Abstract
This case study reviews the religious groups and individuals involved in the creation, perpetuation, resistance to, and eventual transition away from the apartheid government of South Africa, which featured the rule of the country’s white minority over the black majority. The case study examines the topic through five questions: What are the historical origins of South Africa’s ethnic divides? How were religious actors involved in apartheid and its negotiated resolution? How important were international religious and political forces? What role did socioeconomic factors play? How did religion intersect with these other factors in driving outcomes? Also featured in the case study are a timeline of key events, a guide to relevant religious, political, and non-governmental organizations, and a list of helpful further readings.

About this Case Study
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No story of contemporary South Africa is complete without a consideration of the religious actors in the turbulent apartheid-era history of the country. While social divisions during the apartheid years in South Africa ran primarily along racial lines, religious communities were at the forefront of both legitimizing and denouncing state actions. For example, the Dutch Reformed Church supported the state and the ruling party in its policies of racial discrimination, coming to be known as the “National Party at prayer.” In contrast, other religious actors, including the South African Council of Churches (SACC) and the South African Catholic Bishops’ Conference were critical of the apartheid state. Together with secular organizations, most notably the African National Congress (ANC), religious actors contributed to the peaceful transition of power to democratic rule, encouraging the formation of transitional justice institutions based on restorative justice, truth recovery, and reconciliation.
Apartheid (Afrikaans for “separateness”), or the official policy of racial separation enforced by the South African state from 1948 until 1993, had its roots in European colonization. Permanent white settlement began in 1652 when the Dutch East India Company established a provisioning station at what would later become Cape Town. Following a British victory in the Anglo-Boer Wars (1880-1881 and 1899-1902), the Boer republics of the Transvaal and Orange Free State were consolidated with the British colonies of the Cape and Natal into the Union of South Africa in May 1910. While the Union’s constitution kept all political power in the hands of whites, four periods of challenge to this white dominance may be observed.

The first period (1912-1948) began with the founding of the South African Native National Congress, the precursor to the African National Congress (ANC). Its goals were to eliminate restrictions based on color and to achieve parliamentary representation for blacks. Until 1949, a firm commitment was maintained by the ANC to nonviolent tactics to challenge the government’s repressive policies, such as the Natives’ Land Act of 1913, which severely restricted the ownership of land by blacks to a mere seven percent of the country. During this time, religious actors were relatively insignificant in opposing apartheid, although Gandhi’s ideological influence (he lived in South Africa from 1893 to 1914) is clear in the establishment of the nonviolent resistance movement.

The second period of resistance started with the 1948 National Party (NP) victory in the all-white national elections. The NP quickly began passing legislation codifying and enforcing the even stricter policy of white domination and racial separation known as apartheid. At this point, the ANC and other resistance groups, including the breakaway Pan Africanist Congress (PAC) and the Communist Party of South Africa, became increasingly disillusioned with nonviolent tactics. Again, religious actors’ roles were relatively insignificant in countering apartheid during this period, although the Dutch Reformed Church gave apartheid some type of theological and moral justification.

The third period (1960-1990) began with the Sharpeville massacre of 1960, in which police killed 69 protesters and injured another 180, and the subsequent banning by the government of anti-apartheid political organizations. As repression intensified, an armed struggle ensued between resistance groups and the state. For instance, the secularist ANC founded a military wing known as Umkhonto we Sizwe (MK), and the PAC established Poqo as its armed wing. During this era, the SACC and other religious organizations began to actively oppose apartheid, although this opposition was still on a small scale, as most religious actors still maintained their position of non-interference in matters of state.

By the 1980s, apartheid structures were coming under increasing pressure, both domestically and internationally, from religious communities. Anglican Archbishop Desmond Tutu, at the 1980 SACC National Convention, said, “We cannot be content only to protest verbally: the Church must do more than just talk. The survival of South Africa is at stake… We must oppose the total strategy with all the fiber of our being.” Such statements were representative of an increasingly formulated and organized opposition to apartheid from both secular and religious actors. In 1984, a new constitution came into effect in which whites allowed Coloureds (defined, by apartheid, as an ethnic group of mixed race people who had both some European and some black African heritage) and Asians (incorporating anyone of descent from Asia except those granted “honorary white” status) a limited role in the national government and control over their own affairs in certain areas, thus forming the Tricameral Parliament. On the ground, however,
all power remained in white hands for another six years.

The fourth and final period of resistance began in February 1990 when President F.W. de Klerk lifted the ban on the ANC, the Communist Party, and other anti-apartheid political groups. Two weeks later, Nelson Mandela—a prominent MK and ANC leader—was released from prison after 27 years of incarceration. Following the repeal in 1991 of numerous apartheid policies, including the Group Areas Act, Land Acts, and the Population Registration Act—tools that had been used to ghettoize and disenfranchise blacks—after a long series of negotiations, a new constitution was codified into law in December 1993. The country’s first open elections were then held on April 26 through 28, 1994, resulting in the election of Nelson Mandela as president on May 10, 1994.

During Nelson Mandela’s five-year term, the government committed itself to national reconciliation and reforming the country. Emphasis was placed on addressing social inequalities neglected during the apartheid era such as unemployment, housing shortages, and crime. By implementing a market-driven economic plan, Mandela’s administration sought to reintegrate South Africa into the global economy after over a decade of anti-apartheid international divestment from South African businesses. In order to heal the wounds created by apartheid, the government created the Truth and Reconciliation Commission (TRC) under the leadership of Archbishop Desmond Tutu.

Mandela stepped down as president of the ANC in December 1997 (but remained president of South Africa until 1999) and Thabo Mbeki assumed the mantle of leadership. Mbeki then won the presidency of South Africa after national elections in 1999. In the elections of April 2004, the ANC won nearly 70 percent of the national vote, and Mbeki was reelected for his second five-year term. However, on September 20, 2008, Mbeki was forced by the ANC leadership to resign as president, with Kgalema Motlanthe chosen as the acting president to serve until national elections were held in April 2009. Jacob Zuma was subsequently elected president in the 2009 elections.
**DOMESTIC FACTORS**

Missionaries from different Christian churches began working in South Africa from soon after the arrival of the first white settlers in the sixteenth century. Most white settlers, especially during the period of the Dutch settlement, were members or became members of the Dutch Reformed Church (Nederlandse Gereformeerde Kerk). As black Africans and people of mixed race were converted to the Dutch Reformed Church, pressure from white members grew for racially separate congregations. Parallel demands were made by some black church members for their own congregations. In 1881, the Dutch Reformed Mission Church (Sendende Kerk) established a separate colored church. In 1910, the Nederlandse Gereformeerde Kerk in Africa was established for black Africans. An Indian Dutch Reformed Church was also established in 1951.

Apologists for apartheid developed a neo-Calvinist theology that justified the separation of races by asserting that racial distinctions were part of the natural order of the cosmos and thus should be maintained. A 1935 document argued that no one should be denied a “social status as honourable as he could reach” but each nation should have “the right to be itself.” Thus, the Dutch Reformed Church of the time advocated “social differentiation and spiritual or cultural segregation.” A 1948 statement affirming apartheid noted that God’s intervention at Babel—in which he created distinct languages and nations—is characteristic of God’s normative activity to divide humanity “into nations and races.” In short, racial separation and homogeneity were the primary theological justification for apartheid, not an allusion to the pseudo-biblical “curse of Ham.”

While concerns over racial mingling in the Dutch Reformed Churches led to the founding of separate churches for blacks and Indians, other religious organizations opposed apartheid. The Sharpeville massacre of 1960 and the 1976 Soweto uprising—in which state forces killed at least 176 black high school students who were protesting the implementation of Afrikaans, a language associated with white domination, as the national language of instruction—proved watershed moments for many churches to reevaluate their role in society and reconsider the legitimacy of the state. From as early as 1968, a broad coalition of anti-apartheid churches—the SACC and the South African Catholic Bishops’ Conference—promoted the unity of races and an end to apartheid. Reconciliation was a constant theme for Archbishop Tutu, who served as general secretary of the SACC from 1978 to 1985.

In 1982, the World Alliance of Reformed Churches declared apartheid to be a heresy. Membership in this body by the white Dutch Reformed Church was suspended, while other churches adopted the heresy statement. Moreover, a series of ecumenical statements, including the Kairos Document, which emphasized the need for justice before reconciliation, divided the churches in their stance against the state. Other important ecumenical statements against apartheid at the time included the Harare Declaration of 1985 and the Lusaka Declaration of 1987, which, respectively, endorsed sanctions against the South African state and declared the apartheid government illegitimate.

Some Dutch Reformed clergy also opposed apartheid, although their efforts were often constrained by higher-level church authorities that supported apartheid. The best-known opponent of apartheid within the Dutch Reformed Church was Reverend Beyers Naude, a key figure in the Cottesloe meeting of the World Council of Churches in 1961, which made an early stand against apartheid. He later left his whites-only church and joined a black parish. In 1985, he succeeded Archbishop Tutu as secretary general of the SACC.

Opposition to apartheid, however, did not occur without a certain amount of dissent within each religious community—
with most churches experiencing divisions in their response to apartheid. Some churches experienced formal divisions within their ranks. For instance, within the Roman Catholic Church in South Africa, a minority group of pro-apartheid Catholics formed the South African Catholic Defence League to condemn the Church’s political involvement in anti-apartheid activities, and particularly to denounce its support for school integration. The Methodist Church, which was predominantly black, adopted openly anti-apartheid positions on many public issues, but its leaders’ activism did not settle well among the laity, who feared a public backlash. Finally, as a counter to the efforts of the anti-apartheid community, the Christian League of Southern Africa rallied in support of the government’s apartheid policies. The Christian League consisted of members of the Dutch Reformed and other churches who believed apartheid could be justified on religious grounds. This group, in the end, won little popular support.

In sum, the role of religious actors and secular movements during the apartheid era were complementary but distinct. Gandhi’s early influence shaped the secular nonviolent resistance movement. As secular resistance movements like the ANC increasingly employed more violent tactics, they, by virtue of their actions, distanced themselves from religious actors. Despite this, religious actors, such as the SACC, provided both moral and theological underpinnings to the secular resistance campaign, and many of the leaders of secular resistance organizations were avid attendees of their respective faiths’ places of worship. As oppression became increasingly worse, religious actors took a more definitive anti-apartheid stance and increasingly lent their support to the secular opposition. Thus, religious actors played a strong role in anti-apartheid activities and this role increased exponentially in the final years of apartheid.

During the period of political transition, which began with the unbanning of the ANC and other anti-apartheid political groups in 1990, religious communities participated in both the formation and implementation of transitional justice institutions. Church leaders continued to inject the concept of non-racism into public discourse, such as in the 1990 Rustenburg Declaration. They also developed relationships with, and worked through, more private channels. Following the first open elections held on April 26 through 28, 1994, President Mandela established the Truth and Reconciliation Commission (TRC) in order to promote the political and social healing of the wounds created by apartheid. The TRC had several religious figures among its leaders and included many explicitly religious and spiritual themes. Today, churches generally support the democratic process that has transformed life in South Africa.

Finally, although 95 percent of South Africans practice Christianity in some form or traditional religions, there were small Muslim, Hindu, and Jewish communities that played roles in the transition period too. For instance, Muslim communities were displaced by the forced removals from Sophiatown (1950s), Cato Manor (1960s), and District Six (1960s-1970s) and, while the Muslims had more rights than their black counterparts, discrimination against them was still prevalent. In response, Muslims boycotted the Tricameral Parliament of the 1980s and became a member of the umbrella organization of the anti-apartheid United Democratic Front. Notable Jewish activists included Helen Suzman, who campaigned for better treatment of black prisoners, and Nadine Gordimer, who drafted Mandela’s defense at the Rivonia Trial that led to his and other MK leaders’ imprisonment. However, neither Jewish nor Hindu religious organizations were of significant opposition to apartheid, although themes from Gandhism played a very important role in shaping black nonviolent resistance to apartheid in the early stages of oppression and has even been acknowledged as part of the thought process behind the formation of the TRC.
South Africa’s apartheid policies received international attention as early as the end of World War Two, when delegates discussed the question of how to handle South African Indians at the first UN gathering in 1946. In 1952, the UN set up a committee to observe the effects of apartheid in South Africa. However, it was not until the 1960s that apartheid was addressed as more than an internal issue of the South African state. In April of 1960, the UN Security Council asserted its disapproval of the apartheid regime for the first time, demanding that the NP bring an end to racial discrimination. In May 1961, South Africa relinquished its dominion status, withdrew from the Commonwealth, and declared itself a republic. In 1962, the UN formally condemned apartheid policies with Resolution 1761. In 1963, they established a Special Committee Against Apartheid, tasked with creating plans of action against the South African regime. Despite this broad international attention, no multilateral actions against South Africa, including sanctions, were ever made mandatory, although over time many governments acted unilaterally. Ultimately though, international pressure, including Ronald Reagan dispatching a black American as ambassador to Pretoria, played a key role in pressuring the regime from outside.

Secular international actors were, of course, not the only ones to oppose apartheid. A number of international religious organizations supported the work of local anti-apartheid church members and groups, among which the World Council of Churches (WCC) was one of the most prominent. The WCC opposed apartheid as early as 1961 when, following the Cottesloe Consultation, they issued a statement that formally rejected biblical and theological justifications for apartheid. This was followed in 1969 by the Program to Combat Racism, which aimed to both research the causes of racism and provide financial assistance to victims of apartheid. In addition, a statement in 1973 condoned the use of force and violence as a means of resistance. The WCC’s strongest position came in the 1980s when they called for the imposition of comprehensive economic sanctions and for the total political, economic, and diplomatic isolation of South Africa.

Another major international religious influence in South Africa was the Roman Catholic Church, which issued several anti-apartheid statements. Pope Pius VI, in 1974, and John Paul II, a decade later, both condemned apartheid during UN Special Committee meetings. John Paul II further spoke out against South African policies shortly after the visit of Prime Minister P. W. Botha to Rome, when the pope declared apartheid “an offense to human dignity and a possible threat between peoples and races.” However, during his 1988 trip to Southern Africa, John Paul II downplayed the role of sanctions, citing them as merely a political means, and expressed a desire for a solution “less drastic and more worthy of man.” Some scholars have speculated that the reluctance of the Roman Catholic Church to take a stronger stand in South Africa was related to its own struggle with the liberation theologies taking hold in South America.

Following the end of apartheid, South Africa restored its international relationships with regional and international organizations.
Religion and Socioeconomic Factors

Competition over resources served as an important impetus behind white political dominance in South Africa. Following the consolidation of the Boer and British republics into the Union of South Africa in 1910, the government saw its role as two-fold. On the one hand, it sought to design economic policies to meet local consumer demand and to reduce the state's reliance on its mining sector by providing incentives for farming and for establishing manufacturing enterprises. At the same time, the government passed a variety of measures to defend white businessmen and farmers from competition by black citizens.

Within the agricultural sector, white farmers received privileges, such as loans from the government Land Bank, labor law protection, and crop subsidies. In addition, the Natives' Land Act of 1913 restricted black land ownership to only seven percent of the country. Even when the act was amended in 1936, black land ownership was only expanded to 13 percent of the country, and much of that land was heavily eroded.

Apartheid policies of land distribution culminated in the 1970s with the Group Areas Act. As a further attempt to segregate blacks and whites along territorial lines, urban and rural areas in South Africa were divided into zones in which members of only one racial group could live. Between 1963 and 1985, approximately 3.5 million blacks were removed from areas designated for whites, often by force, and were sent to areas dubbed “homelands,” where they added to the already critical problem of overpopulation. Yet, while the homeland population rose by 69 percent between 1970 and 1980, the numbers of blacks in the cities continued to rise. By 1980, after 20 years of removals, there were twice as many blacks in South Africa’s towns as there were whites.

In terms of the manufacturing sector, state-owned enterprises and laws limiting the rights of black workers discouraged black entrepreneurship and created a large pool of low-cost industrial labor. The government further increased its role in the manufacturing sectors during the 1950s and 1960s. For example, government investment in the Industrial Development Corporation (IDC) helped to establish local textile and paper industries as well as state corporations to produce fertilizers, chemicals, oil, and armaments.

As a result of the major droughts in the early 1960s and 1980s, and the decline in the price of gold, export revenue seriously declined by the mid 1980s. Inflation was a chronic problem, driving up costs in all sectors. In turn, rising labor militancy, especially among black workers, sparked disputes and slowed productivity. A recession from 1989 until 1993 further increased inflation and the living standards of the majority of black citizens either fell or remained dangerously low. The quality of life for many whites also began to decline.

Finally, it should be noted that the education policies of the government also contributed to the negative effects of apartheid. The most prominent example of these problems occurred with the Soweto uprising on June 16, 1976. This violent enforcement of Afrikaans-language instruction in South African schools made education more difficult for most black students and would have increased black resentment toward the apartheid government even if the killing of over 176 (and possibly hundreds more) young blacks had not occurred—a development that pushed things to a boiling point.

Since the end of apartheid and the 1994 elections, the government of South Africa has been focused on breaking down the structural inequality developed through apartheid policies, as well as addressing the high levels of poverty and unemployment.
1652 First Dutch settlers arrive in the Cape.

1899-1902 Anglo-Boer War.

1910 Formation of Union of South Africa comprised of the former British colonies of the Cape and Natal and the Boer republics of the Transvaal and Orange Free State.

1948 NP wins all-white elections and enacts policy of apartheid.

1960 sixty-nine demonstrators are killed and another 180 injured at protests at Sharpeville. ANC and other anti-apartheid political parties banned.

1986 At its National Conference, the SACC adopts the Harare Document. While the SACC had previously avoided weighing in on the question of sanctions, the Harare Document shifted this position to a call for comprehensive sanctions as the only remaining nonviolent method for ending apartheid.

1987 The Lusaka Statement. 18 months after the Harare Conference, the SACC moves more deeply into political involvement by issuing the Lusaka Statement, in which institutional churches declared for the first time the South African state to be illegitimate. Once the state was deemed illegitimate, the legitimacy of the police and defense force were also questioned. This opened the door for a debate on the proper use of force against the state.

1990 Anti-apartheid political parties, including the ANC, are reinstated and Nelson Mandela is released after 27 years in prison.

1994 ANC wins first non-racial elections. Mandela becomes president.

1995 Truth and Reconciliation Commission is established in order to promote the political and social healing of the wounds created by apartheid. Three active ordained ministers, all of which were at one point the national heads of their denominations, served as commissioners on the TRC, the most well-known being Archbishop Desmond Tutu. The mandate of the commission was to bear witness to, record, and in some cases grant amnesty to the perpetrators of crimes relating to human rights violations.

October 28, 1998 TRC issues its final report to President Mandela and brands apartheid a crime against humanity.
Religious Groups and Organizations

Religious Minority Groups and Organizations

Muslim, Hindu and Jewish communities make up less than four percent of the population. Although the number of adherents to Islam has more than doubled in the last 20 years, currently only 1.5 percent of the South African population is Muslim (approximately 750,000 people). The population of Hindus in South Africa has always been low and now stands at its peak with approximately 550,000 people. Hindu religious organizations were of little significant opposition to apartheid. However, the strong trend of Gandhism that originated from Gandhi himself living in South Africa during the struggle (1893-1914) played a very important role in shaping black nonviolent resistance to apartheid in the early stages of oppression. This strong current of Gandhism was to play a role in much of South African history and has even been acknowledged as part of the thought process behind the formation of the TRC. The Jewish population, despite being very small in South Africa (at its height 2.5 percent of the white population and 0.3 percent of the overall population), played an active role in anti-apartheid activities. For example, all of the whites who were tried at the Rivonia Trial—in which ANC leaders were accused of sabotage intended to dismantle the apartheid government—were Jewish. Notable Jewish activists included Helen Suzman, who campaigned for better treatment of black prisoners, and Nadine Gordimer, who drafted Mandela’s defense at Rivonia. Thus, many Jews were prominent in the anti-apartheid struggle but as an institution and religion it was too small a community to present a significant opponent to apartheid. In recent times, the Jewish population has shrunk in South Africa and is currently approximately 70,000 people.

South African Jewish Board of Deputies

http://jewishsa.co.za/
The South African Jewish Board of Deputies (SAJBD) serves as the central representative institution of most of the country’s Hebrew congregations and Jewish societies and institutions. The SAJBD protects the civil rights of Jewish people in South Africa, organizes a variety of services for the Jewish community to enrich and maintain Jewish life, and is involved in development and welfare activities that improve the lives of the country’s disadvantaged communities.

Christian Groups and Organizations

African Independent Churches (AICs)

African Independent Churches (AICs) make up the largest group of Christian churches in South Africa. Once labeled as Ethiopian churches, the majority are now referred to as Zionist or Apostolic churches. There are more than 4,000 AICs, with a membership of more than 10 million, constituting approximately 20 percent of the population. The Zionist Christian Church is the largest AIC, with an estimated membership of more than four million. AICs serve more than half the population in northern KwaZulu-Natal and Mpumalanga areas. There are at least 900 AICs in Soweto.

Mainline Protestant Churches

Mainline Protestants are comprised of Methodists (7.4 percent), Reformed, (7.2 percent), Anglicans (3.9 percent), Lutherans (2.5 percent), Presbyterians (1.9 percent), Baptists (1.5 percent), Congregationalists (1.1 percent) and the Dutch Reformed family of churches. The number of Christians in South Africa grew by almost 12 percentage points between 1951 and 2001, despite a 20.5-percentage point decline among mainline
Protestant denominations. In response, even some of the mainline denominations have incorporated charismatic practices and beliefs.

**Pentecostal Groups**
Pentecostal groups include traditional apostolic and Pentecostal churches. In the Pew Forum’s 2006 survey, approximately one-in-ten respondents indicated that they belong to a Pentecostal denomination, and more than two-in-ten identified as charismatic.

**Roman Catholic Church in South Africa**
The Catholic Church in South Africa consists of five archdioceses (Bloemfontein, Cape Town, Durban, Johannesburg, and Pretoria), 21 dioceses, one vicariate apostolic, and the military ordinariate. There are approximately 3.3 million Catholics in the country, or about 7.1 percent of the total population. Between 1951 and 2001, the Catholic population increased by about 1.7 percentage points.

**South African Council of Churches**
http://sacc.org.za/
Founded in 1968, the SACC comprises 26 member churches from diverse denominational backgrounds as well as various other affiliated organizations. The SACC works “for moral reconstruction in South Africa, focusing on issues of justice, reconciliation, integrity of creation and the eradication of poverty and contributing towards the empowerment of all who are spiritually, socially and economically marginalized.” The SACC concentrates on lobbying policymakers as well as coordinating projects at the community level to address issues of health, education, and reconciliation.

**South African Catholic Bishops’ Conference**
http://sacbc.org.za/
The South African Catholic Bishops’ Conference (SACBC), comprised of the Roman Catholic bishops of Botswana, South Africa, and Swaziland, is an organization of diocesan bishops, approved by the Holy See, serving in the ecclesiastical provinces of Cape Town, Durban, Pretoria, and Bloemfontein. The particular aim of the SACBC is to provide the bishops of the territories mentioned above with facilities for consultation and united action in matters of common interest.
Political Organizations

African National Congress
http://anc.org.za
The South African Native National Congress was founded in 1912 with the aim of bringing together Africans to defend their rights and fight for freedom. In 1923, its name was changed to the African National Congress. In the 1994 elections, the ANC won 62 percent of the vote and Nelson Mandela became South Africa’s first democratically elected president. In the 1999 elections, the party increased its majority to a point short of two-thirds of the total vote. Thabo Mbeki served as president from 1999 until 2008, when he was replaced by Kgalema Motlan. Motlan’s successor, Jacob Zuma, became president in 2009.

Democratic Alliance
http://da.org.za/
The Democratic Alliance, formerly known as the Democratic Party, advocates liberal democracy and free market principles. The party’s forerunner was the Progressive Federal Party, whose veteran politician Helen Suzman was its only representative in the white parliament for many years. Suzman upheld liberal policies in the apartheid-era legislature and spoke out against apartheid laws.

Congress of the People
http://congressofthepeople.org.za/
The Congress of the People is a political party established in 2008 by former members of the ANC, with the Reverend Mvume Dandala elected as its first leader. The party gained 30 seats in the national assembly in the 2009 elections.

Inkatha Freedom Party
http://ifp.org.za/
The Inkatha Freedom Party, led by Mangosuthu Buthelezi, became a political party in July 1990, championing federalism as the best political option for South Africa. It draws its support largely from Zulu-speaking South Africans. Its strongholds are the rural areas of KwaZulu-Natal and the migrant workers’ hostels in the metropolitan areas of Gauteng.

African Christian Democratic Party
http://acdp.org.za/
The African Christian Democratic Party of South Africa was founded in 1994 and seeks to promote Christian principles, freedom of religion, an open-market economy, family values, community empowerment, and human rights in a federal system. Primary issues of focus include education, unemployment, health care, security, poverty, abortion, and capital punishment.

United Christian Democratic Party
http://ucdp.org.za/
Nonovernmental Organizations

African Centre for the Constructive Resolution of Disputes
http://accord.org.za/
The African Centre for the Constructive Resolution of Disputes (ACCORD) is an NGO focused on peacekeeping, founded in 1992 in Durban, South Africa. The Centre teaches courses on conflict management, publishes books and journals on issues related to violent conflict, and gives out an annual Africa Peace Award to outstanding individuals in the field of peacemaking. Teams from ACCORD have organized seminars in many African countries to facilitate government-NGO cooperation in peacekeeping. ACCORD is also constructing an Africa Peace Centre in Durban.

Centre for the Study of Violence and Reconciliation
http://csvr.org.za/
The Centre for the Study of Violence and Reconciliation (CSVR) aims to promote peaceful societies based on democracy, human rights, social justice, equality, and human security. They have done much work in the post-TRC environment in South Africa, including providing trauma counseling for those who testified in front of the TRC. In the post-TRC years, the CSVR tried to identify the gaps left in South Africa by the work of the TRC and conducted programs to try and fix these problems.

Institute for Justice and Reconciliation
http://ijr.org.za/
The Institute for Justice and Reconciliation seeks to promote reconciliation, transitional justice, and democratic nation-building in Africa by means of research, analysis, and selective intervention. It aims to understand the causes of conflict and promote understanding as a means for resolution. It provides situational analysis, builds capacity, and produces resources for social transformation and development.

Legal Aid South Africa
http://legal-aid.co.za/
Legal Aid South Africa is an organization dedicated to meeting the constitutional promise of a fair trial and equal justice for all. They mainly provide legal representation to the indigent population in order for them to attain the access to justice that they were denied under apartheid.

National Interfaith Council of South Africa
http://nicsa.org.za/
The National Interfaith Council of South Africa (NICSA) brings together faith leaders from across South Africa to create a unified moral voice on public policy issues such as corruption, the HIV/AIDS pandemic, and education. NICSA was formed out of the merger of the National Religious Leaders Forum and National Interfaith Leadership Council in 2011. NICSA’s work focuses on family values, human rights, poverty, unemployment, inequality, social cohesion, and the spirit of Ubuntu. NICSA has spoken out against certain ANC policies while simultaneously being accused of supporting other ANC policies on which the organization has little relevance.

The Damietta Peace Initiative
http://damiettapeace.org.za/
The Damietta Peace Initiative, based in Pretoria, is a Franciscan outreach effort that seeks to encourage col-
laboration among different religious groups with the aim of spreading peace in Africa. The project especially focuses on organizing Pan-African Conciliation Teams to promote interfaith understanding.

The Siyam’kela Initiative
http://www.policyproject.com/siyamkela.cfm
A USAID-funded South African project whose name means “we are accepting” in Nguni, the Siyam’kela Initiative seeks to identify, document, and disseminate indicators of internal and external stigma, best practices, and interventions for reducing stigma and discrimination toward people living with HIV/AIDS (PLWHA). Siyam’kela sought to develop stigma indicators in order to address the lack of theoretical and quantitative tools to pinpoint the level of HIV/AIDS-related discrimination in a given context. The initiative also studied PLWHA, national government departments, and faith-based organizations, and outlined a targeted set of recommendations for each of these groups. The key issues that were raised were managing disclosure, leadership, and support of PLWHA. Key recommendations for FBOs included the need to practice disclosure management and confidentiality, and train faith leaders on their handling of HIV/AIDS-related issues.

The South African Human Rights Commission
http://sahrc.org.za/
The South African Human Rights Commission is a national independent institution established in October 1995 to entrench democracy and deepen the transitional process. It draws its mandate from the South African Constitution. It both monitors and seeks redress for human rights violations committed in the post-apartheid era.

The Joseph Project
http://josephproject.org.za/
The Joseph project is a part of the international Christian organization Youth With a Mission that promotes humanitarianism and evangelical activities. It works with youth in Johannesburg, South Africa to improve education by providing spaces for homework. They also recruit teachers to come to the city and provide educational and school readiness services to young children. The organization serves 30 to 38 children daily with its Homework Club and Seeds of Hope programs.

Union of Jewish Women of South Africa
http://ujw.co.za/
The Union of Jewish Women of South Africa is a nonprofit that works on areas of interest to Jewish women. It was founded in 1931 and worked throughout the apartheid period to help educate poor mothers and to strengthen Jewish identity. In recent years, the organization has launched a number of projects including delivery of kosher meals, health services, support services for abused Jewish women, and support for Hebrew University in Israel.

Youth for Christ KwaZulu Natal
http://youthkzn.co.za/
Youth for Christ KwaZulu Natal is a South African nonprofit organization that has been working in the KwaZulu Natal region since the 1980s. It works to promote Christian values and to address issues among the youth population such as homelessness, HIV/AIDS, and poverty. The organization’s projects include the Change Agents youth group, which conducts workshops at schools in order to educate other youth about HIV/AIDS, and Khayalethu, which works with homeless children and their families.
Further Reading


**Discussion Questions**

1. What are the historical origins of South Africa’s ethnic divides?

2. How were religious actors involved in apartheid its negotiated resolution?

3. How important were international religious and political forces?

4. What role did socioeconomic factors play?

5. How did religion intersect with these other factors in driving outcomes?

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2. “Honorary White” status was at different times given to the Japanese, Taiwanese and Nationalist Chinese depending on the political climate and relations between South Africa and different Asian countries.

3. *Church and Society*, 1990, par. 110; also see “Racial and National Apartheid in Scripture” (Transvaal synod, 1948).

4. A theological justification for slavery and forms of racial segregation is the so-called Hamitic curse, named for Noah’s curse of his son Ham and the blessing of his other two sons. In the Genesis account, Ham—and more specifically his son Cush—are cursed to be the dark-skinned servants of their brothers. The “sons of Cush” are considered to be the African nations.


6. The complete text of this address is available at http://www.scu.edu/ethics/architects-of-peace/John-Paul-II/essay.html