIONS OUT ALOUD)	CIRCLE ONE ONLY
Less than 100 000	1
Between 100 000 and 1 million	2
More than 1 million	3
Don't know	4

In your opinion, of the population of South Africa of 55 million, how many do you think are whites?(DO NOT READ OPTIONS OUT ALOUD)	CIRCLE ONE ONLY
Less than 100 000	1
Between 100 000 and 1 million	2
More than 1 million	3
Don't know	4

In your opinion, of the population of South Africa of 55 million, how many do you think are Indians? (DO NOT READ OPTIONS OUT ALOUD)	CIRCLE ONE ONLY
Less than 100 000	1
Between 100 000 and 1 million	2

Why do you think these incidents occurred against Jews?

Have you heard about the conflict between Israel and Palestine?	CIRCLE ONE ONLY	
Yes	1	Continue with Q50
No	2	Skip to Q53

<p>If YES, what is your understanding of the nature of this conflict?</p>
--

In the conflict between Israel and Palestine, which side do you sympathize with?	CIRCLE ONE ONLY
Israel	1
Palestine	2
Both	3
Neither	4
Don't know	5

In your opinion, who is mostly responsible for the conflict?	CIRCLE ONE ONLY
Israel	1
Palestine	2
The Arab Countries	3
The United States	4
Don't know	5
Other	6
Other (please specify)	

Have you heard of any movements/ organisations that are working for the Palestinian cause within South Africa?	CIRCLE ONE ONLY	
Yes	1	Continue with Q54

No	2	Skip to Q56
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If YES, what are the name(s) of these movements and/or organisations?

Do you support what these organisations are trying to do?	CIRCLE ONE ONLY
Yes	1
No	2

Have you heard of any movements/ organisations that are working for the Israeli cause within South Africa?	CIRCLE ONE ONLY	
Yes	1	Continue with Q57
No	2	Skip to Q59

If YES, what are the name(s) of these movements and/or organisations?

Do you support what these organisations are trying to do?	CIRCLE ONE ONLY
Yes	1
No	2

Are you familiar with the term 'Zionism'	CIRCLE ONE ONLY	
Yes	1	Continue with Q60
No	2	Skip to Q61

What does “Zionism” mean to you?

--

Do you associate Jews in South Africa with the State of Israel?	CIRCLE ONE ONLY
Yes	1
No	2
Not sure	3

Are Jews in South African more loyal to:	CIRCLE ONE ONLY
South Africa	1
Israel	2
Not sure	3

Do you think Jews have the right to a homeland?	CIRCLE ONE ONLY
Yes	1
No	2
Not sure	3

Do you think Palestinians have the right to a homeland?	CIRCLE ONE ONLY
Yes	1
No	2
Not sure	3

Do the actions of Israel influence your attitudes about Jews in South Africa?	CIRCLE ONE ONLY	
Yes	1	Continue with Q66
No	2	End of Interview

If YES, does it result in you viewing Jews in South Africa:	CIRCLE ONE ONLY
More favourably	1
Less favourably	2

THANK YOU VERY MUCH FOR YOUR CO-OPERATION

FIELDWORK DECLARATION

I hereby certify that this interview has been conducted and checked in accordance with the instructions given to me.

Fieldworker Name	Signature	Date	Length of Interview

Data Capturer Name	Signature	Date	Time taken to Capture Data